

**THE GREEK MONASTERY OF THE HOLY TRINITY  
IN TAGANROG RUSSIA OF THE EXARCHIA OF THE  
HOLY SEPULCHRE OF THE PATRIARCHATE OF  
JERUSALEM (19TH - EARLY 20TH CENTURY)**

Η εν Ταϊγανίω Ρωσσίας ελληνική μονή Αγίας Τριάδος  
της Εξαρχίας του Παναγίου Τάφου του  
Πατριαρχάτου Ιεροσολύμων (19ος - αρχές 20ού αι.)

Thodis Konstantinos

Stavropol State University, The Department of History

**Abstract:** *This article describes in detail the ecclesiastical religious needs of the Greeks of the diaspora in New Russia, specifically in the cultural capital of southern Russia, Taganrog (Taigani for Greeks), from the 18th century to the beginning of the 20th century. It refers in detail to the two main religious centers of the city – the Church of Saints Constantine and Helen and the monastery of Holy Trinity (Agia Triada) as well as the surrounding area of the churches, such as the streets that surround them. In addition to these, the education of the students and the serving priests and archimandrites of these churches from time to time. The presence of the Greeks in the Azov region in ancient times and their settlement <in Taganrog in the 18th and 19th centuries marks a single purpose. That the Greeks, with the invitation to the area of Azov of Catherine II The Great, were the descendants of the Ionians, who lived in Asia Minor and after the persecution of the Turks on the coast of Asia Minor, in the Aegean and Crete fled to the lands of New Russia. The Greeks during 400 years of slavery (1453-1821) under the Turkish yoke and occupation retained their language and Christian faith as crypto-Christians. The restoration of the colonists from Greece to the lands of southern Russia, Catherine The Great II considered it reasonable and necessary. In Taganrog the military and the more affluent settled, who could settle themselves into commercial employment. For the religious needs of the Greeks in their new homeland, churches and monasteries were built for the most prominent members of the Greek diaspora. The most important, the Greek Jerusalem monastery Alexandrovsky-Nievsky of the Holy Trinity (Agia Triada), built*

*e-mail: [django-rus@yandex.ru](mailto:django-rus@yandex.ru)*

*in 1813 at the expense of the benefactor and Sea-Wolf of the Aegean, Ivan Andreievich Varvakis, and the Parish Church of Saints Constantine and Helen, built in 1820.*

**Keywords:** *Greek diaspora in Azov, Taganrog, 19th century, early 20th century, Ivan Andreievich Varvakis, Greek monastery of the Exarchia of the Holy Sepulchre of the Patriarchate of Jerusalem.*

## **Introduction**

When off the coast of the Greek archipelago, in 1770, the Russian squadron under the command of Alexius Orlov appeared, many Greek rebels passed over to the side of the Russians. «Their military skills and knowledge of the area, Continental and insular, helped and helped the Russians during the Russo-Turkish wars<sup>1</sup>». The Greeks, who participated in battles against the Turks, could not stay at home after the conclusion of the Peace Treaty of Kucuk – Kainartzi (1774) between Russia and Turkey. Empress Catherine II gave them refuge in Russia. Mainly, they fled to the southern part of the Empire and specifically to the territories that were not previously at war. In one of the largest and most influential centers of the Greek diaspora, Taganrog, the «Taigani of the Greeks», evolved. The history of the second Greek colonization on the Cape of Taganrog and the peninsula of Myounta, begins with the Russo-Turkish War of 1769-1774. The Greeks were stricken on land and sea. «The restoration of the colonists from Greece to the lands of southern Russia, Catherine The Great II, considered it reasonable and necessary<sup>2</sup>». Historian Pavel Petrovich Filevsky (Bahmut, 1856-Taganrog, 1951) wrote: «in Taganrog settled in priority the military and the most affluent, who could settle in commercial employment<sup>3</sup>». «In Taganrog the culture of the Aegean islands was transferred, and in general an excellent mixture of Greece, Italy

---

<sup>1</sup> Цымбал А. А. Сыны, Элады на берегах Меотиды-Из истории Таганрогских греков. Сборник статей (Танган: Таганрог издательство «Нюанс», 2012), 28.

<sup>2</sup> А. Бринкера, *История Екатерины Второй-Сочинение* (Санкт Петербург: типография АС Суворина Эртелев пер. д.11/2, 1885).

<sup>3</sup> Θώδη Ν. Κωνσταντίνου, Η ελληνική διασπορά στην Αζοφική (18ος-19ος

and the steppe of Zaporozhye was formed here<sup>4</sup>). «In 1781, the first Greek Orthodox Church of Saint Isapostoloi Constantine and Helen operated here<sup>5</sup>». In the history of Taganrog, the name of the hero Ivan Andreievich Varvakis was known, who financed the construction of the Greek monastery of the Holy Trinity in Taganrog and founded the first Municipal Hospital and orphanage of city. «The genus “Varvakis” is inscribed in the 2nd part of the birth register book of the governorate of Ekaterinoslav<sup>6</sup>». Ivan Andreievich was a member of the «Friendly Society» (“Filiki Etairia”) and took an active part in the national liberation struggle of the Greeks.

### **The Greek monastery of The Holy Trinity (Agia Triada) of Taigani New Russia**

The Greek monastery of Jerusalem-Alexander Nievsky of the Holy Trinity was built in 1813 by the benefactor and sea-lover of the Aegean, Ivan Andreievich Varvakis, by the famous architect of St. Petersburg, Italian, Luigi Ruska. The temple was a real gem for the city of Taganrog. Here the funeral of the deceased Emperor Alexander Pavlovich I was held. The coffin with his body for 40 days, until the end of December 1825, which was transferred to St. Petersburg, was inside the church, while from all over Russia faithful people came to say the «last Hail» to the emperor. A few years later, in the Square in front of the church, will appear a magnificent monument, of the Greek family of Martos. Like most temples in Old Russia, the Greek monastery was demolished in the early 1930s... «The tsar often visited the garden of Martos, the former chairman of the commercial court, the nephew of the famous sculptor Martos, who owned the creation of the monument to Alexander I in Taganrog<sup>7</sup>». The Greek monastery of the Agia Triada (Holy Trinity), became the center of the spiritual life, not only of

---

αι.) - Η περίπτωση του Ταγκανρόγκ, Μόσχα, published on site <https://ktdrus.gr> 21.02.2020.

<sup>4</sup> as above Κωνσταντίνου, Η ελληνική διασπορά στην Αζοφική.

<sup>5</sup> Ibid.

<sup>6</sup> Ibid.

<sup>7</sup> В. Я. Светлов, *Город Таганрог - ежемесячная литературная приложение*

the Greeks, but also of many pious Russians. Thus, the monastery was often visited by St. Paul of Taganrog (1792 Chernigov-1879 Taganrog). «At some time, his spiritual father was the Archimandrite of the monastery between 1878 and 1880, the future patriarch of Jerusalem Damianos (Kasatos), for whom, Blessed Paul predicted a bright and glorious future<sup>8</sup>». The monastery existed in Taigani until the final victory of the Bolsheviks. On April 7, 1923, it was closed by requisition of power, and then its plunder began. In 1926, they proposed using the building for the city's museum, but an investigation highlighted the dangerous condition of the building and the temple was demolished. In its place, a building with 4 floors was built. This house was preserved until the beginning of the 21st century.

### **Jerusalem Square**

As well as Jerusalem streetmsky, so the Square got its name, from the existence there, of the Greek monastery of the Holy Trinity, which began to be built at the beginning of the 19th century. The Square was located at the intersection of Jerusalem streetssky and Ivan Andreievich Varvaki pass. In one of the four corners of this square, in 1813, Ioannis Varvakis built the Greek monastery. After this decision of Ioannis Varvakis, the Greeks of Parikia resented, because the wooden church of Gretseskaya Street (church of Constantine and Helen) would lose its prestige. Varvakis proposed to build in its place, at his own expense, another church, stone. However, the parishioners of the wooden church built the church with their own money, and John Varvakis decided to build another in another place with their own consent. He chose the part that belonged to the widow of the captain of the 2nd degree, Saradinaki, master of the ship "Cyril Belozersky", which belonged to the composition of the Russian fleet under Admiral Fyodor Ushakov. This location is located today, at the corner of Sverdlova Street and Lermodovsky

---

ния № 9 (Санкт-Петербург: издание А.Ф. Марка - Таганрогская Книжная Коллекция ЦГП Библиотека имени А.П. Чехова 1902), 41-42.

<sup>8</sup> Возык А. А. Статья, *Старец Павел Таганрогский – это император Александр I. Северный Сфинкс не разгаданный до гроба* (Таганрог: ИП Кравцов В.А., 2013).

lane. Until 1904 year, Jerusalem squaremsky, was called Alexandrovskaya, and after 1904, Chekhova square.

With the permission of Tsar Alexander I, the wooden church, which existed on the site, was converted into a Greek male monastery with the nave dedicated to the name of the Holy Trinity (Agia Triada) and two chapels. The space on the left, in the center of the monastery, was dedicated in honor of Alexander Nievsky<sup>9</sup> and the space on the right, in the name of St. John Chrysostom.

In the report, which was submitted in total for the philosophy of the plans, the following proposals-decisions were included: in the port of Taganrog, with the permission of the synodic Bishop of Ekaterinoslav, the commanding officer of the imperial court, Ivan Andreievich Varvakis, is allowed to build a stone Parish Church in the name of the Holy Trinity, with two chapels, in honor of St. Alexander Nievsky and St. John Chrysostom, for this it is necessary to allocate the amount of two hundred thousand rubles. Desire of all, the ministry in this house to take place in the Greek language, for the fact that every year come to Taganrog from Greece, Patriots of I. P. Varvaki, both for trade, and for permanent settlement in the city. From the charity of the Exarchate of the Holy Sepulchre in Jerusalem, Ivan Andreievich Varvakis will have to receive some income. For this, the Episcopal Synod decided, to give the monastery the name «Jerusalem – Alexander Nievsky male monastery of the Holy Trinity». And among other things: the monastery always depend on the Exarchate of the Holy Sepulchre of the Jerusalem patriarchate. For its management, the monastery dedicated to the Holy Sepulchre of the Lord, for the celebration in it of the Divine Liturgy, will invite and send from the staff of the patriarchal throne elected Archimandrite escort of his brotherhood for five years, according to the same way sent in Moscow to the Greek monastery of St. Nicholas.

---

<sup>9</sup> Alexander Nevsky (1220-1263), eminent political and military leader of ancient Russia, Prince of Novgorod (1236-1251) and Grand Duke of Vladimir from 1252. He was put at the head of the struggle of the Russian people against the German-Swedish conquerors, who, took advantage of the weakening of Russia after the invasion of the Mongol troops into the Empire.

For the construction of the temple, the adjacent buildings, and the decorations, I. A. Varvakis spent about six hundred thousand rubles. The monastery was built by an architect from Greece (Ellada), specially invited from Athens. In historical-artistic and artistic-architectural relationship, the building of the monastery is a particularly outstanding and valuable monument of architecture. Decorated in a strictly Byzantine style it is the only one in all of Russia. The iconostasis, Corinthian style, made by leading craftsmen from Greece, with clean finish and elegance, has not found a similar. Beautiful walls painted in a similar style to the history of art. Especially noticeable is the image of the «Last Supper» («Mystikos Deipnos») hagiographed by leading Greek hagiographers. Crystal chandeliers, splendid work, Venetian work and some pictures of the Serbo-Bulgarian school. «The monastery represented a huge white building with the Greek pediment and majestic columns. Next to the white walls and the columns with the columns of the monastery were huge oaks, which further emphasized the white background of the monastery. Above the door was a marble slab, which attested that the church was built by the Will and means of the merchant Ioannis Varvakis<sup>10</sup>». Near the monastery quietly move Blackbeards, with bright eyes dressed in black with the black cover on the head. From the open doors of the church the Psalms of Greek worship are heard. Nearby, icons posted on the walls of the church, gold and silver boats, a gift from sailors rescued during the storm. The church was located on the second floor of the monastery building, which was divided into two sections, which was divided by a stone thick wall. The House of the Archimandrite, was in the upper part next to the church. The building of the monastic House, survives to our days and only recently from the windows have removed the metal lattices (Ieromonovsky Street, 21). With this church is associated the name of Anton Pavlovich Chekhov. Aleksander Chekhov, brother of the clairvoyant, remembers: «in this church, in his high school years, Anton Pavlovich, chanted Vespers in the church choir, which his father had organized.

---

<sup>10</sup> as above О. П. Гаврюшкин, *Греческий монастырь. Отблески золотых куполов* (Таганрог, 1999) 130-144, 109-112; П. П. Филевский, *Греческий Св. Троицы монастырь* (1898) 151, 172, 273-277; П. П. Филевский, *История города Таганрога* (Таганрог, 2007), 153, 327-332.

Besides, every year on November 19, he honored the memory of Emperor Alexander I<sup>11</sup>».

The newspaper “RODIAKI” reports on the Greek monastery of Taiganion and the Great Russian short story writer writes: «..in the Greek element of the Parish Church of the Agia Triada of Taiganion of southern Russia, the leading clairvoyant and playwright Anton Chekhov (1860-1904) learned the first letters<sup>12</sup>».

According to the needs of the monastery, the Patriarchate of Jerusalem, in order to administer and perform the Divine Liturgy, sent here, an Archimandrite with his hierakonikon and 2 hieromonks, whose tenure lasted five years. In the book «Saint Paul of Taganrog (1792-1879)» there is mention, that the spiritual father of Saint was the hieromonk of the Greek monastery of the Agia Triada, father Damian, a clergyman of the stock of the Holy Sepulchre at Taigani, for whom St. Paul foresaw «high duties, of which there were no higher<sup>13</sup>». This happened in the year 1900, when Damian was elected patriarch of Jerusalem. «He also ordered mass and sorokoust at the Greek Monastery in Jerusalem, and often took communion there with the Holy Spirit. When he became weak and became an old man and could not leave his cell, he invited the hieromonk of this monastery, Fr. Benjamin, who initiated him into the Holy Mysteries<sup>14</sup>». The most famous names of priests for their work in the Greek monastery were the following: «the abbot Fr. Nektarios and hieromonk Fr. Kesarius (1865). P. Sofronius and Procopius (in the 1890s), the archimandrites Cornelius, Panteleimon and Diomedes (in the 1900s) etc.<sup>15</sup>». «Apart from the abbot

<sup>11</sup> М. С. Киричек, *Святые купола Таганрога-История храмов, утраченных и существующих* (Таганрог: ЦГПБ им. А. П. Чехова-Отдел Краеведения, 2008), 57.

<sup>12</sup> Εφημερίδα “Η ΡΟΔΙΑΚΗ” - ειδήσεις από το παρελθόν – γράφει ο Α. Ν. Βενέτης//архείο της εφημερίδας “ΝΕΑ ΕΦΗΜΕΡΙΣ” 1889 (Παπαχαραλάμπειος Βιβλιοθήκη Ναυπάκτου), published 06.10.2014

<sup>13</sup> М. Цурюпинна, *Старец Павел Таганрогский* (Ростов на Дону, 1994), 6.

<sup>14</sup> М. Цурюпинна, *Блаженный Павел Таганрогский - Православия светильники* (Москва: Издательство им. святителя Игнатия Ставропольского, 2000), 253.

<sup>15</sup> as above Киричек, *Святые купола*, 58.

Archimandrite Diomedes Komninos Varvakis, the hieromonks Paisios and Filaretos and the hierakonikon Modestos members of the Holy Brotherhood served in the monastery<sup>16</sup>». «In 1898, upon the completion of the priestly duties of Father Prokopios, the Greek community addressed the Patriarchate of Jerusalem with a request for the appointment of the desired and liked in it, Archimandrite Sophronios, who served in the monastery 6 years ago. The request was not accepted, and in Taganrog the Archimandrite Cyrus Cornelius arrived. After him, Archimandrite Iubenalius took over the reins of the Agia Triada Monastery until the day of his death, a position which was later succeeded by Fr. Panteleimon. In 1910, the leadership of the Greek monastery was entrusted to Fr. Nicholaos<sup>17</sup>».

«The rich decoration of the temples of the city often attracted the robbers. Not a single church in the city escaped this sad fate. One day, the monk of the monastery father Stratakis addressed the Department of Research and search for stolen goods, stating that 922 rubles and five Greek lottery tickets were stolen from his room<sup>18</sup>».

---

<sup>16</sup> Πανεπιστήμιο Θεσσαλονίκης – Βιβλιοθήκη/Κέντρο Πληροφόρησης. Αναγνωστικό Τεκμηρίου – Απόλυσις αδελφών <http://digital.lib.auth.gr/record/145653>, 149.

<sup>17</sup> as above Гаврюшкин, *Отделски золотых куполов*, 114-116. "As much as they did not wish it, almost all those who served in the leadership of the monastery, endured predatory raids of strangers in their places of residence. They were robbed in the monastery itself, in a private bedroom, even on the street. In the days preceding the holy Easter, Holy Week, in the shadow of the temple dimly flickered lamps and candles, in the sermons of the priests sounded mournful motifs, on the garments of the priests and in the domes of the church the Black color prevailed. On Good Friday, under the touching hymns of the church choir, the priests removed the shroud from the throne and placed it in the center of the temple. For an hour, two, until midnight on Holy Saturday, before the Resurrection Sunday, the people began to flock to the monastery. In the night silence, the local dialects of the parishioners suddenly began to be heard. All over the city the bells sounded, and the Psalms of the Prelude and prelude to the great Vernal feast began to be heard. Then they opened wide and majestically the doors of the church, which were decked in white, and the priests appeared with all their retinue and choir, chanting the resurrection hymn. The procession began with the cross, Cherubims and lighted torches".

<sup>18</sup> *Ibid.*, 115-116. "The money, silver ecclesiastical utensils, and the gold watch, were not missing from their place. On the morning of July 22, 1901, the



## Information about the priests of the Greek monastery of Agia Triada of Taiganio

O.P. Gavryushkin, in his book «Flashes of golden domes» referring to the priests in the Greek monastery from time to time, mentions among others the following :

Kesarios, hieromonk of the Greek Jerusalem Monastery (1865)  
 Xenophon, hierakonikon, Greek monastery of Jerusalem (1865)  
 Makarios, Monk of the Greek monastery (1865)  
 Nektarios, abbot of a Greek monastery (1865)  
 Sofronios, Archimandrite of the Greek monastery (1892)  
 Prokopios, Archimandrite of the Greek monastery (1899?)<sup>19</sup>  
 Stratakis, Monk of the Greek monastery (-)  
 Youvenalios, Archimandrite of the Greek monastery (1904)

---

Archimandrite of the monastery Cornelius left for the Vespers of the monastery, leaving the bedroom of his cell, which was located on the second floor of the monastery hearth. After the end of the Divine Liturgy, he returned to his cell and found that two mugs were stolen to collect donations with the money in them, over a hundred rubles as well as the forcible violation of three drawers. In the wall that separated the bedroom and the cells of the priests of the church, stood a small window size 40x40 centimeters. The glass in the window was broken. The Archimandrite of the monastery, father Panteleimon, caught up with the robbers and stopped them near the greenhouse located on Elizabethskaya Street. The stolen goods were a cross, decorated with precious stones and a gold watch with a chain. On February 11, 1903, an unprecedented theft took place in the monastery. Thieves, penetrating the site of the Temple, grabbed historical church utensils, dedicated in 1826 by Empress Elizaveta Alexeyevna in memory of her husband deceased in 1825, Emperor Alexander I....”

<sup>19</sup> Ibid., 114, 124-137.

Note - remark of the author: according to P.P. Filevsky\*, (1898), and O.P. Gavryushkin\*\*, (1999), Archimandrite Procopius completed his duties in the year 1898. He was succeeded by Archimandrite Cyrus Cornelius, who arrived at Taganrog in the same year 1898, and served as abbot until the year 1904. The above chronology, therefore, for the taking of the duties of father Procopius is incorrect. Instead of the year (1899) he probably took office after the end of the term of Archimandrite Sophronios, that is, in the year 1896 or 1897. We add, according to the sources, to the above list and the name of Archimandrite Cyrus Cornelius as follows: «Cyrus Cornelius, Archimandrite of Greek monastery (1898)». Филевский П.П. *История города Таганрога* (Таганрог: «Сфинкс», 1996), 151,172,273-277, 327-332.

Panteleimon, Archimandrite of the Greek monastery (1908)

Nicholaos, Archimandrite of the Greek monastery (1910 or 1912)

Leonidis Diomidis Georgievich, abbot of a Greek monastery (1912)

«The Archimandrite Cyrus Cornelius (1860-1912)<sup>20</sup> served in the Jerusalem Monastery of the Holy Trinity (Agia Triada) of Taiganion in New Russia (Novorossiya), from 1898 to 1904. In 1879 he went to Jerusalem. In 1884 he died a monk. In 1885 he was ordained deacon, and in 1890, elder. In 1898 he received the Officium of Archimandrite. He was chaplain of the Patriarchal Church, abbot at Beit Jale and Ramallah, as well as at Taiganion in Russia<sup>21</sup>». There is information from a newspaper of the city about the year of the exodus of the Archimandrite Cornelius from Taiganion and his return through Constantinople to Jerusalem. «The former commissioner of the Holy Sepulchre of the Holy Sepulchre, Mr. Cornelius, was left the day before yesterday in our city (it mains Constantinople)<sup>22</sup>». There is also information from the same newspaper of Constantinople about the Archimandrite Youvenalios, who succeeded, according to the O.P. Gavryushkin<sup>23</sup> Archimandrite Cyrus Cornelius in the Greek monastery of Agia Triada. «Exarch in Taiganion: yesterday departed to Taiganion, the Exarch of the Holy Sepulchre, his Holiness Archimandrite Cyrus Youvenalios<sup>24</sup>». The newspaper «Rodiaki», but without referring to the year, (probably the description of the situation in the Parikia of Taiganion from the archive of the newspaper «New Newspaper», relates to the year 1900) describes in detail the priestly staff of the Church of Saints Constantine and Helen, but also of the Jerusalem Monastery of the Holy Trinity (Agia Triada) in Taiganion as well as elements of the Greek population of the city. «Community of

---

<sup>20</sup> Κ. Σκόκου, *Εθνικόν Ημερολόγιον, Χρονογραφικόν, Φιλολογικόν και Γεωγραφικόν* (1905, σελ.): *Αρχιμανδρίτης Κορνήλιος Γιακουμάκης*, 117-118.

<sup>21</sup> Προσωπική ιστοσελίδα του Μάρκου Μάρκου, [www.markmarkou.sites.sch.gr](http://www.markmarkou.sites.sch.gr)

<sup>22</sup> Εφημερίδα «Εκκλησιαστική Αλήθεια» εν Κωνσταντινουπόλει 23 Οκτωβρίου 1904//έτος ΚΔ' αριθ. Φύλλου 42//εκδιδόμενη κατά Παρασκευήν σελ. 488

<sup>23</sup> as above Гаврюшкин, *Отблески золотых куполов*, 114.

<sup>24</sup> Εφημερίδα «Εκκλησιαστική Αλήθεια» εν Κωνσταντινουπόλει 2 Οκτωβρίου 1904//έτος ΚΔ' αριθ. 39 // εκδιδόμενη κατά Παρασκευήν σελ. 460.

Taiganion of Russia : Staff of the Holy Trinity Church of Jerusalem (Agia Triada) the abbot of the monastery Archimandrite Mr. Cornilios, the hieromonks Mr. Anastasios and Mr. Petros and the hierakonikon Mr. Eirinarchos. The staff of this holy church is elected for six years by the patriarch of Jerusalem from the Brethren of the Holy Sepulchre and is appointed by the approval of the Holy Synod of Russia<sup>25</sup>...».

### **The death of Emperor Alexander I**

In the Greek Jerusalem Alexander-Nievski monastery of Agia Triada in Taganrog, as already mentioned, rested the body of Tsar Alexander Pavlovich I (1777-1825). «Here, in the left aisle, was the sarcophagus from his tomb, and on the right side near the shrine of the clergy was placed the canopy. In the center of the church in the place where the coffin of the Tsar stood, the Blessed icon of Empress Elizaveta Alexeyevna (1779-1826)<sup>26</sup>».

Since November 19, 1825, when the emperor died, and for 40 days the coffin with his body will remain in Taganrog, in the Greek men's Jerusalem Alexander-Nievski monastery of Agia Triada, and only at the end of December the funeral procession will go to the capital, where on March 13 the funeral will take place. «The empress will not follow the procession. She will buy the mayor's house, where her husband died, and will order to open in it the first in Russia commemorative museum called The «Palace of Alexander the first». At Taganrog she will remain until the end of April, 1826, in a house in the Rue Malaya-Grecheskaya<sup>27</sup>». Now named Schmidt Street.

<sup>25</sup> Εφημερίδα Η ΡΟΔΙΑΚΗ - Στήλη "Ειδήσεις από το παρελθόν..." Γράφει ο Αντώνης Ν. Βενέτης /από το αρχείο της εφημερίδος "ΝΕΑ ΕΦΗΜΕΡΙΣ" ευρισκόμενο στην Παλαχαράλαμπιο Βιβλιοθήκη της Ναυπάκτου / Δευτέρα 6 Οκτωβρίου 2014.

<sup>26</sup> Ο. Π. Γαβрюшкин, *Вдоль по Питерской - Хроника обывательской жизни* (Таганрог: 2000), 13.

<sup>27</sup> Статъя И. Пащенко, *Вера Молчальница и тайна русского престола. Часть II*, опубликовано 19.03.2020

## **Conclusion**

In this monastery, throughout its hundred-year existence in Taganrog, there was not a single hieromonk, hieromonk, deacon or archimandrite abbot who did not have Greek roots and Greek origin. Some of the most eminent local Greeks served as trustees of the monastery. Until 1851 he was Pavel Travlos, and later Kosmas Komnenos-Varvakis, grandson of Ivan Andreievich. In the period of the Civil War, many monks left Russia. Faithful to his duty and mission stood the last abbot of the monastery, Daniel Kosikadis, as he and his assistants in the monastery remained there and under Soviet power. On April 7, 1923, the liquidation commission arrived at the monastery with a warrant for the closure and seizure of his property. Summarily, unaware that the monastery belonged to the jurisdiction of a foreign state, they proceeded to plunder it. From it they grabbed not only valuable utensils and donations, but even the clothes of priests. They also ripped up the entire property of the monastery in furniture made of expensive wood. They even ripped the floor apart. The monastery was emptied, and then abandoned. In 1926 in the newspaper «Red banner» he wrote: «the building of the former Greek monastery is threatened with collapse. The walls have vertical cracks and part of the cornice and tombstones collapsed. The roof has a lot of cracks. The waters that fall inside, erode the domes and frescoes<sup>28</sup>...». In conclusion, it was deemed necessary either to completely demolish, or to overhaul it. In 1933 the monastery was demolished, to build in its place a four-storey building.

---

<sup>28</sup> as above Киричек, *Святые купола*, 58



Fig. 1. The Greek monastery of Jerusalem in Taganrog, 1898\*

\* Place and date of publication:

Taganrog, photo Atelier S. G. Shick, 1898. The photo is preserved to this day, in the branch of the foundation of the state archives ГКУ РО ГАРО of Taganrog. Permission to use the photo was granted to us by the director of the State Archives branch of Russia in Taganrog, Inna Olegovna Novozilova.

Copyright © gosarhro.ru, 2011-2021.



Fig. 2. Taganrog. The interior of the Greek monastery with the monument of Tsar Alexander I. Priest of the monastery.\*\*

\*\* Front view and Card description: Photo with a postmark on top right: card of the collection «Russia before 1917». Taganrog. The interior of the Greek monastery with the monument of Tsar Alexander I. Priest of the monastery. Year of sending the card : 1905 / Sender's signature-France, August 6, 1905 / Recipient: Miss Tveril Brossard. Photo source (publisher): G.S. Polovik / Handwritten translation: L.I. Kondratenko. Translation of printing part: K.N. Thodis / Copy-Reprinted: 1910.

The photo was granted to

us with the kind permission of the manager of the column “Taganrog through old cards - Figure 15” of the site [www.oldtaganrog.ru](http://www.oldtaganrog.ru).

Copyright © oldtaganrog.ru, 2007-2021

Author's note: Andrezieux-Boutheon is a community in the prefecture of Louar in central France. The city of Taganrog was incorporated into the Constitution of the Yekaterinoslav Governorate from the year 1784 onwards. That is, after the division of the governorate of New Russia into three governorships, those of Nikolaev, Taurida and Ekaterinoslav (formerly Dnipro), Taganrog was included in the last governorship of Ekaterinoslav. The city of Ekaterinoslav (today Dnepropetrovsk) also belonged administratively, like Taganrog, to the homonymous governorate of Ekaterinoslav. About the face of the depicted Abbot in the photo, there are the following data. The open letter was sent in the year 1905 (postmark). It is most likely that the card was issued for the first time or in the same year of its dispatch, i.e. 1905 (Archimandrite of the monastery was Fr. Youvenalius) or some years earlier [Archimandrite of the monastery was Fr. Cyrus Cornelius (1898-1904)].



Fig. 3. The other side of the previous card-sender-recipient details- postal stamps\*\*\*

\*\*\* Back view and Card description: World Postal Union of Russia - open letter/ Cart postal. Postmark of postal district sender: Ekaterinoslav city 1905 / Name of sender: not indicated. Name of consignee: Tveril Brossard. City recipient: Andrezieux-Boutheon France.



Fig. 4. The interior of the Greek monastery-the priest (left) and a faithful (right) who came to pray. In the center is the column in honor of the founder\*\*\*\* (Ivan Andreievich Varvakis)

\*\*\*\* Thank you for their valuable help in the final outcome of this paper Mrs. Inna Olegovna Novozhilova, director of the State Archives branch in Taganrog, the director of the Local History and Information Center in Taganrog Mrs. Elena Genadyevna Dukhanova and the superintendent of the Rostov Diocese to Don Mr. Yurchenko Alexandr Vladimirovich.



**Bibliography:**

Бринкера, А. *История Екатерины Второй-Сочинение*. Санкт Петербург: типография АС Суворина Эртелевь пер. д.11/2, 1885.

Возык А. А. Статья, *Старец Павел Таганрогский – это император Александр I. Северный Сфинкс не разгаданный до гроба*. Таганрог: ИП Кравцов В.А., 2013.

Гаврюшкин, О. П. *Греческий монастырь. Отблески золотых куполов*. Таганрог, 1999.

Гаврюшкин, О. П. *Вдоль по Питерской - Хроника обывательской жизни*. Таганрог: 2000,

Σκόκου, Εθνικόν Κ. *Ημερολόγιον, Χρονογραφικόν, Φιλολογικόν και Γελειογραφικόν* (1905, σελ.): *Αρχιμανδρίτης Κορνήλιος Γιακουμάκης*,

Εφημερίδα “Η ΡΟΔΙΑΚΗ” - ειδήσεις από το παρελθόν – γράφει ο Α. Ν. Βενέτης//αρχείο της εφημερίδας “ΝΕΑ ΕΦΗΜΕΡΙΣ” 1889 (Παπαχαραλάμπειος Βιβλιοθήκη Ναυπάκτου)

Εφημερίδα «Εκκλησιαστική Αλήθεια» εν Κωνσταντινουπόλει 23 Οκτωβρίου 1904//έτος ΚΔ’ αριθ. Φύλλου 42//εκδιδόμενη κατά Παρασκευήν σελ. 488

Εφημερίδα Η ΡΟΔΙΑΚΗ - Στήλη “Ειδήσεις από το παρελθόν...” Γράφει ο Αντώνης Ν. Βενέτης /από το αρχείο της εφημερίδος “ΝΕΑ ΕΦΗΜΕΡΙΣ” ευρισκόμενο στην Παπαχαραλάμπιο Βιβλιοθήκη της Ναυπάκτου / Δευτέρα 6 Οκτωβρίου 2014.

Киричек, М. С. *Святые купола Таганрога-История храмов, утраченных и существующих*. Таганрог: ЦГПБ им. А. П. Чехова-Отдел Краеведения, 2008,

Κωνσταντίνου, Θώδη Ν. Η ελληνική διασπορά στην Αζοφική (18ος-19ος αι.) - Η περίπτωση του Ταγκανρόγκ, Μόσχα, published on site <https://ktdrus.gr> 21.02.2020.

Пашенко, Статья И. *Вера Молчальница и тайна русского престола. Часть II*, опубликовано 19.03.2020.

Светлов, В. Я. *Город Таганрог - ежемесячная литературная приложения № 9*. Санкт-Петербург: издание А.Ф. Марка

- Таганрогская Книжная Коллекция ЦГП Библиотека имени А.П. Чехова, 1902.

Филевский, П. П. *Греческий Св. Троицы монастырь* (1898)

Филевский, П. П. *История города Таганрога*. Таганрог, 2007.

Филевский П.П. *История города Таганрога*. Таганрог: «Сфинкс», 1996.

Цымбал А. А. *Сыны, Эллады на берегах Меотиды-Из истории Таганрогских греков. Сборник статей* (Танган: Таганрог издательство «Нюанс», 2012), 28.

Цурюпинна, М. *Старец Павел Таганрогский* (Ростов на Дону, 1994).

Цурюпинна, М. *Блаженный Павел Таганрогский - Православия светильники* (Москва: Издательство им. святителя Игнатия Ставропольского, 2000). РЕЗИМЕ

**ГРЧКИ МАНАСТИР СВЕТЕ ТРОЈЦЕ У ТАГАНРОГУ  
У РУСИЈИ ЕГЗАРХАТ ЦРКВЕ СВЕТОГА ГРОБА  
ЈЕРУСАЛИМСКЕ ПАТРИЈАРШИЈЕ (ОД 19 ДО  
ПОЧЕТКА 20 ВЕКА)**

Тодис Константинос  
Универзитет у Ставропољу, Одељење за историју  
ел.пошта:django-rus@yandex.ru

**Резиме:** Структура рада на дескриптиван начин описује црквене актуелности и потребе грчког стновништва у расејању на територији Русије. У фокусу истраживања је културна престоница јужне Русије, град Таганрог. Са посебном пажњом прати се развој два духовна центра цркве Светог Константина и Јелене и манастир Свете Тројице као и непосредне урбане околине. С тим у вези, временом је успостављена значајна традиција како на нивоу црквеног живота тако и просвете грчког становништва у дијаспори. Поред тога, описује се њихово присуство на овој територији кроз историју, нарочито у време Катарине II Велике.

**Кључне речи:** грчка дијаспора, Таганрог, Иван Андрејевич Варвакис, манастир, Свети Гроб.