

World Leaders Mourn Pope Paul VI

More than a man of peace, one of the world's humanist elite

The late Catholic Pontiff, Paul VI, was buried on Aug. 12 in a ceremony unique in recent Vatican history for the amount and intensity of the international tribute paid to the Pope.

Immediately following the announcement of his death on Aug. 6, the governments of Arab and other developing-sector countries — themselves non-Catholic — made extraordinary gestures of public mourning. This included a declaration of three days of mourning by Brazilian President Geisel, of nine days of mourning by Syrian President Assad, and of seven days of mourning by Egypt, while the Shah of Iran instructed all flags to be flown at half-mast for a week to commemorate the dead “champion of peace and love.”

The funeral services themselves, held in St. Peter's Square in Rome, were attended by over 100,000 people, including religious leaders and government representatives from throughout the Western, socialist, and Arab world. Soviet President Brezhnev, in his message of condolence, stated, “What Paul did will never be forgotten by men of good will.” Condolences also came from Japanese Prime Minister Fukuda, East German President Honnecker, West German Chancellor Schmidt, and U.S. President Carter, among others, all similarly praising the ecumenical policies of Paul VI as representing his powerful commitment to peace and human development.

Within Italy, Prime Minister Andreotti, in an article published in the Vatican daily *L'Osservatore Romano*, recalled Pope Paul's role in establishing Italy as a democratic republic following World War II, helping to organize the Christian Democratic Party along with prodevelopment Prime Minister De Gasperi, and encouraging Andreotti himself to seek government positions.

Italian Communist Party Secretary Berlinguer, in the PCI daily *L'Unita*, praised the Pope for his “constant and impassioned work for peace . . . including in Vietnam, the Mideast, and Africa, and his efforts for the progress of peoples, states, and nations . . . Paul was the pontiff (the bridgemaker — ed.) for everyone, and an interlocutor of humanist ideals and culture.”

This praise of Pope Paul is no mere rhetoric. Ever since the Pope wrote the encyclical *Populorum Progressio* in the mid-1960s, following one of his many

visits to such areas as India, Africa and Latin America, Pope Paul has been known as a proponent of industrial development. The papal encyclical demands that industrialized countries expand their own production in order to further the development of the underdeveloped countries, using an industrial development bank.

So threatening was the potential power of the Pope to foster the possibility of realizing the goals of peace and human development that President Carter, at the recent Bonn summit which formulated the first steps toward actually setting up a new monetary system by-passing the genocidal International Monetary Fund and World Bank, spoke of his desire to meet with the Pope. Carter advisor Zbigniew Brzezinski, a bitter opponent of both the Bonn program and the Pope's political allies, stepped in to prevent such a meeting from ever taking place.

Moreover, according to the West German newspaper *Bild Zeitung*, among Pope Paul's papers found after his death are proposals for the colonization of outer space as the next logical step in man's technological development.

At the funeral itself, broadcast live throughout the world, Pope Paul was eulogized as a man of peace. Among the representatives of major world religions in attendance were patriarchs from the Greek and Russian Orthodox churches and Moslem religious leaders. All of the more than one hundred cardinals in the Catholic College of Cardinals which will meet beginning Aug. 25 to choose a new Pope participated in the services. The eulogies to Paul VI underscored how important their choice of his successor will be.

Securing A Neoplatonic Papacy

Although much has been said about the late Pontiff's commitment to global peace, generally only select French and Italian newspapers have even hinted at the fact that this commitment was grounded in a self-conscious Neoplatonist epistemology, expressed through a working policy for high-technology economic development.

Pope Paul VI was not just a well-meaning, moral

man. He was one of the most influential members of an international humanist elite. It was this elite that pushed through the kernel ideas for the creation of a new international monetary system at the July 6 Bremen summit of European heads of state, the same elite — including groupings in the Soviet Union — which is now engaged in a global organizing effort to make sure that that policy is implemented despite the sabotage efforts of power groups centered around the Sovereign Order of St. John of Jerusalem in Britain and within the Vatican itself.

In the years before his death, Pope Paul introduced major changes into both the electoral procedures through which his successor would be selected and into the composition of the cardinal electors. His purpose was to ensure that the full international weight of the Vatican, its huge international apparatus and its considerable prestige, would be passed on to a leader who could be trusted to use that power in the way Paul himself had done: supporting the cause of science and economic growth as the appropriate means for developing truly moral individuals.

Preparing The Succession

Given the crucial importance of the task in which he was engaged, Paul took the following formal steps to ensure that power would not be transferred to the enemy faction inside the Vatican.

First, he ruled that Cardinals over the age of 80 could not participate in the conclave which would elect a new pope. This wiped out in one broad sweep a number of cardinals on the extreme right-wing who could have been expected to vote for a candidate who would reverse Paul's positive *Ostpolitik* policy toward the socialist countries and reinstitute the former cold war status of Church-East bloc relations. This would not only rapidly lead to chaos in Italy, whose government is based on collaboration between the Catholics and Communists, but would have repercussions in other European countries, such as France, where the humanist factions are Catholic and interfaced with Vatican networks and thus significantly influenced by them.

Second, Paul appointed a large number of new cardinals and in particular non-European, developing-sector cardinals. These developing-sector cardinals will now make up the majority of the 116 electors that will meet later this month to elect a new pontiff. For the first time since the creation of the modern voting procedures for a papal conclave in 1523, the European contingent will not be able to determine the election along well-established lines of cross-national factional alliances. The old cliques, in other words were disrupted.

Third, Paul instituted a new provision which would further assure that "his" faction among the elector cardinals would be sufficiently powerful to win the election. This provision states that if within nine days no candidate is chosen by the requisite two-thirds-

plus-one majority required by earlier statutes, a simple absolute majority would be sufficient to elect the new pope. This decree makes it extremely difficult for the antihumanist cardinals—typified by Cardinal Benelli, a leading contender for the papal throne — to push through the selection of one of their own. The number of cardinals personally appointed by Paul would be sufficient to block the necessary two-thirds-plus-one votes, and by the same token would almost certainly be sufficient to win on the basis of a simple majority.

"Gospel Within The Gospel"

Despite its monolithic public appearance, let no one be deceived into thinking that the Catholic Church is a homogeneous institution. The current Vatican represents a continuity of two broadly identifiable and clearly distinct factions which in fundamental orientation have little in common with one another and may well be characterized as forces of good and evil.

The current to which the late Pope Paul belonged and led together with Paul's secretary Macchi, the Vatican Secretary of State Villot, Cardinal Pignedoli (the latter two being leading contenders for the papacy) and others is rooted in the Neoplatonist tradition which Paul himself cited during his 1965 visit to the United States: a moral and intellectual commitment to "the gospel within the gospel...the gospel of Socrates...of justice and reason."

Already before being elected Pope, during his tenure as Cardinal of Milan, Montini (his given name) had written a pastoral letter outlining his understanding that it is man's capacity for becoming one with reason which must be developed. Montini called this capacity, "which enables man to become a son of God," the "moral sense" — a qualitatively different attribute than the ordinary virtues and which he specified made man one with natural law. It was from this standpoint that he developed the importance of ever-increasing scientific development — "the glory of the twentieth century" — as the *prerequisite means* through which man would develop his God-like capacities of reason until reason became the very basis of his identity.

The Vatican circles led by Pope Paul demonstrated the depth of their understanding of the epistemological issues and method involved when they launched the Italian campaign for a "humanist revival" in Italy. This campaign, which was nominally headed by the Christian Democratic Italian Culture Minister Pedini, was launched early this summer. Exemplary of its aims was the meeting held by Pedini and a group of leading scientists with Archbishop Cassisa of Monreale the first week of June. During the meeting, which was focused on the relation between science and faith, the archbishop unconditionally attacked Aristotelianism as the root of empiricism, which he termed the number one enemy of the Church.

The archbishop stated: "The force of faith is perfectly compatible with science....Only a profound faith in God and the rationality of his creation could have sustained Galileo in his superhuman undertaking to destroy the myths radiated in 2000 years of Aristotelian dogmatism, to found modern science...."

It would be difficult to cite another member of the present humanist elite who would be capable of even formulating the problem which Aristotelian empiricism poses in the current global political-economic fight—including the nominal creators of the new monetary system program, Chancellor Schmidt of West Germany and President Giscard of France. In the main, outside of the U.S. Labor Party and its closest allies only the humanist Vatican networks fully grasp the full scope of the fight in which they and others are engaged, and which is based on two irreconcilable world views for which differences in economic problems are only subsumed expressions.

It is the importance of the central role played by the Vatican, understood from this standpoint, which made it imperative for Paul to ensure continuity through his successor. The far-reaching international networks through which the Vatican under Paul has operated to

provide international cohesion to its allied political factions will be detailed in future articles.

The Opposition

Opposing forces in the Vatican continue to exist, as they have existed since the early years of Christianity. Indications to date point to Cardinal Benelli, one of the forerunners in the upcoming papal election, as the powerful exponent of that grouping today.

Benelli, who is an acknowledged opponent of Paul's *Ostpolitik*, has over the past year shown his political colors by allying with former Italian Premier Amintore Fanfani in attempting to sabotage the alliance between Catholics and Italian Communists which Paul had worked for together with the recent murdered Aldo Moro, another former Premier kidnapped by the terrorist Red Brigades. Benelli also closely collaborated in this with the notorious Jesuit editor of *Civiltà Cattolica*, Victor Sorge. It was *Civiltà Cattolica* which was cited in a recent issue of *Panorama* magazine as the source for an article aimed at throwing off investigations into the foreign involvement in the Moro kidnapping away from the guilty British to "right-wing" CIA circles in the U.S.

— Vivian Zoakas

The Scientific Ecumenicism Of Paul VI

A dialogue between Catholicism and Islam

On Feb. 1 through 6, 1975, the current papal frontrunner, Cardinal Pignedoli, led a large Vatican delegation to the Libyan capital of Tripoli for a ground-breaking conference between Roman Catholicism and Islam, in the ecumenical tradition established by Pope Paul VI.

The conference has once again become an item for controversy, resuscitated by factional opposition to Pignedoli's candidacy to succeed Paul as Pope. It has been claimed by such diverse publications as the *London Times*, *Corriere della Sera*, *Le Monde*, and others that Pignedoli's management of the Vatican-Islamic conference will weigh heavily against his election as Paul VI's successor.

Nonetheless, the final outcome of that 1975 conference, as expressed in its final resolution excerpted below, was the clearest expression of the distinct policy orientation which characterized Paul's pontificate: a staunch commitment to the importance of science and its international dissemination. As such, reviewing the conference resolutions provides a crystal clear insight into Paul's policies. It similarly indicates the nature of the profiled antagonism of those Vatican factions who fought the implementation of those scientific policies during Paul's lifetime, and who are now attempting to keep the papal throne from anyone who follows the same tradition.

As the included excerpts indicate, the Vatican under Paul was unequivocal in its antagonism to the brand of Third World "development" of the Brookings Institute-type which typically goes under the name of "appropriate technologies."

The conference resolutions instead defend the notion of technology transfers at the highest capital-intensive levels, defining these to be the inalienable human right of the peoples of the Third World. In even stronger language, from a religious standpoint, science is defined as being a crucial aid to proper faith, and a proposal is laid out that this must be the focus of all international conferences dealing with Third World issues.

We also include portions of the speech delivered in the course of the conference by President Qaddafi of Libya. The speech is significant in its own right as an indication of the epistemological basis for proper political activity as understood by allied factions within both the Islamic and Roman Catholic Neoplatonist tradition. Although the speech was given by Qaddafi, his major argument was not accidentally included in the final resolutions adopted by both sides.

In brief, as Qaddafi indicated, religion properly understood is a guide to the nature of those fundamental truths on which a humanist state must be built. Of particular interest here is the implicit and