

A policy of international economic cooperation capable of placing resources and means at the service of the cause of consistent emancipation of billions of men and women from hunger, backwardness and illiteracy, policy capable of creating prerequisites for organizing a new international economic order would be of great benefit to the development of those peoples.

The leaders of the CPSU and the ICP pointed out that the working-class movement of the countries of Western Europe on the basis of cooperation between the communists, the socialists and the social democrats, and other democratic forces, including Christian ones, can make its own contribution to strengthening the processes of detente and cooperation between states with different social systems and to ensuring the success of the struggle for democratization of international relations and development of social progress.

The movement of non-aligned countries can make an important contribution to the attainment of these goals. . . .

The representatives of the CPSU and the ICP exchanged a detailed information on the state of affairs in their countries and the activities of the two parties. In so doing, the delegation of the Italian Communist Party informed the Soviet side of the adventuristic activities of criminal groupings with the help of which reactionary forces try, by organizing terrorist acts, to impede the development of the democratic gains of the workers and development of the democratic gains of the workers and the Italian people.

The representatives of the two parties condemned those terrorist activities as utterly contradicting to the interests of the working-class and democratic movement.

3. John Paul II acts as 'the Pope of peace'

The election of Polish Cardinal Karol Wojtyla to the papacy on Oct. 16 promises to be one of the important events of 20th century humanist history. Pope John Paul II, a vigorous man of great philosophical depth and culture, is a worthy successor to the profound and politically sophisticated Paul VI. Understandably, enemies of humanism in the press and supporters of what is in fact a pagan oligarchist movement behind Archbishop Lefebvre have become frankly hysterical at Wojtyla's election.

This faction, including U.S. national Security Advisor Zbigniew Brzezinski, has reacted by generating a disinformation campaign that already rivals the camouflage operation organized against Paul VI and John Paul I. This includes continuous

editorial comments in the London *Times* on Wojtyla's presumed "Mariology" — a code term for the pagan cult of Isis as practiced by the schismatic Archbishop Lefebvre and others — as well as Wojtyla's ideological "anticommunism," and even the short-lived fairy-tale of his supposed warm friendship with Brzezinski.

One of the Inner Elite

The facts as indicated by Wojtyla's own writings and behavior while Cardinal of Krakow demonstrate rather that the new Pope is an "inner elite" of Christian humanism in the tradition of Paul VI, Giovanni Battista Montini. Montini, as the Pope of ecumenicism and "*Ostpolitik*" — the opening of detente with socialist Eastern Europe and the USSR — was of course anathema to Brzezinski, Lefebvre, and the international fascist nobility.

In his first formal speech to the Cardinals on the morning of Oct. 17, John Paul II lost no time in laying out the programmatic basis for his future rule under three major topics: the implementation of the Second Vatican Council, ecumenicism, and peace.

First, he told the Cardinals that Vatican II, as shaped by "the unforgettable Paul VI," had yet to be implemented, characterizing this as *the* problem of internal Church discipline.

The forthrightness with which Wojtyla addressed this problem in his very first address as Pontiff must have made Genoese Cardinal Siri and the other Lefebvre supporters inside the College of Cardinals quake, for it was against the ecumenical principle as laid out in Vatican II that Lefebvre "revolted." Its full implementation has been partially blocked by infiltrators for whom Lefebvre is the contemporary expression.

Vatican II, under Paul VI's guiding hand, represented the modern renewal of Christianity's fundamental principles from its foundation: the Neoplatonic knowledge that man is man through the exercise of his reason for self-perfectibility, and that this is mediated through science and "the transformation of nature by man," to use Wojtyla's words. It is against this worldview that the pagan faction around Lefebvre, including Siri and Benelli, are in revolt, and it is this that Wojtyla promised to reinforce in the Church. As one Italian newspaper rightly said, "Watch out, Lefebvre."

Wojtyla dealt with the issue of world peace by focusing on the Middle East and the situation in Lebanon. Here the continuity with John Paul I is striking: the late Pontiff was reported to be planning a personal visit to Lebanon in an effort to reach peace.

Wojtyla stated: "Allow me to take into my heart directly the very serious problem of the beloved land of Lebanon We must have peace immediately We want social life ordered according to the faith Permanent inequalities and incomprehension are the reason for the conflicts and the dangers of more terrible catastrophes still." On the day of his election,

the Vatican daily *Osservatore Romano* had predicted that the new Pontiff would be "the Pope of peace," working against those who would generate war for their own ends.

Wojtyla's writings and speeches strongly reinforce the personality revealed in his first speech as Pope. His articles for *Rivista di filosofia* (Philosophical Review) on "the universal coherence between man and nature" are the epistemological echo of Pope Paul's 1967 *Populorum Progressio* encyclical, defining true human culture as mediated by man's progressive transformation of nature through science. Other writings on the meaning of love as "the seed of all creative spirit," counterposed to anarchic "freedom without direction" prove the depth of the new pope's understanding of the principles which informed St. Paul, Nicholas of Cusa, St. Augustine, and the rest of the humanist leadership throughout history.

First reactions to the new Pope

Press reactions to the election of the Pope last week varied from improbable prophesies that the new Pope would roll back Godless Communism in Eastern Europe to more realistic analyses. But official statements from those who knew the election's significance for Ostpolitik were far more interesting:

Telegrams and declarations

Erich Honecker, President of the German Democratic Republic and Secretary General of the GDR Communist Party:

"I am convinced that your actions will contribute to the consolidation of peace, and the peaceful cooperation and development among States and peoples."

Helmut Schmidt, Chancellor of the German Federal Republic:

"You have already proven that 'caring for the soul' means striving for peace between the peoples of the world. The hopes of mankind are directed to you and go far beyond the circles of Catholic Christianity itself. I hope your efforts to gain peace, justice, and social equality will be successful. I wish you a long Pontificate."

Edward Gierek, President of Poland:

"The important decision by the College of Cardinals fills Poland with great joy. For the first time a son of the Polish nation is sitting on the papal throne, a nation which is building the greatness and the welfare of the socialist fatherland in unity and cooperation. A nation which is well known throughout the world for its special love for peaceful ways. A nation which is an enthusiastic advocate of cooperation and friendship among all people. We are convinced that the further development of relations between Poland and the Apostolic See will serve this important purpose."

Damaskinos, spokesman for the Orthodox Church in Constantinople:

"The election of Pope John Paul II shows that there exists the will for an opening to the Eastern countries. The new Pope brings new blood to the Catholic Church and his election constitutes a whole program. Undoubtedly, he is going to continue the Pontificate of John XXIII and Paul VI: the continuation of a policy of ecumenical opening and the continuation of the spirit of the Vatican II council. That continuity will be guaranteed by somebody who comes from Eastern Europe."

Wojtyla also comes to the papacy with the political experience and expertise to lead the further realization of Vatican *Ostpolitik*. Far from being the ideological anti-communist which the press has tried to convey, Wojtyla in fact worked with Pope Paul in the implementation of *Ostpolitik* in Poland despite the anticommunist vagaries of Polish Primate Cardinal Wyszynski.

In Poland, the Cardinal of Krakow showed himself to be an implacable defender of the principles we have outlined, without however showing signs of an ideological problem with communism as such. Exemplary is the famous case in which Wojtyla sided with Wyszynski publicly when the latter attacked an article by a Polish Catholic leader, then immediately flew to Rome to defend the true case of the article to Pope Paul as calling for dialogue between the Church and the Polish government.

— Vivian Zoakos

Press comment

AFP (French wire service), Oct. 18:

"The new Pope could improve relations between the USSR and the Church, according to Soviet journalist Victor Louis, whose articles often express the Kremlin's point of view. According to Louis, John Paul II could do much to establish good relations between the Kremlin and the Vatican since the new Pope knows the problems that the Church must face in the Eastern countries. Besides his experience in negotiating with Communists, Louis added, his knowledge of the Soviet language, culture, and literature is considerable. Thus, and for the first time in centuries, the Catholics of Eastern Europe will be able to address the Pope with ease."

New York Post, Oct. 17:

"Polish sources at the UN told the *Post* that party chief Edward Gierek should be 'very glad to get this archbishop off his back in Poland.'...And Moscow, too, is said to worry that his election will prompt Poles to demand freedom and trigger Catholics under other Communist regimes, including the Soviet Union, to call for greater religious freedom...."