



# Приходскій листокъ

Свято-Вознесенской церкви

въ городѣ Сакраменто

Западно-Американская епархія

Русская Православная Церковь Заграницей

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## Интервью съ Митрополитомъ Лавромъ Первоіерархомъ Русской Православной Церкви Заграницей

Предстоятель Русской Зарубежной Церкви отвѣтилъ на вопросы редакціи «Вѣстника» Одесской Духовной Семинаріи

**- Ваше Высокопреосвященство! Въ маѣ этого года совершилось долгожданное возсоединеніе двухъ вѣтвей Русской Церкви. Конечно, знаеніе этого событія во всей полнотѣ можно будетъ оцѣнить только черезъ опредѣленное время. Какъ Вы на данный моментъ оцѣниваете послѣдствія возстановленія евхаристическаго и каноническаго общенія между РПЦ и РПЦЗ?**

- Въ состоявшемся возстановленіи церковнаго единства Господь «крѣпость людямъ Своимъ далъ, Господь благословилъ людей Своихъ миромъ». Этотъ миръ укрѣпитъ насъ въ свидѣтельствѣ Христовомъ, укрѣпитъ насъ въ нашемъ общемъ дѣлѣ служенія Христовой Церкви, въ сохраненіи и распространеніи нашихъ святорусскихъ идеаловъ какъ въ Отечествѣ, такъ и за его предѣлами. Главное, жить въ мирѣ, оказывать другъ другу помощь и поддержку въ церковномъ дѣланіи, подавая другимъ примѣръ любви, смиренія, терпѣнія и доброй христіанской жизни.

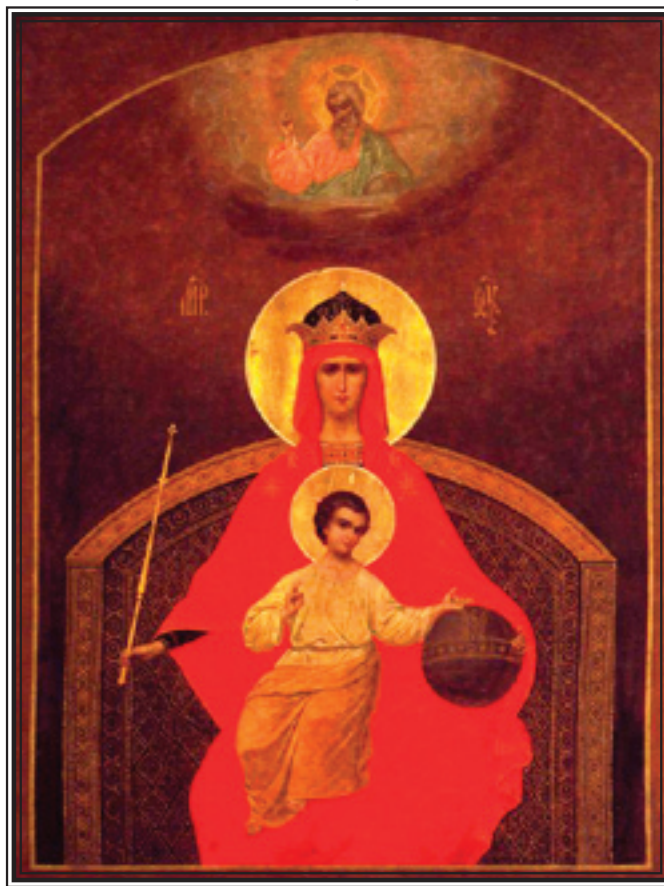
**- Возстановленіе евхаристическаго общенія, нашедшее свое выраженіе въ совмѣстномъ богослуженіи**

**и причащеніи отъ единой евхаристической чаши, - это только начало возстановленія полного единства и пониманія между чадами Русской Церкви въ Отечествѣ и въ разсѣяніи сущими. Какими Вы видите перспективы этого объединенія?**

- Уповаю, что достигнутое нами, съ Божіей помощью, единство поможетъ намъ «въ мірѣ семь, прелюбодѣйномъ и грѣшномъ», сохранить великое наслѣдіе Русской Православной Церкви и нашихъ предковъ, стремившихся въ жизни воплощать евангельскіе завѣты. Главная цѣль Русской Зарубежной Церкви – сохранить вѣру, языкъ и нашу культуру, пропитанную духовностью Святой Руси, говорить правду о Россіи исторической и современной, и такимъ образомъ послужить и помочь ей, находясь здѣсь, на Западѣ. Но мы должны не только сохранять Россію и всячески служить ей, мы должны дѣлиться тѣмъ, что мы имѣемъ съ окружающими насъ американцами, европейцами, австралийцами и т.д. Церковное единство поможетъ намъ со-

хранить живую связь съ нашими истоками, съ нашимъ роднымъ преданіемъ, а это будетъ только способствовать осуществленію тѣхъ задачъ, которыя стоятъ передъ нами.

**- Путь къ долгожданному единству былъ достаточно труднымъ: и съ той и съ другой стороны неоднократно была слышна критика, нѣкоторыми**



«Державная» икона Божіей Матери  
“Reigning” of the Mother of God

**высказывалось непонимание и неприятие процесса воссоединения. Насколько сейчас эта проблема актуальна для РПЦЗ и какія Вы видите пути ее рѣшенія?**

- Недавнее посѣщение епархій Русской Зарубежной Церкви официальной делегацией Московскаго Патриархата, сопровождающей «Державную» икону Божіей Матери, и пѣвчими Срѣтенскаго хора, участвовавшими въ торжественныхъ богослуженіяхъ по случаю восстановления полноты братскаго общенія внутри Русской Православной Церкви, принесло колоссальную пользу всѣмъ чадамъ нашей Церкви. Это совмѣстное празднованіе, эта совмѣстная молитва у «Державной» иконы открыла глаза многимъ противящимся тому, что произошло 17 мая, а сомнѣвающихся въ правильности нашего пути – обрадовала, ободрила и утвердила въ истинѣ. Со временемъ, конечно, наше единство еще болѣе укрѣпится, возрастетъ и принесетъ плоды, которые, какъ я надѣюсь, убѣдятъ ушедшихъ отъ Церкви.

Съ другой стороны, мнѣ кажется, что наши гости изъ Россіи убѣдились въ томъ, что мы никогда не отходили отъ Русской Православной Церкви, а всегда жили ее жизнью.

**- Каково отношеніе РПЦЗ къ «временному высшему церковному управленію РПЦЗ», которое создано епископомъ Агафангеломъ (Пашковскимъ), объявившимъ себя Предсѣдателемъ ВВЦУ РПЦЗ?**

- Архіерейскій Синодъ запретилъ епископа Агафангела въ священнослуженіи за бунтъ противъ своего Священноначалія и учиненіе раскола. Къ сожаленію, нѣкоторые, соблаздившись его поведеніемъ, послѣдовали за нимъ, думая, что они этимъ спасаютъ Церковь, т.е. получается т.н. «сергіанство» наоборотъ. Покойнаго Патриарха Сергія обвиняютъ въ томъ, что онъ пытался «спасти Церковь», наладивъ отношенія съ совѣтской властью. А вожди т.н. «ВВЦУ РПЦЗ» совершенно отвернулись отъ Церкви, пытаясь ее спасти отъ воли Божіей, приведшей насъ къ примиренію, единству и полному общенію. Мнѣ хочется надѣяться, что многіе откажутся отъ пути, избраннаго владыкой Агафангеломъ, когда они увидятъ, что это не дѣло Божіе, не дѣло Святыхъ Отцовъ и Учителей Церкви. А оставшіеся съ «ВВЦУ РПЦЗ» потомъ будутъ жалѣть, что не участвовали, не влились въ процессъ возрожденія Русской Церкви и нашего многострадальнаго народа, о чемъ мечтали святитель Шанхайскій и Санъ-Францискскій Іоаннъ и основоположники Русской Зарубежной Церкви, высказываніями, которыхъ мы руководствовались, изучая истоки русскаго церковнаго раздѣленія.

**- Русской Зарубежной Церковью именуется себя также и группа, возглавляемая Антоніемъ Орловымъ. Какъ РПЦЗ относится къ этому?**

- Къ этой группѣ, возглавляемой Орловымъ, мы никакъ не можемъ серьезно относиться. Это люди, которые обвиняютъ всѣхъ и вся в ереси и во всякихъ грѣхахъ, оправдывая такимъ образомъ свое канонически-скользкое положеніе и избѣгая прещеній со стороны своего законнаго Священноначалія. Вожди этой группы ослѣплены гордостью, самомнѣніемъ, властолюбіемъ и

желаніемъ играть какую-то роль. Глава этой группы, къ сожаленію, не имѣетъ ни богословскаго образованія, ни чутя къ вселенскому духу участія въ жизни всей Христовой Церкви, къ духу церковной соборности. А это отражается и на всѣхъ остальныхъ его «архіереевъ», которые стали другъ друга отлучать, создавая новые «сноды» и т.д. Послѣднее есть явный признакъ пагубнаго раскола. Молюсь о томъ, чтобы Господь вразумилъ этихъ людей, которые приводятъ въ заблужденіе своихъ пасомыхъ, послѣдовавшихъ за ними.

**- На канонической территоріи Церкви въ Отецествѣ дѣйствуетъ и т.н. истинно-православная церковь, подъ управленіемъ Тихона Пасечника? Существуетъ ли въ РПЦЗ синодальные рѣшенія о признаніи или непризнаніи этой группы?**

- Въ апрѣлѣ текущего года Архіерейскій Синодъ принялъ заявленіе по поводу Тихона Пасечника, въ которомъ мы предупредили наше духовенство и вѣрующихъ о совершенной неканоничности этой группы, призывая сомнѣвающихся въ пользѣ церковнаго единства не слѣдовать этимъ раскольникамъ. Дѣло въ томъ, что эту группу возглавлялъ покойный архіепископъ Лазарь (Журбенко), ушедшій въ расколъ и подчинившійся группѣ людей, похитившихъ митрополита Виталія (Устинова; + 2006 г.), а потомъ и отъ нихъ ушедшій и образовавшій свой собственный «сноподъ», совершивъ незаконныя хиротоніи. Послѣ его кончины эту группу возглавилъ Тихонъ Пасечникъ, который былъ «хиротонисанъ» владыкой Лазаремъ безъ соборнаго согласія своего законнаго Священноначалія и въ состояніи раскола. Такимъ образомъ, мы никакъ не можемъ признать эту группу, которая подъ собой не имѣетъ абсолютно никакой церковно-канонической почвы. Въ Христовой Церкви существуетъ опредѣленная дисциплина, установленная канонами Святыхъ Отцовъ, Вселенскихъ и Помѣстныхъ Соборовъ, которыми мы должны руководствоваться въ нашей жизни, чтобы въ ней всегда царилъ порядокъ и благочиніе.

**- Какъ извѣстно, Зарубежная Церковь рукоположила архіереевъ для ряда старостильныхъ юрисдикцій. Какъ складываются отношенія съ этими юрисдикціями послѣ восстановленія единства Русской Православной Церкви?**

- Русская Зарубежная Церковь никогда официально не участвовала въ архіерейскихъ хиротоніяхъ для старостильныхъ юрисдикцій. Эти хиротоніи были совершены отдѣльными іерархами, принадлежавшими Архіерейскому Собору нашей Церкви, причемъ Блаженнѣйшій Митрополитъ Анастасій (Грибановскій; + 1965 г.), второй по счету Первоіерархъ Русской Зарубежной Церкви, былъ противъ признанія этихъ рукоположеній. Судя по протоколамъ засѣданій Архіерейскаго Снода 60-хъ годовъ, Митрополитъ Анастасій выступалъ противъ нашего вмѣшательства въ дѣлахъ Греческой Церкви и склонялся къ тому, чтобы предать церковному суду тѣхъ архипастырей, которые участвовали въ этихъ хиротоніяхъ. Тѣмъ не менѣе, онъ этого не сдѣлалъ, ограничившись лишь

первосвятительским внушением. При митрополитѣ Филаретѣ (Вознесенскомъ; + 1985 г.) эти хиротонии были все-таки признаны, а потомъ, въ срединѣ 70-хъ годовъ прошлого столѣтія, видя дробленія среди грековъ-старостильниковъ, Архіерейскій Соборъ прекратилъ молитвенное общеніе съ ними.

Общеніе съ «Синодомъ Противостоящихъ» митрополита Оропосскаго и Филійскаго Кипріана было установлено Соборомъ нашихъ епископовъ въ 1994 г. Къ сожаленію, старостильное движеніе въ Греціи, Болгаріи и Румыніи не сочувствуетъ избранному нами пути возстановленія единства внутри Русской Православной Церкви. Конечно, я ихъ уважаю за любовь къ традиционному Православію, однако это ихъ стояніе не принесетъ ни имъ, ни всей Вселенской Церкви никакой пользы, если они не вступятъ въ діалогъ со своими Помѣстными Церквями на предметъ урегулированія всѣхъ проблемъ въ жизни Церкви. Церковь всегда прислушивается къ мнѣнію тѣхъ, кто сохраняетъ съ ней единство, преодолевая проблемы и скорби въ ея нѣдрахъ, болея ея болезнями.

**- Ваше Высокопреосвященство, именно Вамъ вмѣстѣ со Святѣйшимъ Патріархомъ Господь судилъ скрѣпить подписями актъ, возсоединяющій насильственно отторгнутыя другъ отъ друга двѣ части единого церковного организма, именно Вы вмѣстѣ съ архипастырями и представителями духовенства Зарубежной Церкви вступили въ молитвенное и евхаристическое общеніе съ Церковью въ Отецествѣ сущею, въ соборномъ храмѣ Христа Спасителя совершивъ Божественную Литургію. Какими были Ваши впечатленія, какими воспоминаніями въ Вашей душѣ запечатлелось это историческое событіе?**

- Богослуженія этихъ дней напомнили мнѣ слова Псалмопѣвца, ибо въ процессѣ діалога, въ IV Всезарубежномъ Соборѣ и въ торжествахъ, связанныхъ съ подписаніемъ Акта о каноническомъ общеніи «милость и истина встрѣтились, правда и миръ облобызались». Эти дни, проведенные въ молитвѣ и братскомъ общеніи, также напомнили мнѣ древнюю икону святыхъ апостоловъ Петра и Павла, обнимающихъ и привѣтствующихъ другъ друга послѣ примиренія. Такъ и двѣ части единой Русской Православной Церкви, обнявъ, облобызавъ и привѣтствуя другъ друга, радостно, и съ большимъ духовнымъ подъемомъ служили, молились и причащались отъ единой Чаши Христовой, торжествуя надъ врагомъ рода человѣческаго, въ трудные годы гоненій «поразившаго пастырей и разсѣявшаго овецъ» Русской Православной Церкви.

**- Несомнѣнно, восстановленіе общенія отразится на всѣхъ сферахъ церковной жизни Русскаго Зарубежья. Какими на Вашъ взглядъ будутъ послѣдствія единенія для Свято-Троицкой Семинаріи?**

- Я надѣюсь, что это укрепитъ доброе сотрудничество и братскія связи между нашей семинаріей и духовными школами какъ Московскаго Патріархата, такъ и другихъ Помѣстныхъ Православныхъ Церквей.

**- Къ сожаленію, эмигранты первой волны,**

**составившіе костякъ РПЦЗ, одинъ за однимъ уходятъ въ вѣчность. Насколько ихъ потомкамъ, родившимся въ чужой этноязыковой средѣ, удастся сохранить свою національную идентичность и какова по мнѣнію Вашего Высокопреосвященства въ этомъ роль Православія?**

- Въ сложныхъ заграничныхъ условіяхъ русскость, т.е. наша православная вѣра, языкъ и культура нашего народа, сохраняется только при Церкви, до сихъ поръ воспитывающей подрастающее поколеніе въ соответствующемъ церковномъ, святорусскомъ духѣ, прививающей любовь къ Церкви и Отечеству. При нашихъ храмахъ существуютъ русскія церковныя школы, въ которыхъ дѣти обучаются Закону Божьему, русскому языку, русской исторіи и литературѣ; существуютъ молодежные кружки, съ которыми работаютъ священники. Лѣтомъ проводятся лагеря, устраиваются съѣзды для молодежи. Если мы будемъ продолжать слѣдовать примѣру воспитывавшихъ насъ старыхъ эмигрантовъ, горевшихъ любовью къ Церкви, нашей исторіи и культурѣ, создававшихъ Зарубежную Русь; если мы будемъ дѣлиться этимъ богатствомъ, этой красотой съ дѣтьми и молодежью; жить всѣмъ, что мы получили отъ нашихъ предковъ, то, какъ я увѣренъ, Господь поможетъ намъ зажечь молодыхъ людей этой любовью или, по крайней мѣрѣ, заложить въ ихъ сердца доброе семя, которое принесетъ плодъ.

**- Вамъ, дорогой Владыка, Господь благословилъ нести свой святительскій подвигъ въ Соединенныхъ Штатахъ Америки, гдѣ существуютъ нѣсколько православныхъ юрисдикцій. Какова, по Вашему мнѣнію, судьба Православія въ Америкѣ въ контекстѣ акта о возсоединеніи между Московскимъ Патріархатомъ и Зарубежной Церковью и какова въ этомъ роль РПЦЗ?**

- Приснопамятный архіепископъ Виталій (Максименко; + 1960 г.), много потрудившійся ради русскаго православнаго дѣла сначала въ Почаевѣ и на Карпатахъ, а потомъ и въ Американской Руси, говорилъ, что ставъ епископомъ, онъ далъ обѣщаніе Богу: «всѣ силы отдавать на умиротворяющую работу въ Церкви». Я считаю, что мы должны слѣдовать его примѣру, т.е. стараться жить въ мирѣ и дѣлать дѣло Божіе, свидѣтельствовать о Христѣ, «работая Господеви со страхомъ и радуясь Ему съ трепетомъ». Въ единеніи – наша сила, наше спасеніе. Если мы будемъ работать совмѣстно, вмѣстѣ нести дѣло Божіе, проповѣдовать всѣмъ не столько словами, сколько примѣромъ нашей доброй христіанской жизни, братской любви, мирнаго сосуществованія, терпѣнія и смиренія, то благословеніе Божіе, Его крѣпость, сила и помощь будутъ намъ сопутствовать въ нашемъ служеніи Ему и Его людямъ. Молю Бога о томъ, чтобы мы воплощали въ жизнь этотъ завѣтъ Аввы Виталія, нѣкогда возглавлявшаго наше почаевское типографское братство.



## Воспитаніе дѣтей

Святой праведный Іоаннъ Кронштадтскій

помышлений, грѣховныхъ привычекъ, наклонностей и страстей; врагъ и плоть грѣшная не щадятъ и дѣтей, семена всѣхъ грѣховъ есть и въ дѣтяхъ; представьте дѣтямъ всѣ опасности грѣховъ на пути жизни, не скрывайте отъ нихъ грѣховъ, чтобы они по невѣденію и невразумленію не утвердились въ грѣховныхъ навыкахъ и пристрастіяхъ, которыя растутъ и приносятъ соотвѣтствующіе плоды по приходѣ дѣтей въ возрастъ.

При образованіи чрезвычайно вредно развивать только рассудокъ и умъ, оставляя безъ вниманія сердце, - на сердце больше всего нужно обращать вниманіе; сердце - жизнь, но жизнь, испорченная грѣхомъ; нужно очистить этотъ источникъ жизни, нужно зажечь въ немъ чистый пламень жизни, такъ, чтобы онъ горѣлъ и не угасалъ и давалъ направленіе всѣмъ мыслямъ, желаніямъ и стремленіямъ человѣка, всей его жизни. Общество растлѣнно именно отъ недостатка воспитанія христіанскаго. Пора христіанамъ понять Господа, чего Онъ отъ насъ хочетъ, - именно Онъ хочетъ чистаго сердца: "Блаженіи чистіи сердцемъ" (Мѡ. 5, 8). Прислушайтесь къ Его сладчайшему гласу въ Евангеліи. А истинная жизнь нашего сердца - Христосъ ("живетъ во мнѣ Христосъ") (Гал. 2, 20). Научитесь всѣ мудрости апостола, это наша общая задача - вселить вѣрою Христа въ сердце.

Человѣкъ, говорятъ, свободенъ, его нельзя или ему не должно себя принуждать ни въ вѣрѣ, ни въ ученіи. Господи, помилуй! Какое діавольское мнѣніе! Если не понуждать, то что же послѣ этого выйдетъ изъ людей? Ну, что выйдетъ изъ тебя, глашатай нововымышленныхъ правилъ, если ты не будешь принуждать себя ни къ чему доброму, а будешь жить такъ, какъ располагаетъ тебя жить твое порочное сердце, твой гордый, близорукой и слѣпой разумъ, твоя грѣшная плоть? Скажи, что изъ тебя выйдетъ? Развѣ ты не принуждаешь себя ни къ чему, не говорю прямо доброму, а хотя должному и полезному? Какъ можно обойтись безъ принужденія себя? Какъ можно и христіанъ не побуждать и не принуждать къ исполненію предписаній вѣры и благочестія? Не сказано ли въ Священномъ Писаніи, что "Царствіе Небесное нудится", что "нуждницы восхищаютъ е" (Мѡ. II, 12)? А какъ не принуждать особенно мальчиковъ къ ученію, къ молитвѣ? Что изъ нихъ выйдетъ? Не лѣнивцы ли? Не шалуны ли? Не научатся ли они всякому злу?

При образованіи юношества о чемъ надо больше всего стараться? О томъ, чтобы стяжать "умъ просвѣщенна очеса сердца" (Еф. 1, 18). Не замѣчаете ли, что сердце наше - первый дѣятель въ нашей жизни, и во всѣхъ почти познаніяхъ нашихъ зрѣніе сердцемъ извѣстныхъ истинъ (идея) предшествуетъ умственному познанію? Бываетъ такъ при познаніяхъ: сердце видитъ разомъ, нераздѣльно, мгновенно; потомъ этотъ единичный актъ зрѣнія сердечнаго передается уму и въ умѣ разлагается на части, являются отдѣлы: предыдущее, послѣдующее; зрѣніе сердца въ умѣ получаетъ анализъ свой. Идея принадлежитъ сердцу, а не уму - внутреннему человѣку, а не внѣшнему. Поэтому весьма важное дѣло "просвѣщенна очеса сердца" при всѣхъ познаніяхъ, но особенно при познаніи истинъ вѣры и правилъ нравственности.

Родители и воспитатели! Остерегайте дѣтей своихъ со всею заботливостію отъ капризовъ предъ вами, иначе дѣти скоро забудутъ цѣну вашей любви, заразятъ свое сердце злобою, рано потеряютъ святую, искреннюю, горячую любовь сердца, а по достиженіи совершеннаго возраста горько будутъ жаловаться на то, что въ юности слишкомъ много лелеяли ихъ, потворствовали капризамъ ихъ сердца. Капризь - зародышъ сердечной порчи, ржа сердца, моль любви, семя злобы, мерзость Господу.

Не оставляйте дѣтей безъ вниманія относительно искорененія изъ сердца ихъ плевель грѣховъ, скверныхъ, лукавыхъ и хульныхъ



## Свято-Вознесенская приходская школа

Въ октябрѣ сего года Свято-Вознесенская церковь вновь открыла приходскую школу.

Школа имѣетъ свое начало еще съ 1970-хъ годовъ, когда она была подъ руководствомъ учительницы Тамары Ивановны Шильниковой. Въ тѣ дни программа состоялась изъ русскаго языка. Примѣчательно, что всѣ ученики Тамары Ивановны говорятъ по-русски до сихъ поръ. Это есть великое достиженіе въ зарубежныхъ условіяхъ.

Въ 1986 году, когда настоятелемъ былъ назначенъ протіерей Павелъ Волменскій, онъ сразу вошелъ въ эту работу. Школа дѣйствовала четырнадцать лѣтъ. За это время школьная программа была дополнена преподаваніемъ Закона Божія, церковнаго пѣнія и исторіи Россіи. Продолжалась преподаванія русскаго языка.

Школа умножилась. Раздѣляли учениковъ на три группы. Ученикамъ было отъ пяти до шестнадцати лѣтъ. Набирались и другіе учителя. Въ одно время было до тридцати учениковъ и четыре преподавателя. Каждый годъ школа организовала Рождественскую елку...

Послѣ семилѣтняго перерыва мы вновь открыли школу. Тамара Ѳеодоровна Прилипина съ дочерьми Валей и Іулей, Ольга Степановна Лукина, Наталія Владиміровна Мартыненко, и много родителей пришли на помощь отцу Павлу въ дѣлѣ воспитанія и

поднятія дѣтей прихода въ русско-православномъ духѣ. Какъ въ прошломъ есть у насъ три группы. Возрастъ учениковъ отъ четырехъ до четырнадцати лѣтъ. Основная программа состоитъ изъ Закона Божія, чтенія на церковно-славянскомъ языкѣ, русскаго языка и пѣнія. Мы встрѣчаемся по субботамъ съ 9:30 часовъ утра до 12:30 часовъ дня. Пока у насъ около пятнадцати учениковъ, но двери школы еще открыты другимъ!

Радостно наблюдать какъ дѣти охотно приходятъ въ школу. Съ какимъ энтузіазмомъ они занимаются. На занятіяхъ и на дворѣ они создаютъ дружбу съ одноклассниками, которая продолжится на всю жизнь. Родители оказываютъ солидную поддержку своимъ присутвіемъ на участкѣ во время часовъ работы школы,

приготовленіемъ вкусныхъ обѣдовъ и уборкой зала послѣ занятій.

Наша школа имѣетъ извѣстныя правила, которыя преподаватели, родители и ученики согласились выполнять. Внизу перечисляемъ нѣсколько изъ нихъ:

- 1) Ученики приходятъ на молитву передъ занятіемъ во время въ 9:30 часовъ утра готовыми заниматься данными предметами.
- 2) Всѣ ученики носятъ форму школы: мальчики – бѣлую рубашку и синіе брюки, дѣвушки – бѣлую блузу и синюю юбку.
- 3) Плата за учебу – 25 долларовъ въ месяц. Если есть двое или больше учениковъ изъ одной семьи, тогда дается скидка. Это пожертвованіе покрываетъ текущіе расходы прихода и нѣкоторые матеріалы для учебы. Учителя служатъ школъ добровольно. Обѣды приносятъ родители.
- 4) Если по какой-нибудь важной причинѣ, ученикъ обязанъ уйти со школы до окончанія занятій, то необходимо заранѣе сообщить администратору школы, Тамарѣ Ѳеодоровнѣ, до отъѣзда.
- 5) Общее говѣніе. Всѣ преподаватели и ученики говѣютъ и причащаются Святыхъ Христовыхъ Тайнъ вмѣстѣ два раза въ годъ: на Праздникъ Введенія во Храмъ Пресвятой Богородицы (или въ ближайшее воскресеніе послѣ) и въ Вербное Воскресеніе. Исповѣдь въ канунъ причащенія – необходимо.



## Interview with Metropolitan Lauras

The Primate of the Russian Orthodox Church Outside of Russia  
Interviewed By Odessa Seminary's St Andrew's Vestnik

**- Your Eminence: in May of this year, the long-awaited reunification of the two branches of the Russian Orthodox Church took place. Of course, the full meaning of this event can only be understood with time. How do you evaluate the results of the reestablishment of Eucharistic communion between the ROC and the ROCOR?**

- In the reestablishment of ecclesiastical unity, the Lord "gave strength unto His people; the Lord blessed His people with peace." "This peace strengthens us in witnessing Christ, strengthens us in the service of the Church of Christ, in the preservation and dissemination of our Holy Russian ideals both in the Fatherland and beyond its borders. The main thing is to live in peace, help one another and support each other in the work of the Church, showing others the example of love, humility, patience and the good Christian life.

**- The reestablishment of Eucharistic communion, which is expressed in joint divine services and Holy Communion from one Eucharistic chalice, is only the beginning of the reestablishment of full unity and understanding between the flock of the Russian Church in the Homeland and abroad. How do you view this unification?**

- I hope that the unity we achieved, with God's help, will help us, "in this adulterous and sinful generation," to keep the great legacy of the Russian Orthodox Church and of our ancestors, striving to live the testament of the Gospel. The main goal of the Russian Orthodox Church Outside of Russia is to preserve our faith, language and culture, which is infused with the spirituality of Holy Russia, speaking the truth about historical and contemporary Russia and in such a way serve and help her here in the West. We must not only preserve Russia and serve her in every way possible but we must share that which we possess with the Americans, Europeans, Australians, etc, who surround us. Church unity will help us preserve the living bond with our origins, with our own legacy, and this will help achieve the challenges we face.

**- The path to the long-awaited unity was difficult enough: there was criticism heard frequently from both sides, some people expressed misunderstanding and rejection of the process of reunification. How real is this problem now for ROCOR and how do you see the path towards their resolution?**

- The recent tour throughout the dioceses of the Russian Church Abroad of an official delegation of the Moscow Patriarchate, which accompanied the "Reigning" Icon of the Mother of God, and Sretensky Choir, which participated in festive divine services celebrating the reestablishment of the fullness of brotherly communion within the Russian Orthodox Church, brought a colossal benefit to all the children of our Church. This joint celebration, this common prayer before the "Reigning" Icon opened the eyes of many who resisted that which occurred on May 17, and those who doubted the correctness of our path were gladdened, encouraged and edified in the truth. With time, of course, our unity will grow strong, it will blossom and bear fruits, which, I hope, will convince those who have left the Church.

Correspondingly, it seems to me that our guests from Russia became convinced that we never departed from the Russian Orthodox Church, and always lived within her.

**- What is ROCOR's attitude towards the "Temporary**

**Supreme Ecclesiastical Administration of ROCOR," created by Bishop Agathangel (Pashkovsky), who declared himself the President of the TSEA ROCOR?**

- The Synod of Bishops suspended Bishop Agathangel from serving for his rebellion against his Ecclesiastical Hierarchy and for causing schism. Unfortunately, some, tempted by his behavior, followed him, thinking that in this way they are saving the Church, that is, it turns out to be "Sergianism" backwards. The late Patriarch Sergius is accused of trying to "save the Church" by establishing relations with the Soviet state. But the leaders of the so-called "TSEA ROCOR" turned completely away from the Church, trying to "save" her from the will of God, which has led us to reconciliation, unity and full communion. I would like to hope that many reject the path chosen by Vladyka Afathangel, when they see that this is not the work of God, of the Holy Fathers and Teachers of the Church. Those who remain in the TSEA ROCOR will later regret that they did not participate, did not join the process of the rebirth of the Russian Church and of our much-suffering people, that which St John of Shanghai and San Francisco and the founders of the Russian Church Abroad dreamt of, whose statements guided us as we studied the causes of the Russian church divisions.

**- The group led by Anthony Orloff also calls itself the Russian Church Abroad. How does ROCOR view this?**

- We cannot take the group headed by Orloff seriously. These are people who accuse everyone and everything of heresy and all sorts of sins, thereby justifying their canonically-tenuous situation as they dodge sanctions by their lawful Ecclesiastical Hierarchy. The leaders of this group are blinded by pride, self-regard, thirst for power and the need to play some sort of role. The head of this group, unfortunately, has no theological training, nor does he have a sense of the universal spirit of participating in the life of the entire Church of Christ, or the spirit of ecclesial catholicity. And this is reflected in all of his other "bishops" who have begun excommunicating each other, creating new "synods," etc. This is a clear sign of fatal schism. I pray that the Lord grant reason to these people who lead their flock astray.

**- A so-called "True Orthodox Church" exists on the canonical territory of the Church in the Fatherland, headed by Tikhon Pasechnik. Is there a Synodal decision in ROCOR of the recognition or rejection of this group?**

- In April of this year, the Synod of Bishops made a statement with regard to Tikhon Pasechnik in which we warned our clergy and laity of the utter uncanonical status of this group, calling upon those who doubted the benefit of ecclesiastical unity not to follow these schismatics. The essence of the matter is that this group was headed by the late Archbishop Lazar (Zhurbenko), who departed into schism and submitted to a group of individuals who seized control of Metropolitan Vitaly (Oustinov, +2006). Later they left them and formed their own "synod," committing several false episcopal consecrations. After his death, this group came to be headed by Pasechnik, who had been "consecrated" by Vladyka Lazar without Council approval by his lawful Ecclesiastical Hierarchy and while in schism. For this reason, we cannot in any way recognize this group, which has absolutely no ecclesiastical-canonical foundation supporting it. There is discipline within the Church of Christ, established by the canons of the Holy Fathers, the Ecumenical and Local Councils, which must guide us in our lives, for the sake of order and proper decorum.

- As we know, the Church Abroad consecrated bishops for several Old Calendar jurisdictions. What are the current relations with these jurisdictions after the reestablishment of unity of the Russian Orthodox Church?

- The Russian Orthodox Church Outside of Russia never officially participated in the episcopal consecrations of Old Calendar jurisdictions. These consecrations were performed by individual hierarchs who were members of our Council of Bishops of our Church, though Metropolitan Anastassy (Gribanovsky +1965) of blessed memory, the second of our Primates, was against recognizing these ordinations. Judging from the minutes of the meetings of the Synod of Bishops of the 1960's, Metropolitan Anastassy spoke out against our interfering in the matters of the Greek Church and was inclined to subject those archpastors who participated in these consecrations to Spiritual Court. But he did not that, limiting himself to a First-Hierarchical rebuke. Under Metropolitan Philaret (Voznesensky, +1985), these consecrations were nevertheless recognized, and then, later in the mid-1970's, seeing the fragmentation of the Old Calendar Greeks, the Council of Bishops ceased prayerful communion with them.

Communion with the "Synod in Resistance" of Metropolitan Cyprian of Oropos and Fili was established by our Council of Bishops in 1994. Unfortunately, the Old Calendar movements in Greece, Bulgaria and Romania do not sympathize with the path we chose of reestablishing unity within the Russian Orthodox Church. Of course, I respect them for their love for traditional Orthodoxy, still, their stand will not bring them or the Ecumenical Church any benefit if they do not enter into dialog with their Local Churches on regularizing the problems in the life of the Church. The Church always heeds the advice of those who preserve unity with her, overcoming problems and sorrows within her bosom, and suffering her pains.

- Your Eminence, the Lord bade you yourself together with His Holiness the Patriarch to execute the act which brought together the two parts of the one ecclesiastical organism which were forcefully separated; it was you yourself along with the archpastors and representatives of the clergy of the Church Abroad who entered into prayerful and Eucharistic communion with the Church in the Fatherland; you who celebrated Divine Liturgy in the Cathedral of Christ the Savior. What were impressions and reminiscences do you keep in your soul from this historic event?

- The divine services of those days reminded me of the words of the Psalm-singer, for in the process of dialog, during the IV All-Diaspora Council and in the celebrations connected with the signing of the Act of Canonical Communion "Mercy and truth are met together; righteousness and peace have kissed each other." Those days of prayer and brotherly communion also reminded me of the ancient icon of SS Peter and Paul who embrace and greet each other after reconciliation. And so the two parts of one Russian Orthodox Church, having embraced, kissed and greeted one another, joyfully, with great uplifting of the spirit, served, prayed and communed of one Chalice of Christ, victorious over the enemy of mankind, who in the difficult days of persecution, "smote the shepherd and scattered the sheep."

- Doubtless, the reestablishment of communion will be

reflected in all spheres of ecclesiastical life of the Russian diaspora. What in your view will the consequences of unity be for Holy Trinity Seminary?

- I hope that this will bolster positive cooperation and brotherly ties between our Seminary and the theological schools of the Moscow Patriarchate as well as other Local Orthodox Churches.

- Unfortunately, émigrés of the first wave formed the backbone of ROCOR, and one by one they depart to eternity. To what extent are their successors, born in other ethno-lingual environs, able to preserve their national identity and what role, in Your Eminence's opinion, does Orthodoxy serve in this area?

- In the difficult conditions of the diaspora, Russianness—that is, our Orthodox faith, the language and culture of our people—is preserved only within the Church, which has so far reared the growing generation in accordance with the spirit of the Church and of Holy Russia, nurturing within them love for the Church and the Fatherland. There are Russian church schools at our parishes, in which children learn the Law of God, Russian language, Russian history and literature; there are youth circles ministered to by priests. In the summer

there are camps, and youth conferences are organized.

If we continue to follow the example of the older émigrés who educated us, who had fervent love for the Church, our history and culture, who created Russia Abroad; if we share this treasure, this beauty with our children and youth; if we live in everything we inherited from our ancestors, then I am certain that the Lord will help us ignite within our young people this love, or at the very least, we can plant within their hearts a good seed which will bring fruit.

- Dear Vladyka, the Lord blessed you to bear your episcopal podvig in the United States of America, where there are several Orthodox jurisdictions. What in your opinion is the fate of Orthodoxy in America within the context of the Act of Communion between the Moscow Patriarchate and the Russian Orthodox Church Outside of Russia, and what role does ROCOR play?

- Archbishop Vitaly (Maximenko, +1960) of blessed memory, who labored greatly for the sake of Russian Orthodoxy, first in Pochaev and the Carpathians, later in Russian America, would say that by becoming a bishop, he gave a promise to God "to apply all his energies to pacification within the Church." I feel that we must follow his lead, that is, we must try to live in peace and do the work of God, witness Christ, "Serve the Lord with fear, and rejoice with trembling." In unity lies our strength, our salvation. If we work together, carry forth God's work, preach to all not only in word, but in deed, through good Christian life, brotherly love, peaceful coexistence, patience and humility, then God's blessing His strength and aid will accompany us in serving Him and His people. I pray to God that we manifest this legacy of Abba Vitaly, who once headed our printing press.



# Pastoral Commentary -- Why Children Suffer

*"Father, father! How sorry I am for you!" Iliusha moaned bitterly...I know what the doctor said to you about me...Don't cry, and when I die get a good boy, another one...call him Iliusha and love him instead of me..." "I don't want a good boy! I don't want another boy!" the captain muttered in a wild whisper, clenching his teeth. "If I forget thee, Jerusalem, may my tongue..." he broke off with a sob and sank on his knees before the wooden bench. Dostoevsky, *The Brothers Karamazov**

A family is one body, and often the spiritual burden which lies upon it is divided among its members unequally. It happens that children shoulder a load beyond their strength and pay with their health for the sins and failings of their parents.

Here is the case of one family I know. A seven-year-old girl became gravely ill; she had a prolonged high fever which refused to break, the doctors were unable to determine the cause of the illness, and the parents were on the verge of despair. The girl's grandmother conveyed to them what one priest had said: the girl is sick because you do not go to confession nor communion, and your sins are weighing on the child. Deeply affected by what they had been told, the parents began going to church; they repented of their sins, began partaking of the Holy Mysteries, and reformed their lives. Their daughter's illness passed. It had befallen her by God's allowance; through it the entire family was drawn close to the Church.

People sometimes wonder why it is that children suffer. All right, so we're sinful, but... It is, by the way, one of Dostoevsky's perennial concerns. The Brothers Karamazov, for example. On grounds of human justice, the question is insoluble. The answer can be found only through the perspective of eternity, of God's providence. Dostoevsky came to recognize this only after the death of his son, when he went to Optina to find some consolation and spoke to Elder Ambrose, although it was only just before his own death that he fully comprehended the spiritual meaning of the suffering of innocents.

My duties often take me to one of Moscow's homes for mentally-retarded children. Many of them don't even get out of bed; many have been simply abandoned by their parents as though they were incurably diseased; here are children with severe developmental problems. They all suffer terribly, although many of them, because of their retardation, aren't aware of it. Entering this house is like stepping into the depths of hell. And yet, it is precisely here that one can sense the sweetness of paradise; it comes from the hearts of those who live with God. Here are many children who go to church and who love the Lord.

Children and suffering. How can one make any sense of it? How can one bear it?

After having been in the children's home, one leaves with a feeling that perhaps this world-which the enemy of the human race is trying to turn into one big "Disneyland," full of gum-chewing, grinning, senselessly happy robots-this fallen pornographic world is still hanging on only because there are children who, by their sufferings, are outweighing our godlessness and unrepentance in the scales of God's justice. The fate of these children will be revealed in eternity. Their sickness and "abnormalities" are manifestations only of this earthly life. If God did not create death-which entered the world through man's falling away from God-He certainly did not create sickness.

Two and a half years ago there came to me for confession a sick twelve-year-old girl from this home. She couldn't put two words together, she would spin around like a top; her abnormal expressions and constant grimacing, everything about her said "deranged". And this girl began having confession and receiving communion each Sunday.

Within a year she felt a need for revelation of thoughts (whoever prays and confesses frequently understands what this means). The girl began leading such a vigilant spiritual life as would astonish even those who consider themselves deeply believing and churchly. She began to practice the Jesus Prayer ("Lord, Jesus Christ, Son of God, have mercy on me, a sinner"), to battle against the devil's provocations,

to forgive offenses, to endure everything. In the course of several months she learned to read and write, all signs of debility disappeared, an imprint of spirituality appeared on her face. Everything she did or said conveyed sensitivity and discernment. Whenever I saw her my heart contracted with a recognition of the sinfulness and falsehood in my own life.

Then she was transferred to another children's home, and for some time I did not see her. But one day she came to me and said, "Father, don't worry about me. I'm always with God. He doesn't leave me, even when I sleep..."

If, after this, all the wise men of the world should gather and present me with the tightest arguments that God does not exist, I would look at them with pity...

Sick children take upon themselves the exploit of martyrdom and foolishness in order that the Lord would not vent His wrath upon this world, and that we, perhaps thanks to them, might still have time for repentance. But we, due to our lack of repentance and habitual disregard of our sins (instead we cast the blame for them on others), are not aware of this.

And so, we hear people murmuring: if God is just, as you claim, then how can He allow children to suffer?

Yes, God is just. He does not teach us to sin. He says, "Be ye perfect even as your Father which is in heaven is perfect" (Matt. 5:48).

We wouldn't have any problem with the question of why it is children suffer if in this matter, as in everything, we looked upon Christ the Saviour and measured our life in light of Him. Why do children suffer? For what reason did the Saviour suffer? After all, He was sinless. Every child is born into the world bearing upon itself the stamp of ancestral sin. But the Lord didn't even have this. He - who is purer than any newborn infant - suffered, and how!

Here, then, is the answer to the question of why children suffer. For our sins; for our carelessness concerning the salvation of their souls and our own salvation. Our task as parents consists not only in providing for our children's physical needs but primarily in educating them spiritually, in opening up for them the path to God. Here is the word of the Saviour: "Forbid them not to come unto Me" (Matt. 19:14).

If we do not bring our child to church, if we do not teach him to pray, if we do not have icons in our homes, the Gospel, if we do not strive to live righteously, it means that we are hindering his way to Christ. And this is our principal sin which will lie also upon our children.

This is why our children suffer for our sins, even if they are innocent of them. We are tied to them by an invisible thread, in them is our blood, our spirit. If they weren't our children they wouldn't suffer for us. But in that case they wouldn't have been born from us. Sin is a great evil because it causes innocent suffering. But by the same spiritual law, through the suffering of some, the sins of others are redeemed. "By His wounds are we healed," we say, speaking of the Lord Jesus Christ, Who opened for us the door to salvation.

*From the book When Children Are Ill: Counsels of an Orthodox Doctor, Moscow 1992. Translated from Blagovestnik, parish bulletin of the Holy Virgin Cathedral in San Francisco, July 1993.*

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<http://www.roca.org/OA/123/123d.htm>

## Holy Ascension Russian Orthodox Church School

This past October, 2007, Holy Ascension Russian Orthodox Church reestablished its church school.

Our parish school had its beginnings back in the 1970's under the Russian teacher, Tamara Ivanovna Shilnikova. In those days the school's curriculum consisted of a Russian language program. It is notable that all of her pupils from those early years speak Russian to this day. That is a great and difficult accomplishment under today's circumstances.

In 1986 when our Father Rector, Archpriest Paul Volmensky, was assigned to this parish he entered into the work of the school which then operated for 14 years. During this time the church school program increased. There were three groups of children ages 5 to 16; one year there were 30 pupils in attendance. With the increase in the teaching staff the academic program was expanded to include catechism (the Law of God), church singing and Russian history. A Christmas program was prepared by the teachers, children and parents every year...

After a seven year interruption our school has been re-established. Tamara Prilipina and her daughters Valya and Yulia, Olga Lukina, Natalie Martynenko and many parents have joined Father Paul in the religious and cultural up-bringing of the children of our parish. Again, we have three groups of children ranging from three to 14 years of age. Our basic program consists of the Law of God, reading in Church Slavonic, Russian language skills and singing. We meet on Saturdays from 9:30 am to 12:30 pm. We have about 15 children in our school this year, but more are welcome.

It is very exiting to see the enthusiasm with which our children participate in their lessons. They

are establishing life-time friendships in class and during the play periods. It must be noted that the parents also are providing solid support by their presence on the grounds during our school hours, by the nutritious meals they prepare for their children and by performing the necessary clean-up afterwards.

Our school has rules of discipline, to which our school staff, pupils and parents agree to adhere. Here are a few of them:

- 1) All pupils are to arrive on time for the morning prayer at 9:30 am ready to begin their lessons.
- 2) All pupils are required to wear the school uniform: white shirt or blouse, dark blue pants for boys, dark blue skirt for girls.
- 3) There is a monthly fee of \$25 for each pupil. If more than one child in a family attends our school there is a discount for the other child (children). This cost covers overhead expenses for operating our parish and provides for certain school materials. The school staff work as volunteers. The meals are provided by the parents.
- 4) If a pupil must leave before the school day is complete, he must notify our school administrator, Tamara Pilipin, before leaving.
- 5) There are two official days of general communion when all church school staff and pupils participate in the great Sacrament of Holy Communion: on the Feast of the Entry of the Most Holy Theotokos into the Temple (or the closet Sunday after) and on Palm Sunday. Attendance of the vigil and confession are required on the eve of Communion.







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# “Parish Bulletin”

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