

Christmas interview of the Patriarch Kirill

7 January 2012 on the channel «Russia»¹



– Your Holiness, good afternoon. It is already a traditional Christmas interview to our channel. And on this bright Christmas holiday, at the beginning of a new 2012 year, I think it would be appropriate to ask you to make conclusions about the past year. What was the main for you, for the church, for the society and what event could you put at the first place?

Patriarch Kirill:

– This is a difficult question, because there is no objective answer. Everyone looks from their point of view. A man's point of view, of course, it is not consistent with the view of God in human history. And so only after the time when the picture becomes sharper when the shadows leaving and gray ink disappears when we see where the good and evil which, if people give a more sober assessment of what happened. Therefore, my view of the current year will, of course, subjective. And surely, it is from my point of view.

But I would like to say one thing. There have been many important events in politics, economy and in social life too. There were many positive and there were something, that made people disappointing. But if you look at it from a religious point of view, all the co-existence reflects certain dynamics of life. And this dynamic life makes me personally a lot to think about it.

What happens with the modern man? Are we really getting better? Someone have a feeling that we as a people, as individuals, as families, that do us really becoming better, stronger, and wiser? It is easy for us to use modern technology, we are powerful. Some people, who have too much money, while others - because they perfectly captured on the computer technology and do something that could not be done in the past. And in fact is it the power or not?

For me, the most striking event was the bringing of the Holy Belt, which shook the whole, our society, which helped people to see the level of religiosity. The belt was a month with us. And,

¹ URL: <http://kp.ru/daily/25814.3/2793185/> (09.01.2012). Video: URL: <http://pravera.ru/index/rozhdestvenskoeintervjupatriarkhkirilla2012telekanalrossija17janvarja/0-238>.

as estimated by those who stood next to the shrine, there is a certain amount of people that can pass per unit time. So, with the maximum influx of people during the month, it could not go more than about 3.5 million, slightly smaller - between three and three and a half millions of people. So long as faith lives belong to our people, it is the strongest, the brightest and most inspiring thing. Then we will not lose the scale of values. Then we really will keep the ability to live. And when a person retains the capacity to Life with a capital letter, not to physiological life, the life and culture, and spiritual, intellectual, physical, so everything belongs to the hope. And so the bringing of the Belt Blessed Virgin gave me a great hope.

- In our society, we have very strong anti-clerical moods. And it is interesting, why does it suddenly raise such a request for a miracle?

Patriarch Kirill:

- There is a myth about the growth of anticlerical sentiment in the society. We have growth in percentage terms - a significant increase - anti-Catholic and anti-religious component in the media. But it does not reflect the sentiments of people. It only reflects only the following phenomenon: faith and the Church become more visible and more relevant to people's lives. And meet resistance from those who do not feel in the heart of faith who does not associate with faith of God, his future, even among those who consider their task to deal with religious beliefs. These people do not vanish anywhere, they were presented during the long decades of our lives. In addition, the modern consumer lifestyle contributes to the formation of agnostic sentiments. People do not think about the great, the eternal, the holy, good and evil. They think about money and how to spend it.

And these two factors on one hand - is a rudimentary anti-religious Soviet era, plus a new one, so that the consumer context, they are indeed in a certain part of our society form a kind of indifference to the religious idea. And in that sense, these people sometimes become a breeding ground for the spread of anti-religious beliefs. What took advantage of people who have worked professionally and work in this area? By the way journalists very often write on the religious topics, it is from this point of view, it is honestly that the professionals who are working professionally in the field of anti-religious propaganda, as we named in the Soviet times.

But there is something that can be more complicated. This is what a truly modern way of life as it displaces by God. You say that's a miracle. What is the religion? Religion - is a relationship with God. The man turns to God in response to this, he will get something. Something, which was asked. And so every prayer - it is a miracle. If I had not experienced a miracle in my life, I would never put on his robe, I would find, what to do. But only because I've heard since childhood, and felt like God answers me, I became not just a faithful man, deeply religious - I have all devoted their lives to this.

And some people said, that's gone to some pieces, its pagan, and its superstition. But, first, is the Word of God tells us that material objects through the energy of this parallel world are transferred to our physical world. The Shadow of Peter passing the apostle healed the sick. Handkerchief, which was held in the hands of the apostles, healed the sick. It's in God's Word said. Therefore, even the most rational-minded Christians, the most extreme of the Protestant persuasion, and then recognize the fact that the Bible speaks about the miracle. And in the Old Testa-

ment? The whole Bible - is sacred history, in the center of which there is a miracle. Otherwise, it could not be. Because the answer to prayer, which God gives something that can not provide a reality. And the man perceives it as a miracle.

So now do not have any special request for a miracle. As it always was, as he proceeded from religious feeling, so he comes now. Nothing is new there. And after many, many years, if God will suffer even the human race, and we will all be there, or our descendants, people, who will just believe in God, call upon his name and give if asked, they will understand that it is a miracle in their lives.

- Well, here are the events of the political and public life, which are serious. Some of our fellow citizens considered the elections to the parliament were dishonest. And in a country swept the protest. But the most numerous were in Moscow. And the people, who gathered at the Marsh area, and Sakharov Avenue, were completely different in their political views, but they were united by one theme - "For Honest Elections! » At the end of the year in the midst of rallies you in his sermon, which was called for the preservation of harmony and civil peace. But, perhaps, the most responsible and important - were the presidential election. What can you say about it?

Patriarch Kirill:

- This your last sentence is the key. Each person in a free society should have the right to express their views, including opposition to the actions of the authorities. If people are deprived of this right, it is perceived as a restriction of freedom. It is very painful. Let us remember the same thing the Soviet era. There was no such law. It was declared on paper, but really - no. In Novocherkassk people came, they said at the time that there is bad all the salary delay. So what? Blood was spilled. In humans, there was no such law.

And now there is such a right. And, of course, people use that right. And if people feel the presence of injustice, of any fraud, manipulation, and thus express their opinions, then the expression itself is not anything that shakes the foundations. For the church this question is very sensitive, because after all our parishioners and among those who were in the area, and among those who spoke against the area. Therefore, the word church can not be politicized; it can not be unbalanced in the fundamental sense of the word. Not in the sense of diplomatic false balance sheets, but in the sense that the word church must be the truth, which will take all - and some, and others. And the truth is that lie should go out of our lives. From the political, from economic, and social.

But let me now say something that can not leave calm any who protested in the square - from his personal life. And is there among the protester, who deceives her husband or his wife? Who is having the parallel lives? Who is dishonest in the business? But if we create truth in our personal, family life, in our professional, why it's so hot demand that the truth remained somewhere in the macro? And at the micro level, it should not be? That the Church call to ensure that at every level was the truth. At the level of individual, family, labor collective. At the level of political parties. At the level of economic corporations. At the level of government. At the level of those who led the country. The truth should be. When I spoke about God's truth, I had in mind the

truth - is the life of conscience. After all, the concept of truth - it's just matching the Divine commandments. We must learn to live according to God's truth. That is, we do not have to lie to each other.

The second point, the thing which we have already told you, if something happens, the society should have the right to express their discontent. But it must be some wisdom. Now, if the demonstration that preceded the revolution in 1917 ended in an expression of peaceful protest and did not follow them to a bloody revolution and the fratricidal war, but today in Russia would be more than 300 million of people and was either the same in the United States, in terms of economic development or even exceeded this country. We failed. We were not able to save time and keep the balance of Wisdom. We destroyed their country. And why did it happen? And because, in general, just protests of people very cleverly used by those political forces who seek the power. A radical shift in power - it is always a change of elites. Remember the great appeals of our Democrats in the late Soviet era: the need to destroy the nomenclature, we must reject all those people who use black "Volga".

- Well, surely, the curtains were took down.

Patriarch Kirill:

- The curtains took down. Do you remember? What had happened? Took power and the black "Volga" resettled in the black "Mercedes."

- Put the flashers.

Patriarch Kirill:

- And put the flashers. And they shared the resources of our country. I do not condone what happened. But I'm just talking about how easy it is to seduce people. The same thing because it was in connection with the revolution of 1917. "Rob the robbers!" And it came to break into the apartment to destroy these estates. Burned the country! Where is it stolen? The new elite was something. And people really began to live better? That task is to protest the right way expressed, leads to correction of policy. That's the main thing. If the government is insensitive to the expression of protest, this is a very bad sign. Sign of failure of power to the self-adjustment. Power should be adjusted, including the sensing signals from the outside.

I do not want to teach anyone, I just want to say how I work. I always try to hear these signals. And through the Internet, through correspondence. And there is a constant, if you can see, self-tuning of the church staff. It may be insufficient. I am aware that we are very far from perfect. But then this feedback in the church there. But it still exists because the priests are professed people.

- And do you read anything in the Internet?

Patriarch Kirill:

- I, unfortunately, have a little opportunity to sit at the computer, but my colleagues give me detailed information about what is happening in the Internet community. And when there is any free moment, I'm looking. I see. I can not say that I am glad to see it.

We need to learn. As the church is now studying and government must now learn - to receive signals from the outside. And the correct course. I remember a wonderful book, which was published, I can not now give the name without thinking it was a well-known American economist who is in the early 70s, when the first energy crisis, has written a book "The adjustment of the course." Because the global economy could no longer grow in those conditions, which were formed by the mid to early 70's. And I read this book. And the first thought that came to me then to my mind: how important it is to learn how to adjust the rate. Proofreading course.

So that's the main message of power and the main message to people. You must be able to express their disagreement, do not yield to provocations and destroy the country. We have fully exhausted the limit of separations. We do not have rights to more separation. And the government should, through dialogue and listening to the society to adjust course. And then we'll be fine. Because in fact there are smart people, educated, fairly vigorous, capable, I think, working together and relying on the broad support of people to correctly determine the country's development and promote the prosperity of our society. I have here is a deep conviction. I really would like to convey this belief to all those who see and hear us today.

- We all remember that in 2008, you participated in large project "The Name of Russia". And with the help of you to the first place came Alexander Nevskiy. From the perspective of today, what do you think, who is the leader that Russia needs today?

Patriarch Kirill:

- When finished the whole round, which helped to identify a character who was "In the name of Russia", in one of his broadcasts, Nikita Mikhalkov, who defended the Stolypin, and who certainly was upset that Stolypin was not "In the name of Russia", summed up the remarkable result throughout the discussion. He says: "I once thought, and came to the conclusion that if Alexander Nevsky was president, he'll be picked up by Prime Minister Stolypin." So I do not want to talk, but I think that the ideal features of these two great historical figures should be an example that even for those in power. Need to focus on the very high standard. On the other, which is canonized in the minds of our people? Or it is deeply revered by the whole society.

And, in fact, what priority should be manifested in terms of government policy makers? Indeed, the priorities in the work are always connected again with the scale of values. So I think it is incredibly important to the quality that will largely define the agenda and the priority is that the people have a sense of responsibility before God. If this leader believes in God, he should never forget his own responsibility before God. It is God brought him to power - through people, through some mechanism. But God made that this or that person took this great responsibility. And God will be with him to ask not only for his own sins and transgressions, but for all that he did or did not do for a living.

And, of course, responsible to the people. And here I would like to say that, for Russia is always the most is probably important. This sense of justice. Once upon a time, turning to the international community to this, I said that every country has a great slogan, with whom she could appeal to the world, and sometimes refers to the world. Well, for example, the slogan of

America - is a democracy. And in the name of democracy, we know what's going on around the world. And what could be the slogan of Russia? Only one - is the peace and justice. Because for our human justice - it is incredibly important dimension of quality of life. Now, if the system breaks down justice in society, the system begins to loosen.

Why is this happening? I am deeply convinced of our religious roots. Although we are certain, and taught modern Russian society is more individualistic than any other. This is not the case. From our religious and cultural roots is a heightened sense of justice. Every ruler should it be kept in mind. The political party program, if that party has the power, it must be borne in mind. But the most important - is the practical policy should be directed to do so.

- So what the problems do we have?

Patriarch Kirill:

-We have lacks a lot. Allow me to give you one example. One day recently I turned on the TV, and on some channel, I do not remember, for what, was a Soviet film. And there is a scene in the store. The buyer and seller. Hamit seller, the buyer - is an unfortunate person stands. And suddenly it dawned on me. And what is this picture from a philosophical point of view? Why is there the relationship of power and powerless? Who in this picture has the power? The saleswoman. Because the power - is the ability to impose its different. Affect a person's way to carry out their mentality, their goal-setting. That is it, strictly speaking, the power-even is. When the will of one dominates the will of another. Or will send another. In Soviet times we had the power to the saleswoman, merchandise, as the classic satire, conductors on trains, in ZHKH. Everywhere was the power. What happened with the system? Collapsed. Of course, not only because of the fact that sellers were angry with us. But because contact with the authorities led to rejection in humans.

What is happening now? Do we have people, who are talking with the president with the ministers? We communicate with police officers, with the housing management companies. The same ZKH and DEZy. We, fortunately, a free economy, it seems, more or less solved the problem of sellers. But again, we have the common man's nightmare, this level of power. I use the word "nightmare", not because it is the word from my vocabulary, but because this word is now widespread, and people understand what it is. You do not need any definition. Now if we can handle this nightmare at the household level, the level of local authorities in the first place and, of course, at the level of corruption at higher levels, well then will be charged topic of human relationships and power.

I can not give the social and political recipes, how to deal with. Although some thoughts I have, like any citizen. But as a pastor I will say that nothing we would not be good as long as we do not really change our mindset as we will not have another heart. Until we learn to respect and love each other. But these words of the church, they hang in the air, although we try to speak loudly, but not all of us to hear. But this is really the fundamental principles of the dispensation of human life. Why not? Because God so wished. No we are not the rulers, not parliaments, - God wanted man to be happy under certain conditions the hostel. Here let us observe these conditions

to the best of our forces. The world will be transformed so quickly that we even do not have time to blink.

– For indeed the corruption and bribery, which is impregnated and permeate virtually all, this is one of the most sharp, and perhaps dangerous problems of our society. Often a person who does not want to give a bribe or do not want to take a bribe, just looks like a white raven. In general, it can to oppose this corruption alone?

Patriarch Kirill:

– Not only it can be - it should be. But not alone, but together with others. But for this we are today and, again using a modern word, nature of the Orthodox parish. From the Soviet era, we have, unfortunately, out of parish life left social work, educational work, and cultural work. Just the parish ceased to be a community. What the community when the church was dangerous to walk? It came in the flesh and blood people. People come to church as in the shop - buy a candle, write a note, to pray and leave. Here are today used great efforts to become the parish community. To such people here, have taken the path of solid opposition to evil, to find like-minded people in the parish. So that they can engage in a church whose mission is to fight for the right of the offend people. The parish can and should be here by these centers, supporting points of moral transformation of our society.

But for this I appeal to all our Orthodox intellectuals: please, do not sleep on Sunday too long, come to the temple. Come to the temple to pray, to socialize with each other. If you end up in the church after the liturgy, please refer to the abbot and say well we want to sit and drink tea. He must organize. We really should have a system of social solidarity. And when all this is connected with the spiritual life with high moral principles of life, and when all is fertilized by a prayer, then the person has a real ability and the ability to resist evil, and in private and in public life.

By the way, when on the eve of the Revolution the church and the state reflected on the fact that we have to somehow reform the social life, the then Prime Minister Witte, a man of liberal views, as we know, offered Vadkovskaya Metropolitan Anthony, who was then the St. Petersburg Metropolitan and the primacy of the Holy Synod member, think about how you can use the system to reform the Orthodox parishes in Russia. And write, start writing a great charter of the church. But the watchdog of the government in the face of Pobedonostsev known Procurator of the Holy Synod, learned of these efforts, reported to the Emperor, and Witte have banned together to develop the project with the Metropolitan's such a reform of public life, which suggested that no political parties, protest groups are not and parishes become centers of community and social activities in society. In order for this activity served to the benefit of the people and for the benefit of the Fatherland. I think that if these plans are realized, no revolution in 1917 would not have happened. May God grant us all together today, to implement these plans, and then we will be immune from revolutions.

– What can you say about the year of 1917?

Patriarch Kirill:

– Of course, to inflame the passions it can not be compared with the pre-revolutionary months and years that preceded the 1917 revolution, nor to what happened in the extreme extent of the

restructuring, the latter, many of us remember well. But sometimes it grows from a small lot. And so today, my special word to our people. Remember that we have exhausted the limits of confrontation. What we have exhausted every possibility to carry out the revolutionary re-construction of our society. Our route - is a quiet evolution, including a real dialogue with the authorities, including, where necessary, through the outward expression of their protest. But in a way that is not shaken foundations of public life that did not stop the economy, not to destroy culture, arts, education, sports, science, all that we destroyed in the 90s. And let's add army to this.

Here we must remember that we do not have more of this law. But that does not mean that we should stagnate. We need to develop, including through dialogue, through the clash of opinions, through intellectual struggle, through mutual persuasion. And I think that it is strong enough money, especially in this enlightened age, the age of the Internet in order to really change the life of the country for the better.

- The church is now very active and rapidly enters the life of the common man. And, as I understand that, the diseases of society are connected with this too. Of the visible manifestations - is fabricated temples, is the emergence of new diseases, the ordination of bishops, priests. But how do you think it's still a natural tendency to expand their influence or somehow change the moral climate of society?

Patriarch Kirill:

- Yes, of course, change the moral climate of society. Here we sometimes say, well, that's the church was free, why not decrease the number of abortions? And why the divorce rate is not reduced? Why on these indicators we are ahead of the rest?

- Ahead of the Europe. At the first place.

Patriarch Kirill:

- Yes, that's right. Russia, Belarus, Ukraine, Moldova - four countries led by this sad list. This is because people, even preserving the religious feelings, in ordinary life often does your religious feelings do not go in order to get support, support, including in the field of motivation of their actions. And now we have the question now. I'll start from the example. Could a political officer at the 10 000 troops to influence the moral mood of the army? The rhetorical question. While in the army discipline. Right, forward, and went into the red corner, there it is possible to carry out a conversation. On average, the arrival of a Russian account for 10 thousand people, as well as a priest. It may be that the priest, who accounted for 10,000 of the baptized people, asks better statistics in the area of divorce, abortion, drug addiction, alcoholism? It is good that this average figure - at the expense of the province. And in Moscow almost 40 thousand. And in some areas - at 100,000. We live in a godless city. Center we have here these beautiful old churches and buildings - generally no religious symbols.

That is why today, increasing the number of churches - is not an attempt, as some critics say, to collect more money and do not attempt to clerical society and influence politics. From what I have said, you can see, no such aspirations and desires - even influence policy. There are only a

desire and willingness to bear the moral message of the society, including to the government. And that's what you need? Necessary to ensure that parishes become communities really, really became the centers of social, spiritual and cultural activities of people? Centers, where a sharpened solidarity, mutual support of people? But for this congregation shall be limited to a reasonable number of people. That's why we went towards the creation of new churches.

The slogan is: "The bishop and priest should be closer to the people!" And how to do this, if one church needs 10,000? Well, not as a bishop on the street walking with my father and, like some sectarians a visiting to offer their religious services. The first thing to increase the number of parishes and priests. In order for this to happen, you need to have more dioceses. After passing through Siberia and the Far East, I, you know, was struck by how few parishes, how little the priests. Hundreds of kilometers.

- In Siberia particularly.

Patriarch Kirill:

- In Siberia, in particular. 127 parishes in the Krasnoyarsk Territory. And the Krasnoyarsk Territory - is half of Europe. Therefore it was necessary to do to respond to this real need for a framework, I will say again unchurchly language macro administrative system. We had the top to create a system that would help achieve the goal to which we aspire. So that more people could attend church and to change his soul, to raise your consciousness, purify your heart. But in modern life in general cleansing man from sin is a prerequisite for health, just as someone who works in the mine, he was leaving the mine, to wash. Here is modern man, even working with the information comes into contact with such filth, that it sometimes need to be washed. Need to feel calm, peace of mind, to think about eternity. And now the parish church and give the opportunity.

- Perhaps the state of society depends on how you feel taken separately family. And you have touched upon a large number of divorces. Indeed, a sad picture. In Orthodoxy, the family referred to as the small church. Others will say that it is a social unit. But it is possible that in those moments when we speak, someone's fate is decided. Someone is on the verge of rupture. What do you as pastor and as a primate can say to those people who now, at this moment to decide whether or not to be together?

Patriarch Kirill:

- Family crisis - is a crisis of love. A man without love can not live. When we destroy the family, we destroy love. Love and pleasure - it's not synonymous. Very often we do not like something in family life, something is uncomfortable, as they say, again, modern humans, and, rushing to reach a certain comfort, prosperity, we go through it to destroy his own family. It can not be done. It is very difficult to understand the modern man, but God did not want this. Some will say: what do you do when love is gone? Love is in the case where the people themselves are destroying love. But if these joyful, heartfelt relationships, which are covered with the first years of life together, both - both husband and wife - pesto, support, nurture, protect, this feeling persists until death. But if you start a mutual deception, parallel lives, everything is destroyed. The path of destruction of the family - it's not the way to human happiness.

Of course, there are exceptions, and I do not want to say that one hundred percent of cases. There are exceptions. We will not talk about them. Because in this case, one would say: I am the exception. We say that the need to preserve the family, because it is a fortress, a house, a place where beside you dear people, loved ones, can be in joy and in sorrow. In order to make it so, we have all the time to grow in love. And love can not grow without a commitment to each other. I often talk about it. In a sense, love should always be accompanied by the ability to sacrifice oneself for the sake of another man. And if that happens, if one has learned to sacrifice for the sake of another and another and another man answers, people grow in love. And then about any divorce, and out of the question. I really wish our compatriots to learn how to keep love at the first day of their life together. In order for as little as possible of our families stood in front of this terrible problem - the separation, especially when there are children, and where this affects not only the husband and wife, but poor kids.

- As for the unity of faith and the Russian Orthodox Church, at the very beginning of his patriarch you talked about the need to keep the unity of the Russian Orthodox Church. And no state, no borders, no policy can not share the church. This, of course, talking about our spiritual understanding of this space as Holy Russia. You traveled a lot this year and you were in the Ukraine. How is life there now? Is there a threat to our unity?

Patriarch Kirill:

- So far, unfortunately, in the Ukraine, there are splinter groups. And our church is trying to do everything to make the split was overcome. And now we pray, and continually ask our brothers to, using, of course, on both sides of the necessary efforts to overcome this division. But after the division of Ukraine is not dictated by religious considerations. This is a particular kind of historical philosophy of Ukrainian society, which is strongly implicated was also on the mood of protest the late and post-Soviet period. And the desire to divide the church, according to national boundaries - it is also a consequence of this kind of political crisis.

But what happens in general in the history of human kind? The boundaries are constantly changing. There are periods of empire building, the periods of decay, then the new period of integration processes. So, the church must go so constantly in the wake of these events and to constantly change themselves and their boundaries, their whole system in accordance with what is happening on the political map, for example, in Europe? It is instructive to look at the European card, for example, XVIII Century, XVII century and the XXI century. But what would happen to the churches and the church, for example, Catholic, if the separation occurred in all of these boundaries? That's the same thing in our part of the world. Therefore, the church does not go after the political changes following the change of borders. But this requires a very large church of openness, overcoming any narrowly conceived national origin. And, on the one hand, the church should support the national culture and national identity of people on the other hand, it must always do it all in the context of Christian universalism. Only then can we avoid nationalism - rude, radical and hard, and only the church can be a mother to all. When a person of any nationality in the Church sees the message of Christian universalism. This is the building of the church life according to sacred tradition, which is present in Christianity. And the Russian Church remains

true to this tradition. And we will do everything to ensure that no local, parochial, short-term, political, nationalist and other assumptions and ideas are not torn apart the unity of the church. Because the division is sorrow. The division is a minus. A unity - is always a plus.

- Talking about the present, I certainly remember 2007 when you came to Kiev Kreschatik and addressed the youth that must be unified Holy Russia. Today we talk with you in the St. Daniel Monastery, which has such a leisurely reflection. But in fact, people today are literally buckling under the weight of the information that falls on him every minute. Sometimes he even shocked in the volume of information. Tell me how could save yourself a modern man in the rough, sometimes not very clean flow of information?

Patriarch Kirill:

- You can and should. I think it is very important to be here again, in this system of values for each of us. Lewis said the remarkable words: "When you want to come to the sky, you get to the ground. When you try to stay in the ground, you get in nowhere. "Now, if a person is always a priority of the spiritual, even obsessed with the modern flow of information, it is at the mental level is able to filter out this information flow. He has a kind of matrix, on which the dirt can not get, and if it does - quickly rebounds. It is this capacity for self-preservation of cultural identity, to preserve their religious identity, their spiritual awareness is a prerequisite for human survival in the modern world. Otherwise, the flow of information so that we are all washed away, reformat, and convert to the tumbleweed. This is a very big threat to the entire human civilization.

Well, besides the religious life helps a person is to remain ourselves. Here we are talking about the temple. Our mega-cities with a lot of noise, with a lot of stress. A man enters the temple, where no any noise, no stress, peace and quiet. Just a few minutes, even to stand, candle in place, to pray, as you can. Just think, just stop. This all is very important to reduce the degree of boiling temperature of our daily lives. Some might say - this therapy. Yes, because that man consists of soul and the body. All our spiritual manifestations have their physic and chemical basis. This is our body. One is related to another. The soul will not need to be acted upon by physical factors - visual, smell, touch, taste, and so on - when it leaves the body. Body and soul are inseparable. And so even the external peace, contemplation, icons, music, and this is helping people. Well, if you are not only external but also internal, if prayer and spiritual focus, it really is a force that can keep a person from the many stresses of modern life.

- And one more question, which I can ask you today. Today is the holiday, the Christmas. What wishes do you want to say to our viewers, like as the pastor and the main pesor in the Russian Orthodox church and as just as an authoritative person, who is really well respected in the community?

Patriarch Kirill:

- Well, I have much to say today in the hope that I will be heard by those who we see and hear. In conclusion, I would like to say this: Keep faith in your heart. Know how to learn or try to climb above the bustle of our lives. Refer to the sky. Before God to ask himself some uncomfortable questions about how I think of that as I say and what to do. That is the religious life of man. And each in his own experience feels that the implementation of the suggestions wills undoubtedly real

benefits to everyone. On this is based the lives of millions and millions of people who are so expensive is the spiritual dimension, that they will not give him any treasures in the world. I would really like to as much as possible, those who hear us today, in my experience it all felt it and understood. And may God keep our viewers, our country in the upcoming motion on our historical journey. And may 2012 be a year of divine grace.

– Thank you, your Holiness. Best regards.

Patriarch Kirill:

– Thanks a lot.