

World Council of Churches meeting: instrument of Eastern rites' control

by Karen Steinherz

The mountain-bound Vancouver campus of the University of British Columbia will be the setting for a gigantic operation to carry the Eastern matrix of anti-scientific ideology into the West: The Geneva-based World Council of Churches (WCC) will hold its Sixth Supreme Legislative Assembly there from July 24 to Aug. 12. At work among the delegates of the world's largest representational Christian body will be leaders of the Eastern Orthodox churches—and the KGB, who have in fact set the agenda for the assembly.

These priests—and their colleagues in the not-so-spiritual empire that links the Orthodox monasteries of Mount Athos, Greece, to KGB headquarters in Dzerzhinski Square—have high hopes that Vancouver will be a turning point toward the ascendancy of the cult ethos of the Eastern Orthodox rites over progress-oriented Western Christianity. They will receive an assist from NBC television, which will present a special on the Russian Orthodox Church, which will be shown on July 17, and again on opening night.

What exactly do these clerics have in mind? The intention was well-expressed in a series of proposals that the 1976 Pan-Orthodox convention issued to the WCC. They were edited by Todor Sabev, a Bulgarian who went on to become a deputy general secretary of the World Council of Churches. The key proposals were:

- They could . . . endorse the following statements: a liturgical use of the material world . . . a transformation of society into *koinonia* [community], of consumerism into an ascetic attitude toward the creation and the restoration of human dignity. "Asceticism" means two things here: the most wretched sort of poverty, and the transformation of the victims of this poverty into fundamentalist psychotics.

- The abolition of the *filioque* clause from the statement of religious belief. This is the section of the Nicene Creed which states that the Holy Spirit proceeds from the Father *and the Son*. The rejection of the *filioque* was the basis upon which the Constantinople-led churches split Christendom in 1054. Affirmation of the historical Christ according to the Nicene Creed precludes the "direct encounter with God" forms of gnostic cultism which are now so common. It also means that the individual must imitate Christ, who was both man and God, and use the powers of human reason to unlock the lawfulness of nature for the purpose of increasing man's dominion over the earth. This is anathema to the oligarchical method of rule, whether enforced by hooded monks or the International Monetary Fund.

The WCC's Protestant components have been prepared to be culturally body-snatched by their Eastern brethren.

The assembly's 4,000 participants, of which at least 900 will be delegates (from the 301 member churches), include Reformed, Anglican, Protestant, Pentecostal, and Old Catholic traditions. The United States, with 28 member churches, is the largest bloc in the World Council of Churches. The Orthodox bloc constitutes 15 member churches—which represent a quarter of the entire WCC member population.

The Roman Catholic Church, which is not an official member of the WCC, is sending two delegates; one is Father Hotchkins of the Ecumenical Office of the National Council of Catholic Bishops in Washington. A large number of Catholics sit unofficially on WCC commissions, and many Catholics will speak at the conference. Listening to the allegedly Catholic Hotchkins give one a fair idea of what sort of "ecumenical" creature is hatching under the wing of the WCC:

What a terrifying world it would be if science had managed to cure all . . . existing problems . . .

At the Creation of the WCC

The following is a quotation from Metropolitan Dorotheos of Brussa, who presided over the Holy Synod of the Church of Constantinople—the Ecumenical Patriarchate—which met on Jan. 10, 1919, where the official decision was made to issue an invitation to all Christian churches to form a "league of churches."

I think the time has already come for the Orthodox Church to consider seriously the matter of union of the different Christian churches, especially that with the Anglican, the Old Catholic, and the Armenian churches. As the most significant announcement and recommendation for union of the different nations in a League of Nations have come from the great Republic of the United States of America in the Western world, so also the most significant announcement and recommendation for the study on the approach and the union of the different Christian denominations in a League of Churches ought to come from the Great Church of Constantinople in the East. Our Church therefore should take the initiative and after a thorough study on this subject give the impetus for the union of all churches in Christian love.



The November 1982 issue of the WCC's monthly magazine, One World, showed Metropolitan Theocris of the Romanian Orthodox Church, Metropolitan Filaret of the Russian Orthodox Church, and Metropolitan Peter of the Greek Orthodox Patriarchate of Alexandria, at a pan-Orthodox meeting in September 1982 in Geneva.

wouldn't it be a scary world. . . . The poor know something, some values that we don't know. . . .

The WCC leadership exerts a strong influence upon the American Catholic Church; it was partly responsible for the acceptance of the bishops' pro-nuclear-freeze "Pastoral Letter on War and Peace" this May.

Protopresbyter Vitaly Borovoy, Russian Orthodox theologian and official representative of the Moscow Patriarchate at the WCC, Metropolitan Chrysostomos of the Ecumenical Patriarchate in Constantinople, and Paulos Mar Gregorios of the Syrian Orthodox Church in India, are three of the Orthodox speakers scheduled for the conference.

Borovoy had been present in the conference hall of the publishing department of the Moscow Patriarchate on Sept. 15-16, 1982 when a briefing was held for representatives of the Christian churches of the Soviet Union, in preparation for the Sixth Assembly of the World Council, and presented an in-depth account of activities of the WCC before the Sixth Assembly. Reports were given by Orthodox members of the Central Committee on "social justice," "doctrine," relations between the Russian Orthodox to the other Eastern Orthodox churches, and plans for coordination for the October visit to Moscow by a Geneva-based WCC ecumenical team.

Gregorios will be leading classes and attending meetings throughout the conference. Gregorios functions as a crucial figure in the Russian Orthodox Church in his capacity as a

member of the elite working committee of the "World Workers Against Nuclear Catastrophe," which has the following origins:

In May 1982, at the "World Conference for Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe," the Patriarch of the Russian Orthodox Church, Pimen, attacked the not yet announced ballistic missile defense policy of the United States, which Ronald Reagan announced March 23, 1983, saying, "The fact of proposing the creation of space-based anti-missile defense systems is not the only danger. . . . Military experts confirm that it is absolutely possible to install laser weapons and radioactive armaments in space. . . . It would be very opportune to include the treaty approved by the U.N. General Assembly prohibiting the installation of space-based weapons of any kind."

Pimen proceeded to set up his "World Workers" working committee, of which Gregorios is a ranking member. As part of his job, Gregorios spent two months in the Soviet Union, meeting with Borovoy and others, to coordinate Eastern Orthodox input into Vancouver. Gregorios, who is one of the most active members of the 145-person central committee of the WCC, is a prime candidate for the position of moderator, or chief of the central committee, a position second in importance only to that of General Secretary now held by Philip Potter. Potter's term is not up until the summer of 1985.

Gregorios will be "visiting scholar in residence" at the Pacific School of Religion of General Theological Union in Berkeley, California from June 27 until July 15, to participate in a conference which is one of the feeder events into the Vancouver affair. It features a week of events bearing the theme "Justice and Love . . . and Nuclear Disarmament."

General Theological Union is the home of the "New Religions Project" of Prof. Jacob Needleman. Needleman chaired a June 24-26 seminar at Fordham University in New York on Eastern Orthodox spirituality—conducted mostly by persons who, like Needleman, had lived on Mount Athos, the Eastern Orthodox command center for cultism.

The road to Vancouver

In 1976, at the first pre-Conciliar Pan-Orthodox conference of the World Council of Churches, the Orthodox bloc of 15 member churches started making their presence in the Council felt. With Patriarch Pimen of the Russian Orthodox Church presiding, the gauntlet was laid down to the Western churches in the following agenda for the World Council to consider:

- The World Council's ecumenical agenda emphasized "Western and Protestant priorities which were not necessarily relevant to the Orthodox understanding of life."
- Substantial increase in the number of Orthodox representatives in the General Assembly, the Central Committee, the Executive Committee, the Unit and Sub-unit committees, with particular emphasis on more representation in the Central Committee, given the historical importance of

Orthodox churches in the World Council deliberations.

- Full recognition of the Niceno-Constantinople Creed.
 - Abandonment of the *filioque* clause (see above).
 - Reciprocal visitation between churches to ensure *eventual theological convergence* on the documents of the WCC.
- That the upcoming Sixth Assembly at Vancouver should choose an Orthodox theme—"Jesus Christ: the Life of the World" from an Orthodox viewpoint, i.e., Christ as humble sufferer.
 - The setting up of a liturgical taskforce to prepare relevant kits and materials, including a liturgy book for use for the 900 delegates and the other 3,000 participants, and to see to it that the liturgy would express the ascetic conception of Christian worship referred to above.

Primate Runcie

In Sofia in May 1981, Todor Sabev and the Orthodox Task Force of the WCC led a conference for Eastern churches hosted by the Bulgarians, to prepare for the Sixth Assembly. Important policymaking sub-units for the international body were set up.

At the same time in May that the Eastern Orthodox world was getting itself organized, the Archbishop of Canterbury, Robert Runcie, a leader of the WCC who is chief representative of the head of the Church of England, Queen Elizabeth, was in the United States. Runcie was coordinating the anti-science underpinnings of the peace movement, and meeting with Orthodox, Episcopalian, and Catholic officials, including Cardinals Cook and Cody. Runcie garnered support for the *Global 2000* and the Brandt Commission reports, the U.S. and Third World action programs, respectively, of the limited-resources and population-reduction preachers who have come to be known as "the genocide lobby." These reports had been installed in the White House by Cyrus Vance, a top-ranking Episcopalian, during the administration of Jimmy Carter. The Episcopalians, of course, are the American branch of the Church of England.

"I'm sure that *Global 2000* will be an extremely useful document," Runcie told reporters. "I hope to see a great deal of public discussion about it." Runcie also met at that time with outgoing World Bank head Robert McNamara, who had acted as a *Global 2000* consultant.

Prior to his elevation in January 1980, Runcie had been

United Church of Christ shows WCC cult influence

For most, the barbarism of an Ayatollah Khomeini would bear little resemblance to the "spiritualistic revival" occurring among American Protestants. A look at what emerged from the 14th biennial synod of the United Church of Christ (UCC), one of the main American components of the World Council of Churches, in Pittsburgh last month might disabuse them.

There, the 750 delegates of the 1.7-million-member "mainstream" Protestant denomination listened to their president, Avery Post, promise civil disobedience in support of the nuclear freeze. They also deliberated over such issues as the ordination of practicing homosexuals, and the removal of all "sexist" references to the gender of God in the UCC Statement of Faith.

The synod was indistinguishable from a political party convention of ultra-liberals or greenies, except for the assertion that God ordains all their political stances—as verified by Biblical citations, affirmations of faith, and so forth. Anyone who dissented from the more radical proposals of the synod was stigmatized as being "out of tune with God."

The appearance at the synod of Kariken II, the Syrian-born but Oxford-trained leader of the Armenian Orthodox Church of Celicia, as a featured speaker served two pur-

poses—first, to promote the expected "ecumenical" thrust of the church toward the World Council (Kariken II is the vice-chairman of the central committee of the WCC), and second, to promote the peculiar Orthodox brand of spirituality.

The spiritualist revival stresses a Bible-and-family-centered "pietistic revival," which rejects the notion of man's ability, through the power of reason and science, to solve fundamental problems of society; religion relates only to matters of "personal salvation," premised on irrational "direct encounters" with an otherwise unknowable God.

Fundamentalism is only one current of the evangelical revival. "Charismatic renewal" is another current. So are radical commitments to the nuclear freeze, against nuclear power, and against nationalism.

Jaques Ellul, a leading "evangelical" spokesman from France, who was given his start attacking "the technological age" by Aldous Huxley and Robert Hutchins at the Center for the Study of Democratic Institutions, is currently masquerading as a leader within the "anti-World Council of Churches" current of this revival, to capture for the same irrationalism those who are repelled by the liberal reforms. A "dissident" grouping within the UCC, opposing the ordination of practicing homosexuals, had as its keynote speaker at the synod Don Bloesch of Duquesne University, who praised Ellul as the best spokesman of the "evangelical" revival. President Avery Post attended the rump meeting of the so-called dissidents at the synod.

the Anglican liaison to the Anglican-Eastern Rite Reunion. As his first official act as archbishop Primate Runcie "removed the notorious *filioque* clause from the Anglican Communion's Nicene Creed . . . to make himself acceptable to the Eastern Churches," as *The Times* of London put it.

Runcie's predecessor, William Temple, the "Red Archbishop" of York who was elevated to the post of Archbishop of Canterbury in 1942, came to America in 1935 and said: "It is likely there will have to be one more great conflict in Europe to establish definitely once and for all an international authority." Temple was active in the founding of both the WCC and the United Nations.

The Round Table

The World Council of Churches was set up under a deal between the Ecumenical Patriarchate of Eastern Orthodoxy, the British oligarchs that Runcie represents, and the Swedish oligarchy's Bishop, Nathan Söderblom. The Ecumenical Patriarch issued a statement on Jan. 10, 1919 calling for union. Although the official founding date was 1948, this 1919 collaboration is the actual starting point. Dr. D. H. Oldham, the Scots founder of the World Missionary Conference, was a go-between between Constantinople and the British Round Table during the 1920s. The Round Table, one of the chief secret societies of powerful British families including the Cecils, the Russells, the Howards, the Percys, and the royal family itself, was set up at the turn of the century by Cecil Rhodes to shape the world on behalf of British imperial interests. Dr. Oldham called the Round Table "my great educators."

Lord Lothian (Philip Kerr) became the executor of Rhodes's estate, and as personal aide to Prime Minister Lloyd George, was his delegate to the Versailles peace conference. Lothian, a nominal Catholic, had his own reasons for wanting a "league of Churches," as Oldham referred to it.

In 1938, Lord Lothian wrote "The Demonic Influence of National Sovereignty," demanding a one-world feudal structure, which was part of a series of publications by a Commission to Study the Bases of Just and Durable Peace. The Commission was set up by John Foster Dulles and Lothian and others at the Oxford Conference in 1937 of the embryonic World Council. Lothian was otherwise known as the (to quote the *New York Times*) Lothian . . . of the be-nice-to-Germany school . . . attending parties also attended by Adolf Hitler."

Uppsala and the bishops' letter

The full implications of the World Council of Churches intervention into U.S. national security questions is seen in the process leading up to the ratification of the National Council of Catholic Bishops' Letter on "War and Peace" of this past May.

Archbishop Olaf Sundby, on the five-man Presidium of the World Council of Churches, organized "The Conference

on Life and Peace" which took place this past April in Uppsala, Sweden, just weeks prior to the American bishops' ratification of their pastoral letter.

Sundby is the religious-political heir to WCC founder Archbishop Söderblom. The "Life and Peace" event was attended by most of the Primates of the Anglican Communion, including Runcie's personal representative, and delegates from Sweden, the WCC office in Geneva, and Orthodox representatives. The conference condemned nuclear energy for both peaceful and wartime use. The final statement condemned the United States and called for total elimination of nuclear arms by 1990.

Four months prior to the Uppsala conference, in January, U.S. Lt. Gen. Brent Scowcroft had presided at the World Council of Churches hearings on the question of nuclear disarmament with Soviet researcher Alexei Arbatov. Arbatov and Scowcroft advised the thousands of assembled students and church delegates that they, according to Arbatov, "felt uncomfortable in this nuclear environment."

At Uppsala, Timothy Healey S.J. of Georgetown University read the at-that-time unratified third draft of the National Council of Catholic Bishops' (NCCB) pastoral letter on disarmament, to the wild approval of his audience.

The process of shaping the choices of the American bishops was in full swing. As Father Murnion, an American priest and a director of the National Council of Catholic Bishops' Pastoral Life Center, reported to this news service: "Uppsala was too radical for the American bishops. . . . In fact, Dougherty [assistant to Father Brian Hehir, foreign policy coordinator for the NCCB] was there, and he refused to sign the Uppsala statement. . . . The German bishops are too far right . . . the American Catholics are somewhere in the middle. . . . Uppsala forced us to choose."

In any case, Father Murnion went on to say, "McNamara and Bundy are happy with the way things worked out. . . . They feel that now they have something that they can work with. McNamara wrote to the Bishops in Washington along those lines."

With endorsements in hand from Uppsala, in May of 1983 Father Healey returned to the United States. The result: one or two weeks later at the Chicago convention of the NCCB, the third draft was ratified.

The full implications of Orthodox success at Vancouver and in the World Council are yet to be analyzed. It is the case, that now, having achieved full collaboration of the Offices of Pastoral Life, and the Office of Foreign Affairs of the National Council of Catholic Bishops, an unstoppable "ecumenical movement" seems to have been created.

A Pan-Orthodox Council, the first since the year 787 A.D., according to *One World*, WCC magazine published in Geneva, is in the works after the Sixth Assembly to discuss future plans; the cult-masters of the Eastern Church have been emboldened by the World Council's successes. The World Council will be in attendance.