

THE EASTERN
118: November 2019

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

His Holiness Kyrill, Patriarch
Russias

Most Rev. Metropolitan
the Church Outside Russia

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

www.orthodox-europe.org



ORTHODOX No

ШАНХАЙСКОГО
ORTHODOX CHURCH
Essex CO1 2AN

of Moscow and All the

Hilarion, First Hierarch of

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

Rector, Prison Chaplain and Safeguarding Officer: прот. Андрей Филлипс / Archpriest Andrew Phillips M.A. (Oxon): frandrew_anglorus@yahoo.co.uk / 07745 298266

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Subdeacon: Timothy Phillips

Readers: Jack Sardo, Daniel Zabacinschi, Maxim Brown

Choir and Sisterhood: Sabine Phillips: sabinenbn@yahoo.co.uk

Caretaker and Gardener: Paul Hopkins, 69 Military Road

Sunday School, St Alban's Youth Club, Searchlight Magazine and St Juliana's Sewing

Club: Mary Kisliakova: mary0170@yahoo.com

St Joseph's Construction Club: Martina Colto: coltomarian@yahoo.com

Russian School: Sophia Bown: safi@mail.ru

Church Bookshop and Publications: Audrey Body: abody@st-albans.suffolk.sch.uk

Icon Painter: Elena Khmel'nitskaya: darrat@ukr.net

Russian Orthodox Camp (Ages 9-16): Fr Stephen Platt: fr.stephen.platt@googlemail.com

Facebook: www.facebook.com/stjohnsorthodoxcolchester

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

Website: www.orthodoxengland.org.uk

Расписание Богослужений / Timetable of Services

Saturday 2 November

5.30 pm: Vigil / Всенощное бдение

Sunday 3 November

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

Saturday 9 November

5.30 pm: Vigil / Всенощное бдение

Sunday 10 November

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

Saturday 16 November

5.30 pm: Vigil / Всенощное бдение

Sunday 17 November

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

Saturday 23 November

5.30 pm: Vigil / Всенощное бдение

Sunday 24 November

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

Thursday 28 November

Beginning of the Advent Fast/ Начало Рождественского Поста

Saturday 30 November

5.30 pm: Vigil / Всенощное бдение

Baptisms in October

5 October: Matthew Edgson

5 October: Maria Cringusi

5 October: Maria Antoni

6 October: Mia Lupu

11 October: Ioana Neculai

13 October: Margarita Dumitru

19 October: Damian Bruzas

20 October: Stefan Radu

25 October: Maria Pancu

Wedding in October

14 October: Yurij Strij and Marsel Korona

Our Church Spending and How You Finance It

Like most other Orthodox churches in this country, our St John's Orthodox Church is a Charitable Trust (Trust Name: East of England Orthodox Church / Charity No: 1081707). There are three trustees, all members of our Church, who meet twice a year. The Chairman of the trustees is myself, as is required by our canons. The trustees' main duty is to ensure that the Church does not spend more money than it receives and that the money we spend is well

spent. All the details of our income and outgoings can be consulted on the Government-run Charity Commission website: <https://www.gov.uk/find-charity-information>

All our money comes from ourselves, from money we put into the candle box, into the donation tray after the Liturgy and from direct debits which we make to our Church (see below). Not a penny comes from the Diocese (indeed we have to pay it!), not a penny comes from the Russian Orthodox Church inside or outside Russia, not a penny comes from some non-existent oligarch or sponsor, not a penny comes from the British government, as some may imagine. You can look at the Church accounts if you wish. Simply ask me. Every year we meet the legal requirement for the auditing of our accounts by an independent auditor.

Some costs come round every year (see Part A) and are to be expected. They are nearly always the same. As you can see, we need about £15,000 a year to run our Church, that is, about £40 per day. Other costs (see Part B) only happen once every ten or twenty years, but every year there are costs that happen only once every few years. Here is what we have spent over the last 12 months, from 1 November 2018 to 1 November 2019:

A: Recurring costs in the Last 12 Months:

Carpentry and Maintenance: £3,036 (a high bill this year)

Insurance: £2,997

Diocesan Dues (to Bishop Irenei): £2,015

Annual purchase of 600 kilos of Church candles: £1,836

Electricity: £997 (a high bill this year)

Gas: £974 (a low bill this year)

New Church items (vestments, books etc): £629

New items for Hall and Meeting Room: £436

Heater servicing: £417

Fire alarm costs and fire extinguisher servicing: £417

Water: £409

Annual audit of Church accounts: £372

Stock for shop: £201

Grass-cutting: £60

Total: £14,796

B: One-off Costs in the last 12 Months:

New flooring in the altar and carpeting in the nave: £9,928

Custom-Made Fresco Wallpaper for the Church: £2,631

Six new windows to replace rotten ones in the Church Hall: £1,740

Heating System Repairs: £1,450

Ten-Yearly Visit by Tree Surgeons: £450

Total: £16,199

How to Make Direct Debit Payments:

If you would like to support our Church, as is the case of other Orthodox churches in this country, you can donate a small amount to the Church every month electronically, by direct debit. Some people give £5 or £10 a month, others give more, even up to £50 or £100 a month. You are free to choose what is right for you. Some of you have been doing this for years already and we are very grateful to you. If you would like to do the same, you will need to know our details:

Bank: Natwest

Name of Account: East of England Orthodox Church

No. of Account: 13674013

Sort Code: 60-08-17

How to Deal with Disappointments - or Falling in Love Again Every Day

Marriages can all too easily get tired, especially once children appear. Every married person knows this. In Western cultures, firstly in North America, then the UK and all over Western Europe, and increasingly even in Central and Eastern Europe as those countries too are Americanized, secularist values are being adopted. This alien secularism means ugliness, which says: why bother to be beautiful when God did not make us and we are going to die like animals anyway?

Thus, adopting secularist values, some Orthodox wives give up looking after themselves, constantly criticize their husbands and men in general, dress badly and eat badly, jeans and T-shirts all the time, too weak to swim against the surrounding tide. As regards some Orthodox husbands, they begin looking at other women, giving up the constant self-sacrifice that real men, real husbands and fathers, make for their beautiful wives and obedient children, and fall into alcoholic and other abuses. Like the secularists, they say: 'We are free, let it all hang out, who cares anyway? These secularist values are in fact all about loss of respect for God, for others and for self. These ugly values, loss of respect and self-respect are not the values of our Orthodox Christian Civilization.

Orthodox women should keep themselves beautiful, following Orthodox values. They should look after their bodies and looks, disciplining themselves, careful what and how much they eat, looking after their hair, looks, dress and shoes - but keeping modesty, without falling into vanity and foolish expense on vain luxuries and excessive make-up: such care of self is only for their husbands, not for anyone else. As for Orthodox men, they must keep sacrificing themselves at work and in the home, being good husbands and fathers, sharing all income, disciplining themselves too, not abusing their bodies and minds with alcohol, any other drug or tattoos, spending time with their beloved and unique wives and children. They too should look after their bodies and looks, not in order to attract other women, but only their beautiful wives.

At the Orthodox wedding, we are crowned. These crowns have a double meaning: martyrdom and royalty. Thus, in family life we become martyrs through self-sacrifice for each other and for our children. But in marriage we also become royal, we are kings and queens of our households. There is nothing so beautiful as the little wrinkles that come from love. Our marriages have to be constantly renewed: Orthodox married life is about falling in love again every day.

“NO MATTER HOW YOU BRING UP YOUR
CHILDREN, THEY WILL TAKE AFTER YOU
ANYWAY”

The Pokrovsky Family Life

[Anna Berseneva-Shankevich](#)

Alexei and Natalia have lived together for twenty years and they have five children. Over these years their view of the function of parents has changed substantially, but they both agree that children presuppose work that never stops for a moment.

Parents:

- **Alexei Yevgenyevich**, forty-four, Associate Professor at the Department of Choral Conducting at the Gnessins Russian Academy

of Music, choir director of St. Nicholas Church “on Three Hills” (Moscow), the Logos choir conductor;

- **Natalia Mikhailovna**, forty-two, a music teacher.

-

They have been married for twenty years.

Their children:

- **Daria**, eighteen, a first-year student of Moscow State Pedagogical University;
- **Ekaterina**, fifteen, a ninth grader;
- **Vasily**, eleven, a fifth grader;
- **Maria**, nine, a third grader;
- **Evfrosinia**, six, a first-grader.



The Pokrovsky family

Alexei Yevgenyevich speaks:

Why did Natalia become my helpmate? Perhaps because it was ordained by the Lord. We studied together and were friends; we formed a circle of friends and we would go together to my brother, a priest, to sing services. With time our bond of friendship turned into something deeper and a desire to be together.

Wisdom must be born in families. Married couples come through different stages of relationship, and patience, faithfulness and trust are vital at each of them. Whatever may be happening in the world—at work or in contact with other people—your home should be the place where you find understanding. True, life is not plain sailing; even in the periods when you don't find understanding you need to sit down and think: This is your life, you have built it together, and you have had some very good moments. Each human being is weak, has his or her shortcomings, and gets tired. You should remember the best moments when something

is going wrong. All the more so because as the years go by, your children grow up and your problems increase: you need to provide, direct, and understand them. Nothing will happen by itself; that is why the further the spouses go, the more wisdom and prudence they should show.



Alexei and Natalia Pokrovsky

My parents are divorced, and I consider it a problem. The experience of generations, the experience of the preservation of family was not passed down. My mother has always been very happy to have more grandchildren—I have five children, and my brother has seven. Other relatives didn't understand me. "Why so many?" they ask. "How are you going to bring them up? You will face so many problems!"

We married with the blessing of my spiritual father. I supposed that we would probably have three children. But now we have five, and I am very happy with that; although the more children, the more the problems for the parents, because they cannot give enough time and attention to them all. I personally wish I could communicate more often and fully with each

of my children, but that is physically impossible. Our oldest daughter has just entered a university, but it is hard for her to adapt to the new environment. I feel I should help her find a way out and make her life easier, but I can't do it due to my workload and other things.

As for methods of bringing up children, I have arrived at the conclusion that it would be best just to talk to your child, to joke a little, to lie down with him with your arms round each other in an embrace. It is easy to do it with the younger children, but not with the older ones. Occasionally I have a chance to play chess or checkers with my son. However, it is harder to reach mutual understanding with the oldest daughters immediately. They are not always inclined to share secrets with us and want to be more independent. They often refuse to answer our questions, leaving the parents to guess what they need. In any case we must show our love. Earlier I believed that children should always be kept under control, but later I came to realize that it is more important to get on the same wavelength with your children, hear them out, sense their disposition, and boost children's trust. Generally speaking, all the necessary qualities are fostered by your personal example. The image of the father should remain unshakeable in children. I try to get rid of the parental hang-ups as soon as possible, since there is nothing constructive in them. You shouldn't be obsessed with negative things. True, it did occur to me that I may not have given enough to my children, but we are moving forward and must solve our current problems.

Natalia and I are musicians, and all our children are learning or used to learn music as well, though with varying success. Our oldest daughter quit her music lessons; and our second daughter did finish a music school, but didn't choose music as her profession. Maria goes to a music school, and I think that Evfrosinia, the youngest daughter, will go too because she is very fond of singing. Our son Vasily practices the violin, he enjoys it, and music will most likely become his life's work. Like him, I would take violin lessons at school too. I've noticed that his father's example is extremely important to Vasily. He keeps asking me what else I did in my childhood. He likes that we have the same hobbies: He takes sambo lessons, and I too was keen on Eastern martial arts. Our communication is built on our common interests.



Alexei with his son

Children often begin to push one another around, especially the younger ones. They get so excited, as if seized by something, and cannot stop. One of them will certainly start crying. At such moments you should separate them, maybe raise your voice, busy them with something, or switch their attention to you. This is what upsets me in my children; but they have never done anything wrong other than that.

A large family develops your communication skills and gives you the opportunity to sacrifice yourself, since you have to make concessions every day. That is a great advantage, since love is born from this communication. When one of the children is absent for a long time (for example, when he goes to camp), the others worry a lot because of the absence of a family member. If a large family is good, they all stand firm for each other. The only disadvantage of a large family is that you can't find enough time for each child. There is an opinion that "children raise each other", but I personally want to communicate with each child individually and deal with his problems. Children grow up into different personalities: they think differently, and their interests differ too. I would be happy to become more intimate

with them, but I lack free time. After all, I am a teacher by profession and I would like to catch the moment of the child's development.

Our children do go to church with us, but I hold that each child should discover the faith individually at some point. Church-going can't be reduced to a mere habit because habits change and they are very feeble. As for faith, in my view, it appears at a more mature age. So I never get hard on the children. It is something that mustn't be done in the awkward age.

Natalia Mikhailovna speaks:



We were friends from the first year at university, and during the fourth year I realized that Alexei is my kindred soul and we have so much in common. I was twenty-two; I wanted to go out on dates and communicate more closely, but it seemed as if Alexei was lost in thought. And I understood that I should just wait and not rush things. So I calmed down. As soon as I made this decision, things began to move very fast, and three months later Alexei proposed to me.

It is good to marry with the intention that your marriage will be forever. This is how I got married. For the preservation of the family you need to understand that we are all human

beings with our weaknesses. You should be able to put up with circumstances whatever they may be, because the situation with work and living can take an unexpected turn; external circumstances shouldn't destroy inward integrity. Very many problems are gradually solved, things come right sooner or later, and necessary things are found. You should be patient and wait. It is important to feel respect for the person you live with because love is made up of many components and respect is one of the most essential ones. Love at the first outburst of emotions is wonderful, but in order to become stronger and develop into a long-term feeling it is made up of various moments and nuances as with bricks. You adapt to your spouse, and your other half adjusts to you. In time you already have no idea how you can live in a different way—you can only live with him. The possibility of a more intimate contact plays an important role too. Sometimes we cannot find time to have a heart-to-heart talk with each other for a long time and we see each other rarely. And then all of a sudden such a moment of intimacy comes, when he consoles you and you comfort him.

To preserve love you should never stop admiring your husband—that is important. I like Alexei's self-command. While I know that he does have many different worries, he needs first to endure and digest all this before sharing this with me. This is his philosophical approach to worldly problems. I like the way he makes continuous efforts to develop spiritually, and I admire his musical talent too.

I remember imagining myself as a mother of three before the wedding. I was thrilled about the idea of having three children because I was the only child in the family and lacked a brother or a sister. I thought: "I will certainly have as many as three children!" I had very many difficulties with the first baby. With the first baby you feel like a freshman at university—you know nothing; he's been given to you, so learn! In general, it is extremely hard to manage a little baby in his first year. Now, looking at moms with babies, I cannot help but think how great a feat it is! By the time Daria turned two I had had regained my strength and thought that I needed to have more! After the birth of Evfrosinia, my fifth child, I felt as if something stopped in me. And we haven't had more children since.

With the first daughter I had something like postnatal depression. She was taken away from me right after the delivery and that moment was terrible. Because you carry the baby for nine months, trying to do everything properly and making efforts... After all, pregnancy is work too. You look forward to this meeting, but all of a sudden they take away your baby. That was the most difficult moment. I cannot say that it provoked depression—I just associate the hardest memories with it. But my mom was with me; she was on vacation from work, she was younger than now—in her prime—and she helped me a great deal. It was summer and very warm, and we would walk a lot. Alexei and my mom supported and cherished me so much. I recovered within a month.

The biggest problem about bringing up children is that you need to make efforts to improve all the time. Children imitate you terribly in everything. According to a Japanese proverb, no matter how you bring up your children, they will take after you anyway. Theoretically speaking, if you tell your child that garbage should be thrown into a trashcan but you throw it

on the floor yourself, the child will imitate what you do and not obey what you say. If you have a habit of shouting, your children will make a noise too. So you have to “polish” yourself all the time in order to see the result in your child—whether you do everything properly or not. Of course, it took me time to succeed. I tried to “build up” my children first, but later I understood that first I needed to calm down and “build myself up” before giving instructions to my children. That is difficult. You shouldn’t hurry and scold your children even if they have made a mess. Avoiding hasty conclusions and outbursts of emotions is the most difficult job for me. I can’t say I have overcome this completely, and I must work hard continuously.



Communicating with children, you should remember that another person and not your own extension is in front of you. You are near him or her, and you have the opportunity to help your child, but your child grows up and changes. Besides, children are so different! Although they have the same dad and the same mom, they are extremely different! I try to show respect for what my children say even if it may seem funny or silly. I have learned to listen to them attentively from a very early age; it’s really wonderful when they run up to you to share something with you. Of course, as they grow up they become more reserved and above all treasure communication with their friends; then they prefer to share their feelings with their

peers and not their parents. Here you need to sense the appropriate moment when you can ask them about something, when teenagers are ready to open up. If you begin to pester a child with endless questions when he or she doesn't need this, you will only annoy the child and there will be a wall between you. Children have different dispositions, so you need to find an individual approach to each one.

Sometimes I try to make up a duty rotation: who does the washing-up, who takes garbage out, who waters the flowers... This disciplines the youngest children very well. They get interested; they go up and look at what they should do today. And it seems to the oldest children as if the others are trying to define their limits. But during school they spend so little time at home that we allot tasks according to everybody's abilities. For example, we need to get something from the shop and I say: "Now you should do some shopping." But they are more willing to help during vacations.



Sometimes I am really snowed under with work, particularly during school hours: extra lessons, one of the children has to be taken to the doctor, the youngest ones should be picked

up from school. Organization and cooking are the most difficult tasks for me: I keep thinking, what else could I feed them? Now that the children have grown up a little we can leave them alone for a while. My mother comes for weekends, so on Saturday I can quietly go to the Vigil and pray at church or we can go to the cinema with my husband.

I first felt the fullness of motherhood after the birth of Vasily. The third child “broadened my horizons”, and my field of vision became wider. When I tell somebody at school that I have five children, everybody gets astonished! But at church you find yourself in a different realm. Five children is an average figure there—neither many nor few. And I am so glad to be among like-minded people. It surprises me to see people’s astonishment when they hear that our family has many children.

*[Anna Berseneva-Shankevich](#)
Translated by Dmitry Lapa*

[Pravoslavie.ru](#)

10/26/2019

«ИЗ ГЛУБИНЫ РОССИИ ПРОРАСТАЕТ ЦАРСТВО ПРАВДЫ»

**Беседа с Александром Простевым, расписавшим новый храм во имя
Ксении Петербургской**

<http://www.pravoslavie.ru/124542.html>

.....К слову, когда я заканчивал роспись, храм был уже освящен и открыт для верующих. Леса оставались одноярусные – лишь в нескольких местах, всего два метра высотой, и оттуда я иногда наблюдал за лицами молодых людей, как они смотрят на роспись. Стояли, задрав головы, и всматривались в высоту храма, где в куполе изображены Господь Вседержитель, Богородица, архангелы... Хорошие лица, обращенные к образам Царства Божиего, к свету. И таких молодых людей, взыскующих этот свет, немало. Мне кажется, что в России что-то зреет в глубине, и оттуда прорастет Царство Правды, без которого современный мир обречен на гибель. Просто эти ростки еще малозаметны. Заметнее та субстанция, которая пока еще плавает на поверхности и смущает многих до уныния. Но есть предчувствие, что идут глубинные перемены. И надо сделать всё, чтобы с помощью Божией они состоялись. Ради этого стоит жить и работать.

ДОПУСТИМО ЛИ ШЛЕПАТЬ ДЕТЕЙ?

Полемичное мнение психолога

Дмитрий Семеник

Сразу оговорюсь, что это полемическая статья. Я не знаю точно, можно ли шлепать детей. Старшему из моих четверых детей пока только девять лет, а объективно плоды нашего воспитания можно будет оценить после шестнадцати.

Но западное представление о том, что ни-ни, к своим детям нельзя прикасаться, усилиями известных либеральных изданий на глазах становится почти религиозно каноническим – даже в православной среде. Хотелось бы высказать несколько аргументов в пользу традиционной точки зрения на этот вопрос.

О каком возрасте идет речь

В современной западной психологии считается, что самое лучшее наказание для детей – это «естественные последствия» их ошибочных поступков. То есть родитель не настаивает на своей точке зрения, он устраняется, ребенок совершает ту ошибку, которую мечтал совершить, и расхлебывает последствия своей ошибки. Через это, по мнению многих психологов, он наилучшим образом и наиболее естественно учится жить.

Я вполне согласен с тем, что, начиная лет с семи, нет уже никакой необходимости воздействовать на детей телесно. Во-первых, в этом возрасте им можно уже все или почти все объяснить словами. А на худой конец, существует «метод естественных последствий», и в таком возрасте ребенок способен самостоятельно или с помощью родителей сделать выводы из этих самых последствий.

Поэтому в данной статье я говорю о детях в возрасте примерно до семи лет (в зависимости от развития). Когда ребенку еще не все можно объяснить словами. И сам он еще не всегда может увязать в своем сознании свои поступки и их последствия.

Мое частное мнение о допустимости шлепков

На данном этапе своего развития как родителя и педагога я считаю, что физическое воздействие на ребенка **допустимо в той мере, в которой родитель любит свое чадо.**

То есть если родитель психологически здоров и по-настоящему любит своего ребенка, то его шлепки не причинят ребенку душевного вреда, поскольку будут восприняты им как проявление заботы, любви, а не ненависти.

Если же ребенок не видит, не чувствует от родителя настоящей любви, то шлепки будут восприняты как очередное проявление родительской нелюбви и принесут вред.

Здесь важно заметить, что далеко не все родители любят своих детей по-настоящему.

Как известно всем православным, любовь – это вершина совершенств. Человек, душевно несовершенный, страстный, либо любит своего ребенка большой любовью (это порой в чистом виде зависимость, а не любовь), либо предметом его главной

зависимости становится кто-то другой (муж, сожитель, любовник), а к ребенку родитель холоден или относится с негативом.

Разумеется, никто из нас не совершенен, каждый из нас находится где-то на этом отрезке между совершенной любовью и нелюбовью. Поэтому никто и не может сказать, что применяет шлепки всегда абсолютно соразмерно и только тогда, когда без них нельзя обойтись.

Возможно, в западном обществе, где в целом охладевает любовь, установка на недопустимость шлепков имеет свой резон. Но среди нас, православных христиан, любовь еще теплится!

Далее, стремясь избежать банальностей, сразу хочу перейти к аргументам в пользу традиционной точки зрения на эту проблему.

Цена вопроса

Понятно, что любая боль, причиненная любимому человеку, – это само по себе зло, а не добро. Но бывают ситуации, когда приходится выбирать из двух зол.

Например, малыш интересуется электрической розеткой. Словами опасность электрического тока ему не объяснишь. Все розетки не сделаешь безопасными. Да, можно создать безопасную среду в своем доме, но где-то в гостинице это порой сделать невозможно. Невозможно сделать безопасным весь окружающий ребенка мир!

Таким образом, бывают ситуации, когда возникает выбор между смертельной для ребенка опасностью и риском нанести ребенку душевную травму посредством шлепка по попе.

Какой же выбор в таком случае должен сделать любящий родитель?

И если мы в этой ситуации допускаем шлепки, то, значит, принцип «шлепать нельзя» не абсолютен? А значит, возможны и другие исключения?

Заговор продвинутых

В психологии и педагогике существует своя среда, свое «научное сообщество». И многие специалисты боятся потерять свое реноме «продвинутых», владеющих новейшими технологиями. Шлепать ребенка – это «каменный век», «домострой».

Точно так же, как в биологических кругах рискованно подвергать сомнению гипотезу Дарвина, а в западном обществе в целом – сомневаться в полноценности гомосексуальных пар и отдельных особей.

Это одна из причин того, что так редко можно увидеть профессиональные материалы в пользу допустимости шлепков. Карьера и деньги оказываются важнее. И в России в том числе.

«Британские ученые доказали...»

В статьях психологов в пользу недопустимости физических наказаний детей часто упоминается довольно массовое западное исследование. Испытуемых разделили на две

группы: тех, кто бьет детей, и тех, кто не бьет, – и выяснили, что дети, которых не били, в среднем душевно благополучнее, чем те, которых били.

Казалось бы, железное доказательство! Но если вдуматься, оно ровно ничего не доказывает. И вот почему.

Дело не в том, шлепают родители детей или нет, а в том, сколько своих душевных и интеллектуальных сил они отдают ребенку

Если родители вообще не шлепают детей, то понятно, что они тратят свое время и силы на объяснения, убеждения, аргументацию. Из этого очевидно, что «не бьющие» родители в среднем гораздо более терпеливы и интеллектуально развиты, чем «бьющие», и уделяют своим детям больше времени. Ведь все эти объяснения, увещевания требуют времени и развитого словесного аппарата, а ударить можно очень быстро и не задумываясь.

Поэтому результат исследования абсолютно закономерен.

Но дело в том, что группа «бьющих» не однородна. В ней как малоразвитые, пьющие, равнодушные, агрессивные родители, так и родители любящие и психологически здоровые. Причем последних, учитывая, что исследование проводилось на Западе с его активными ювенальными службами, подавляющее меньшинство. (Большинство развитых и ответственных родителей там вынужденно в группе «не бьющих».) Вот и получилась такая «средняя температура по больнице».

Очень интересно было бы сравнить плоды воспитания психологически здоровых, ответственных, любящих родителей двух типов – шлепающих и не шлепающих. Вот это было бы точное и глубокое исследование. Правда, вряд ли такое исследование кто-то на Западе станет проводить, ведь его результаты могут не понравиться профессиональному сообществу.

Является ли шлепок самым вредным наказанием?

Думаю, даже самый прозападный психолог, работающий со взрослыми, не станет отрицать, что есть много наказаний, причиняющих куда больше вреда, чем физические.

Есть такое родительское наказание как молчание. Некоторые «нешлепающие» мамы подвергают ему своих детей, не подозревая, что это наказание гораздо мучительнее любых шлепков.

Наказание молчанием гораздо мучительнее любых шлепков, а самые болезненные раны – от унижительных слов родителей

Оно мучительно даже для взрослых (когда это происходит между супругами). Что уже говорить о детях, особенно маленьких, которые само свое существование представляют не иначе, как в неразрывной связи с родителем, в лучах этого «солнышка». Они при таком наказании переживают настоящий шок! А ведь длится такое наказание гораздо дольше, чем пара шлепков.

И все-таки самые тяжелые травмы остаются от родительских слов. От ругани, от тех клейм, которые родитель ставит на своем ребенке. «Ты никудашня», «у тебя никогда не будет друзей», «из тебя ничего не получится», «ты дрянь» – такие словесные «вразумления» определяют внутренний мир, а во многом и судьбу ребенка, ставшего взрослым.

Поэтому не шлепать – это еще не значит оберегать своего ребенка от всякого зла и повреждения.

Какой метод более совершенен?

Мы христиане и призваны быть совершенными, причем не в соответствии с канонами века сего или законодательной системой государства, а подобны Христу.

А как Христос Бог поступает с нами, Своими детьми, бьет ли Он нас?

Вот что говорит Библия:

- «Ибо Господь, кого любит, того наказывает; бьет же всякого сына, которого принимает» (Евр. 12: 6).
- «Кто жалеет розги своей, тот ненавидит сына; а кто любит, тот с детства наказывает его» (Притч. 13: 24).
- «Глупость привязалась к сердцу юноши, но исправительная розга удалит ее от него» (Притч. 22: 15).
- «Мудрый сын слушает наставление отца, а буйный не слушает обличения» (Притч. 13: 1).
- «Розга и обличение дают мудрость; но отрок, оставленный в небрежении, делает стыд своей матери» (Притч. 29: 15).
- «Только для вразумления наказывает Господь приближающихся к Нему» (Иудифь 8: 27).
- «Кого Я люблю, тех обличаю и наказываю. Итак, будь ревностен и покайся» (Откр. 3: 19).
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Ну а болезненные вразумляющие события из собственной жизни известны каждому читателю. Без Бога же ничего не бывает...

Кто-то скажет, что это совсем другой случай. Но почему же другой?

А кто-то скажет, что Бог применяет по отношению к нам «метод естественных последствий». Вот это уж точно неправильно. Поскольку не кто иной, как Бог, сделал болезненные последствия естественным результатом заблуждений и страстей. Как Творец всего, Он мог бы и не устанавливать такой закономерности, но установил ее ради нашего блага.

Какой метод приблизит ребенка к Богу?

Ребенок, которого шлепали любящие родители, с пониманием отнесется к вразумляющим трагедиям в жизни

В психологии известно, что образ отца (или отчима) накладывается на образ Бога, во многом формирует его. Поэтому тем, кто не имел любящего отца, труднее поверить в любящего Бога.

Если родитель любящий и шлепающий (там, где без этого никак), он формирует у своих детей такой образ Бога, который приближен к реальному. Ребенок такого родителя с пониманием и доверием отнесется к вразумляющим трагедиям своей жизни.

А что будет с ребенком любящего, но не шлепающего родителя? Сможет ли он принять такого Бога, Который вразумляет болезненно?

Сколько вокруг богоборческих криков: «Мой близкий болеет. Если бы Бог был, то он бы этого не допустил!», «Если бы Бог был, то войн бы не было!», «Если бы Бог был, то дети бы не умирали!»

Выводы

Выводы каждый родитель пусть сделает для себя сам.

Лично я лучшим наказанием и вразумлением считаю такой традиционный способ, как стояние в углу. Побывать наедине с собой, поразмышлять – всегда полезно, даже и без вины. Но бывают разные ситуации, разный возраст, разные дети и разные родители... Главное, учитесь любить своих детей по-настоящему. Любовь поможет вам выбрать наиболее подходящие формы заботы о своих детях.

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