The leitmotif of the entire book is the so-called “God Complex” or impotence/omnipotence complex. “In the medieval community,” the individual, he writes, was still “the child in a herd, primarily directed toward God as the omnipotent parental figure.” With the waning Middle Ages, man lost God and like a mistrustful, impotent child developed the omnipotence fantasy, of being himself “a small god” who participates in the further development of the creation. Richter ascribes this complex to Descartes (“Cogito ergo sum”), Leibniz, and, of course, the totality of modern natural science. Suddenly, the left-socialist Professor Richter gets strikingly pious.

Obviously, the principal target of attack in The God Complex is the Filioque principle of the Nicene Creed, according to which the Holy Spirit comes from both the Father and from the Son, that is, that man participates in divine reason through Christ. The Russian Orthodox Church not only refuses to acknowledge the Filioque principle; it also intends to nullify it in the West. Richter’s The God Complex serves this purpose.

According to Richter, man should not feel and act “divinely” and “creatively,” but rather recognize, like Dostoevsky’s Grand Inquisitor, “that he is miserable,” as the gambler Dostoevsky thought of himself, and as, apparently, Richter thinks of himself. Were mankind to think of itself in that way, then it would no longer be morally fit to survive.

The above article appeared in a slightly longer version, and with extensive footnotes, in the German newsletter Spuren und Motive, Vol. 59, March 1987. It has been translated from the German by John Chambless.

### Books Received


**How to Answer a Mormon**, by R.A. Morey. Bethany House Publ., Minneapolis, Minn., 1983. $3.95, paperbound, 119 pages.


The Two Germanies Since 1945, by Henry Ashby Turner, Jr. Yale University Press, New Haven, Conn. $17.95, hardbound, 228 pages.


