

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pan-Russian nationalism, which has no reason to exist, and which is still a consequence of pan-Sovietism, can be superseded.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.