

RUSSIAN WORLD (Ruskii Mir)-RUSSIAN CHURCH-PHENOMENON PUTIN

My dear friends, walking steadily in the 21st century, having become all aware of the conquests that humanity has achieved over all these centuries, it is inconceivable in the human mind to capture and process these images that we witnessed during the doomed Russian invasion of the independent state. of Ukraine.

An authoritarian leader threatens, plans and eventually invades another state. Unfortunately, history repeats itself! Much has been written and said all these days, analysis after analysis, experts with geopolitical and military knowledge on a daily basis submitted their estimates and possible predictions for the outcome of the war. Unfortunately, all this was left only predictions and findings, which could not put an end to this untold loss, which only one (!!!) had planned in his mind.

Human lives being lost on the battlefields, civilians being killed unjustly, people seeing their lives being destroyed in a matter of moments. Struggles of a life to vanish like a leaf in the wind. Millions of people take the road of refuge, women and children and helpless or elderly people, leaving behind their homeland, their homes and properties, their spouses left behind to fight for their freedom. Unfortunately, these images and the magnitude of the catastrophe, while shocking all of humanity, did not shock only the mind of one man and those of others who function as his subordinates.

The invading Russian President Putin is the authoritarian leader, who ill considers that he is called to become "Great" in the history of his people, as the absolute monarch, in order to fulfill his "curse of the nation". In essence, however, he washes away, with his attitude, this shame of Hitler's Nazis.

First of all, a separation must be made, which should govern the whole discussion. This concerns the distinction between the Russian believer, the average Orthodox, and those individuals who represent the upper clergy, that is, those people who participate in, and shape the administration of, the so-called Russian Church. What is being stigmatized by the whole modern world is not the Russian people but their state and spiritual leadership.

With a brief historical review, an attempt will be made to show the relationship between the State and the Church in Russia, how this relationship was created and the expansionist policy inside and outside Russia, with special reference to Mount Athos.

A rudimentary study of Russian history reveals the expansionist doctrine that has governed it since the early years of the Russian Empire, from the time of the Tsars. But because Christianity was an important element in the connective tissue of the Russian Empire and has reached to the present day, it is impossible not to be included in the study of the formation and evolution of the Russian State.

Christianity prevailed in Russia in exactly the opposite way than in Byzantium. Russia, a vast country with many ethnicities, different religions and cultures, has always been portrayed in the world as an Orthodox country, which is not true. The fact is that the Orthodox in Russia are a minority, which sounds the opposite, because of the propaganda that has been carried out. The Orthodox who believe, that is, those who consciously go to church and participate in the sacraments, are even fewer.

The Roman Empire, distinguished for its paganism, created in the first three centuries after Christ, countless crowds of Christian Martyrs, who were approached as enemies of the state.

Christianity within the Roman Empire gradually managed to prevail from the bottom up, from the popular masses to rise and reach the upper social and administrative strata and finally to prevail in this supreme power called emperor.

This way made Christianity fully accepted, not as a legal way of life or social system, but as a worldview, in which man found meaning, existence and looked to his future even in this life after death.

In Russia, on the other hand, because Christianity began in the highest administrative spheres and was imposed by them on the people, that is, from the top down, the first feeling in the experience of the Christian ideal, unfortunately, failed to be spiritual, but because from the first moment the great power in the exercise of power provided by the Christian faith was understood, Christianity in Russia became a state affair.

Especially from the time of Peter the Great and after, when the state began to be codified and organized in the western way of administration and organization, the Orthodox faith now passed to the absolute power of the State, with the overthrow of its administrative autonomy, where there was neither a Patriarch nor a synod, and the head of the small metropolitan body that decided the fate of the Russian Church was none other than the royal commissioner. So the good citizen of the "father", as he was called, that is, of the Tsar, the good civil servant or the faithful soldier, was none other than the good faithful and deeply religious Christian.

In addition, the Orthodox faith was used, as at home, with the same intensity in the foreign policy of the Russian Empire in an attempt to expand and impose Russian supremacy in various places of special religious importance, such as Jerusalem and Mount Athos, with the sponsorship of significant sums of money, with the firing of entire hordes of civil servants, as alleged pilgrims, of rasofors, with the penetration into the administrative structures of existing ecclesiastical bodies such as patriarchates and monasteries. All this activity reached its peak from the end of 1800 to 1917, especially on Mount Athos.

During this period, Russian expansion created numerous buildings on Mount Athos of disproportionate size to the existing old monastic structures and managed to prevail in the monastery of St. Panteleimon in ways and systems that are vividly described in the writings of St. in the Greek Brotherhood of the monastery at that time, which was expelled after the domination of the Russians and the election of the first Russian abbot.

Of course, in the past, that is, before the 19th century, it is impossible not to talk about the relationship between Mount Athos and Russia, since the presence of Russian monks or pilgrims on Mount Athos is testified in writing and orally, but with the noticeable difference that In the 19th century, this relationship was an interaction without the germ of ethnocentrism and without the Russian aspirations and the attempt to prevail and change the status quo that existed on Mount Athos. So during this period Russia had a presence on Mount Athos, but also Mount Athos had a presence in Russia, with its various shares throughout Russian territory, which were overthrown by communism and never returned after the change of regime to modern time.

Communism, with the Revolution of 1917 and the assassination of the last Tsar Nicholas, temporarily halted Russian ecclesiastical expansion and gave the Russian Church the opportunity to free itself from state shackles by electing a Patriarch for the first time and creating an administrative system independent of the state. Of course, the ideological direction given to the bourgeois state with the October Revolution came into conflict with everything religious. Religion was expelled and considered an enemy of the State, with the result that by World War II the Orthodox Church in Russia was almost annihilated.

But the war, the resistance of the Russian people and the need to inspire and empower the Russian people, which found a way out through religion, that is, the faith of the average Russian in God, showed a new possibility for the Soviet state to influence its citizens and On Stalin's initiative, the Russian Church was administratively reconstituted, which, of course, given the circumstances, could do nothing more or less than serve the aspirations inside and outside the Soviet State. So once again religion became a state affair in what is now Soviet Russia.

Of course, we cannot ignore the divine economy, so that the flame of Christianity, even in this way, does not go out of this geographical area.

In the post-Soviet years, we observe that the persons who orchestrated and organized the new Russia were none other than the same persons who until the end of the communist period participated in the Soviet becoming. Thus, the oxymoron is observed, people who participated in dark activities of secret services, were members of the Soviet Parliament or exercised power in the corrupt Soviet state and persecuted Christianity, to appear as pious Orthodox believers, rich donors even more religiously ecclesiastical pastors and magnificent bodies of the Church at the highest level of power.

The "liberation" of the Russian Church from the embrace of the Soviet State unfortunately threw it into the arms of the economic elite, which, represented by a few post-Soviet oligarchs, continued and continues to wield power both inside Russia and abroad.

In exercising this power, then, the Christian faith is once again very useful.

At Mount Athos, the new Russian order, from the first moment, looked and from the beginning saw the appropriate field for foreign policy.

A top effort was made a few years ago to try to celebrate a so-called millennium on Mount Athos with the presence of a "Russian monk", with elements of forgery, which confronted both the Holy Community of Mount Athos and the Ecumenical Patriarchate. rich participation of the Russian Church and the Russian political orders, with the main event being the visit to Mount Athos in May 2016, of President Putin and Patriarch of Moscow Kirill, which passed, more or less, in the details of the Greek press, while experienced a loose to zero recognition by the scientific community.

The Russian Church, having very large plans for the use of these celebrations inside the country, invested in them, urging Russian oligarchs to donate significant sums to the monastery of St. Panteleimon, which today some falsely present as general sponsorships throughout Mount Athos. .

Fortunately, in our time there is no way to alter or alter the administrative system of Mount Athos, because there is a strong state and legal framework, which governs and is internationally recognized, the statute map of Mount Athos.

There is, however, the possibility of internal alteration and influence of the voice and thought of Mount Athos, something that is very important and can affect many areas of modern reality. It is no coincidence that the same "Mount Athos" voices, usually anonymous, are against ecumenism, succeed against the synod of Crete, against the Ecumenical Patriarchate, belong to the famous anti-vaccination movement, today, in the tragic situation we live in do not articulate a voice against the crime being committed in Ukraine.

The "Russian world" now, with the invasion of Ukraine, evolves from a narrative and teaching, into an entity, showing the true expansionist doctrine with which it violates transnational agreements and treaties, violates the borders of independent states and tries to impose itself by force of arms. .

Many think that in Ukraine at the moment there is just a war of economic interests, territorial sovereignty and possession of natural resources. But it is something more. It is a war of civilizations. A war between authoritarian Caesarean section and freedom. A war between Messianic Pharisaism that imagines rights to engulf cities "where homosexual parades take place" and the true faith in Christ. At stake is the right of the Ukrainian people to practice their Orthodox faith as they wish, that is, in freedom, love, discrimination and devotion, as the true Orthodox faith is.

This war lurks in various parts of the world. It is a war between two cultural examples; a spiritual war that is being waged in the souls of millions of people around the world. The war

between fear-responsibility-phobia-pharisaism and freedom-responsibility-love. Thus in many countries of the West, even in our homeland, through this spiritual war, the authoritarian leader has already seduced and possessed the souls of many people, who are spiritually similar to him. People who turn against their own countries, betraying their values and culture, becoming "janissaries", as we would say in Greece.

The narrative of "Holy Russia" and the evil West, who, "drowned" in non-existent prophecies, are waiting for the leader of the "blonde race" as the "Messiah", who will restore the order and will fulfill "what is desired".

What is "Holy Russia" - "Russian World"?

Basically, the Moscow Patriarchate, along with Vladimir Putin, are facing the West and all those orthodox people who have fallen into schism (such as Ecumenical Patriarch Bartholomew and other local Orthodox Churches who support him). of orthodox teaching, which is understood in terms of traditional ethics, strict and rigid understanding of tradition and respect in Holy Russia. Ethnocentrism in all its glory, despite its condemnation at the Synod of Constantinople in 1872 under Patriarch Anthimos VI of Constantinople of Esfigmenitos.

In Ukraine there is no war between two "orthodox peoples". A war is waged between a state that has as its state expansionist doctrine the heresies of fundamentalism and ethnocentrism, tools used by a "demigod-messiah" through a completely controlled local Church, against a people who want to live freely and believe in the Church. of Christ in the true way. This example of the Christian life in freedom and independent of the secular authorities wants the attackers to be erased, before it is transmitted to their own country. For this reason and the aggressive, expansive and greedy state can not tolerate the existence of an independent Church in Kyiv.

Their policy is contrary to the sentiment of a people belonging to an independent state and the need to create a Ukrainian Church independent and non-aligned with the Russian Church, a Church completely controlled by another independent state.

The granting of autocephaly to the Ukrainian Church by the Ecumenical Patriarchate was a turning point in history. The Russian invasion of Ukraine and the guilty silence of the Moscow patriarch, which revealed his identification with the Kremlin's moves, completely justified our Ecumenical Patriarch Bartholomew. The "spiritual father" of the invaders also claims the spiritual paternity of the defenders. An oxymoron sounds completely outrageous. If he really considered himself a true father, he would certainly have opposed this war, he would have "stretched his breasts" for his spiritual children in Ukraine, even risking his life. Instead, he sided with the invader, which is to be expected, as has been reported earlier, about the Russian Church's dependence on power. An addiction that deprived the Orthodox Church of its freedom and its spiritual role. She was always bound by the choices of power, with the result that the evangelical discourse became the mouthpiece of power. The spiritual father becomes a civil servant, an instrument of power, cut off from his spiritual children. His "spiritual guidance" depends on politics, which is based on the "Russkii mir" or "Russian world" ideology. Every movement and every speech is not governed by "divine inspiration", but is a political movement based on a plan.

This is evidenced by her stance in the preparatory period of the Synod of Crete, during which she participated and agreed in all the meetings, culminating in the torpedoing of the Synod itself, with the non-participation of both the Church itself and some other local Churches. which were directly dependent on it.

This was the beginning of the countdown which would lead to the rupture of the body of the Church, with unpredictable consequences, culminating in its criminal stance in the war in Ukraine."Mount Athos became the first target used by the Moscow Patriarchate to" hit "the Ecumenical Patriarchate."

The Moscow Patriarchate has banned the Russian Orthodox Church flock from praying and receiving Holy Communion in monasteries of Mount Athos. If ordinary Russian Christians pray in any of the churches of the Patriarchate of Constantinople, where Mount Athos belongs and the Ecumenical Patriarch Bartholomew is mentioned, they will have to repent of this sin in their confession!

In their speeches over the past 20 years, Vladimir Putin and Moscow Patriarch Kirill (Gundiaev) have repeatedly invoked and developed the ideology of this "Russian world." In 2014, when Russia annexed Crimea and started a proxy war in the Donbass region of Ukraine, until the start of the full-scale war against Ukraine today and in general, Putin and Patriarch Kirill used the ideology of the "Russian world". »As the main excuse for the invasion. The teaching states that there is a supranational Russian sphere or culture called Holy Russia, which includes Russia, Ukraine, and Belarus (and sometimes Moldova and Kazakhstan), as well as Russians and Russian-speaking around the world. He argues that this "Russian world" has a common political center (Moscow), a common spiritual center (Kyiv as the "mother of all Russians"),

Fr. Alexander Volkov, secretary of the committee of External Ecclesiastical Relations of the Moscow Patriarchate, explained that "from now on, until the Church of Constantinople changes its position, Russian Orthodox Christians will not be allowed to participate in worship, Holy Communion or prayer in churches under the auspices of the Constantinople. Nor will they be allowed to participate in other sacred sacraments. " "In fact, if they refuse to comply with these prohibitions, the clergy of the Russian Church will suffer the normal consequences, while the laity will need repentance (!) And confession, due to their disobedience to the Church," said Fr. Igor Yakimciuk

Metropolitan Hilarion of Volokolamsk, in charge of foreign relations of the Moscow Patriarchate, in his statements, suggested the businessmen to turn to the Monasteries of Russia, emphasizing: "I would now advise them to turn their attention, and invest in the Russian monasteries of their country. We have our own Monasteries that are in great need, such as the Solovetsky Monastery, the Balaam Monastery, the Kiev Lavra, the St. Sergius Lavra and many more. "If there is a desire to give money for a sacred purpose, we have many more holy shrines and monasteries than on Mount Athos."

As it turns out, all this generous financial support to Mount Athos, as well as, in Orthodoxy, in countless Dioceses and Monasteries, was aimed at the financial obligation of the recipients, in order to "seal their mouths" when they had to speak, always in conjunction with the pseudo-narratives about the "blonde race" and the "Third Rome", with which several generations of people were grafted.

We are living a great example these days of the unacceptable Russian invasion of Ukraine, seeing various "rights activists" and "intellectuals" keep silent. Some, because of the pressure to make statements, generally condemn violence, wherever it comes from, equating perpetrator and victim. Others generally speak out against the war, as if two countries were playing a sport on a third stadium without attacking or defending.

It is a shame for human dignity such an attitude of equal distances or an attitude of "Pontius Pilate", as we would say in ecclesiastical language. It is a point of decay and decline of society. It is a bad example for our children. It is a mentality that leads to national danger, as well as our country is facing a great neighbor-reviewing force, Turkey, which has in its narratives the non-acceptance of the integration of our islands in our independent state, far from the former empire.

The question now is, after the ceasefire, which will be achieved in one way or another, beyond the conditions that will be signed, which prove to be fragile, what will be the position of the Church in the new geopolitical data that are being created . The evangelical discourse that he stands for as a Church we saw how much it was violated and discredited, not by a Dynasty State, but by the Church itself. The interests of the "Russian world" set aside the very word of Christ.

The word of Christ is clear through the Gospel that he gave us as a guide of life and truth in the life of Christians.

"If he wants them to come back to me, I renounce myself and see his cross and follow me." This exhortation of Christ "whoever wants to follow him freely" does not fit with the doctrine of the imposition and dependence of Ukraine on the Russian Church. The Legally Elected Ukrainian Government formally requested and received the Autocephaly of the Ukrainian Church from the Ecumenical Patriarchate.

"Love each other". The commandment of love that was brutally trampled upon, especially by the spiritual leader of the Russian Church, Patriarch Kirill. How will he speak of love in his sermons, when the words of a spiritual man must be identified with his works and deeds? What love does he show for his supposed spiritual children in Ukraine? What love is he talking about when he blesses the weapons that kill civilians and invade an independent foreign state illegally? This attitude of the Russian Patriarch fully justifies his divisive presence in the Ecumenical Church. A presence that is full of Pharisaic hypocrisy, as in the years of Christ, when there were people with Pharisaic views, who stoned adults, with the sole motive of avoiding any sacrifice to look inward at themselves, their own sins. Christ began to write their sins on the ground and answered them "the sinless one shall cast the first stone". Customs and prostitutes approached Christ because of His love, which changed them. On the contrary, the cons Ancient aspiring "messiahs" and their local apologists spread the word that they would impose "moral purity" with the sword and fire on the "degenerate and degenerate" - as they like to say - West.

The answer to all this is repentance and love. In all this hypocritical and inhuman, as it turned out, attitude, Christ's loving speech to the adult woman of the gospel will sound controlling: "Woman, where are they? οὐδεὶς σε κατέκρινεν; ἡ δὲ εἶπεν · οὐδεὶς, Κύριε. εἶπε δὲ Ἰησοῦς · οὐδὲ ἐγὼ σε κατακρίνω · πορεύου καὶ ἀπὸ τοῦ νῦν μηκέτι ἀμάρτανε ». (John 8, 10 - 11)

We hope that this unjust bloodshed will end soon, that peace will prevail and that justice will prevail within the modern democratic world. The wounds of this war will hardly be healed, but, through the pain and death caused by this war, we hope that humanity will come out united, within the framework of love and mutual respect. To create safety valves such that in the future the mistakes of the past will not be repeated, and the inability of the West to turn into a new dynamic, so that it realizes in time and stops "Putin phenomena", which lead humanity to destruction.