

# Pope John Paul II takes the offensive to save values of Western civilization

by Augustinus

On Oct. 13 in Santo Domingo, when Pope John Paul II denounced “the agents of neo-Malthusianism who want to impose on peoples a new neo-colonialism,” his first open address on the problem of the Ibero-American debt, he was only restating what he had said to the local gnomes during his visit to Switzerland: The “financial world” cannot be seen as separate from the principles of morality and Christianity.

When he denounced pseudo-Christian cults, and “the corruption of public life by the merchants of drugs and pornography who are undermining the moral fiber, the resistance, and the hope of the peoples,” and when in Calabria he denounced the mafia by name, calling for an end to the *omerta* (the mafia code of silence), then, even the most wishful thinker among the Jesuits had to admit that the Vatican was once again taking an uncompromising position not just on this and that particular issue, but on the fundamentals of Western civilization.

The impression left by John Paul’s polemics was reinforced by numerous prominent Catholic theologians, who began to write that defensive beam-weapon systems and the prospect of humanity’s “assured survival” based on them is far and away morally superior to the nuclear equilibrium of terror. Such writings amount to a theological and moral endorsement of President Reagan’s Strategic Defense Initiative, in the face of thick and furious Soviet and allied Western denunciations of the program, not least from the American Catholic bishops, as well as Western Protestant and Eastern Orthodox pulpits.

By no coincidence, as the Pope spoke, Ibero-American law-enforcement agencies began to move against cults like Tradition, Family, and Property (TFP), the Gnostic cult not only linked to would-be killers of the Pope, but to the international arms-for-drugs trade. This cult is part of a worldwide Gnostic network sponsored by such European oligarchical families as the Thurn und Taxis, the Bulgarian secret service, and the Soviet KGB.

Finally, on Oct. 26, the investigation into the May 13, 1981 assassination attempt against the Pope was concluded with issuance of the final bill of indictment by Judge Ilario Martella. Without doubt, he reported, a Bulgarian (and so,

Soviet) plot was involved, and three Bulgarian government employees were indicted (see *Report from Italy*). At that very moment, the body of the Polish Catholic priest, Jerzy Popieluszko, was found in the waters of the Vistula River, victim of a savage murder perpetrated, nobody doubts, by the KGB.

## A ‘shift of gear’

The Pope’s speeches were focused on the whole apparatus of oligarchical and Kremlin-sponsored destabilization and criminality. Many responsible leaders of the Catholic Church are now convinced that if the “beast” is not faced now, it will soon be too late for the civilization born of Judeo-Christian seeds 2,000 years ago. Although the fifth columns inside the Catholic Church are alive and well, even the influential Jesuit father of Milan, Father Angelo Macchi has taken note of “a shift of gears.” The *Ostpolitik* (“opening to the East”) linked to the name of Cardinal Agostino Casaroli has been discredited.

A very important event at which this “shift of gears” was manifest was the Third Ecumenical Meeting held on Oct. 5 to 7 in Riva del Garda, Trento, Italy. The key issue under discussion among the 120 Catholic, Protestant, and Eastern Orthodox bishops was the elimination of the principle of the *Filioque* contained in Latin versions of the Nicene Creed. This would eliminate the basic differences in doctrine between the churches of the West and the East—by eliminating the most vital principle of Western civilization’s development!

The Orthodox present, including their major specialist on the question, Prof. Dimitru Popescu of the Romanian Orthodox Church, were quite self-assured and confident of what they called “an historic victory.” But on just this point, Rome intervened, and put on ice those Catholic spokesmen willing to give away fundamental doctrinal points of Western Christianity.

The meeting had been carefully prepared down to the last detail to maximize pressure on the participants in favor of “ecumenicism.” For the first time, such talks were open to the public, and 2,000 people, members of different “Christian communities,” were brought in to create a mass-celebration atmosphere conducive to a “unity of the Christians.” The

aim of the operation, largely organized by the secretary of the European Catholic Bishops Conference, Ivo Furer of St. Gallen, Switzerland, was to impose by demagogy before a "mass movement" what the Gnostic elites of both East and West had privately plotted against Christianity.

### **The Filioque**

Professor Popescu, confirming his sophistic skillfulness, approached the issue of the *Filioque* as if it were in contradiction with the principle of the Holy Trinity. In theological terms: If the Holy Spirit descends (proceeds) from the Father and from the Son ("filioque"), then the Holy Spirit would be completely "divided," with the consequent destruction of the Trinity. If the Spirit, Popescu explained, "must go to the world," it cannot go alone, but must go together with the two other elements of the Trinity. The *Filioque*, in his explanation, would take God out of the world.

Popescu's argument is simply a dusted-off version of those used for centuries and finally settled at the Council of Florence in 1439. At that time, the leaders of the Eastern Orthodox Church signed a document of Union with the Roman Catholic Church agreeing to accept the *Filioque*. Since Christ combines both the human and divine nature in his person, the addition of the *Filioque* to the Nicene Creed was intended to give stress to the unique and indispensable role of man, insofar as he realizes his "divine spark," in continuing the work of Creation. For centuries the *Filioque* has represented the basis for a dynamic society in which the creative human individual intervenes in nature ("the world") to alter it for the sake of human development and the development of the Universe as a whole.

The Russian Orthodox Church was founded in the mid-15th century as a vicious backlash by the backward monks of Kiev against the principle of technological progress embodied in the *Filioque*; and when the barbarian Turkish army overran what was left of Byzantium in 1454, the Eastern Orthodox Church under Turkish domination also renounced the *Filioque*.

It is the action of the Spirit proceeding from the Son that constitutes the basis for the dignity of the *individual* soul, as distinct from the "Russian" or Orthodox "collective soul." Thus, the *Filioque* is the first principle of a society devoted to the highest creative development of each and all of its individual members. And thus, it is rejected in the theological doctrines of collectivist Oriental despotisms.

In short, implicit in this theological point of discussion, despite the apparent complexity, is the historical question of whether man is to descend into a new dark age under Eastern imperial yoke, or is to preserve human potential for a new and greater Renaissance.

### **The Pope intervenes**

In reality, the Orthodox would have been content to get much less, for example, "a compromise" by which Catholics

(and Anglicans) could keep the doctrine of the *Filioque* privately, but agree to public recitations of the Credo without mentioning it!

In the middle of the discussion, a letter from the Pope arrived. The correspondent of the radical-chic newspaper *La Repubblica* wrote: "The letter was warm, underlined the importance of the conference, but for many it had the effect of a cold shower.

"The Pope proclaimed that the 40 Catholic bishops were, unlike the others, legitimate only by him; in other words, they could not be considered subjects of the conference, but only [his] delegates. . . . Not only this: The letter of the Pope in a certain sense re-introduced, to a meeting that did not recognize the Iron Curtain, the barrier that the ecumenicists did so much to eliminate. The bishops are here debating fraternally with the Protestant pastors and the Orthodox metropolitans with whom over the years they established relations of confidence. But Wojtyla is the Pope of the strong condemnations of the Eastern countries. . . . And the East-West question, in this European meeting, is the central one. How can the Catholics continue to calmly discuss the Credo with the Orthodox if the Pope changes the cards on the table?

"Political questions and theological questions are closely interconnected. The first split of the Christian world was the one determined by the question of the *Filioque*. . . . How different, also physically, the metropolitans are, what a fair look, what black birds, what big crosses on their chest!"

### **The morality of defense**

The admirers of the Orthodox birds would be even more frightened if they read a recent essay by a Catholic theologian, Don Ennio Innocenti, "The Price of Justice Among States." It calls upon Western Europe to join in developing beam-weapon defenses against Soviet nuclear attack.

"There is a new weapon on the strategic scene, the 'beam' weapon," he wrote. "Its immediacy, potency, and precision make it possible to neutralize the threat of an intercontinental nuclear missile. . . . The current projected beam weapon is purely defensive; by itself, it can raise no moral objections."

The essay was published in *Rivista Militare*, the Italian Army's official magazine, and in the book *Military Conscience and Moral Conscience*, with a preface by Gen. Umberto Cappuzzo, chief of the Italian Army General Staff.

"It is true," Don Ennio Innocenti wrote, "that the Soviet Union warned in 1983 that building beam weapons would be considered a *casus belli*; but, apart from consideration of the evidence that the Soviet Union itself already has such a weapon, it is up to the prudence of politicians to evaluate the seriousness of such a warning. . . . Beam weapons can also be built in Europe.

"The duty to finance defense is a top priority of the state, unless the state gives up its fundamental reason for existence: to serve the common good. *Only the agnostic state, being without values, is without duties.*"

# Pope rips mafia, Malthusianism

*The following are excerpts from two speeches delivered by the Pope in Reggio Calabria on Oct. 7, 1984.*

Today I am here among you, in the full knowledge of being in a region of Mezzogiorno and in the most deeply southern city in Italy, where the problems of the *southern question* appear in all their aspects—geological, economic, social, moral, political, cultural and religious—most seriously and, often, most dramatically. . . . Many hopes have not been met, [but] on the other hand, there are many reasons for hope for economic, agricultural, and industrial development. . . . There is also the problem of unemployment which is particularly hard here in Reggio Calabria, youth unemployment, intellectual unemployment. This is the outcome of the economic crisis which, in the context of all the other problems, provokes even more serious evils. And how can we not recall again the phenomenon of criminal and mafioso activities, and the various forms of *omerta* [mafia code of silence] and corruption it produces. . . .

*From the second speech:*

The young man without work and without hope is exposed to every sort of temptation: I am referring in particular to the temptations of violence and drugs.

You, young Christian, must give here a strong and courageous demonstration. Never give in to the temptation of criminal and mafioso violence. Rather, you must be the most determined moral force in defeating the mentality that leads to impotence, oppression, [and] vendetta. . . .

There is then the temptation of drugs, pushed by a disgusting market, that also dominates in your city and reaches even into the small towns of your land. . . .

*The following excerpts are from the speech by John Paul II in Santo Domingo Oct. 12, to the Bishops of the CELAM (Latin American Bishops' Conference), in the section subtitled, "A look toward the future: the continent of hope." All emphasis is in the original.*

1. *The challenges of the moment:* In contemplating the panorama which is open to new evangelization, it is not possible

to ignore the challenges which this work must face. . . .

To all this is added the lack of solidarity between nations, an incorrect behavior in international relations and in commercial interchange, which creates new imbalances. And now the grave problem is presented of the foreign debt of the Third World countries, in particular of Latin America.

This phenomenon can create conditions of undefined social paralysis and can condemn entire nations to a permanent debt with serious repercussions, the generator of constant underdevelopment. In this regard the words come to mind which I spoke during my apostolic visit to Switzerland: "The financial world is also a human world, our world, which is subject to the conscience of all of us; here, too, ethical principles hold" (Homily in Flüeli, June 14). . . .

2. *Latin America: out of your loyalty to Jesus Christ, resist those who want to quench your vocation of hope!*

- the temptation of those who wish to forget your *undeniable Christian vocation* and the values which shape it, to seek social models which disregard it or contradict it;

- *the temptation of that which can weaken communion in the Church* as the sacrament of unity and salvation; both from those who ideologize the faith or pretend to construct a "popular Church" which is not that of Christ, as well as those who promote the *spread of religious cults* which have little to do with the true content of the faith;

- *the anti-Christian temptation of the violent* who despair of dialogue and reconciliation, and who substitute for political solutions the power of arms or of ideological oppression;

- *the seduction of the ideologies* which claim to replace the Christian vision with the idols of power and violence, wealth, and pleasure;

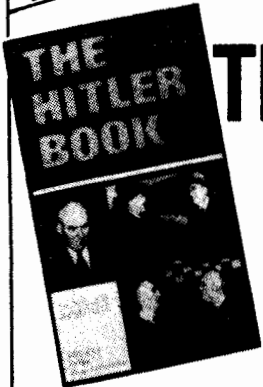
- *the corruption of public life or of the merchants of drugs and pornography*, which gnaw away at the moral fiber, the resistance and hope of peoples;

- *the action of the agents of neo-Malthusianism* who wish to impose a new colonialism on the Latin American peoples; drowning their potential for life with contraceptives, sterilization, liberalized abortion, and shattering the unity, stability, and fertility of the family;

- *the selfishness of the "satisfied"* who cling to the privileged present of opulent minorities, while vast sectors of the people suffer difficult and even dramatic conditions of life, in situations of misery, marginal existence, and oppression.

- *the interference of foreign powers*, who follow their own economic interests, of blocs or ideologies, and reduce peoples to a field of maneuvers at the service of their own strategies.

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