

**THE EASTERN**  
**116: September 2019**

**ЦЕРКОВЬ СВТ. ИОАННА**  
**ST JOHN'S RUSSIAN**  
**Military Road, Colchester,**

**His Holiness Kyrill, Patriarch**  
**Russias**

**Most Rev. Metropolitan**  
**the Church Outside Russia**

**Rt. Rev. Bishop Irenei, Bishop of Richmond and Western Europe**

[www.orthodox-europe.org](http://www.orthodox-europe.org)



**ORTHODOX No**

**ШАНХАЙСКОГО**  
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**Hilarion, First Hierarch of**

The Church of St John of Shanghai, built in 1855, is the largest Russian Orthodox church building in the British Isles and is attended by 3,000 Orthodox of 24 nationalities, with some 100 baptisms per year. It is a parish of the East of England Orthodox Church Trust (Charity No: 1081707), part of the Russian Orthodox Church, comprising Colchester, Norwich, Wisbech and Bury St Edmunds, looking after faithful Orthodox in the East of England.

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**Youtube:** <http://www.youtube.com/watch?v=rE2T2sYTy8s>

**Website:** [www.orthodoxengland.org.uk](http://www.orthodoxengland.org.uk)

**Расписание Богослужений / Timetable of Services**

**Sunday 1 September**

10.00 am: Hours and Divine Liturgy / Часы и Божественная литургия

**Saturday 7 September**

5.30 pm: Vigil / Всенощное бдение

**Sunday 8 September**

10.00 am: Hours and Divine Liturgy / Часы и Божественная литургия. Service for those going back to school or studies / Краткий молебен для учащихся

**Saturday 14 September**

5.30 pm: Vigil / Всенощное бдение

**Sunday 15 September**

10.00 am: Hours and Divine Liturgy / Часы и Божественная литургия

**Friday 20 September**

5.30 pm: Vigil / Всенощное бдение

**Saturday 21 September: Nativity of the Most Holy Mother of God / Рождество Пресвятой Богородицы**

10.00 am: Hours and Divine Liturgy / Часы и Божественная литургия

**Saturday 21 September**

2.00 pm: Vigil / Всенощное бдение

**Sunday 22 September**

10.00 am: Hours and Divine Liturgy / Часы и Божественная литургия

**Thursday 26 September**

5.30 pm: Vigil for the Exaltation of the Life-Giving Cross / Всенощное бдение праздника Воздвижения Животворящего Креста Господня

**Friday 27 September: Exaltation of the Life-Giving Cross / Воздвижение Животворящего Креста Господня**

10.00 am: Hours and Divine Liturgy / Часы и Божественная литургия

**Saturday 28 September**

5.30 pm: Vigil / Всенощное бдение

**Sunday 29 September**

10.00 am: Hours and Divine Liturgy / Часы и Божественная литургия

**Baptisms in July and August**

4 July: Nikola Kostadinov

6 July: Peter Burridge

7 July: Daniel Leonte

9 July: Mark Machniov

13 July: Arsenie Pahomi

14 July: Andrei Bolat

18 July: Emma Gaftea

18 July: Patricia Bolea

20 July: Fabian David

20 July: Gabriel Buta

20 July: Laura Kecheva  
17 August: Sofia Kelpsaita  
17 August: Anastasia Maria Cingureanu  
17 August: Maria Blashkevich  
24 August: Andrea Nikolau  
24 August: Gabriel Surkus  
25 August: Dennis Arhip  
25 August: David Doroshcan

## **Wedding in August**

5 August: Dmitrii Britchoi and Tatiana Belaia

## **Church News**

This year's Parish Feast took place on 28 June, with many pilgrims from London, including our old friend Fr Yaroslav Gudymko, who is originally from the Ukraine.

Our Bishop Irenei moved to London permanently on 5 July and we look forward to his next visit in the autumn. At present he is busy visiting our parishes in Western Europe, especially in Switzerland, Luxembourg, Belgium, France and Italy.

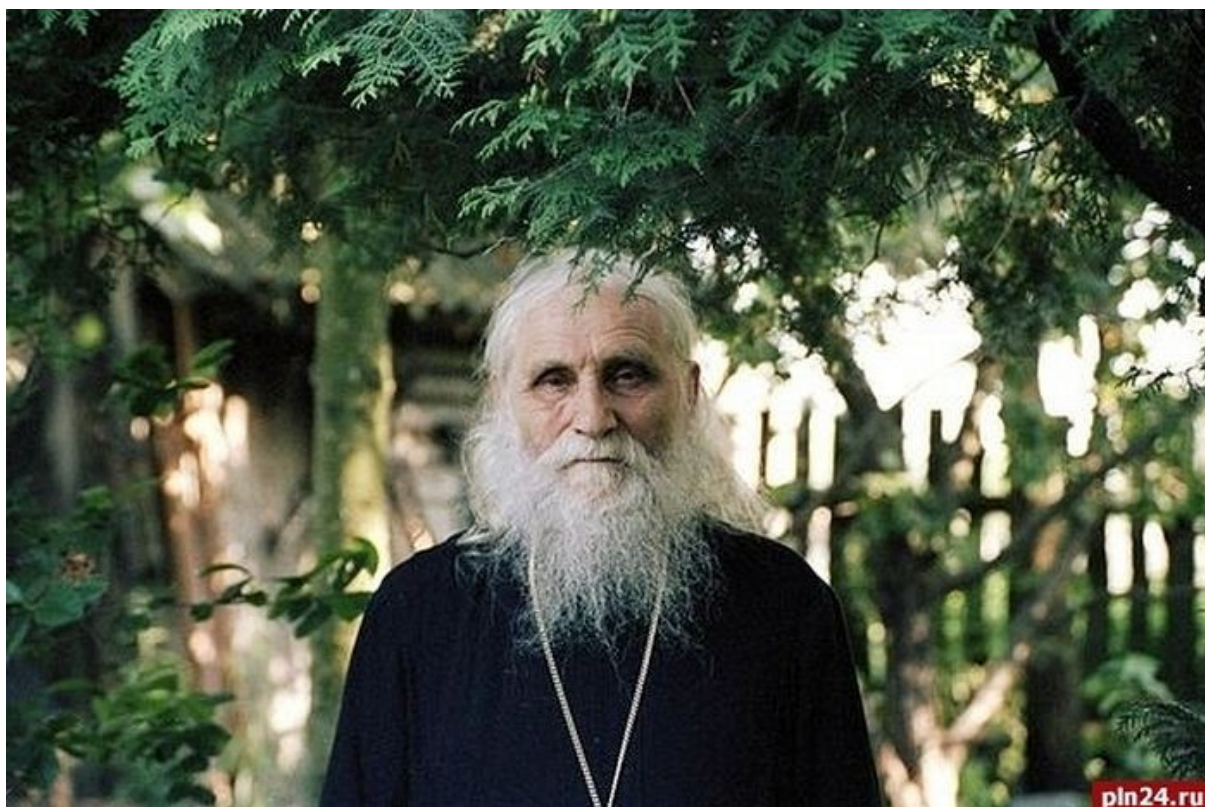
At the beginning of July we had the old worn carpet in the Church nave removed and new carpet laid. Although this cost £5,500, it has been a great improvement and this quality of carpet should last 20 years.

In July we had the new towelling wallpaper hung along the sides of the main Church, in all a length of some 45 metres. It has been a beautiful improvement.

In July we had six new windows put in the Hall, as the old ones were completely rotten. This work will be completed in September, all being well.

## **ДУША ОСТРОВА: ВСПОМИНАЯ СТАРЦА НИКОЛАЯ ГУРЬЯНОВА**

Источник: [Псковская Лента Новостей](#)



*Это категорически другой мир, особый, с очень домашним укладом, где действительно каждый друг друга знает. Даже сейчас, в XXI веке, с Интернетом в каждом курятнике и планшетом у грудничков. Отца Николая Гурьянова не стало 17 лет назад, но он не покинул свой любимый остров: в скромном зеленом домике, где ничего не изменилось за это время, в шуме деревьев на кладбище, которые он сам сажал, в церкви Николая Чудотворца, белеющей стройной колокольней, в волнах Псковского «моря», «бьющихся о борт» современной моторки, - повсюду его душа. А прежде всего - она в людях, которые несут в сердце и чтут его дела и слова.*

*Сегодня, в день памяти отца Николая Гурьянова мы попросили рассказать о том, каким был старец, людей, которые лично знали его.*

**«Не унывай!»**

*...Он вдруг приподнял за чуб мою голову и внимательно посмотрел мне в глаза.*

— Ты монах? Нет еще? А хорошо бы тебе в монастырь!

В монастырь?! Я не выдержал и просто расхохотался ему в лицо! Ну и старик, что он говорит? Да у меня скоро свадьба! Я хотел было сказать ему об этом, но отец Николай прикрыл мне рот рукой, как будто и так знал каждое мое слово.

— Молчи, молчи! А хорошо бы тебе в монастырь! Я снова рассмеялся.

— Да нет же!.. — начал я.

Но старец опять не дал мне ничего сказать.

— Смотри, Георгиюшка, когда будешь в монастыре, случится у тебя искушение. Но ты не унывай!..

*(Из книги «Несвятые святые», митрополит Псковский и Порховский  
Тихон)*

По убеждению **митрополита Псковского и Порховского Тихона**, батюшка Николай Гурьянов был человеком совершенно особенным, живущим «и в нашем, и в совершенно другом мире» - в этой способности и крылся источник многочисленных непостижимых для обычного ума случаев, связанных с жизнью и служением старца.

«Отец Николай, в первую очередь, был бесконечно добрым и любящим всех человеком, - вспоминает митрополит Тихон, - а на любовь человеческую отвечает и Бог, который тоже есть Любовь. Поэтому именно через отца Николая Бог помогал очень многим людям и открывал очень многое и необычайно важное для них, начиная бытовой жизнью кончая высокими вопросами. Это был подвиг служения, подвиг Любви и, самое главное, - подвиг веры в Бога».

**«Ты отсюда не уезжай»**



**Наталья Сычева** - коренная жительница острова. Как и для всех остальных, батюшка был для нее неотъемлемой частью повседневной жизни, к нему можно было забежать поздороваться, спросить совета и благословения. Мы созвонились с ней вечером - в течение всего дня у жителей острова очень много забот, свободную минутку найти сложно. Услышав, что готовится статья ко дню памяти батюшки, Наталья начала свой рассказ-воспоминание именно с 24 августа 2002 года.

«Как ни странно, - хотя, может, и не странно это было, - в ночь перед его уходом был очень сильный туман. От озера сантиметров десять. На следующий день туман сгустился еще больше - непроглядно. В этот день нам, местным, удалось подойти к батюшке попрощаться - и когда мы все к нему подошли, стало открываться небо. Стали приезжать паломники сотнями. А вообще шел разговор, чтобы в эту ночь его увезти в Печоры втайне. Поэтому такое чудо батюшка совершил - из-за тумана вывезти его было просто нереально. На похоронах было тысячи четыре народа - все переполнено, те, кому не хватило комнат в домах, ночевали в храме».

Наталья помнит множество мелких бытовых деталей, которые так ценны для тех, кто не успел познакомиться с удивительным старцем, но хотел бы представить его, почувствовать его присутствие. Она вспоминает, как он ходил из дома в дом - знал, где

болящие лежат, кого поддержать надо, кого исповедовать. Когда встречал школьников на улице - всегда трепал за чуб и говорил: «Учиться, учиться и учиться». Пьяницам, если попадутся на пути, вечно разбивал бутылки. Тем, кто уходил в озеро - частенько перебежал дорогу. Говорил, на удачу.

Если пеклись пироги в семье на Талабске - первый пирог отца Николая был. А еще очень любил налима - и местные никогда об этом не забывали, всегда угощали: то рыбой, то ухой.

Спрашиваю: каким он был человеком? «Солнышком, - несмотря на то, что мы с Натальей говорим по телефону, я понимаю, что она улыбается. - Светлый, добрый был, ничего не имел: подрясничек штопанный-перештопанный, валеночки обрезанные - у него ножки болели, поэтому он и осенью, и летом, бывало, в них проскочит...». Седовласый, с невероятно сердечной улыбкой, проникающими в самую суть глазами и - неординарным складом ума, которому и высокий склад был под силу, и по-детски открытый юмор. «Даже если скажет, подковырнет - все равно было приятно, потому что это не со злости, - говорит Наталья. - Помню, мы, девчонки, частенько ходил в брюках, спортивках. Многие священники видя такое, учить начинают. А он не учил, просто «мужичком» называл. Так и слышишь: «Чего не идешь? Иди, благословлю! Мужичок!» Даже такие его слова за радость были».

**Наталья Сычева:** «Когда у нас история была с банкротством колхоза, я очень хотела спросить у него, что делать, стоит ли бороться. А его закрыли тогда и пускали не всех. У них соседка была Ирина Алексеевна, царство небесное, я ей говорю: «Баб Ир, проводи меня!» И вот мы после обеда идем огородами, задами, чтоб никто не видел. Я в домик - и на коленки перед батюшкой. Так он меня не отпускал, за руку тогда держал. А у меня были мысли просто уехать с острова, молодая была, перспективы не видела. Сижу и в мыслях это держу. Мы с ним поговорили, а потом собралась я уходить - он меня за руку схватил и говорит: «Все меня любили - все меня забыли». Я говорю - «Батюшка, как же вас забыли? Вас как любили, так и любят. Я не поняла, что он хотел этим сказать. Может, он имел в виду свое положение, что не пускали к нему никого, тяжело ему было, но поделаться он ничего не мог. Я начала прощаться, попросила благословить, он опять - за руку. «А ты-то отсюда не уезжай, ты здесь нужна». А я даже не говорила об этом. Теперь я понимаю, что он имел в виду на самом деле».

По словам Натальи, отец Николай Гурьянов продолжает хранить остров, его жителей и многочисленных паломников. Местные, например, если кто-то заболел, особенно ребенок, - сразу идут к батюшке на могилу, веря беспрекословно в его помощь. Множество раз помогала его сила и приедем, исцеляя и утешая.

Жители Талабска ощущают его покровительство даже в том, что их земля продолжает жить - несмотря на то, что вокруг бушует экономический кризис и ухудшается экология. Острову постоянно помогают - региональные власти, церковь, паломники. Единственное, чего боятся сегодня жители Талабска - разговоров о канонизации старца и перенесении его мощей в Псково-Печерский монастырь. Но Наталья думает, что этого не допустит сам батюшка: «Остров - его пристанище до конца. Пока кто-то из наших местных будет жив - думаю, он будет с нами. По крайней мере, надеюсь на это. Он столько лет был здесь, мы бы без него пропали».

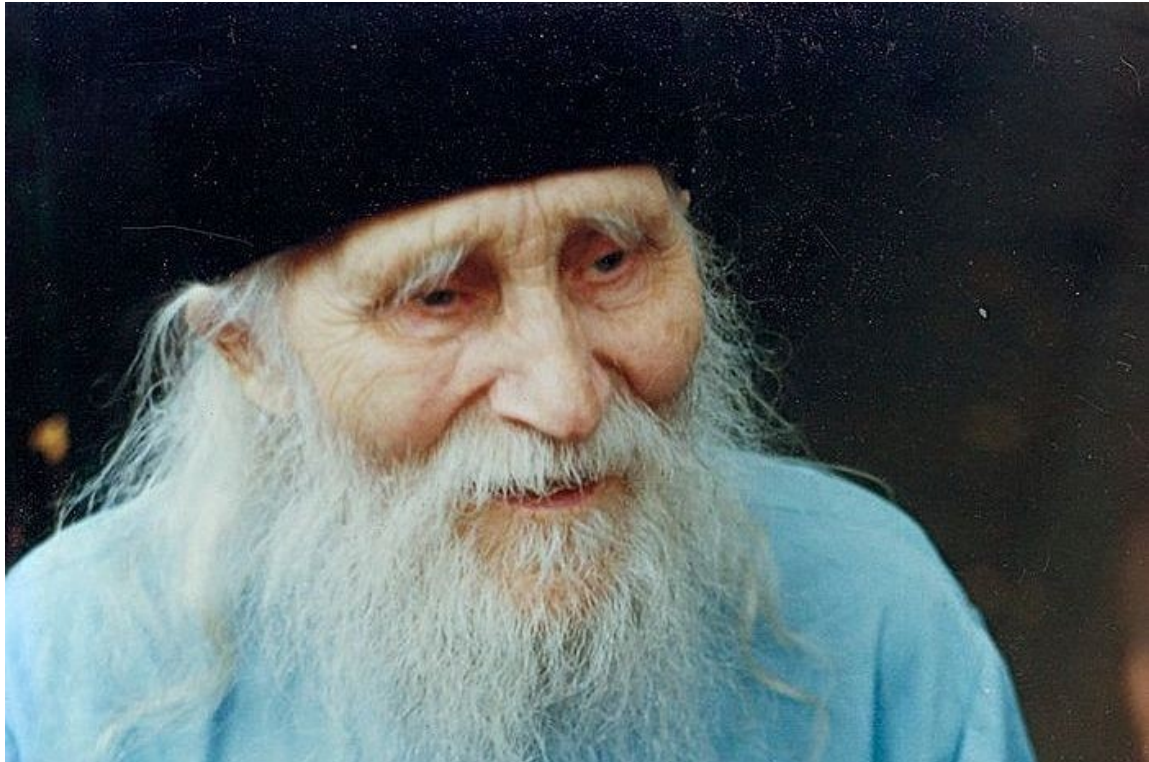
### **«Химию - не надо!»**

«Первая реакция у всех, кто первый раз попадает на остров, - слезы, - говорит прихожанка храма Ильи Пророка с Мокрого луга Татьяна. - Слезы покаяния, ведь когда человек грешный встречает что-то святое, идет очищение».

Татьяна приезжала на остров несколько раз. В первый раз отправилась в поездку к старцу в какой-то степени из любопытства, но в большей степени, конечно, чтобы получить жизненный совет.

«Ехала с нами тогда женщина молодая. Ехала и курила. А мы-то все православные люди, отодвинулись так от нее: как же, едет к святому старцу - и курит, - вспоминает Татьяна. - Еще и перегар какой-то ощущается... Приехали на остров, ждем у домика. И вот - бежит отец Николай. Он подбежал к нам и первой благословил эту женщину. Говорит ей: «Ах, какая у тебя кофточка-то хорошая. Дала бы ты мне такую кофточку поносить». Она по простоте душевной ему в ответ: «Батюшка - на, носи!» Он всех благословил и тут, видимо, по его внутренней молитве Господь нас вразумляет: не смотрите на ее лицо и сигарету, смотрите, какая душа у нее прекрасная. Смотрю на других - они прочитали в себе то же самое. Батюшка одним словом все нам прочистил и сказал так, что мы все поняли - он нас просто посрамил».





Умение сказать каждому то, что нужно ему именно сейчас, производило неизгладимое впечатление на паломников. «Каждый приходил со своей нуждой, он шуточкой-прибауточкой, скажет скороговорочку - кому надо, тот услышал, нашел ответ на свой вопрос и отходит. Так мы и приезжали - кто с чем», - объясняет Татьяна. При этом слова отца Николая Гурьянова были, как сейчас принято говорить, адресные - понимал их только тот, к кому они были обращены. Ценил батюшка и молчание, просил не делиться со всеми подряд своими впечатлениями. «А мы по первости как базарные тетки делиться бросились после встречи с ним, - смеется Татьяна. - Катер-то и заглох наш посередине озера. Так батюшка нас вразумил: молчите. И мы замолчали. Не на оставшуюся жизнь, но до дома точно».

Как и многие другие, вспоминает псковичка и чудеса веры, которые являл старец. И простые, обыденные - как, например, фото пленка засветилась у алтарника, который без благословения решил батюшку запечатлеть, до совершенно непостижимых, связанных со случаями исцеления неизлечимо больных людей.

**Татьяна:** «Как-то раз я дежурила в храме на кассе, и к нам пришла женщина: она сказала, что не может не поделиться своей историей, что ее переполняет то, что случилось с ней. Рассказала, что у нее дочь заболела раком крови и ей предстояла операция. Они с мужем слышали про старца Николая и решили взять благословение. Приехали на остров, а батюшка Николай уже очень тяжело болел, буквально любое движение вызывало у него невероятную боль. Ему очень трудно было говорить, поднимать глаза, повернуть голову, шевелить губами. Их не пускали к нему - тогда разное говорили, но, наверное, люди, которые за ним ухаживали, не хотели, чтобы кто-то батюшку беспокоил. Девушка эта была очень небедная, ее все же пустили к старцу с

мужем и дочкой. А у батюшки был такой любимый кот Липка, потом отец Николай отдал этого кота одной из наших прихожанок. Как она мне рассказывала: влетает она к нему и кричит: «Батюшка, благословите!» Он открывает глаза и тихо-тихо, одними губами говорит ей: «Химию не надо». Она ему кричит: «Батюшка, какая химия? У меня дочь умирает! Вы что? Благословите на операцию!» Он ей опять тихо-тихо: губами: «Химию - не надо». И она усомнилась. Подумала: «Старец - ненастоящий!» Вдруг видит: с мужем что-то не то. А он смотрит на девочку: ее расцарапал кот Липочка. Тут женщина вообще страшные слова наговорила. Они ее бинтуют, на вертолет и мгновенно в Москву. Прибегают - там их уже ждут. Вдруг навстречу бежит профессор и кричит: «Слушай, подожди с операцией, тут приехало немецкое светило, тебе химию предлагают». У нее как удар молнии в голове слова отца Николая: «Химию не надо!». Дочь увезли на анализы, а в душе у нее - полное смятение. И вот выходит профессура вся, приводят девочку и говорят: «А что вы делаете тут? Она здорова». Все в обморок. Женщина эта решила: поеду на остров, упаду перед старцем на колени, буду умолять, благодарить, как жить-то иначе? Побежала на вокзал, а там все черно. В кассе несмотря на все связи билетов нет. Спрашивает, в чем дело, а ей говорят: «Старец умер». А черно - монахи приехали со всего света. Она, конечно, опоздала на похороны, но приехала на Залит, рыдала, благодарила его на могилке, просила прощения. И когда уже собиралась ехать обратно в Москву, зашла в наш храм и первый, кто ей попался, была я. Мне она все это и рассказала».

Регулярно прихожане храма Ильи Пророка с Мокрого луга (в том числе юные воспитанники воскресной школы) при участии экскурсионного центра «Троицкий» ездят на остров к старцу Николаю Гурьянову - как и многие другие паломники из Пскова, области, России и зарубежья. «Он же говорил: «Приходите ко мне как к живому», вот и не забывают о нем. Кто из благодарности едет, кто за исцелением, кто в память о духовном отце, - говорит наша собеседница. - Чем дальше - тем большим количеством чад он обрастает. Такое впечатление, что он с нами. Приходишь к нему в келью - мысленно исповедуешься и ощущаешь, что батюшка тебя благословляет».

К слову, благословлял он, по воспоминаниям, веточкой сирени. «И помазок у него был - канцелярская скрепка такая, он ее вытягивал и наматывал на нее то ли бинт, то ли вату, - делится Татьяна. - Он так в пузырьке ею поводит, помажет лоб и кто исцелялся, кто засыпал, забывался, у кого просто грусть отходила, в общем, этого помазания ждали все как манны небесной. А там просто скрепка. Потом эту скрепку он подарил монахине Паисии из Латвии. Она нам как-то говорит: «Вот что у меня есть» - и достает этот пузырек страшный и этот помазок. Мы с благоговением подходили и она мазала нас - это невероятная святыня.

Татьяна: «Конечно, этот дар Господь за особые заслуги дал отцу Николаю. Наверное, подрастают уже новые старцы, они уже есть. Как же православие в России без старчества. Потом мы узнаем, услышим о них. Господь не оставит наших людей!»

\* \* \*

Если впервые прибывшие на остров спрашивали, как пройти к батюшке Николаю, им всегда отвечали просто: «Иди туда, куда идет народ». И пока эта «народная тропа» не заросла, у людей, вне зависимости от их веры или национальности, есть надежда и есть ориентир. И, похоже, с каждым годом свет этого истинно духовного ориентира сияет все ярче.

24 августа, в 17-ю годовщину кончины старца протоиерея Николая Гурьянова, на острове Залит по традиции пройдет заупокойное богослужение. По окончании литургии все собравшиеся крестным ходом, при пении тропаря Преображения Господня, направятся на кладбище к могиле протоиерея Николая Гурьянова, где пройдет панихида по почившему старцу.

Источник: [Псковская Лента Новостей](#)

24 августа 2019 г.

ON THE HISTORY OF THE RUSSIAN ORTHODOX CHURCH IN  
KOREA

**An Open Letter Response to Metropolitan Ambrose of Korea**

[Metropolitan Sergei of Singapore](#)

*Archbishop Theophan of Korea of the Russian Orthodox Church. Photo: foma.ru*

*This open letter of Metropolitan Sergei of Singapore and Southeast Asia of the Moscow Patriarchate to Metropolitan Ambrose of Korea of the Patriarchate of Constantinople was published in English on [Orthodox World](#) by request of Met. Sergei, as that site had published the [original article](#) from Met. Ambrose that Met. Sergei is responding to.*



Your Eminence Metropolitan Ambrose,

I have long hesitated to respond to your interview published on The Orthodox World website on April 12: <https://theorthodoxworld.com/exclusive-how-the-moscow-patriarchate-tramples-on-church-cans-and-undermines-orthodox-unity-in-korea/>. However, the impression from my recent trip to Ukraine, to attend with a blessing of His Holiness Patriarch Kirill of Moscow and All Russia the celebrations on the occasion of the Name Day of His Beatitude Metropolitan Onuphry of Kiev and All Ukraine, led me to the decision to respond to your public statements.

Since your interview remarks are published on a website that gives no information about those who run and edit it, I can see no other way to respond to these publications than to appeal personally to you. However, considering the public nature of your statements, my letter will be open as well, so that readers can draw their own conclusions.

I remember with joy how warmly you welcomed me with a brotherly kiss when I visited you in Seoul in June 2017. So, it is much more painful to see in what dark colors you, without being shy of rumors and conjectures, paint the pastoral and

missionary work of the Russian Orthodox Church. Have the complicated relationships between our two Churches caused by the decisions of Patriarch Bartholomew of Constantinople to create a new “church” structure in Ukraine really made such a radical impact on your attitude to us? But no, you write with a reference to an anonymous “elder,” saying that for a thousand years many Church leaders in Russia have never learned what the Gospel teaches, thus cultivating “a satanic and imperialistic theory of ‘Moscow as the Third Rome.’” And all this is said as if you have always believed it. Should I now conclude that the welcome you gave me in Seoul was hypocritical, and that now your attitude is sincere?

My two great-grandfathers, who were priests, went through prisons and prison camps for their faith and service to the Church. One of them was executed by shooting for his faith in God. The authorities sought to deprive my mother of parental rights for bringing up us, her children, in the faith. When in school, I had my small baptismal cross torn away from me, and I was mocked for being a believer. In my childhood we copied texts of Holy Scripture and prayers by hand and cherished them as the greatest treasure. We did not just copy these texts but kept reread and studied them with profound reverence and love. The story of my family is not unique. Very many endured the horrors of persecution and mockery. Just think how it is to read in your text the revelations of a nameless “elder” that we failed to learn the Gospel. It is equally painful for me to read that you “firmly believe” that the Russian Orthodox Church, which has hatched some insidious plan for several decades now, has only awaited an occasion to stop the liturgical commemoration of Patriarch Bartholomew of Constantinople. It is impossible to imagine anything more absurd.

In your interview you clearly allege that the activities of the Moscow Patriarchate in Southeast Asia are uncanonical. I take the liberty to remind you the history of the emergence of Orthodoxy in the region: Russian priests began their pastoral ministry in China in 1685, St. Nicholas (Kasatkin) came to Japan in 1861, and the Russian Ecclesiastical Mission in Korea was established in 1897. Russian parishes appeared in [Indonesia](#) in 1934; in the same year, a parish was opened in Manila. [St. John \(Maximovitch\)](#) of Shanghai celebrated the first Divine services in Vietnam in 1949. This is only some of the documentary evidence of the beginning of the Russian Church’s mission in the countries of South and Southeast Asia during which no other Orthodox Church was represented.

In your interview you cite an alleged dialogue that you heard second-hand between Metropolitan Kirill of Smolensk and Kaliningrad, now His Holiness Patriarch Kirill of Moscow and All Russia, and a certain Russian-speaking parishioner, during which

a claim was made to the St. Nicholas Cathedral in Seoul. I specifically asked His Holiness about it. It is not true. There was no such talk and could not be, as His Holiness is well versed in the history of the Orthodox Church in Korea. The Russian Ecclesiastical Mission in Korea once owned plots of land and buildings not only in Seoul but also throughout the Korean Peninsula. What happened to them later? Were they sold or transferred? If they were, then by whom, to whom and on what terms? We do not know in full measure as yet, but we will study this matter.

The historical fact is also that for hundreds of years not a single complaint or reproach has come to the Russian Church from her Orthodox brothers as to our actions in Asia up to the recent times when the Patriarch of Constantinople has changed his ecclesiology and wished, instead of being “the first among equals” to become “the first without equals.”

The pastoral and missionary ministry of the Russian Orthodox Church in Asia has never been challenged by any Local Orthodox Church; on the contrary, it was welcomed, as is clear, for instance, from the letters sent by patriarchs of Jerusalem to St. Nicholas of Japan Equal-to-the-Apostles. Thus, as far back as 1896, His Beatitude Patriarch Gerasimos of Jerusalem sent icons, holy relics and other shrines as gifts to the Japanese Church. Consequently, support for Orthodoxy in Japan and profound personal respect for St. Nicholas continued to be shown by both Patriarch Gerasimos' successors and hierarchs of various Local Orthodox Churches.

When in 1956 the Russian Orthodox Church granted autonomy to the Chinese Orthodox Church founded on the basis of the Russian Ecclesiastical Mission in China and the Exarchate of East Asia (which at that time exercised canonical jurisdiction over communities in Korea), this decision was not challenged at all by Local Churches, nor was the Russian Church's canonical jurisdiction over Orthodox church structures in China ever disclaimed. His Holiness Patriarch Joachim III of Constantinople in his time sent an icon for a Russian church under construction in Harbin, thus supporting our Church presence in China.

When in 1970, the status of autonomy was given to the Japanese Orthodox Church, Patriarch Athenagoras of Constantinople refused to include the primate of the Japanese Church in the diptychs because of his autonomous rather than autocephalous status. He did not challenge the canonical jurisdiction of the Russian Church over Orthodox ecclesial structures in that country, just as no doubt had been cast on it for over a century.

A very clear testimony to it is given by an outstanding missionary of our times, the primate of the Albanian Orthodox Church, His Beatitude Archbishop Anastasios of Tirana and All Albania, in this book *Unto the Uttermost Part of the Earth*.

I will dwell separately on the history of the Russian Ecclesiastical Mission in Korea. The history of Russian-Korean relations traces back to the time of the Kievan Rus', when the conception of "Moscow as the Third Rome" mentioned by Your Eminence did not as yet exist. Additionally, the only historical document that declares this idea directly is the Charter on the Establishment of the Patriarchate in Moscow signed by His Holiness Patriarch Jeremiah of Constantinople (1589); whereas the Russian Orthodox Church began its missionary work among the Koreans in 1856, when [St. Innocent \(Veniaminov\)](#) began sending Orthodox preachers to the South Ussuriysky land, a destination of an inflow of Korean re-settlers. In 1885, an agreement was reached between Russia and Korea that gave Russian nationals a right to freely celebrate Divine services in the territory of Korea. By the 1897 decision of the Most Holy Governing Synod, the Russian Ecclesiastical Mission was established in Korea with the task to take care of Russian Orthodox Christians residing on the Korean Peninsula and to preach Orthodoxy among the local non-Christian population. On February 17, 1900, the head of the mission Archimandrite Khrisanf (Schetkovsky) celebrated the Divine Liturgy in Seoul, thus marking the beginning of the Russian Mission's activities.

From the time of its foundation until 1908, the Korean Mission was in the jurisdiction of the metropolitan of St. Petersburg; from 1908 to 1921 in that of the bishop of Vladivostok; from 1921 to 1945—of the archbishop of Tokyo, and from 1945 to 1954 it was part of the Exarchate of East Asia.

However, the Mission's work was forcibly stopped. After the end of World War II, the South Korean authorities and the American occupation administration waged a struggle for several years, seeking to bring the Mission out of the jurisdiction of the Moscow Patriarchate. Incapable of doing so by any legal means, the South Korean authorities banished the Mission's head Archimandrite Polycarp from the country in 1949. For political reasons, the work of the Mission was suspended and its property was confiscated. It was only in 1955 that the surviving parishes of the Russian Orthodox Church, deprived as they were of archpastoral care, and not without the influence of the military presence of foreign powers in South Korea, joined the Archdiocese of the Patriarchate of Constantinople in America. It is hardly possible to recognize as lawful the move of the clergy and communities to another jurisdiction under pressure from political forces (and without any letters of release).

Therefore, today we speak not of the establishment of a "parallel Church" but of the restoration of the ecclesiastical mission of the Russian Orthodox Church. It is

conditioned by the historical process of revival of the Russian Church which suffered under the yoke of the godless power for seventy years and by the need to provide pastoral care to our compatriots in all parts of the globe including Asia, as well as by the impossibility of our flock at present to partake of the Mysteries in the Church of Constantinople as it has entered into communion with schismatics and invaded the canonical bounds of the Moscow Patriarchate in Ukraine.

I will repeat, historically the destiny of Orthodoxy in Korea was linked with Russia. And today the Church exerts efforts to revive the spiritual closeness between our peoples, to restore the spiritual bonds which used to tie them in the past. The Russian Orthodox Church has historical and canonical reasons for resuming its missionary work, interrupted by force of historical circumstances in the Korean Peninsula.

Your Eminence, you prefer not to see the political nature of your Church's actions in Ukraine, but you speak of a political nature of the actions of the Moscow Patriarchate in Korea, where we allegedly undermine the canonical order of the Church and practice proselytism. You show indignation at the formation of parishes and dioceses of the Moscow Patriarchate in Southeast Asia on the whole and in Korea in particular. This matter was recently dealt with in detail by my fellow-hierarchy, His Eminence Theophan (Kim), Archbishop of Korea: <https://mospat.ru/en/2019/06/03/news174877/>. I will only add that in many countries in Europe and America, which do not belong to the canonical territory of a particular Church, there are several coexisting bishops of various Local Churches, and this does not present an unsurmountable obstacle for their ministry and common witness to Christ. It is a good example of a situation in which it is Christ and the Church and immortal human souls that are made the cornerstone.

The Russian Church is focused on dialogue and takes an active part in all episcopal conferences without pushing forward unacceptable conditions in the places where the Russian flock is in the majority, resolving arising issues in the spirit of love and cooperation. Therefore, I see your reproaches as groundless.

Today, a considerable number of our faithful in Seoul assemble for the Divine Liturgies in a facility that is simple but lovingly arranged as a temporary church. We receive many letters from our faithful both from Seoul and various parts of Korea with gratitude and with requests for pastoral care. Should we push away these people who regard the Russian Orthodox Church as their Mother and His Holiness Patriarch Kirill of Moscow and All Russia as their spiritual father? You should note that these



people will not come today to churches of the Patriarchate of Constantinople for the above-mentioned reason.

Has not the Patriarchate of Constantinople's Metropolis of Korea recently celebrated the 119th anniversary of the first Divine Liturgy in Korea—that is, the anniversary of the beginning of the Russian Church's mission in Korea? Do you want to say that you celebrated an anniversary of “non-canonical actions?” And what then did Patriarch Bartholomew of Constantinople celebrate fraternally together with Archbishop Clement of Kaluga and Borovsk and an assembly of archpastors in Seoul in February 2000? And Metropolitan Gregorios of Thyateira and Great Britain who officiated at the Divine Liturgy in Seoul in 2010 in con-celebration with Archbishop Veniamin of Vladivostok and Primorye—what did they celebrate?

Your story about a meeting with a priest is also perplexing. All the Orthodox Christians in Seoul are well aware of the person in question. He is an unfortunate man but God vouchsafed him the grace of priesthood. It is difficult for me to imagine his behavior such as you describe, but even if it is so, I can only recall the words of the Apostle: *If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness* (Gal. 6:1).

You write that in November 2018, at the round-table conference on the Russian Orthodox Church and Compatriots: An Experience of Cooperation in Southeast Asia, Australia and Oceania, chaired by Metropolitan Hilarion of Volokolamsk, Chairman of the Moscow Patriarchate's Department for External Church Relations, signatures were collected under a document signed by very few. Apparently, you were told a lie as in fact no Church document was signed at that meeting.

The longstanding history of relationships between our Churches unfortunately knows of sad pages as well, which, until the recent events, we preferred not to recall. However, as far back as the 1920s, the Patriarch of Constantinople tried to depose His Holiness Patriarch Tikhon (Belavin) and did everything possible to support the Renovationsists' “Living Church,” established by the State Political Directorate under the People's Commissariat for Internal Affairs (NKVD) of the Russian Soviet Federative Socialist Republic—the development to which the confessor-Patriarch gave this response: “Having read these minutes, We were greatly confused and astonished that a representative of the Ecumenical Patriarchate, the head of the Church of Constantinople, without any preliminary contact with Us as the lawful representative and head of the entire Russian Orthodox Church, has interfered in the internal life and affairs of the autocephalous Russian Church. The Holy Councils (see Canons 2 and 3 of the Second Ecumenical Council, etc.) recognized and recognize the

Bishop of Constantinople's [...] primacy over other autocephalous Churches in honor, not in power... Any sending of any commission without a contact with Me as the only lawful and Orthodox First Hierarchy of the Russian Orthodox Church without my knowledge is unlawful, will not be accepted by the Russian Orthodox people and will bring not appeasement but even a greater trouble and schism in the life of the already much-suffering Russian Orthodox Church.”

The change in the attitude of the Patriarchate of Constantinople happened as far back as the 1940s, when, during World War II, there was a radical change in the Soviet leadership's policy towards the Church. After his famous meeting with three metropolitans of the Patriarchal Church in September 1943, Stalin decided that the authorities did not need the Renovationist schism any longer and authorized its liquidation. In this situation, the Patriarch of Constantinople had no reason whatsoever to deal with the Renovationist outsiders and he restored communion with the Moscow Patriarchate as if nothing had happened. The Russian Orthodox Church, on her part, did not opt for calling anybody to account for their recent canonical depravity.

Another invasion into the canonical space of the Russian Church happened in the 1990s in Estonia. The Patriarchate of Constantinople, supported by the Estonian President, Prime Minister and Ministry of the Interior, recognized a Church structure, which then enjoyed political support and was not shy of using nationalistic overtones in its rhetoric, while ignoring the presence in the country of the only canonical Church in the jurisdiction of the Moscow Patriarchate. What is especially astonishing and sad is that this attitude was supported personally by Patriarch Bartholomew. The canonical communion between the Russian Church and the Church of Constantinople was then severed. Can the Church of Christ violate canons so daringly and divide people into ethnic entities and sow enmity between them? This gravest conflict in the history of the Orthodox Church, repeatedly called a “schism” in the press, was settled by the end of 1996 through a compromise, as the Orthodox Churches of Russia and Constantinople agreed to the existence of two jurisdictions in the territory of the Estonian state, which is not consonant with either canon law or historical justice. Were the actions of the Patriarchate of Constantinople beneficial for the Church, beneficial for the Estonian people? Did the total number of believers increase? You yourself know that, according to Estonian official information, the Estonian Orthodox Church has over six times more followers than the Patriarchate of Constantinople's structure in Estonia. In the last years, the authorities appear shy of publishing the statistics, for the people's historical choice refutes the political plans of politicians. The political project, which is attempted to be repeated now in Ukraine has actually failed and cannot be justified by any Church goal because the people of God, the guardian of truth, feel where the truth lies.

Moving to the Ukrainian problem, which occupies a noticeable place in your statements, I will note that in your interview you draw a parallel between the way in which the Moscow Patriarchate reconciled with the Russian Orthodox Church Outside of Russia (ROCOR) and the way in which the Patriarchate of Constantinople admitted the Ukrainian schismatics from the so-called “Kiev Patriarchate” and the “UAOC.” However, one cannot help but see fundamental differences between these actions.

ROCOR’s communion with the Moscow Patriarchate was suspended in the 1920s due to the political system in the USSR and pressure put on the Russian Church. The Church of Constantinople, which survived the Ottoman-Turkish rule, is well aware of the weight of pressure exerted by power structures. The Russian Church has never rejected the grace-giving nature of ROCOR’s sacraments. In ROCOR itself, the apostolic succession of episcopal consecrations has never been broken. When the times became favorable, Eucharistic communion was restored.

Whereas the Ukrainian situation is very different. The former Metropolitan Philaret (Denisenko) was deposed due to his canonical offences, and this decision was supported by the primates of all the Local Churches. On August 26, 1992, Patriarch Bartholomew of Constantinople, in his letter to Patriarch Alexei II of Moscow and All Russia concerning the deposition of Metropolitan Philaret of Kiev, wrote, “Our Holy Great Church of Christ, recognizing the fullness of the competence of your Most Holy Church in this matter, accepts the synodal decision on the above.” Can one first approve a deposition and then cancel one’s decision on it? How does it correspond with the Gospel words, *But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil* (Mt. 5:37)? For his further persistence in schism, Denisenko was anathematized, which was also authenticated by all the Churches. With the support of Ukrainian power structures, he organized a “Kiev Patriarchate” and began “consecrating” bishops. These “consecrations” are now recognized by the Patriarchate of Constantinople. Constantinople also unilaterally recognized the episcopal “consecrations” administered in the so-called “Ukrainian Autocephalous Orthodox Church,” whose head “Metropolitan” Makary Maletich left the Moscow Patriarchate without permission, being in the rank of presbyter. The conclusion is clear—supported by a majority of Orthodox episcopate and clergy as well as theologians—that the episcopal consecrations administered by “Kiev Patriarchate” and the “UAOC” are invalid and remain such in the newly created “church.” These “church” entities, just as ordinations performed in them, have never been recognized by a single Local Church. Ignoring these facts, the Synod of the Church of Constantinople supported the appeal of the Ukrainian president, the Supreme Rada, and the above-mentioned heads of religious communities by admitting them into Eucharistic communion and accepting their ordinations as valid.

Thus repeated are century-old events about which Metropolitan Sergei (Stragorodsky) wrote with such a pain in his heart: “We know that only those are in the unity of the Church who are in communion with their lawful bishop and patriarch, that one who is excommunicated by his patriarch cannot be accepted in communion with others (Canon 1, Council in the Church of the Holy Wisdom). And the one who comes into communion with an excommunicated one should be excommunicated (Apostolic canons 10, 12) [...] All, both patriarchs and lay people, are equal before the law of God. So, when in the fifteenth century the Patriarch of Constantinople fell away into union with Rome, the Russian Church refused to follow him [...] So the communion of the Patriarch of Constantinople with the Renovationists can only make the Patriarch a Renovationist rather than make Renovationists Orthodox.”

Metropolitan Luke (Kovalenko) of Zaporozhe and Melitopol related how, during your meeting with him in 2018, you assured him that Constantinople would not legalize the schism, and that if anything like this happened with time, then it would be only after the schismatics’ repentance. Today we know how it all eventually happened—without a hint of repentance and with a haughty demonstration of triumph. The healing of the schism in Ukraine stated as the goal of this act has not taken place.

Unprecedented pressure has been put upon the clergy and laity of the canonical Church in Ukraine with the use of all kinds of instruments commanded by the state, such as secret services, blackmail, intimidation, and the seizure of churches with the connivance or support of police and local authorities. The heart bleeds with pain to see continued attempts to seize by force the churches of the Ukrainian Orthodox Church.

This situation was made a tragi-comedy by the refusal of false patriarch “Philaret” Denisenko to accept the tomos granted by Constantinople and the resumption of the “Kiev Patriarchate.” It shows one more time that the decisions of the Patriarchate of Constantinople to grant “autocephaly” to a new “church structure” in Ukraine have failed to bring peace and unity to the Orthodox Christians in the country and have only brought new divisions, the emergence of a parallel “episcopate” and people’s suffering, just as has been the case time and again in history. These people, who call themselves “archpastors” and “priests” of the “Orthodox Church of Ukraine,” now can freely celebrate the Liturgy in churches of the Patriarchate of Constantinople. Forgive me, but I cannot join together with such people in the One Cup wherever it may happen—in Istanbul, the USA, or Korea.

All this is happening in the presence of the Ukrainian Orthodox Church recognized by all the Local Orthodox Churches together with her lawful primate, His Beatitude Metropolitan Onuphry of Kiev and All Ukraine, who together with all the hierarchs resolutely rejected such a means of obtaining “autocephaly.”

During the festivities in Kiev on June 24-25, I felt an exceptional spiritual elation, of true Orthodox unity. Praying together were representatives of ten autocephalous Orthodox Churches and three more could not send their representatives but their primates sent messages of greeting to His Beatitude Metropolitan Onuphry. Expressing support and wishing courage in overcoming the tragic situation, we all prayed in a conciliar way, sharing the suffering and pain inflicted on the Ukrainian faithful by the decisions of the supreme authority of your Church. The festive Liturgy at the Kiev Caves Lavra of the Holy Dormition, in which the hierarchs, clergy and God-loving people prayed together, reminded me of Pascha and became a real triumph of Orthodoxy!

At the same time, regrettably, we can see much falsehood in the words and deeds of high representatives of the Patriarchate of Constantinople. Seeing the failure of their infamous initiative in Ukraine, they seek to involve our Christian brothers in this failed adventure. In the same argument are the statements about our Church which were voiced in the course of the visit, which you had prepared, of a delegation of the National Council of Churches in Korea to Istanbul, and the attempts to slander the Russian Orthodox Church in other contacts with non-Orthodox Christians and in numerous press appearances. At the same time, the whole Orthodox world is crying out about the need to resolve this problem as soon as possible through fraternal dialogue.

The Korean and Russian peoples are tied by centuries of friendship, and I believe that we will preserve and strengthen our fraternal relations despite any trials. The Russian Church has always been a vehicle of peace in the Korean land and around the world.

Our common task, Vladyka, is to glorify and proclaim Christ, to serve Him sparing no effort, to do works of charity, love and truth, to call each person to salvation regardless of his or her race or status in society. We, on our part, are always ready for peaceful cooperation and open for fraternal embrace.

The present situation seems to be humanly insoluble. The history of the Church knows of a great deal of human divisions but also of a great many cases of reconciliation. Let us, Vladyka, not aggravate the division. Our Churches are experiencing a difficult period in relationships, but let us do all we can to ensure that the flock in Korea and other countries of Southeast Asia is not affected by them, so

that everyone can have an opportunity to pray and partake of the Holy Mysteries of Christ and can preach Orthodoxy without hindrance. I call upon you not to distort facts in order to meet political interests. Let us serve not the division but a future reconciliation and unity for which we pray as commanded by our Lord Jesus Christ.

With hope for understanding and fraternal love in Christ,

**+ SERGEI**

**Metropolitan of Singapore and Southeast Asia  
Patriarchal Exarch of Southeast Asia**

*[Metropolitan Sergei of Singapore](#)*

*[Pravoslavie.ru](#)*

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