



Mark 16:15-18; Matt. 28:19-20; Matt. 9:38

MR. and MRS.
D. and O. SAPLISHNY
Missionary to Bulgaria

Home Address
9 Waverly Place, Stamford, Conn. U.S.A.

Foreign Address
Antime I, No. 37 Burgas, Bulgaria
1929

Dionissy and Olga Zaplishny: American Slavic Apostles to the Bulgarians

By Svetlana Renee Papazov

Much has been written about the prominent “apostle to the Slavs,”¹ Ivan Voronaev, while not much is known about the European missionary work of Dionissy and Olga Zaplishny. Yet the Zaplishnys have an impressive legacy, and their ministry endeavors were entwined with Voronaev’s on several occasions. Growing up in Bulgaria, I often heard my family and other believers lovingly mention the Zaplishnys, who played a foundational role in establishing the Pentecostal movement in my native land. This article is a tribute to their faithful legacy.

A Woman Preacher Plays a Major Role in the Pentecostal Renewal Among the Slavs

In my vision, I saw a man with fair complexion, but handsome, with a laurel crown resting on his head. I knew that the laurel crown was a sign of a short life. Yet, in my inner being, I was convinced that he was the one I would meet and marry someday... I was surprised beyond description when I got off the train and ready to preach, scanning the crowd for the person that was sent to greet the guest speaker: My welcoming committee comprised of one eligible, young bachelor pastor, with fair complexion and handsome — the face from my vision had become a reality!² — *Olga Popova Zaplishny*

Olga Zaplishny’s life had a suspense-book storyline that could rival the plots of many novelists. But more importantly, her life left a legacy that truly counts — one that added to the impact prominent women had on shaping the Pentecostal movement throughout the last couple of centuries.

Pentecostalism, by the middle of the twentieth century, had more women preachers than any other branch of Christianity. Allowing women to preach was a Pentecostal

practice that varied from the norm of other churches. These Spirit-filled believers based their actions on the prophecy in Joel 2:28: “Your sons and your daughters shall prophesy.”³

The preacher, Olga Zaplishny, lived a life that was Spirit-breathed, church-forming, culture-altering, and generation-impacting.⁴ Her devotion to God began in her early childhood. Olga was born on May 31, 1887, in the seaport city of

Olga Zaplishny’s life had a suspense-book storyline that could rival the plots of many novelists.

Bourgas (also spelled Burgas), Bulgaria, to the wealthy family of Stefan and Marta Popov. Her family had deep roots in the Orthodox faith,⁵ and was revered by many, because of the sacrificial life that Olga’s grandfather, George Stoyanov, lived as a renowned Orthodox priest and a martyr.⁶

Although Olga had heard of God because of her upbringing, she was unfamiliar with the salvation message. One day, at the age of nine,⁷ as she was headed to the beach, Olga’s plans were interrupted, which yielded an eternal consequence. She was attracted by the sound of children’s singing coming from a two-story house. The young girl’s curiosity led her inside. In the sovereign plan of God, she “stumbled upon” the Congregational church in Bourgass where a pastor was holding a children’s meeting. Olga sat in the back and for the first time heard the gospel clearly explained to her. Weeping, she accepted Christ as her personal Savior. Consequently, she brought her two sisters and mother to the Lord, although her father was greatly opposed to this new-found religion.⁸

Olga grew up to be an attractive, well-known young woman in the Bourgass society.⁹ She went to a private



Olga Kalkanjeva with her first husband, Peter, 1911.

American school in Samokov, Bulgaria, and then continued her college education at Robert College in Constantinople (now Istanbul), Turkey. After college, she married and went to study pharmacy in Switzerland.¹⁰ Her husband, Peter Kalkandjiev, died during World War I as a paramedic in the army, leaving her with a young daughter.¹¹ Olga felt that even though she had lost her husband, God was setting her free to pursue her calling to spread the gospel. Knowing that her in-laws would object to her leaving the country, Olga secretly boarded a ship and sailed to America.¹² The young widow was fluent in English, Bulgarian, Turkish, French, Greek, and Russian.¹³ God uniquely had begun to prepare Olga for the missionary task ahead.

Olga and her daughter Vasilka arrived in the United States in 1914. Olga found herself in a new country with very few friends and very little money.¹⁴ She desired to attend a Bible school. Following the recommendation of friends, she attended A. F. Schaufler's Training School

for Christian Workers, an evangelical institution in Gramercy Park, New York City. She also visited Bethel Bible Training School, an independent Pentecostal school in Newark, New Jersey.¹⁵

Olga heard the Pentecostal message for the first time at Bethel. A veteran missionary to China, W. W. Simpson, laid hands on her, and she was filled with the Holy Spirit with the evidence of speaking in tongues.¹⁶ Olga then returned to New York City and immediately started witnessing, conducting house prayer meetings among the Slavic people.¹⁷ Full of the Holy Spirit, this young female preacher¹⁸ helped pioneer two Pentecostal churches in New York City — one Russian and one Ukrainian.¹⁹

While in New York City, friends introduced Olga to the family of Ivan Voronaev — a Baptist pastor. It is reported that she would often spend hours, well into the night,²⁰ discussing with Voronaev the topic of the baptism in the Holy Spirit.²¹ These discussions aided Voronaev's understanding of the tongues-attested baptism, but he

was not fully convinced of the reality of the experience until his own daughter began to speak in unknown languages while attending a service at Glad Tidings Tabernacle, the large Assemblies of God (AG) congregation in New York City. Voronaev began to seek and received the Pentecostal gift himself; he left the Baptists to establish the first Russian Pentecostal church in New York City.²²

Olga Zaplishny's ministry bears a resemblance to the work of Phoebe Palmer — one of the most influential personalities in American church history. In 1839 Palmer started Tuesday evening meetings at her home, where she created the altar terminology, and encouraged people to accept sanctification by faith as a crisis event during which God would instantaneously send fire from heaven and burn out their sin.²³ Almost a century later, Olga started home meetings with the purpose of stirring hunger for God, and for believers to experience the baptizing fire of the Holy Spirit.

The Tale of Two Dreams

In 1919 Olga began to desire the warmth of family life again. She started praying for God's guidance in choosing a husband, and God gave her a literal vision of her future spouse. At the same time a bachelor in Stamford, Connecticut, also was seeking the Lord for a wife, and God showed him the face of the woman he would marry. That young bachelor was Dionissy Zaplishny.²⁴

Zaplishny, a native of Ukraine, was born in Pogachovka, near Kiev, on October 3, 1888. From early childhood, Dionissy felt drawn to serve God, and with boyish curiosity followed the rituals performed by the village Orthodox priest.²⁵ He immigrated to the United States in 1914. An avid student of the Bible, Dionissy enrolled

in a Baptist Bible school.²⁶ At first he was unsympathetic to those speaking in tongues, but not long after he heard the Pentecostal message, he was baptized with the Spirit.

In 1918 Dionissy established a Pentecostal church in Stamford, Connecticut.²⁷ At this church, two God-inspired dreams would become a reality — Olga's and Dionissy's. Some of Zaplishny's congregants had heard of the Bulgarian woman preacher working among the Slavs in New York City. They urged him to have her preach at his church.²⁸ In 1920 Olga received an invitation to speak at his church in Stamford, Connecticut.²⁹ Zaplishny went to meet her at the train station. As she came off the train, both recognized each other from the visions God had given them.

Shortly after meeting they married at Glad Tidings Tabernacle where Pastor Robert Brown officiated. At their wedding reception a prophecy came forth that the Lord had prepared a missionary work for them in Manchuria.³⁰ A few months earlier, in 1919,³¹ at a cottage prayer meeting, Voronaev also had received a prophet-



The Zaplishny family, 1934. (L-r): Mary, Joseph, John, Olga, Dionissy, and Martha.

ic message calling him to return to his motherland, Russia.³² In response to the activity of the Holy Spirit drawing believers to the mission field, several families committed to journey as missionaries to Russia: Ivan Voronaev, Dionissy Zaplishny, V. R. Koltovich, V. Klikibik and N. Kardanov.

Voronaev contacted the Foreign Missions Department of the AG and

received appointment as an AG missionary.³³ In a subsequent contact, through a letter to J. Roswell Flower dated June 22, 1920, Voronaev outlined his strategy to return to Russia and said that he was not leaving alone, but with his family and “some brothers.”³⁴ Three months later, on July 13, 1920, the group sailed on the steamship *Madonna*.³⁵ The missionaries were detained in Constantinople, lacking correct travel documents to enter Russia. One of Zaplishny's daughters later recalled that, while waiting in Turkey, “the Lord clearly spoke to them” and directed the family to go to Bulgaria instead of Manchuria. They obeyed and made their way to Bourgas, Bulgaria.³⁶

Pentecost Arrives in Bulgaria

At the time the Zaplishnys arrived in Bulgaria, the Pentecostal message had not yet reached the southeastern parts of the European continent.³⁷ Immediately upon arrival, the Zaplishnys began witnessing to their family and friends, telling them about the baptism in the Holy Spirit. People



The home of Maria Nikoloff Ikomopisov (sister of Olga) where the Pentecostal movement began in Bulgaria. Pictured are: Maria, grandson Paul Nikoloff, and Maria's husband, Georgi.

began converting to the Pentecostal faith and desiring the Pentecostal gift.³⁸ The Congregational church in Bourgas warmly accepted the American Slavs and allowed Dionissy Zaplishny to preach his first Pentecostal sermon from the Congregational church's pulpit.³⁹ Thus, shortly after the Zaplishnys' coming, a nucleus of Pentecostal believers began to form in Bourgas.⁴⁰

The Zaplishnys rented a home in Bourgas which became the meeting place of the first Pentecostal church in Bulgaria. Later, that church became one of the largest Pentecostal churches in the country, and many prominent Pentecostal leaders came from the ranks of its congregation.

Dionissy and Olga Zaplishny worked relentlessly to strengthen the church. This humble couple did not want any praise to go to them. Olga often said that all the praise belonged to God,⁴¹ and they would not deter people from focusing their gratitude on the Giver of all good things.

The couple relied entirely on the empowering work of the Holy Spirit and gave exclusive glory to Him, as the Pentecostal faith went forth. Olga, known for her spiritual discipline, fasted four days each week. She always fasted on Wednesday, starting in 1914 until her death at the age of 94.⁴² The small salary the church was able to pay the Zaplishnys went first to cover tithes, then feed the family, and the rest was donated to the poor and the disadvantaged.⁴³

Voronaev and Zaplishny — Two Partners, One Pentecostal Outreach

Meanwhile the Voronaev family continued to encounter visa difficulties in Turkey. They remained in Constantinople for approximately three months.⁴⁴ While there, Ivan Voronaev began prayer meet-

ings with Russians who had fled the Bolshevik Revolution. Voronaev also encountered some Sabbatarian Pentecostals who practiced footwashing at the observance of the Lord's Supper. Voronaev liked the practice and brought it to Bulgaria and then to Russia. That practice became a prominent identity marker in certain Eastern European Pentecostal denominations. The Union of Evangelical Pentecostal Churches [the Bulgarian Assemblies



Dionissy Zaplishny, circa 1930.

of God] does not observe footwashing, while the various Church of God groups (Church of God [Cleveland, TN], Church of God of Prophecy, United Churches of God, etc.) do observe the practice.⁴⁵

Voronaev let Zaplishny know that his family continued to experience difficulties with the Turkish authorities, because of his preaching of the gospel and their lack of proper visas.⁴⁶ Zaplishny, concerned

that Voronaev could not continue the trip to Russia, invited his missionary friends to enter Bulgaria and to try to enter Russia from there.⁴⁷ Voronaev accepted, and his family, accompanied by Koltovich, joined the Zaplishnys in the Pentecostal missionary work, together evangelizing additional cities in Bulgaria.⁴⁸

Voronaev's family remained in Bulgaria for approximately seven months, when finally they received proper visas to enter Russia. During their stay in Bulgaria, Ivan Voronaev actively worked in spreading the Pentecostal message, convincing his listeners that Spirit baptism, accompanied by speaking in tongues, is for today.⁴⁹ His work was especially fruitful in the interior of the country.⁵⁰

Voronaev was the only person in the group who held credentials with the U.S. AG. Because he held credentials and received support from U.S. churches, he sent regular reports to the AG Division of Foreign Missions. In numerous letters published in the *Pentecostal Evangel*, Voronaev reported success in cities across Bulgaria. He observed that many of the new Pentecostals came from the ranks of the local Protestant churches.⁵¹

Curiously, Voronaev's correspondence did not mention the role of his hosts, the Zaplishnys, in spreading the Pentecostal message in Bulgaria.⁵² One can assume that Voronaev needed an interpreter to preach the gospel, as the Russian language is not freely understood by the Bulgarians, although both are Slavic languages. Olga Zaplishny, the native, and Dionissy Zaplishny, fluent in Bulgarian,⁵³ most likely helped Voronaev with the language, culture and relational connections.

Voronaev's initial evangelization efforts were done in conjunction with the Zaplishnys, yet he never refers to them. In his letters, Voronaev cites several cities that he had evangelized,



Dionissy and Olga Zaplishny (seated in the middle) with their first Pentecostal converts in Bourgas, Bulgaria, 1920.

such as Sliven, Bourgas, Plovdiv, Stara Zagora, and Kazanlak, and states that over thirty people were baptized with the Holy Spirit in Bourgas. Zaplishny, as the pioneering pastor of the Pentecostal church in Bourgas, was probably present and active at that event, even though Voronaev did not mention him.⁵⁴

Whatever the reason for silence, one fact remains clear — the Pentecostal message had reached Bulgaria through the dedicated work of the Zaplishnys and Voronaev and had found fertile soil in the hearts of the natives. On August, 21, 1921, Voronaev received the long-awaited visa and departed for Russia.⁵⁵ The two co-laborers, Zaplishny and Voronaev, parted ways never to meet again on this side of heaven.⁵⁶ Voronaev went on to organize over 350 Pentecostal churches in Ukraine and Russia, until Soviet authorities arrested him in 1930 and sent him to Siberia. He never returned from there, ultimately becoming a martyr for the cause of the gospel.⁵⁷

The Zaplishnys continued their call

to minister in Olga's native land and also welcomed their first child, John, born in 1920.⁵⁸ In September 1923, political unrest broke out, and the months to follow brought persecution in Bulgaria.⁵⁹ After four years of missionary work, Dionissy was detained and tortured while in a remote village in the Balkan Mountains. His daughter, Martha, who spent her life researching the family's legacy, recounted the following oral history:

Dionissy's fanatical captors, under the influence of the local Orthodox Church, demanded that he stop propagating what they deemed to be a cult. His twelve captors, who for some reason tried to impersonate the twelve apostles, gave him an ultimatum — cease preaching the "Pentecostal heresy" and he would be free to go. They starved him, beat him daily with sandbags and also doused him with cold water so that he would not bear the evidence of the beatings. Dionissy refused to give up his call to preach. After seven days,

he realized that he was near death. He suggested that he would no longer be a threat if they threw him out of the country. The ruffians, not wanting to be responsible for Dionissy's death, agreed and took him over the border and left him in Yugoslavia.⁶⁰

Dionissy did not use his American citizenship to seek favors or retribution.⁶¹ The severe torture experienced by this young missionary affected his health for the rest of his life.⁶²

Broken in body and saddened, the whole family left Bulgaria and returned to Stamford, Connecticut.⁶³ The newly-founded Pentecostal church in Bourgas lost its pastor and the burgeoning Bulgarian Pentecostal movement its leader. Yet the Pentecostal message continued to go forth, and many budding churches in small villages and cities continued to mature in the faith.⁶⁴

The Zaplishnys' Influence on Slavs in Europe and America

The year 1924 was not entirely grievous for the Zaplishny family. Shortly after their October return to the U.S., Dionissy and Olga welcomed their second child, Mary. Immediately upon his return, Dionissy resumed his ministry as an evangelist among the Slavs in America, despite still being physically weak.⁶⁵ The young pastor traveled extensively throughout the United States, even as he prayed for the door to Bulgaria to reopen.⁶⁶ Slavic-American Pentecostal leader Fred Smolchuck recalled, "Zaplishny had a charisma that attracted people and inspired them to serve the Lord. Congregations were eager to hear what he had to say. He was very interesting and the anointing of the Holy Spirit upon his ministry was quite apparent."⁶⁷

Zaplishny became an ordained pastor with the AG on February 28, 1926.⁶⁸ Zaplishny, highly regarded among his peers, was elected in 1927 to serve as the chairman of the Pentecostal Union of the Assemblies of God (an interdenominational Slavic organization of about 22 churches which, despite its name, was not officially a part of the AG). In that role, he encouraged Slavic Pentecostals to form their own ethnic congregations in order to better minister to fellow Slavs in their native tongues. In his history of Slavic-American Pentecostalism, Smolchuck wrote, “Dionissy Zaplishny’s faithfulness and enthusiasm to preach the Gospel to the Slavic people in North America shall not be forgotten.”⁶⁹ During that period, two more children were added to the Zaplishny’s household — Martha in 1926, and Joseph in 1929.

Early in 1930, while actively serving the Pentecostal Union of the Assemblies of God, Zaplishny felt led of the Holy Spirit to return to Bulgaria.⁷⁰ Zaplishny, now credentialed as an AG minister, set out with his family on an overseas trip to continue the pioneering work they had started ten years earlier. Unfortunately, since they had left in 1924, the Bulgarian Pentecostal movement experienced division, including over doctrine.

Olga’s nephew, Nicholas Nikoloff, set out to stabilize, organize, and officially register the Pentecostal church in Bulgaria. In 1928, Nikoloff became the first general superintendant of the officially registered Union of Evangelical Pentecostal Churches. Nikoloff left Bulgaria in 1931 to continue his education in the United States,⁷¹ and Paul Rahneff succeeded him as the next general superintendant.⁷² Nikoloff and Rahneff ministered not only in Bulgaria, but also significantly contributed to the American AG.

God called Zaplishny back to

Bulgaria at that crucial period when the Union of Evangelical Pentecostal Churches was being established. Zaplishny helped to strengthen the Union and again took the pastorate of the Pentecostal church in Bourgas, together with Nikoloff’s brother, Veselin.⁷³ Dionissy and Olga

“Zaplishny had a charisma that attracted people and inspired them to serve the Lord.”
– Fred Smolchuck

Zaplishny often traveled throughout the country, evangelizing and encouraging believers.⁷⁴ Olga, a deaconess in the Bourgas church, ministered to women,⁷⁵ hosted visiting pastors and believers at her home, and filled in for her husband when he went evangelizing.⁷⁶

Zaplishny poured his heart into pioneering and strengthening the Pentecostal movement among Slavs on two continents. The Pentecostal fire spread swiftly in Bulgaria and, by 1935, there were at least 5,000 Pentecostal believers in the country.⁷⁷ But ministry in Bulgaria had its price.⁷⁸ Dionissy began to feel tired and had to preach while sitting down. Ultimately, he was confined to his bed with a form of Hodgkin’s disease. He passed away at his home at the age of 46, on January 12, 1935. Olga Zaplishny stayed in Bulgaria to strengthen the church. She was given permission to leave Bulgaria, just four months before another wave of religious persecution by the communists. She arrived in the United States on Christmas Eve 1947 and spent the next 34 years living with

her daughters, Martha Jackson (South Attleboro, Massachusetts) and Mary Waltke (Wallkill, New York). Olga spent much of her time during those years passing out tracts, witnessing, fasting, and praying. Olga Zaplishny passed away on January 10, 1982, at the age of 94.⁷⁹

Conclusion

Dionissy and Olga Zaplishny deserve the Church’s deepest gratitude, for they plowed the missionary field in Bulgaria, seeking to bring God’s Kingdom and His Spirit’s empowerment to all believers. The sacrificial work of the Zaplishnys has been etched into the Pentecostal fabric of the Slavic church, in Bulgaria, America and beyond. Their legacy demonstrates how God can work through consecrated lives to reach people at home and abroad. ✨



Svetlana Renee Papazov is enrolled in the D.Min. program at AGTS and is executive pastor at Patuxent River Assembly of God, California, Maryland. Her

father, Tenio Tanev, served on the executive presbytery of the Union of Evangelical Pentecostal Churches [the Bulgarian Assemblies of God], pastored several churches, and in his retirement became a church planter among the gypsies in Bulgaria, pioneering 27 churches among them. Her husband’s late grandfather, Angel Dinov, was the general superintendent of the Union of Evangelical Pentecostal Churches for 30 years.

NOTES

¹Vinson Synan, *An Eyewitness Remembers the Century of the Holy Spirit* (Grand Rapids: Chosen, 2010), 180. For the most complete English-language account of Voronaev’s life, see: Dony K. Donev, “Ivan Voronaev: Slavic

- Pentecostal Pioneer and Martyr,” *Assemblies of God Heritage* 30 (2010): 50-57, 69-70. This article relies primarily upon oral history and secondary accounts of the Zaplishnys’ ministry. It is possible that sources located in Bulgaria would yield additional valuable information.
- ²Martha Zaplishny Jackson, telephone interview, March 2010.
- ³Vinson Synan, *The Holiness-Pentecostal Tradition: Charismatic Movements in the Twentieth Century* (Grand Rapids: Eerdmans, 1997), 190.
- ⁴Todor Sabev, *Parvata Evangeliska Petdesiatna Zarkva v Burgas: Bez Krast Niama Korona* (Burgas: Duhoven Savet pri EPZ, 1999), 9. This history of First Evangelical Pentecostal Church in Bourgas and the broader Pentecostal movement in Bulgaria was written by a deacon of the church.
- ⁵Martha C. Zaplishny Jackson, “Detailed Historical Postscript,” typewritten, n.d., 1. FPHC.
- ⁶Sabev, *Parvata Evangeliska Petdesiatna Zarkva v Burgas*, 8.
- ⁷“Pioneer of Bulgarian Churches with Christ,” *Pentecostal Evangel*, March 28, 1982, 24.
- ⁸Jackson, “Detailed Historical Postscript,” 1.
- ⁹Sabev, *Parvata Evangeliska Petdesiatna Zarkva v Burgas*, 8.
- ¹⁰Jackson, “Detailed Historical Postscript,” 1.
- ¹¹Daughter Mary Zaplishny Waltke’s letter to Fred Smolchuck, October 31, 1988, FPHC.
- ¹²Jackson, “Detailed Historical Postscript,” 1.
- ¹³Sabev, *Parvata Evangeliska Petdesiatna Zarkva v Burgas*, 8.
- ¹⁴Fred Smolchuck, *From Azusa Street to the USSR: A Brief History of Pentecost Among Slavic Immigrants 1900-1991* (Arcadia, CA: North American Slavic Pentecostal Fellowship, 1992), 19.
- ¹⁵Waltke letter.
- ¹⁶Jackson, “Detailed Historical Postscript,” 2.
- ¹⁷Smolchuck, 19.
- ¹⁸Todor Sabev, *77 Godini. Kalnove i Rastej na Petdesiatmoto Dvijeni* (Burgas: EPZ, 1997), 3. This is a small pamphlet about the beginning of Pentecostalism in Bourgas.
- ¹⁹“Pioneer of Bulgarian Churches with Christ,” *Pentecostal Evangel*, March 28, 1982, 24.
- ²⁰Jackson, “Detailed Historical Postscript,” 2.
- ²¹Smolchuck, 19.
- ²²Synan, *The Holiness-Pentecostal Tradition*, 139.
- ²³*Ibid.*, 32.
- ²⁴Jackson, “Detailed Historical Postscript,” 2.
- ²⁵Sabev, *Parvata Evangeliska Petdesiatna Zarkva v Burgas*, 8.
- ²⁶Smolchuck, 19.
- ²⁷Waltke letter.
- ²⁸Jackson, “Detailed Historical Postscript,” 2.
- ²⁹Smolchuck, 19.
- ³⁰Jackson, “Detailed Historical Postscript,” 2.
- ³¹Donev, “Ivan Voronaev,” 52-53.
- ³²Smolchuck, 4.
- ³³Donev, “Ivan Voronaev,” 53.
- ³⁴John E. Varonaeff, letter to J. Roswell Flower, June 22, 1920. FPHC.
- ³⁵Reports differ on the date of departure. A 1939 chronology of Voronaev’s life dates the departure on July 13. See Voronaev, missionary file, FPHC. Martha Jackson reported a July 17 departure. See Jackson, “Detailed Historical Postscript,” 2.
- ³⁶Smolchuck, 20; Waltke letter.
- ³⁷*Ibid.*
- ³⁸Smolchuck, 20.
- ³⁹Sabev, *Parvata Evangeliska Petdesiatna Zarkva v Burgas*, 11.
- ⁴⁰Jackson, “Detailed Historical Postscript,” 2.
- ⁴¹Jackson, telephone interview, March 2010.
- ⁴²*Ibid.*
- ⁴³Sabev, *Parvata Evangeliska Petdesiatna Zarkva v Burgas*, 11.
- ⁴⁴Donev, “Ivan Voronaev,” 53.
- ⁴⁵*Ibid.*
- ⁴⁶Sabev, *Parvata Evangeliska Petdesiatna Zarkva v Burgas*, 12. Sabev uses the former Bulgarian Pentecostal Union General Superintendent Ivan Zarev’s work: *Istoria na EPZ v Bulgaria 1920-1989*. 1993.
- ⁴⁷Jackson, “Detailed Historical Postscript,” 3.
- ⁴⁸Donev, “Ivan Voronaev,” 53.
- ⁴⁹Sabev, *Parvata Evangeliska Petdesiatna Zarkva v Burgas*, 12.
- ⁵⁰Sabev, *77 Godini*, 4.
- ⁵¹For Voronaev’s revival reports from Bulgaria, see: *Pentecostal Evangel*, March 5, 1921, 12; *Pentecostal Evangel*, April 16, 1921, 13; *Pentecostal Evangel*, May 14, 1921, 12; *Pentecostal Evangel*, June 11, 1921, 13; *Latter Rain Evangel*, July 1921, 15.
- ⁵²Dony K. Donev, “Pisma ot Bulgaria 1920 (chast 3),” *Blagovestitel*, 2008, 31.
- ⁵³Smolchuck, 20.
- ⁵⁴Jackson, telephone interview, March 2010. Descendants of the Zaplishnys rightly question why Voronaev did not mention Dionissy and Olga in his correspondence, since most other available sources point to the Zaplishnys’ active involvement in the missionary work during that period.
- ⁵⁵Dony K. Donev, “Pisma ot Bulgaria: Korespondenziata na Ivan E. Voronaev (obzor),” *Blagovestitel*, broi 2, 2009, 34.
- ⁵⁶Sabev, *77 Godini*, 4.
- ⁵⁷Smolchuck, 4.
- ⁵⁸Jackson, “Detailed Historical Postscript,” 3.
- ⁵⁹Waltke letter.
- ⁶⁰Martha Zaplishny Jackson, telephone interview, December 2010. Brief accounts of the torture are also found in: Smolchuck, 20; and Sabev, *77 Godini*, 4.
- ⁶¹Sabev, *Parvata Evangeliska Petdesiatna Zarkva v Burgas*, 14.
- ⁶²Jackson, telephone interview, March 2010. Olga told her children that Dionissy Zaplishny never completely recovered from being tortured.
- ⁶³Waltke letter.
- ⁶⁴Sabev, *Parvata Evangeliska Petdesiatna Zarkva v Burgas*, 14-15.
- ⁶⁵Smolchuck, 20.
- ⁶⁶Waltke letter.
- ⁶⁷Smolchuck, 20.
- ⁶⁸Dionissy Zaplishny, ordination certificate, February 28, 1926.
- ⁶⁹Smolchuck, 20.
- ⁷⁰*Ibid.*, 20 -21.
- ⁷¹Jackson, “Detailed Historical Postscript,” 3.
- ⁷²Dimitar Mitev, “Zavetat na Predzite – Istoricheski Pouki za Badeshteto,” *Blagovestitel*, broi 3, 2008, 14.
- ⁷³Sabev, *Parvata Evangeliska Petdesiatna Zarkva v Burgas*, 24.
- ⁷⁴Jackson, “Detailed Historical Postscript,” 3.
- ⁷⁵Sabev, *Parvata Evangeliska Petdesiatna Zarkva v Burgas*, 24.
- ⁷⁶Jackson, “Detailed Historical Postscript,” 3.
- ⁷⁷Smolchuck, 4.
- ⁷⁸*Ibid.*, 20.
- ⁷⁹Jackson, “Detailed Historical Postscript,” 3-4; “Pioneer of Bulgarian Churches with Christ,” *Pentecostal Evangel*, March 28, 1982, 24.