

## Mother Russia by Luba George

### Sainthood for Dostoevsky?

*The Russian church hails the decadent doctrines of the Nazi writer even as it steps up attacks on the Papacy.*

**E**ven before his visit to Poland, where John Paul II catalyzed a profound resistance movement among the Polish people, a nasty campaign against the Pope took off inside the East bloc.

In May, *Sovetskaya Litva*, the party paper of Lithuania, charged the Vatican and its supporters with trying to “give a pure political orientation” to the 1988 millennium of Russian Christianity, and “falsifying the events concerning the 1,000-year celebration.”

The falsification charge refers to the Pope’s emphasis on the Westernizing role of Saints Cyril and Methodius, who brought Christianity to the Slavs, and on pro-Western tendencies represented in the Ukrainian Church, which supported the Western doctrine of the *Filioque* (union on this doctrine was brought about at the Councils of Lyon, 1271, and Florence, 1438-39)—the essential difference between Western Christianity and the mystical tradition of the Eastern Church. These Ukrainian currents were crushed by Muscovy shortly before Constantinople fell in 1453.

Attacks on the pro-Western Slavic tradition in the *Journal of the Moscow Patriarchate (JMP)* have intensified. The *JMP*’s most vicious attacks on the Florence Council and “Uniate Policy of Rome” appeared in the No. 3 issue of 1987.

“The Florentine Union represented a great danger to Russia . . . especially to its western regions [Ukraine] which were under the power of Catholic rulers who were endeavoring to

tear them away from Moscow,” wrote the *JMP* in an article commemorating the Russian metropolitan, St. Ionas, an early proponent of the doctrine that Moscow would rule the world as the “Third and Final Rome.” Ionas replaced Metropolitan Isidore of Kiev and all Russia. Isidore, a close ally of the great Christian humanist Cardinal Nicolaus of Cusa, had signed the Florentine Union and was forced into exile in Rome.

This article and many more like it betray the fact that the Council of Florence, where Western and Eastern church officials signed a Union on the basis of the *Filioque* doctrine, is the “Achilles heel” of the doctrine that Moscow will rule the world as the Third Rome.

The *JMP* wrote that by signing the Union, the “ill-reputed Metropolitan Isidore . . . violated the age-old Orthodox traditions. . . . The act was seen as the encroachment of Catholic Rome upon the unity of the Russian Church.”

Along with such attacks on the Augustinian current in Slavic Christianity, there is a stepped-up drive by the ROC and leading Soviet public officials to revive the father of Nazism, Fyodor Dostoevsky, and the 19th-century mystical (“Third Rome”) school of theology represented by Vladimir Solovyov, Bulgakov, et al. This theocratic doctrine became the basis for the Russian Bolshevik dynasty’s new messianic mission for world conquest, to make Moscow the new imperial capital succeeding Rome and Byzantium. The plan was docu-

mented in the writings of Dostoevsky—a protégé of the Okhrana (Czarist secret police)—most strikingly in his *Diary of a Writer*, a Russian version of *Mein Kampf*.

The *JMP* (No. 2, 1987) writes that in his *Diary*, “Dostoevsky pointed to the ‘historical ideals’ of the Russian people.” The *JMP* noted Dostoevsky’s appeal “to revere the national righteousness of the people and recognize it as right.” Russia’s historical “national righteousness,” continues the *JMP*, quoting Dostoevsky, “means that it is not dying on Earth, and so it will come to us some day and *reign through the world* as promised.”

The following issue of the *JMP* again promotes the *Diary of a Writer*:

“Dostoevsky was able to point out the secret of his contemporaneous society and came to know the religious longing not yet expressed. All Russia read Dostoevsky’s *The Brothers Karamazov* and believed in the image of [mystic] Staretz Zosima.” Thanks to Dostoevsky, writes the *JMP*, the “prestige of monasticism rose enormously. . . . Personal experience and great insight permitted F.M. Dostoevsky to see the social purport of monasticism contemporary to him.” Monasticism and the *startzi*, wrote Dostoevsky, were the “guardians” of Russian “national righteousness.”

What the *JMP* does not say is that Dostoevsky’s “personal experience” was that of a lawless Raskolnik to whom debauchery, gambling, and pederasty had no limits. There is a big push by the Great Russian networks, such as the Pamyat (Memory) Society to make Dostoevsky a Russian Orthodox “saint.”

Not only the Moscow Patriarchate loves the Nazi Dostoevsky. In a speech in Krasnodar last Sept. 25, Soviet boss Gorbachov proudly announced that he and his wife Raisa avidly read Dostoevsky.