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ONE UNKNOWN ARCHIVAL DOCUMENT FOR THE STUDY OF THE RELIGIOUS STATE OF LATE STALINIST GEORGIA¹

The collapse of the Soviet Union, among many other goods, brought that society was freed from artificially constricted ideological frameworks, and it became possible to scientifically study previously taboo issues. This is especially true for analysing the fundamental issues of Christianity and individual churches. Although they were discussed during the Soviet period, they were all very fragmented and significantly ideologised. After the barriers were removed, the research was especially intensified, original or generalised works were created, a number of candidate and doctoral dissertations were defended, church works were translated and published into Georgian, and collections of archival documents were printed.

In recent years, the interest of researchers in the study of the state of the Church in the Soviet period has especially increased, analysing both the state policy towards the institution of the Church, its causes and consequences, as well as the attitude of the Church and individual clergy to the policy of the government. A particularly interesting issue in the study of Soviet religious policy is the relationship between church and state.

In the Soviet period, the introduction of new archival documents into scientific circulation is of particular importance for the study of religions and, in particular, of the Orthodox Church, which is one of the main focuses of this work.

In this article, which is a scientific publication of an important archival document, we would like to present to the general public an interesting letter-report of one of the outstanding personalities of the Georgian Orthodox Church of the 20th century – the Catholicos-Patriarch, His Holiness and Unestrated, Kalistrate Tsintsadze, to the representative of the Soviet government, namely the First Secretary of the Central Committee of the Communist Party of Georgia (B) Kandidi Charkviani.

This letter is important and interesting in several respects. In particular,

¹ We would like to thank the Director of the Archives of the Patriarchate of Georgia, Mrs. Mzia Katsadze, an employee of the same archive, Doctor of History, Researcher-Researcher of the Department of New and Recent History of the Ivane Javakhishvili Institute of History and Ethnology, and Mariam Chinchauruli, Master of History, a student of the Doctoral Program in History of the Faculty of Humanities of Ivane Javakhishvili Tbilisi State University.

it gives us a certain idea of the religious situation in Georgia after World War II. In them, it is clearly seen that despite some positive moments taken by the central government, in which we primarily consider the relative freedom of religious beliefs, the implementation of all this at the local level was a somewhat difficult process. Since the 1920s, local government officials have been accustomed to reporting less to the clergy. In the same letter, the principled position of the Catholicos-Patriarch Kalistrate, which is aimed at improving the situation of the Church, is clearly visible.

The life and work of Catholicos-Patriarch Callistrate is quite well studied in Georgian scientific literature (Tabidze 2009, Rostomashvili 2009, Vardosanidze 2009, Vardosanidze 2011, Vardosanidze 2013, Papuashvili 2017).¹ Therefore, we will not discuss him in detail and will only remind the readers of the main moments of his biography.

Metropolitan Callistrate, in laymanship Callistrate (boychiko) Mikheil Tsintsadze, was born on April 12, 1866 in the village of Tobanieri, Kutaisi Governorate, in the family of a clergyman. Literacy was taught in the family.

In 1875-1882, Kalistrate Tsintsadze studied at the Kutaisi Theological Seminary, after graduating with honors, he enrolled in the Tbilisi Theological Seminary on the recommendation of Bishop Gabriel. In 1888-1892, Kalistrate Tsintsadze studied at the Kiev Theological Academy, where he showed himself as a talented student. His authority was further elevated by his thesis "The Iberian Church in the Sassanid Period". In 1892 he graduated from the Academy and returned to Georgia with the degree of Candidate of Theology, on April 11, 1893 he was consecrated as a deacon of the Didube Church, and on April 18 – a priest. The attention of the Georgian society was attracted by the speech of the young priest Kalistrate Tsintsadze at the remains of Nikoloz Baratashvili, who was transferred from Ganji to Tbilisi in 1893. Since then, nothing significant has happened in the sphere of political or ecclesiastical life of Georgia, in which Kalistrate Tsintsadze did not participate. His archive contains interesting records of the exarchs of Georgia in 1898-1917, from which the goals and activities of the anti-Georgian policy of the Russian exarchs are clearly visible, which led to complete alienation between the people and the shepherds. Father Callistrate believed that it was necessary to return to the Georgian Orthodox Apostolic Church the autocephaly illegally taken away by the secular authorities of Russia. In 1894, in an essay published in the magazine "Pasteur" "Autocephaly of the Georgian Church", he scientifically proved the legality of the autocephaly of the Georgian Church. Together with historian Sergo Gorgadze and Archpriest Anton Totibadze,

¹ Here we name only book editions, for more information on the bibliography of the works written about Kalistart Tsintsadze, see: Alibegashvili 2016: 274-291; 293-294, 2017: 258-291).

Archpriest Kalistrate was the author of the project for the restoration and management of the autocephaly of the Georgian Orthodox Church, which was discussed and approved by the Georgian clergy gathered in Tbilisi in 1906. On March 12 (25), 1917, the Georgian clergy solemnly announced the restoration of the autocephaly of the Georgian Orthodox Church at the Svetitskhoveli Patriarchal Cathedral. Archpriest Kalistrate was first elected to the interim government of the Georgian Church, and on September 17 – to the Council of Catholicos, the supreme governing body of the Georgian Orthodox Church. He participated in all the negotiations related to the problems of recognizing the autocephaly of the Georgian Church. In January 1923, Archpriest Kalistrate was arrested along with the members of the Catholic Council of the Georgian Orthodox Church on charges of anti-Soviet activities, he spent 3 years in Metekhi prison. On October 31, 1925, with the blessing of His Holiness and Beatitude, Catholicos-Patriarch of All Georgia, Ambros, Archpriest Callistrate was elevated to the rank of Bishop of Ninotsminda. On January 12, 1927, he was released from Ninotsmindality and left as an ordinary priest in the Kashueti Church. Kalistrate Tsintsadze was one of the initiators of the construction of the Church of St. George in Kashueti. In 1906, his monograph “Historical Reference on the Issue of Autocephaly of the Georgian Church” was published. This has become the scientific evidence of the Georgian autocephalists. He is also the author of very interesting works: “Notes from the History of the Church of Georgia”, “Historical Values of the Panther”, “Nikifor Cholokashvili”, “Church of St. George of Kashueti”, “Church Rule of Iveria”, “For Georgian Odik”, he compiled the calendars of the Georgian Church in 1930-1952. His multifaceted education, talent for research, and original writing and reasoning style set his papers apart. That is why he was highly respected by professors Ivane Javakhishvili, Akaki Shanidze, Korneli Kekelidze, Giorgi Chubinashvili, Simon Janashia, prominent representatives of the Georgian creative intelligentsia. On January 10, 1932, when His Holiness Christopher III, Catholicos-Patriarch of All Georgia, died, an extraordinary session of the Holy Synod decided to select Metropolitan Kalistrate as the Catholicos-Patriarch. On June 21, 1932, the VI Council of the Georgian Orthodox Apostolic Church elected Metropolitan Callistrate as the Catholicos-Patriarch of All Georgia. He had to carry the heavy burden of the Patriarch between 1932 and 1952. He died on February 3, 1952 at the age of 86. He is buried in the Patriarchal Cathedral of Sioni in Tbilisi (Vardosanidze 2010: 141-146).

On December 22, 2016, the Holy Synod of the Georgian Orthodox Apostolic Church made a decision: to be included in the Order of the Holy See, Catholicos-Patriarch of All Georgia, His Holiness and Beatitude Callistrate (Tsintsadze) and to be called Holy Patriarch Callistrate; To create an icon, to write life and statutes; The Day of Remembrance (January 21) is set as

February 3 (Holy Synod 2016-2017: 2-3).

There is a certain tradition in Georgian and Russian historiography of the publication of letters sent by Catholicos-Patriarch Kalistrate Tsintsadze to the representatives of the Soviet government, so we consider it necessary to review it in a few words.

Professor Sergo Vardosanidze published his monograph *The Catholicos-Patriarch of All Georgia, His Holiness and Beatitude Callistrate* (1932-1952). A slightly shortened version of the same book was published in the appendix (Vardosanidze 2009: 170-202) by a respected scholar with documents in the reissue of the above-mentioned book, which was published as part of the series "Great Georgians" (Vardosanidze 2011: 133-134-146-158). It was also published in his 2013 book *Patriarch Callistrate. Patriarch Melchizedek III* (Vardosanidze 2013: 134-139, 151-156, 162-165).

In 2009, Doctor of Historical Sciences, Professor Eldar Bubulashvili presented a very interesting study, where he presented to the readers two interesting letters of Kalistrate Tsintsadze, preserved in the archives of the Patriarchate of Georgia, whose addressees are Lavrenti Beria and Kandidi Charkviani (Bubulashvili 2006: 278-280, 283-285).

The official publication of the Archival Division of the Ministry of Internal Affairs of Georgia published the letters of Patriarch Kalistrate Tsintsadze to the representatives of the Soviet government, preserved in the archive funds: Initially, in 2009, a joint publication of Doctor of Historical Sciences, Professor Vakhtang Guruli and the Head of the Archival Division of the Ministry of Internal Affairs of Georgia, Omar Tushuashvili, *Documents and Materials for the History of the Church of Georgia (1943-1946) was published.*, which contains documents of interest to us, which are preserved in the archives of the Ministry of Internal Affairs of Georgia. The title of the archival case is "Correspondence of the Catholicos-Patriarch of All Georgia on the state of the Church of Georgia, etc. (Guruli, Tushurashvili, 2008: 99-109).

Documents of similar content, in particular, photographs of letters sent to the First Secretary of the Central Committee Kandidi Charkviani and their English translation were published in the eighth issue of the same publication in 2010, which is entirely devoted to Soviet atheist policy and the religious situation in Georgia (Kalistrate Tsintsadze 2010: 118-125).

In 2010, in the ninth volume of the multi-volume Georgian Literacy, Professor Mikheil Kavtaria, Doctor of Philological Sciences, published two of his memoirs along with various letters from the Catholicos-Patriarch Kalistrate. At this stage, we are interested in the section, the title of which is *Bitter Memories from the Recent Past of the Georgian Church*, as it reflects the developments in the Georgian Church in the Soviet period (Tsintsadze 2010: 307-481).

In 2008, Nodar Tabidze, Doctor of Philological Sciences, published a

book and published several documents there (Tabidze 2007: 19).

In 2005, a collection of interesting documents titled General Army Tyulenev was published in Moscow. Moscow in the life and destiny of the commander: Collection of documents and materials [Army General Tyulenev, in the Life and Destiny of the Moscow Commander, a collection of documents and materials], where, along with many other interesting materials, the letter of the Catholicos-Patriarch Kalistrate Tsintsadze to General Ivan Tyulenev was published (Tyuleneva, Sablin, Timofeev 2005: 489).

In 2012, Temur Kenkebashvili's book "The Secret" was published, which contains three letters sent by Catholicos-Patriarch Kalistrate Tsintsadze to the Central Executive Committee of the All-Georgian SSR (Kenkebashvili 2012: 143-145).

In 2020, Andrei Sorokin edited the publication of the collection of documents B Headquarters Pobedy [Victory Headquarters], which contains facsimiles and transcripts of documents of government bodies, including decrees of the State Defense Committee, the Headquarters of the Supreme Command, the Presidium of the Supreme Soviet of the USSR, the Council of People's Commissars and the Politburo. The Central Committee of the Union Communist Party of the Bolsheviks, the orders of the Commissar of People's Defense of the USSR and the commanders of the front from the archives and museums of the Federal and Department of the Russian Federation, reflecting the main events of the Great Patriotic War of 1941-1945. A significant part of the published documents is preserved in the personal archive of Joseph Stalin, which is kept in the State Archive of Socio-Political History of Russia. The publication is accompanied by an analytical introduction to each chapter, searches, and a list of published documents.

In the fourth volume of this book, the telegram sent by the Catholicos-Patriarch of All Georgia, Kalistrate Tsintsadze, to Joseph Stalin (Sorokin 2020: 170) was printed.

In 2024, Archpriest Besarion Tsintsadze defended his doctoral dissertation on the topic "Catholicos-Patriarch of Georgia Kalistrate Tsintsadze and His Scientific Heritage", where in the first paragraph of the fifth chapter, he presented to the interested public the letters sent by Catholicos-Patriarch Kalistrate to Joseph Stalin, Lavrenti Beria and Giorgi Karpov. If we take into account the fact that these documents are inaccessible to the vast majority of researchers, we should attach special importance to the publication of this material by a respected author (Tsintsadze 2023: 176-186).

In 2024, Doctor of Philosophy, Professor of Ilia State University, Sergo Ratiani, published the book "Totalitarianism and the Georgian Orthodox Church 1941-1953", the documents printed in it, which are preserved at

the Korneli Kekelidze National Center of Manuscripts of Georgia and the Archive of Recent History of Georgia of the Ministry of Justice of Georgia, show the relations between the church and the state in an interesting way, and the value of the work is further increased by the fact that the documents are attached Publisher's academic commentary, biographical references, searches, and photographs of archival documents. A number of interesting materials by Catholicos-Patriarch Kalistrate Tsintsadze are printed in this collection (Ratiani 2024: 159-179, 184-207, 234-375).

We think that the study of the letters and reports sent by Catholicos-Patriarch Kalistrate Tsintsadze to the Soviet government is of great importance in several respects: firstly, it paints a clear picture of the relationship between church and state in the Soviet period, with their help we can discuss both the policy of the government and the state of the church. These letters and reports are often written in a different tone, which, we think, clearly shows the author's attitude. He was fully aware of the fact that the situation created required a more cautious, but at the same time, firm and principled position from the whole society, and especially from the clergy. This approach of his was duly reflected in both letters and reports sent to representatives of the Soviet authorities. This material is distinguished by its thematic and content diversity.

The material presented in the paper, as far as we know, is printed for the first time. The document indicates the name of the archive, the archival fund, the manuscript, the case and the sheets, and the restorations in square brackets are ours. Only stylistic lapses of a minor nature have been corrected, the rest of the author's style has been preserved everywhere, and archival material has scientific commentaries attached. We will gratefully accept comments and qualified opinions from specialists in the field and the general public and will take them into account in further work as much as possible.

Document

August 18, 1949.

No. 4458.

To the First Secretary of the Central Committee of the Communist Party (Bolsheviks) of the Georgian SSR, Citizen Kandid Nestorovich Charkviani.

Under your educated, far-sighted and just patronage, I will compare the centuries-old and meritorious Church of Georgia.

The case is as follows: the basic law for the existence of the Church – Article 124 of the Constitution – some government officials have misunderstood the situation and are involuntarily engaged in anti-religious propaganda. Let's take a look at some of the unmistakable facts.

Priest David Likokeli was working ¹in the village of Batsaligo in Khevsureti.² The local Fininspector did not like this, which is why he praised the Likoke tax every year. The priest was able to sell cows, horses and family furniture. When there was nothing left to sell and the tax rose to seven hundred rubles, he resigned from the priesthood in 1947 and received ridicule from the Fininspector. He followed my advice and had previously decided to become a priest, after all, he would still have the family's wealth.

Nikoloz Zhizhiashvili, the second priest of S. Kvemo Khorkhi /Dusheti district/Khevsureti, was put in the same position. He had been ³ a priest in the above-mentioned village since 1920; since the people there treated him with trust and visited the neighbors. The local financial inspector did not like this and gradually increased the tax. In 1949, he wrote down 10,000 rubles, which he could not pay. He asked me to tax him according

¹ Batsaligo, a village in the Khevsureti community of Dusheti municipality (Mtskheta-Mtianeti region), on the left bank of the river Gorsheghmiskali (the head of the Aragvi river in Khevsureti). 2160 m above sea level, 77 km from Dusheti. According to the 2014 census, the population does not exceed 10 people (Encyclopedia 1997: 380).

² Priest David Likokeli (1880- ?) was born in 1880 in the village of Barisakho. He received his education at the school at the monastery. In 1900-1907 he was a priest in the Church of St. John the Theologian in Tbilisi, in 1907-1917 he was a priest of the Barisakho Church, in 1917-1920 he was a priest in Batsalevi, in 1920-1925 he was a priest of the Barisakho Church. In 1925-1930 he was forcibly persecuted. From 1931 to 1941 he was again a priest of the Barisakho Church. Since 1942 he has been a priest of the Arkhiloskalo Church in Dedoplistskaro district. The family lived in the village of Arkhiloskalo (<https://mematiane.ge/product-details.php?id=10443> Last viewed on 07. 09. 2025).

³ Priest Nikoloz Zhizhiashvili (1878-1855) – was born in 1878 in a peasant family in the village of Khokhi, Dusheti district, Tbilisi Governorate. His parents took little Nicholas to study in one of the parish schools in the Trusso Valley, where he received his primary education. The Holy Scriptures, chanting and ecclesiastical typicon were studied at the Monastery of the Assumption of the Blessed Virgin Mary in Kvatakhevi (according to the second version, at the Monastery of the Transfiguration of the Savior of Tbilisi). Here he spent several years in the sacrament of obedience. On March 28, 1911, the obedient Nicholas was appointed as the pastor of the Church of St. George in the village of Abano, Dusheti. On February 20, 1916, he was transferred to the church of St. George of Horkhi in his native village. During the same period, Nicholas married Pelagia (Pelo) Aptsiauri, with whom he had three children: John, Nino and Mary. In 1920, the Catholicos-Patriarch of All Georgia, His Holiness and Beatitude Leonid (Okropiridze) consecrated Medavitne Nicholas as a deacon, and within a week he ordained him a priest and appointed him as the head of the Church of St. George of Khorkhi. After the Sovietization, a rather difficult situation arose for the clergy and the religious community, they faced a real threat of rather harsh repressions. Father Nicholas was able to withdraw from church work for a short time, although this happened only temporarily. Although during the Second World War, in particular, in 1943, the religious situation seemed to improve, and the authorities decided to severely narrow the remaining clergy by increasing taxes, so that priests could refuse to serve, Father Nicholas was also able to get away from ecclesiastical life and return to agriculture, which he suffered greatly. Father Nicholas died in 1955 (Rubric "History Sheet" 2014b: 18-20).

to his ability, and they answered: “If you do not bring it within the appointed time, I will pay you 15,000 rubles and you will be skinned in spirit and flesh. The priest chose to skin it by taking the hand of the priest. He took the proper confirmation from me in May 1949 8, No. 4263.

Vasil Tabatadze, a priest from S. Argveti of Sachkhere district¹, was paid 5.576 rubles this year (and last year’s remainder 3.578 rubles.), which he could not pay and was forced to resign for the priesthood in June 1949.

In the village of Andreevka in Sokhumi (today Akhalsheni) there is a church of St. George, it had a priest, it was registered and worked regularly. On May 2, 1948 (Easter), the chairman of the district council, citizen Kobakhia, came to Andreevka, deprived the priest of the mandate given by me and ordered St. George, on May 5/6 the Mass was to be performed, and the key to the church was confiscated by the chairman of the village council. Thousands/. The closure of the temple made a bad impression on them. The parishioners filed a complaint with the Supreme Council of Abkhazia, which was recalled by the Trustee of the Council of Georgia, K. I. Kadagishvili.² The temple was opened. In January of this year, on Christmas Eve, the temple was again in the hands of the chairman of the collective farm, Konstantinidis. At three o’clock in the morning, a mob of people broke through the doors of the temple, took out the icons and candlesticks, and instead dragged barrels and beggars, bars and shovels inside, and the priest threatened to arrest them and threw them out of the village.

There is a cave at the ear of Tbilisi’s “Metekhi” Bridge, where the icon of St. Abo (+ 786) has been resting since the time of the stranger, who was treated with great hope by the population of Tbilisi, regardless of faith and nationality, even Muslims (before that Abo was a Muslim/); On October 5, 1940, we were deceived by the icons: “For two days, it is necessary to dig a rock to widen the road, woe to the Abo cave. The icon was rested in the evening; At the same moment, bricks and limestone were pulled out and the doors were opened. At the request of the faithful, a petition

¹ Priest Vasil Tabatadze is an outstanding Georgian clergyman, despite many attempts, we could not find detailed information about the life and work of this person.

² Konstantine Kadagishvili (1902 – ?) – Georgian Soviet political figure. Member of the CCP since 1921. From 1927 to 1932 he worked in state political bodies. From 1933 to 1937, he was the Trustee of the Special Branch of the State Political Division, and in 1937-1944 he was the head of the investigative department of the People’s Commissariat for Eastern Affairs. Deputy Head of the 3rd Division of the Transcaucasian Military District, Captain of State Security 19. 06. From 194. 08. 03. 1944 – 03. 10. In 1947 he was appointed Trustee of the Council of Ministers of the Orthodox Church in the Georgian SSR. 03. 10. 1947- – 01. 10. In 1948 he was a trustee of the Council of Ministers of the Georgian SSR for the praise of the Georgian Orthodox Church. From 1949 to 1954 he worked in the Ministry of Internal Affairs of Georgia on various assignments. He was a delegate to the XI, XII, and XIII congresses of the Communist Party of Georgia. In 1953, by the resolution of the meeting of the Party Collegium (Protocol No. 9), he was expelled from the ranks of the SCP (Ratiani 2024: 417-418).

was initiated before the government to open a chapel. The person of the decree of the Council of Ministers was sent by K. I. Kadagishvili to the Chairman of the Raiagmaskom, Citizen Paliashvili, who first expressed his consent to the execution of the decree, and then refused, – I am and I do not fulfill the order, which you want to do.

In 1946, according to the request of the faithful, a petition was initiated to open a church named after St. Ipat in Gagra. The petition was granted both here and in Moscow. Finally we learned that the temple was located in the courtyard of the holiday house. An inspection with K. I. Kadagishvili convinced me that holding a Mass in the mentioned temple was a kind of inconvenience. We were offered to rent a private house (or to build) a house and hold a prayer service. The local priest did the same. He held a chapel in his apartment. In March of this year, the Archbishop of Gagra, Archpriest Skolovsky, died.¹ His deputy did not recognize the possibility of holding a chapel in Skolovsky's apartment, he began to look for another room, he searched for more than one house, but the owners were summoned and "explained" to the Soviet citizen that he would not be allowed to place a chapel in his house. The explanation had an impact and the believers are still looking for a rental house...

As you know, our people love it even in the days when there are niches, not temples. In the village of Bakurtsikhe, Sighnaghi district, there has been a chapel of the Holy Spirit of Gomarti since ancient times. This holiday always falls on Sunday (exit). On June 12 of this year, the Deacon of Sighnaghi Vasil Natidze used to go to this chapel² to perform paracles (the chapel is in his parish). At the beginning of the village, six representatives of the Bakurtsikhe village council – "Commission" crossed the path. The 87-year-old man was stopped and told: "Go back, otherwise you will be greatly insulted and your documents will be confiscated. We don't allow anyone to pray and we call back." Which article of the Constitution gives

¹ Despite many attempts, unfortunately the identification of this person could not be identified.

² Archpriest Vasil Natidze (1863-195?) – was born in the village of Nukriani, Sighnaghi district in the family of a priest. From 1881 to 1887 he studied at the Tbilisi Theological Seminary. In 1888, he opened a school in the village of Melaan, on August 28 of the same year he was ordained a deacon by Exarch Paul (Lebedev), and the next day he was ordained a priest and ordained to the Church of the Holy Trinity of Alvan. On August 15, 1889, he was transferred to the Church of St. George in Nukriani. In 1890-1896 he was twice elected as a deputy of the Telavi-Sighnaghi Study Committee. On May 6, 1906, he was awarded the Gold Cross. On Easter 1913 he was awarded the Order of St. Anne III degree. At the end of 1927, in the list of temples and monasteries of the Bodbe diocese, Father Vasily is mentioned as the primate of three churches. In 1943, with the blessing of Catholicos-Patriarch Kalistrate (Tsintsadze), Father Vasil was instructed to perform the ecclesiastical rules in the villages of Nukriani and Chotokhi. He is mentioned in the list of clergy of the Church of Georgia compiled in early 1956. It is believed that Archpriest Vasily died in the same year. He is buried in the cemetery of the village of Nukriani. See Rubrica Photochronicle 2008: 19-20).

such a right to the Village Council.

Near Tsiteli-Tskaro, two kilometers, there is a small hill, and on its peak the Church of the Prophet Ilia has been built since ancient times.¹ On August 2 /Iliaboa Day/ Thousands of people from Tsiteltskaro, Telavi, Signaghi and Lagodekhi districts come to celebrate this niche. Priests pay paracles, baptize children, write crosses, etc. The local authorities are well aware of this. To do this, you will have to wait until the first of August. Mangoshvili summoned the priest Romanoz Petriashvili to the executive committee² and said: "A decree came from V. D. Bujiashvili that you should go to Tbilisi today. The priest did not believe that V. D. Bujiashvili would send such a telegram and did not move. On the same day, at three o'clock in the department of the Ministry of Security, he [summoned] citizen Chirikashvili and ordered: tomorrow it is Ilioba, do not dare to go to the niche, leave the Red Spring in 24 hours. There is no church here. There is only a chapel house that we do not recognize, and if you do not go willingly, we will forcibly let you go. It is believable that citizen Chirikashvili does not visit the chapel house (nor the church), but he is familiar with Soviet law and it is necessary for believers. The people were very dissatisfied when they did not see the priest near Ilia's niche and expressed their dissat-

1 This refers to the Chapel of St. Elijah, located on Mount Elia near the village of Samreklo, Dedoplistskaro Municipality. It was probably founded after the 6th century, no later than the 9th century. The foundation of the chapel was to be connected with the monastery founded by the Holy Assyrian Father Stephen Khurseli. Information about the monument is provided by Alexandre Dumas, with whom a bell tower was built in a wide cave cut out in the middle of the mountain, where the Saviors often walk. ... The chapel's head-to-head structures, and nothing has survived, they may have been completely encased in a natural cave, which was larger and more habitable at the time. What has survived to this day must be the period of the second revival of the monument – the 16th century, when the complex was actually rebuilt by the King of Kakheti Alexander II. In 1616, during the destruction of Kakheti, the chapel was destroyed. The chapel was revived for the third time during the reign of Erekle II. ... In the 19th century, the chapel operated passively, but still. In 2004-06, under the leadership of Father Nicholas (Lomsadze) and Bishop David of Bodbeli, the temple was completely restored, which was preceded by archaeological works (led by I. Gagoshidze). The excavations shed light on the chronology of the building and the history of the monument (Gagoshidze 2013: 313-314).

2 Metropolitan Romanoz Petriashvili (1887-1979). He was born on October 14, 1887 in Tbilisi in the family of Archpriest Grigol Petriashvili and Ekaterine Sukhitashvili. In 1895 he was transferred to the Tbilisi Noble Gymnasium, in 1906 the gymnasium was closed, and Roman tried to enroll in the First Boys' Gymnasium, but was not accepted. In 1909-1910 he was in compulsory military service, in 1914-1918 he participated in the First World War. In 1918-1920 he worked as a trustee of the Refugee Committee. In 1920-1921 he worked in the food department of Tbilisi. From 1919 until he was ordained a priest, he was a member of the Parish Council of the Patriarchal Church of Sioni and the Cathedral of the Holy Trinity. On March 6, 1952, Catholicos-Patriarch Kalistrate consecrated him first as a deacon and on March 13 as a priest and appointed him as the chancellor of the Patriarchal Cathedral of Sioni, as well as as the assistant secretary of the Patriarchate's chancellery. See: Rubric "History Sheet" 2014a: 19-20).

isfaction loudly. For whom it is necessary to treat such tender feelings as tender as there is a sense of faith. Although it is not desirable for the working day to go beyond the hands of the worker, this should have been taken into account in advance and measures should have been taken in places, to be announced in the villages so that they would not move from there.

I would like to remind you of all of the above, I hope that you will issue a decree so that there is no place for such gross “anti-religious propaganda” in the future.

All of Georgia
Catholicos-Patriarch

Archives of the Patriarchate of Georgia, Census No. 1, Case No. 2516, Furts. 2-5.

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