

# The Good Word

PUBLISHED WITH THE BLESSING OF BISHOP AUXENTIOS OF ETNA AND PORTLAND



PROPHECIES OF ST. JOHN OF KRONSTADT



FIGURE 1: ST. JOHN OF KRONSTADT (1829-1908)

**ST. JOHN'S PROPHECIES ABOUT RUSSIA**

BY BISHOP NIKON (RKLITSKY, 1892-1976):

In the century following the repose of the memorable pastor, St. John of Kronstadt, his glory shines like a resplendent sun. New rays of this sun shine upon us in the form of accounts of his countless miracles. The memory of his name evokes the bottomless sea of divine grace, of which he was the carrier.

What can be more glorious or richer than the gift of miracle-working? When people have tried out all the natural resources, when there is no longer any hope of human assistance, then in great despair the soul cries out to God's saint and by his word receives healing.

To what can this gift be compared? If one compares it to something in this world, then one may say that it unites wealth, and power, and wisdom, and yet at the same time the

gift of miracle-working surpasses them all. Who is richer than the one who has the gift of miracle-working, and of what significance are worldly riches in comparison?

Whose power is greater than the one who has this divine gift? Which king or dictator can compare to the one who commands the laws of nature? Whose worldly wisdom can compare to the one who bears divine wisdom within himself?

And such a superhuman lived in our homeland, among the Russian people, and was our elder contemporary. It is primarily for this great and splendid gift of miracle-working that the Russian people venerate St. John of Kronstadt.

However, the glory of St. John is by no means dependent on this one gift of miracle-working. There is another and no less important side to his activity – his **gift of prophecy**.

It may – alas! – sound paradoxical, but the state of our humiliated and suffering homeland for the last century confirms the glory of St. John, who sternly prophesied the coming of these sufferings, but remained *a cry in the wilderness*.

He was a loyal son of his homeland, he loved his dear Russia as few others did, loved all the boundless beauty of Russian life, but above all he loved God's Church and the Holy Trinity, in Whose grace-filled rays he lived. He prophesied God's forthcoming punishment of Russia for its falling away from the Holy Church in the person of its ruling circles, mainly the intelligentsia:

"God is not to be mocked," said St. John. "I look upon Russia and I become filled with dread and sorrow, seeing how it is suffering and how it will yet suffer, if it does not return wholeheartedly to its native faith, to the Orthodox Church."


At another time he said:

"Russia is agitated and suffering from a bloody internal battle, from a bad harvest and famine, from a great increase in the cost of living, from godlessness, from an absolute loss of morals. These are evil times – people have turned into ferocious beasts, even into evil spirits. The government has become weak. It wrongly understood the freedom that it gave to the people. It itself has become obscured in mind and did not provide the people with a clear understanding of freedom. Evil has grown in Russia to monstrous proportions, and it is almost impossible to correct it."

This was said by St. John in the period of 1904-1908, and at the same time he explained how it had all occurred:

"The morals of all classes of Russian society have nowadays become tremendously weak. Daily life has become putrefied with all kinds of sins – abandonment of faith, ignorance of God, and sacrilege, especially among the educated elite, have become widespread and commonplace, depravity has become a daily custom, the press and literature are permeated with enticement. All have betrayed or are betraying God in one way or another, all have abandoned the Lord, and His righteous wrath has been ignited. Universal disasters are overwhelming us for the heavy sins and iniquities of the entire people."

In such a spirit the great pastor denounced the universal



vices of Russia, but his voice was muffled by the so-called progressive and falsely liberal press, which unanimously abused him as an extreme reactionary, a retrograde, a man behind the times in that enlightened 20th century.

St. John, however, had a clear understanding of where all this came from in the Russian land:

“Our current overeducated members of the intelligentsia, who have alienated themselves from their Mother Church, shun God’s wondrous design for our salvation and all the sacred images of God’s deeds and all His saints, yet they are madly interested in decadent art and sculpture. There are those who throw away enormous sums of money on these voluptuous images, yet look upon the poor with squeamishness and disgust, not wishing to spare them even a few kopeks.

“How trite people have become and how depraved, completely losing the Christian spirit and becoming like pagans and sometimes even worse in their way of life. It is the unbridled press, especially the underground one, that has brought our intelligentsia and partly the common people to such a state of immorality. For a long time it had coveted freedom and has finally grabbed it. In one way or another this scythe will reap us all. The Dread Judgment awaits mankind.”

In his ardent love for Russia St. John pointed out that the foundation on which Russia stands is the Orthodox monarchy:

“What would you be without a Tsar, O Russians? Your enemies would try to destroy even the very name of Russia, for the guardian and protector of Russia after God is Russia’s Sovereign, the Royal Tsar, and without him Russia is not Russia.”

What an amazing prophecy! As though the great pastor foresaw those four ominous letters – USSR.

St. John continuously coupled the rule of the Orthodox monarchy with Divine Providence: “Only God can empower a chosen individual to occupy the throne and entrust him with monarchical power, vesting him in glory, majesty, and strength.”

St. John also denounced those statesmen who were destroying Russia:

“Our current restless and unacknowledged politicians desire a constitutional or republican form of rule in Russia, but they do not understand the history and character of the Russian people, who cannot be without a Tsar, who live only by him, and who, after God and the Heavenly Queen, place their hopes in him alone. Thus let us venerate the Tsar as a ruler given by God for the good of Russia.”

Though denouncing his beloved Russia, St. John still believed in its shining future:

“Russia is being tempered by woes and disasters. Stand firm, Russia! Repent and pray. Shed bitter tears before thy Heavenly Father, Whom thou hast offended immeasurably. The Lord, like an artful physician, subjects us to various temptations, sorrows, illnesses, and woes, in order to purify us like gold in a furnace. Such is the purpose of all the trials and miseries sent to us by God in this life.”

All the prophecies of St. John of Kronstadt have come to pass in full force. In truth, he was not only a great miracle-worker, but also a great prophet. We should venerate the resplendent glory of this great miracle-worker and prophet, and entreat him to pray for a great miracle for his ardently-loved homeland – the miracle of the resurrection of Russia.

O great pastor! Hear thou our prayers, if not for the sake

of us, sinners, then for the fulfillment of thy prophecy on the purification of the gold of the Russian soul in the furnace of fiery tribulations, for the glory of thy name and for the glory of God in Holy Russia.<sup>1</sup>

*FATHER JOHN OF KRONSTADT, PART I CHAPTER 52: JOHN CONCERNING THE FATE OF RUSSIA AND THE RUSSIAN PEOPLE, BY I.K. SURSKY (1870-1953):*

In 1890, one pious merchant family of the city of Kungur, Perm province, came to Fr. John in Kronstadt for a blessing

During a personal interview with them, the priest, having learned that they had come to him from the Perm province, told them: “A black cross hangs over Perm,” while evading any explanation, [when] saying these mysterious words ...

The Kungur pilgrims understood the words of Fr. John in the sense that the city of Perm is threatened by some kind of grave disaster. But after those terrible events that occurred in the Urals [Ekaterinburg, Perm Province] in 1918, when the Cross of the gravest, truly Golgotha-suffering, and martyrdom was borne by the righteous Tsar Nicholas II, with his wife and children, as well as with other members of the Imperial Family, it becomes clear that Fr. John foresaw this atrocity, unprecedented in the history of the world, to be committed within the boundaries of the Perm province 28 years later, and spoke about it in secret.

Shortly before the blessed death of Fr. John [1908], he often liked to serve [Liturgy] in the courtyard of the Leushinsky Monastery, on Basseynaya Street in St. Petersburg. My wife and I constantly attended these services, and many times in his sermons, Father John prophesied menacingly and loudly cried out: “Repent, repent, a terrible time is approaching, so terrible that you cannot even imagine!” He did not speak, but shouted, raising his hands upwards. The impression was amazing, horror seized; weeping and sobbing were heard by those present and in the temple.

My wife and I wondered what it would be: a war, an earthquake, a flood? However, by the power of the words of the prophet, we understood that something much more terrible would happen and suggested that the earth’s axis would turn over.

Abbess Taisia [Solopova, 1842-1914], a [66?]-year-old woman, asked Father John: “When, father, will this time be?” Father John answered: “You and I, mother, will not live [to see it], but here they are,” he pointed to the nuns with his hand, “they will live [to see it].”

Now, of course, everyone understands well what time he was talking about.


In the book about [St.] John *New Words Spoken in 1902*, the 1903 edition, printed on page 47 *Word for the birthday of Sovereign Emperor Nikolai Alexandrovich on May 6*. In this word, [St.] John says:

“... Yes, through the sovereign persons, the Lord watches over the good of the kingdoms of the earth and especially the good of the world of His Church, not allowing godless teachings, heresies and schisms to overwhelm her, and the greatest villain of the world, who will appear in the last time, the Antichrist, cannot appear among us, because of the autocratic power, which restrains the disorderly vacillation and the absurd teaching of the atheists.

“The apostle says that the Antichrist will not appear on

1. Bishop Nikon (Rklitsky), *St. John’s Prophecies About Russia*, webpage article, posted Dec 20, 2008.

[http://www.holy-transfiguration.org/library\\_en/saints\\_kronst6.html](http://www.holy-transfiguration.org/library_en/saints_kronst6.html)



earth until then, [not] as long as autocratic power exists. For the mystery of lawlessness is already happening, he says, but until then it will not be accomplished until the sovereign is taken from us: [*only until he who now withholdeth shall be taken out of the way*], and then the lawless one will appear, whom the Lord will kill with the breath of His mouth” (2 Thess. chapter 2).

In another sermon, Fr. John says that "when the restrainer (Autocrat) is taken from the earth, then the Antichrist will come."

Many prophecies about John are printed in his works, and published long before the war and the revolution. Father John died in 1908, that is, 6 years before the war [WW I]. Here are some of them:

“Lord, You are the true Lord of creatures! What are the Germans, Poles and Finns plotting against Russia and against Your Holy Church, who have distorted Your Gospel, who have fallen away from Your Church! Lord, what are they thinking! They want to devour us to the end and destroy Your Church, Your temples, Your worship, Your statutes, the decrees of the holy Apostles and the Holy Fathers of the Ecumenical and Local Councils! What have we come to!”

“Lord, You see the cunning of the enemies of the Orthodox faith and Your Church and their zeal to overcome it! Put an end to them, let all their evil deeds die with these people!” (This was published in 1909 in the book *Living Ear*, p. 28).

In 1907, during a period of calm, Fr. John menacingly prophesies: “The Russian kingdom is wavering, striding, close to falling. If things go like this in Russia, and atheists and anarchist madmen will not be subjected to the righteous punishment of the law, and if Russia is not cleansed of many tares, then it will become empty, like the ancient kingdoms and cities wiped off the face of the earth by the justice of God for their godlessness and for their lawlessness. The supreme government, which condoned the riots, is also guilty ... [Undue leniency] is in vogue in Russia, it is flaunted. And that is why we have incessant accidents with [the naval] and even Imperial ships ... Treason is everywhere, threats to life and state property are everywhere. This will continue to be the case with weak governance. Poor fatherland, will you ever prosper? Only when you cling with all your heart to God, the Church, love for the Tsar and the Fatherland and purity of morals ... And what would we become, Russians, without the tsar? Our enemies would soon try to destroy the very name of Russia, because the Bearer and Guardian of Russia, after God, is the Sovereign of Russia, the Autocratic Tsar, without him Russia is not Russia.”

“Russia is forged by misfortune after misfortune. It is not in vain that He Who rules over all nations, skillfully, aptly puts on His anvil all those who are subjected to His strong hammer. Brace yourself, Russia! But also repent, pray, cry bitter tears before your heavenly Father, Whom you have angered immensely!..”

“The Lord, as a skilled physician, subjects us to various temptations, sorrows, illnesses and troubles, in order to purify us like gold in the furnace.”

“The soul, stagnant in sins of all kinds, is not easily amenable to cleansing and healing, but with great compulsion and astringency, and only through a long experience of patience and suffering, does it become accustomed to virtue and begins to passionately love God, Whom it was a stranger

to, having learned all the sins of the flesh. This is the purpose of troubles and sorrows sent to us by God in this life. They are needed, both by individuals and by the whole people, mired in wickedness and vices.”

“The Russian people and other tribes inhabiting Russia are deeply corrupted, the crucible of temptation and disaster is necessary for everyone, and the Lord, who does not want anyone to perish, burns everyone in this crucible“ (1908 ed. *New Words*, p. 5).

So, the great prophet of God, St. John of Kronstadt, says quite clearly and definitely that everything that Russia and the Russian people have experienced is God's righteous punishment for great sins, and that God does not want the final death of Russia and [of] the Russian repentant, but burns us like gold in a furnace, that troubles are forging Russia, and that All-good Providence, that is, the Lord Almighty, will not leave Russia in this sad and disastrous state, [but will lead her] to a rebirth.

In addition to the above prophecies of Fr. John, special prophecies about emigration have also been preserved. I quote in full the letter containing this prophecy, printed in the journal *Caucasian Cossack*:

Letter from France (c. 1934): “I receive letters from my children in the Soviet Paradise. My wife and children [had been living in my father-in-law’s house], and now she lives in an apartment. The place where [her parents had prospered] is now overgrown with weeds. In 1900-1903, I studied in the city of Oranienbaum at the Officer Shooting School, where the late Archpriest John of Kronstadt often came, who said that the time was near, that the people would divide into parties, brother would rise against brother, son against father and father against son and much blood will be shed on the Russian land. Part of the Russian people will be expelled from the borders of Russia. The exiles will return to their native lands, but not so soon. They will not recognize their [former] places and will not know where their relatives are buried.”

“I did not believe the dead archpriest. But I still remember his words. Yes! When someone has to return to their own land, then indeed many do not recognize their places and do not know where their relatives are buried (P.M., Feb 9, 1934) ...”


About whom does the prophet say "return"? Of course, about those who left Russia, and not about those who were born in exile. And who can recognize or not recognize their places? Of course, those who saw them and remember them, that is, people who left as adults and who will return in adulthood, and not decrepit old people. Hence the direct conclusion that the time of return is very close.<sup>2</sup>

*PROPHECIES OF ST. JOHN OF KRONSTADT, THE HOLY RIGHTEOUS PASTOR, AND THE RUSSIAN REVOLUTION,*  
BY MATTHEW SLAVKO:

Reading over the works, journals, and sermons of Holy Righteous John of Kronstadt (1829–1908), Archpriest

2. I.K. Sursky, *Father John of Kronstadt*, Part I, Chapter 52, online version in Russian translated by Google Translate at <https://azbyka.ru.translate.google.com/translate?hl=en&tr=pt&pt=wapp>

Passages in square brackets [] have been corrected and clarified by the Holy Transfiguration Monastery translation serialized in *THE TRUE VINE*, Vol 7 (1), issue 25, Roslindale, MA, (no date), pp. 43-52.



Vladimir Vigilyansky [of St. Tatiana Church at Moscow State University and former Chief Spokesman for the Moscow Patriarchate] made a note on Facebook about how an uneasy presentiment of Russia's bloody future tormented the saint, who continually searched for the causes of the future catastrophes that await the people of Russia and the collapse of its statehood. His thoughts and prophecies hit many—the government, thinkers, liberals, the intelligentsia, journalists, and mainly, the clergy. Fr. John's speeches were always combined with very high and inexorable demands first of all upon himself, and this is why his words can be trusted:

“Russia has forgotten the saving God; it has lost faith in Him, abandoned the Law of God, enslaved itself to all sorts of passions, deified blind human reason. It has replaced God's all-wise, holy and righteous will with the phantom of sinful freedom, opened wide the doors to all manner of outrage, and therefore it will become immeasurably impoverished, and be shamed before the whole world—the worthy reward for its pride, for its slumber, inaction, venality, and coldness toward God's Church. God will punish us for our sins; the Sovereign Lady [Theotokos] will not stretch forth her hand to help us. Russia can be called a kingdom of the Lord. Of course, this is on the one hand. On the other, because of their godlessness and impiety many Russians, the so-called intelligentsia who have strayed from the right path, apostatized from the faith and mock it in every way, having trampled upon all the Gospel commandments and allow all kinds of depravity into our life—the Russian kingdom is not the Lord's kingdom but a broad and far-flung kingdom of satan...

“You pastors who rule, what have you done with your flock? The Lord will seek His sheep from your hands!.. The Lord most of all watches the behavior of the bishops and priests, their enlightenment activities, performance of sacred rites, pastoring... The current terrible degradation of faith and morals depends greatly upon the coldness towards their flock of many bishops and the clerical ranks in general.

“Our ancestors sinned, but they called a sin a sin; today's liberals however sin and try to justify the sin, as if it were a lawful deed. Take the sins of the flesh—all of this according to their opinion is not only simple weakness of human nature, but also the laws of nature and its demands ...

“When the consequences of all-around non-submission to the authorities and the inaction of the subordinate members of society, and with this inaction the action of the government ceases, as if the blood were to cease circulating in an organic body, then everything in society dies, descends, falls apart; social safety disappears and members of one society attack each other—a total rampage of thievery, plunder, enmity, and murder.

“What evils haven't the Russian people and people living in Russia committed? What sins haven't they corrupted themselves with? Everything! They've done and do everything, which is bringing God's wrath upon us: open unbelief, blasphemy, rejecting all true principles of faith, depravity, drunkenness, all sorts of entertainments instead of donning the mourning garb of community repentance over the sins that anger God, non-submission to authority ... In the demonic kingdom there is order and submission of some evil spirits to others, the lower to the higher, the weaker to the stronger; but in this Christian nation all submission, all authority has disappeared—children do not recognize the

authority of their parents, subordinates do not recognize the authority of their superiors, students do not recognize the authority of their teachers ... divine services are disdained, sermons are powerless, Christian morality is falling more and more, anarchy is growing... ”

“O Lord, bring the students to reason; bring the government to reason; give them Thy truth and Thy strength, Thy power. O Lord, may the sleeping Tsar arise and act with his authority; give him courage and foresight. O Lord, the world is in confusion, the devil is triumphing, truth is mocked. Arise, O Lord, and help the Holy Church. Amen.”<sup>3</sup>

#### THE APOKALYPSE OF ST. JOHN OF KRONSTADT (1901)

In a recent article the New Calendar blogger of the websites *The New Mystagogy Resource Center*<sup>4</sup> and *Eschatologia*<sup>5</sup>, John Sanidopoulos, has written that the Russian Priest Peter Andrievsky [Moscow Patriarchate] believes the prophetic *Vision* of St. John of Kronstadt from 1901 is a forgery. Fr. Peter believes that it was created by Catacomb Name-Worshippers in the Post-Revolutionary years who added new aspects as time progressed to correspond to recently completed events in Russian history to make it appear as “prophecy.” He further believes that the vision was first circulated in Russia and in the Diaspora beginning around 1941, and that it has no manuscript evidence whatsoever in any of the collected works of St. John of Kronstadt including his diaries which comprise his well-known book *My Life in Christ*. Thus, Fr. Peter believes it to be apocryphal, presented by its author with no hesitation as a genuine revelation of St. John. He further states that the prophecy of the Antichrist did not come true so that the prophecy is false, and couldn't have come from the hand of a saint. Moreover, there are several versions of the vision with minor differences.<sup>6</sup>

However, Matthew Slavo notes in a recent article:

“In a publication from 1980, in the second volume of a book by I. K. Sursky, *Fr. John of Kronstadt*,<sup>7</sup> we read: “On one Sunday in autumn of 1916, in the St. John Convent in Petersburg, where venerators of Fr. John had gathered, Metropolitan Makary of Moscow was celebrating the Liturgy. After lunch in Abbess Angelina's quarters, several clergymen gathered, along with some military men. Metropolitan Makary read to those gathered an excerpt from the diary of Fr. John of Kronstadt, in which his **vision** and prophecy


3. Matthew Slavko, *Prophecies of St. John of Kronstadt, the Holy Righteous Pastor, and the Russian Revolution*, *Orthodox Christianity*, 11/01/2020, <https://orthochristian.com/135002.html>

4. <https://www.johnsanidopoulos.com/2016/03/welcome-to-new-mystagogy-resource-center.html>

5. <http://www.eschatologia.com>

6. Sanidopoulos, John, *The Truth Behind the Alleged “Prophetic Vision of St. John of Kronstadt,”* *Eschatologia*, 2021/02, <http://www.eschatologia.com/2021/02/the-truth-behind-alleged-prophetic.html>

7. I.K. Sursky, *Father John of Kronstadt*, Part II, Belgrade, 1942, pp. 3, 23-24. This is the earliest edition of Sursky's book.



concerning Russia were written.”<sup>8</sup>

Thus, 1916 is potentially the earliest mention of Fr. John’s *Vision* of 1901. In a more recent edition of I.K. Sursky’s book, with the assistance of Fr. Daniel Menschter (ROCA-Agafangel), we were able to find the full passage from which the above was excerpted:

В Свято-Ильинском издании 1980-го года, во втором томе книги И.К. Сурского «Отецъ Иоаннъ Кронштадтскій», читаем:

«В одно изъ воскресений осени 1916 г. в Петербургскомъ Иоанновскомъ монастыре, где собирались почитатели о. Иоанна, литургию совершалъ Московскій митрополитъ Макарий. После обеда в покоях настоятельницы монастыря, игумении Ангелины, собрались несколько духовных лиц, а также и военных. Митрополитъ Макарий прочел собравшимся одно место из дневника о. Иоанна Кронштадтскаго, в котором были описаны **его видения**<sup>9</sup> и предсказания, касавшиеся России.

«Этот дневник, хранившийся тогда в Иоанновском монастыре, был оригинальный экземпляр, писанный рукою самого о. Иоанна. Посторонним лицам дневник этот не показывался, потому о предсказаниях, отмеченных в дневнике, в литературе об о. [Иоанне Кронштадтском](#) не упоминается.

«Дальнейшая судьба сего замечательного дневника неизвестна.»<sup>10</sup>

Translating this fuller passage into English we read:

“In the St. Ilyinsky edition of 1980, in the second volume of the book by I.K. Sursky *Father John of Kronstadt*, we read:

“On one of the Sundays in the autumn of 1916 in the [St.] Petersburg [St. ]John [of Rila] Convent, where the admirers of Fr. John gathered, the liturgy was officiated by Metropolitan Macary of Moscow. After dinner, in the chambers of the abbess of the monastery, abbess Angelina, several clergymen, as well as the military, gathered. Metropolitan Macary read to the audience one place from Fr. John of Kronstadt, which described **his visions** and predictions concerning Russia.

“It turns out that Fr. John, many years before the world war, definitely entered in his diary both the participants in the war and its outcome. Fr. John also predicted the military failures of tsarist Russia and the revolution associated with them. He pointed to the duration of the reign of revolutionary ideas, to the innumerable victims of the revolution, to the torrents of blood, to the grief and misfortunes of the entire population. Liberation of Russia from the red yoke Fr. John prophesied from the ‘east.’

“This diary, then kept in the Ioannovsky Monastery, was the original copy, written by Fr. John. This diary was not

8. Slavo, Matthew, *Prophecies of St. John of Kronstadt, the Holy Righteous Pastor, and the Russian Revolution*, *Orthodox Christianity*, 11/01/2020, <https://orthochristian.com/135002.html>

9. видения, *visions*, in the Russian text, is the plural form of видение, *vision*

10. И. К. Сурский, *Отец Иоанн Кронштадтский, Отдел II. Прозорливость, Исцеления, Явления О. Иоанна На Расстоянии И Другие Чудотворения, Глава 70т. Пророчества о. Иоанна о мировой войне, о революции и о спасении России с востока*, Паломник, Москва 1994, p. 539. [https://azbyka.ru/otechnik/Ioann\\_Kronshtadtskij/otets-ioanna-kronshtadskij/#0\\_2](https://azbyka.ru/otechnik/Ioann_Kronshtadtskij/otets-ioanna-kronshtadskij/#0_2)

shown to outsiders, therefore nothing about the predictions noted in the diary, is mentioned in the literature about Fr. John of Kronstadt.

“The further fate of this remarkable diary is unknown.”

This section in I.K Sursky’s *Fr. John of Kronstadt* explains quite nicely why this prophecy on the revolution is not found in the collected manuscripts or complete published works of St. John. This diary was kept by the Abbess Angelina of the St John of Rila Convent, the largest convent in St. Petersburg. It was a favorite place for St. John to serve and visit. Indeed, the nuns had a special marble chapel built in the basement of the convent for Fr. John to serve in. After his repose in 1908, he was buried there. His remains were later removed by Fr. John Ornatsky (husband of Fr. John of Kronstadt’s niece) and transferred to an unknown grave site in the Bogoslovsky cemetery on March 28, 1924.<sup>11</sup> Although one could question I.K. Sursky’s entry and its veracity, Sursky was a very trustworthy author. He knew Fr. John personally and solicited input for his book from throughout Russia. He was very careful in the referencing of his sources. So, I believe we have very good grounds for considering Fr. John the author of the 1901 prophecy, that it is not a forgery, nor an apocryphal composition by Catacomb Name Worshippers as previously alleged by Fr. Peter Andrievsky and John Sanidopoulos.

“Holy Righteous John truly—not only foresaw but knew; he was the bearer of experiential knowledge from the Holy Spirit. ‘During the life of St. Seraphim [of Sarov], for his prayers, the Lord preserved Russia; after him there was another pillar that reached from earth to heaven -- Fr. John of Kronstadt,’ said St. Silhouan of Mt. Athos.”<sup>12</sup>

The reading by Met. Makary mentioned above is potentially the earliest known mention of Fr. John’s Vision dated 1901. But who was this Met. Makary?


“Many Russian archpastors, archimandrites, mitred protopriests, abbots, protopriests, priests, deacons, and monks greatly revered Father John even during his lifetime. Especially characteristic and instructive is the relationship between Father John and Metropolitan Makary of Moscow. One must point out that Makary, the Metropolitan of Moscow, while Bishop of Tomsk<sup>13</sup>, was the enlightener of the Altai<sup>14</sup> pagans, even as Saint Stephen of Perm had been the enlightener of the region of Perm. Makary, as Bishop of Tomsk himself translated (or others translated with his blessing -- I’m not sure) the Sacred Scriptures and Divine

11. From *Liturnaya Rossia*, April 20, 1991, as quoted in footnote 2 of *Chapter 42: The Fate of Fr. John’s Tomb*, I.K. Sursky, *Father John of Kronstadt, THE TRUE VINE*, Vol 5 (3), issue 15, Roslindale, MA, (1993), p. 66.

12. Slavo, 2020, <https://orthochristian.com/135002.html>

13. Tomsk is one of the oldest cities in Siberia, founded by Tzar Boris Godunov in 1604.

14. The Altai people are a Turkic ethnic group in southern Siberia.



Services into the Altai language.

“When people from Siberia would come to Father John, he would say to them. ‘Why do you come to me? After all, you have your own Makary, who is a greater man of prayer than myself.’ I know this well from my own relatives, because my mother-in-law was from Siberia, and her sister was married to the owner of a gold mine in Siberia and they lived in Tomsk<sup>15</sup>...

“After Father John’s repose, Metropolitan Makary became a lifetime member of the *Society in Memory of Father John of Kronstadt*, and he donated one hundred rubles to the treasury of the Society and faithfully attended all the meetings of the Society.”<sup>16</sup>

Furthermore, according to Metropolitan Agafangel of ROCA, this vision began to circulate in letter form in Russia around 1920-1921<sup>17</sup> -- just a few years after the murder of the Tsar Nicholas II and the Royal Family. This contradicts the alleged later composition of the vision by catacomb forgers.

NOTES BY A MONK OF MT. ATHOS LEONTIOS DIONYSIATES<sup>18</sup>

“The documentation of the prophecy first circulated in Russia and afterwards in the Diaspora by Russians and other Slavs (e.g. I.K. Sursky, *Father John of Kronstadt*, Belgrade, 1941). This particular document was taken from *Voronezh Eparchy Messenger* issue 11, 1992, and it is quite possibly the most authentic. During the Soviet persecution of Christians there were small interventions made by some to tie certain events together.

“For example, the *Living Church* was secretly run by the communists and was used by them to break the Russian Church. And so they added the term *Living* to the name *Modern Church* mentioned in section 06 of the vision, (perhaps) in order to cause people to react more intensely against it.<sup>19</sup> In reality, such a thing was superfluous.

“Also, in another document made public in 1952, the woman in red in section 06 of the vision is alone and wearing black. Her cries of being freed send the masses into a frenetic rejoicing.<sup>20</sup>

“Also, the date 1933 is mentioned instead of 1934.

---

15. Gold was discovered in the Tomsk area in 1830, which increased its development.

16. Sursky, I.K., *Chapter 22: Father John and Metropolitan Makary of Moscow, Father John of Kronstadt*, Belgrade, 1938-9. as quoted in *The True Vine, Vol. 4*, Number 1, Issue 13, Holy Transfiguration Monastery, Rosline, MA, 1992, pp. 34-36

17. Personal communication via Svetlana Dubinin, January 2022.

18. Written in Greek (2007). Adaptation and translation in English: (October 2013).

19. See, for example the edition, «St. John of Kronstadt, in Fomin», pg. 137-141, from «Orthodox Russia», No 20 (517) in Russian, translated in V. Moss, «The Imperishable Word», Old Woking, Gresham Press, 1980.

20. From «The Vision of John of Kronstadt», «Orthodox Rus», No 20, 15/28-ОКТ-1952, as above.

But this is not particularly significant because, as we shall see, this number represents the second phase of the famine in the Ukraine which reached its peak in 1933 and finished in 1934. These matters do not in any way detract from the authenticity of the vision. Its structure, which is analyzed below, and its comparison with other Orthodox prophecies, confirm it.

“In order to facilitate commentary, the vision presented here is divided into sections. The vision begins with the appearance of the *glorious starets* who, at the end of St. John of Kronstadt’s vision was revealed to be St. Seraphim of Sarov, a great saint who is also called the *Elder of Russia*. It is he who later guides St. John to the future.”<sup>21</sup>

#### ST. JOHN OF KRONSTADT RELATED THE FOLLOWING VISION HE HAD IN JANUARY, 1901

*After evening prayers I laid down to rest a little in my dimly lit cell since I was fatigued. Hanging before the icon of the Mother of God was my lampada. Not more than a half hour had passed when I heard a soft rustle. Someone touched my left shoulder, and in a tender voice said to me, "Arise John, servant of God, and follow the will of God!"*

*I arose and saw near the window a glorious starets<sup>22</sup> (elder) with frosty grey hair, wearing a black mantle and holding a staff in his hand. He looked at me tenderly and I could scarcely keep myself from falling because of my great fear. My hands and feet trembled, and I wanted to speak, but my tongue would not obey me. The starets made the sign of the cross over me, and soon I felt calm and joy. Then I made the sign of the cross myself.*

*01. He then pointed to the western wall of my cell with his staff in order that I should notice a certain spot. The starets had inscribed on the wall the following numbers: 1913, 1914, 1917, 1922, 1924, and 1934.*


01. The numbers which the starets marked on the wall were most critical, especially for Russia. He shows them to St. John of Kronstadt at the beginning of the vision because they will mark corresponding events observed during the rest of the vision, such as Antichrist and the period just before the Second Coming, which mark the end of human history.

The series of dates begins after the festive celebrations marking the 300 years of the Romanov dynasty in 1913, with the First World War which in 1914 spreads into Russia, attacked then by Germany and the Ottoman Empire. The bloody Bolshevik Revolution follows in 1917. In 1922 a great

---

21. From the website of monk Leontios Monahos Dionysiates, Mt. Athos, Greece, <https://www.imdleo.gr>

22. The term starets (elder) signifies a monk or in some cases a married priest, who has led an exceptionally holy life. The starets is marked by his prayerful life, his asceticism both physical and spiritual, and his ability to guide others to the path of salvation.



famine occurred in the Volga region and in 1932-34 another famine occurs, this time in the Ukraine. The date 1922 is of interest to Greece for it marks the Asia Minor Disaster [the uprising against the Ottoman Empire, Smyrna massacre], as is 1924, which marks the division arising between the Old and New Calendarists (after the introduction of the new Calendar to the Church that same year).

**02. Suddenly the wall vanished, and I walked with the starets (elder) toward a green field and saw a mass of crosses, thousands, standing as grave-markers. They were wooden, clay, or gold. I asked the starets, - "what are these crosses for?" He softly answered, "These crosses are for those who suffered and were murdered for their faith in Christ and for the Word of God and have become martyrs!" And so we continued to walk.**

02. The wooden, ceramic or golden crosses were given to those who had previously died for the Orthodox Faith and became martyrs. The value of each material from which the crosses were made corresponds to the intensity of each martyr's spiritual struggle.

**03. Suddenly I saw an entire river of blood and asked the starets, "What is the meaning of this blood? How much has been spilled?" The starets looked around and replied, "This is the blood of true Christians!"**

03. The river of blood which the priest St. John later saw was explained by St. Seraphim to be "the blood of true Christians". Regarding sections 04 and 06, he assures that it is not the blood of complacent heretics who are wrongly called Christians, but rather the blood of true Christians!

**04. The starets then pointed to some clouds, and I saw a mass of burning white lamps. They began to fall to the ground, one after another, by the tens and by the hundreds. During their descent they grew dim and turned to ashes.**

**The starets then said to me, "Look!" I saw on a cloud seven burning lamps. I asked, "What is the meaning of the burning lamps which fell to the ground?" He said, "Those are the churches of God which have fallen into heresy, but these seven lamps on the clouds are the seven Churches of the One Catholic and Apostolic Church which will remain until the end of the world!"**

04. Complacency and arrogance led a multitude of churches that earlier had faith and stood along with their lamps at the heights of the Heavenly city to fall towards the ground, in other words, to lose their spirituality because of their obsession with worldly things, in the tens and in the hundreds. During their fall they were darkened and became ashes, because Christianity is extinguished wherever there is no communion with the light of Christ, through the following of His commandments according to the genuinely-preserved Tradition of the Eastern Church.

Heretics reject Tradition and each one creates his own

"church" according to his wishes. The starets explains quite clearly: "These, with extinguished lamps, are the churches of God that have fallen into heresy."

However, until the Last Day there will remain the 7 local Churches, of the "One Holy Catholic and Apostolic Church". This does not mean that there will not be people within them with heretical attitudes. But those heretics will not be able to lead those Churches, in their entirety, away from the Truth that was handed down to them. This will hold true even though there will be great corruption, as St. Kosmas of Aetolia had said, "*the clergy will become the worst and the most impious of all*" (see "Prophecies" html or pdf). And, as it is explained in the "Prophecies" issue,<sup>23</sup> St. Kosmas is speaking of moral sins (the worst) and of heresies (the most impious), e.g. Ecumenistic syncretism, even the pan-Religion. The Apostles also speak of progressive apostasy which, like another Judas Iscariot, will betray the Master and follow Antichrist. And the Antichrist will not come "*unless the apostasy comes first*" (2 Thess. 2:3).

**05. The starets then pointed high into the air and I saw and heard angels singing, "Holy, Holy, Holy, Lord of Sabaoth!" Then a large crowd of people with candles in their hands passed by with joy on their shining faces. They were archbishops, monks, nuns, groups of laymen, young adults, and even children and babies. I asked the wonderworking starets, "What do these people represent?" He responded, "All these people are those who suffered for the One Holy, Catholic and Apostolic Church, and for the holy icons at the hands of the wicked destroyers."**

**I then asked the great starets if I could sit down next to them. The starets said, "It is too early for you to suffer, so joining them would not be blessed by God!" Again I saw a large group of infants who had suffered for Christ under Herod<sup>24</sup> and had received crowns from the Heavenly King.**

05. In this section, the scene becomes harmonious with the joyous faces of the saved who pass before St. John. What justified them was that "... they suffered for the One, Holy, Catholic and Apostolic Church, for the holy icons at the hands of the wicked destroyers". We note that the true struggle for Christians, to suffer for their faith and even for sacred objects such as icons, has a great reward in life after death. So appealing was the state of those Christians that St. John himself wished to leave this life and join them. But it was not possible for St. John to be numbered with those who suffered so greatly for their faith - even though he also toiled greatly in his previous life! Let us remember that: "*in my Father's house there are many mansions*" (John 14:2), and: "... *to sit on my right and on left hand is not mine to give! It is [reserved] for whom it has been prepared by my Father*" (Matt. 20:23). The new-born who were afflicted by the persecutions against Christ, and were earlier killed by

23. Referring to prophecies on the website of monk Leontios

Monahos Dionysiates, Mt. Athos, Greece, <https://www.imdl.co.gr>

24. See St. Matthew 2:16-18. The slaughter of these children is observed in the Orthodox Church on December 29 as the Feast of the Holy Innocents.

**Dr. Seraphim Steger, Editor, THE GOOD WORD**

c/o St. Seraphim of Sarov & St. John of Kronstadt Orthodox Church  
6063 Lake Murray Blvd.  
La Mesa, CA 91942-2506,  
U.S.A.

Herod, or who will be killed in successive periods by other Herods, will be found worthy to belong to the privileged mansion of the Martyrs, where not even St. John was ready to dwell! **06. We walked further and went into a large church. I wanted to make the sign of the cross, but the starets said, "It is not appropriate to cross yourself because this is a place of the abomination of desolation!"<sup>25</sup> The church was very gloomy. On the altar were a star and a Gospel book with stars. Candles made of tar were burning and crackling like firewood. The chalice was standing there covered by a strong stench.**

**There was a prosphoro<sup>26</sup> with stars. A priest stood before the altar with a face like pitch and a woman was under the altar covered in red with a star on her lips and she screamed and laughed throughout the church saying, "I am free!" I thought: "Oh, Lord, how awful!"**

**The people, like madmen, began to run around the altar, scream, whistle, and clap their hands. Then they began to sing lecherous songs. Suddenly lightning flashed, a frightening thunderbolt resounded, the earth trembled, and the church collapsed, sending the woman, the people, the priest, and the rest into the abyss. I thought: "Oh Lord, how awful. Save us!"**

**The starets saw what had happened, as did I. I asked, "Father, tell me, what is the meaning of this frightening church?" He responded, "These are the earthly people, heretics who have abandoned the One Holy, Catholic and Apostolic Church and recognized the newly innovated church which God has not blessed. In this church they do not fast, nor do they**

25. The phrase, *abomination of desolation*, comes from the Prophecy of Daniel 42:11. The Lord Jesus Christ refers to it in Matt. 24:15 and in Mk. 13:14.

26. Prosphoro is the bread used for the Holy Eucharist.

***attend services or receive Holy Communion!" I was frightened and said, "The Lord has pity on us, but curses those with death!" The starets interrupted me and said, "Do not mourn, just pray!"***

**06.** After the joy described in the previous section comes the distressing depiction of the heretics who are now found to have established the pan-heresy of pan-Religion. Here, ritualistic symbols are used to imitate the Christian religion; but they are unclean because they are not ascribed to the True God, Whose worship the heretics wish to abolish with pan-Religion. Rather, they promote the worship of Satan, who always attempts to imitate divine things in order to hide his ugliness and to deceive the naïve.

This "church" is "a place of the Abomination of Desolation", i.e. of Antichrist, for the holy prophet Daniel calls the Antichrist the "Abomination of Desolation". The pan-Religion seeks to remove the worship of the True God from people's lives by advocating a new religion, which is revealed by Satan and which is promoted by his organizations on Earth. Its founders are "the worldly people, the heretics". Here, St. Seraphim clearly states that the protestant-type heresies that come from heretics with worldly attitudes, will lead to the pan-heresy of pan-Religion, with Ecumenism as its intermediate stage.

The pan-religious gatherings under Pope John Paul II which began in Assisi, Italy in 1986, and the "inter-religious conferences" that occur in great numbers today in Russia, confirm that the pan-Religion has come to be promoted at the same time with Ecumenism! (Satan knows that his time is short ... This is what makes them hurry). ❖ ❖ ❖

NEXT ISSUE: CONTINUATION OF THE PROPHECY OF ST. JOHN

