

 *in English*

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1. THE WORD ABOUT SALVATION

We all know what a great responsibility the man carries in this world. A human being is called microcosm, he bears the image of God and is bound with the earth. Destinies of the Church and the world depend on him. The Holy Fathers say **that even a small sin of a man affects the destiny of the world.** Our Lord has come to save mankind, to conquer the devil, the death and grant us Resurrection, to turn people to good, truth and holiness. We must read about life of the saints and follow them, we must also repent and pray. This world, in which we live, exists for the sake of Church, and Church – for the sake of salvation of people. Therefore, we must pray that there were more righteous, kind people in Church. Everything depends on us. We must be afraid of sin and then we shall change for the better and the world will be different. Then we shall live in peace. Church of Christ shows ways to salvation, and when the state helps and protects foundations of faith, morality, and then many people can be saved. An example of the reverse could be the incident on the Martinique Island in the Caribbean Sea. This island became the center of Satanism. For such lawlessness, God punished the people on the island. Within 5-6 minutes, the populous

city of Saint-Pierre was destroyed, and the island with the population of 43 thousand went under water, only 3 thousand good citizens could save. Themselves The Lord, via suggestions in dreams and alarming premonitions, prompted them to leave the island before the catastrophe. Events on the coast of the Indian Ocean should cause many to think. God punishes for mortal sins, as it was with the inhabitants of Sodom and Gomorrah, the Dead Sea covers now the area where these towns used to be. The punishment of today is similar to the penalties from God in the Old Testament. The World Ocean, the depths of the earth tremble at the sight of ungodly deeds of people. After the tsunami in Indonesia, about 300 thousand people lost their lives. Scientists registered the planet's axis displacement of 30 cm, and the land shift on the bottom of the Indian Ocean. Lately we have observed a flooding in France, Germany, Romania, Europe and south of Russia becoming more frequent. Hot weather causes frequent fires in Portugal and Spain, fish get boiled in the sea. In the south of the United States, strong hurricane turned the populous city of New Orleans into desert, and then water washed the remnants of the city.

Saint righteous John of Kronstadt says: “Via nature the Lord punishes and pardons us”

“God's menaces travel the universe and come closer and closer to us. Soulless nature cries against our lawlessness, our repentlessness and is ready to execute God's order, to perpetrate God's judgment over wickedness of humans. The Merciful Lord keeps waiting for our repentance.” (*archbishop Nikon Rozhdestvensky*).

And the wrath of God turns into mercy after repentance, and sons of men receive no blame for old transgressions if they try to atone for their evil by doing good. Already the prophet Ezra marveled at all of this, he says, that at the beginning only the 1/7th part of the surface of the earth was covered with water and now 3/4th. See, how we reduce our benefits due to our sins. And then he says: “Lord, so many people live in the world, but not so many shall be saved”, both in heaven and in paradise shall be few. “So, Ezra, - says the Lord, - The Almighty has created this age for many, but the coming age is only for few. Many were created, but few will get saved.” This world is for many, but Heavenly Jerusalem is only for those that have a pure heart, those, that look after themselves, avoid not only sinful deeds and words, but even in thoughts do not commit a sin. Therefore, let us choose the way of repentance, this is the way of life in eternity. And then the trumpet of Archangel will

sound, when it will sound – depends on the sins of men. One must pray for oneself, for the world, for people to go to Church of Christ to repent. And then life will continue in the world.

2. Assumption Zolotnikovskaya Hermitage (A brief history of the monastery)



A view of Zolotnikovskaya Pustyn. Lithograph.1880

The monastery was founded in the first quarter of the seventeenth century by monk Jonah Golovitsyn, who became the abbot of the monastery in 1624. The wooden Assumption Church was constructed by him. At that time the monastery was called "New Hermitage of the Assumption of the Holy Virgin in Berezovsky Bork (forest)". Since 1724 in

the official documents it has been called the Assumption Zolotnikovskaya Hermitage under the name of the nearby river Zolotostruyka.

In 1632 Tsar Mikhail Fedorovich donated the land to the monastery, to show gratitude a side altar consecrated in honor of the patron prince Ioann Belogorodskiy was erected in the wooden church. By the abbot Nikon on the site of the wooden church a new stone church of the Assumption was built and consecrated in 1651 followed by two other stone built churches of the complex: All Saints or Gateway church (1656) and the winter church dedicated to the Kazan icon of the Mother of God on the second floor of the refectory (1657). In the second half of the seventeenth – early eighteenth century the hermitage enjoyed fame. In 1663 Mitrofan, later the Bishop of Voronezh took his monastic vows in the Assumption Church. The hermitage was frequently visited by the Metropolitan Illarion of Suzdal, here he accepted Tsarina Praskovya Feodorovna. Tsar Peter I and Tsarevna Sophiia donated a lot to the monastery. All stone buildings of the monastery were rebuilt on these donations at end of the seventeenth century.

In the eighteenth century the hermitage became poorer; its buildings fell into decay. In 1725 according to the Synod order the Hermitage was

supposed to be affiliated with the Savior-Efimievsky monastery of Suzdal, but on the petition of the abbot and his brethren it remained independent. In 1764 the monastery was recorded as a provincial one. At the beginning of the XIX century there was a certain revival of the hermitage. In 1806 the abbot house was erected, in 1810 – 20 the monastery was surrounded by the brick walls, built on the donations of Alexey Sergeyevich Sheremetev, landlord of Yakimova village of Suzdal district. In the second half of the XIX century stone cells, which were not preserved till present time, were constructed. On the sides of the adjacent to the Gateway church the buildings of the public school and hotels for the pilgrims were erected.

In 1931 the monastery was closed and a barbaric destruction began. The all Saints Gateway Church, brick walls and monks' cells were completely destroyed. In 1930 – 1950 the Kazan Church was nearly turned into ruins. The Assumption Church also suffered serious damages. Only the abbot house, which after the monastery closure was transformed into a primary school, was not destroyed and generally retained its original features.

As a monument of a religious architecture, the ensemble of Zolotnikovskaya Hermitage was identified and put on the governmental account in

1947. In 1960 the Assumption Church was put under the state protection of the national importance. By the grace of God since 2007 and until now, the holy cloister has been restoring.

3. Saint Mitrofan, bishop of Voronezh (1703) *memory of 23 November / 6 December*



*Saint Mitrofan, bishop of
Voronezh*

Pervoprestolnik of Voronezh, St. Mitrofan, baptized Mikhail, was born on November 6, 1623 in Vladimir region, now Ivanovo region. He began his ministry of the Church as one of the secular clergy in a rural parish. Widowed at the age of 40, he joined the Assumption monastery in Zolotnikovskaya Pustyn (hermitage) near Suzdal, where in 1663 he took the veil. Three years later he was appointed abbot of a neighbouring monastery. Leading a strict ascetic life, abbot Mitrofan became a thoughtful and forgiving

father for the monks, who, in their turn, responded with respect and obedience.

Ten years later, on learning about accomplishments of the abbot Mitrofan, patriarch Joahim appointed him head of a big monastery near Moscow. And in a new place the saint was so successful in his undertakings that he was entrusted management of several monasteries and then ordained a bishop of the new Voronezh diocese – a few weeks after the death of tsar Fyodor.

The young tsar Peter I would often visit the hierarch and expressed his admiration for him. But when St. Mitrofan understood the dangerous influence on Peter of the western culture and ancient paganism, he refused to come to the tsar. Furious, the tsar ordered the saint, under the threat of death, to come to the palace. “For me, life is Christ and death is attainment” (Phil. 1:21) – were the words which the saint asked to pass to the tsar. Then, preparing for death, he ordered to ring the bells for the Solemn Vespers. The tsar changed his mind and ordered to remove the statues of pagan gods that had caused the quarrel, but did not give up his reforms resulting in such grave consequences for the Church and Russian people.

In 1703 St. Mitrofan fell ill and took Schema with the name of Macarius. He rested in the Lord on November 23, after giving a sermon to the people, in which he put all his love and greatness of soul. The

tsar himself attended the funeral of the saint and said: “No longer do I have such a holy man. There will be eternal memory of him.”

Soon there was a worship of him among people, but officially St.Mitrofan was glorified only in 1832, when his imperishable relics were gained.

4. The role of Sheremetev counts for Zolotnikov hermitage



Sheremetev – one of prominent boyar family in Russian state.

The branch of counts Sheremetev was founded by Boris Petrovich Sheremetev (1652 – 1719). The title of count was granted to him for suppression of rebellion in Astrakhan. In his military service he has reached rank of Field-marshal

Preobrazhensky side-altar of Uspensky cathedral in Zolotnikovv hermitage harbors graves of four direct descendants of Boris Petrovich: Sergey Alexeevich (1721 – 1769), his son Mikhail Sergeevich (1748 – 1803) and grandson Theodor Mikhailovich (1788 – 1827) with wife Anna Apollonovna, nee Dashkova (1797 – 1816). Most likely in Zolotnikov hermitage, according to some sources in the same Preobrazhensky side-altar, according to other – on brotherly cemetery, one more representative of Sheremetev family is buried. This is younger brother of Mikhail Sergeevich: Alexey Sergeevich (around 1749 – around 1824), who became a monk in hermitage, possibly after his wife Nadezhda Yakovlevna Zubatova died in 1816.

It is known that Sergey Alexeevich and Mikhail Sergeevich spent long time living in monastery in housing, which they built specially for that. Then main benefactor of hermitage from Sheremetev family was Alexey Sergeevich. He was landlord in village Yakimovo in Suzdal district. His rank was ober-proviantmeister, so his responsibility was the supply of provisions for military. He supported the disassembling of old belfry over holy gates (main entrance), then building of quadrangular, three-tier belfry of stone with tented roof over the gate church of All Saints and building of stone wall with two towers. The bricks for building were made in the Yakimovo village, that belonged to Alexey Sergeevich. The

count himself has moved to the monastery, became a monk (apparently he kept the name of Alexey) and then died, most likely before the building was over, because there's information, that this worthy undertaking was finished by his son Nikolai Alexeevich.

The only information source, that allows ascertaining who is buried in burial-vault of Zolotnikov hermitage, is «Russian provincial necropolis», created by V. V. Sheremetyevsky, who was prompted to research by grand duke Nikolai Mikhailovich.

Grand duke Nikolai Mikhailovich is grandson of Nikolai I, son of Mikhail Nikolaevich and Olga Theodorovna (born Căcilie Auguste, princess and Margravine of Baden). Together with three other members of Romanov family he was executed in Peter and Paul fortress in 1919. Nikolai Mikhailovich served in the acting military, reached the rank of general of the infantry, nevertheless he was interested in Russian history and culture. It is him, who assembled unique illustrated catalog «Russian portraits of XVIII and XIX centuries», he is author of fundamental research of Alexander I epoch. He initiated publishing of inscriptions placed on tombs at different graveyards, first in Moscow and Petersburg, and then at burial places located in the provinces. We use data from «Provincial necropolis», which contains inscriptions from burial places of Sheremetev counts

in Zolotnikov hermitage, and from Commemorate List of the hermitage, provided in the same publication.

Both «Russian provincial necropolis» and Commemorate List contain Sheremetev's names, patronymic names, dates of birth and death. These dates were checked against research of A. P. Barsukov, Russian historian and heraldry researcher, author of books «Sheremetev Family» and «Genealogy of Sheremetev». Besides that, «Russian provincial necropolis» informs that count Sergey Alexeevich and count Mikhail Sergeevich were landlords of village Yakimovo in Suzdal district (*the village didn't survive to our days, the place where it used to be, is called urochishche (natural landmark) Yakimovo, it is located in Teykovskiy region of Ivanovo area*). «Russian provincial necropolis» says about count Theodor Mikhailovich, that he was collegiate assessor and knight, which means that he was in state service, reached fairly high rank (*corresponding to military rank of major*) and that he was successful in this field, he was awarded with an order.

Earlier, all of this information could be found on plates which, according to «Russian provincial necropolis», were located on «outer wall of Preobrazhensky church». It is necessary to clarify that burial-vault is located not in the church of Transfiguration of Jesus (Preobrazhenie) as one may think, but in Preobrazhensky side-altar of Uspensky

(Dormition) temple, more precisely the burial-vault was built not in the side-altar itself, but was added next to its eastern wall. The plates with inscriptions were located, according to some materials, in bays in the southern wall of Uspensky temple.

The plates carried Sheremetev's coat of arms. In present time the plates from burial places are lost, the temples of holy dwelling place are destroyed and desecrated. But thanks to divine providence, the memory is not lost, it is preserved in books resulted from efforts of Russian historians. Now the cloister revives, together with it revive both memory and gratitude to benefactors of the hermitage, who contributed to its adornment.

References

1. *Sheremetyevsky V. V. «Russian provincial necropolis» of grand duke Nikolai Mikhailovich. V. 1. M., 1914.*
2. *Commemorate list of Uspensky hermitage in Zolotnikov, Suzdal district, Vladimir province.*
3. *Common armorial for noble families of Empire of All Russia.*

5. Knight Skalon in Zolotnikov Uspensky cloister



Heraldic coat of arms of ancient french knight family de Skalon

Next to the walls of Uspensky temple, near its south side-chapel dedicated to Transfiguration of Jesus, one of the representatives of old noble family has found his last resort. The words on the gravestone, the only one left from the whole monastery's necropolis, read: Stephan Stephanovich Skalon, dates 1779—1842, collegiate assessor and knight. From record of archives department of State Record-keeping office for Suzdal district by Vladimir regional executive committee, it is known that Stephan Stephanovich Skalon lived in Suzdal district of Vladimir province, probably not far from Zolotnikov hermitage. This is deduced from burial place of him and his daughters Dariya and Mariya. Unfortunately, their graves were lost and their exact location on the

grounds of hermitage is not known. «Russian provincial necropol» of V.Sheremetevsky has records for Dariya Stephanovna Skalon, dates 1806—1859, buried in Zolotnikov hermitage of Suzdal district, daughter of collegiate assessor, maid of 53 years, and Mariya Stephanovna Skalon, dates 1806—1859, buried in Zolotnikov hermitage of Suzdal district, daughter of collegiate assessor, maid of 53 years.

State Record-keeping office of Vladimir region has section «Corpus of personal background». It mentions Stephan Stephanovich, Dariya and Juri Stephanovich Skalon and other nobles. This record indicates, that besides daughters, Stephan Stephanovich Skalon had also a son Juri Stephanovich. It is quite possible, that he, just like his father, at first was also in the military. He lived in time of the war with Napoleon, so he could participate in battles. Later he retired and continued his service to Fatherland in the state offices, just like all of his relatives.



The grave of knight Skalon in Zolotnikov hermitage

Stephan Stephanovich Skalon has reached in his service rank of collegiate assessor. The rank of collegiate assessor is civilian rank, introduced in year 1717. Starting with year 1722, the rank takes place of 8th class in Table of ranks. Till year 1884 it corresponded to the rank of major, and after the rank of major was abolished, it kept its position between captain and podpolkovnik (lieutenant colonel). The rank of 8th class had very high value, and even for nobles it was not so easy to reach, as a rule, one needed diploma from lyceum or university. We can assume, that Stephan Stephanovich Skalon was outstanding person, since he could rise to such a high rank. Besides, he was awarded with an order, possibly with more than one, and possessed high title of knight. Recovery of information about other his orders and awards is still in the hands of historians.

Stephan Stephanovich Skalon was married. Name of his spouse is not known, but we know names of his children. Daughters Dariya and Mariya, born in year 1806, were possibly twins, they also died within the same year, which supports the idea. In year 1819 a boy was born into family of Skalon, following old family tradition he was named Juri after an ancestor, church name – George. He set forth the family that still exists in our days.

Stephan Stephanovich Skalon was uncommon person that offered his mite to the development of

Russian state. Like his ancestors he devoted his life to the service for the sake of Motherland. His descendants became worthy followers of great traditions of old noble Skalon family. Judging by information obtained from archives, we can with confidence say that part (and possibly big part) of private fund built upon assets of Skalon's family was directed to charity. Quite possible that the fund was created for building, improvement and embellishment of the temples and grounds of Zolotnikov hermitage. For their piety were Stephan Stephanovich Skalon and his daughters buried on the grounds of Zolotnikov cloister.

6. Scientist Pallas – patron of Zolotnikov Uspensky hermitage



Peter Simon Pallas was born in Germany. He was naturalist, encyclopaedist, traveller who was

famous for his scientific expeditions in Russia in second half of XVIII century. Peter Simon Pallas has done a lot of work for study of reach resources of Russia, for understanding their role for further development of the country. His discoveries and empirical observations greatly helped to development of zoology, botanic, geology, mineralogy, paleontology, geography, history, ethnographic, linguistics.

Peter Simon Pallas was born in Berlin in 1741. He studied in universities of Halle and Göttingen, later he also studied in university of Leiden. The St.Petersburg Academy of Sciences has invited young doctor of science to Russia in 1761. His main task was organization of scientific expeditions in Russia. The Empress Catherine II greatly recognized the need of such research for the country. That is why she was interested in attraction of foreign scientists to this profitable for Russia work.

Zolotnikov hermitage was visited by Pallas probably in 1768, when he left for his first expedition. In that year the group of Pallas went along the route: St.Petersburg — Veliky Novgorod — Tver — Klin — Moscow — Vladimir — Kasimov — Murom — Arsamas — Pensa — Simbirsk. The scientific results of this expedition, which continued till 1774, were above all expectations. The expedition collected unique materials on zoology, botanic, paleontology, geology, geography, economy, history, ethnography,

culture and life of people in Russia. The collections gathered during this travel were sent to St.Petersburg, they were used as foundations for collections of academic Kunstkamera. Many of them are still kept in museums of Russian Academy of Science, few ended up in University of Berlin.

And for Pallas the expedition had very important spiritual result. He is recorded in Commemorate List of Zolotnikov hermitage under the name Peter, which means that he had accepted Orthodox teaching and became orthodox believer not only by name, but also made great donations to orthodox monasteries (*in Protestantism, the religion widespread in Prussia where Pallas was born, the monasticism is condemned and protestant countries have no monasteries*).

The times, when the cloister was visited by Peter Simon Pallas, were especially hard for Zolotnikov hermitage. The secularization of Russian society was growing, the monasteries were closed, were losing independence and were transferred to state financing. Nevertheless, with God's help and protection of Holy, thanks to memory of people and diligence of monks, the cloister sturdy kept the state of strong monastery in all complexities of stormy XVIII century. Possibly, Peter Simon Pallas had also contributed to the financial independence of the monastery, not by chance his name was recorded in

Commemorate List and reverently remembered along with other patrons and benefactors of the cloister.

The task of those now living in the hermitage and of all pilgrims is to gratefully remember all the people who in hard times helped to the monastery, who provided funds for building beautiful temples. This remembering can reveal itself in mentioning them in prayers, or in desire to learn more about their life and their connection to the cloister.

**7. Commemorate list of
Zolotnikov Uspensky hermitage
Suzdalskiy district, Vladimirskaya province.
To Soul Appease of**



Archbishops: Serapion (*of Suzdal and Taruss. 1653*)

Philaret (*of Suzdal and Yuriev. 1676*)

Afanasiy (*Kondoidi, of Suzdal and Yuriev.
1737*)

Philaret

Antoniy

Bishops: Ksenophont

Gennady (*Dranitsyn, of Suzdal and Yuriev.
1775*)

Archimandrite: Vikentiy (*Trinity monastery of St. Ser-
gius*)

Agafangel

Simeon (*1756*)

Hegumens: Jonah (*Golovtsyn. 1624*)

Jacob (*1632*)

Nikon (*1638-51*)

Theoctistus (*1655-67*)

Simeon (*1692*)

Josef (*1724*)

Theophilact (*1737-43*)

Sergius (*1753*)

Vassian (*1865*)

Agafangel (*1896*)

Benjamin (*Belov. 1897*)

Benjamin (*1905*)

Alexander

Hieromonks: Avraamy (*1781-1802*)

Gedeon (*1802-1804*)

Samuel (*1804-1823*)

Elijah (*1823-1825*)

Ambrose (*1825-1828*)

Parfeny (*1828*)

Simon

Jonah

George

Macarius (*1853-1860*)

Bassian (*1860-1873*)

Hieronymus

Aphinogen (*1857*)

Eusebius (1861)
John (1861)
Izrael (1862)
Tikhon (1863)
Mitrofan (1863)
Gabriel (*Pospelov*)
Venedict (1867)
Barnaba (1873)
Anastasius (1873-1877.*build*)
Amphilochius (1877-1879)
Venedict (1879-1881)
Ignatius (1881-1882)
Agathangelos (1882)
Mitrofan (1882)
Konstantin (1882)
Joseph (1884)
Neophyte (1885)
George (1889)
Macarius (1892)
Paul (1894)
Innocent (1894)
Dionysius (1896)
John (1916)
Monks: Victor (1781-1802)
Sebastian (1882)
Nikon (1896)

Deacon Alexy (*Berchinsky.84 yr.1874*)

God's servant: John (*Ivanov Chrenov-cook of brotherhood.1882*)

Athanasios (*Ivanov Ilyinsky-honour.subject of Suzdal. Choir lay brother.1882*)

Tsar Mikhail (*Theodor. Romanov*)

Tsarevich John

Tsar Theodor III (*Alexeevich*)

Emperor Alexander II

Tsarina Evdokia (*Lukyanov Streshnyov*) with relatives

Tsarina Sophia (*sister of Peter I*)

Tsar John V

Tsarina Evdokia (*Theodorovna Lopukhina, christian name Elena*)

Tsarina Paraskevi (*Theodorvna*)

Tsarina Anna (*Ioannovna*)

Knyaz: Dimitry (*Mikhaylovich Pozharsky*) with relatives

Peter (*Dimitr. Pozharsky*)

John (*Dimitr. Pozharsky*)

Timothy (*Ivanovich Scherbatov*) with relatives

Jacob (*Kudenestovich Cherkassky*)

John (*Petrovich Pronsky*)

John (*Mikhaylovich Baryatinsky*)

Alexy (*Vorotynsky*)

George (*Theodorovich Volkonsky*)

Simeon (*Ivan. Scherbatov*)

Knyazen Khovansky

Knyaginya Mariya (*Step.Scherbatova.1663*)

Knyaginya Pelageya (*Andreevna Scherbatova.1736*)

Counts: Sergy (*Alexeevich Sheremetev.1721-1769*)

Mikhail (*Sergeevich Sheremetev.1748-1803*)

Theodor (*Mikhaylovich Sheremetev, collegiate counselor, knight.1787-1821*)

Alexy (*Sheremetev, christian name Alexy.1815*)

Nikolai (*Alexeevich Sheremetev*)

Countess Anna (*Appolonovna Sheremeteva.1816*)

God's servant:

Stephan (*Stephanovich Skalon. collegiate counselor and knight.1841*)

Dariya and Mariya (*daughter of Skalon*)

Vladimir (*Bastanov.noble from Moscow.1680*)

Antony (*Nik.Shodchin, merchant.1865*)

Vasily (*Stephanovich Karetnikov, merchant*)

Alexandra (*Dmitrievna Karetnikova*)

Alexy (*V. Kokushkin*)

John (*Ivanovich Ozerov*)

Mikhail (*Alexeevich Rtishchev*)

Mikhail (*Kirillovich Buturlin*)

Vladimir (*Kirillovich Buturlin*)

John (*Dmitrievich Kaisarov*)

Eleazar (*Prokudin*)

Bakhteyar (*Theodorovich Myakinin, stolnik*)

Peter (*Simon Pallas, academic*)

Konstantin (*Ivan. Arseniev, historian*)
Vasily (*Andreevich Zhukovsky, poet*)
Agrippina (*Agraphena Petrovna Protopopov*)

*Kinship of « hieromonk Mitrophan Sidorovsky,
Zolotnikov Uspensky hermitage» prelate Mi-
trophan, bishop of Voronezh, according to commemo-
rate list from year 1883:*

Hieromonk. Vasily, mother Mariya (*Mavra*) (*parents
of saint Mitrophan*)

Patriarch Joachim

hieromonk Dionysius

hieromonk John

hieromonk deacon. Josef

Jacob

Peter

Matrona

Ksniya

Makrina

maid Sofia

infant John

infant John

infant Irodion

infant Mikhail

Kseniya

Sources:

1. *Sheremetevsky V. V. «Russian provincial necropolis of grand prince Nikolai Mikhailovich». Band 1., 1914.*
2. *Monasteries, cathedrals and parish churches in Vladimir eparchy, built before beginning of XX century. Part 1. Vladimir, 1906.*

8. Der Wissenschaftler Pallas ist ein Mäzen der Uspenski Solotnikowski Einsiedelei (in German)

Peter Simon Pallas war ein deutscher Naturforscher, Universalgelehrter, Reisender, der sich mit den wissenschaftlichen Expeditionen auf dem Gebiet der Russischen Föderation in der zweiten Hälfte des 18. Jahrhunderts bekannt machte. Simon Pallas hat viel getan, um die reichen Ressourcen Russlands zu erkunden, um ihre Rolle in der weiteren Entwicklung des Landes zu verstehen. Seine Entdeckungen und empirische Beobachtungen haben zum größten Teil zur Entwicklung der Zoologie, Botanik, Geologie, Mineralogie, Paläontologie, Geographie, Geschichte, Volkskunde, Sprachwissenschaft beigetragen.

Peter Pallas wurde im Jahre 1741 in Berlin geboren. Er studierte an den Universitäten Halle, Göttingen und Leiden. Der junge Doktor der Wissenschaften ist in Russland 1767 auf die

Einladung der Petersburger Akademie der Wissenschaften angekommen. Seine Hauptaufgabe war die Organisation der naturwissenschaftlichen Expeditionen durch Russland. Kaiserin Jekaterina I war sich der Notwendigkeit des ähnlichen Studiums des Landes scharf bewußt. Deshalb war sie an der Heranziehung der ausländischen Gelehrten zu diesem vortrefflichen Geschäft für Russland besonders interessiert.

Die Zolotnikovskaya Einsiedelei besucht Pallas wahrscheinlich im Jahre 1668, als er sich in die erste Expedition begeben hat. In diesem Jahre ging die Abteilung von Pallas nach der Reiseroute: St. Petersburg – Weliki Nowgorod – Tver – Wedge – Moskau – Wladimir – Kasimov – Moore – Arzamas – Penza – Simbirsk. Die wissenschaftlichen Ergebnisse dieser Expedition, die bis zum Jahre 1774 dauerte, haben alle Erwartungen übertroffen. Es war der einzigartige Stoff für Zoologie, Botanik, Paläontologie, Geologie, physische Geografie, Wirtschaft, Geschichte, Ethnografie, Kultur und das Alltagsleben der Völker Russlands zusammengetragen. Die Sammlungen, die während dieser Reise zusammengestellt waren, wurden nach St. Petersburg geschickt. Sie haben der Sammlungen der akademischen Kunstkammer zugrunde gelegen.

Viele davon werden in den Museen der Russischen Akademie der Wissenschaften bis jetzt bewahrt, und ein Teil davon ist in die Berliner Universität geraten.

Die Expedition hatte Pallas zum geistigen Ergebnis geführt. Als er doch in Sinodika der Solotnikowskaya Einsiedelei mit dem Namen Pjotr aufgezeichnet ist, bedeutet das, dass er die orthodoxe Religion übernommen hat. Er hat nicht nur den orthodoxen Namen genommen, sondern auch gespendet die bedeutenden Mittel auf die orthodoxen Kloster (im Protestantismus, der Religion, die in Preußen übernommen ist, wo Pallas geboren worden ist, das Mönchtum getadelt wird, und es gibt keine Klöster in den protestantischen Ländern.

Jene Zeiten, wenn Simon Pallas im Kloster einige Zeit war, waren besonders schwierig für die Solotnikowskaya Einsiedelei. Die Säkularisation der russischen Gesellschaft steigerte sich, die Klöster wurden geschlossen, sie verloren die Selbstständigkeit und wurden auf die „offizielle Komm“ übersetzt. Doch dank der Hilfe Gottes und der Fürsprache der Heiligen, die Erinnerung an die Menschen und fleißige Siedler in der Wüste in all der Komplexität des schnellen XVIII Jahrhunderts hat das Kloster den Status der starken Klosterwirtschaft standhaft gehalten. Vielleicht war das der Verdienst von Simon

Pallas, dass das Kloster auf seinem Unterhalt geblieben war. Es ist kein Zufall, dass sein Name in Synodikon eingeschrieben und zusammen mit anderen Mäzenen und Wohltätern des Klosters andächtig erwähnt wird.

Die Aufgabe des heutigen Lebens in der Einsiedelei und die aller Pilger ist sich dankbar an die Menschen, die in schwierigen Zeiten dem Kloster geholfen haben und auf deren Gelder schöne Tempel gebaut wurden, zu erinnern. Diese Erinnerung kann in dem Gebet ausgedrückt werden, und kann sich in dem Streben zeigen möglichst viel über ihr Leben und ihre Verbindung mit dem Kloster zu erfahren.

9. Un héros de la guerre de 1812 : Anton Antonovitch Scalon (Anton de Scalon) *(in French)*

En France, leur patrie historique, les représentants de l'ancienne famille de Scalon mettaient la particule "de" devant leur nom de famille. Selon la légende, c'était le duc de Basse-Lotharingie Godefroy de Bouillon, l'un des leaders de la première croisade et le fondateur du royaume de Jérusalem qui avait octroyé, en 1098, le titre de noblesse au fondateur de la famille de Scalon.

En se faisant remarquer lors de la prise de la forteresse arabe Ascalon, le soldat français ayant reçu le titre de chevalier, a obtenu un surnom d'honneur «d'Ascalon», c'est-à-dire à l'origine d'Ascalon. Les descendants ont modifié ce nom de famille en le transormant en version "de Scalon". On sait qu' en 1686, suite aux persécutions religieuses en France, George de Scalon, un huguenot, a été obligé de partir pour la Suède chez ses coreligionnaires luthériens. Et ensuite, au cours de la première moitié du 18e siècle, ses fils Daniel et Stéphane sont allés vivre en Russie. Daniel G. de Scalon, l'officier d'ordonnance du prince Troubetzkoy et le colonel des dragons de Kiev (décédé en 1747) est considéré comme le fondateur de la branche russe de la famille de Scalon.

L'assesseur de collègue Stéphane S. Scalon habitait son domaine dans le petit village de Medvedkovo, dans la paroisse du pogost Soudokha de l'ouiezd de Souzdal. Stéphane Scalon était marié à Anna P. (Petrovna) Protopopova, la fille du maréchal de la noblesse de l'ouiezd de Pokrov des années 1800, et du sous-lieutenant de la garde impériale, Petr A. Protopopov. Leurs enfants dont quatre filles et deux fils, ont été baptisés à l'église de la Nativité de la Vierge Marie du pogost Soudokha. Le tombeau de Stéphane S. Scalon se trouve actuellement dans la

poustyn Zolotnikovskaïa. Son cousin Anton A. Scalon, un héros connu de la guerre de 1812, tombé héroïquement lors de la défense de Smolensk contre les troupes de Napoléon, se trouve au centre de notre histoire ci-dessous.



Un héros de la guerre de 1812 : Le major-général Anton A. Scalon –

Anton A. Scalon est né le 6 septembre 1767 à Biisk dans la famille du colonel de dragons Anton D. Scalon. En 1775, à l'âge de huit ans, Anton A. Scalon entre à la garde impériale du régiment Préobrazhenski comme simple soldat. C'était une des récompenses reçue par son père pour sa participation active à la répression de la révolte de Pougatchev.

La carrière du jeune Anton Scalon se déroule sans aucun bouleversement. En 1783 le jeune homme de 16 ans obtient le grade d'officier de lieutenant dans

le régiment de dragons de Sibérie. Trois ans plus tard il devient capitaine, et quatre ans plus tard il est nommé major. L'avancement dans les grades s'effectue assez rapidement pour celui qui est un noble et le fils d'un général.

A partir de 1798 la carrière d'Anton A. Scalon progresse en grades et distinctions. Le secret de sa carrière vertigineuse s'explique par ses qualités personnelles et ses compétences militaires et organisationnelles. Pour ses services zélés et l'entretien en bon état des dragons d'Irkoutsk Anton A. Scalon passe colonel et est désigné commandant d'une brigade de dragons.

En 1800 Anton A. Scalon visite Saint-Pétersbourg, est présenté à l'empereur Paul Ier et obtient le grade de lieutenant-général. Le monarque reçoit le général avec bienveillance et le présente à la famille régnante en disant "Cet homme, il est mon Scalon de Sibérie".

Après le coup d'état de 1801, le 27 novembre 1802 l'empereur suivant, Alexandre Ier signe la démission d'Anton A. Scalon, sous réserve du droit de porter son uniforme.

En 1806 la Russie, engagée à la guerre contre l'Empire français, suite a un sérieux besoin de généraux expérimentés, un grand nombre d'eux

retournent au service suivant leur sens du devoir envers la patrie. A la demande de l'empereur Anton A. Scalon revient, lui aussi, au service militaire, et de nouveau il exerce le commandement d'un escadron des Sibériens. Son régiment devient le meilleur dans le corps de Sibérie ainsi que dans toute la cavalerie de dragons de l'Empire russe. Cinq mois plus tard son dossier militaire est complété par la résolution du commandant des corps Sibériens, lieutenant-général N. I. Lavrov ou il écrit: "Le général Scalon mérite la promotion et porte les armes fidèlement". Dans le même document Anton A. Scalon lui-même aussi écrit ses brèves données autobiographiques précisant qu'il "est un noble français, originaire russe et de la religion luthérienne, est toujours au service de la Russie et souhaite rester en Russie, et a prêté serment avec ses enfants pour la citoyenneté russe".

En 1807 le général des dragons Anton A. Scalon dirige le déplacement de garnison des régiments réguliers de la Sibérie aux frontières ouest de la Russie. Vers le début de la guerre de 1812 le major-général Scalon commande la brigade de dragons composée des régiments de Sibérie, d'Irkoutsk et d'Orenbourg.

Anton A. Scalon se marie avec la fille du général de brigade, mademoiselle Karolina Chr. Kesler, et

vers le début de la guerre 1812 la couple déjà a cinq fils. Craignant pour la vie de sa famille, Anton A. Scalon envoie sa femme et ses fils chez son jeune frère Aleksandre, un lieutenant-colonel à la retraite, propriétaire pas très riche de son domaine Arapovka de l'ouezd de Belgorod de la province de Koursk. Aleksandre, ayant lui-même huit enfants, accueille chez lui avec joie la famille de son frère.

Etant au front, Anton A. Scalon entretient une correspondance régulière avec sa femme. Dans une de ses lettres, en réponse à la question de sa femme au sujet de l'issue possible de la guerre, il écrit: "Dieu n'a jamais abandonné les Russes. Bien que l'ennemi s'avance assez loin, il sera battu par nos armes".

Le 5 août 1812 des combats violents éclatent près de Smolensk. Le corps français entre en ville. Anton A. Scalon se trouve à la pointe de la dernière équipe. Les français canonnent les positions russes, et tout autour est envahi par la fumée de la poudre d'artillerie. Le jour suivant le détachement du général Dokhtourov dont Anton A. Scalon fait partie, est obligé de quitter la ville. Le destin du général Scalon reste inconnu pendant longtemps, et ses proches ne reçoient les détails précis des circonstances de sa mort et de sa sépulture qu'à la fin de 1813. Il se révèle que le corps du général russe tué par une mitraille a été

trouvé par les français le 6 août, au lendemain de la bataille sanglante près des portes Molokhov de Smolensk.

Sur l'ordre de l'empereur français, le héros est enterré près des murs du bastion Royal de la forteresse de Smolensk avec le salut militaire conforme à son fait d'arme suivi d'une salve d'artillerie et de mousqueterie. L'empereur français lui-même assiste à la cérémonie de sépulture et même, selon une coutume russe, jette une poignée de terre dans le tombeau pour rendre hommage au courage d'Anton A. Scalon.

Cent ans plus tard, le 5 août 1912 sur la tombe d'Anton A. Scalon sera élevé un obélisque de granit gris et avec une croix gravée sur la façade. Le monument est érigé grâce aux descendants reconnaissants, les petit-fils du héros tombé, l'adjudant-général George A. Scalon et le général de cavalerie Dmitri A. Scalon. Le monument ne s'étant pas conservé jusqu'à nos jours, un nouvel obélisque de granit rose a été construit à son emplacement.

Dans une des salles de la Galerie militaire des héros de la Guerre patriotique de 1812 dans le Palais d'Hiver, parmi 332 portraits de chefs militaires de l'armée russe il y a un portrait d'un général entre deux âges, dans une grande tenue de dragons avec des

épaulettes d'or, poitrine couverte de quatre ordres de la vertu militaire: l'Ordre de Saint-Georges, martyr et victorieux, de IVe classe, l'Ordre de Saint-Vladimir, prince égal aux apôtres, et deux Ordres de Sainte-Anne, de 2nde et de 3ème grades. Ce portrait a été réalisé dans l'atelier du peintre George Dawe.

La majorité de descendants d'Anton A. Scalon ont servi dans l'armée russe. Une vieille maison française, établie en Russie, a donné 12 généraux, et presque tous d'entre eux ont été décorés par des ordres d'Etat. Il y avait aussi plusieurs Chevaliers de l'Ordre de Saint-Georges dans la famille de Scalon. Plusieurs générations de la maison de Scalon ont servi fidèlement à la Russie pendant des siècles sans jamais ternir l'honneur de leur ancienne famille d'origine française.

1. Selon les matériaux "Galerie de personnages célèbres de la ville de Biisk", l'édition №1.

2. Le prêtre Stefan Oudintsov, "Pominalnik".

3. Nikolai Frolov, "Scalon sans le préfixe" de "."

4. Détail de l'arbre généalogique de la maison de Scalon.

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