



## **St John's Church News No 61: September 2014**

**ЦЕРКОВЬ СВТ. ИОАННА ШАНХАЙСКОГО  
ST JOHN'S RUSSIAN ORTHODOX CHURCH  
Military Road, Colchester, Essex CO1 2AN**

His Holiness Kyrill, Patriarch of Moscow and All the Russias  
Most Rev. Metropolitan Hilarion, First Hierarch of ROCOR  
Very Rev. Mark, Archbp of Berlin, Germany and Great Britain

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### **Расписание Богослужений / Services in September**

#### **Saturday 6 September**

5.30 pm: Vigil / Всенощное бдение

#### **Sunday 7 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 13 September**

5.30 pm: Vigil / Всенощное бдение

#### **Sunday 14 September**

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

#### **Saturday 20 September**

5.30 pm: Vigil for the Nativity of the Most Holy Mother of God / Всенощное бдение праздника Рождества Пресвятой Богородицы

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

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

#### **Friday 26 September**

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

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

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

3.00 pm: Vigil / Всенощное бдение

**Sunday 28 September**

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

**Baptisms in July and August:**

5 July: Anastasia Parasca

16 August: Nicole Rucina

16 August: Damian Salkauskas

23 August: Emma Axente

**Wedding in July**

12 July: Anthony Rogers and Anna Kurnikova

**Births**

16 July: To Fr Evgeny and Matushka Ludmila: Alexey

21 August: To Angelina and Paul Welsh: Ivan

**NEWS**

**Reflooring etc of Meeting Room**

At the very end of June work took place to refloor the meeting room, provide new, purpose-built vestments cupboards and, above all, eliminate problems of damp, which had arisen from the penetration of rain after lead had been stolen from the roof in 2011. Work lasted for seven days. We are very grateful to Colchester Timber and Damp for their efficient work. The cost was just over £9,600, however all but £100 was paid for by our insurance company, Ecclesiastical, which pleased us greatly!

**«ЭСТОНЦЫ, КОТОРЫЕ ИЩУТ ДУХОВНОСТИ, НАХОДЯТ  
ЕЕ В НАШЕЙ ЦЕРКВИ»**

*Митрополит Таллинский и всея Эстонии Корнилий Газета "Культура" 18 июня в Центре русской культуры в Таллине состоялась презентация книги митрополита Корнилия «Проповеди» и премьеры фильма «Дорога к Богу». Вечером того же дня в кафедральном соборе Св. князя Александра Невского прошло богослужение, утром 19 июня — Божественная литургия. Так православные Эстонии чествовали своего Предстоятеля, которому исполнилось 90 лет. Владыка Корнилий — единственный действующий иерарх РПЦ, продолжающий служить в столь солидном возрасте. За*

*несколько дней до юбилея митрополит дал эксклюзивное интервью «Культуре».*  
**культура: Как Вы себя чувствуете в преддверии юбилея, что сегодня Вас больше всего волнует?**

Владыка Корнилий: Само 90-летие меня не беспокоит. По Уставу я нахожусь во главе нашей Церкви до конца жизни. Бессменно. Значит, пожизненно должен что-то делать. Сколько будет сил, возможностей... А вот некоторое неустройство нашей Церкви волнует. И серьезно. Претензии Вселенского патриарха, споры, переписка между патриархатами (в стране действуют Эстонская православная церковь Московского патриархата и ЭАПЦ Константинопольского патриархата. —«Культура») продолжались почти 11 лет. Митрополит Стефан (управляющий ЭАПЦ. —«Культура») — первый и единственный грек в истории православия в Эстонии. И что дал нам Константинопольский патриархат? Ни одного храма. Ни одного православного проповедника. Ничего!

**культура: При этом на Вас по-прежнему нападают в прессе?**

Владыка Корнилий: Сейчас уже не знаю, что пишут. А раньше все газеты собирал. Меня даже вором называли. Хотя у кого я что украл?.. В конце концов, в 2002 году нас (ЭПЦ Московского патриархата. — «Культура») зарегистрировали. На очень плохих условиях. И все-таки... Даже те 11 лет, что мы были без регистрации... Мы были. Церковь делала свое дело. И никто не посмел повесить замки на наши храмы. Мы жили полной жизнью. Духовной — я имею в виду. Восстанавливали церкви, начали строить новые: величественный двухэтажный храм в Маарду, замечательный — в Нарве. В Тюри — просто как игрушечка!

**культура: Год назад наша газета писала и об освящении нового таллинского храма в районе Ласнамяэ, где большинство жителей — русскоязычные. Главная святыня собора — икона Пресвятой Богородицы «Скоропослушница», которую Вы спасли и полвека хранили дома...**

Владыка Корнилий: Да, в начале 1960-х в Таллине разрушили храм подворья Пюхтицкого монастыря, где находилась эта икона. Я уже вернулся из тюрьмы и случайно узнал, куда увезли церковное имущество. «Скоропослушница» хранилась у какого-то человека, и он по дешевке продал мне святыню... Сейчас в новом храме почти каждый день идут службы. культура: Священников хватает? Если не ошибаюсь, была ситуация, когда один батюшка служил в двух храмах, иногда — даже в разных городах? Владыка Корнилий: С православными священнослужителями в Эстонии сложно. По местному закону они должны обязательно знать государственный язык. Причем на первую категорию. Став архиереем, я сразу же устроил курсы — священники не пошли! Сейчас вот есть капелланы — в тюрьме, в полиции, в армии. А нам и послать некого. И если помочь в строительстве храмов желающие находятся, то эту проблему, кроме нас, решить некому... К слову, именно в тот период, когда мы жили незарегистрированными, у нас появились доброжелатели. Русские люди поняли, что такое Церковь. Даже те, кто далек от нее. Как-то ко мне пришел один человек, имеющий большое дело. Сказал, что некрещеный, но хочет помочь. И много сделал. В

том числе для устройства нашего детского лагеря в поселке Нина на берегу Чудского озера — там было все сильно запущено. Пока лагерь действует в основном от нашего Александро-Невского собора, но в будущем хотелось бы, чтобы одну группу сменяла другая. Есть организационные трудности, надо найти хорошего директора. Но воспитатели, которые любят детей, уже работают, и это важно — ребята не хотят уезжать. В церковном доме на высоком чердаке устроили помещение, поставили двухъярусные кровати для девочек. Мальчишки ночуют в палатках. Порядок такой: подъем, зарядка, молитва в храме, завтрак. Потом помогают убираться в церкви, благоустраивают территорию. И только после обеда — развлечения: то канат тянут, то в волейбол играют... Если вода теплая, купаются. А вечером на берегу озера — костер. Питание хорошее — рядом деревня, там и молочко, и яйца. Все натуральное. культура: Благодать! Но как же далеко Вы увели разговор от своего юбилея. Современные дети с нетерпением ждут дня рождения. А как было у Вас? Что дарили родители? Собирали ли за столом Ваших друзей?

Владыка Корнилий: Ну, как же?! Все было. Ночью мама подкладывала рядом с моей кроватью сверточек, чтобы, проснувшись утром, я мог его сразу обнаружить... Вообще-то она любила подарить что-нибудь практическое. Например, одежду. Сама много работала, шила, переделывала. Жили-то небогато. В то время такого не было: немножко поносят вещь — и выбрасывают. Теперь нужно все время покупать модное, чтобы магазины работали еще лучше. А отец однажды подарил... разные гвозди и инструменты. Чтобы я мог что-нибудь смастерить. Я был очень доволен. Отец вообще много занимался со мной. Рассказывал, читал. Сам-то я в детстве ничего не читал. Просто ничего! И вдруг наступил момент — увидеть меня без книги было уже невозможно. Но это уже в школе, конечно. Я тогда перечитал всю нашу классику, немного эстонской — в переводе, правда. Читать по-эстонски трудновато. Но разговариваю без проблем.

**культура: И даже служите на эстонском.**

Владыка Корнилий: И с представителями власти общаюсь по-эстонски. Если буду говорить на русском, эффект будет не тот. Я же здесь родился. В пятом поколении таллинец. Прапрадед, его сын, внук (мой дед) — все похоронены на Невском кладбище. Наш участок сохранился лучше других. У многих здесь не осталось родственников. А я все привел в порядок.

**культура: Вы же с отцом не жили вместе — родители были разведены. Переживали?**

Владыка Корнилий: Конечно. Очень... Это была проблема с детства. культура: Поэтому подсознательно стремились к крепкой семье, надежному тылу? Очень рано ведь женились — в 21 год. Владыка Корнилий: Ну и что? В 22 я уже дьяконом стал. А с женитьбой получилось так: пришел сюда, в Епархиальное управление, а тут машинистка сидит... Ну и все! Матушка Татьяна была немного старше меня и захватила еще Русское христианское движение, которое было распространено и в Эстонии тоже. Так что и я в какой-то мере к нему приобщился. Вот посмотрите снимок — мы здесь с

супругой Татьяной и старшей дочерью Еленой... К сожалению, матушка рано умерла. Мой арест, тюрьма. А на руках — две дочки... Конечно, это подорвало ее и без того слабое здоровье.

**культура: Если рано женились, стало быть, не думали о монашестве?**

Владыка Корнилий: Никогда не думал. Монахом я стал по положению. Как сказала мама: «Ну, стал монахом — пошел по ресторанам». Приемы, встречи... Мама застала этот момент. До самой своей смерти — в 92 года — она жила у меня. культура: А отец, его ведь расстреляли? Владыка Корнилий: Он был военный — полковник царской армии. Служил в полку... «Бессмертные гусары», что ли, назывался... В последние годы пришел к выводу, что советская власть не такая уж страшная. И не уехал в Германию. Хотя с фамилией Якобс мог бы легко это сделать. И наверняка выжил бы... По отцовской линии у меня в роду немцы. Дед, генерал-майор инженерной службы, работал в Нарве, там же родился мой отец. Я уже имел паспорт Эстонской республики. Так что родина моя здесь. Но по образованию, по культуре я русский.

**культура: Вы учились в Ленинградской духовной академии, служили в вологодском храме...**

Владыка Корнилий: В Ленинграде учился недолго. А вот Вологда стала очень важной основой для моего дальнейшего служения... Когда-то эта область имела 800 церквей, при мне, в 50-е годы, — только 18... Однажды приезжаю в отдаленную деревню, а там все население младше 18 лет — некрещеные. Так я всю деревню окрестил. Хрущевское время. С религией боролись. Но сердце подсказывало русскому народу, что делать. А что получилось в Эстонии? Когда стала советской республикой, началось безбожие. Теперь оно идет с Запада. Посмотрите, что происходит в Германии! Храмы закрывают, продают, переделывают в гостиницы, рестораны...

**культура: Сейчас в Эстонии ситуация как будто не так плоха. По статистике, православных здесь больше, чем представителей других религий.**

Владыка Корнилий: Да, но это если считать всех православных, Константинопольского патриархата в том числе. Если только Московского — мы на втором месте после лютеран. культура: В смешанных семьях здесь уже нередки случаи, когда папы-эстонцы приходят крестить детей и сами принимают православие. Владыка Корнилий: Есть такое. Однажды в старинный деревянный Казанский храм пришла семья с ребенком. Отец пытался говорить по-русски, плохо получалось. Наконец спросил: «Это церковь Московского патриархата или Константинопольского?» Ему говорят: «Московского». — «А, ну тогда я свечки поставлю»... Полагаю, эстонцы, которые ищут духовности, находят ее в нашей Церкви. Лютеранство не дает этого в полной мере.

**культура: В 50-е годы было сложно, и теперь не проще. Новое время породило новые проблемы.**

Владыка Корнилий: Да, сейчас эстонский парламент собирается принять закон об однополых браках. А в школах преподают «Человековедение», где рассказывают все, по существу — развращают. От Совета церквей подаем протест, чтобы программа была пересмотрена.

**культура: Рассказывая в своей книге о моменте ареста, Вы признаетесь, что были наивным, доверяли людям — давали читать Бердяева... После лагеря изменились?**

Владыка Корнилий: Нет. Каким ты был, таким ты и остался. У меня в радиоточке был установлен подслушивающий аппарат, но с его помощью собрать информацию не удалось. А вот книга Бердяева, которую я дал студенту, а он показал еще кому-то, сыграла свою роль...

**культура: Вы попали в Дубравлаг в Мордовии. По долгу службы мне довелось однажды быть в Явасе. До сих пор помню — даже воздух там тревожный... А Вы провели в заключении три с половиной года. И говорите, что не унывали, не отчаивались. Молитва спасала?**

Владыка Корнилий: Конечно. Но молиться-то надо было тайно. Хотя иногда мы собирались группой. И Пасху отмечали в столовой. Правда, на нас донесли. Я раздал просфоры, прочел молитвы. И вдруг явились начальники. Взяли для экспертизы компот, который мы пили — нет ли спиртного. Среди нас были иеговисты, немного католиков, униаты. При мне привезли униатского митрополита Иосифа Слипого. Делить было нечего — все в одном положении. И отношения были хорошие. У меня вообще не осталось в памяти какого-то ужаса и кошмара того времени. Все-таки это были уже не сталинские лагеря. Бараки на ночь не закрывались. Следователь, который вел мое дело, был совершенно спокоен. Собирал и записывал сведения, чтобы меня осудить, вот и все. Не кричал, не издевался. Потом уже, в тюрьме, мне именно через него передавали письма, если их было больше нормы. Первое время разрешалось даже неограниченное количество посылок, и — представляете — чужие люди, узнав, что в лагере содержится несколько священников, присылали передачи. В иной день мне до десяти коробок приходило. Не говоря уже про посылки близких. Мне этого и не надо было — все раздавал. Работал, зарабатывал зачетные дни — благодаря этому и вышел раньше. Еще матушка моя помогла — нашла хорошего адвоката. Да студент Степа написал толковую жалобу на приговор... Одна печаль была в лагере: приехали на свидание мама с моей старшей дочерью Еленой и жена — с младшей Марией. Я взял малышку на руки — она отворачивается. Отвыкла. Когда меня арестовали, Маше было всего два года...

**культура: Вы как-то сказали: надо обучаться православию. Вашим детям и внукам такая проблема незнакома. А как быть тем, кто родился в советское время в семьях, не знавших дорогу к храму?**

Владыка Корнилий: У меня две дочери, восемь внуков, семь правнуков. Конечно, они все православные, потому что воспитывались в верующей семье. Но сегодня можно

черпать информацию откуда угодно. Вот про телевизор говорят: его надо уничтожить, это враг человечества. Неправда! Не смотрите плохое, ищите хорошее. Есть, например, круглосуточный канал «Союз». То же самое — с интернетом. Все зависит от того, что смотреть.

Митрополит Таллинский и всея Эстонии Корнилий

Газета "Культура" 1 июля 2014 г.

## **Is the Greek MONK diet the key to staying slim and youthful? Mirrors eating habits of the devout Orthodox monks of Mount Athos who live 10 YEARS longer than average**

- **The monasteries of Athos are among the world's healthiest communities**
- **Monks live very long lives, largely free of cancers, cardiovascular disease, diabetes and Alzheimer's**
- **Also live an average of 10 years longer than the average Greek**
- **Their Mediterranean diet and fast days also promote weight loss**
- **New book 'The Mount Athos Diet' outlines the no-calorie-counting regime**

By [KATY WINTER](#)

**PUBLISHED:** 16:58, 30 May 2014 | **UPDATED:** 20:55, 30 May 2014

While it doesn't require you to spend your days in reflective prayer, the latest diet regime to hit the spotlight does recommend that followers mirror the eating habits of the Greek Orthodox monks of Mount Athos.

The religious men eat a Mediterranean diet made up almost exclusively of unprocessed, fresh, low-fat foods, and also engage in days of fasting where they drastically reduce their calorie intake to clear their minds.

The monks are obviously doing something right as they have been found to live an astonishing 10 years longer than the average Greek person and also tend to be slim and youthful.

The monasteries of Athos are among the world's healthiest communities. The monks live very long lives, largely free of cancers, cardiovascular disease, diabetes and Alzheimer's

Outlined in a new book, *The Mount Athos Diet* by Richard Storey, Sue Todd and Lottie Storey, the plan aims to eliminate the concept of 'dieting' and instead splits the week into three types of day; three moderation days, three fasting days and one feasting, which can be moved around each week to adapt to lifestyle.

During the three fasting days you cut out all dairy, fish, meat, alcohol, eggs and oil, sticking to small portions of fruits, vegetables, nuts, seeds and beans.

As well as promising a host of health benefits the Monk Diet claims to produce weight loss without a feeling of deprivation.



The moderation days allow you a healthy, fresh, low-fat, Mediterranean diet.

Dairy, olive oil, fish, chicken and eggs can all be included, although sugar, processed foods and red meat are still off the menu.

Alcohol is even allowed on these three days - though only red wine in moderation (2 units a day) is allowed.

The feast day is, as it sounds, a free-for-all, where anything from red meat to cake, mojitos and chocolate is allowed - though the diet does recommend a modicum of restraint in terms of portion size.

### The Mount Athos Diet: Example Menus

#### **Moderation day**

**Breakfast:** Bircher muesli breakfast pot

**Lunch:** Chicken soup with toasted wholemeal pitta

**Dinner:** Baked sweet potato with olives and feta and green salad

**Snacks:** An apple, a handful of nuts or seeds

#### **Fast day**

**Breakfast:** Grilled grapefruit

**Lunch:** Vegetable soup with a small piece of wholemeal bread

**Dinner:** Baked butter beans with fresh tomatoes and lettuce

**Snacks:** Unlimited vegetable sticks

#### **Moderation day**

**Breakfast:** Grilled peaches with Greek yogurt

**Lunch:** Carrot and coriander soup

**Dinner:** Chicken salad with Greek yogurt dressing and a glass of red wine

**Snacks:** Square of dark chocolate, fruit and vegetable sticks

#### **Fast day**



**Breakfast:** Muesli

**Lunch:** Lentil soup

**Dinner:** Jacket potato with kale and carrots

**Snacks:** Small bowl of berries, nuts and seeds

**Feast day**

Whatever you want – within reason!

The three days can be placed in any order to make your life easier.

The book explains: ‘Studies have shown that the monasteries of Athos are among the world’s healthiest communities. The monks live very long lives, largely free of cancers, cardiovascular disease, diabetes and Alzheimer’s. Their way of eating also carries with it an enticing by-product: natural weight loss.

‘The monks don’t count calories, nor do they suffer any of the deprivation commonly associated with the ‘fad’ diets of the Western world. Theirs is not really a ‘diet’, more a way of life.

‘They eat good food and drink good wine, and by following age-old principles of using wholesome ingredients, eating in moderation and exercising regularly, they are among the fittest and healthiest people on earth.

‘Each monastery is largely self-sufficient and very little produce is bought in from the mainland. The monasteries are surrounded by kitchen gardens, orchards, vineyards, beehives and olive groves, and everything produced is organic and seasonal; much time-consuming effort is required to nurture crops and maintain the maximum possible output from the land.

‘Monastery meals are an extension of the daily religious observance, occurring twice a day – morning and evening.

‘Meals are consumed in silence, as the monks listen to the daily readings from the scriptures (with occasional interruptions from the Abbot).’

Richard Storey, one of the authors of *The Mount Athos Diet*, who has visited the monks every year for 15 years, spoke to MailOnline about how he came to the conclusion that their eating regime would be beneficial for everyone.

‘The monks are deemed to be amongst the healthiest group of people in the world, with very low cancer rates and almost no Alzheimer’s and after years of living among them I recognised their diet had a large part to play in this,’ Storey told MailOnline.

‘I always came back feeling fitter, healthier and having lost weight, but I never felt like I had been deprived.

‘We recruit numerous people to test out the monk’s diet to see if it was applicable in a normal Western life. I lost 22lb everybody lost weight

‘A key thing we found was that the lack of calorie counting was a large relief.

‘We also found that somewhere along the way, usually at the three or four week mark, you realise that, without any pressure being placed on exactly calories, you are eating differently and what you crave on the feast day changes.

‘Most people no longer even want the highly-processed, high-sugar foods they did at the beginning.’

***The Mount Athos Diet by Richard Storey, Lottie Storey and Sue Todd (Vermilion, £10.99)***

Read more: <http://www.dailymail.co.uk/femail/article-2643757/Is-Greek-MONK-diet-key-dropping-pounds-staying-youthful-New-plan-mirrors-eating-habits-devout-Orthodox-priests-Mount-Athos.html#ixzz34PyVpjAt>

**ON HAPPINESS**  
**From “And they shall be one flesh”, by Priest Pavel Gumerov**

*Priest Pavel Gumerov*

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Archpriest Nikolai Guryanov

There are conflicting ideas about happiness; some think it is a sum of earthly good things, a kind of social welfare package that makes a person’s life comfortable and carefree. Each to his own, but nevertheless, in this case you either got lucky and are happy, or you are left to drag out the pitiful existence of the luckless. This idea of happiness is primitive and over-simplified.

Happiness is immaterial—it is a state of the soul. Of course, people understand happiness in various ways. Some find it in their family, others go to a monastery to dedicate their whole lives to God; for a monk, that is happiness. Some have no family but find happiness in laboring for the good of people, because this labor brings joy to himself and others. Another may have nothing at all, but he is still happy. He is happy because the weather outside is good and he has no sickness at the moment. There are all different kinds of people. And to the contrary, a person may have everything: health, material wealth, a good family... He has only to live and rejoice, but he is still unhappy, does not appreciate it all, and is always discontented with one thing or another.

Thus, happiness does not depend on material conditions of life—it is within a person, in his own soul: *The kingdom of God cometh not with observation... behold, the kingdom of God is*

*within you* (Lk. 17:20-21). This, as we have said, is a state of the soul: the ability to appreciate everything given to us, and to thank God for it.

Every day can give us happiness; we must only be able to see it.

One priest used to counsel his spiritual children to end every day by writing down no fewer than fifty things, “that you should thank God for.” Without the ability to see something joyful and bright in every day, not only can we not be happy, we cannot even live a normal life. Alexander Solzhenitsyn wrote a story called *One Day in the Life of Ivan Denisovich*. In it is described an ordinary day of a prisoner in a strict-regime concentration camp. However, this story is not about the horrors of camp life, but about how one man, in what would seem to be utter darkness, manages to see something good and positive.

He receives an extra piece of bread and he can almost taste it, he thinks about how he is going to eat it; suddenly he unexpectedly finds a piece of a saw and is able to make from it a cobbler’s knife and earn a little money. He is able to avoid solitary confinement—that is a great joy. Ivan Denisovich even finds pleasure in work. First of all, he can warm himself by work and the frost doesn’t get to him so badly, and secondly, as a former peasant he loves labor, he likes doing what he know how to do well. The hero of the story always tries to see good human qualities in everyone around him. He greatly appreciates the help and support of his comrade prisoners. Even in prison, in solitary confinement this person does not fall out of life, and every day brings him joy.

Once a certain priest went to visit the now reposed elder Archpriest Nicholai Guryanov and told him about the sorrows and problems he was having. Fr. Nicholai heard him out and said, “Rejoice!” “What is there to rejoice about?” The priest thought to himself. But the elder went on, “Rejoice that you were born, rejoice that you are baptized, rejoice that you are in the Orthodox faith, rejoice that you are still alive!” And perhaps the words of the Apostle Paul: *Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you* (1 Thess. 5:16-18) is the formula for happiness? It is the ability to be joyful about life, to always be with God and to thank Him for all that he sends us.

St. John Chrysostom says, “If something good happens, bless God, and it will remain good. If something bad happens, bless God, and the bad will cease. Glory be to God for all things!”

We not only have to know how to see happiness in our lives, but we also have to be careful with regard to it, and not spill it. There is an oriental fable on this theme. A certain youth asked his father, “What is happiness?” And his father sent him to a well-known wise man. So, the young man went to the famous teacher expecting to see an ascetic, but the man turned out to be rather wealthy, possessing a fine palace filled with works of art. The youth came to the palace and asked the wise man, “Teacher, tell me what happiness is.” The teacher gave him a small spoon filled it with olive oil, and said, “Walk around my palace, look at all the treasures and beautiful works of art inside it, and when you return tell me what you saw. But in doing so, make sure that you do not spill the oil from the spoon.” In a little while the youth returned and told the man all about that he had seen, adding that as he looked around at the treasures, all the oil spilled out of his spoon. Then the wise man filled the spoon again with oil and repeated the request. When the youth returned and the teacher asked him what he had seen, the boy said, “I couldn’t see anything in your palace because I was making sure not to spill any oil.” And truly, he brought the spoon back without spilling a drop. “Happiness is in this,” said the wise man. “In being able to preserve the gift that you have, and not waste it.” This parable tells us that by looking at all the wealth and beauty that does not belong to us, that was not given to us, we are not only unable to see them clearly, but we also lose what we do have.

Some people (and there are many) chase all their lives after the bird of happiness, the unreachable ideal, seeking happiness in one marriage, then in another, a third, getting disappointed and then falling in love again. They are passing by their own happiness, and life passes them by. Such people are deeply unhappy. The English author and thinker G. K. Chesterton has a wonderful saying about this: “Faithfulness to one woman is a small price to pay for seeing at least one woman. Complaining that you can only marry once is like complaining that you can only be born once. This is incompatible with the great experience that we are talking about, and reveals not exaggerated sensuality, but a strange insensibility. Only a fool would be dissatisfied that he cannot enter Eden through five gates. Polygamy is a lack of love, it’s like distractedly grabbing up ten priceless pearls.”<sup>[1]</sup>

In speaking of happiness in general and about family happiness in part, it is impossible not to touch upon the subject of love, for love and happiness are two sisters; these concepts are closely related to each other. One wise man said, “Happiness does not mean being happy yourself, but making other people happy.” This thought could be expanded: “Whoever makes others happy is happy himself.” After all, the possibility to love, to give others happiness, is the manifestation of God’s image in us. In this we make ourselves like unto God Himself. The Lord creates the world and man precisely out of love. God cannot but pour out His love and care for people, for He Himself is Love.

And of course, the only person who is truly happy is the person who knows how to love and to give love and happiness to others.

There used to be a slogan here that went, “Man is the forger of his own happiness.” At first glance this sounds a little haughty, but if you think about it, there is no contradiction with Christianity in it. After all, happiness directly depends on our relationship to reality; on how we build our lives, relate to others, and appreciate all that God sends us.

*Priest Pavel Gumerov*

## **REINCARNATED “CHRISTIANS”**

*Igumen Nikon (Vorobiev)*

*One life did not work out—let’s live another one?!  
Or, on the superstition of reincarnation*

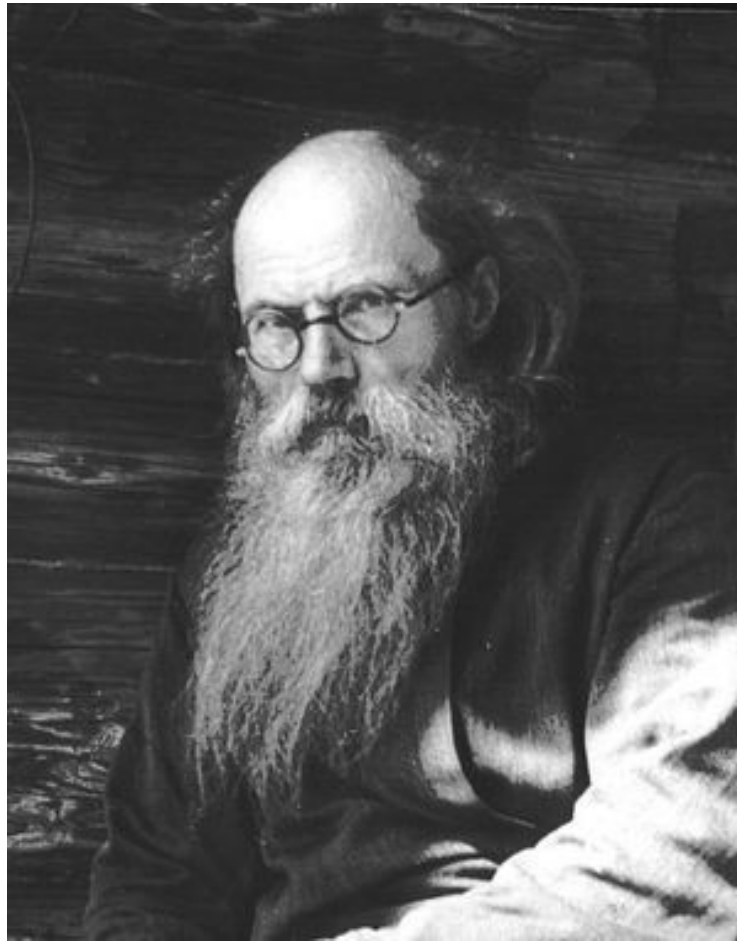
*(From a sermon on the Transfiguration)*

I recalled today these two holy prophets, Moses and Elias, who appeared and conversed with Christ during His Transfiguration, in order to clarify the Orthodox Church’s point of view on the Hindu theory of the transmigration of souls, otherwise known as reincarnation.

There is a need for this, because even in church settings, and now occasionally in village churches as well, sad as it is, you find cases when in conversation with the priest, a person who considers himself an Orthodox Christian suddenly reveals that he (or she) believes that man lives more than once on the earth, and as various East Indian religious systems teach, can return to this life again and again.

Such people, whom I even find hard to call Orthodox, believe that a person’s soul can leave one body in order to then enter a new one—the tiny body of an embryo within its mother’s womb. In this manner, the person can as if be born again, and that is why he forgets about all his former incarnations. And so he comes and goes from this earth many, many different

times, supposedly ever perfecting himself and finally attaining Nirvana, that is, complete merging with the Absolute, and more exactly, with complete non-being.



No doubt, this false theory that has reached us from India brings up many questions; for example: How did rational, self-aware personalities (that is, people's souls) come to be, if the Hindu god himself is no more than a certain life principle, and not a rational, self-aware personality (that is, he is an impersonal god)? Who then created and determined the quantity of souls that have existed from the beginning? Where do the new souls come from that are needed to fill the new human bodies that have come about as a result of demographic growth of the earth's population? After all, if you follow this teaching's logic, the earth's population should be static: as many souls as have been freed from their bodies due to death, so many should there be new bodies (and no more) ready to receive a soul and become a human. There are many other questions as well, but the saddest one consists in the fact that pseudo-Christian subscribers to the idea of incarnation try by citing Holy Scripture to prove with the Bible the objectivity of this truly diabolic theory.

In such cases they usually cite the ninth chapter of the Gospel of Mark, where it is told how right after the miracle of the Transfiguration, the three apostles who witnessed it came down with their Teacher from Mount Tabor, and asked Christ: *Why say the scribes that Elias must first come? And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.* (Mk. 9:11-13). Explaining this passage, the cunning "reincarnationists" say, "There, do you see? This means that Elias the prophet was

incarnate in a new body! His soul transmigrated to the body of John the Baptist, about whom Christ said, 'Elias came, and you did with him as you wished'! After all, it was John the Forerunner who came before Christ, preached, and then was killed."

The craftiness here, dear brothers and sisters, consists as always in the deliberately false explanation of the citation, taken out of the general context of the Holy Scriptures. However, the Church teaches that in order to properly understand one or another complex or controversial passage it is necessary to look at all analogous passages of the Scriptures that talk about the same thing. Only then will what they are saying become clear. So, what then is being said about John the Baptist and about Elias the Prophet in the Gospel of St. Luke? Let's open the first chapter: *But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord [...] And he shall go before Him in the spirit and power of Elias* (Lk. 1:13-17). From this text we learn that not man, and not even a prophet, but the very angel of God (according to the Church's teaching it was the Archangel Gabriel) who completely debunks the mythological theory of the transmigration of the Prophet Elias's soul into a new body.

From the words of the Archangel it becomes perfectly obvious that the new prophet, who is yet to be born, will have the same spiritual power as the Prophet Elias had, and acquire the same Divine Spirit. But besides this text we should take into consideration also the prophecy that was spoken long before the Birth of Christ by the Prophet Malachi concerning the future service of the Prophet Elias, who had been taken up by God from the material world into the spiritual world long before Malachi's time. From Malachi's prophecy it becomes clear that Elias the prophet will again appear on the earth directly before the end of the world and the onset of the Last Judgment. The Creator speaks precisely about this through the lips of the prophet: *Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse* (Mal. 4:5-6).

This prophecy, as we have already said, is completely consistent with the Revelation of St. John the Theologian, and that is just how the entire fullness of God's Church understands it. Thus we see, firstly, that Elias the prophet is preserved by God till the day of the Second Coming of Christ in his former, albeit changed body; secondly, that throughout the entire age up to that moment his soul did not transmigrate anywhere, and in fact it cannot transmigrate; and thirdly, that he will come in that same body. Well then, tell me any of you "reincarnationists" standing here: Into whom did the soul of Elias the Prophet transmigrate if he is now here on Mount Tabor, standing next to Christ and talking about His coming pain and suffering on the cross?...

But here is yet another proof of the falsehood of your theory of reincarnation, which you are trying to justify with the help of the Gospels. Next to Christ, the apostles see on Mount Tabor one other prophet of God—Moses. It would follow that throughout the entire fifteen centuries that passed from the day he died to the Birth of Christ, Moses did not reincarnate into a single other person?! Otherwise, it would not have been Moses standing there next to Christ but an entirely different person! Only it would be interesting to know which one, beginning from Moses. After all, during these fifteen centuries his soul should have gone through a multitude of bodily casings, each time not knowing anything at all about its previous incarnation. Just the same, Moses on Mount Tabor saw himself as Moses! And the apostles also knew that this was Moses. How did they know? Through the Spirit of God, of course. Thus, the appearance of the Prophets Elias and Moses during the Transfiguration of our Lord Jesus Christ show us plainly that no reincarnations ever existed and do not exist. This is an absolutely false theory. But who needs it?



*Igumen Nikon (Vorobiev)*

## **SERMON BY ARCHBISHOP SERAPHIM (IVANOV, + 1987) OF CHICAGO AND DETROIT ON THE TRANSFIGURATION**

*Archbishop Seraphim (Ivanov)*

On August 6/19 , the Orthodox Church celebrates one of the Great 12 Feast Days—that of the Transfiguration of the Lord on Mount Tabor, which is in what is now the territory of Israel.

Our Lord Jesus Christ transfigured Himself only before His closest disciples: Peter, James and John, 40 days before His crucifixion, which took place on March 30 according to the old calendar. Consequently, the Transfiguration occurred in late February, during what is now Great Lent. That is why the Holy Fathers, in ancient days, moved this feast day to another date. On September 14 , we celebrate the Elevation of the Cross of the Lord, when we once again remember the sufferings of Christ the Savior on the Cross.

The Holy Fathers, then, counted back 40 days from that holiday and established August 6 as the Transfiguration of the Lord, a celebration of the transfigured flesh of mankind. The God-Man revealed Himself to his disciples in the way that He was to become after His Resurrection from the dead, and the way the bodies of the righteous will appear after the final, universal resurrection.

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We know from the Holy Gospel that the Body of the Risen Lord shone, was able to immediately travel great distances, walk through closed doors, and become instantly invisible. Yet He also possessed the characteristics of our present bodies: the Risen Christ ate

earthly food—bread, baked fish and honey, and before all the Apostles, He walked great distances just as we do, with Luke and Cleopus, to Emmaus, blessed and broke bread, etc. This is all very difficult to perceive for the human mind which lives in a three-dimensional world. But what is impossible for man is possible for God, as Holy Scripture teaches us.

We Christians, even today, are faced with a great challenge—which we face with the aid of the Church Mysteries, of fasting and prayer—and that is to be transfigured here on earth, in our souls and bodies, which really happens to the saints of God, the righteous and simply good Christians.

They bear witness that this holy effort will yield such wondrous spiritual fruits, such joy and satisfaction, that they are incomparable to any joys and consolations on earth, which are so eagerly sought by most of mankind.

May the Lord grant all of us the chance to begin the transformation of our souls and bodies, so that we could taste at least a crumb of this joy before even reaching Heaven.

The Lord wishes to help us in this holy matter. He stands at the doorway to our hearts and knocks in order to enter our souls and help transfigure us.

This is well described by the renowned poem of Grand Duke Konstantin Konstantinovich:

I knock and wait at the door of your inn,  
Open the door and let Me in.  
I'm naked, weak, the lowest of low.  
My road is hard. Far must I go.  
Penniless beggar through the world I roam,  
Knock and wait at many a home.  
Who'll hear My voice? Who'll take My load,  
And bid Me enter his abode?  
To such a one I'll come and call him Mine,  
Break bread with him and share the wine.  
You're weak, exhausted from labors and strain.  
With Me your strength you will regain.  
With My hand I shall dry your tears of pain  
And you will never cry again.  
I shall console you, your pain I'll feel,  
And share with you your evening meal.  
I knock and wait at the door of your inn.  
Open the door and let me in.

*[Archbishop Seraphim \(Ivanov\)](#)  
[Official website of the Synod of Bishops of the Russian Orthodox Church Outside of Russia](#)*