
'Third Rome' Refuted

New book on mission to the Slavs lifts veil from the true East

by Fiorella Operto Filipponi

Before a rapt audience of diplomats, professors, and students, on May 19 at the St. Thomas Pontifical University in Rome, known as the "Angelicum," the annual commemoration in homage to the Slavic saints Cyril and Methodius was celebrated. The week from May 19 to 24 saw the unfolding in Rome, Naples, and other European cities, of the celebrations in honor of Sts. Cyril and Methodius, events which concluded, from the Italian side, with a ceremony on May 24 at St. Clement's church in Rome, where Cyril is buried.

After words of introduction by the ambassador of Yugoslavia to the Holy See, the celebration at the Angelicum continued with a presentation by Prof. Tomislav Marasovic, professor of medieval art history at the University of Split, on "Sacred Architecture of the High Middle Ages on the Eastern Adriatic," illustrated with very interesting slides. The event ended with the presentation, by the Yugoslav ambassador to the Vatican and Italian Radio (RAI) director Dr. Altamura, of the new book by Prof. Jiří Maria Veselý, *Gri-deranno le pietre (The Stones Shall Cry Out)*, published by the Schiller Institute a few days earlier.

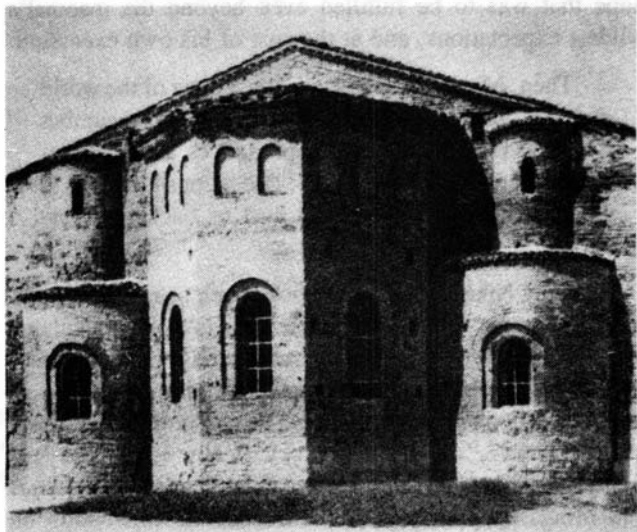
Eagerly awaited in religious, diplomatic, and scholarly

circles, Professor Veselý's book is a highly original condensation of many historic and highly topical themes, revolving around the figures of the sainted brothers Cyril and Methodius.

Professor Veselý documents succinctly the existence of an "Eastern" culture which is in no way comparable to the complex of schemes which we Westerners are used to identifying with the term "East." The Apostle Paul, "apostle to the Gentiles," the apostle to Asia, often resided in the great city of Thessalonika, where the two apostles to the Slavs, the brothers Cyril and Methodius, were born. From there, after being trained in classical culture, the brothers moved out to Christianize the Slavic populations which had settled in Moravia as a result of the well-known migrations. With neither language nor alphabet, the Slavs were neither a nation nor a people: Cyril and Methodius gave them an alphabet which, contrary to what many believe, is not the "Cyrillic" known today; in their language, called "glagolitic," the Slavs had their sacred books.

As John Paul II wrote in his *Slavorum Apostoli*, the encyclical dedicated to the two missionaries to the Slavs, named by the Pope "Co-Patrons of Europe"—together with that St. Benedict whose order was not exactly an ally of the Christianizing forces of the two brothers—the work of Christianization of every people goes hand in hand with the revival and development of the noblest qualities of that people, of their great culture, if they have it, or of the process of acquiring such. That is what Cyril and Methodius did toward the Slavic peoples. And yet, as Professor Veselý's book documents, along with previous books by this author, such as *Scrivere sull'acqua (Writing on Water)*, published by Jaca Books, and *Il terzo angolo, (The Third Angle)*, published by the RAI—part of the Latin clergy strenuously opposed the work of the apostles to the Slavs, and among these particularly the Venetian hierarchy ("the Venetian crows") and the hierarchy of the Order of St. Benedict.

Thanks to the religious and cultural work of Cyril and Methodius, there developed above all in Moravia—Father Veselý's birthplace—and later in Macedonia, today Yugoslavia, where the disciples of the two apostles took refuge when they were persecuted by the Byzantines, a current of ideas that gave rise to a "Macedonian renaissance." This



Ochrida (Macedonia capital): apse of the church of Hagia Sophia, early 11th century.

Schiller Institute fêtes third birthday

The Schiller Institute, founded in Virginia (United States) in May 1984, and in June of that year in West Germany, was named for the great poet of freedom, Friedrich Schiller, whose ideas are key to revitalizing the German-American alliance on behalf of the classical values of the West.

At a recent meeting in Stromberg, West Germany, celebrating the Institute's third anniversary, founder and chairman Helga Zepp-LaRouche reviewed the group's achievements. Starting out with a tiny staff of committed founding members, the Institute is now active in more than 70 countries and has gained considerable influence in the economic, political, cultural-social, and religious debate worldwide.

- On July 4, 1984, delegates from some 60 nations of the West attended the First International Conference in Arlington, Virginia.

- At the second conference in Wiesbaden, September 1984, one hundred Americans marched in as a "Benjamin Franklin Brigade."

- In November 1984 the Institute formulated the new Declaration of the Inalienable Rights of Man, and organized a 10,000-strong March on Washington on Martin Luther King Day on Jan. 15, 1985, addressed by America's foremost black Democrat, the late Hulan Jack, former

Manhattan (New York) Borough President, and Amelia Boynton Robinson, a leader with Dr. King of the 1963 civil rights march on Selma, Alabama.

- The organization's November 1984 celebrations of the 225th birthday of Friedrich Schiller, organized in 40 cities around the world, featured poetry recitations by school-age youth.

- The Schiller Institute Ibero-American Trade Union Commission was formed and met in September 1985 with Peru's new President, Alan García.

- The Institute's Krafft Ehrlicke Memorial Conference in May 1985 honored the German rocket scientist and Schiller Institute member, who along with Wernher von Braun, provided a guiding hand in America's "reach for the stars" during the 1960s.

- The Schiller Institute's St. Augustine Conference in Rome, on Nov. 1-3, 1985, set the stage for the Vatican's Extraordinary Synod a few weeks later, where the Pope and Cardinal Ratzinger asserted the inseparability of economics and morality.

- The April 1987 Lima (Peru) conference honored the 20th anniversary of Pope Paul VI's encyclical on economic development, *Populorum Progressio*.

- An international Schiller Institute Agriculture Commission was founded early in 1987 at a conference in West Germany.

- The Institute has published numerous books, among them *The Hitler Book*, *Defend the Atlantic Alliance*, *Colonize Space! St. Augustine, Father of European and African Civilization*, and an anthology of works by Schiller in English.

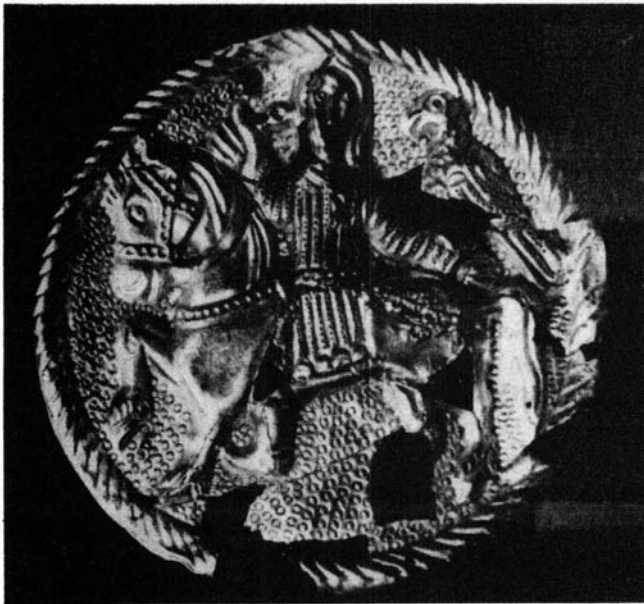
produced, among other things, the conception of the temple on a circular groundplan that was later developed by Leonardo da Vinci, Bramante, and Raphael.

The art, the iconography ("the stones") are an integral part of the Cyrillic-Methodian work and influence: Professor Veselý's book, in fact, opens, after the introduction consisting of the encyclical *Slavorum Apostoli*, with the chapter, "The meaning of the sacred and the beautiful according to the letter *Egregiae Virtutis* and the encyclical *Slavorum Apostoli*." The two apostles moved along the lines of a unified conception of faith, culture, and art, of an "anti-Darwinian" philosophy of man in which man "is born the man-artist" *ab origo*. Professor Veselý, a highly respected archeologist, states that "the myth of Neanderthal man is crumbling," and the theory is being affirmed according to which prehistoric man produced "sacred art which, together with words and music, was a means of communication, a message." Understanding profoundly this typically classical Socratic, Platon-

ic, Pauline conception, the two apostles set up the mission to the Slavs according the model of "inculturation" as the Pope puts it, precisely in their tradition, which they developed and ennobled. It was this tradition that Byzantium opposed, persecuting the two brothers and their followers and, with the proto-Khomeinist movement of iconoclasm, destroying Macedonian-Moravian art.

But Byzantium was not the only center of opposition to the work of Cyril and Methodius: Gregory VII, born Hildebrand, ordered the abolition of the Slavic liturgy in the 11th century, closed the Cyrillic-Methodian monasteries, and declared Methodius a heretic. A pillar of the Roman imperial legacy in the Catholic hierarchy, Gregory VII was to be the harbinger of that Europe from the Atlantic to the Urals, that "common homeland" under the aegis of a new Roman empire, that is today's "Moscow, the Third Rome."

This brings us to the "theme of themes" of the book, once again, the Moravia so dear to Father Veselý. He documents



Staré Město, silver plaque with figure of horseman and hawk; 10th century, Moravian Museum in Brno. A rare relic of the Moravian flowering.

how the theory by which Moscow would become the "third and final Rome" is historically and philosophically false, since Moscow was Christianized by disciples of Cyril and Methodius from Kiev (Ukraine) and subjected to the Church of Rome, as the two apostles themselves most emphatically were. The "Third Rome" thesis is hence a baseless banality, since, if a third Rome did exist, it would be Moravia.

Very interesting and filled with important photographic material is the third chapter of the book. This deals with the events (and polemics) around the exhibition at the Vatican of Macedonian icons. The second part of the chapter, "The testimony of the stones," describes the important archeological discoveries that took place at Ochrida, in Macedonia, an eminently Cyrillic-Methodian city.

In the last paragraph, "The Pharisees," the author deals with the schism which occurred in the Greek Church over the issue of the display of icons, and also the innumerable expressions of applause toward the show itself.

Professor Veselý, who was born at Brno, Czechoslovakia in 1908, has lived a life that has been called, in the course of the celebration, "the finest book that he has written." A major in the U.S. Army under Gen. Mark Clark from 1944 to 1945, Professor Veselý was named a member of the General Command of the Corps of Volunteers of Freedom; from 1950 to 1955 he was imprisoned without trial in a "Marxist reeducation camp" in southern Bohemia. Freed, from 1957 to 1968 he worked in the archeological dig of Staré Město-Velehrad, in Greater Moravia, and in 1968, during the "Prague Spring," he left Czechoslovakia and came to Italy, where he still resides. The book is most original for a Western reader. It opens up at least 20 lines of research into the true—and censored—history of the East.

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