

## Millennium heralds new era in Russian expansionism

by Luba George and Konstantin George

With the Reagan-Gorbachov summit circus out of the way, an event of real international strategic importance is dominating the Soviet Union during the month of June, the celebration of the "Russian" Millennium. It is the most important event in decades inside the Russian empire, heralding Moscow's design to become the capital of a "Third and Final Roman Empire," and staged to mobilize the Russian masses around that goal. The June 5-17 Church-State celebration of the Millennium, replete with themes of Russian chauvinism, both overt and in undertones, will flood Soviet television, radio, and press. Whatever other differences exist within the Politburo and the ruling *nomenklatura*, they are united in the goal of promoting the Millennium to mobilize the Russian masses for the "mission" of world domination.

The degraded state of the Western elites is reflected in editorials and commentaries in most newspapers praising the Millennium celebrations as marking a "rebirth" of religion in the Soviet Union. Ignored are basic truths concerning the Russian Orthodox Church (ROC). It is the "Church" in the Byzantine mold of "Cesaro-Papism," functioning in tandem with the imperial State and its expansionist policies. This was the case under the czars, and equally so, under the commissars. The Western press is portraying a picture of a "persecuted" Church, with effusive praise of how the Millennium demonstrates the ROC's ability to have survived decades of persecution and now emerge in full splendor.

While extensive and vicious persecutions did occur in the 1920s and 1930s, the truth of the ROC under Bolshevik rule since 1917, is far different. One of the first acts of the Bolsheviks was, in November 1917, to restore the Moscow Patriarchate, which had been dissolved by Peter the Great. If the "body" of the Church has suffered with thousands of churches closed, Soviet policy has enormously expanded the "skeleton," in the form of territory placed under ROC jurisdiction, through Soviet territorial expansion and Russian ethnic expansion through the Soviet policy of Russian migration into non-Russian areas of the U.S.S.R. Thus, under "Bolshevism," the ROC has expanded its ecclesiastical empire to include the Ukraine, later the Western Ukraine and Western Belorussia (both seized from



Uwe Henke-Papart

*Contrary to the delusions of Ronald and Nancy Reagan, among others, the 1,000-year jubilee of the Russian Orthodox Church does not reflect a rejuvenation of the Christian religion. The Russian Church is formed in the Byzantine mold, collaborating with the imperial State toward a policy of world domination.*

Poland in 1939), the Carpatho-Ukraine (seized from Czechoslovakia in 1945), Bessarabia and Northern Bukovina (seized from Romania in 1940), and acquired through Russian immigration, de facto ecclesiastical control over Estonia, Latvia, and Kazakhstan. The Millennium is inaugurating the phase where the "body," in the form of thousands of new and reopened churches and a giant "skeleton" acquired under Bolshevism. As even this thumbnail sketch shows, under the post-1917 Russian empire, the ROC has been accorded by far the greatest territorial gains in its history.

The Anglo-American elites are repeating the errors of their predecessors, who, back in the 1930s, either failed to read or ignored the contents of Hitler's *Mein Kampf*. The "spiritualism" of Russian Orthodoxy, now being activated, is based on a fanatical doctrine embodied in the notion of the "Russian mission of world conquest," in the late 19th-century writings of Fyodor Dostoevsky, the founder of Russian Nazism.

The Russian Orthodox Church is in full accord with the State on what the Millennium celebrations are intended to launch. As one edition of the *Journal of the Moscow Patriarchate* during 1987 proclaimed: "The First Millennium was Greco-Roman. The Second Millennium was Germanic. The Third Millennium shall be Slavonic."

Conforming to the Byzantine or Eastern Roman Empire tradition, the Millennium is being celebrated as a joint Church-State celebration. Preceding the mass that officially inaugurated it, the spectacle commenced with the leadership of Russia's parliament, the Presidium of the Supreme Soviet, awarding Moscow Patriarch Pimen with the Red Banner Order of Labor, "for actively peace-promoting activities and on the occasion of the Baptism of Russia, 1,000 years ago."

The Jubilee began Sunday, June 5, with a ceremonial service in Moscow's Patriarchal Cathedral of the Epiphany. The service was attended by over 500 foreign representatives from the Protestant Churches, the Roman Catholic Church, most of the Orthodox Churches, from about 100 countries. From the Russian side, the crowd included the 278 delegates to the ROC, Sobor, or All-Russian Council. The Sobor convened the next day in the Troitse-Sergiyeva Monastery, at Zagorsk, north of Moscow, and continued until June 9. It is the first council held since 1971, and only the third since World War II. According to the Soviet news agency TASS, this council should be "the most important event in the celebrations of the Millennium of the Christianization of Rus." The last council in 1971 ended by electing Pimen as new Moscow patriarch. On June 10, a ceremony in honor of the Millennium is to be held in the Bolshoi Theater. On June 11 and 12, the Danilov Monastery—which has just been re-

stored—will host a meeting between representatives of Orthodox Churches and members of the All-Russian Council.

The joint Church-State theme is predominant. A June 5 press conference by Metropolitan Filaret of Kiev (one of five metropolitans in the ROC, the highest rank after patriarch), carried on Soviet TV and radio, praised the relations between Church and State, including the role of the State Council for Religious Affairs, and stressed that the “circumstances of the Church Jubilee are coinciding with *perestroika* [the restructuring of Soviet society—in reality the code word for the war economy build-up].” The Caesaro-Papist unity continued on June 7, with a ceremony (again televised) in Kiev, where the State returned the Cave Monasteries (built in 1051) outside Kiev to the Church.

The high point of the Church-State imperial alliance, at least for now, occurred on June 8, when the Chorus of the Moscow Patriarchate gave a benefit concert for the “internationalist Soviet soldiers” who fought in Afghanistan, honoring especially the wounded and those who “fell in battle.”

The festivities in Moscow are being attended by a delegation of the Anglican Church led by the Archbishop of Canterbury, Robert Runcie, such U.S. church notables as the Rev. Billy Graham, a large group of the West German Evangelical Church and other Protestant churchmen, and representatives of ancient oriental churches. In all, over 500 representatives of various religious and public organizations from many countries are attending the celebrations. Following the ceremonies in Moscow, the guests are to be divided into three groups traveling to Kiev, Vladimir, and Leningrad, where celebrations will continue.

### Rome and Constantinople say ‘No’

The two most important world religious figures were conspicuously absent: Pope John Paul II and Demetrios I, the Ecumenical Patriarch of Constantinople, the *primus inter pares* among the leaders of the various Orthodox Churches. The Pope, being a courageous, principled man, rejected an ROC “invitation.” He was never formally invited but it was signaled he could attend if he agreed to unacceptable conditions, such as that he not visit any of the Catholic regions of the U.S.S.R., including Lithuania, the Western Ukraine; or the Polish community in Kazakhstan, and not speak up for the Ukrainian Catholics, deprived of their Church and right to worship since 1946, when Stalin and the ROC dissolved the Rome-affiliated Ukrainian Catholic, or Uniate, Church.

The Ecumenical Patriarch announced a boycott of the Millennium after the ROC had issued a pre-Millennium declaration of war against Constantinople by unilaterally upgrading the hierarchical order of the (Soviet) Georgian Orthodox Church in world Orthodoxy. The ROC move constituted the clearest possible evidence that the ecclesiastical component of the “Third Rome” imperial doctrine was being implemented, to make the Christian Churches of the world into satraps of the Moscow Patriarchate. It was tantamount

to the ROC declaring, “Not Constantinople, but Moscow is now *primus inter pares*,” or more correct, simply *primus*, in world Orthodoxy. If Moscow wins, the Ecumenical Patriarchate of Constantinople ceases to exist as an institution; the Ecumenical Patriarch knows this. Hence, his decision to neither attend himself, nor even send a representative to the Millennium.

For the Catholic Church, while the Pope is not attending, a huge Vatican delegation has been sent to Moscow for the Jubilee. Just a little over a month before the celebrations, the Vatican received a message from Patriarch Pimen, officially inviting the Holy See to send a delegation. The Vatican delegation attending the Millennium event in Moscow includes Vatican Secretary of State Agostino Cardinal Casaroli (who last visited the U.S.S.R. in 1971), Johannes Cardinal Willebrands (the Dutch head of the Secretariat for Promoting Christian Unity), and Roger Cardinal Etchegaray (the French president of the Justice and Peace Commission). There is also a second Catholic delegation, representing bishops’ conferences around the world: John Cardinal O’Connor from the United States, Franz Cardinal König of Austria, Jozef Cardinal Glemp of Poland, Friedrich Cardinal Wetter of Munich, West Germany, and Carlo Maria Cardinal Martini from Italy, among others.

### The imperial drive

The Russian Orthodox Church did not waste a minute in embarking on a display of imperial arrogance before the assembled foreign church dignitaries. On June 5, Patriarch Pimen issued a statement opening the Millennium, followed by Metropolitan Filaret of Kiev, who gave a press conference. The fraud of a “Christian” Jubilee was immediately exposed. Both Pimen and Filaret opened with heavy denunciations of the Constantinople patriarch for not having attended, attacks which well-informed Vatican observers are stressing represent an announcement that a Third Rome offensive has begun, to split and later gobble up the Orthodox Churches outside the Russian empire.

Filaret followed this up in his press conference with a declaration of war against the Catholic Church, and though not by name, against the Pope. The reason for the Pope’s absence was made clear in the press conference statement issued by the Russian Orthodox Metropolitan of Kiev who defined the Uniate (Union with Rome) issue as *sanctum sanctorum* being “violated” by the Pope. Filaret warned the Catholic Church against “interceding for the re-legalization of the Church that had been affiliated with it in the Western Ukraine,” and should the Catholic Church “activate” such a legalization campaign, this would result in “the destruction of ecumenical relations between the Roman Catholic Church and the Russian Orthodox Church.”

Pope John Paul II has defied Russian threats by demanding exactly such a re-legalization of the Ukrainian Catholic Church, through the nullification of the 1946 ROC Council

of Lvov which had dissolved the Uniate Church.

Filaret's press conference marked the culmination of a Soviet Church-State campaign against the Pope, ongoing throughout the spring.

In the weeks leading up to the Millennium celebrations, one of the high points of the campaign was Patriarch Pimen's April 9 interview with the Soviet government newspaper *Izvestia*. In the half-page interview, entitled "Millennium," Pimen stressed his "concern" over the Uniate question: "It [in Russian jargon, the "Uniate problem"] began at the end of 1596 [the Union at Brest, which created the Uniate Church] as a result of the forcible adherence to the Roman Catholic Church of significant parts of our Church in several regions of Ukraine and Belorussia. In the 17th century the process of liquidating this Union, known as the Brest Union, began. This process culminated in the 1946 Lvov Church Council. However, this act was not understood in certain leading circles of the Roman Catholic Church, and for many years, we have run into efforts from outside, aimed at rekindling the Union, rejected by the Ukrainian people." Pimen concluded that Pope John Paul II's support for the Uniates "deeply embitters us and casts a shadow on the normal character of Orthodox-Catholic relations, since the Uniate question, besides our Church, touches many others as well."

In an interview with the Italian daily *La Repubblica* published April 27, the Metropolitan Pitirim once more touched on the Uniate issue:

**La Repubblica:** But Pope Wojtyla, from Rome, recalled a few days ago that the Christianization of [Kievan] Rus happened before the Schism that gave birth to the Orthodox Church. Thus, should not the spiritual heritage of that Christian baptism, 1,000 years ago, be shared [between the Catholics and Orthodox]?

**Pitirim:** There are only two great families that after 10 centuries can claim that heritage: the Old Believers [Raskolniki] and us, the Orthodox Church. . . . Only these two families. Nobody else.

The Russians' hatred of the Pope is nothing new. It began soon after Wojtyla became Pope, with the assassination attempt on the Pope in May 1981, via the KGB's "Bulgarian Connection." This was while Gorbachov's mentor, Yuri Andropov, was still the KGB head. The next escalation phase began shortly before Gorbachov came to power. It was brutally signaled by the kidnap-murder of the Polish Catholic priest Popieluszko in late 1984, a wave of murders of Catholic priests in Slovakia, and the simultaneous mass crack-down on Roman Catholic Churches and believers inside the Soviet Union, in the Ukraine, and Lithuania. By early 1985—just when the Gorbachov *glasnost* era began—Soviet state media had declared open warfare against Pope John Paul II and the Catholic Church, in a hate campaign rivaling the most intense levels witnessed under Josef Stalin.

The Pope was refused permission to go to the Roman Catholic Lithuanian Republic in 1984 to attend ceremonies marking the 500th anniversary of the death of the nation's patron saint Casimir (also the patron of Poland), who played an instrumental role during the Lithuanian-Polish Commonwealth in opposing the alliance between the Genoese Pope Sixtus IV and Moscow, warning that recognizing the Russian czar ("Caesar") would mean legitimizing the imperial doctrine "Moscow, the Third Rome." The Pope was again refused permission to visit Lithuania in 1987 for the 600th anniversary of Lithuania's conversion to Christianity.

### Roots of the East-West conflict

The thousand-year celebration by the Moscow Patriarchate has nothing to do with the propagation of true Christianity. The core of true Judeo-Christian belief, the foundation of Western civilization, lies in the concept of the sacredness of the individual (or his extension, the sovereign nation-state), his right to life and development, his right, his ability, and his duty to continually perfect himself in the image of God. Muscovite culture, by contrast, does not believe in the existence of the individual soul or the institution of the sovereign nation-state, which, based on common moral principles and a common sharing of a literate form of language, is dedicated to fostering the development of the individual to the maximum. The human individual, for them, is not important. These, the most fundamental tenets of what defines

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Western Christian culture, are precisely what is rejected by the Russian Imperial Orthodox Church. For them, it's the "collective soul" of "Russia"—which has come to mean a collection of subjugated captive peoples under the tyrannical rule of Moscow.

To understand the true nature of the Soviet strategic threat to civilization as a whole, we must look deeper into the Russian ideology and history. The Russian Orthodox Church is not a church as we in the west would understand it, but an imperial church rooted in the anti-Augustinian Byzantine tradition, where, within the empire, the church, the state, and the military collaborate for the promotion of imperial interests. Gorbachov in his keynote speech at the 27th Party Congress in 1986, asserted that Russia's conflict with United States and its allies is primarily a conflict between two irreconcilable cultures and ideologies. The hatred for Western Christian, Augustinian culture, is expressed in the mystical doctrine of "Moscow the Third and Final Rome," the myth that from the ruins of Constantinople—the Second Rome—seized by the Turks in 1453, shall arise Moscow, "the Third and Final Rome."

For Russia to become the empire it is today, it had to smash the undesired elements of Western culture within Russia and their adherence to and support of the Roman Catholic Church.

Dostoevsky clearly stated this "necessity" in his work *Diary of a Writer*:

With the all-European conflict . . . the most essential and momentous aspect of this fatal struggle will consist in that, on the one hand, it will be the *solution of the thousand-year-old question of Roman Catholicism*, and on the other, that, by the will of Providence, it will be replaced with regenerated Eastern Christianity [emphasis added].

Behind Dostoevsky's hatred for Catholicism lies the overriding epistemological and theological issue which divides East and West—the *Filioque* concept. What Russians who think like Dostoevsky hate most, is the Judeo-Christian conception of the individual soul, the wellspring from which our Western civilization emerged, the idea of human reason aspiring to the level of the divine, assimilating with decreasing imperfection the laws of the universe, and with it the ability to transform the world. This is the essence of St. Augustine's concept of the Trinity, as reflected in the *Filioque* of the Latin liturgy (i.e., that the Holy Spirit proceeds from both the Father *and from the Son*). Without the *Filioque*, man is left as a clever beast in the lap of an unchanging Mother Nature, the *Magna Mater* of the Holy Blood and Soil of Russia.

## Reagan's horrid Russian 'vision'

"There are two . . . indispensable lessons that I've taken from my craft into public life. And I hope you won't think it excessively opportune if I use the words of a Soviet filmmaker to explain one of them. . . . It was during the production of 'Ivan the Terrible,' when Eisenstein noted that in making a film, . . . in his words, 'The most important thing is to have the vision. The next is to grasp and hold it.' "

The above was said by ex-actor Ronald Reagan on May 31, 1988, to "members of the cultural and art community" at the House of Artists in Moscow. The Sergei Eisenstein movie referred to is the source of the picture on the front cover of this issue of *EIR*: It is the interminable "Ivan Grozny" (Ivan the Terrible) of Sergei Eisenstein, commissioned by Stalin as a celebration of the consolidation and triumph of the Russian Empire through unspeakable suffering and cruelty.

Not only did the President of the United States hail the "vision" of Eisenstein's Russian imperial film, but this and his other speech in Moscow that day, to Moscow University students, sounded as if they were scripted as a sideshow of the 1,000th anniversary jubilee of Holy Mother Russia, and as if Reagan—if one presumed he ever read any books—were a deep devotee of Russian literature.

Reading from his script, Reagan endorsed the notion that Western civilization has now yielded cultural supremacy to Moscow. This concession is of greater strategic import than any particular agreement reached on military matters, momentous as those might be.

"It's with some humility, that I come here today," Reagan said. He congratulated his audience as heirs of "the seminal figures in many of the arts as they have developed in 20th century Europe and America. I'm thinking of such giants as Kandinsky, Stravinsky, Stanislavsky, Dostoevsky." In citing those four—the non-representational "modern art" pioneer, the primitivist anti-classical composer, the satanist actor from a wealthy Old Believer (Raskolnik) family whose assault on classical drama became the famous "method" of Hollywood, and the ideologue of Russia's imperial destiny to rule the world—Reagan paid homage to the leaders of the 19th-20th century assault on Western civilization and classical culture, unleashed from Russia and by the oligarchy in the

This concept was the underlying factor of the 1054 "Great Schism" between the Eastern and Western churches. At the Council of Florence of 1439, which succeeded, temporarily, in unifying the Western and Eastern churches around the *Filioque* doctrine, it was the Russian Orthodox Church which emphatically rejected the *Filioque* clause, and led the faction in the Orthodox Church which soon sabotaged and terminated the short-lived unity achieved at Florence.

It is this deep, unbridgeable, historical cultural gap between East and West which is behind the ROC's unremitting broadsides against the Pope and those forces in the West who are seeking to launch a new Golden Renaissance, a *republican* movement, based on the Augustinian conception of the Trinity. Their demand for "reconciliation" of the Eastern and Western Churches is an ecclesiastical version of Soviet arms control policy. It is intended to create Western cultural "disarmament," by eradicating the concept of the *Filioque*, the foundation of Western civilization.

This "theological," but in reality essentially cultural issue, continues to be the battleground upon which the future of Western civilization will be decided.

Pope John Paul II, on the occasion of the Extraordinary Bishops' Synod (1985), issued a clear message to the Third Rome's adherents, in the form of a declaration reaffirming that "the Holy Spirit proceeds from the Father and from the

Son"—the concept around which the Uniate Church was formed. This was generally interpreted as a blow against the advocates of reconciliation with the Russian Orthodox and continuing support for the Uniates inside the Soviet empire. He buttressed this in April 18 of this year with his Apostolic Letter: "*Magnum Baptismi Donum* from Pope John Paul II to the Ukrainian Catholics for the One Thousand Year Celebration of the Baptism of Kievan Rus," where he called for the restoration of that church.

The Moscow Patriarchate's latest declaration of war on the Pope, issued by Metropolitan Filaret at his June 5 press conference, did not go unanswered. The next day, in Moscow, Cardinal Willebrands, one of the leaders of the Vatican delegation, read a message which all observers clearly saw as a message from the Pope. "We shall not forget" the cause of the Ukrainian Catholics, it stressed, "whose Church was dissolved," and will "not abandon" the fight for their religious freedom.

Moscow has begun, with the Millennium, the surge phase of its drive for world domination. Whatever happens over the course of the next years, as that drive increases in intensity, the world will look back at June 1988 and see, not the theatrics of the superpower summit, but the celebration of the Russian Millennium, as one of the watersheds of the 20th century.

West that treasures this type of Russian so-called culture.

Speaking with unintended irony, Reagan said, "In the movie business actors often get what we call 'type cast.' That is, the studios come to think of you as playing certain kinds of roles. . . . Well politics is a little like that too. . . . I believe acting did prepare me for the work I do now." Then followed his invocation of Eisenstein as a visionary.

Reagan's scriptwriter also quoted from recently rehabilitated poets Anna Akhmatova and Nikolai Gumilyov, and praised the U.S.S.R. for having allowed director Yuri Lyubimov to return to work in Moscow (after he had inflicted his production of Dostoevsky's "Crime and Punishment" on London and Washington, D.C.).

Speaking at Moscow University, Reagan did depart from his Russian literary excursions long enough to compare himself and Gorbachov to Butch Cassidy and the Sundance Kid, but mainly he stuck with Yevgeni Yevtushenko (" . . . ask the . . . air above the birch and poplar. . . . Ask my mother. . . . Do the Russians want war?"), Boris Pasternak's Dr. Zhivago, Nikolai Gogol on Russia as a troika with unknown destination, and "the fresh green sapling planted over Tolstoy's grave" to express his hopes for the future.

On June 1, Reagan's wife Nancy was greeted by Raisa Gorbachova at Moscow's Tretyakov Gallery, for a display of icons. Gorbachova, a board member of the Soviet Cul-

ture Fund, talked to the assembled press, before Nancy Reagan arrived. She quoted one of Dostoevsky's most famous passages on Russia's destiny to dominate the world; pointing to Andrei Rublyov's icon of the Trinity, according to the *Washington Post*, Gorbachova said, "First, this culture is very ancient, very old. Look at this Trinity. . . . I would advise that you look at the faces of the saints the way our icon painters painted them. . . . They are restrained to a certain extent though quite open, quite friendly. But I wanted to quote Dostoevsky—that the Russian heart maybe more than the heart of a person from any other nationality is prepared for human unity. It seems to me that this picture, which was referred to by Dostoevsky, is perfectly reflected in these icons."

As ever, the best antidote for the gloom of this brand of Russian culture is humor. There's an old joke in Central Europe that's to the point, about the Czechoslovak Navy: the Czechs decide that if Russia can have a Ministry of Culture, then landlocked Czechoslovakia should have a Navy! But maybe Reagan should have visited one of the U.S.S.R.'s many "parks of culture and rest," where culture gets a more precise definition; there, citizens are admonished to behave "culturally" *kulturno*, which means simply to refrain from blowing one's nose with the fingers, defacing park benches in a drunken stupor, and so on.

—Rachel Douglas