



**THE CHURCH OF CHRIST.  
BETWEEN THE INTERNAL AND THE EXTERNAL**

**REPORT OF THE PRIMATE OF THE ROCOR  
HIS HOLINESS METROPOLITAN OF MLOSKOVSK  
AND ALL-RUSSIAN †SERAPHIM (MOTOVILOV)**

**AT THE COUNCIL OF BISHOPS  
OF THE TRUE ORTHODOX CHURCH**

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The people of God have always hoped for the Church of Christ as the unconditional Helmsman, knowing the true path and leading all the faithful along it to the Kingdom of Truth and Light. We have never questioned this fact, understanding that this is exactly how it should be. But the last decades of our time, defined by me as the years of deceit and betrayal, force me to speak today about what is the center of thoughts and worries that fill my heart. For today we find ourselves in a distorted reality, where truth is reflected in lies, where evil hides under the mask of good, and where morality, distorted to the point of impossibility, becomes an ugly measure of piety.

And we are not talking about the True Orthodox Church now. We will talk about this a little later. We are talking about Christianity as a whole. About the Church of Christ. About the Church whose Head is the Savior Himself!

Remember, Christ did not make distinctions between those who come to Him. In his letter to the Colossians, the Apostle Paul wrote: "Where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, slave nor free; but Christ is all, and in all" (Col. 3:11). Moreover, the Lord did not distinguish between disciples and followers, those who simply followed Him and those who believed Him unconditionally. He considered everyone, absolutely everyone, to be His disciples. He simply demanded much more from some, trusting them to carry His word to people and placing the main burden of priestly service on them. "Then the eleven disciples went into Galilee, to the mountain where Jesus had appointed them; and when they saw Him, they worshiped Him, but others doubted. And Jesus came and said to them, "All authority in heaven and on earth has been given to Me. Go ye therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded

you; and lo, I am with you always, even to the end of the age. Amen" (Matthew 28:16-20).

And the apostles went and fulfilled the will of the Savior. They sacrificed themselves, baptized and taught, led and saved for the life to come.

Each of the apostles had his own Golgotha. They knew about it. And they were not afraid. They rejoiced that, like the Sacrifice of the Son of God, their small sacrifice would also become someone's salvation.

However, man, due to his imperfection, is incapable of living in constant sacrifice. The egoistic principle is too strong in him, where his own "I", and not the Lord, comes first. And I think that this is the root of all troubles.

The Church, which at the very beginning was a native home and a reliable refuge, a community of people united by faith, a single family under the right hand of the Heavenly Father, has undergone far from the best transformations over many centuries. And as always, human pride has brought its own notes, its own strokes to the greatest legacy left by Jesus Christ.

I am speaking today about the affairs of days long past not in order to once again voice the well-known truths. And so that it is absolutely clear where the incredible deformation of the church organism originates, which led to what we are facing now.

The division into East and West, Catholicism and Orthodoxy, the emergence of numerous Protestant movements and churches in the Catholic world itself, disunity and localism in Universal Orthodoxy, greed, lies, Caesaropapism in its worst forms, outright simony and concealment of the most shameful vices of the ministers of the Church and, as a result, the lack of trust of the flock, almost empty churches and the worm of doubt that kills faith in Christian souls - all these are links in one chain. A chain of incredible contradictions between the internal state and the external image of the Church of Christ.

Remember, the apostles never boasted of their status, did not consider themselves princes, did not demand offerings, but on the contrary - they gave the last. They were teachers and fathers for their followers. Kind, caring. Strict, of course. But fair and forgiving. They never pushed anyone away, seeing the image of Christ in everyone who came. And they tried to be worthy of the memory of their Teacher in everything. Epochs followed one another, society developed, people changed, for some reason moving further and further away from what Christ taught. Rewriting, distorting, adapting His words to themselves. To make it more convenient, to make it less scary, to be able to justify their own weaknesses. Sometimes I wonder if people changed? Or were they always like this? Perhaps their deepest essence just became more evident over time? It was not for nothing that the Lord said: "So the last will be first, and the first last; for many are called, but few are chosen" (Matthew 20:16). After all, even in the time of Christ there were few who reached out to Him with all their souls and, having rejected earthly goods, followed Him. Few understood and

comprehended the words spoken by the Savior then. They were said not to instill fear with the parable of the Last Judgment, but so that the message would finally reach everyone's consciousness: if someone wants to enter the Kingdom of God, he must accept the gift of God, he must accept love. And the invitation to enter this Kingdom is an undeserved gift, it is not given according to merit, it is intended for everyone, but first of all for those who accept God with all their hearts and through them - for everyone else. After all, God is merciful and glad to accept everyone. But the mercy of God, His invitation does not yet guarantee that a person will avoid the last judgment.

The fact that we belong to the Church or lead a righteous life does not at all guarantee that surprises will not await us at the Last Judgment. The final choice always belongs to God. These words sound from the lips of Christ as a kind of warning, a caution. Therefore, I have always said and will continue to say that the number of the called and the number of the chosen do not coincide. And in order to be among the chosen, try to enter through the narrow gate, through the small door, the existence of which few know. But you can enter it only by renewing your mind and being born again. Of course, man is weak by nature, and because of his weakness, he is sinful. But instead of becoming better, correcting himself, improving his spirit, strengthening his faith, following moral and ethical principles, he, for the most part, follows the path of least resistance, indulging his own base passions. And why? Because it is simpler, easier, more pleasant. Man does not think about what will happen later, for some reason what is important to him is what will happen here and now. But this is, no more, no less, a demonic instigation. It is precisely this very promise, and moreover, the provision of the notorious "here and now", which is essentially the most sophisticated, the stickiest and the most vile example of Satan's cunning, for it sacrifices eternal life for the sake of momentary weakness. Why am I saying this? Because the Church is not a stone, unshakable monumental structure, erected once and for all time. The Church is a living organism, consisting of people, with all their weaknesses and vices. There are very few saints and righteous people in the Church.

The Church is a community of sinners who have realized their own mistakes and have seen new path - the path of salvation. The path of love. The path of kindness. And the path of faith. The Church is an opportunity to be close to God, to absorb His wisdom and grace, to share your joys with Him and to find refuge in Him from adversity.

And if everyone understood and accepted this order of things, I am simply convinced that there would be no strife, no troubles, no wars, no suffering on earth. For the Light of Christ enlightens all. Remember one of the most significant sacred rites in the Lenten liturgy, when, in the midst of the reading of the paremias from the Old Testament, the royal doors suddenly open, and the officiating priest appears among them with a candle and censer in his hand and, signifying those present with them in the form of a cross, proclaims: "The light of Christ enlightens all!" It is not surprising if at this each of those present bows his head to the ground: for the opening of the royal doors forms an opening into the heavens themselves; the candle and censer signify the fullness of the gifts of the Holy Spirit; and the appearance of the officiating priest is like the appearance of an Angel from heaven. Who would be so arrogant as not to bow before these signs of God's grace?

And so it cannot be otherwise! If only every person would honor the Commandments of Christ and follow the Testaments of the Savior!

But people, in their pride, often imagine themselves to be smarter than everyone else, and believe that they know the plan of the Almighty in detail! What is this, if not pride, one of the sweetest sins pleasing to the unclean? A fish rots from the head. So it is in the Church.

Being a huge organization, it needs structuring and management. But what will happen if the one who stands at the helm of power desires to be infallible and the only one who knows how to do it? I will answer you. Nothing less than a falling away from God will happen. And this means that the Holy of Holies will become a repository of every vice and obscenity. If we recall the history of Christianity, it was the Catholic Church, which declared its first hierarch to be "the vicar of God on earth," that brought the cultivation of the worst imaginable vices into the world among the priests. And then, in order to legitimize the claims to impunity, it proclaimed the infallibility of the Roman Pontiff.

Seeing the perniciousness of such a path, the Orthodox Church, in its judgments, definitions and decisions, preferred to rely exclusively on the Council's reasoning, excluding the dictate of any one bishop or patriarch. And as long as such a state of affairs is maintained, we can be calm about the spiritual state of the church organism.

The devil, however, is in the details. And the key words in my reasoning are the words "until...". To my great regret, the last decades have in every way confirmed the correctness of my conclusions, no matter how much I resisted it and how much I wanted to avoid it. The heresy of Caesaropapism is the path to the abyss. The usurpation of the right to the Truth of Christ by one person is the path to the gates of hell. For the Primate of the Church must be the spokesman for the opinion of its conciliar mind, the instrument of the Will of God, a scalpel in the hands of the heavenly physician, if such a comparison is appropriate. But he must never replace either Divine Justice or Divine Providence. And I am very glad that the True Orthodox Church, in the hundred years of its existence, has never strayed from this path. And perhaps, thanks to the principles of conciliarity, openness and accessibility of our clergy, from the little altar boy to the Primate, that we observe, our churches will never remain empty, and an endless stream of people will come to us for consolation and prayer, for advice and support, for healing and love.

Thank God that we have managed to avoid the filth of "church absolutism", the desire for unlimited power that has struck many archpastors and pastors of the Orthodox Churches of the so-called Universal Orthodoxy.

The pride that has taken hold of the Throne of Constantinople has led to a terrible church schism in Ukraine. And the schism in this state has provoked a deepening and widening of the crack of schism in the entire Orthodox world. And this crack is getting bigger and bigger, more and more terrible. For the abyss of hell is

hidden in it. And I cannot even imagine what can serve as a cure for such an ulcer. Especially now, when at the state level the Verkhovna Rada of Ukraine is adopting a law banning the Ukrainian Orthodox Church of the Moscow Patriarchate, practically outlawing the majority of its Orthodox population.

The pride of the 17th Patriarch of Moscow has become a byword. During almost 16 years of his patriarchal rule, he managed to set the Russian Orthodox Church at odds with almost all of the formerly fraternal churches, to produce an incredible number of useless bishops, to anger the people of God by putting church business on display, to fill the media with one after another sexual and other scandals of his bishops, to practically abolish collegiality of management, having locked the leadership of the church in his person, to lose the Ukrainian church, the churches of the Baltic republics, and, I believe, the loss of the Moldovan church is next in line. And all this in fifteen years! When this Primate was a metropolitan, he was spoken of as an amazing manager and a truly modern church golden-tongued person. I have already spoken about his managerial talents. And I will allow myself to doubt that he is a golden-tongued person. For each of his speeches is formal, soulless, sparkless, grey and faceless. Verbal lace, hiding an oppressive emptiness. And leaving behind only one question: is this man remembered as the Great Lord and Father? Well, in the temples of that church where such questions arise, there are more and more empty seats... Well, God be their judge. Every flock, as they say, has its own shepherd. The main thing, seeing before you an example of moral, ethical and, what is most terrible, spiritual decline, is not to be like those who direct their prayers not to the Throne of the Lord, but to the demons of lies, greed, debauchery and lust for power. The True Orthodox Church has always been distinguished by its honesty. Before God and people, being truly the conscience of the people in the most difficult time. It was our predecessors who had the courage and bravery to say "no" to those who systematically destroyed and annihilated Orthodoxy, trying to erase from human memory even the thought that one can believe in the love and mercy of the Lord, one can follow the path of the Savior and absorb the best of what Christ bequeathed. Religion was ridiculed and humiliated, overgrown with gossip and speculation, became the object of merciless satire and caricatures. But people still went to church and lit candles, offering prayers for the most sacred.

Paradox! In the most godless and merciless times for religion, the churches of the people were packed!

Maybe because in difficult times the priests were more honest and more sincere? And people saw a clear discrepancy between what the state propaganda was broadcasting and what the real servants of the Church of Christ were doing?

I recently talked to a very famous person. In his own way a churchgoer, but secular at heart. And this is what he told me: "You know, Vladyka, I remember those Soviet times when people who attended church services, especially on holidays, were monitored by people's squads and representatives of the party and Komsomol community. And they "took note" of those who were noticed standing and praying in the church. With far-reaching consequences, so to speak. But even in those days, for us, a priest, despite the danger of receiving a serious reprimand for communicating



with him, was someone incredibly kind and wise, capable of giving an answer to the most difficult and most unexpected question. I still remember our priest of that time. He always stopped to talk to people, remembered almost everyone by name, asked about problems and troubles, empathized and tried to share both grief and joy with people. And he always tried to help, if he was able, of course. Some with words, and others with concrete actions. That's what our rector was like. And we generally treated the bishop as an inhabitant of another planet. And we considered receiving his blessing a great blessing and great luck. For us, a conversation with the bishop was a kind of revelation, one might say, the joy of being. And for some reason we believed that having met him and received a blessing, along with this simple gesture, we receive, by kissing his right hand, a particle of grace. And that now, after this, everything will definitely be fine and that absolutely all problems will be resolved. This was our attitude towards church representatives in Soviet times, no matter what anyone said. There is no such thing now. Now I just don't believe people who have donned a cassock." And this is the opinion of a person. A simple believer. A simple parishioner. Even if he is well-known among the people, but a person with his joys and sorrows, with his problems and spiritual turmoil. A person who, in our time of an abundance of church buildings, cannot find a place for prayer that would resonate with peace and tranquility in his soul.

What has happened to us over the past thirty years of freedom? And what kind of freedom? Freedom from the law? Or, perhaps, from morality? Or freedom from faith and God? After all, it turns out that during the times of the totalitarian Soviet regime, faith in God was much more sincere and much more honest? And was it a conscious choice, despite all the prohibitions and consequences? How is that possible? By and large, the answer is on the surface.

Alas, the Church has ceased to be the Church. The one that Christ intended it to be. The one that was based on the feat of the apostles. The one that lived by the spiritual strength and greatness of its martyrs and confessors. The modern Church has turned into an ordinary social institution. Or, even worse, a corporation. And its goal is not the salvation of one, separate soul. Its goal is the well-being of its functionaries, the creation of an ideological support for secular rulers, comfort and coziness for shareholders. And money, money, money. And once again money. With a blind faith that it is money that grants power over the bodies and souls of a spineless herd. How mistaken are those who still consider such a shameful philosophy to be the only correct one! Such beliefs are an unconditional path to destruction, a path to the abyss, a direct pointer to the gates of hell.

I am well aware of the fact that at the time of the collapse of the Soviet Union, the Russian Orthodox Church found itself at a crossroads. Left to its own devices, having swallowed the notorious freedom from everything and everyone, it simply did not understand what to do and where to go. Moreover, church functionaries were panicky afraid of doing something wrong and looked warily at those who were supposed to dictate their will to them on behalf of the state. And having sensed that there would be no dictatorship, the top of the ROC went berserk, starting to reshape the church organism to suit their personal needs. And I will risk noting that today's primate of the ROC took an active part in this process. I will not be sinning against the

truth if, referring to the periodical press of that time, I recall that it was he who was then, without a moment's hesitation, publicly called the "tobacco metropolitan." The media then lifted only the veil over the business schemes of this religious figure. It is quite natural that it was he who became the Patriarch of Moscow after the death of Alexy II. It is no secret that the Patriarch is the face of the Church, and it is in the Primate, his way of life, his behavioral philosophy, his statements and the questions he asked that the whole essence of church life during his patriarchate is reflected. To put it simply, following the popular wisdom - "like a priest, such is the parish." Like a Patriarch - such is the Church. And these concepts cannot be separated. As for the True Orthodox Church, with the collapse of the USSR, practically nothing has changed for us. Except, perhaps, the opportunity to emerge, so to speak, from the underground and officially register as a legal entity. I would like to remind everyone that, as far as persecution is concerned, for the True Orthodox Church it continued in full measure, moving from the plane of persecution by punitive organs to the plane of the most severe information bullying. We were called all sorts of things in the nineties! Sectarrians, schismatics, self-ordained people, and swindlers, hanging all sorts of obscene labels with one and only goal, so that the people would never consider us the true Church. For the simple reason that it is impossible to control us from the outside, for we have gone through the most severe repressions and persecutions and were not afraid of the wrath of earthly rulers, showing that above us is only the One Supreme Bishop - Jesus Christ, the Son of God, the Savior of the world and all people on earth. And today I state with deep satisfaction that the people have made their choice. And no lies or slander have tipped the scales in the evil direction. The people are with us, with the True Orthodox Church of Christ. And we fully share the fate of the people of God, our people, whose heralds of conscience we are by right of historical justice. However, my heart is filled with sincere sadness, because I believe that we are not doing enough in our pastoral and archpastoral ministry, and that we could do, if we wished, immeasurably more.

The picture of today is catastrophically depressing. And here I do not make a distinction between the Russian Orthodox Church and us, I do not oppose two church institutions to each other. According to the principle, if the ROC does not do something, this does not mean that we, the True Orthodox Church, should distance ourselves from resolving the issue.

Statistics are a stubborn thing. And, if you think about it, a very scary science. Because with a small margin of error, for those who know how to read between the lines, it can reveal the true picture of the real state of affairs. And this picture is very joyless.

Since 1991, the number of believers visiting the churches of the ROC has been steadily declining. Why am I talking about these churches in particular? Because only the Russian Orthodox Church has undivided ownership of historical religious buildings in our country. Consequently, they are the ones to be held accountable. So, there are fewer and fewer believers. The reputation of the church itself, I mean the Russian Orthodox Church, is falling below the most acceptable level. As for the personal reputation of bishops and priests, it is a complete disaster. Constant scandals related to non-traditional sexual preferences, promiscuity, drunkenness and outrages, financial

abuses, ostentatious, defiant luxury, lies and intrigues - all this abomination causes irreparable damage to both the Russian Orthodox Church and Orthodoxy as a whole. After all, how people reason: if the bishops and priests of the Russian Orthodox Church are like this, then the true Orthodox are no better. And this offensive stigma falls on us in one way or another. No one wants to go into details and sort it out. Although, if you have noticed, in the last few years our entire information policy of the ROCOR has been aimed at not only distancing ourselves from what is happening in the Moscow Patriarchate, but also showing our own path, which stands far beyond what is happening in the structures of the ROC.

However, this is not enough. And I will explain why. Recently, due to health reasons, I had the opportunity to visit a fairly well-known cardiology center. I spent several days there. I have no complaints about the professionalism of the doctors or service personnel, the equipment of the clinic and the medical supplies. I was struck by something else. Most of the doctors are not Russian. And not Orthodox. And the junior medical staff - 70-80 percent consists of representatives of the Central Asian republics. And also, accordingly, not Orthodox. So what happens? I, a deeply religious person, a bishop, the Primate of the Orthodox Church, was examined by people infinitely far from my cultural and philosophical worldview, my moral and ethical principles, my cultural code! And this in a country that is historically Orthodox! The heir to the Great Empire! Moreover, seeing that I am not only a priest, but also a bishop, none of the patients even thought to come up for a blessing, ask about something, share something. But everyone was lying with a very serious problem related to cardiovascular disease. This only says one thing - the concept of Orthodox culture has disappeared in people. Our Orthodox gene, if I may say so, began to be replaced by something else, something very wrong, something dark, cold, indifferent. We stopped thinking about our souls. And we stopped caring about others. I asked if there was a church on the territory of the cardiology center. It turned out there was. And it was even open. But the priest rarely comes. It is simply not financially profitable for him to be here constantly. Think about it! It is not financially profitable! How is this possible? And after this we are surprised that churches are emptying and people are turning away from the Church of Christ.

Further. For the umpteenth time, since the beginning of the SVO, I, accompanied by the clergy and parishioners, have visited Donbass on a humanitarian mission. I come to the front lines, meet with people, talk, listen, help as I can and in any way I can. Both on my own behalf and on behalf of our Church. I emphasize, I do this constantly, not once, not just once. And I will continue to do so as long as I have the strength and as long as there is a need for it. For this is my duty. The duty of a man. The duty of a bishop. The duty of the Primate of the Church. I want to ask just one thing. During the entire special military operation, from February 24, 2022 to the present, has Patriarch Kirill (Gundyaev), the Primate of the Russian Orthodox Church, visited the front lines? Has Metropolitan Korniliy (Titov), the Primate of the Old Believer Church, visited the contact zone? Or, perhaps, has the Old Orthodox Patriarch Alexander (Kalinin) come to the warring Donbass? Or do these great religious figures consider such actions inappropriate? Or maybe they don't believe in God and fear for their lives? Unfortunately, I have no answers. Only questions...



But it would seem to me that such a visit by the aforementioned individuals to the SVO zone would be very right. At least to show the whole world that Russian Orthodoxy is not indifferent to those who are on the front lines. To show the sincerity of their own love for their Fatherland. Not to be afraid to act as I do. As the True Orthodox Church does, remaining faithful to God and the people in difficult times for the Fatherland!

Of course, the Church is a living organism. And it consists of ordinary people, with all their virtues and shortcomings, weaknesses and strengths. And we, too, face problems of the human factor, when a bishop or priest is not worthy of either rank or even the name "True Orthodox." It happens. But we, unlike other structures, cope with such problems, are not afraid of publicity, cleanse our body of such impurities and cut off the dead parts of the Church from its body. So that such an infection does not develop, like a cancerous tumor, and does not spread further.

Recently, we have had to take tough measures in connection with people with whom we have been mistaken, repeatedly forgiving them what should not be forgiven. But we found the strength in ourselves and said goodbye to people who have caused considerable harm to the True Orthodox Church. With their actions, their moral character, their deeds and words, incompatible with either the rank or the title of a person and citizen. Over the past year, we have closed the doors of the Church to former Archbishop Alexander (Mironov), former Metropolitan Vikenty (Panteleyev), former priests Alexei Kochetkov and Ilya Borshchevitsky. As they say, God will be their judge in their future lives. And thank God that our Church has nothing to do with these characters. At the same time, I would like to note with satisfaction that the case related to the great schemamonk living in the Holy Life-Giving Trinity Monastery has been successfully resolved. The trial has been terminated. The schema-monk has been released from custody and continues his monastic asceticism to this day. Unfortunately, there are things and events that we are unable to influence. Due to circumstances beyond our control. And one of the things that troubles my soul is the chaos that is happening in the so-called "alternative". Manuel (Platov-Potemkin) and Ermogen (Molchanov), who are involved in a pedophile scandal and are currently in custody awaiting trial, for some reason have always positioned themselves as true Orthodox bishops, although one of them has never been one, and the other was once expelled from the ROCOR. It would seem that we have nothing to do with these people and, moreover, we strongly condemn such a sin, but who will look into the root of the problem? Gossip and rumors, to our shame, are linked to True Orthodoxy and, intentionally or not, cast a shadow on our Church. This means that we simply must be ready to immediately rebuff any evil spirits who want to desecrate what is infinitely sacred to us.

To my great regret, the real battlefield for the minds, hearts and souls of people today is not the pulpit from which we preach, but the information space, from which any restrictions and boundaries of what is permitted have completely disappeared. And we simply need to adapt to the trends of today.

We have reformatted the website of the True Orthodox Church, making it more interesting and topical, publishing on it not only church materials, but also articles, discussions, reports, making it clear to everyone that our Church has historically had

its own path. But who is to blame for the fact that our path coincides with the one that Russia is taking? Who is to blame for the fact that we continue to serve in the name of God and the people? And who is to blame for the fact that for us people and the Fatherland are not an empty phrase?

You all know that we constantly hold scientific and practical conferences on various, topical and, perhaps, extremely acute topics. Based on the materials of the last conference, a collection of articles and reports was published. But this is not enough! I believe that we need to reach another level, to attract scientists and politicians, public figures and representatives of the creative intelligentsia to our events. It is necessary to organize round tables and press conferences. It is necessary to sound on television and radio, in newspapers and magazines, and in such a way that our voice is heard. Within the framework of the Academic Council of the World Holy Synaxis of the True Orthodox Churches, it is necessary to closely engage in science and education, perhaps with the establishment of an independent Orthodox Academy, in which those who are not deprived of scientific, literary and theological talent could realize their potential. To organize a professional commission capable of adequately assessing the level of knowledge and training of our bishops and priests, perhaps to conduct periodic certifications and periodic educational courses. I understand that this is incredibly difficult. But, at the same time, it is extremely necessary. In addition, I believe that the time has come, without fear of difficulties, to go to the people and do what the duty of a clergyman obliges us to do. To carry the Word of God and support those who need psychological and moral help. It is necessary to come to the assembly points of the contingent preparing to be sent to the SVO, to military registration and enlistment offices and camps, hospitals and rehabilitation centers. They may say to me, but who will allow us? And I will answer: have you tried to do this? After all, it is not for nothing that it is said: "Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you; For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened" (Matthew 7:7-8).

Moreover, I believe that we need to make it a practice to go where there is pain and sorrow. And where our presence will be most needed and correct. To hospitals and hospices. Where faith and hope are needed. To orphanages and nursing homes. We need to remember that the duty of a priest is not only the liturgy, evening, all-night and morning. Not only prayers and services. The duty of a priest is to care for people. The duty of a priest is the salvation of the human soul.

We must direct our efforts to making our participation necessary in various public councils. Moreover, in such a way that no one could doubt that the True Orthodox Church has an indisputable right to speak on behalf of a considerable part of the Russian people. So that as many television and radio programs as possible are broadcast with the participation of our representatives. And so that not a single issue important for Russia would be without our participation.

I know for sure that it is possible. You just need the desire to do it. And a little effort. The Lord favors the strong and purposeful.

And the last thing. It is very important to pay attention to the countries where Russian people live. True Orthodoxy, having originated at the dawn of the last century in Russia and having gone through unimaginable trials, has become truly global, uniting different countries and different peoples. But its foundation has always been, is and will be - the Russian people. And where Russian Orthodox people live, where the true faith is alive, where Russian speech is heard - our Church must be present. For the True Orthodox Church is the spiritual core of Russia. Unbroken, unconquered, original, tempered by the blood of martyrs and confessors. This is the legacy of the Great Empire and, perhaps, its future!

And I would very much like you all to be worthy of this future. So that you make every effort to make it happen. So that you feel how much the True Orthodox Church needs you and do everything to make it a real home for everyone who knocks on its door.

Only together with God and the people can we move forward. Conquer the evil ones and affirm the Truth of Christ. Heal schisms, soften evil hearts and ensure that in the Church of Christ there are never any contradictions between the internal and the external.

On this stood and stands the True Orthodox Church.

Always, now and ever, and forever and ever.

Amen.

oOo