THE EASTERN ORTHODOX CHURCH IN THE REFORMATION PERIOD

Prayer
Scripture: Revelation 22:10-21
Hymn: 669 "While on the Sea"

The split of the church in 1054 into Roman Catholic and Eastern Orthodox shocked Christians everywhere. The Crusades increased the bitterness between East and West. In 1204 the Latins captured and sacked Constantinople. Pope Innocent III appointed a Latin patriarch over Constantinople. The Eastern Empire did not regain Constantinople until 1261. This Fourth Crusade (1202-1204) greatly embittered relations between East and West and greatly weakened the East that lived in constant fear of new Moslem invasions. The desperation of this fear, as much as a longing to restore the unity of the church, moved the Emperor John Palaeologus and his patriarch, Joseph, to enter into negotiations with Pope Eugene IV, that resulted in the Council of Florence in 1439. After twenty-six sessions of the council, the act of union of Eastern and Western Churches was signed. The Te Deum was sung in celebration of the restored unity.

The effort to unite the church was in vain. The emperor's own brother, Demetrius, refused to sign the act of union. Mark, the archbishop of Ephesus and the bishops of Georgia refused to attend the grand proclamation service. Mark returned to the East to lead the opposition to the unity agreement. The patriarchs of Antioch and Alexandria refused to sign it. The monks and the people of the East rejected the agreement. The church of Nicea refused to receive Bishop Bessarion when he returned from the council.

The failure of the unity movement was followed by great coolness between East and West, with the people of the West being indifferent to the fate of the East when the Turks put Constantinople under siege (1453). Constantine Palaeologus followed John as emperor. He and his general, Justiniani, valiantly defended the city. The people not fighting on the walls carried icons and relics from the churches through the streets singing the Kyrie Eleison hoping supernatural power might intervene to save the city. The troops of Mohammed II broke through the walls and poured into the city. Constantine and Justiniani were killed in the fighting. The Turks plundered the city. Many Christians had taken refuge in Saint Sophia. The Turks with battle axes chopped down the doors. Many were killed on the spot and others were led captive to worse fates. A Muslim recited the Mohammedan Creed from the pulpit of Saint Sophia and the great church was converted into a mosque.

Mohammed made Constantinople the capital of his expanding empire. He ordered the Greek Christians to hold a synod to elect a new patriarch. George Scholarius, known as Gennadius, was chosen for the unenviable post. Although the first Mohammed, the founder of Islam, in the Koran had considered Jesus and Moses prophets of Islam, whose followers were to be allowed to live and practise their religion, though not to proselytise, the Turks put many Christians to death. Those who remained were treated with great contempt and the Turks used the clergy of the church for their own purposes. Christians were put under special heavy taxes. The clergy had to
pay bribes to keep offices and church. They were forced to serve as tax collectors and informers. Every fifth child was taken from the parents to be educated in Mohammedanism and to be trained as janissaries, the crack Moslem suicide troop. The Eastern Church was systematically demoralized and reduced. There was little to admire in many of the clergy.

CYRIL LUCAR (1572-1637)

In the Reformation period, when the Eastern Church was so depressed, the name of one high clergyman of the East stands out for a courageous attempt to bring reform and Protestant principles to the Eastern Church—the name of Cyril Lucar. The East had had some slight and brief contacts with the West in the time of patriarchs, Joseph II and Jeremiah II. In 1559 a deacon of Constantinople visited Wittenburg and Melanchthon sent by him a copy of the Augsburg Confession in Latin to Patriarch Joseph, urging that there were points of agreement between Lutheranism and Eastern Orthodoxy. The patriarch was cool to the suggestions. In 1574 Martin Crusius sent a Greek version of the Augsburg Confession to Patriarch Jeremiah II. Jeremiah's reply to the Lutheran was most uncompromising. Any union or fellowship with the Orthodox Church could only come through Lutherans following the apostolic and synodical decrees. The Lutheran sent Jeremiah a fuller account of Lutheranism in 1578 but nothing came of it. The only possible union between the Orthodox and Lutherans would have to come by Lutherans being converted to the Greek Church.

Cyril Lucar's approach was different. He had come in contact with Calvinism and wanted to reform the Eastern Church on Calvinistic lines. He saw in Calvinism the true gospel and a pure church. He was well aware of errors and failings of the Greek Church.

Cyril Lucar was born in Candia, the chief town of Crete, in 1572, when Crete was under the rule of the Venetians. At the age of ten Cyril was sent to Alexandria where his education could be guided by an uncle, Meletius Pega, a Cretan, who had spent time in Italy where he had formed a strong anti-Roman bias. Before he was twelve Cyril was sent to Venice to continue his education. Next he studied in Padua where he came under the influence of the anti-Roman teacher, Maximus, who later became bishop of Gerigo. Cyril travelled in Germany and Switzerland where he became an admirer of Calvinism.

In 1595 he returned to Alexandria where he was ordained a deacon. He spent some time in Constantinople. The Patriarch Meletius of Alexandria sent Cyril to Poland where Sigismund was putting a lot of pressure on the members of the Orthodox Church in the eastern sections of Poland. Cyril supported himself as a teacher of Greek. He served as an ambassador between Poland and the Eastern Church. He became further acquainted with Calvinism. The King of Poland sent him back to Patriarch Meletius exhorting Meletius to accept the primacy of Peter and to submit to the pope. Meletius returned a respectful but negative reply. Sigismund and the Jesuits were able to influence a large segment of the Greek Church in Poland to submit to Rome, forming a Uniat Church—one
that recognized the pope as the head of the church but which was permitted to maintain the Greek language and ritual. Cyril had to "lie low." A bitter Jesuit enemy, Sarga, circulated a report that Cyril had written a letter, submitting to Rome. The letter was a forgery.

Cyril returned to Alexandria. The patriarch sent him to Crete to collect contributions for the patriarchate. In 1602 Cyril succeeded Meletius as orthodox patriarch of Alexandria. King James I of England invited him to send a young Greek to England for education. Metrophanes Critopulus was sent to study in England. He visited Germany where he published "A Confession of the Catholic and Apostolic Church of the East." On his return to Egypt he became a metropolitan and finally became patriarch of Alexandria.

Cyril corresponded with Archbishop Laud, whom he presented with an Arabic Pentateuch "as a sign of brotherly love"; it is one of the treasures of the Bodleian Library at Oxford.

While travelling in Greece Cyril visited Mount Athos where he secured a fifty century manuscript of the Scriptures. At the time it was the oldest accessible Greek Bible. Cyril presented the manuscript to King Charles I as a gift to the English nation. It became known as the Alexandrian Manuscript because the donor was Patriarch of Alexandria. It is one of the treasures of the British Museum.

While he was Patriarch of Alexandria Cyril began introducing reforms into his church. In 1621 he became Patriarch of Constantinople. He continued his efforts to introduce Calvinistic reforms into the Orthodox Church. He drew up a Confession of Faith that had strong Calvinistic leanings. He began with an affirmation of the Trinity. He affirmed that the Holy Spirit proceeds from the Father by the Son. He declared a full, unqualified Calvinistic doctrine of Election. God predestinated His elect to glory without respect of their working before the foundation of the world. There was no other cause for this election except God's good pleasure and Divine mercy. Also before the foundation of the world He reprobated whom He would reprobate. The cause of the reprobation was the will of God. The divine will is just. Cyril affirmed baptismal regeneration. Christ alone is the true and proper Mediator. He affirmed salvation by faith, without works. Faith takes hold of the righteousness of Christ. The Church is called Catholic and contains all the faithful in Christ. There are particular visible churches. He affirmed that the church can err. He declared that the authority of Holy Scripture is far greater than any authority of the church. Being taught by the Holy Spirit is different from being taught by man. Men may err and be deceived but the Holy Spirit is not deceived and does not deceive. The Holy Spirit is infallible.

In June, 1627, Nicodemus Mentaxa, a monk of Cephalonia, brought Cyril a printing press and a font of Greek type from England. The English ambassador allowed them to set up the printing press in his house on account of the fierce opposition from the Jesuits, who
constantly tried to win Mentaxa. When they could not win him over they accused him to the Turkish Government of committing treason. He printed the royal arms of England at the beginning and end of books. He printed Cyril's confession. The Jesuits broke in and seized the types. Cyril sent his confession to Geneva where a Latin version was printed that created a sensation in Europe.

Cyril brought out an enlarged version of his confession in which he urged the faithful to read the Scriptures. In the Scriptures they could discover for themselves the doctrines necessary to salvation. The Holy Spirit would aid them in comparing Scripture with Scripture. The Scriptures are the authority. He attacked the adoration of images.

The Jesuits constantly tried to undermine Cyril both with the Turkish government and with his own people. Five times the government banished him from his patriarchate. Five times he was restored. Sometimes he had to pay large bribes for his restoration. His relations with the Mohammedan government put him in a compromising position. Officially recognized as the head of the Greek Orthodox Church, he was dependent for his position on the sultan. He could only carry on his reforming efforts because the Turks were indifferent to Christian quarrels over doctrine. He gradually lost favor with his own people.

The Jesuits finally found their opportunity to destroy Cyril. The Sultan Amurath was absent from Constantinople, marching on Bagdad. The Jesuits sent him a message that Cyril was engaged in reasonable negotiations with the Cossacks. The sultan could not investigate and in hasty anger ordered Cyril strangled and his body thrown into the sea. The order was carried out on June 27, 1638. Fishermen found his body and it was buried at night on an island in the bay of Nicomedia. The Jesuits destroyed the printing press.

Cyril's successor in the Patriarchate, Cyril of Beroea, summoned a synod and anathematised Cyril and his confession. Cyril was declared an intruder to the throne of Constantinople who had introduced the poison of the deadliest heresy. He was accused of denying the descent of the Holy Spirit into the bread and wine to change it into the body and blood of Christ. He was also accused of being an Iconoclast. Three patriarchs signed the decree of the synod--one was Metrophanes of Alexandria. In 1642 another synod condemned Cyril's confession and Calvinism without naming Cyril. In 1672 Dosithheus, patriarch of Jerusalem, in a synod at Bethlehem, condemned the Calvinistic confession but denied that Cyril was its author.

Where ever the Turks conquered national groups they demanded that they elect a patriarch, creating a number of national Eastern Orthodox Churches with their own patriarch. This further weakened the position of Constantinople. These national churches fellowshipped each other and gave Constantinople the precedence in honor without real governing authority. The Eastern Orthodox Churches took as their standard of authority the Scriptures and the Seven Ecumenical Councils of the ancient and early medieval periods.
THE RUSSIAN ORTHODOX CHURCH

While the rest of the Eastern Orthodox was suffering the humiliation of the Moslem conquests in Russia the church moved into a great period of expansion. Before the fall of Constantinople in 1453 Kiev was the center of Russian Christianity. The Metropolitan of Kiev was the leading Russian churchman. Kiev was nominally subject to the patriarch of Constantinople.

With the fall of Constantinople the church in Moscow began to move into leadership, partly as the work of its ruler, Ivan III, and partly as a result of the work of energetic church leaders. Russia had suffered greatly from the Mongol invasion. Ivan III broke the Mongol power in Russia. During the forty-three year reign of Ivan III (1462-1505) the Mongols broke up and faded away except for scattered fragments. Ivan III, the Grand Duke of Moscow, claimed to be the legitimate successor of the Byzantine Emperors. After the death of his first wife Ivan III married Zoe, a daughter of the nearest relative of the last Roman Emperor. She was the niece of Constantine Palaeologus. Pope Sixtus IX gave his approval for the marriage, hoping Zoe would use her influence for uniting all Christendom under the pope. Zoe proved a devoted member of the Eastern Church. Ivan III adopted the double-headed eagle, the symbol of the Eastern Empire and adopted the elaborate ceremonial of the Byzantine court. He took the title of Tsar (Caesar) and demanded that all Russian nobles submit to his rule.

Russian monks carried on a vigorous missionary activity in the north and along the Volga. Monasteries with schools, hospitals and libraries sprang up all over Russia. The monks were noted for their beautiful icons. Andrew Rublev who died in 1427 was the most famous of the icon painters. Sergius was canonized as the greatest of the missionaries.

The Russian monasteries exercised great influence on the culture and intellectual life. They gained great wealth which was accompanied by a relaxation of standards. It became customary for the wealthy in their old age to move to a monastery and to will their estates to the monastery. Monasteries became reluctant to accept novices unless they came with great wealth.

Shortly after 1500 a sharp conflict arose over the wealth and relaxation of standards in the monasteries. Joseph Volotsky (born 1440) from a noble family with his parents entered a monastery. He was shocked at the state of the monastery and withdrew to found his own monastery near Volokolamsk to protest relaxation of standards. Joseph enforced a very strict rule of severe fasts, hard work, and diligent study. He became a learned and eloquent preacher of great influence. He insisted that the individual monk must own no property but he saw no evil in the monastery possessing great wealth. He encouraged fine buildings and gorgeous vestments and expensive vessels and elaborate altars. His monastery became the school for the sons of the aristocracy and soon became known as the school for bishops. His followers became known as the Josephites.
Nilus Sorsky (1433-1508) led a vigorous protest against the Josephites. The followers of Nilus were known as the Transvolgians, "Elders across the Volga" or "Non-possessors." Nilus had travelled in Palestine and Greece and had learned Greek. For a time he was a member of a monastery in Northern Russia, founded by Cyril, a disciple of Sergius. Nilus preached a life of poverty. For a time he lived as a hermit. Then he began gathering small groups (not exceeding twelve) who lived under an elder as their superior. They lived away from the habitations of other men. They practiced complete poverty, great simplicity, and hard manual labor. They accepted alms in moderation. They permitted excommunication but opposed capital punishment for heresy and advocated greater toleration. They preached the union of the soul with God and the love of God. They condemned elaborate church services, expensive vestments and expensive churches as snares of the devil. They preached interior prayer with no audible expression. Even devout conversions could divert the soul from the high road. Their clash with the Josephites came to a head in 1503. Two heresies had appeared in Russia. One was the Strigolniki or "barbers". Their leader, a deacon of Pskov named Karp, was barber to the clergy. Karp led a protest against the fees charged by the clergy, especially the large fees for ordination charged by the Archbishop of Novgorod. Karp and his followers accused the clergy of simony and came to the conclusion that all ordination by clergy guilty of simony was invalid. They came to the conclusion that there was no true clergy. The Strigolniki left the church and formed separate congregations served by laymen. They attempted to restore first century Christianity. The only sacrament was penance. Lay leaders received no remuneration and lived simply, earning their own living, and interpreting the Bible to their followers.

Also a Judaizing heresy arose. A Lithuanian Jew converted two priests in Novgorod in the 1470's. For a time they continued in the church and kept their Judaism a secret. They rose to high positions in the church but came to question the divinity of Jesus, opposed icons, and dabbled in astrology and science, and took great interest in the Kabbalah.

Ivan III for a time favored the heresies out of a desire to seize the lands of the rich monasteries. His daughter-in-law joined the Judaizers. The Archbishop of Novgorod in 1487 learned of the heresies. Nilus influenced him to withhold stern measures against them. In 1503 a synod was called at Moscow to consider the heresies. Nilus spoke strongly opposing harsh treatment but the Josephites triumphed and a number of the heretics were burned and others were sent to prison. The heresies went into hiding.

Ivan III was followed in 1505 by his son Basil. Basil died in 1533 when his son, Ivan IV (the Terrible) was only ten. For a time his mother and then the nobles (boyars) administered the government.

At seventeen Ivan IV took over the government in his own name. He issued a revised edition of the laws of his grandfather, Ivan III, known as the Sudebuik. The next year he issued his Stoglat or
Book of the Hundred Chapters, aimed at reform in the church and the establishment of schools for reading, writing and choral singing throughout Russia.

Ivan IV openly and aggressively took the title of Tsar and pushed his claims as the successor to the Byzantine emperors. He continued the use of the symbol of the two headed eagle. He accepted and made full use of the theory put forth by the monk Philotheos that the fall of Constantinople was an act of divine judgment on the Patriarch and Emperor for concessions made to the heresies of Rome at the Council of Florence. The rise of Moscow was an act of divine election transferring the dynasty to Moscow. Moscow was the new or Third Rome. The First Rome had fallen into the Latin heresies and had been rejected by God. The Second Rome, Constantinople, had been rejected because of its compromises with the First Rome. The Turks had inflicted the judgment of God on Constantinople. The Third Rome, Moscow, had been raised up in the North to illuminate the whole universe like the sun. The Third Rome would last till the end of history. Moscow would have no successor. A fourth Rome was inconceivable. Moscow would rule until the return of Christ.

Ivan IV suppressed the "Non-possessors" of Nilus. He received the backing of the Josephtes. A number of Russian Fathers were canonized and legends were created to give the Tsar a past. In 1589 the Patriarch Jeremiah of Constantinople who was a fugitive in Moscow, was persuaded to consecrate Makary, Metropolitan of Moscow and leader of the Josephtes, as Patriarch of Moscow and Russia. Makary recognized the Tsar as God's viceroy over the Third Rome, declaring "all other Christian kingdoms are merged into thy kingdom. Thou art the only Christian Sovereign in the whole world, the master of all Christians." Orthodox Christians from many areas made pilgrimages to Moscow.

During the latter part of the reign of Ivan IV he proved very unpredictable and tyrannical. There were many martyrs. He appointed a body of six hundred called "Peculiars" who went through the country putting to death those Ivan considered enemies. Many bishops and monks became suspect and were killed. When an old friend, the monk Philip, preached against the madness of his Tsar and was threatened, he replied, "I am a stranger and a pilgrim upon earth, as all my fathers were, and I am ready to suffer for the truth. Where would be my faith if I kept silence?" After reigning fifty-one years, Ivan died in 1584.

THE TIME OF TROUBLE

The end of the sixteenth and beginning of the seventeenth century was a time of trouble for Russia. In 1598 the childless son of Ivan IV, Tsar Fedor (Theodore) died. There was great unrest and civil strife in Russia. The Jesuits made a great effort to turn the Russian Orthodox Church into a Uniat Church. Dmitri, the youngest son of Ivan IV, supported by Poles and Jesuits, took over Moscow and attempted to submit the Russian Church to Rome. Poles occupied Moscow and Swedes took Novgorod. The Patriarch Hermogen rallied the Russians against the foreigners and expelled
them. The sixteen year old noble, Michael Romanov, was elected Tsar. His father, Philaret, had been forced into a monastery and his mother into a nunnery, became Patriarch of Moscow. For twenty-four years father and son as Patriarch and Tsar labored to restore order to Russia.

PETER MOGLIA (1597-1646)

Peter Moglia, a noble who had studied at the University of Paris became Metropolitan of Kiev in 1632. He was a leader in bringing Western scholarship to Russia. He established a school encouraging the study of the theology of the Eastern Church. Few people could read and sermons were rarely preached. The people got most of their instruction from pictures and from the ritual. Icons were worshipped as fetishes. Peter Moglia was determined to change all this. He sent his more promising students to the West to complete their education. He installed a printing press and published the works of the church fathers. Cyril Lucar took note of his educational work and promoted him to Exarch. Peter Moglia published service books aimed at counteracting the Uniates. In 1640 he published his own Confession of Faith, an exposition of the theology of the Eastern Church. In 1672 it was sanctioned by the Council of Jerusalem as the creed of all Orthodoxy. Peter Moglia and four Russian bishops signed the acts of the Synod at Jassy in 1643 that condemned the Calvinism of Cyril Lucar.

THE REFORMS OF NIKON

Nikon was the son of a peasant at Nijgorod. He was born before the first patriarch was appointed and lived to see the patriarchate superseded by the Holy Synod. He was and is the most famous of the patriarchs. He learned to read the Scriptures very early. He was so moved by reading the Scriptures that he resolved to devote himself to the service of God which at that time meant becoming a monk. He left home secretly to begin a novitiate at the monastery of Jeitovodsky. His father discovered him and persuaded him to return home, marry and become a priest. All his children born before he was thirty died. He considered this a punishment from God for deserting his plans; he persuaded his wife to become a nun and he entered the distant northern monastery of Solovetsky. He moved to an island hermitage amid the ice of the White Sea. In 1646 he was persuaded by the monks of Kojnozersky to become the head of their monastery. In 1649 he went to Moscow on business for his monastery. In Moscow he attracted the attention of the Tsar Alexis who was very anxious for moral reform and to promote Western culture and general progress. Alexis appointed him to the archimandrite of the Novospassky Monastery which was special to his family because many of the Romanoffs were buried there. Nikon soon became one of Alexis' chief advisers. Alexis promoted him to metropolitan of Novgorod. He was consecrated to this office by the Patriarch of Jerusalem who happened to be visiting in Russia. Nikon won great respect when he quelled an angry mob in Novgorod. Though he was carrying the cross into the most dangerous part of the city he was knocked down by the mob
and left for dead. He revived and his courage won the admiration of the rebels.

Nikon carried on great reforms. Preaching had become almost extinct or was reduced to reading dreary homilies. Nikon restored powerful and lively preaching from Scripture. He reformed the Russian worship after the model of the Greek services. Russian peasants took very seriously saint worship. Nikon persuaded Alexis to hold a synod in honor of three martyred prelates. Nikon went to the remote Solovetsky Monastery to fetch the body of martyred Philip to bring it to Moscow to the tomb of Ivan the Terrible that the spirit of Philip might absolve and give rest to the troubled spirit of Ivan.

In 1653 Alexis after many entreaties persuaded Nikon to become patriarch of Moscow. Nikon with great energy began far reaching reforms in the Russian church. Ritual and worship were the sum of religion to most Russians. There was little preaching and very little knowledge of Scripture. The priests were often illiterate. Piety focused on the icons, the liturgy, and the music. In 1551 a Russian synod had condemned the Greek usage of three fingers in making the sign of the cross instead of the Russian practice of two fingers. The synod declared the use of three "Hallelujahs" was a Latin heresy. Shaving off the beard was declared a Latin heresy and no one who had shaved off his beard could receive church burial. Nikon began extensive programs of education. Five hundred manuscripts were brought from Mt. Athos to be used in bringing out a new Russian version of the Bible. Nikon gave careful attention to correcting the working of ancient hymns and prayers. All the service books were corrected by the best Greek models from Constantinople. These reforms provoked great opposition. His stern discipline of the clergy provoked great resentment on their part. The nobles were jealous of his influence with the Tsar. Nikon and the Tsar held councils in 1666 and 1667 to condemn his opposition. The opposition grew into the schism of the "Old Believers." Nikon was declared to be the Antichrist. Leaders among the Old Believers declared the world would come to an end in two and a half years. In 1668 the fields were unplowed and unsown. In 1669 great crowds gathered to await the Lord. Many at night dressed in white shrouds and slept in coffins awaiting the Judgment. When 1670 passed they took it as a sign the old rituals would be restored. From the Book of Revelation the leaders calculated the Lord would come in 1699. In 1684 the Tsar issued a decree calling for the Old Believers to be burned at the stake. One of the Old Believers, the Archpriest Avvakum exhorted his people: "Come, Orthodox People, suffer tortures for the two-finger sign of the cross....Although I have not much understanding--I am not a learned man--yet I know that the Church which we have received from our Holy Fathers is pure and sacred. As it came to me, so shall I uphold my faith until the end." Many preached suicide by drowning or fire. Some 20,000 destroyed themselves. A priest of the village of Romanov cried, "I wish that all Romanov, every man, wife and child would come to the banks of the Volga, throw themselves into the water, and sink.... and what is even better, that I might set fire to and burn down the entire city... so that none could receive the stamp of the Antichrist."
When plague devastated Moscow Nikon worked to improve sanitation and to minister to the suffering.

He used his influence to win Kiev from its loyalty to Constantinople to support of Moscow.

The opposition became so bitter that Nikon tore off his robes and dressed in simple white of a monk and retired to a Monastery near the White Sea. Later when a friendly noble invited him back to Moscow he tried to don the robes of the Patriarch. The Tsar wept at the sight of his patriarch but could not save him from the bitter nobles and clergy. Nikon was brought to trial, accused of tyranny and corrupting the church. He was stripped of his robes and sent as a prisoner to a monastery at Bielo-ozero where he died.

PETER THE GREAT

Just five days before New Years Day, 1599, Peter the Great returned from his stay in France. He escaped an assassination plot by the palace guard which contained many Old Believers. Peter played the part of the Antichrist cutting off the beards of nobles and then beheading them. He began a program of Westernizing Russia. He moved the capital to St. Petersburg. He abolished the Patriarchate and replaced it with the Holy Synod. There was a revival of the liers in coffins.

In time Peter relaxed his persecution. The Old Believers moderated their opposition. They split into two groups. One group declared there was no valid ordination and became a movement led by laymen. The other group claimed to have a valid ordination from the hands of one ordained before the rise of the Antichrist. Both groups strongly opposed all Western influence.

The world still wonders how much the strong opposition of the peasants of the Old Believers and the lower clergy to the Tsar and the higher clergy of the state church contributed to preparing the way for the rise of the Communists. Many wonder how much the Communist dream of world domination owes to the mystical conviction that the Third Rome would never fall. That Moscow was destined to rule the world and to last until the return of Christ.