



**Lydia the New Martyr of Russia  
and Her Companions Alexis and Cyril  
Whom the Holy Church Celebrates July 20.**

*Dismissal Hymn of Saints Lydia, Alexis and Cyril. Plagal of First Tone  
Let us worship the Word.*

**B**Y THE GRACE of thy meekness, a persecutor's soul was swiftly changed to thy guardian and fellow Martyr in Christ, \* and through thee attained to God, O righteous Lydia; \* for that great strength of love in thee \* overcame the power of darkness and brought thee through the tempest. \* O Saint of God, take us with thee, as thou didst Cyril and Alexis.

*Kontakion Hymn of Saints Lydia, Alexis and Cyril  
Third Tone. On this day the Virgin*

**L**IKE a quickly spreading fire, \* the warmth of goodness within thee \* kindled souls quenched long ago \* to blaze anew in repentance; \* and when thou hast been tormented \* and life was waning, then the flame of thy great sanctity waxed the brighter, \* lighting Cyril and Alexis \* to share thy contest, O Martyr Lydia.

*Megalynarion of the New Martyrs*

**R**EJOICE, new Russian Martyr Saint Lydia, \* with thy fellow athletes \* who were martyred for Christ through thee; \* for the most wise Alexis \* and godly-minded Cyril \* attained Christ's blessed Kingdom by thy most holy prayers.

*The New Martyr Lydia*

AND WITH HER SOLDIERS CYRIL AND ALEXEI

*Commemorated July 20 (✠1928)*

*For Thy sake we are killed all  
day long; we were accounted  
as sheep for the slaughter.*

Rom. 8:36

**L**YDIA, THE DAUGHTER of a priest in the city of Ufa, was born on March 20, 1901. From childhood she was sensitive, affectionate, loved by all, fearing sin and everything forbidden by God. Upon completing girls' school, at nineteen she married and lost her husband in the civil war with the departure of the White Army.

Her father, from the very beginning of the schism of the "Renovators," organized by the Bolsheviks in 1922, joined the schism. The daughter, prostrating herself at her father's feet, said: Bless me, father, to leave you so that I will not bind your soul." The old priest knew his daughter, just as he was aware of the wrongness of his action. He wept and, blessing Lydia for an independent life, prophetically said to her: "See, daughter, when you will win your crown, that you tell the Lord that although I myself proved too weak for battle (podvig), still I did not restrain you but blessed you." "I will, Papa," she said, kissing his hand, thus also prophetically foreseeing her future.

Lydia succeeded in entering the Forestry Department, and in 1926 she was transferred to the Collective Lumber Industry for work with the lowest paid laborers. Here she immediately came into contact with simple Russian people, whom she warmly loved and who responded in the same fashion.

The lumberjacks and drivers, who had been hardened by their work under difficult conditions, related with amazement that in the office of the Lumber Department, where Lydia met them, a feeling came over them similar to the one, almost now smothered, which they had felt when before the Revolution they had gone to meet a venerated icon of the Mother of God from the village of Bogorodskoye near Ufa. In the office foul

language, insults, and quarrels were no longer heard. Evil passions were extinguished, and people became kinder to each other.

This was amazing and was noticed by everybody, including the party chiefs. They kept watch over Lydia, but discovered nothing suspicious: she did not go at all to the churches legalized by the Bolsheviks, and she attended catacomb services rarely and carefully. The G.P.U. (secret police) knew that members of the catacomb church existed in the diocese, but they could find no way of uncovering and arresting them.

With the aim of uncovering those who had not yet been arrested, the G.P.U. suddenly returned from exile Bishop Andrew (Ukhtomsky), who was deeply revered by the people and by all elements of the catacomb church; but at the Bishop's discretion he was received openly by only one Church in Ufa, although secretly the whole diocese came to him. The G.P.U. was mistaken: instead of being uncovered, the catacomb church deepened and spread, remaining as before inaccessible to spies. The G.P.U., convinced of the failure of its plan, again arrested Bishop Andrew and sent him into exile.

Lydia was arrested on July 9, 1928. The secret-operations department had long been seeking a typist who had been supplying the workers of the Forestry Department with typewritten brochures containing lives of the Saints, prayers, sermons and instructions of ancient and recent Church hierarchs. It had been noticed that the lower stem of the "k" was broken; and thus Lydia was discovered.

The G.P.U. understood that there had fallen into their hands a clue for uncovering the whole Catacomb Church. Ten days of uninterrupted questioning did not break the martyr; she simply refused to say anything. On July 20 the interrogator, having lost all patience, gave Lydia over to the "special command" for interrogation.

This "special command" worked in a corner room in the cellar of the GPU. A permanent guard was stationed in the cellar corridor; on this day the guard was Cyril Ataev, a 23-year-old private. He saw Lydia as she was brought into the cellar. The preceding ten days' questioning had drained the strength of the martyr and she could not go down the steps. Private Ataev, at the call of his chiefs, held her and led her down to the interrogation chamber.

"May Christ save you," Lydia thanked the guard, sensing in the Red Army guard a spark of compassion for her in the delicate gentleness of his strong arms.

And Christ saved Ataev.

The words of the martyr, her eyes full of pain and perplexity, fell into his heart. Now he could no longer listen with indifference to her uninterrupted screams and cries, as he had previously listened to the same cries from others being interrogated and tortured.

Lydia was tortured for a long time. The tortures of the G.P.U. were usually fashioned so as to leave no particularly noticeable marks on the body of the tortured, but at Lydia's interrogation, no attention was paid to this.

The screams and cries of Lydia continued almost uninterruptedly for more than an hour and a half.

"But aren't you in pain? You're screaming and crying that means it's painful?" asked the exhausted torturers in one of the intervals.

"Painful, how painful!" replied Lydia with a broken moan.

"Then why don't you talk? It will be more painful!" —said the perplexed torturers.

"I can't talk... I can't... He won't allow..." groaned Lydia.

"Who won't allow?"

"God won't allow!"

The torturers devised something new for the martyr: sexual assault. There were four of them—one more was needed. They called the guard to help.

When Ataev arrived in the room he saw Lydia, understood the means of her further torture and his own role in this—and there was worked in him a miracle like to the unexpected conversion of the ancient torturers. Ataev's whole soul was repelled by the satanic abominableness, and a holy enthusiasm seized him. Totally unaware of what he was doing, the Red Army guard killed on the spot the two torturers who stood before him. Before even the second shot had echoed the G.P.U. man who had been standing behind hit Cyril on the head with the handle of his gun. Ataev still had enough strength to turn and seize his attacker by the throat, but a shot from the fourth one knocked him to the floor.

Cyril fell with his head toward Lydia, who was stretched out with thongs. The Lord gave him the opportunity of hearing once more from the martyr words of hope. And looking straight into Lydia's eyes, Cyril, blood gushing from him, gasped his union to the Lord:

"Saint take me with you!"

"I will take you," Lydia smiled, radiant.

The sound and meaning of this conversation as it were opened a door to the other world, and terror darkened the consciousness of the two G.P.U. men who remained

alive. With insane shouts they began to shoot the helpless victims who threatened them, and they shot until both their revolvers had been emptied. Those who had come running at the shots led them away, shouting insanely, and themselves fled from the room, seized by an unknown terror.

One of these two G.P.U. men became completely insane. The other soon died of nervous shock. Before his death this second one told everything to his friend, Sergeant Alexei Ikonnikoff, who turned to God and brought this account to the Church; for his zealous propagation of it he himself suffered a martyr's death.

All three—Lydia, Cyril, and Alexei,—have been canonized as saints in the religious consciousness of the Catacomb Church.

By the prayers of Thy martyrs—Lydia, Cyril, and Alexei,—Lord Jesus Christ our God, save the Russian People!

Sources: Polsky's *The New Martyrs of Russia*, Vol. II, pp. 249-53

“In accordance with the tradition of a regional Church entering articles of particular importance to it..., the Synod of Russian Bishops Abroad formulated additional anathemas pronounced each year on Orthodoxy Sunday. The first of these, an anathema against the Bolsheviks, is based on the Epistle of Patriarch Tikhon of January 19 / February 1, 1918, which Epistle was confirmed by the Great Pan-Russian Church Council of January 28 / February 10, 1918.

“To the persecutors of the Church of Christ, the impious apostates who have lifted up their hands against the anointed of God, who slay the sacred ministers, who trample the holy things underfoot, who destroy the temples of God, who subject our brethren to inquisition and have defiled our homeland.

Anathema. (3)”

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**JESUS CHRIST CONQUERS**