

now under way.

The looting 'pincers'

The reason that the 1988 Polish crisis is worse than 1980 is that in the intervening eight years, Poland has been subjected to much higher rates of *looting*, by both the Soviets and Western creditor banks. The looting "pincers" has reached intolerable proportions. This has not only collapsed living standards to a level far lower than in 1980, but, unlike 1980, the Polish people have no illusions that measures taken from "above" by the government will improve matters. On the contrary, knowing that living standards will otherwise keep falling, a desperate, "backs to the wall" combat mood has set in.

Soviet policy has been and remains to be to loot Poland, and for that matter, all its Eastern European satellites, as much as possible. Given Soviet war economy requirements, this looting will increase, to meet the demands of the Soviet war and civilian economy. The problem for Moscow is that until now, it has permitted a large-scale parallel looting of Eastern Europe by the financier interests of the Western oligarchy. This phenomenon in Eastern Europe has created an East bloc-wide economic crisis, replicating the Soviet Union's "scissors crisis" of the late 1920s. Then as now, dramatic Soviet policy shifts in response to the crisis are on the agenda for the near future. The transformation of this underlying economic crisis into a political explosion, as is now occurring in Poland, dictate that these policy shifts be enacted in the very near future.

So, in recognition that the looting of Poland by "two thieves" at the present scale cannot go on, Russia is moving toward measures that would scale down the amount of Western looting permitted, while permitting continued massive plundering of Poland's economy for the cause of the Soviet war economy.

The looting by Western financial interests of Poland has been massive. Over the past two years, Poland has paid nearly \$11 billion in interest payments on outstanding debt, "receiving" in return a mere \$3 billion in "new" credits to roll over existing debt repayment on principal. Despite this net outflow of \$8 billion from Poland to the West, Poland's net debt to Western creditors climbed, in the last year alone, from \$34 billion to \$39 billion.

The April 24 *Pravda* signaled the policy change. Going beyond the usual attacks on Western radio stations and "subversion centers," *Pravda* attacked the West for attempting to destabilize Eastern Europe, "for example, Poland," "especially through economic levers." *Pravda* noted that the massive Polish price hikes of Feb. 1 and April 1 were, among other things, agreed to as measures required to satisfy "economic reform" demands made by Western creditors. It then added that "no sooner" was this agreed to, than the West began to "provoke . . . an explosion of dissatisfaction."

In short, the Western "thief" would have to have his franchise reduced.

Gorbachov begins embracing cult of

by Luba George and Konstantin George

Soviet leader Mikhail Gorbachov received Patriarch Pimen and the entire Russian Orthodox Church Moscow Patriarchate leadership, the Holy Synod, at the Kremlin on April 29. The occasion was a celebration of the 1988 Russian Millennium, the 1,000 years that Russia has been "Christianized."

The reception at the Kremlin's glittery Catherine Hall, the first of its kind in Soviet history, was broadcast as a lead item on Soviet TV and radio. Present with Pimen were Metropolitan Filaret of Kiev, Alexei of Leningrad and Novgorod, Juvenali of Krutitsy and Kolomna, Vladimir of Rostov and Novocheerkassk, Filaret of Minsk and Belorussia.

The only comparable event in Soviet history came at the height of World War II, when Josef Stalin received the Moscow Patriarch in 1943. Stalin, then in a desperate situation, decreed that thousands of churches could reopen, and the Church, in return, pledged its all-out support in mobilizing the people for Holy Russia's war effort.

The televised spectacle of Gorbachov and the Holy Synod went far beyond Stalin's behind-closed-doors meeting with the Church. It conveyed the imperial splendor of pre-1917 Russia, of Czar and Church, hand-in-hand for the cause of "Holy Russia."

The party secretary expressed the hope that "the 1,000th anniversary celebration of the introduction of Christianity into Russia," whose highpoint will occur in a week-long series of celebrations in mid-June, would bring together "all believers and workers" to take part jointly "in the great cause of perestroika and socialism's renewal." Believers and non-believers, said Gorbachov, "fought side by side" to "build socialism," and "at the front" in World War II. Since an "overwhelming majority of believers have accepted the perestroika . . . a broader social dialogue is possible."

ROC consolidates power

The Millennium was not the only reason for Gorbachov's unprecedented session with the Holy Synod, a session which underscored what would appear as the astounding rise in power and influence of the Russian Orthodox Church. It occurred in the context of one of the most intense crises in

Millennium by the 'Third Rome'

Soviet history, on the eve of dramatic policy shifts expected in the weeks ahead, and some very dramatic personnel changes in the Soviet leadership as well. The underlying crisis is a bloc-wide economic catastrophe, caused by Soviet and Western looting of the satellites of Eastern Europe, a deep failure in the Soviet civilian economy, and rising nationality troubles in the U.S.S.R. itself. Taken together, this situation has forced a succession crisis within the Soviet leadership, endangering Gorbachov's rule.

Gorbachov's audience signifies a decision by the Soviet elite to turn to an institution that can mobilize the Great Russian part of the population in a time of deep crisis. Here lies the parallel with Stalin's Sept. 4, 1943 deal with the Church to reconstitute it, accompanied by the state ending its anti-religion campaign.

EIR's in-depth coverage of the Moscow Patriarchate over the past several years analyzed and predicted a pattern of dramatic events to occur during 1988, that would show the rise of the Church in the context of a well-publicized "Moscow: the Third Rome" policy thrust. Recent *EIR* coverage of the Soviet succession fight has emphasized that no matter what else happens, Russian national institutions such as the military and the Russian Orthodox Church will gain in power.

In the midst of the Soviet crisis, the Church is certainly taking full advantage. This was demonstrated at Gorbachov's meeting with the Patriarch. Pimen, facing Gorbachov before the TV cameras, took the occasion to complain that "difficulties still exist" for the Church, which "must be solved."

Gorbachov concurred. He replied by denouncing the "persecution of the Church," which had happened as a "tragic occurrence during the time of the personality cult" (under Stalin), and, in return for the Church support he had just received, Gorbachov pledged that in 1988, the 1,000th anniversary of "a historical landmark in the centuries of Russian history and culture," state "persecution of the Church" will end, and a concordat restoring the Church to its former institutional glory will be enacted.

June is not only the month of the Millennium celebrations, but also the month of the Soviet Communist Party's extraordinary "All-Union 19th Party Conference." It is also

the month in which the Russian Orthodox Church will hold its *Sobor* or Synod—only the fourth since 1917. (Until the autumn of 1917, at the very moment of the Bolshevik Revolution, the Romanovs had permitted no *Sobor* for over 200 years.) The last *Sobor*, in 1971, elected Pimen patriarch.

Another dramatic high point that month will be President Reagan's meeting with the old patriarch himself, including a visit to the new Church headquarters at the Danilov Monastery complex.

A pre-synod consultation took place March 28-30 to discuss the new statutes, that will form the basis of the new Church-State arrangement. Archbishop Kirill of Smolensk has been in charge of drafting these documents. A well-informed British source told *EIR* that the Church has received about 75% of the concessions it wanted from the government. All bishops are now studying the working copy of the proposed new statutes, to replace the restrictive statutes of 1945, which, although with 1961-71 amendments, still govern Church life.

The bishops' consultation rejected the recent call by six Orthodox believers—among them Father Gleb Yakunin and Father Nikolai Gainov—for the resignation of Patriarch Pimen, accusing the group of trying to disrupt Church-State relations which the hierarchy of the Church is trying to improve. The fact that Church officials refused the resignation request is irrelevant, for it is clear to all that Pimen, old and ailing, will not be around much longer. The ROC succession is already being battled.

Moscow: the 'Third Rome'

An overlooked and extremely important step in the Church-State launching of an overt "Third Rome" campaign, was the decision at the pre-synod gathering to canonize the 16th-century Metropolitan Makary, in addition to other leading Russian mystics and religious figures, e.g., icon-painter Rublyov, Dostoevsky's mentor Father Ambrosius, Dmitri Donskoi, Paisi Velikhovsky, et al. (see *EIR*, April 8, 1988).

Metropolitan Makary (1482-1563), the Church's gray eminence behind Ivan the Terrible (czar 1533-84), played the key role in transforming the "Third Rome" idea into the state policy doctrine of the Muscovite czars, beginning with Ivan.

The imperial theory of "Moscow: the Third Rome" emerged in the aftermath of the Council of Florence (1438-39). The Russian Orthodox Church responded to the Florentine Union with a denunciation of the Western Christian concept of the *Filioque*—that the Holy Spirit also flows "from the Son"—refusing unification. This was followed by the Church declaring its independence from Constantinople. In order to convey the idea of Russian Orthodoxy's ancient supremacy, and that the czar's power was given him by the grace of God, the myth of Moscow as the "Third Rome" was concocted and spread at the end of the 15th and beginning of the 16th century by the Mt. Athos-trained monk from Pskov, Filofei (Philotheus).

In his celebrated circular, Epistle to the Grand Vasilii III of Moscow, Filofei proclaimed Moscow's mission in world history with the words: "Know, God-fearing Czar, that all the realms of loyal adherents to the true Christian faith are united in Thy kingdom, in the whole world, Thou art a Christian emperor. . . . Hear, therefore, O God-fearing Czar, that all Christian kingdoms are united in Thine empire, that the First Rome and the Second Rome have fallen, that the Third Rome stands, and there will be no Fourth."



This formal portrait of Soviet Communist Party General Secretary Mikhail Gorbachov meeting the hierarchy of the Russian Orthodox Church at the Kremlin, appeared on the front page of Pravda on April 30.

With Metropolitan Makary, as head of the Russian Church and Ivan IV's most trusted adviser, this prophecy was transformed into *political doctrine*. It was Makary who supervised the drafting of falsified hagiographical, geneological, and historical documents, such as the "Steppanaya Kniga" and the "Great Chetii Minei," which provided the "documentary evidence" needed to justify the Muscovite Empire's "Third Rome" imperial expansion. His forgery, the "Steppanaya Kniga," featured the legend that the family of the Muscovite czars was directly descended from Prus, a legendary brother of the Roman Emperor Augustus.

It was Makary who fashioned a Church-State concordat in 1547, in which Ivan the Terrible assumed the title of "Czar" (Caesar) and the Russian Empire was proclaimed the direct successor of the Second Rome, Byzantium.

The Church-State arrangement gave Ivan the power to found the "Oprichnina," a kind of state within a state, under the personal, dictatorial control of the czar himself. With its own secret police, the Oprichniki—with the blessing of the Moscow Patriarchate—slaughtered those whom they designated to be the enemies of the czar, and were in turn often slaughtered by the czar; Ivan waged wars to expand the realm of "Moscow: the Third Rome," capturing Kazan from the Tartars, and also pressing toward the shores of the Baltic in a series of expansionist wars against the Livonians, Swedes, Lithuanians, and Poles.

The *Journal of the Moscow Patriarchate* in 1987 (No. 10) hailed Makary as a champion of Russian expansionism, noting that he had "a prominent role to play in the establish-

ment and consolidation of the Moscow supremacy over Novgorod and was an active champion of the policy of eastward expansion, leading, in particular, to the conquest of the Kazan Khanate."

This "Third Rome" cult belief remains to this day the program of the Russian Orthodox Church. They believe that the Russians are the only people of the world who have kept the true faith, and will one day compel the world into a universal empire for the purpose of purifying and purging the "putrid" West and other wayward races influenced by the West. The *Journal of the Moscow Patriarchate* (No. 3, 1986) declared: "The first Christian Millennium was Greek, the second—Roman-Germanic, and the *Third shall be Slavonic*. Today this is coming to pass, and we must accept this great destiny of ours." In another article (No. 9, 1987) Metropolitan Filaret of Kiev praised the 19th-century Russian mystic Fyodor Dostoevsky and acclaimed the "Third Rome" doctrine by name, stressing that it embodied "the feeling the Russian people had a spiritual mission to perform."

The historic Gorbachov-Pimen meeting marks the consolidation of Church power and influence during the Soviet succession fight, regardless of what happens to Gorbachov. It also shows Gorbachov playing his only viable option for surviving the factional crisis, by marshaling the support of the Russian nationalist institutions in Soviet society, beginning with the military and the Church. Just as Stalin turned to the Church during his most difficult months in power after 1943, i.e., during the war when the tide was going against Russia, so Gorbachov, in the midst of his most difficult weeks, is doing.

The Millennium celebrations are only the beginning, and the first high point of a series of Russian Church and national anniversaries occurring this year and next. They will provide the occasion to maintain a continual State-Church escalation in mobilizing the Russian masses for the "mission" of world domination.

July 8, 1988 is the 540th anniversary of the Church as an autocephalous church, after it rejected the Union of the Council of Florence, and broke with the Ecumenical Patriarchate in Constantinople. It should be recalled that the Stalin regime on July 8, 1948 organized a large-scale celebration in Moscow for the 500th anniversary of the autocephalous church.

In 1989, the Church and the State will celebrate the 400th anniversary of the Moscow Patriarchate. It was in 1589, during the post-Ivan the Terrible succession fight known as the "Time of Troubles," that the Metropolitan of Moscow was elevated to the full status of a Patriarch.

The Gorbachov-Pimen meeting thus was but a prelude, and for the Church, it marked a milestone in its march toward a greater share of power. For Gorbachov, his receiving Pimen and the Holy Synod marked the beginning of his move to acquire the support of Russian national institutions, allying also with the most powerful Russian national institution, the military, again echoing Stalin.