

Ukraine, nor does the Vatican support bilateral relations with them.

‘That All May Be One’

In his encyclical *Ut Unum Sint* (“That They May Be One”) of 1995, which was built upon the leitmotiv of a journey, the Pope wrote: “God wills the Church, because he wills unity, and in unity the entire depth of his ‘*agapē*’ comes to its expression.” He would come as a pilgrim and not with the design of converting those who believe differently, the Pope declared upon his arrival in Kiev. In common with all Christians, he wished to give testimony for Christ.

Between the Orthodox and the Catholic churches there have been times of positive relations, but also times of sadness. Thus it is important to recognize the mistakes of the past and to seek forgiveness. “The burning wish of my heart is that the errors of the past not be repeated in the future.” Addressing himself to the Ukrainian people, he declared: “I embrace you all, beloved Ukrainians, from Donetsk to Lviv, from Kharkiv to Odessa and Simferopol. In the name Ukraine, is planted the memory of the greatness of your country, which with its history is witness to its unique calling as the gateway between East and West. In the past centuries, this nation was the dividing-line between different cultures, the meeting-point of the spiritual treasures of the East and West!”

In his address to representatives of politics, culture, economy, and science in the Presidential palace, John Paul II spoke of Ukraine as a cradle of Christian civilization. In remembering the painful times of oppression and destruction, especially in the 20th Century, the Pope emphasized the meaning of the fundamental expression contained in the Ukrainian Constitution, “responsibility before God.” It is important, he said, to fill this principle with new life, and to erect a society building upon the values of the Gospel. Turning to the politicians, the Pope quoted the words of Crown Prince Wolodymyr Monomach (born 1125), who in his book *Instruction to His Children*, wrote: “Do not allow the powerful to destroy humanity.”

The Pope pointed to the three pillars of human civilization, which are vital to preserve as the foundation of human society: the recognition of divine authority as the source of natural law and the moral principles of society; respect for the worth of the human being as the image and likeness of God (*I Genesis* 1:26-27); and the duty to view power as a tool for the service of the weakest and poorest in society.

In this speech, the Pope addressed the conscience of political leaders, admonishing that they should learn from history: “Your task is to serve the people, and to ensure peace, and at the same time justice, for all. This is in opposition to any attempt to misuse power for personal aims. Take care for the necessities of the poor, and work so that every human being has a share in the lawful growth [of society]. You are heirs of a great history. I think, above all, of the Orthodox Archbishop of Kiev, Metropolitan Peter Mohyla, who in the 17th Century founded the Academy of Kiev, which is remembered to this

day as a beacon of humanist and Christian culture.” By this, the Pope referred to the heritage of important Orthodox churchmen and great humanists, who set in motion a far-reaching work of reform of the Orthodox Church, as well as of education.

In another talk, the Pope reminded the Roman Catholic bishops of the Greek Catholic and Latin Rites, of their responsibility to act as witnesses of faith, as true “shepherds,” who should be led by the burning wish to live their lives in the imitation of Christ, to bear witness as once the great saints and martyrs of Ukraine bore witness. The Pope spoke of the church as breathing with the “two lungs of the Eastern and Western traditions.” As members of one church—although with different rites—they might take a unique opportunity to contribute to this process, of bringing about “unity” within multiplicity.

The Measure of Progress

Meeting with representatives of the General Ukrainian Council of Churches and of other religious organizations, among them also a representative of the Kievan Orthodox Church, the Pope pointed to the general tasks of all religions: These, he said, consist in creating a social and moral society from the truth of the inviolable freedom of the individual person.

And in another meeting, with youth, John Paul II pointedly demanded of them that they not run after false gods and take refuge in materialistic hedonism, but courageously swim against the “stream of the time,” to work together in building a just society. “Ukraine needs men and women who are determined to serve, and whose goal it is to support the rights and welfare of all, especially the weakest and most deprived. That is the logic of evangelism, but also the logic which allows the civil community to grow. True civilization is measured not only through scientific progress, but also, and above all, through the human, moral, and spiritual progress of humanity.”

Interview: Father Romano Scalfi

The Pope in Ukraine Sought a True Friendship

Roman Catholic Father Romano Scalfi is chairman of the Milan, Italy-based organization “Russia-Christiana,” which he founded in 1957. Its aim is to make known to the West the spiritual and cultural tradition of Russian Orthodoxy, to promote ecumenical dialogue, and to contribute to the Chris-

tian mission in Russia. Father Scalfi is also the chief editor of Nouva Europa magazine. He was interviewed on July 30 in Italian by Elisabeth Hellenbroich and Claudio Celani; translation is by Andrew Spannaus.

EIR: Father Scalfi, how do you see the Pope's recent visit to Ukraine, the first such visit by a Pope since the Great Schism of 1054?

Father Scalfi: I think that the fears that this visit would not be like the others have been overcome by the reality of what took place. A visit which, despite all that happened, was well received by a large majority of the population. And as the visit neared, the number of people who openly said that they were positively impressed by this visit grew. In fact, a few months before the visit, 40% of the people said they were in favor of it, a large majority professed indifference, and about 4-5% were against it. After three months, we reached a point where 60% of the population was openly positive about the Pope's visit.

After this visit, I was able to speak with Russian journalists who were very positively impressed. For example, Maxim Shevchenko, who said: This man is a true "*Starik*." *Stariki* are those Russian saints who were venerated by the population and were considered the spiritual fathers of Russia. But also many simple people; an Orthodox priest who had gone [to hear the Pope] with his wife, said, "I didn't expect something as beautiful as what I saw." Therefore, my evaluation of the Pope's visit is very positive. Sure, there were some voices, above all some official voices, which were contrary. . . .

EIR: For example, there was the Patriarch of the Russian Orthodox Church, Aleksii II, and also Vladimir from the Ukrainian Orthodox Church, which is linked to the Russian Orthodox Church. Why such a sharp reaction against the Papal visit? Yet on the other side, there was Russian President Vladimir Putin, who, in an interview with the Italian daily *Corriere della Sera*, said that the Pope's visit to Eastern Europe, including Ukraine, expressed a "positive dynamism." Putin emphasized that he can speak only as a head of state; as a Christian, on religious questions he must defer to his Patriarch, Aleksii II. Nonetheless, he expressed the hope that the relations between the Catholic and Orthodox Churches improve. How do you see this? Is this a difference with Aleksii II?

Father Scalfi: Putin, certainly, as I have learned from other journalists, was very impressed by the impulse which the Pope provided. Therefore, he also believes that, if the Pope were to come to Moscow, it would not be contrary to, shall we say, a national vision—in a positive sense, of course—of Russia; rather, it would be in support of the current position of the government.

He obviously thinks this way for political reasons: He is a man of government, and we can't ask more of him. Patriarch Aleksii II, on the other hand, as well as his representative in

Ukraine, Vladimir, repeated the accusations which he has been making for five or six years, but which are unfounded: that "the Pope cannot come to our land until we have eliminated the two great dangers: proselytism and uniatism" [Uniate or Eastern Rite of the Roman Catholic Church—ed.]. Now, these are unfounded accusations.

Let's take the question of proselytism: Even recently, Shlyapin, who is one of the Moscow Patriarchate's representatives for relations with non-Orthodox Christians, expressly said . . . that proselytism in Russia has yielded very poor fruits. Illarion, another representative of the Patriarchate, said that the converts from Orthodoxy are very few. Therefore, one cannot talk about Catholic Church proselytism which represents a danger for Orthodoxy, the more so because the majority of us, missionaries, are not worried about converting the Orthodox to Catholicism, but rather ensuring that the Orthodox be really Orthodox. And this is sufficient for us; so much so, that in our very small communities in Siberia, in Russia, there are Orthodox who attend, but who have found Orthodoxy through us. Therefore, these criticisms are formulations which have become standard and repeated, and are unfounded.

The question of Uniatism is more complicated, because for certain Orthodox circles, the so-called Uniates . . . shouldn't exist. However, they do exist, and this must be accepted. Without counting the fact that the Moscow Orthodox Church did everything possible to exterminate this population. There were 5 million Uniate Orthodox and they were exterminated in 1946, certainly directly by Stalin, but also with the specific and repeatedly stated benediction of the Patriarchate. Thus, we are waiting for the day in which the Patriarchate will ask forgiveness for the misdeeds against the Greek Catholic Church.

. . . I'm not saying that at times the Uniates didn't use heavy methods to re-take churches which were theirs, but those were churches that belonged to them. They belonged to the Moscow Patriarchate only for a few years, because the government allowed it, the KGB, that is. Thus, it's difficult to understand why they insist on speaking of proselytism by the Uniates. I met some of them recently, and Hussar, who is the Archbishop for the Greek Catholics in the Ukraine, was here a few months ago. And I want to say, that they truly desire a dialogue and relations with the Orthodox, but they find obstacles, especially in the church which depends on the Patriarchate of Moscow.

EIR: What possibilities do you see then, that good sense will prevail in the Russian Orthodox Church; that their position will evolve, including in light of Putin's words, which express, I think, not only the personal thinking of the President, but also a possibly important part of that which the elite, the Russian population, and even some groupings inside the Church, think? Do you know something about this?

Father Scalfi: I think that patience is needed, because the

voice of the Patriarch and some of the officials of the Patriarchate do not express the voice of the entire Orthodox Church. Certainly, the loudest voice, which protests, is a minority, but the Patriarch must consider it, because—I often say—he must preserve the unity of his church. But the further forward we go, the more—especially among intellectuals, people who study and observe—the understanding and the desire of a common collaboration in the field of evangelization grows.

Shlyapin also told me recently, after the visit of the Pope: “Today there is a crisis in the dialogue between Catholics and Orthodox. It is a difficult moment, but nonetheless, collaboration to deal with the challenges of the new millennium is necessary, especially now in the period of globalization and internationalization of power in the world.”

EIR: It was announced that the Pope will visit Armenia and Kazakstan in September. Does this indicate a new strategy by the Vatican in Eastern Europe?

Father Scalfi: Yes, the Pope will go to Armenia and Kazakstan. I think that at a certain moment, the prospects for a more serious dialogue must be opened. Certainly, I think that the point must be reached in which there are not simply ecumenical parades, but also collaboration in the missionary field. Until we reach this point, I have the impression that this will act as a dead point, which must be passed. What I mean, is a point where a true and authentic friendship is missing. There is fear of speaking clearly to each other, and when we speak, we offend.

Rather, we must, including on the Catholic side, go beyond the compliments and good manners, and arrive at a “true friendship.” In a “true friendship” you speak clearly. . . .

When we met some months ago the Greek Orthodox Archbishop Hussar, he said, that our goal is not to reach a point where we sign a union, but we must prepare the people for an authentic friendship. Our goal is this, and I think that the Pope, with his trip (which overcame many rumors and contrasts) shows the way of a true friendship, in the name of an “authentic mission”; a collaboration to respond to the challenges of this new situation in the world.

EIR: This is in contrast to the scenario of Samuel Huntington or Zbigniew Brzezinski, who want to foster religious divisions and stage a “Clash of Civilizations.” . . .

Father Scalfi: Certainly.

EIR: And here also the question concerning the Ukrainian Orthodox Churches comes into play. There are three currents which developed in the post-Soviet era. First, the Ukrainian Orthodox Church under the leadership of Metropolitan Vladimir of Kiev, which is directly linked to the Russian Orthodox Church and recognized by the whole Orthodoxy. Then there is the Ukrainian Orthodox Church-Patriarchate of Kiev, which split away from the Ukrainian Orthodox Church, and which since 1995 is under the leadership of the former Metro-

politan of Kiev, Filaret. And there is, thirdly, the Ukrainian Autocephalous Orthodox Church, which is very much supported by the diaspora in North America and Canada. There are people like Paul Weyrich from Christendom College in the United States, who really are interested in inciting religious war. The two latter churches are neither recognized by foreign countries, nor does the Vatican have any bilateral relations with them.

Father Scalfi: I think that when a church is divided within itself, it will have difficulty to create unity with the other (this is also valid for the Catholic Church). The main obstacle for an authentic dialogue, is that within the Ukrainian Orthodox Church, there are these three currents fighting each other. And now the prospects are even more serious, because these two churches—that of Filaret and the Autocephalic one, which has deep roots in Canada—are attempting to obtain the protection of the ecumenical Patriarch, Bartholomew I. If there is a union between them, then the hostility between the Orthodox Church of Moscow and the other Church which is recognized by the Moscow Patriarchate—and thus the division—will grow.

We would very much like for this internal division to be overcome and for them to arrive at a fraternal relation among all the Orthodox Churches, because this would make it easier to collaborate and talk. Think of the fact that the contrasts between the various Orthodox Churches are stronger than those between the Greek Catholic Church and the Orthodox Church: So this does not help the dialogue. The conflict is always carried forward because of an exaggerated nationalism, and here there are the ex-Communists who, in the name of a by-now miserable patriotism, are blandished also by some circles in the Orthodox Church. But, in my view, they have no prospects, because they are not based on reality, but rather on a type of sentimentalism which is now useless.

EIR: In Ukraine, the Pope talked about Grand Duke Wolodymyr Monomach (born 1125 A.D.) who wrote in his book for the education of his children, “Don’t allow the powerful to destroy mankind.” The Pope also made reference to the Orthodox Archbishop of Kiev, Metropolitan Peter Mohyla, who, in the 17th Century, founded the Academy of Kiev, a beacon of humanist and Christian culture. He made reference to those outstanding figures in the context of his speeches, in which a recurring theme was his warning to the politicians, that they have the responsibility to promote the “Common Good,” to serve the people and secure peace and equal development for all.

Referring to the common Christian roots, he said that the powerful should not abuse their power, but serve the people so that each individual can participate in just economic growth. What is the significance of his mentioning these saints?

Father Scalfi: Wolodymyr Monomach is one of the descendants of Prince Vladimir, who truly led a profoundly spiritual life, which can be seen also in the famous “testament to his children”; and this in a period when the Rus was concentrated

in Kiev. Peter Mohyla, on the other hand, is from a later period; he was very open toward the Catholics and created very beautiful relations and reciprocal aid. In the Ukrainian tradition, there exists this tradition which is open to a dialogue and reciprocal collaboration, which does not work if you instead insist on a pan-Russian nationalism.

I think that the Orthodox Church of Moscow, at a certain point, will have to recognize a great autonomy of the Ukrainian Church, because it has always been so, in the Orthodox tradition: When a state is independent, it gradually becomes also religiously independent. But these are internal questions which they must resolve, which are not for me to judge. I wish only that a certain pan-Russian nationalism, which has no reason to exist, and which is still a consequence of pan-Sovietism, can be superseded. . . .

EIR: To return to the theme of the intellectuals, which we touched on earlier. There was an interesting article published in the Russian magazine *Zavtra*, which favorably describes the thinking of Lyndon LaRouche, as “a new Theodicy.” This comes just days after the late June visit LaRouche made to Moscow, which was widely reported on in the national media. I think that you are familiar with LaRouche’s thinking: He is not only an economist but also a philosopher who attempts, as a layman, to contribute to finding solutions for ecumenical dialogue. How do you see the role of laymen in the ecumenical dialogue, both in the West and in Russia?

Father Scalfi: I know LaRouche. He has come here to Milan, and visited us. I can’t judge his economic theories, due to my ignorance, but he certainly seems to be moved, from what I can say, by good intentions; and he is able to find, including in the government of the United States, the possibility of an agreement. That is, if we want Russia to come into the sphere of a European vision, I think that in some way Russia will have to be given the possibility to express herself, to have a greater influence than she has had until recently.

Putin recently signed a friendship treaty with China, which is not a military treaty; yet we must act so that in Europe, Putin finds that comprehension which allows the creation of an authentic collaboration between European countries and Russia. After which, he can make all of the friendship treaties he wants; but it seems to me that the most natural treaty, in the current situation, should be with his European partners. I’ll stop here, because this is a political issue.

Concerning the role of the laymen, it should be said, that it was the laymen who were the first to recognize the right of the Greek Catholics to exist, this was before the Moscow Patriarchate. And the Moscow Patriarchate did listen to the declarations and criticism of the Russian laymen, and they recognized the legitimacy of the presence of the Greek Catholic. Recently, in *Nezavisimaya Gazeta*, a newspaper considered independent, there was a long interview with Maxim Shevchenko, after the Pope’s trip to Ukraine, in which he openly applauded the Pope’s trip, and said that it was positive and that its effect must be considered.

Moscow Patriarch Greet Hungary’s Christians

Aleksi II, Patriarch of Moscow and head of the Russian Orthodox Church, sent Kyrill, Metropolitan of Smolensk and Kaliningrad, to greet Hungary’s Christians and to attend the celebrations of 1,000 years of Christianity, introduced into Hungary by King Stephan. These celebrations have been going on for the last 12 months, and were concluded on Sunday, Aug. 19. Aleksi’s message, which was read by Kyrill, praised King Stephan, the first King of Hungary (canonized by the Roman Catholic Church in 1083, shortly after the schism of 1054 which split the Orthodox and the Catholic churches), as a “genuine Christian ruler.”

Even more significant is Aleksi’s statement, that “Christians in Hungary and Russia suffered equally under Communist regimes, but Christianity survived and even strengthened in the life of the two nations, providing people with the spiritual food of patience and wisdom.” This clearly echoed statements made by Pope John Paul II during the Pope’s visit to Ukraine, which, at the time, had provoked strong criticism by the Russian Orthodox Church. Even though Aleksi’s statements did not refer to the Pope, this is obviously a signal that the Pope’s message to the Orthodox Churches did not fall on deaf ears. Aleksi also expressed his wish that ties between Christians in Hungary and Russia should grow stronger. —*Alexander Hartman*

As well, there is a whole group of laymen who are in favor of an understanding which no longer depends on simple nationalistic reasons, but which truly becomes a “Common Good.” I think that the laymen will have more and more of a role.

Today, it seems to me that the Synod of the Patriarchate of Moscow, for the most part, is not in favor of a union with the Catholics. The Patriarch is personally, I think, more open, but he is worried about breaking the unity of the Church, and he often expresses more the mentality of the Synod than his own mentality. If there is a lay world which can help him go beyond certain prejudices and reinforce that, which I think is fundamentally his will, I think this can be very useful.

EIR: As Vatican spokesman Joaquín Navarro-Valls put it after the Pope’s visit in Ukraine: Sometimes God finds strange ways to solve a paradox. Are you optimistic?

Father Scalfi: Yes, I am, despite the situation, optimistic. One must have patience, and above all, support for the authentically human and religious voices.