



Freedom of Religion or Belief, Equality, and Secularity

April 2025



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Tolerance and Diversity Institute (TDI)

www.tdi.ge/en



The Tolerance and Diversity Institute (TDI) continues to monitor the environment regarding freedom of religion or belief, equality, and secularity. This includes monitoring statements and activities by political parties, politicians, public figures, and clergy.

The present report covers **April 2025**

You can also access the 2024-2025 reports on monitoring the pre-election and post-election environments regarding freedom of religion or belief, equality, and secularity:

Pre-election period (2024)

[August 25 to September 25](#)
[September 25 to October 25](#)

Post-election period (2024)

[October 26 to November 26, 2024](#)
[November 26 to December 26, 2024](#)

2025

[December 26, 2024- January 31](#)
[February](#)
[March](#)

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Main Trends

During the reporting period, *Georgian Dream* continued to manipulate pseudo-religious narratives and positioned itself as the political actor defending Christianity and traditions. In this context, opponents, human rights defenders, media, and civil activists were labeled as "anti-national," "anti-Church," "rootless," and "liberal fascists."

The main topics around which *Georgian Dream* built its anti-Western propaganda included the commemoration of April 9, the potential threat of EU visa liberalization being revoked, and the funding of non-governmental organizations by international institutions and donors. During the same period, *Georgian Dream* passed unconstitutional and undemocratic amendments to [Georgia's Law on Grants](#) under an expedited procedure. These amendments prohibited the issuance of foreign donor grants to NGOs and media outlets without the government's approval.

The anti-Western narrative intensified further during the reporting period, suggesting that a "global ideology," "foreign force," "global war party," "Deep State," and "liberal fascism" were fighting against Georgia's sovereignty, Orthodox Christianity, and family values. These terms referred to the European Union and Western states that criticize the *Georgian Dream* government for systematic and severe human rights violations.

For instance, *Georgian Dream* officials and its parliamentary satellites made statements claiming that "the foreign mentality, deceptively and insidiously disguised in sheep's clothing, has today decided to change the flag of faith" and that "Georgia's sovereignty is being attacked by the EU bureaucracy through disinformation and the abolition of traditions."

Alongside anti-Western messaging, *Georgian Dream* also continued its efforts to downplay Kremlin aggression and occupation, and to rewrite history. For example, the Soviet troops responsible for the atrocities of April 9, 1989, were not mentioned in the public statements of GD senior officials, and the violent crackdown by the Soviet occupation regime on peaceful demonstrators—an event that claimed the lives of 21 people and injured hundreds—was described merely as an act **committed by a "foreign power."**

A positive trend persisted during the reporting period. Some clergy of the Georgian Orthodox Church continued to openly criticize *Georgian Dream's* anti-European course and propagandistic statements, including attempts to rewrite history and downplay Kremlin aggression.

1. Georgian Dream's Political Manipulation Through Religion and Identity

During the reporting period, *Georgian Dream* continued to manipulate pseudo-religious narratives and present itself as the political force defending Christianity and traditions. According to the party's rhetoric, "foreign forces," the "global war party," the "deep state," and "liberal fascism" oppose Christianity and national traditions in Georgia and impose "anti-Christian" and "anti-national" policies on society. *Georgian Dream* leaders have also equated the West and the European Union with the Soviet Union, portraying Georgia in an isolated context where national interests allegedly conflict with those of its partner countries.

Key themes in *Georgian Dream*'s anti-Western propaganda during the reporting period included the commemoration of April 9¹, the potential threat of the suspension of EU visa liberalization, and the funding of NGOs by international organizations and donors.

Georgian Dream also continued efforts to downplay Kremlin aggression and occupation, and to rewrite history. For example, in official statements commemorating April 9, the most striking omission was that *Georgian Dream* senior officials did not mention the Soviet troops responsible for the crimes of April 9, 1989. Instead, the bloody crackdown on peaceful demonstrators by the Soviet occupation regime, which cost 21 lives and poisoned thousands, was described simply as an [act committed by a "foreign power,"](#) and the people merely tragically [passed away on 9 April.](#)

During the same period, *Georgian Dream* passed unconstitutional and undemocratic amendments to Georgia's [Law on Grants](#) under an expedited procedure. The amendments prohibit the issuance of grants to NGOs and media without the approval of the *Georgian Dream* government. These legislative changes are part of a broader package of laws targeting NGOs and critical media, aimed at severely restricting independent and critical civic organizations and society.

¹ Twenty-one people were killed and hundreds more injured on 9 April 1989, after Soviet troops moved in on a peaceful independence demonstration at what is now the Georgian parliament, beating people with shovels and releasing an unknown toxic gas in an effort to disperse the protesters. Notably, the Soviet propaganda press at the time blamed the demonstrators themselves for the massacre and labeled the peaceful protesters as "radicals." Two years later, on 9 April 1991, the Supreme Council of the Georgian SSR announced the restoration of Georgia's independence.

1.1 Georgian Dream's Pseudo-Religious Narrative Around "Defending Christianity"

Georgian Dream continues to exploit pseudo-religious narratives, positioning itself as a political force defending faith, the Church, "traditional values," and the sovereignty of the state, while simultaneously adopting repressive, anti-democratic laws to punish opponents and violently suppressing peaceful protests using unlawful methods. In this narrative, *Georgian Dream* stands on one side as the defender of faith and national identity, while on the other side are its opponents: NGOs, critical media, and the political opposition, who are portrayed as enemies of Georgian traditions, religion, the Patriarchate, the Patriarch, and national values. Integration into Western structures is framed as a threat to nationality, identity, and sovereignty.

[Political Council of Georgian Dream](#), April 21:

"We hope that by now the current bureaucracy in Brussels will be replaced by a worthy, independent political elite focused on the future of the European Union and Europe. Georgia today is more independent and sovereign than ever. No one can dictate or force the government to take steps that go against the interests of our country. The Georgian Dream government acts based on Georgia's national interests and will never make compromises at its expense. It will continue to unwaveringly defend the homeland, the Church, and national values."

[Mamuka Mdinaradze](#), leader of the *Georgian Dream* parliamentary majority and chair of the *Georgian Dream* faction, April 2:

"The main idea is greater independence for the country so that we can save ourselves [...] Most importantly, we must preserve our identity and culture, and make sure there is no threat to our homeland, language, or faith. We must develop, honor the past, and take dignified care of the future."

[Levan Machavariani](#), *Georgian Dream* MP, April 15:

"[Young people,] when you go to the polls, consider carefully what consequences your vote will have. Vote for the independence, sovereignty, and peace of the country! Vote to strengthen our identity! Vote for the homeland, language, and faith."

[Levan Machavariani](#), *Georgian Dream* MP, April 28:

"We proceed from the national interests of our country, we defend peace and stability [...] In all likelihood, in five years we will rank among high-income countries. This is how we are progressing. And on the other side, gathered together are Nino Lomjaria, Captain Giga Bokeria, Baia Pataria, and Ana Subeliani—people known for insulting

the Patriarch, yet who then appear with candles on Easter, pretending to chant hymns, and so on.”

1.2 Georgian Dream’s Anti-Western Propaganda

One of *Georgian Dream*’s main narratives is that a “global ideology” is attacking Georgia’s sovereignty, Orthodoxy, and family values. To fuel this propaganda, the party repeatedly uses terms such as “foreign power,” “global war party,” “deep state,” “liberal fascism,” and “globalist ideology.” This narrative is rooted in conspiracy theories, based on the Russian paradigm of an anti-liberal, anti-democratic worldview. Prominent accusations include claims that these forces aim to drag Georgia into war, incite political revolution, and destroy traditions and values. In this confrontation, *Georgian Dream* positions itself as the guardian of faith and national identity.

According to *Georgian Dream*, the “foreign power,” “global war party,” “deep state,” and “liberal fascism” oppose Christianity and national traditions in Georgia, imposing “anti-Christian” and “anti-national” policies. Party leaders equate the West and the EU with the Soviet Union, presenting Georgia as isolated and suggesting that national interests conflict with those of partner countries.

Example Statements:

Shalva Papuashvili, Speaker of the Georgian Dream Parliament, April 14:

“It is unfortunate that today we see even a small group of people who, under the artificial influence of globalist ideology, replace their homeland’s interests with foreign influence, treat the Georgian language as secondary, and disgrace the faith. Older generations carried the banner of language, homeland, and faith through the Soviet, atheist, and lawless era. Today, that very banner is under threat of being deceitfully and insidiously replaced by a foreign mentality, dressed in sheep’s clothing.”

Sozar Subari, Deputy Speaker of the Georgian Dream Parliament, head of People’s Power Party, April 17:

“Today’s EU leadership is one of the sources and lobbyists of ultra-liberal madness that fundamentally opposes Christianity and other traditional religions. It opposes national traditions and states and has become a weapon for giant transnational corporations. If Europe loses its values and declares that EU membership means submission to LGBT dictatorship, then the Georgian people must decide for themselves—do they want such a Europe?”

Zurab Kadagidze, member of the People’s Power, April 10:

"I am Georgian, therefore I am Georgian! I have a homeland—you have a federation! I am a nation—a state—you are the Soros syndicate! I have homeland, language, faith—you have the deep state and liberal fascism!"

[Guram Macharashvili](#), MP, *People's Power*, April 9:

"If in Soviet times sovereignty was attacked by the Soviet government with tanks, today it is under attack by the EU bureaucracy with disinformation and the abolition of traditions."

1.2.1 April 9 – Attempt to Rewrite History, Political Manipulation, and Anti-Western Rhetoric

On April 9, Georgia marked the 36th anniversary of the April 9, 1989, massacre of pro-independence demonstrators in Tbilisi by the Soviet Army, in which 21 people were killed and hundreds injured by poison gas used by Soviet troops. Up to 4,000 people were injured.

On that day this year, Members of the recently established public movement *For the Freedom of Prisoners of Conscience* staged a [24-hour protest vigil](#) at the April 9 Memorial in Tbilisi, which started on the evening of April 8. Demonstrators stated that one of the aims was to physically protect the April 9 memorial from *Georgian Dream's* "Russian regime."

Georgian Dream described the civil protest as a [provocation and an attempt to incite confrontation](#). "A small group is advocating for the imposition of foreign influence in our country, thereby undermining our sovereignty," Nino Tsilosani, Vice-Speaker of the *Georgian Dream* Parliament, asserted.

A key feature of *Georgian Dream* leaders' April 9 statements was the conspicuous [omission](#) of the perpetrators - Soviet troops responsible for the 1989 massacre. The deadly crackdown by the Soviet occupation regime, which killed 21 peaceful protesters, was instead referred to as an act committed by a "**foreign power**." - "*April 9 is the day when a foreign power commits violence against our fellow citizens.*"

Georgian Dream Prime Minister Irakli Kobakhidze [compared](#) the 2025 protest vigil to the 1989 events, again attributing the violence to a "**foreign power**": "*Today, on the 36th anniversary of the April 9 tragedy, a foreign power is once again committing violence on Rustaveli Avenue. It incites hatred and seeks to artificially divide Georgians and fight against the idea of freedom. But April 9 taught us that the 'essence of the foreign power is short-lived'—love and freedom will prevail over hatred and servitude. Today, the foreign power tried to provoke violence, and when it failed, it resorted to violence itself. We will not give additional force to hatred, and we will shield our country from even minor provocations planned by foreign powers.*"- This statement reflects

Georgian Dream's deliberate effort to falsify history and manipulate past events for present-day political purposes.

Georgian Dream MP Nino Tsilosani also [commented](#) on the anniversary, mentioning 'the people **passed away on 9 April**', without referring to the Soviet Union or specifying what exactly happened on that day.

Georgian Dream leaders also used anti-Western propaganda to discredit the April 9 protest by portraying opponents as "godless" and "rootless", and blaming "donors." Parliamentary Speaker Shalva Papuashvili [stated](#) that '*today on Rustaveli, [Soviet General Igor] Rodionov's shovel-wielding soldiers have been replaced by those waving foreign flags, rootless individuals who are trying to hack away at the idea of Georgia's independence with the same ruthlessness*'.

Other Example statements:

[Davit Matikashvili](#), **Chair of the Parliamentary Procedural Committee, April 9:**

*"Then and now, things must be called by their names. Back then, it was Soviet tanks and special forces with shovels and batons—**today it is the 'Deep State,'** acting through traitorous and unpatriotic radicals [...] who seek to divide our country and attack its sovereignty. This is a **foreign power**. They invent stories to justify their immorality, godlessness, and lack of patriotism—as seen in their actions on Rustaveli today."*

[Konstantiye Zarnadze](#), **Deputy Chair, Georgian Dream – Democratic Georgia faction, Tbilisi City Assembly, April 9:**

"I stand alone among these people, but I'm not afraid for a moment. These are godless individuals who denied me the right to approach the memorial."

1.2.2. EU Visa Liberalization

On April 15, [Radio Liberty](#) reported that the European Union looks set to sharpen its visa suspension mechanism later this year, making it easier for Brussels to revoke visa-free travel for citizens of the 61 countries that currently enjoy it. Grounds for suspension may include "serious human rights violations" or "grave breaches of international law and standards." This potential development sparked [reactions](#) from *Georgian Dream* leaders, who insisted that Georgia would not be affected, while also claiming that suspension of visa liberalization might be used by the EU as "[blackmail](#)" and by the "deep state" as a "[tool of pressure](#)." The pro-government propaganda channel [Imedi](#) aired a dedicated segment describing EU visa liberalization as "an instrument of foreign control" and a "policy of blackmail from Brussels."

Georgian Dream and its satellite parties used the potential suspension of visa liberalization to further disseminate anti-Western narratives, dismissing it as “a slap from a few MEPs” and portraying visa liberalization, a key public good, as fundamentally at odds with Georgia’s national sovereignty and interests.

[Sozar Subari](#), Deputy Speaker of Parliament, head of *People’s Power*, April 17:

“Of course, the ‘deep state’ might use the suspension of visa liberalization as a means of coercion. If we are forced to choose between completely surrendering national sovereignty, returning the United National Movement and other agents to power, adopting LGBT-dictated legislation, or losing visa liberalization, then the choice is clear. I do not believe the Georgian people would value visa-free travel more than rejecting the anti-national and anti-Christian policies being forced upon us by the deep state.”

[Kakha Kaladze](#), Mayor of Tbilisi, April 22:

“Visa liberalization is not the main concern—Georgia’s national interest, independence, and sovereignty are. I am certain that every Georgian who loves their homeland and is a true patriot takes pride in the fact that no one dares to issue orders to the Georgian government anymore. The patronizing tone that persisted for years is no longer acceptable. This is what they [Western actors] are resisting—and why they are enraged.”

[Shalva Papuashvili](#), Speaker of the Georgian Dream Parliament, April 26:

“There is no threat to the Georgian people. Visa liberalization will not be revoked. This is merely a slap from a few European Parliament members angry at the Georgian public.”

1.2.3. NGO Funding

Georgian Dream continued to exploit the symbolic authority of the Orthodox Church to discredit the non-governmental sector. A central narrative in the party’s propaganda is that a “foreign external power” and “European funding” threaten Georgia’s sovereignty, the Georgian Orthodox Church, national traditions, and core values. NGOs are portrayed as instruments of “political intervention.” Without evidence, *Georgian Dream* leaders have claimed that funding from USAID, NED, and the EU has **supported radicalism, fascism, terrorism, and anti-Church activities**.

Example statements:

[Shalva Papuashvili](#), Speaker of the Georgian Dream Parliament, April 10:

“It is unfortunate that hatred, violence, lies, disinformation, and propaganda have become associated with European funding... When fascism is not only left uncondemned but actually financed—along with terrorism, assault, hatred, propaganda, and disinformation—that is the responsibility of the donors. And all of this is being carried out by NGOs, encouraged by foreign external forces.”

[Shalva Papuashvili](#), **Speaker of the Georgian Dream Parliament, April 4:**

“Everything we’ve said is now being repeated almost verbatim by the new U.S. administration. The conclusion is simple: U.S.–Georgia relations deteriorated precisely because organizations like USAID, NED, and various propaganda or money-wasting institutions were undermining democracy, stirring social divisions, attacking the Church, and tearing apart the social fabric by funding assaults on traditional values.”

[Irakli Kobakhidze](#), **Georgian Dream Prime Minister, April 16:**

“We are hopeful that, just as in the U.S.—where there was a sharp shift away from previous practices in which USAID and NED funded revolutions, bloody conflicts, LGBT propaganda, and all sorts of misery—the same change will come here... At some point, European societies will grow tired of identity politics and LGBT propaganda. NGOs are instruments of political interference.”

2. Statements by Orthodox Clergy Condemning Violence and Supporting Protesters

A positive trend continued during the reporting period: some clergy of the Georgian Orthodox Church remained openly critical of *Georgian Dream*'s anti-European course and propagandistic rhetoric.

2.1. April 9: “One Who Refuses to Name the Enemy is Worse Than the Enemy!”

Several Orthodox clergy members publicly responded to *Georgian Dream* Prime Minister Irakli Kobakhidze's [statement](#) that “a foreign power committed violence against our fellow citizens” on April 9, and to his comparison of the civil protest on April 9, 2025, to the events of April 9, 1989—both described by him as “violence by a foreign power.” The Orthodox clergy criticized the government's pro-Russian course and emphasized that it is still the Kremlin committing violence against fellow citizens on Rustaveli Avenue.

[Zaza Ejibishvili](#), Archimandrite, April 9 (via Facebook):

“One who refuses to name the enemy is worse than the enemy!”

[Ilia Jinjolava](#), Archimandrite, April 9 (via Facebook):

“The system is distorted not only in structure, but primarily in its essence. It is flattering, covered in empty appearances, and does not hide its true, overtly Russian nature—hostile, dominating, and permissive of evil. This system, despite its Georgian slogans and titles, poses a direct threat to national self-awareness and the spirit of freedom.”

[Tamaz Lomidze](#), Deacon, April 9 (via Facebook):

“April 9 is the day when Russia committed violence against our fellow citizens. [...] Today, 36 years after the April 9 tragedy, Russia and the Kremlin are once again using violence on Rustaveli Avenue. Even now, Russia is spreading hatred on Rustaveli, trying to artificially divide Georgians and fighting against the idea of freedom.”

[Leon Gelovani](#), Priest, April 9 (via Facebook):

“It is not some ‘foreign force’—it is Russia and only Russia that, for centuries, has been the source of evil, darkness, and all harm to Georgia. [...] Even today, anyone who loves Russia, or knowingly or unknowingly serves its interests, is complicit in all the bloodshed that this evil has caused in our country.”

[Dorothe Kurashvili](#), Archimandrite, April 16:

“Everyone has the feeling that our government is moving toward Russia. But they don’t say it out loud, because they know going that way—toward Russia—is not right. They say, ‘We are heading toward Europe,’ even though negotiations with the EU have been suspended. I believe the government will eventually have to admit: ‘We don’t want Europe; we want Russia.’”

[Ilia Toloraia](#), Archimandrite of the Holy Trinity Cathedral, April 13:

“Today, what’s astonishing is that in Georgia, it is considered an act of bravery to say that Russia is our enemy, that it started a war 200 years ago, and continues fighting us to this day. The fact that some try to avoid calling Russia an enemy, and instead make sly attempts to downplay it—that in itself is a tragedy.”

[Dorothe Kurashvili](#), Archimandrite, April 16:

“As Orthodox Christians, we believe there is no such thing as ‘sovereign Orthodoxy.’ We may say ‘the Orthodox Church in Georgia,’ but for it to be Orthodox, it must also be recognized as such by other Orthodox churches. We are sovereign only in governance, not in doctrine. That’s exactly how democracy works, too.”

2.2. Response to the Attempt to Undermine the Heroism of Giorgi Antsukhelidze²

On April 11, in a broadcast on the Public Broadcaster, Tea Tsulukiani—Chair of the temporary parliamentary investigative commission on the United National Movement and Deputy Speaker of Parliament from *Georgian Dream*—stated that Georgia’s national hero, Giorgi Antsukhelidze, was “sacrificed for Saakashvili’s senseless PR campaign,” adding, “Every child needs a parent at home, not someone needlessly sacrificed for a PR stunt... I mean Saakashvili.” This statement, seen as an attempt to undermine Antsukhelidze’s heroism, drew critical responses from some Orthodox clergy.

[Leon Gelovani](#), Priest, April 12 (via Facebook):

“Giorgi Antsukhelidze stood up against the enemy of our country and Christianity. He resisted evil and violence, sacrificed his life for others. Therefore, for him, death was not an end but a rebirth into eternal life. Those who now call his torture ‘senseless’ are preparing themselves for eternal death!”

² Giorgi Antsukhelidze served in the Fourth Infantry Brigade. During the August 2008 war, at the age of 23, he was captured and brutally tortured before being beaten to death by Ossetian separatists.

[Dorothe Kurasvili](#), Archimandrite, April 16:

“What are they saying? That ‘Antsukhelidze was a senseless sacrifice’? What does that tell our soldiers? That if we call them to fight, they should first sit down and debate whether the enemy’s invasion is our fault? How was Antsukhelidze supposed to determine whether Russia’s invasion was Saakashvili’s fault or not? He knew one thing: that wars aren’t started in your own country. He never crossed into someone else’s territory—he stood on his own soil. What nation wouldn’t want Antsukhelidze as its son? What nation wouldn’t be proud of him? We, the people, are proud of him. But what is our government doing?”

On April 20, **Metropolitan Grigol Berbichashvili** of Poti and Khobi published an Easter [message](#) on Facebook, where he reflected on several critical state, social, and religious issues—including the attempt to downplay Antsukhelidze’s heroism from a Christian perspective:

“One of the main pillars of Orthodox Christianity in Georgia has always been the martyrdom of those who sacrificed their lives for Christ and their homeland—lives which are glorified by the Apostolic Church of Georgia. Therefore, any attempt to diminish or insult the contribution of such patriotic martyrs, or to fade the memory of their heroic lives, is absolutely unacceptable. Such actions confuse society and deeply frustrate a large portion of it. The martyrdom and sacrifices of those who gave their lives for their homeland are part of our nation’s and our Church’s great spiritual heritage—and our Church rightly glorifies them.”

The Metropolitan stated that national interests are under threat, which also endangers “the historic mission of Christ’s Church in Georgia.” He emphasized that political radicalism, especially in countries like Russia, which disregard the rights and existence of small nations, contradicts Christian faith. He underlined that “Orthodox faith within Christ’s Church unites love for freedom and respect for the opinions of others.” Drawing on historical experience, he also spoke about the danger of appropriating and manipulating religious themes, and the harm caused to society and the Church when the religious sphere is politically occupied.

3. Propagandistic and Anti-Western Statements by Some Orthodox Clergy

Some clergy of the Georgian Orthodox Church continued to use their sermons and public addresses to support the government while also promoting rhetoric against civil society, human rights, and the European Union.

Archbishop Iakob Iakobashvili of Bodbe

In sermons delivered on April [7](#), [13](#), [19](#), and [27](#), Archbishop Iakob disseminated anti-Western messages and worked to discredit the opponents of *Georgian Dream*:

Message: “The West interferes in Georgia’s internal affairs, no different from Russian aggression.”

“Let’s look at the behavior of the European Parliament. They’ve invented a new term—‘the Russian European Parliament’—but what else is it? **How is it any different from Russian aggression against us?** [...] Just like under Shah Abbas, like the way Persians treated us, or under Mongol rule, or any other conqueror. For more than 200 years, we’ve lived under the Russian yoke, and now these so-called Europeans won’t let us live in peace. What business do they have interfering with how we live? Do they really care? Why would they care? Speaking in the name of the Georgian people, who are you to speak for us? We are the Georgian nation!”
(*Sermon, April 7*)

Message: “Those who speak badly about their country in foreign parliaments are traitors.”

“Let’s not become traitors to our country. Today, those who go to foreign parliaments, speak with foreign governments, and slander their own country—what is the outcome? Sanctions, sanctions, and more sanctions. And who suffers? Your children do. The country stagnates. So, is this done for good or for evil? Ultimately, it leads only to evil.”

Metropolitan Stephane Kalaijishvili of Tskhondidi, Tsageri, and Lentekhi

In sermons on April [6](#), [9](#), [12](#), [16](#), and [22](#), Metropolitan Stephane continued echoing *Georgian Dream*’s rhetoric and spreading anti-Western messages:

Anti-Western message: “The cancellation of EU visa liberalization is not a problem.”

“They wag their fingers and say they’ll cancel visa liberalization. But visa liberalization should be earned toward the Kingdom [of Heaven]. You must follow the rules that get you there. If you can’t enter some foreign country, that’s no real problem.” (*Sermon, April 22*)

Message discrediting pro-European protests: “Demonstrators are paid people.”

“It’s Passion Week, and some people are gathering crowds into the streets, telling them they’re fighting for truth. But that’s not the truth... Is EU membership the truth? A believer standing on the street instead of being in church during this week—I don’t understand. No one will win Georgia’s freedom like this. Those involved are paid people. We don’t want gay propaganda taught in schools, and we don’t want to be confused about who is what gender.” (*Sermon, April 16*)

Attack on Archimandrite Dorothe Kurashvili and anti-EU rhetoric:

“When someone uses the Gospel to justify crime—that’s a sin before God. These people are heretics. And once again, we hear these anti-Christian messages: ‘Let’s join the EU,’ they say. But look at what the EU tells us: ‘You passed the Family Protection Law? Repeal it!’ Now Dorothe tells us that if we want to join the West, we have to swallow all this. Must we drag the country into Sodom and Gomorrah? Is that Dorothe’s idea of truth?” (*Sermon, April 6*)

Bishop Spiridon Abuladze of the Skhalta Diocese

In his sermon on April 13, Bishop Spiridon also spread anti-Western propaganda, describing the “collective West” as satanic: *“I address those who speak lightly of the clergy, who film little TikToks mocking the Church. These people act on the orders of Satanists and are paid by the collective West. Because that’s how it works there—they’re doing the same to Ukraine, to Greece, and so on.”* (*Sermon, April 13*)