
Conference Report

Russians use Scotland church meeting to push for Dostoevskian world order

by an *EIR* Investigative Team

Representatives of 119 European Churches from 26 European countries, East and West (and, curiously, non-church government representatives from the East bloc) attended the IX Assembly of the Conference of European Churches (CEC)—an “autonomous” arm of the Geneva-based World Council of Churches—on Sept. 4-11 in Stirling, Scotland. The site of the conference, the medieval Airthrey estate, was particularly fitting to CEC, leading members of which have often called for a “New Middle Ages.”

The Stirling Conference is known informally in church circles as an “Ecclesiastical Helsinki,” referring to the 1975 Helsinki East-West Conference on Peace and Security. Officially it was titled “Glory to God and Peace on Earth”; it was destined to be a stepping stone on the path of a Moscow-orchestrated “Peace Offensive,” which, with the aid of leading Western churches grouped in CEC and the World Council of Churches, will peak in 1990, when a “World Peace Council” of Eastern and Western Churches is scheduled. The other purpose of Stirling was to be a unique, eight-day East-West “back channel” meeting between church and government representatives of byzantine Russia on the one hand, and church leaders—behind the scenes political “string-pullers”—from Western Europe.

The Soviets at the conference brazenly proclaimed a “new moral order” in Europe based on “Dostoevskian Christianity.” In this scenario, the 1990 World Peace Council would serve as a *post facto* celebration of the triumph of Russian imperial domination over Europe, following the 1988 celebrations of the 1,000-year anniversary of the evangelization of Russia and the fulfillment of the cult prophecy of Moscow as the “Third and Final Rome.”

Fyodor Dostoevsky, the anti-Semitic literary godfather

of fascism, was the late 19th-century Russian exponent of the mystical doctrine of “Moscow, the Third and Final Rome,” mystically “grounding” Russia’s “mission” to dominate the world. Dostoevsky’s “Third Rome” cult doctrine was to become the Nazi racialist “Third Reich” mystique.

SDI under attack

The Russian contingent came to Stirling in force—bolstered by large Bulgarian and Romanian delegations—with the clear intention of ensuring that CEC participants would adopt the Soviet “peace” policy. The “peace” resolutions adopted by the delegated membership reflected the anti-West initiatives of the 35-man Russian Orthodox Church delegation, which far outnumbered any other delegation. President Reagan’s SDI program was a focal point of attack.

The conference approved a proposal to establish a Secretariat for “Peace, Justice and Human Rights,” and adopted the following program of activities: stopping the militarization of space; support of peace proposals by churches and governments for the reduction and liquidation of nuclear weapons; activities in the field of armaments/disarmament; establishing nuclear-free zones; “elimination of enemy stereotypes”; cooperation between Christian and public peace movements and organizations; creation of “trust and peaceful co-existence”; preparations of the “conciliar process” leading to the WCC-initiated 1990 “worldwide ecumenical peace conference.”

One disgruntled delegate, not alone in his views, privately described the whole event as “pre-planned and pre-calculated.” The Russian Orthodox Church’s Holy Synod “Message on War and Peace in a Nuclear Age,” circulated before and during the conference, gave the line on every single

agenda point discussed at the “delegates only” Section meetings, which were later voted into resolutions.

The Holy Synod “Message” attacked the American plans to build the “Space-based Defense System,” the SDI, as “ineffective and dangerous.” In military-like language, the ROC message warned that the system which is estimated to be only “70 to 95% effective . . . creates the illusion that the first strike will stay unpunished.” The history of the Soviet Union’s “development of science and technology testifies to the fact that any step toward increasing the fighting efficiency of one of the sides will inevitably provoke a reciprocal measure of the other side.” The Message included a call for the “intensification of the peace movement . . . Christians have every right to fight this [the SDI] evil.” When members of the Moscow Patriarchate held a press conference to present the Message, they stressed that “it sums up the peacemaking efforts of the Millennium of the Baptism of Russ.”

Russians stage CEC coup

The election of the CEC’s new executive body, the CEC presidium, even more than the resolutions, showed how willfully the Western majority acceded to Soviet domination.

Among the members of CEC’s new eight-man presidium, three are from the East bloc: Russian Orthodox Metropolitan Alexei of Leningrad and Novgorod, Romanian Orthodox Metropolitan Antony of Transylvania, and the Polish Methodist General Superintendent Adam Kuczma. Before the vote, the Russians bullied and threatened, stating that if Alexei were not re-elected to the presidium, the Russians would walk out of the Conference. The ploy worked.

Not all the Western delegates capitulated to Russian intimidation tactics. About 20% of the Western delegates consistently voted against the Russian sponsored “peace” resolutions. But—according to confidential discussions with many delegates—this “no” vote did not reflect the actual level of opposition to the Soviet demands. It would have been much higher, had not many delegates—who stated in private conversations that they view the current international situation as a *pre-war period*—feared jeopardizing their “back channels” to the Soviet church and state hierarchy.

Knowing this appeasement profile, the Moscow Patriarchate reinforced it by sending the high-ranking Metropolitan Alexei to head the ROC delegation.

Metropolitan Alexei, who is also the Chancellor of the Moscow Patriarchate, is a member of the noble Estonian Baltic von Ruediger family, who had served the czars. He is one of the most powerful men in the Russian Orthodox leadership and, according to high church sources, one of the contenders to replace Patriarch Pimen, who is reported to be seriously ill. Alexei was strengthened after he was recently appointed as the new Metropolitan of Leningrad and Novgorod, while retaining his previous position as Metropolitan of Tallinn and Estonia. With his re-election to the CEC presidium, Metropolitan Alexei becomes the most senior officer

on the presidium, having been first elected to office in 1964. The Russian Orthodox Church has been a member of the CEC since its founding in 1959—i.e., two years before the Russians officially joined the World Council of Churches in 1961.

Russian strong-arm methods were evident throughout the conference. Anything not conforming to Russian designs was denounced by the Soviet delegation. A Russian Orthodox delegate even moved to delete the term “Human Rights” from the title of the new Secretariat, a move which was only narrowly defeated. CEC’s “bridge-building” efforts were reflected in the care taken by CEC officers and Western delegates not to refer to matters politically sensitive for the Soviet bloc. For example, when drawing attention to the events affecting Europe in 1968, outgoing General Secretary Dr. Glen Garfield Williams spoke of student rebellion and the upsurge of violence in Northern Ireland, but refrained from mentioning the Soviet invasion of Czechoslovakia. One participant from Eastern Europe privately expressed regret that such important events in Eastern Europe appeared to be taboo. In another example, when CEC’s Human Rights Secretary mentioned the “alleged forced assimilation of religious and ethnic minorities” in Bulgaria in a list of eight human rights cases covering both East and West, the Bulgarian delegation sharply protested and the debate was squelched. A Scottish delegate, after witnessing the Soviets in action, exclaimed: “My Lord, the Russians are complete fascists when it comes to human rights. I sat in on the discussions with them and saw every ‘human rights’ motion on Afghanistan, Bulgaria . . . turned down.”

Dostoevskian Christianity

“Dostoevskian Christianity” must become the basis of the “new world moral order,” exclaimed Soviet delegate Anatoly A. Kutzenko at the Conference. Kutzenko, who is not even a member of the Russian Orthodox Church but a member of the Soviet Academy of Sciences and editor of *Asia and Africa*, keynoted the discussion titled “A.D. 2000 Quo Vadis Europa?” His presentation expressed the essence of the Russian Empire’s policy goals for this decade.

Kutzenko’s message to the conference: “We need a new economic order and a new moral international order . . . Europe must not abdicate Dostoevsky’s ethical morality. . . . As we come to greater understanding, the principles of Dostoevsky’s Christianity will become the basis of common universal concepts and elements of universal morality.” Other panel speakers attacked Western “technological optimism,” exemplified by the SDI program and “new forms of idealism.” The speakers asked, What can Europe do to see the year 2000 without the danger of a nuclear holocaust? Their answer: “Churches must play a bigger role in the new Ideological Détente. Europe’s future cannot be separate from the East. . . . Cooperation between East and West should take central place. . . . The Year 2000 must become the

What is CEC?

The Conference of European Churches was created as the meeting place of the European Churches, East and West, in 1959, at Nyborg, Denmark, eleven years after the founding of the one-world federalist dominated World Council of Churches in 1948. Although legally autonomous, the Conference of European Churches describes itself as "one of the eight, and oldest, ecumenical regional organizations of the World Council of Churches" and is based at the headquarters of the World Council of Churches, in Geneva, Switzerland. The goals of the founders, Dr. Egbert Emmen and Prase i. R.D. Ernst Wilm, dovetailed with the attacks on sovereign nation states by WCC founders such as Lord Lothian (Philip Kerr) of Great Britain. Emmen and Wilm conceived CEC to be based on "common (East-West) European thinking."

Consisting now of 119 member churches of Western and Eastern Europe in 26 countries, one-half the

member churches are from Eastern Europe, making CEC the largest legal institution in Europe that functions as a "bridge" between East and West.

With one-fourth of the member churches of CEC not members of the World Council of Churches, the WCC sees CEC as a very important institution to have "indirect" control over and shares overlapping manpower particularly in the leading delegated bodies of the CEC: CEC representatives meet every year in the form of two consultations, to discuss the main themes of CEC work, especially church unity (e.g., *Filioque*), "common (European) security," and the peace-ecology movements. Between the plenary sessions, held once every seven years, to which all members send delegates, there are dozens of "council" meetings, which function as regular, informal East-West back channel discussions.

The leading executive body of the CEC is the presidium, of which the current and outgoing General Secretary is Pastor Glen Garfield Williams from Wales. The incoming general secretary is Jean Fischer, Secretary of the "Hilfswerks der Evangelischen Kirchen" (HEKS) in French-speaking Switzerland.

Millennium of Christianity . . . Dostoevskian Christianity."

Kutzenko told *EIR* that Dostoevsky—who was played down during the Stalin era—is seeing a "big revival" in Russia today.

'World Peace Council': Pax Sovietica

The Assembly also supported a call for the preparation of the "conciliar process" which would lead to a worldwide ecumenical peace conference on Justice, Peace and the Integrity of Creation—organized by the World Council of Churches—by 1990. One must bear in mind that the seemingly innocuous phrases attached to this call are in fact located in the context of the 1990 "Ecumenical Peace Conference" being a rubber-stamping of the Soviet demand, discussed earlier, for a "New Moral Order" based on Dostoevskian, i.e., fascist, "principles."

The CEC proposal for the 1990 Conference went on:

"We appeal to all Member Churches of CEC as a contribution to this event to intensify their efforts at congregational levels in education for peace and the creative use of conflict.

"The theme of this conference must be the powerful challenge to the churches in the northern hemisphere in view of the threat to life represented by nuclear armaments. The conference should include representatives of churches in the

Third World and take account of their experience of northern domination.

"We hope that this conference will lead the churches to a unanimous witness for peace that will be authoritative and impossible to ignore . . . Member Churches should be encouraged to contribute to peace activities from their own areas to the preparations."

In preparation of the 1990 World Peace Council, the Assembly called for the holding of a "Northern Assembly" in 1988, representing churches from all the signatory states of the Helsinki Final Act, to discuss "Peace with Justice" before the 1990 WCC event. An invitation to hold the Northern Assembly in Coventry was made by Canon Paul Oestreicher of the British Council of Churches and now the new Director of International Ministries at Coventry Cathedral.

This series of conferences, the Northern Assembly in 1988, and the final big one in 1990, represents two major steps for the Russian Orthodox Church in its ongoing reorganization of the Western Protestant churches. The overall intended effect of these conferences and the processes leading up to them is to celebrate the ROC victory over the legacy of the Renaissance at a grand "World Peace Council" being planned for 1990.

For more than 500 years, the Russian Orthodox Church

has been an embittered enemy of the Renaissance, determined to eradicate Western civilization and its commitment to the idea of scientific and technological progress. The Russian Orthodox Church during the 1440s formed the bulwark of opposition to the short-lived Augustinian Ecumenicism achieved at the Council of Florence by the Renaissance factions of both the Western and Eastern Churches. Its current campaign—backed by the military might of the Russian Empire—is seeking the imposition of a new European Order—a “Council of Florence” in reverse—where “ecumenical” unity is established by subordinating the West to the East on an anti-Renaissance basis.

The *Journal of the Moscow Patriarchate* recently stated that the “next millennium” should be “Slavonic.”

The goals of the 1990 World Peace Council, that the church should be totally refocused on “peace” (minus the SDI)—Neville Chamberlain type of “disarmament” in the West—dovetails with the goals of the Soviet state. For Russia to become a global empire, it must achieve absolute military strategic superiority. The key to that is eliminating the American SDI program, while Moscow covertly builds its own extensive anti-ballistic missile system, and simultaneously amasses overwhelming offensive striking power.

The Moscow Patriarchate does not, however, merely “tail” the Soviet state in the anti-SDI campaign. The Russian Patriarch was the *first* institutional leader in Russian to decry the development of beam weapons, at a Moscow Patriarchate-sponsored World “Peace” conference in 1982, eight months before President Reagan announced the SDI.

The Russians receive ample assistance from their Western ecumenical partners, notably from the Protestant Churches of both West and East Germany, which are, according to their own charters, “sister churches.” The World Peace Council idea was hammered out in Moscow in a series of “Round Table” conferences organized and hosted by the ROC Department of External Church Relations, beginning in 1982.

The idea next resurfaced at the World Council of Churches Assembly in Vancouver, presented by the delegation of the Federation of the Protestant Churches of East Germany, under the “spiritual” guidance of Bishops Werner Leich and Joseph Hempel. More recently, it has been sponsored by the leading Protestant Church of West Germany member, the “philosopher-scientist” Carl Friedrich von Weizsäcker, and Lutheran World Federation president Guenter Stalsett of Norway, who have both been consulting with the Russians for years.

‘Europeans must learn to love the Russians’

This message was drummed into the 350-400 Christians attending the conference. C. F. Weizsäcker’s Occasional Paper No. 12 on “Confidence, Détente, Disarmament” was one of the key documents used in the Section discussing the “New Détente.” “Loving one’s enemies is a political necessity,”

Weizsäcker wrote. “Love your enemies! Do good to those who hate you.”

The same point was made by Romanian Orthodox Professor Dumitru Popescu, the man in charge of CEC’s Theological Study Program, who had organized the Riva del Garda CEC ecumenical consultations in 1984 which had demanded the removal of the *Filioque* from the Nicene Creed. The *Filioque* clause, added to the Western form of the Creed during the 8th century at the impetus of St. Augustine’s writings, made explicit that the third member of the Trinity, the Holy Spirit, “proceeds from the Father *and from the Son*” (*Filioque*), and thus underlined the necessary role of man, represented in the Godhead by Christ, in the ongoing process of Creation. This one word has become the touchstone for the notion of the necessity of progress in the West. The Great Schism was caused when the Eastern Orthodox Church violently rejected the *Filioque*, recognizing that it was in total conflict with the autocratic form of the Byzantine Empire, hostile to all change that might upset the rigid hierarchy of imperial authority.

Popescu in his speech on the first day of the conference said:

“Through the Holy Spirit . . . [Western] Christians have the task to *convert the paradigm of the enemy* into that of the neighbor, turning confrontation into cooperation and national security into common security. . . . New adventurous steps towards disarmament should be taken . . . the NATO countries should now also renounce first use of nuclear weapons, just as the Warsaw Pact countries have already done. There should be a freeze of all nuclear weapons; reduction of arms exports to third world countries; creation of nuclear free-zones in Europe. . . .”

The central role of Popescu in the CEC illustrates a “division of labor” worked out by Moscow, regarding the various Orthodox Churches behind the Iron Curtain who are members of the WCC. The Romanians play a “pioneering” role, seeming to be “ahead” of the other East Bloc churches, with the ROC, at a later point then “lining up” with the “Romanian” position. This is a charade, presented to give the naive Westerners the idea that not only are Western churches making concessions to the East, but that Moscow is also “making concessions” to accommodate a position taken by the Romanian Church.

As inside sources have told *EIR*, “the Romanians [Orthodox Church representatives] have a freedom of action and movement, which the Russians—when they operate abroad in the West—do not. Thus, many things which the Russians will not—or can not—say, are assigned to the Romanians, who always act far more open, amiable, and talkative.”

Anyone who has ever attended WCC functions will immediately relate to this point.

There is another significance to the Romanian Church. If anything, the relation of the Romanian Orthodox Church and

State forms the closest replication of the byzantine caesaro-papist model in the modern period, surpassing even the current Russian model, as well as the modern Bulgarian byzantine model, though Bulgaria ranks second to Romania in this regard.

Western Christianity under attack

The fact that the keynote address on the first day of the Conference was given by Prof. Paolo Ricca, a leading member of the revenge-seeking Waldensian (Protestant) Church of Italy who very often refers to the Pope as the "Devil" and "Satan," was a signal for an acceleration of a coordinated Russian Orthodox-World Council of Churches attack on the papacy and Western, Augustinian Christianity in general.

Ricca, a professor of theology at the Waldensian Seminary in Rome, said: "Europe is near to vanishing if not already gone beyond recall. For has not Europe become the most secularized continent in the world? Europe has some hundreds of non-European (i.e., American) rockets stationed

on its soil, threatening to turn the continent into a heap of rubble and making it the continent most exposed today to nuclear destruction. Europe's marriage to Christianity has not given birth to peace. . . . The soil of Europe as a land of peace like Canaan of old is still wholly to be discovered and conquered" (by the Russians?).

In view of its small numbers (several millions worldwide) the Waldensian community has opted tactically for behind-the-scenes operations to influence crucial elites and to combine with other schismatic church figures. The Waldensians have their own Academy in Rome.

The Waldensians' anti-papal fanaticism is so strident that many Protestant and some Orthodox as well are appalled at it. One source at the Stirling conference commented that the "Orthodox and Protestant students from the Bossey center [the Orthodox ecumenical center in Geneva, Switzerland] are required once a year to go visit Professor Ricca at his Academy in Rome and hear him attack the Pope as the Devil . . . everyone thinks it's quite boring."

"European Christian history has been neither peaceful nor peacemaking. . . . Christianity has proven to be susceptible to almost exclusively associating 'Glory' [of God] with ideas of authority and power, dominion, prestige, and hegemony with a resultant negative effect," exclaimed Ricca in the keynote.

"Genetically and culturally, Europe is prior to the nations of Europe." The problem, noted Ricca, is that the "process of individualization has progressed in modern Europe . . . from the second half of the 18th century, the 'nation' idea has been affirmed, to be further developed during the 19th century, until we come to the frenzies of nationalism in the 20th century. There may be indeed tension between the European and the national ideas. . . . Can the tension become creative? Can the tension become the national consciousness of the various European peoples? And what are the current forms in Europe of that tumor on the face of patriotism which we call nationalism?"

The Waldensians run the leading anti-nation state organization in Western Europe—the Pan-European Union. The Swiss "Convert" to Catholicism and former "Waldensian," Vittorio Pons, is currently the General Secretary of the Pan-European Union. Count Richard Coudenhove-Kalergi, the Venetian-Austrian Empire noble who deeply influenced the Pan-European movement, believed that Europe belonged culturally and geographically to the *Eurasian* landmass, i.e., in "unity" with Russia, and separate from the United States.

Ricca's recommended remedy: Europeans must bring about "peace through overcoming nationalisms . . . confessionalisms . . . capitalist systems . . . racism . . . sexism . . . militarism."

East bloc makes big push on ecology

Green "ecologist" activities were given ample praise by the East bloc speakers at the CEC Conference in Stirling,

'New Age' worship

Participants in the Conference of European Churches (CEC) were subjected to an evening of semi-theatrical "worship and Christian education" by the "Wild Goose Worship Group."

The "Wild Goose Worship Group" comes from the Iona Community, a small island off Scotland. The Iona Community, founded in 1938 by Baron MacLeod of Fuinary (Very Rev. George Fielden MacLeod) and one of Her Majesty's Chaplains in Scotland, Aron Lord MacLeod, is an ongoing "New Age" experimental "ecumenical body" of over 200 members and 800 associate members. The "Worship Group" which presented the pantomimes, sketches, and slides—based on distorted biblical themes—was described as "an expression of the Community's commitment to the renewal of worship."

The "Credo" section of the Wild Goose Worship Group was a meditation on the Apostles' Creed using slides and African-like chants of the Credo. The worship was concluded with Liberation Theology songs from the black churches in South Africa. For example, *Akanamandla*:

"Akanamandla, Alleluia/Akanamandla, Usathane./He

Satan's had it!/He has been cheated, Alleluia!/He has been cheated, Satan's had it!/He flees far from us, Alleluia!/He flees far from us—Satan's had it!"

Scotland. The Green movements, CEC speakers said, helped "to attain a greater sensitivity in our society which is irresponsibly exploiting natural resources and bent on self-destruction." To "solidarize" with the Green fascists of West Germany and Europe, a leading member of the East German Evangelical Lutheran Church of Saxony, Rev. Evamarie Taut, in her long speech—following Ricca—exclaimed in a very emotional tone:

"We have only begun to pay attention to the warnings sounded years ago by the Club of Rome, since we ourselves have had to breathe in the foul-smelling air . . . since our water has become undrinkable in many places . . . no more frogs or butterflies to be seen . . . our landscape marred by stretches of dead and blackened forest. . . ." In the same breath, Reverend Taut attacked the SDI program and called on the churches to press respective governments to support Soviet leader Gorbachov's "three-step plan to achieve comprehensive denuclearization."

In its "Message" to the CEC Assembly, the Russian Orthodox Holy Synod warned of "The Ecological Evil of the Arms Race." "In abusing the natural resources, the arms race does both direct and indirect damage to the environment. The negative ecological changes resulting from military activity are aggravated by an increasing number of cases of radioactive pollution of the environment during nuclear tests, by accidents connected with nuclear arms delivery systems and storing facilities, during "burying" radioactive material and during the use of chemical weapons . . . the arms race is revealed as an evil not only in regard to society but also nature . . . an evil which threatens to destroy the whole creation."

The following "practical steps" were drafted at the Conference in the context of the CEC Ecology Consultations called "Groaning of Creation" ("the groaning of creation caused by humanity's tendency to take God's place on earth"): "• Participation of the whole population in ecological matters is imperative; • We should welcome and support all government measures which contribute to the preservation of creation and thus show our opposition to those in our churches who consider that this is not part of the Church's mandate; • A reduction in armaments will have a direct effect in easing problems of the environment; • Critical monitoring of large-scale technological projects; • Support for all attempts to explore alternative, i.e. non-nuclear sources of energy, looking also at all the possible dangers and implications for the environment. • Encourage local congregations to take an active part in preserving creation in their immediate environment through prayer, liturgy, proclamation, and action."

Cooperation with the Roman Catholic Church

On cooperation with the Roman Catholic Church, which of course is not a member of the Council of European Churches, the relevant CEC resolution read: "One of the real advances between the VIII and the IX Assembly has been the cooperation with the R.C. Church through the Consilium

Conferentiarum Episcopaliū Europae (CCEE), culminating in the Third European Ecumenical Encounter in Riva del Garda and Trent." (The Riva del Garda meeting which included Cardinal Hume, Venetian Patriarchate, ROC, and others decided to omit the *Filioque* from the Nicene Creed.)

"We recommend that the Joint Committee be reconstituted at the first possible opportunity, and that close cooperation and constant exchange of information between the Secretariats be continued. . . . We welcome the fact that preparations are already under way for a Fourth Encounter and we recommend that these be continued."

The Conference of European Churches is well on its way to organize the fourth in a series of "encounters" which have had a profound impact on European history. These meetings which started in Chantilly in 1978, have created the momentum inside the European delegate churches to remove the *Filioque* from the Nicene Creed.

Organizing the encounters has been the work of a joint task force of the Conference of European Churches and the European Bishops Conference. The Roman Catholic European Bishops Conference and the CEC meet at least once a year to discuss "interfaith" dialogues and set on their agenda the "gradual" removal of the *Filioque* as one of their main tasks. Contributing heavily to this discussion was the Russian Orthodox Church team which insists on the removal of the *Filioque* as a condition for "reconciliation" between the churches.

(In brief summary, the *Filioque*, a clause meaning that the Holy Spirit proceeds equally from the Son as from the Father, was added to the Nicene Creed in the 8th century to express more explicitly the necessity of man's crucial role in the ongoing process of Creation. After a long schism, this expression of the necessity of progress was accepted by the Greek Orthodox Church at the Council of Florence in 1439, but violently rejected by the Russians, who broke off and formed the Russian Orthodox Church shortly thereafter. To this day, the *Filioque* has been the central theological point over which the Judeo-Christian mainstream has fought for the idea of progress against the backward, oriental-despotic model the Russians today call "Dostoevskian Christianity.")

Cardinal Basil Hume, the Benedictine-trained head of the British Roman Catholic Church, appeared briefly at the Stirling Conference in his capacity as head of the Roman Catholic European Bishops Conference to endorse the work of the Assembly. Hume, one of the authors of the "Nuclear Freeze" movement in the United States who, as President of the European Bishops' Conference, has played an instrumental role in these cross encounters, gave the introductory address at the last encounter in Riva del Garda, Italy.

Hume, a close friend of the Anglican Church and Robert Runcie, is also in favor of the Archbishop of Canterbury's push to remove the *Filioque* at the upcoming Lambeth Conference in 1988, where the fate of the *Filioque* will be decided.