

The challenges facing the Vatican

European Editor Vivian Zoakos analyzes the schismatic tendencies within the Roman Catholic Church, and its external Global 2000 enemies.

As the interview we publish below with Stephen Mumford of the North Carolina International Fertility Research Program attests, the Catholic Church is currently under massive international attack. The aim of the attackers, as Mr. Mumford also correctly identifies, is to destroy what may be best termed the Augustinian tradition within Roman Catholicism.

But this tradition does not represent some particular doctrinal "faction" of Catholicism. It is, rather, the very essence of Christian doctrine, enunciated in the Gospels and elaborated extensively during the patristic period and subsequently. Thus the so-called "renewal" preached by the liberal zero-growth advocates inside and outside Catholicism means nothing less than the outright destruction of Catholic Christianity. Wipe out this tradition and its adherents, and what would remain would be not a church but a cult, an immensely powerful cult, for propagating the zero-growth gospel of the Club of Rome. This was the dream of Auguste Comte, the 19th-century father of logical positivism, who envisioned in his final, definitive book on the model for optimal social organization, a Catholic Church divested of all its "supernatural mumbo-jumbo" and acting instead as a superb instrument for social control of the masses.

In other words, the reason the Catholic Church is being attacked today—substantially the same reason it has been attacked over the millennia—is because it is the most powerful international institution defending *science*, or what is sometimes identified with less precision as morality. This has always been true of the Church, despite whatever aberrations occurred in its history when fundamentally anti-Christian forces managed to wrest central control away from the representatives of the Augustinian or patristic tradition.

The scientific grounding of the Church stems from its fundamental teaching that man was created in the image of God and is thus God-like. Hence he is commanded, as the very essence of his mortality, to engage in a continuous process of self-perfection. As the latest papal encyclical *Laborem Exercens* strongly sets forth, man therefore has dominion over nature. The increasing



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control of nature through the use of the physical and educational sciences becomes the mediation for the process of self-perfection which is, so to speak, the first commandment of Christianity. As nature comes under greater control, population can increase and new potentially God-like individuals be created.

Thus the population question enters the picture as it always has throughout history, as the inevitable *corollary* of the goals of those political circles who wish to replace the scientific philosophy of progress with some variant of the anti-scientific Aristotelian world view of a static

universe, of “zero growth.”

It is true, as Mr. Mumford says, that the current attack being mounted against what he calls the “conservative Church leadership” is particularly vehement and widespread. One of the assets of the attackers is that they can count on powerful currents within the Church itself as allies. Hence the threats of schism as a foil against Rome.

In private conversations, certain powerful individuals within the Anglican Church speak of the need for assassinating the Pope, fearing that nothing short of this would be sufficient, because of the extraordinary extent of power centralized in the papacy which makes it difficult to destroy the Church without first seizing control of the Seat of Peter.

Exemplary of this attitude is the Episcopalian Canon West of St. John the Divine cathedral in New York. Following a discussion in which he endorsed the recent statement of Archbishop of Canterbury Runcie that the Anglican and Catholic Churches must unify, Canon West had the following to say about the impediment presented by the current Pope: “I gaze with affection at the following thought: given the system as it is [the power of the papacy], you have no methods of dealing with the problem. Death is the only option. No council of bishops is going to go against this encyclical [*Laborem Exercens*], and the Pope does not convene the bishops. So death is the only option. This Pope is strong, he has this Polish peasant stamina. . . . This is a system that does not allow for possible errors.”

Inside the Catholic Church, the identity of the schismatics and those otherwise intent on destroying the Augustinian tradition can be seen in part through the Church networks behind the recent attacks on Chicago Cardinal Cody. *EIR* has reported some details on the networks involved: the machinery of Notre Dame University head Theodore Hesburgh, Father Andrew Greeley, Msgr. John J. Egan and others. It is significant to note that all these gentlemen are members of the Concilium organization based out of Holland, a country which has bred much of the schismatic movement internationally. Other members of the Concilium include Dr. Hans Küng, the liberal theologian whose teaching rights were suspended by Rome two years ago. Küng is currently in Chicago to teach at the University of Chicago’s divinity school. The current head of the Concilium and Küng’s close friend, whose teaching rights were also removed for preaching heresy, is Father Johann B. Metz. Father Metz is also now in Chicago, where he followed Küng in October.

At a recent conference of this organization held in Europe, Küng and the rest called for the Catholic Church to “divest itself of certain historical prerogatives” and “clear up as quickly as possible the differences which separate it from the World Council of Churches”—an

institution which is one of the most influential forces behind the Club of Rome anti-scientific doctrines. Küng continued: “In a time of crisis . . . a time of suffered persecution, of overwhelming injustice and inhumanity in the world, we [the Catholic Church, and particularly Pope John Paul II] are distributing the sweet poison of an idea, despite everything, of an evolutioning progress and the illusion of an incessant growth. . . .”

The Church and the papacy are not responding passively to this conspiracy to wipe out the two thousand year old institution. Certain dramatic initiatives have been announced by the Pope which have created enormous consternation among schismatic circles.

One of the most dramatic of these was John Paul II’s announcement last month that he would be appointing a personal representative to head the Jesuit order. As an organized institution, the Jesuits represent one of the central bulwarks behind the anti-Augustinian faction operating nominally inside the Church. The Pope’s decision, which has been widely described as historically unprecedented, was explained by him as a step toward taking greater personal control over the Order. Normally when the Jesuit general superior dies, or for any reason becomes incapable of carrying out his duties, a Jesuit general council is convened to elect a new general. The current general superior is Rev. Pedro Arrupe, who suffered a stroke last year.

John Paul II refused Arrupe’s request for a resignation, saying only that it was not “opportune” to call a “general congregation” at this time, and that greater preparation was needed. Instead he installed 80-year old Paolo Dezza, the former confessor of Pope Paul VI, as the de facto head of the order. In case Father Dezza were to die, Rev. Giuseppe Pittau has been appointed as his assistant with right of succession.

A second step taken by the Pope is of particular importance because it seeks to stop at the source the perpetuation of heretical views inside the Church. Last month Archbishop Roach, as current head of the American Conference of Bishops, announced he had received a personal letter from John Paul ordering a thorough investigation of all Catholic seminaries throughout the country. The findings of this study will then be sent to Rome for evaluation. Similar investigations of seminaries throughout the rest of the world are planned.

The immediate response from the schismatics who form such a huge proportion of current American seminary teachers was to cry “academic freedom.” The uproar generated has been enormous, and it has only begun. With this move, the Pope has among other things called the bluff of the schismatics. He has gone on the offensive on a decisive issue, and at a time when the schismatics have by no means the consolidated organizational requirements necessary to fight a frontal confrontation with Rome.