

EKD lauds Russian Orthodox anti-Semites

by Our Special Correspondent

Speaking at a June 16-19 conference of the Evangelical Church (EKD) Academy in Tutzing, West Germany, influentials of the Protestant EKD propagandized in favor of the Gnostic anti-Western belief-structure of the Russian Orthodox Church, while admitting that the growth of the ROC signified a rise in anti-Semitism inside the Soviet Union.

The conference was on the theme of Gorbachov's *perestroika* reforms, and was conducted under the banner of a quote from one of Gorbachov's speeches: "We need democracy like breath needs air."

The gathering featured numerous Soviet personalities, including Ambassador to West Germany Yuli Kvitsinsky; Metropolitan Irinei, head of the Russian Orthodox Church for the region of southern Germany and Vienna, Austria; poetess Yevgenia Kazeva; and Dr. Andrei Nikoforov, assistant chief editor of the Moscow journal *U.S.A.—Economy, Politics, Ideology*.

Metropolitan Irinei was treated with special reverence by conference directors, and presided over a joint EKD-ROC "peace prayer" and mass after the last sessions of the conference on June 19. His presence was all the more significant, since the official two-week-long state-sponsored celebrations of "the Millennium of the Christianization of Russia" had just concluded on June 17. These celebrations, as *EIR* has documented in recent weeks, have heralded a mobilization to achieve the centuries-long Russian ambition of Moscow to become the "Third and Final Rome," center of a world empire.

Tutzing Academy director Claus-Jürgen Röpke exclaimed that dialogues between the ROC and the EKD may not be "as significant in the public eye" as other forms of dialogue, but have created "very important milestones" in German-Russian relations. He boasted that the late Martin Niemöller of the EKD had been the first "discussion partner" in the West with the ROC, beginning in the early 1950s.

In a recent article eulogizing his old ROC collaborator, Metropolitan Pitirim, Röpke described the emergence of the "Third Rome" idea in the 16th century, as the time of "the flowering of Russian culture." In the autumn of 1987, Röpke had been awarded by Patriarch Pimen the Order of Vladimir, the highest award of the Russian Orthodox Church.

Dr. Wieland Zademach, a sociologist of religion based

in Aulendorf, discussed in his June 19 presentation the various subtle changes in Soviet Russian religious philosophy and social thought in the past couple of decades, which have increasingly legitimized the ROC. He cited a statement of Russian writer Sergei Averintsev, that there was an "inseparable unity of Byzantine Christianity and the Russian soul," and that the Church had played a critical role in creating a "unified Russian national state." He also quoted Metropolitan Filaret from Kiev: "The Russian national consciousness developed on the foundation of Orthodox faith."

Zademach was asked what consequences the legitimization of the ROC would have on *other* religions in the U.S.S.R., particularly Islam and Judaism. As far as Islam was concerned, Zademach said, new opportunities for freedom of expression could be foreseen. As for Judaism, "There is a problem, because there is a growth of *nationalism of an anti-Semitic character*."

Other speakers underlined that the ROC is being cultivated by "reformer" Gorbachov. Wolfgang Leonhard, a professor at Yale University, stated that the ROC was one of the main pillars of support for Gorbachov against his opposition. Likewise, the official conference book display featured two types of books: German-language reproductions of speeches and writings of Gorbachov, and books fawning over the ROC and the "Russian Millennium."

The 'New Age'

Röpke and his friends are escalating their operations in favor of ROC Gnosticism. From June 24-26, the Academy is sponsoring an event at Schloss Schwanberg, in Bad Kitzingen, West Germany, on the theme, "Image of God in transformation." The conference is an attempt to create a new East-West satanic-Gnostic belief-structure, based on merging the Byzantine notion of the "goddess of wisdom" Sophia with the image of Christ—all under the hegemony of ROC theology.

The official conference brochure states that there is "no doubt that the talk of a time of change, a New Age, paradigm shifts, and transformation, is not only the vogue, but is a serious expression of a changing feeling of the self and of the world." Increasingly under attack, the brochure states, are the ideas of "man as producer," "rationalistic Logos-thought," and "patriarchal structures." Ever more, people are searching in "the myths of old religions, in Eastern spirituality, and in the depth of the collective unconsciousness for new ultimate conceptions of a holistic sense of being human."

In the Judeo-Christian tradition, the statement goes on, the "New Age" paradigm-shift will be brought by bringing to "the side of Christ, the 'true man and true God,' " the goddess "Sophia, Dame Wisdom." In "occidental theology," the statement complains, Sophia was "almost expelled. . . . But her tradition never really got lost completely. She always stayed alive in the Eastern Church, up to the great Russian philosophers of religion of this century."