

## EIR Feature

# The Pope's Synod and interpretation of international law

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**Editor's note:** Presidential candidate LaRouche is one of a handful of persons throughout the world, informed to know in depth the issues which define the Catholic Church's Extraordinary Synod: as not only the most important single event of the 20th century, but also the most important among the positive events in European and world history since the 1439 Council of Florence. As to why LaRouche places such historical importance upon the actions of Pope John Paul II and Cardinal Ratzinger at this Synod, readers should study the decisions of this event in light of the content of LaRouche's address to the Schiller Institute's conference on St. Augustine, convened in Rome several weeks prior to the opening of the Synod.

In the following report, the Democratic presidential candidate concentrates on the issues of international law resolved at that Synod. Pope John Paul II's *ex cathedra* affirmations of Western Christianity's *Filioque* principle, the Papacy's clarification of the delimited authority of the Curia and of bishops' councils, and Cardinal Ratzinger's condemnations of Adam Smith's and Max Weber's doctrines as wicked in both conception and effects, rip the mask of respectability from the wicked policies of such agencies as the International Monetary Fund, the Swiss banking system, and the Federal Reserve System. Those condemned varieties of policies of practice, are a foul offense against Judeo-Christian principles of international law, such that no man or woman can be considered a moral, or "respectable," public figure, as long as he or she condones such wicked practices.

In the following report, LaRouche identifies the Pope's ecumenical authority on matters of international law for Western civilization. The candidate identifies the historical basis for this special ecumenical authority of the Papacy, and identifies the decisions on international law passed down at the Synod: all as consistent with the fundamental principles of law upon which Western civilization is based.

### **The Pope's authority in international law**

Not only is that Catholic Church now headed by Pope John Paul II, the world's largest single religious body. Since the 15th century, the Pope is also, in effect,



*The issue of international law embedded in the Filioque, is defined more broadly, and accurately, by examining the central issue in the trial and judicial murder of Socrates. Platonism—e.g., the figure of Socrates—has been consistently the target of hatred of the opponents of St. Augustine's Christianity. Shown here: Detail from Raphael's "The School of Athens," showing Socrates (right) conversing with Xenophon, Eschines, and Alcibiades.*

the patron of that global ecumenical movement among Christians, Jews, and Muslims, which was defined by the Church's great canon, Cardinal Nicolaus of Cusa, in his *De Pace Fidei*. Hence, whenever the Pope acts to affirm the common roots of all Western Christianity—in the ecumenical collaboration of St. Peter and Philo Judaeus, and the heritage of St. Augustine—the Pope is speaking with the implicit and unique authority of Western civilization's "solicitor-general for international law."

The United States Declaration of Independence and Constitution separate all particular churches and the state absolutely in matters of government and law. All of those modern governments founded upon principles kindred to the doctrine of international law, as variously stated or implicit in those two documents, require that all persons are politically equal under law. Insofar as the Catholic Church, or the Pope, speak on matters specifically internal to the doctrine and affairs of that Church as such, the principle of separation of church and state is usually binding upon all agencies of our government and the public practice of political leaders.

There is one exception to this constitutional prohibition. Whenever the Pope speaks *ex cathedra* on matters of principle pertaining to international law, his actions have the weight of opinions on matters of ecumenical law pronounced by the de facto "solicitor general" of Western civilization. During the current Extraordinary Synod, Nov. 25-Dec. 8, the Papacy of Pope John Paul II delivered affirmations of some of the most fundamental principles of Western civilization's international law. These affirmations are of such great weight and substance, that every government and court must consider

itself bound to them, unless it were shown, on historical grounds, that there were some relevant item of arguable flaw in the Papacy's most recent restatement of these principles.

No ruling on international law by any other existing agency, has an authority even approximately equal to that of the Papacy in these matters. The United Nations Organization, for example, was founded to exclude the authority of Western civilization's principles of international law. The weight of the Soviet Union in the U.N.O. Security Council, is sufficient proof of that fact. There exists today, no supranational body, excepting the Papacy, which defends the natural law upon which Western civilization rests. Although the Papacy has no formal authority as a court on this account, it is the only institution presently in existence, which can convene ecumenical authority to render opinion on crucial matters of international law.

Since there have been bad Popes, and since the actions of the Papacy are colored by the interplay of powerful factions within the Church itself, the Papacy's opinion on fundamental issues of international law is not infallible simply because it is the opinion of the Papacy. Yet, when the Pope speaks in his ecumenical authority, the consciences of nations must tremble, and search to prove whether or not there is some error in the opinion delivered from this "bench."

Two features of the recent Synod are outstanding in their bearing on the current practice of international law. 1) The first, and most profound of these was announced as a leading headline in the Nov. 25, 1985 issue of the Vatican's official newspaper, *L'Osservatore Romano*: "The Holy Spirit Proceeds from the Father and the Son." The Papacy affirmed

most strongly what is called the *Filioque* doctrine of all Western Christianity. Although this is viewed by most observers, chiefly as a matter of religious doctrine, even the leading opponents of the *Filioque* within the churches, as well as the Soviet dictatorship, have recognized and stated recently, that this is also a fundamental (ecumenical) principle of Western international law, which the Soviet dictatorship and its Western fellow-travelers bitterly abhor. 2) The second of the two leading ecumenical issues was presented most forcefully by Josef Cardinal Ratzinger, in addressing the conference of economists assembled during the period of this Extraordinary Synod. Formally, Cardinal Ratzinger is the Church's highest authority on matters of international law, second only to the Pope himself. In this capacity, the Cardinal denounced the immorality of both Soviet and Adam Smith's doctrines of political-economy, and denounced Teddy Roosevelt and Rockefeller by name, for promoting Smith's wicked doctrine through spreading the immoral theological doctrines of sociologist Max Weber into the Americas.

In effect, the highest court of international law presently existing in the world, has pronounced the practices of the International Monetary Fund and Paul Volcker's Federal Reserve policies, as a great and immoral injustice to humanity in general.

### **Socrates and the *Filioque***

One of the opponents of the *Filioque* operating within the Catholic Church, has been the Father Yves Conger who authored a 1960 defense of Gnostic doctrine, *The Mystery of the Church*. The following excerpt from that book typifies the Gnostic's view of the direct bearing of the *Filioque* doctrine on fundamental principles of international law:

It has often been observed that a theology which denies the eternal procession of the Holy Spirit from the Word tends to minimize the part played by definite forms of authority in actual life, and this leaves the way more open to a kind of independent inspiration. The ecclesiology of the Orthodox churches has a distinctly 'pneumatic' tendency and declines to accept Catholic ideas of authority which seem to savour of legalism.

Conger is clearly attacking Thomas Aquinas' *Contra Errores Graecorum* on this point. Aquinas wrote:

To say that the Vicar of Christ, the Roman Pontiff, does not hold the primacy in the universal church is an error analogous to that which denies that the Holy Ghost proceeds from the Son. . . . [all errors in faith] seem to tend principally to this, that they derogate from the dignity of Christ.

The issue of international law embedded in the *Filioque*, is defined more broadly, and accurately, by examining the central issue in the trial and judicial murder of Socrates.

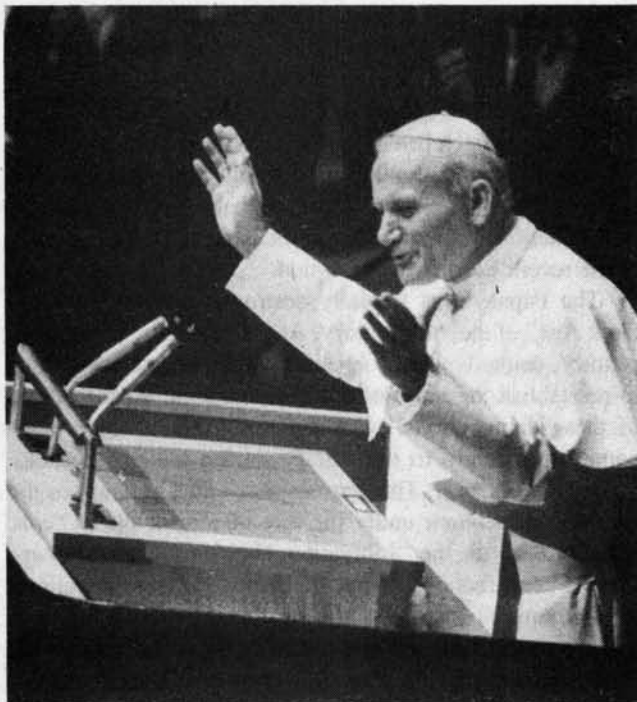
This approach is no innovation on our part. The same Byzantine opponents of St. Augustine who gave the most inappropriate name of "neo-Platonism" to their revivals of Chaldean Gnosticism, banned the writings of Plato for centuries—the better to give the name, "neo-Platonic," more freely to certain among their mystery cults. Platonism—e.g., the figure of Socrates—has been consistently the target of hatred of the opponents of St. Augustine's Christianity within the churches, as well as the target of special hatred by the Soviet dictatorship, of the proto-Nazi, Venetian-Swiss philosopher Friedrich Nietzsche, and of such despicable echoes of Nietzsche's doctrine as leftist curmudgeon I.F. Stone.

As Criton Zoakos documents, in a review of classical authorities to be included in a forthcoming issue of *The Campaigner* magazine, the hand behind the trial and murder of Socrates was the same Cult of Mithra which later orchestrated the judicial murder of Jesus Christ. These are the same Syrian Magi whose tradition is continued by such modern forms of the Magi's Gnosticism as "Liberation Theology" and the Weberian "charismatic theology" which Cardinal Ratzinger accused Rockefeller of spreading in the Americas. These are the same Syrian Magi whose tradition is preserved by that modern Syrian intelligence service which Moscow has employed since 1967-69 for deploying international terrorism.

The faction which placed Socrates on trial for "impiety" toward popularized pagan superstitions, was the ultra-democratic party of Athens, philosophically akin to the ultra-radical faction of the U.S. Democratic Party of the post-1968 period. As Zoakos documents, this democratic party of Athens was not merely a political asset of the Persian Empire, but of a specific ruling faction within that Empire, the Syrian Magi (the Cult of Mithra) otherwise known more broadly as "the Chaldeans."

On the surface, the Magi's motives for murdering Socrates were simple enough; Socrates, like Plato after him, was a leader of the Greek faction working to destroy the Chaldean control of the Persian Empire, as Plato's faction guided Alexander the Great into accomplishing this, temporarily, shortly after Plato's death. Yet, the Magi were shrewd enough to recognize that the danger to their interests came not merely from Socrates' leading position among the plotters, but from the feature of Socrates' work which made his influence so powerful, his work as a philosopher.

Socrates epitomizes the classical Greek republican tradition, to the present day. The essence of his philosophy, is that, from the Creator, named the "Composer" in Plato's *Timaeus* dialogue, flows a universally efficient creative principle, which governs lawfully all developments within the universe. Although man's knowledge of this principle is always imperfect, man may lessen the imperfection of his knowledge through individual reason. In other words, the divine spark of reason within each and every individual



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person, permits that person to have direct access to knowledge of the Creator's universal law. No authority, no prevalence of mere popular opinion, can deny the individual the right to reach and to be right, even in opposition to all contrary opinion, if—and only if—that individual judgment is based on a rigorous exercise of reason.

In this principle, is implicitly embedded the political equality of all persons under the law. As the individual is made equal before the Creator's law, how much more must that individual be equal under such inferior bodies and institutions of law as governments. Man's uniqueness, in possessing this divine spark of reason, not only places man above all beasts, but defines man implicitly as in the image of the living God on this account. Hence, human life is sacred.

Upon these root-notions of universal law and the right condition of the sacred individual life under that law, the entire accomplishment of Western civilization depends. Our Declaration of Independence, and, with certain imperfections noted, our 1787-89 Federal Constitution, are derived directly from this tradition of Socrates, as mediated chiefly through the influence of the work of St. Augustine.

It was Socrates' teaching of this doctrine, by word and by example of practice, for which he was indicted and judicially murdered by the Magi-steered, ultra-democratic party of Athens. This same motive guided the Magi to crucify Christ.

Whence, in Socrates' philosophy, is the political and other authority of institutions derived? Here lies the root of the arguments against the *Filioque* by such modern Gnostics as the radical democrats, the Liberation Theologists, and the Charismatics, today. The answer to this question has two facets, both facets merely aspects of the same root-principle. 1) Although all persons are politically equal before the law, not all are equally developed in their respective commitment to and knowledge of that law. Hence, persons who are more developed on these accounts, have greater moral merit than others less developed; their opinions have relatively greater weight, and they are better suited to be entrusted with such positions of authority as lawmakers, judges, and governors. This is elaborated by the Socrates of Plato's *Republic* dialogue, is freshly elaborated by St. Augustine, and is the subject of Dante Alighieri's *Commedia*. The selection of a Pope, by such criteria, and the transformation of that elevated person by inrush of the awesome sense of responsibility of that office, pertains to this principle of source of authority. 2) The second facet of the lawful authority of institutions, is that argued by Solon of Athens, in defending the need for a constitution. In societies, as popular opinion may be most proximate to the dictates of reason in one nobler moment of the nation's existence, so, in other times, popular opinion may become capricious and contrary to the principles of law. So, in nobler moments, an enlightened people must bind itself to a compact with the Creator, in the form of a constitution by which a people seeks to govern itself in agreement with the Creator's universal law. If, then, capricious popular opinion shall later violate the constitutional law, then the institutions of society must be so arranged that popular opinion is struck down by constitutional law. The institutions of self-government, as established and ordered by such a constitution, have thus an authority which flows from reason, and this constitution and these institutions may be rightly opposed and overturned only if it be shown that such action is required by the higher authority of universal natural law, an authority ever greater than that of any state or any law made by man.

The constitution of the Catholic Church, and the position of authority of the Pope, have an authority of such a nature.

Although the roots of the best of modern European society, are traced back through Charlemagne to the work of St. Augustine, we must trace modern institutions generally, and of the Papacy in particular, to the 15th century's Golden Renaissance. The reason for this is elementary. From the death of Friedrich II, in 1250 A.D., through the middle of the following century, the level of the population of Europe was reduced by half, chiefly through famines and pandemics caused by usurious practices resembling those of the international bankers today. This interval of approximately a hundred years is called in history books, "The New Dark Age," the greatest catastrophe, until now, which European civilization has suffered since the Roman Empire. From the

condition of material, moral, and political rubble, to which Europe and its Papacy had descended during this "New Dark Age," the Golden Renaissance organized the rebirth of civilization and its institutions during the 15th century.

Out of the Golden Renaissance came all those institutions which characterized the forces leading into the U.S. Declaration of Independence and Constitution. The notion of reorganizing society as a system of sovereign nation-state republics under a common system of natural law, in place of the old "feudal" system, was elaborated by Dante Alighieri in his *De Monarchia*, but remained only an idea until the efforts of Cosimo de Medici at Florence, Nicolaus of Cusa's *Concordancia Catholica*, and the establishment of the first modern nation-states, under Louis XI in France, and later in Tudor England. The principles of national economy were first elaborated at Florence during that century, first by George Gemistos (Plethon) and later by Leonardo da Vinci. The principle of nation-states committed to systematic scientific and technological progress, was first elaborated by Nicolaus of Cusa, and animated by such followers of Cusa as Leonardo da Vinci and Gottfried Leibniz, to become known worldwide as, variously, the "mercantilist" or "cameralist" system of political-economy, and as the American System of political-economy associated with such names as Alexander Hamilton, Henry Clay, the two Careys, Friedrich List, and Abraham Lincoln. Similarly, the Papacy, which was also in a state of rubble at the beginning of the 15th century, was reestablished during that century, largely through the crucial intervention of young Nicolaus of Cusa.

It is largely a popularized academic's hoax, to date the "Reformation" of the Western church from the 16th century. All of the positive features of reform of both the Catholic and later Protestant churches, were specified during the middle of the 15th century, in the reestablishment of the Papacy, especially events centered in the 1439 Council of Florence. The "Reformation" so-called, was an outbreak of schisms caused chiefly by the leading role of Venice and Venice's Hapsburg puppets, in crushing and looting Rome, and putting the Papacy itself under Venetian rule at the point of a Hapsburg sword. For positive reasons, there were movements to defend nations against Venetian control over the Papacy, in the establishment of variously independent and quasi-independent national branches of the Catholic Church, such as the Church of England. Negatively, in the name of Protestantism, there was also a proliferation of nasty, Eastern-modeled heretical cults.

Beginning the period of the Venice-financed accession of the Hapsburg, Charles V, about 1520, until Mazarin's defeat of the Hapsburg's power over Europe, in 1653, there was a new "dark age" in Europe, less severe than that of the 14th century, but severe enough so that all Europe would have been plunged into the depths, but for the alliance of Mazarin and Cromwell in defeating the Hapsburgs. By the end of this "lesser new dark age," in 1653, the general

schism in European Christianity was institutionalized, to the effect that since then, a unified Western Christianity exists only in the form of an ecumenical fellowship with the Papacy based on common adoption of the *Filioque* doctrine.

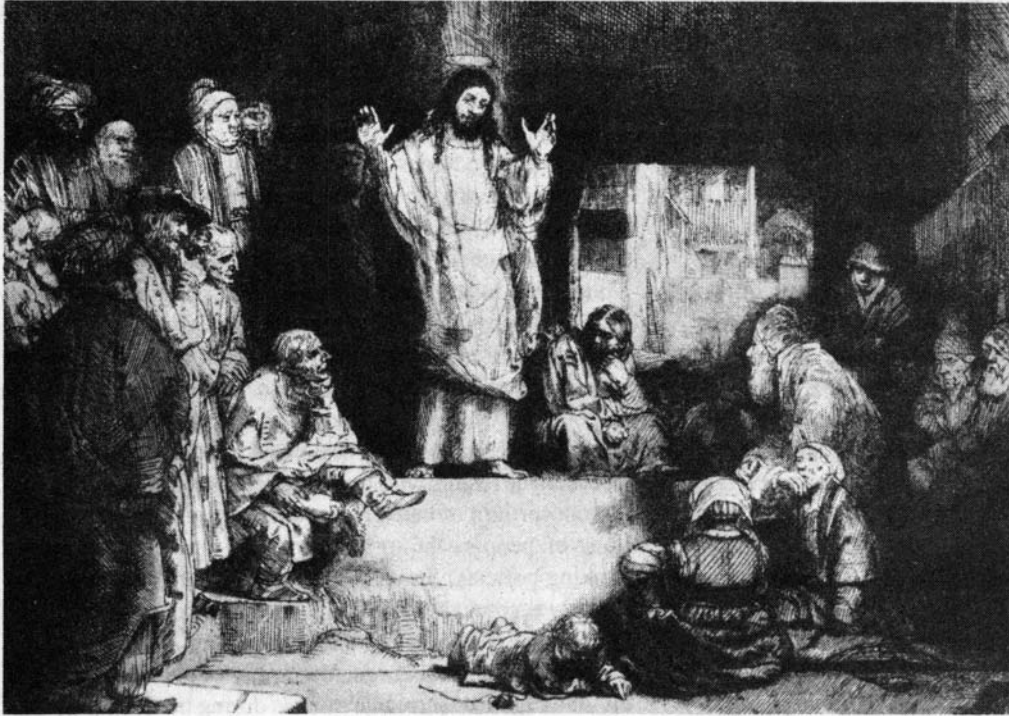
We must touch briefly, reluctantly but unavoidably, on the internal situation within the Catholic Church today. We do so only to the extent required, to make clearer the issues of international law reflected in the defense of the *Filioque* at the recent Extraordinary Synod.

The Papacy was virtually destroyed during the "New Dark Age" of the 14th century. At the beginning of the 15th century, councils were convened to the purpose of seeking to reestablish the unity of a divided Church. At the center of these deliberations, were the same issues which have come prominently to the surface during the two decades following Vatican II. The "extreme left," then as now, sought to place the Church under the rule of a principle of "collegiality," as do the "Liberation Theologists" and "Charismatic" cult-factions of today. During these deliberations then, young Nicolaus of Cusa struggled with himself, and out of this struggle emerged as a key figure for restoration of the authority of the Papacy within the Council. At the 1439 Council of Florence, in which Cusa played a leading role, these issues were definitively resolved as to law. What was resolved in 1439 were the same issues which the Papacy has reaffirmed, for the modern setting, in the current Extraordinary Synod.

Philosophically, and theologically, the issue was the same controversy we have identified as at the center of the judicial murder of Socrates. In Christianity, Christ is the Logos incarnate (St. John's "the Logos made flesh"), and, hence, the Logos flows from Christ as it does from the Creator. Through the divine spark of reason in each individual, that person yearns for a direct, unmediated, agreement of the individual will with the Will of the Logos. Hence, the sacredness of the individual, and hence the direct equality, in respect of the principle of law, of all individuals under the universal law (Logos) flowing from the Creator and Christ.

However, as we reviewed the issues of inequality of merit and of authority of institutions, in reviewing the case of Socrates, the equality of the individual qua individual under the law, does not signify that all individuals are equal in the perfection of their knowledge and wills. Not all individual opinion is equal to other opinion, nor is any accumulation of mere opinion, such as majority-opinion, necessarily equal to the opinion of even a single individual who opposes any sort of currently prevailing opinion. The judgment of anyone whose opinion is more efficiently guided by the principle of reason, is greater in authority than a majority opinion not equally reflecting the principle of reason. Insofar as institutions are composed in service of the principle of reason, and agents of those institutions are selected and self-governed according to the principle of reason,





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such institutions rightly have authority to check the caprices of popular opinion; as the case of Solon's argument illustrates the point, on the need for constitutional law and constitutional ordering of ruling institutions, such special authority of institutions is the indispensable means to prevent the wickednesses inherent in arbitrary, irrational opinion of individuals and majorities.

The authority of the Papacy, and the need for such an authority, is of this general nature. The Pope must be one who has not only the qualification of a certain mature development of his reason, but one who is seized by a passion which compels him to make himself the living embodiment of the "constitution" of the Church. The awesome responsibilities of his office must seize and control his passion, to such effect, that as the Church is an instrument, a servant, he is the instrument, the servant, of that servant. So, in accepting that awesome responsibility, in adopting that personal identity, that becomes the impassioned "self-interest" governing his judgment. His horror is that he might render a decision which is influenced by some consideration other than his office.

If the contrary, "democratic," view of the institutions is adopted, all sorts of horrors are invited. The building of the power and influence of the church, in the manner a business enterprise might seek such advantage, leads to the varieties of opportunisms implied. Doctrine is adapted to local opinion; to the effect that "constitutional" principles are compromised.

The institution is so degraded into a mere consensus

among an aggregation of such assorted compromises, and so, in tendency, the institution loses the character of one governed by a single principle. Reason, whose existence, by definition, is premised upon rule of judgment in all matters by the rigorous perfection of a single principle, vanishes; and only a disgusting pragmatist's "pluralism" remains.

The "radical democrats" argue, falsely, that such authority is the adversary of individual "freedom." The essence of true individual freedom, is the right of the individual to be self-governed by reason, even in defiance of majority opinion; here is the touchstone of the equality of the individual under universal law, the key to those rights of which no temporal authority, no mere majority, may deprive any nation or individual person.

### **The evil of Adam Smith**

The central issue of international law during the Synod as a whole was the affirmation of Pope Paul VI's 1967 encyclical, *Populorum Progressio*: the principal document of international law pronouncing the urgency of replacing the existing monetary and economic policies of practice among that special nations with a new, just, international economic order. The sharpest expression of this during the Synod was Cardinal Ratzinger's address to the conference of economists, in which the Cardinal denounced by name the doctrines of Adam Smith, and the Rockefeller family's leading role in spreading the wicked "charismatic" religious dogmas of the German sociologist Max Weber in the Americas.

The Cardinal reported that the wickedness of Adam Smith's doctrine of political-economy is, in essence, that

Smith was first among the influential modern economists to assert dogmatically the absolute separation of morality from economic policies of practice. The simplest, and most compact passage from Smith's writings, showing the perfect justice of the Cardinal's indictment, is a passage which we have quoted on numerous occasions, from Smith's 1759 *Theory of the Moral Sentiments*:

"The administration of the great system of the universe . . . the care of the universal happiness of all rational and sensible beings, is the business of God and not of man. To man is allotted a much humbler department, but one much more suitable to the weakness of his powers, and to the narrowness of his comprehension; the care of his own happiness, of that of his family, his friends, his country. . . . But though we are . . . endowed with a very strong desire of those ends, it has been intrusted to the slow and uncertain determinations of our reason to find out the proper means of bringing them about. *Nature has directed us to the greater part of these by original and immediate instincts. Hunger, thirst, the passion which unites the two sexes, the love of pleasure, and the dread of pain, prompt us to apply those means for their own sakes, and without any consideration of their tendency to those beneficent ends which the great Director of nature intended to produce by them* [emphasis added]."

Purely irrationalist hedonism, without any intrusion of morality, Smith insists, must govern the administration of society absolutely. There, Smith restates David Hume's empiricist doctrines of "human nature" and "human understanding," and that most faithfully. Later, after the evil Second Earl of Shelbourne assigned Smith to work on destroying the economies of the English colonies in North America, beginning 1763, Smith studied political-economy under the banking families of Geneva and their Physiocratic allies. In his famous tract against the policies of the Americans, *Wealth of Nations*, Smith carried over the doctrine of irrationalist hedonism, from his *Theory of the Moral Sentiments*, to become the notorious dogma of the "Invisible Hand."

It was the Americans' revulsion against those British East India Company doctrines which Smith defended in his *Wealth of Nations*, which prompted the Declaration of Independence and the first of the United States' two declared wars against Britain.

Today, various professors, who are liars, and politicians who merely babble ignorantly whatever sentimental gossip passes around in their set, repeat over and over again, the falsehood, that the "Protestant Work-Ethic," as expressed by Smith's immoral dogma of the "Invisible Hand," is the "principle of freedom" upon which the political-economy of the United States was founded. To such assorted liars and ignorant babblers, the American Revolution was merely a bloody consequence of a "lack of adequate the Americans and George III. To such babblers, neither Benjamin Franklin, nor Alexander Hamilton, the Careys,

Henry Clay, John Quincy Adams, James Monroe, Friedrich List, nor Abraham Lincoln ever existed. In truth, the American Revolution was fought against the immorality of Smith's dogma, and the United States was founded on a principle everywhere directly opposed to Smith's wicked teachings.

Smith's credulous admirers might admit, that if a man wields an axe or a gun, in the successful attempt to murder a fellow-citizen, he should be tried for homicide. The rapist must be brought to justice. (Smith insisted, as does Professor Milton Friedman, that the trafficking in opium, although it destroys many human beings, is not a crime.) In ordinary matters, even most "free-traders" would concede, the individual is responsible for the consequences of his actions. This responsibility is greatly increased if that individual either knew the wicked consequences of such actions, or might have foreseen the results with proper reflection on the matter. Yet, if a consortium of bankers murders tens or hundreds of millions of people, through famine and epidemic caused by banking policies, Smith insists that the bankers not be held morally accountable for such foreseeable consequences.

Did the Nazis do anything worse than Adam Smith had proposed? The Nazis began their orgy of murder of helpless civilians against German nationals during the 1930s, by "euthanasia" against the "useless eaters" among the mentally ill and others. In the concentration-camp and slave-labor system, millions were murdered by the practice of driving "less desirable" persons to exhausted death, and then hastening that death of those so driven into the condition of the "economically useless eaters." Under the "conditionalities" policies of the International Monetary Fund, hundreds of millions of persons are being driven to death through famine, epidemic, and related causes, causes which are each and all the foreseeable consequence of the banking and economic policies demanded by the IMF. This is a crime vaster by order of magnitude than any of the "crimes against humanity" tried in the Nuremberg proceedings.

What argument do bankers, professors, and government officials employ to excuse themselves from the charge of willful mass-murder on this account? "The free-market principle," the imperatives of attempting to save what they choose to call the "free-market system."

Willful mass-murder is the crime of willful mass-murder, by whatever means are employed to produce this effect. The bankers, the professors, and the politicians object: The imperatives of the "Invisible Hand" must be faithfully followed "for their own sakes, and without any consideration of their tendency to those beneficent ends which the great Director of nature intended to produce by them."

The great principle of the moral law dramatized in William Shakespeare's famous *Merchant of Venice*, is clear, and infallibly correct on the point at issue; every court is obliged to make itself accountable in its judgments for the consequences of its own actions, and the actions at issue before the court. Mass-murder by an "invisible hand" remains nothing

but mass-murder. So, the highest ecumenical court of international law, the Papacy, has rightly judged the evil of advocating and practicing the doctrines of the wicked Adam Smith.

So did the founders of the United States, in the 1776 Declaration of Independence. There is no excuse for the United States to continue to be party to the crimes of mass-murder perpetrated by the relevant international bankers. The international law upon which the United States was founded, stated in the Declaration of Independence, and reflected also in the Constitution, shows that any U.S. official—judge, lawmaker, or member of the Executive Branch—who has ever taken an oath of office, is a perjured lawbreaker under international law, if he or she condones the mass-murder implicit in such policies as IMF “conditionalities.”

Let no man, priest or layman, call himself “Christian” if he or she takes a different view of this matter of international law. As a matter of practice, the advocacy of Adam Smith’s immoral dogma is complicity in a great crime against humanity, under the practical circumstances of today.

Now, let no official or ordinary citizen of the United States consider himself or herself moral, if they continue to tolerate the murderous injustice of the present international monetary order. The highest ecumenical court of international law has spoken on this issue.

### **Max Weber and the myth of the Protestant Ethic**

The long overdue, 1653 defeat of the Hapsburgs unleashed a renaissance in the doctrines of international natural law which had been laid down afresh during the 15th century. The centers of this renaissance in law were Germany and the English colonies of North America. It was this current of law, expressed by such leading figures as Cotton Mather and Benjamin Franklin, which established the United States as the great work of man during the 18th century. In Germany, this renaissance emerged in the acts of that great Elector of Prussia, whose acts of toleration built the Prussian state upon the invitation for immigration of Huguenots and Jews. The greatest single influence in the revival of international law, into the 18th century, was the great Gottfried Leibniz.

How, then, did the United States degenerate later into “pluralism,” and could Leibniz’s Germany produce such a miserable wretch as Max Weber?

From various quarters, especially Venice and French-speaking banking circles of Geneva and Lausanne, there arose a powerful movement whose major goal was the destruction of the influence of Leibniz. This enterprise produced the French Physiocrats, the infamous Voltaire, the pathological Jean-Jacques Rousseau, and Britain’s David Hume. Until the 1780s, the principal agent of Hume’s immoral influence in Germany was the Immanuel Kant rightly denounced by Heinrich Heine. Later, as Kant explains in his *Prolegomena*, he broke partially with Hume’s later shift to

advocacy of the more radical form of irrationalist hedonism expressed by Jeremy Bentham and the 19th-century British Liberals generally. Yet, throughout Kant’s famous *Critiques*, most emphatically his wretched *Critique of Judgment*, the essence of Hume’s original defense of hedonistic irrationalism persists.

Kant divided the world into two aspects, one rationally knowable, the other which he pronounced unknowable by means of reason. Kant defended a pragmatic kind of rationalism as a substitute for any absolute principle of reason, as his argument to this effect is most simply summarized in the concluding section of his *Critique of Practical Reason*. Yet, especially in his *Critique of Judgment*, Kant denied absolutely that any knowable rational principle governed man’s creative mental powers or man’s perception of beauty. On this latter account, Friedrich Schiller refuted Kant’s argument thoroughly in his *Aesthetical Letters*; later, Heinrich Heine warned that the irrationalist aspect of Kant’s doctrine would be one of the keys to any future emergence of evil in Germany.

The evil merely implicit in Kant’s *Critique of Judgment* stepped forth nakedly in Karl Marx’s professor of law, Berlin University’s Prof. Friedrich Karl Savigny. Out of the influence of Savigny, came directly the wretched Max Weber and also the essential distinctions of Nazi law.

Savigny is notorious and influential in modern law for the manner he campaigned to eradicate the Augustinian and Golden Renaissance principles of natural (international) law, and to replace natural law with a return to an imitation of Roman law.

The crucial feature of Savigny’s doctrine, is that he insisted that no universal principle of law existed. He proposed, in place of a principle of law, a constantly shifting consensus, which he termed the *Volksgeist*. In this connection, he carried Kant’s most wicked feature to the extreme: He insisted that in matters of art, politics, and law (*Geisteswissenschaft*), no rational principle resembling the principle of reason in the natural sciences (*Naturwissenschaft*) could be tolerated.

With one qualification, this is the German origin of Max Weber’s emergence. The best judgment of the known historical record, is that the chief influence in shaping Savigny was not German in origin, but rather French. Parallel to Savigny’s influence within Germany, the takeover of French institutions by the Swiss-controlled Orleanist faction, from 1815 onward, produced around the corrupted Ecole Polytechnique the first form of modern fascism, generally recognized by the name of the “Synarchist International” today. The central figures of this fascist movement included Saint-Simon and Auguste Comte, the fathers of what is called modern “positivism.” In addition to the founding of modern fascist economics doctrine, at Leon Walras’s Lausanne School, synarchism in its aspect as positivism produced an assortment of what became known during the later 19th century as the “new sciences”: ethnology (anthropology), psychology, sociology,



gy, and so forth. Max Weber, personally a pathological personality in the image of Rousseau, was promoted by his sponsors to become a leading figure in the introduction of the French-Swiss disease of sociology into Germany.

This paralleled the importation of Synarchist ethnology into the United States, beginning the 1840s. This development of the 1840s featured the aging, long-standing Swiss spy, Albert Gallatin. Gallatin produced the hoaxster Lewis Henry Morgan, Frederick Engels' favorite anthropologist, and a takeover of the Smithsonian Institution as the organizing-center for organizing European-steered insurgency among the Indian tribes of North America. Gallatin's Smithsonian-based ethnology subversions are directly the forerunner of Soviet-linked insurgency in Central and South America today: the "nativist," "liberation theology," and kindred terrorist projects of anthropologists, sociologists, and "charismatic" missionaries among "nativist" and kindred groups in various parts of the Americas. Later, the sponsors of this ethnology project moved the activities into the Nazis' supporters at the New York Museum of Natural History and the anthropology departments of sundry universities.

It was under these auspices that Max Weber's sociology was conduited into the United States, to play a leading part in the British Fabian Society's use of such agents as Thorstein Veblen, to sponsor the manufacture of the "Protestant Ethic."

The same channels were used later to conduit the British version of the same myth, that of R. Tawney notably, into the United States. This occurred at the time that the Rockefellers took over sponsorship of John Dewey's Chicago Fabian School, transforming it into Chicago University. Since then, Chicago University's departments of theology, divinity, anthropology, and sociology, have been the center for distribution of Max Weber's version of the "Protestant Ethic," and Weber's theory of "charismaticism," into religious-cult-building projects throughout the Americas.

Not only are the Rockefellers historically the most notable sponsors of this cult-nonsense; Rockefeller meddling in the internal affairs of Baptist and other churches in the United States, and Rockefeller activity in promoting pre-Columbian cults, are leading features of the insurgency potentials in Central America to the present day.

Weber's chief influence on theology was his study of the methods by which so-called "charismatic" figures could be manufactured. The famous fictional image of "Elmer Gantry" is typical of the "charismatic" figure's role in building an irrationalist sort of Protestant cult. The infamous Jim Jones, of Jonestown notoriety, was a product of exactly such a Weberian project, with backing from sources including the present Anglican Bishop of New York, Paul Moore. Adolf Hitler was directly a product of such a Weberian program of turning some wretch into a "charismatic" religious figure of Cathar-modelled paganism; in Hitler's case, this was done by the section of the south German aristocracy behind Rich-

ard Wagner, the Thule Society, and the creation of the Nazi Party.

Essentially, a "religious charismatic figure" is a huckster who bamboozles the credulous with promises of miraculous cures or wealth through his appropriately funded prayers, or simply admission of the credulous to ranks of that privileged elect pulled up to Heaven by some magical "rapture" on the eve of the Battle of Armageddon. The carnival tricks of showmanship, often with heavy emphasis on dionysiac modes of hyperventilation, are usually employed to evoke a quasi-psychotic sensation identified as a "religious experience."

The underlying theology of such cults is usually some variant of Aleister Crowley's Golden Dawn theosophy, or some reworking of such Gnostic cults as Arianism into "Christology." "Transcendental Meditation" is one common variety of this practice. In the United States, or the traditionally Catholic cultures of the Spanish Americas, a mass-based following is obtained from the ranks of present or former members of Christian churches. Generally, the preacher or priest who carries Abraxas in the guise of a live chicken in his pocket into the service, rather than a Bible, does not have much appeal to the average American. Nominally Catholic or nominally Protestant varieties of Gnostic charismatic cult-building, tend to draw the largest congregations.

The moral effect of the "charismatic" cult, is to divert the dupes away from the issues of the real world. "I'm not afraid of a depression or nuclear war; I'm going to be raptured," or, the conviction that God will personally intervene to cure disease or poverty, typify the withdrawal from the issues of the real world among such victims. Like the Iranian children brainwashed with sugar-water into becoming cannon-fodder, by the Ayatollah Khomeini's North Korean brainwashers, the victim of the cult is willing to be the instrument of destruction of his own nation, or to tolerate passively the most hideous conditions of oppression, out of confidence in the miracles of magic promised by the "charismatic" doctrine.

The most dangerous version of "charismatic" cult-building in South America, is the Sendero Luminoso narco-terrorist organization based in Peru. The Sendero Luminoso originated during the 1920s and 1930s, as one of the insurgency projects proposed by the 1920 Baku conference of the Communist International, and created as an undertaking by the Communist Party of Peru. However, the cult-mythology of this narco-terrorist organization has been supplied from the late Paul Rivet's circles of ethnologists in France. The key to the connection is the founder of the Communist Party of France, the recently deceased Boris Souvarine: A group of French "new science" academics, synarchists who were simultaneously and interchangeably fascists and Soviet agents during the 1920s and 1930s, all centered around Souvarine, is key to Soviet intelligence's deployment of its French assets for such operations today.

In all cases, whether the form of the cult is a pseudo-

Catholic or Protestant form of "charismatic" concoction, or some wierd "nativist" sort of paganism, the principle is the same.

The practical problem is two-fold. On the one side, there are the victims of this Weberian manipulation; on the other side, there are the World Council of Churches, heretic factions among Catholic orders, and Gnostic centers such as Harvard Divinity School, who fund and steer such "charismatic" projects, and who defend such projects on ideological grounds.

This is no longer an occasional phenomenon around the world; it is a major contributing element in international narco-terrorism, and a major political danger to the internal order of entire regions of the world. In its effects, it has reached the magnitude of a major crime against humanity, a massive destruction of the mind and soul, which matches in effect the worst crimes of the Nazis.

Christianity is the enemy of superstition. The Logos is reason, and is accessed through the development of the divine spark of reason embedded in each person. It requires that we locate our sense of personal identity and self-interest, not in that aspect of ourselves which resembles the hedonistic beasts, but that we take our personal identity, our impassioned sense of self-interest, in such lessening of the imperfection of our powers of reason, that the consequences of our willful actions are in agreement with the intent which the Logos supplies to our mortal existence. Irrationalism, superstition, are the most insidious, most deadly enemy of Christianity, opponents of any temporal order based on principles of natural law.

This filthy superstition, these "charismatic" cults, are indeed one of the worst imaginable crimes against humanity.

## The evil that was Rome

The historical significance of St. Augustine, is that, at the juncture the Roman empire in western Europe was collapsing of the consequences of its own inbred evil, Augustine unleashed the process of rallying Western Europe to replace the old Rome with a new order, Christendom. In place of the evil which the old Roman law had been, from beginning to end, Augustine supplied the direction for creating a new lawful ordering of man's affairs, a society based upon the natural law intrinsic to Christianity.

Since that time, to the present, all of the great and persisting conflict in Western European society, including the Americas, has been a bitter, unresolved struggle between the forces of Augustinian law and the opposing forces dedicated to a global society (such as Rockefeller's Trilateral Commission and the Soviet empire) premised upon the model of Roman imperial law. The bitter struggle between the faction of Leibniz and the faction of Savigny, a struggle between natural law and Roman-law, is but a signal aspect of this.

In this report, we examine only that aspect of Roman imperial history which must be understood, to see more clear-

ly, more directly, the immediate connections among the judicial murder of Socrates, the crucifixion of Christ, and the great struggle against Gnosticism launched during the Extraordinary Synod.

Lest the importance of an historical approach to the great issues of the Synod not be accepted, we begin this section of our report with the following crucial observation.

The most important feature of human behavior and belief, is not what we think, but how we think. For most people, this distinction is a meaningless one; most folk would say, "I believe this, and I don't believe that; that's how I make my opinions." This mistaken objection is a readily understandable one; most people are unconscious of how they think.

It is also understandable, that most people should proceed through life more or less totally unaware of how they think. The typical person assumes that his or her way of thinking is the "right" and "natural" form of mental behavior: "What other way is there for right-thinking people to think?" Unless circumstances force them to discover that what they think is a result of certain underlying assumptions and attitudes, of which they have been previously unconscious, they neither recognize the existence of such assumptions as assumptions, nor would they see any importance in questioning them.

We have indicated elsewhere, that there are two facets to the "how" of our thinking. The one facet is a set of assumptions (of which most people are unconscious). The second facet is of the form of attitudes closely linked to emotions. So that the reader may understand what it is we are discussing here, consider a few rather easily understood examples. We begin with an illustration of what we mean by "assumptions" the case of formal geometry is a most convenient illustration.

For the first example, consider the case of the kind of formal geometry which used to be taught in schools before the lunatic "new math" and the illiterate hordes of the U.S. National Educational Association took over the schools.

The old public-school geometry text-book was a vulgarized version of Euclid's *Thirteen Books of the Elements*. The initial lessons were on the subject of "axioms." The student who did not understand that the existence of an infinitesimally small point was "self-evident," was already on the way to flunking the first quarter of the course. The student also "learned," in a similar way, that a "straight line" was "self-evidently" the shortest distance between two points. (Neither axiom happens to be true, but you had better pretend to regurgitate these falsehoods, if you hoped to go on to college.)

It happens that every theorem or construction in Euclidean geometry is nothing more than elaboration of the set of axioms and postulates outlined by the crew in Ptolemy's Egypt who put the *Elements* together. So, if we substitute a new postulate for any of the postulates in the *Elements*, we have a new geometry, with different theorems than are constructed with the original version. These axioms and the

postulates illustrate approximately what we mean by “underlying assumptions” in the “how” of our thinking. To make the point clearer, we must consider a different kind of geometry than one based upon such kinds of axioms and postulates, a kind of geometry called by such various names as Synthetic Geometry, or simply “constructive geometry.”

The same Nicolaus of Cusa who played a leading part in rebuilding the Papacy during the Golden Renaissance, was also the founder of modern natural science. One of Cusa’s most fundamental discoveries in mathematics and physics, was the proof that neither infinitesimal points nor “straight lines” have any sort of “self-evident existence.” After working through the efforts of Archimedes to square the circle, Cusa announced a major discovery. He called it “The Maximum Minimum Principle.” Later, it became known to mathematicians as the “isoperimetric theorem.” Cusa discovered that the only self-evident form of existence in the universe is circular action. By circular action upon circular action, we create points and straight lines; so, points and straight lines are not forms of original creation; they are products of circular action upon circular action. Out of Cusa’s work came the later elaborations of science by Leonardo da Vinci and Kepler; the form of geometry which grew out of Cusa’s discoveries, is one in which no axioms and postulates are allowed, and no attempt to prove a theorem by deduction is permitted. Only construction is permitted, using nothing but products created by circular action upon circular action: Synthetic Geometry.

Therefore, a person who has worked through even the elementary stages of Synthetic Geometry, recognizes that the axioms and postulates of Euclid’s *Elements* are each and all false assumptions. If the same person continues studies through major discoveries in constructive geometry during the 19th century, the person learns that the generally accepted assumptions of arithmetic and formal algebra are also false assumptions.

That sort of experience confronts a person with the fact that he or she has been operating mentally on the basis of a set of unconscious assumptions. A serious person learns from such experience, that his mind is filled with hidden assumptions, analogous to geometric axioms, and that some of these, at least, are probably wrong. With enough concentration on what this lesson implies, the person realizes that every wrong assumption of this kind colors, with a greater or lesser degree of falseness, every judgment made.

Once that lesson has been understood, even to a limited degree, the person is prepared to begin working through the dialogues of Plato. What is called the “Socratic method” used in those dialogues, is a habit of examining each and every proposition, to uncover the hidden assumptions responsible for that proposition. It is a method of discovering what in those assumptions are false, and of correcting the “how” of the way one thinks, to eliminate the influence of those faulty assumptions in future thinking.

Take just one example of this point. There are people

wandering blindly around the Congress and other places, who “take for granted” that “liberty to do as I please” is the practical meaning of the word “freedom.” People who believe in the non-existent “Invisible Hand” are afflicted with such assumptions. It is very difficult to argue this rationally with them; their argument always comes back to that false idea of the connection between “libertarianism” and “freedom.” Above, we have supplied a different definition of “freedom,” a definition which includes the point that we are each morally responsible for the consequences of our actions or acts of omission. “Freedom” ought to mean such things as, “freedom to use individual reason as a guide to success in accomplishing moral acts.” Wherever the differences in opinion are of this nature, there is no practical point in arguing the differences rationally, unless we are prepared, like Socrates, to bring the unconscious assumptions out into open discussion, and to see which assumptions are fallacious.

Or, take the idea of “God.” A fellow says, “I believe in God.” What does he really mean? What is his definition of the nature of God’s being? Does he imagine that God must be a powerful tyrant, like the Zeus of Greek mythology, like some Babylonian dictator? If so, he is not a Christian; he is a pagan. Or, does he mean a different kind of God, the God of the consubstantial Trinity?

The second facet of the hidden assumptions, involves the way we define “I.” What is the nature of the “I”; what is the practical relationship of this small “I” to the Creator and the universe as a whole—the practical relationship between the microcosm (the “I”) and the macrocosm (the Creator’s universe)?

With this goes the idea of “defending my self-interest.” What is the nature of this “self-interest”? Is it the irrational, hedonistic impulses of Adam Smith’s “immediate and original instincts”? Or, on the contrary, is it my soul, as the development of the divine spark of reason defines that soul, that individual identity? Whichever sense of identity we choose, there is a vast reservoir of passion ready to be unleashed in proportion to the assumed importance of a matter to the sense of “I” and the “I’s” self-interest.

Do I live like an irrational beast, each impulse guided by “love of pleasure, and the dread of pain”? Is my “I,” my self-interest so defined? Or, do I say to myself, “As I was born, I shall die, and into my grave goes the memory of all hedonistic pleasures. Does my self-interest not lie, therefore, in something more durable than this? Is it not the good which might live after me, the good made known to me and effected through perfection of my reason, which is my true ‘I,’ my true self-interest?”

If the beast-man identity is chosen, others live for us for our hedonistic convenience, except as they are “competitors” or even “adversaries” of my self-interest so defined. If the soul is chosen as the “I,” then others are necessary to me as those I might benefit, and who aid my self-interest by aiding in the development of my power to accomplish good. It is my gift to posterity which is my most profound self-interest

in this life, and present and future humanity are my self-interest, rather than my competitors.

Dante Alighieri's *Commedia* is the bench-mark work for further study of the matter of attitude. The beast-men, the Adam Smiths, are the denizens of the "Inferno." The perfection of the soul, as self-interest, is the "Paradise." He who would wish to be remembered as in "Paradise," but who can not master his own beast-like impulses sufficiently, is in "Purgatory." In the ascent from the pit to the concluding empyreal canto of the "Paradise," there are distinguishable differences in quality of attitude between those on the lower and higher cantos. It is sufficient for our purposes here, that by "attitude" we signify not only the contrast between beast-man and soul, but the relative degrees of development of the soul.

These differences in direction and degree of attitude, are subject to Socratic modes of self-examination in the same way as the kinds of assumptions associated with the first facet of the how of our thinking.

Once those simplest facets of unconscious assumptions and attitudes are recognized, the question posed to us is: "How did we come to acquire the assumptions and attitudes we discover ourselves to have?" The spectrum of assumptions and attitudes common to a defined stratum of people, is rightly and usefully our definition of the word "culture." We observe that people of various historical-cultural backgrounds differ from one another by the influence of the culture transmitted to them; each such culture must be defined as a complex of the kinds of assumptions and attitudes we have indicated here. These complexes are sometimes identified in everyday jargon as "mind-sets," or, more precisely, "cultural paradigms."

It should be rather obvious, that the important thing in history, is the transmission and evolution of such "cultural paradigms." Rather than studying the kinds of ideas which appear to dominate the life of a nation during some period, we ought to be less superficial; we ought to concentrate on uncovering the cultural paradigms which caused the people to select such sets of ideas from other sets of ideas which they might have chosen instead. For this reason, most of what is taught and discussed as "history," or "the lessons of history," is so superficial as to be relatively useless and false. By studying history in terms of shifting cultural paradigms, we are discovering how we, or people of a different culture, obtained the ruling, unconscious assumptions, which govern our behavior. By concentrating on cultural paradigm-shifts as the fundamental issue in history, we transform history from academic gossiping into a true science of mankind.

The dramatist, poet, political leader, and Jena Professor of History, Friedrich Schiller, presented the case, that all European history can be reduced to the elaboration of a struggle between two opposing cultural-paradigms. He identified these, by contrasting the Lycurgan constitution of Sparta's slave-society with Solon's constitution for Athens. To understand the underlying issues of the Extraordinary Synod, it

is more convenient to substitute for Sparta the more general case, the so-called "Chaldeans." The Chaldeans, in the specific form of the Syrian Magi (also called the "Magicians"), are the common agency directly behind the judicial murder of Socrates and the crucifixion of Christ. The religious cult of the Magi, specifically the Cult of Mithra, and more generally, Gnosticism or "symbolic philosophy," is the existing enemy faced by the Papacy in the current Synod. So, by examining the key features of the conflict between these two cultural-paradigms historically, we gain a comprehension of the great conflict of our time, a comprehension which is not possible in any other way.

The "explanation" of the Roman Empire's development and existence, which most of you have met in a history text, or as a matter of common gossip, is totally false. The facts are much simpler, and nastier.

The City of Rome was, from the earliest known beginnings, a puppet of the Cult of Apollo's branch in Italy. During the second and first centuries B.C., Rome was torn apart by a series of convulsions, most of which were orchestrated by foreign-based intelligence agencies, in a fashion not unlike foreign operations of Syrian and other intelligence agencies today.

The background to these convulsions was, most briefly, as follows. During the fourth century B.C., the Syrian-Phoenician faction within the Persian Empire entered into negotiations with King Philip of Macedon, proposing to make Philip the hereditary ruler of a "western division of the Persian Empire," to be carved out of the Mediterranean region to the west of the Halys and Euphrates rivers. This proposal was prompted, in part, by the inability of the Mesopotamia-based Persian Empire to conquer the superior military system of the Greeks. That proposal to Philip is the precedent for the agreements between the Anglo-American Liberal Establishment and Moscow today, to establish a global society in which Moscow, the Liberals, and China have assigned to them respective portions of a single global "empire" over which to rule.

Philip agreed to the terms, but was assassinated at a most auspicious moment, and, in the resulting succession-struggle, the candidate backed by the recently deceased Plato's Academy at Athens, Alexander the Great, assumed power. Alexander used the opportunity, guided by both the Academy and the Cyrenaic temple of Ammon, to destroy the Empire. Alexander's assassination by poisoning, and kindred bloody actions by the Chaldean faction, destroyed the great project of development which Alexander had begun. The victors carved up the remains, established a degenerating form of Greek culture, blended with Mesopotamian and Egyptian culture, as a system of "Hellenism." Rome was the western outpost of this system.

Into the first century B.C., the effort was launched, to subordinate each of the separate political entities of Hellenism into a single, "global" empire. The chief factors in the negotiations around this project were the Roman Legions,



*The Magicians killed Christ as they had ordered the judicial murder of Socrates. The orders came from Emperor Tiberius and were carried out by Pontius Pilate. Shown here: Albrecht Dürer's "Christ Before Pilate."*

the Syrians, and the Egyptians. The squabbling over the details of the arrangements suited the customs of the times—bloodily.

In the end, Antony and Cleopatra's defeat ended the effort to make Alexandria the new empire's capital, and the Roman Empire was born, with its actual capital the island of Capri.

This outcome was arranged in the following way. The same interest which had arranged the judicial murder of Socrates, the Magi, met with the later Emperor Augustus on Capri, and negotiated with him his adoption of the Syrian Cult of Mithra as the official cult of the Roman Legions, legions which were already composed increasingly of Syrians. This alliance between Augustus and the Magi finished off the hopes of Antony and Cleopatra. So, the name, "Roman Empire," was born: the empire of the Roman Legions.

Reality asserted itself during the following century. The city of Rome became increasingly a mere satrapy of the Roman Legions. It was not Rome, but the Roman Legions, which were the ruling force of the empire. At the end of the third century A.D., the Legions decided to move the seat of the empire to the East, under Diocletian. A century later, the last vestige of old Roman rule in the west collapsed.

In the meantime, the Magicians killed Christ as they had ordered the judicial murder of Socrates. This time, the Magi's

puppets were not the democratic party of Athens, but the first-century equivalent of the Quislings of Nazi-occupied Norway, that collection of Roman boot-lickers called the Pharisees. The orders came directly from the Emperor Tiberius on Capri; the orders were carried out through the husband of Tiberius's ward, Pontius Pilate. Instructions from Tiberius and reports of the progress of the order for execution, were expedited between Capri and Palestine; Tiberius paced, impatiently waiting for the news that Jesus Christ was finally dead.

Approximately 1,800 years later, the theosophists of Europe would elevate Tiberius to the rank of their god, from whose Capri the design of both Bolshevism and Italian and German varieties of fascism were created at the beginning of this century. There, Maxim Gorkii assembled such students as Lenin, Trotsky, and others, to work out the cultural paradigms for Bolshevik rule of the Russian Empire. To there, Adolf Hitler sent Hermann Goering, in an unsuccessful effort to buy the site of Tiberius's palace; Goering explained, that Hitler was the reincarnation of Tiberius, and merely wished to buy his personal property back. The owner refused, asserting that he himself was the genuine reincarnation of Tiberius. Similarly, the Swiss-Venetian existentialist, Friedrich Nietzsche, howled for the extermination of the memories of Socrates and Christ. Nietzsche heralded the opening of a new age of the god Dionysos, Aquarius, to end the era of Pisces (Christ). So the theosophist patron of Aldous and Julian Huxley, Aleister Crowley, hailed the coming of the Age of Aquarius, and proclaimed that worship of Lucifer now celebrated by the New York Liberal Establishment's Lucis Trust's chapel at the United Nations.

When the Roman Legions had failed, from Nero through Diocletian, to wipe out Christianity by force, Diocletian struck upon a different tactic: corruption. The tactic was implemented by his successor, Constantine. If the church would acknowledge the Emperor as Pontiff, and thus allow him to appoint bishops, the Christian church could be legalized. Constantine used his pontifical position to impose the Chaldean cults, Gnosis, top-down, upon the church. Thus, was unleashed the wave of Gnostic cults, which Augustine worked to destroy. Out of the spread of Gnosticism from St. Catharine's of the Sinai, and later Mount Athos, in the East, and the counteroffensive sparked by Augustine from the West, came the cleavage of the Gnostic East and the West of the *Filioque*, up through the present-day alliance of Moscow and Syria for the attempted destruction and conquest of Western civilization.

### **The Missa Solemnis performance**

All of the points summarized above, most emphatically our reference to cultural paradigms, are summed up in one astonishing action: the performance of Beethoven's *Missa Solemnis* at the Vatican's Sala Nervi, with the Pope, the cardinals, and bishops leading the 10,000 persons attending

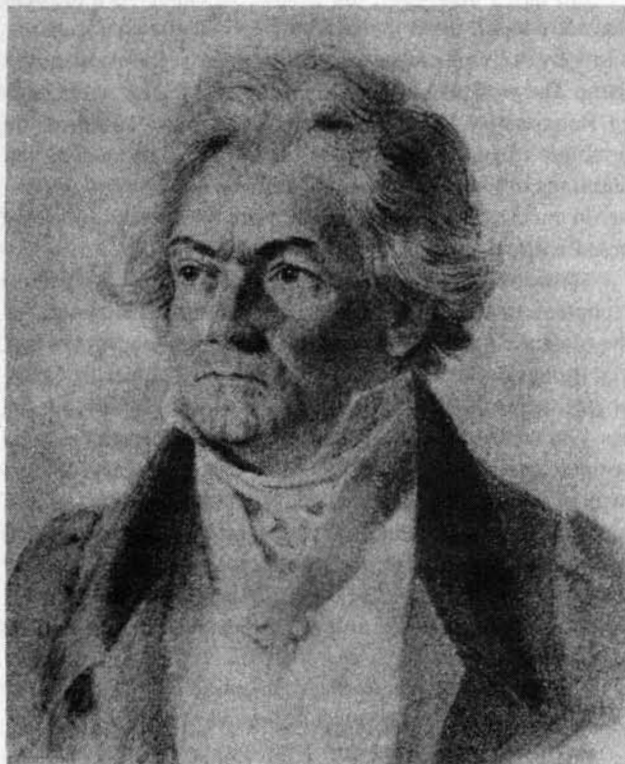


the performance. At the close of the performance, the Pope thanked the musicians publicly, "for having given us the profound joy of listening to the *Missa Solemnis* of Ludwig van Beethoven, a universal genius who dedicated a great part of his work to God's praise."

The television broadcast of this Vatican performance of the *Missa Solemnis*, was broadcast into West Germany (approximately 60% Catholic). As the television cameras panned over the assembled audience, on the faces of some of the cardinals and bishops, joy was evident. Other faces showed a stunned expression. The Papacy was using every weapon at his disposal, including the weapon of well-tempered classical polyphony, to lead the entire world into an about-face, away from the past hundred years trends in European culture's degenerating cultural-paradigm shifts.

Those who grasp the historical and theological issues, recognize the importance of the inclusion of that musical performance in the context of the policies of this Extraordinary Synod.

The Pope has deployed the forces of the Catholic Church, to rally the great ecumenical movement for the work of saving a civilization already at the edge of an abyss. Such work is the essence of Christianity, and the ecumenical spirit of Philo Judaeus's collaboration with St. Peter against the originator of modern Gnosticism, Simon the Magi. Here is the heritage of St. Augustine's work to save Western Europe from the collapse of the evil that was old Rome. In a great crisis, when



"Ludwig van Beethoven, a universal genius who dedicated a great part of his work to God's praise"—Pope John Paul II.

the fate of all humanity is at peril, when mankind can not seem to be able to save itself from its own follies, the forces of the Christian heritage are being rallied to save mankind once again.

Even those who are merely not musically illiterate, and who hear a merely adequate performance of Beethoven's greatest work, his *Missa Solemnis*, must sense some extraordinary power at work through this music. The power of the Credo section to evoke tears of joy, is beyond any experience otherwise to be found in any musical composition yet known. Even on this level of an audience's comprehension, it is clear that there was some subtly powerful purpose in the Papacy's decision to present this musical experience of beauty at this Synod.

The difficulty is, that even among the musically literate, only a tiny fraction today could explain the principles of music which make the greatest work of classical polyphony so peculiarly suited to the practical work of this Extraordinary Synod. Even most conductors who have recorded performances of this work, show, in crucial features of their conducting, that they do not grasp the musical principles operating at the center of the composition, the principles which supply this work its extraordinary spiritual power.

It is politically necessary that this particular feature of the Synod be made comprehensible, for a deeper comprehension of the Synod as a whole. For the work of seeking such comprehension, the reader should be rewarded by the joy of grasping the idea of beauty in a way which is rarely or never experienced among persons living in our age. It is a joy which was generally lost to Western civilization since approximately a hundred years ago.

The aspect of classical polyphony which must be isolated, to discover the secret of Bach, Mozart, and Beethoven in particular, and to identify the specific spiritual power of the *Missa Solemnis*, is the way in which the emotion of Socratic love, Christian love, is conveyed through such music. The first difficulty here, is the way the word "love" is implicitly defined in general usage today; if one does not recognize the distinction between "erotic love" and the contrasting quality of love associated most easily with tears of joy, it were impossible to recognize that which such music conveys, and it were impossible to understand the first principle of any great classical polyphonic work.

Among music students generally, the comprehension of the principles of classical polyphony began to vanish, under the influence of such corrupting figures as Berlioz, Liszt, and Wagner, during the 1850s and especially after the 1870s. During this period, the principle of Socratic love as the subject of music, was replaced by an erotic principle of sensual effects; this willful destruction of music, which Richard Wagner stated to be his purpose, was echoed in radical changes in the design of musical instruments (such as the piano and wind instruments), and in radical shifts in musical pitch. Thus, only a handful of persons today have experienced what



*The fundamental principles of music have been replaced by the erotic (dionysiac) assumptions of Berlioz, Liszt, and Wagner. Here: a televised performance of Wagner's "Das Rheingold."*

Mozart, Beethoven, Schubert, and Schumann, wrote for piano, for chamber ensembles including a piano, or orchestra.

In principles of composition, an evil concoction, called "species counterpoint" by specialists, has decreed that the most fundamental principles of counterpoint, as used by Bach, Mozart, and Beethoven, for example, are outlawed from composition and performance of music. Excepting a dwindling handful of great musicians, and their students, the most fundamental assumptions of composition, interpretation, and performance of music, are simply unknown among most music students and audiences of today. The fundamental principles of music, the cultural assumptions of Bach, Mozart, Beethoven, and so forth, have been replaced by the erotic (dionysiac) assumptions of Berlioz, Liszt and Wagner. A degenerative cultural-paradigm shift has taken over musical "taste" generally, and even professional classical performers generally:

Today, if one does not "love" Beethoven's greatest music, and therefore regard all of Wagner as intrinsically anti-musical, one is ignorant of, or adversary to, the most fundamental principles of musical composition. To make the point emphatically to readers educated in musicology, on this point, the accomplished Heinrich Shenker was fatally in error, by refusing to allow denunciation of Richard Wagner's production as the enemy of music. Herein lies the sterility of Shen-

er's own compositions, and the poisonous fallacies riddling his otherwise useful commentaries on Beethoven's compositions.

The practical issue we are treating here, in the context of the Synod, is not the training of professional musicians. We are treating a broader subject. To paraphrase Shelley, we are treating "the power of imparting and receiving profound and impassioned conceptions respecting man and nature," the power of communicating the principle of love, through musical composition, to an audience which is capable of receiving this message. In this report, it is necessary that we consider just enough of the fundamentals of musical composition, to aid audiences to recognize the power of receiving musical communication of love through beauty.

Socratic or Christian love, truth, and beauty, are but facets of the same matter. In art, such as painting, sculpture, poetry, music, and architecture, if the composition has the qualities of love and beauty, the composition is consistent with truth. In art, love is communicated through effecting beauty. If we begin with the matter of beauty, the relationship of this to love and truth, is readily shown. This approach to aesthetics generally, leads directly toward recognizing the special spiritual power of Beethoven's *Missa Solemnis*.

Already, in ancient times, the classical Athenian notion of beauty, was of forms which were in harmonic congruence with the morphology of living forms, especially the human form.

In Plato's dialogues, the essence of beauty is a musical harmony based upon the Golden Section, the characteristic harmony of living processes' morphology of form and movement. The work of Leonardo da Vinci enabled the later Golden Renaissance to raise this classical Greek notion of the principle of beauty to a higher level, as is attested by the paintings of Leonardo and Raphael, and by the work of Leonardo and his collaborators in defining the strictly well-tempered scale in music.

Music as such is a product of classical poetry. We should recognize this in Vedic hymns, in the Sanskrit language, in the musical intonation of oriental languages, and in the fact that the spoken language of classical Greece, especially Greek poetry, was sung. When one hears even those English-speakers who were educated in classical literature before the catastrophic late 1960s, either attempting to recite poetry, or even in conducting simple prose conversation, one knows that until this fault were remedied, they could never compose real music, and would have great obstacles to overcome before mastering the rudiments of musical phrasing as performers. For music always was, and must ever remain, essentially classical poetry.

This direct and continuing connection of music to classical poetry, is in no degree an exaggerated emphasis.

As my collaborators and I have supplied the rigorous proof of this point in other published locations, the only "natural" musical scale possible, is what is called the "well-

tempered scale" of Bach, Mozart, and Beethoven, a scale which they rightly pitched to Middle-C at 256 cycles. (It was only since the middle of the last century, that musical instruments were deliberately redesigned, so that orchestras could not perform a well-tempered scale at Bach's, Mozart's, and Beethoven's  $C = 256$ .) As a result of the work of Karl Gauss during the last century, we are able to prove with absolute scientific accuracy today, that the only "natural" musical scale is one computed by a geometric construction, projecting a self-similar conic spiral onto a plane, and dividing the projected image by 12 equally spaced radii. The characteristic of the scale-lengths of the tones so measured, is the harmonic progression congruent with the Golden Section.

It is also proven rigorously today, that Prof. Bernhard Riemann's dissertation on the physiology of human hearing is the correct one, and Professor Helmholtz's contrary opinion scientifically absurd. Recent developments in biophysics also show, that the famous Italian method of producing a sung tone, the *bel canto* method, is the only "natural" way in which the human voice should sing. The harmonic relations of hearing and *bel canto* singing, are, physiologically, those based upon the Golden Section.

Some of my collaborators have also demonstrated, as an outcome of a continuing research into philology, that the natural pitch of the vowels and ordering of consonant-shifts, among various languages, can be analyzed successfully only in terms of self-similar conic-spiral series: again, the Golden Section.

There is nothing magical about the Golden Section. Leonardo da Vinci and Luca Pacioli were the first to show, that the difference between living and non-living processes, is that living processes' morphology of growth and movement is harmonically congruent with the Golden Section. Excepting the most fundamental lawful characteristics of astrophysical and microphysical processes, any process which exhibits harmonics congruent with the Golden Section, is either a living process, or an artifact produced by a living process. If life is beautiful, and that contrary to life ugly, then the harmonic relations congruent with the Golden Section are the form of beauty in all art, beautiful human speaking, beautiful poetry, and music included, as well as painting, sculpture, and architecture.

This beauty pertains to the nature of God's being and law.

Kepler based his founding of modern mathematical physics upon a modification of the solar hypothesis of Nicolaus of Cusa, a modification based on Pacioli's and Kepler's proof that living processes were characterized harmonically by the Golden Section.

So, Kepler used the Golden Section, and the simplest of constructed derivatives of that Golden Section, the five Platonic Solids, to determine what necessary ordering must rule the planets if the universe is ordered by a living God. That these orbits were slightly elliptic, rather than circular, puzzled Kepler for a while; but he reached the only approximate-

ly correct calculation of the planetary orbits yet discovered, by recognizing that the harmonic ratios of the aphelic and perihelic angular velocity of the planets, must be in order determined by a musical scale based upon the Golden Section. (The reworking of Kepler's astrophysics by Karl Gauss, showed why the planetary orbits must be elliptic.)

Today, we discover that the same principles rule the domain of microphysics. The universe has the fundamental laws peculiar either to a living being or an artifact of a living being: the living God.

Thus, does true beauty, so defined, reflect man's conscious actions informed by the law of the living God. In this respect, such beauty is truth. In this respect, such truth and beauty are an extension of an act of loving the living God, to present and future mankind, as in the form of great art.

This is the foundation of the principle of beauty in music, but it is not yet the complete picture.

The pagans believe that God is a Zeus-like, capricious tyrant, and that the universe over which he rules is made up only of a fixed number of elementary particles, which has not

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*This is not merely an action internal to the affairs of the Catholic Church. It is a great ecumenical act, the greatest event in history since the 1439. All who care about humanity, will now join hands with this Pope.*

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increased since some mythical "Big Bang" of creation. That is not the God of Philo and the Christians. Yes, everything in the universe was created by the action of the Logos, which, in the word of St. John, was "from the beginning." Yet, has God's creative work ceased since some first act of creation? As Philo Judaeus rightly ridiculed Aristotle: Has God become merely omniscient, but impotent? Or, is the Logos a principle of continuing creation, as were God the original "constructive geometer," creating all things by a lawfully rigorous principle of continuing creative action?

The essence of man, by which mankind distinguishes itself most obviously from the beasts in practice, is that only mankind can willfully modify its "instinct," to increase mankind's power over nature. The epitome of this is the scientific discovery, from which flow those creative changes in productive technology upon which continued human existence absolutely depends today. It is the creative aspect of man's mental life, through creations which reflect progress in perfecting knowledge of the lawful ordering of our universe, which reflects directly the divine spark of humanity.

As we teach children some principle discovered long ago, we set up a problem for the children, and leave them to find the solution. In that moment when the child first discovers the answer, we imagine we can see a light turning on in the child's mind. The child has reconstructed a principle discovered by some earlier thinker; the child has re-lived something of the experience of the process of that discovery. The child has, in this modest way, experienced the divine spark of humanity in himself. The child experiences an emotion akin to tears of joy. This is the emotional quality of Socratic love, as opposed to the bestial flush of erotic love.

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*The Pope has deployed the forces of the Church, to rally the great ecumenical movement to save a civilization already at the edge of an abyss. Such work is the essence of Christianity, and the ecumenical spirit of Philo Judaeus's collaboration with St. Peter.*

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Bach, Mozart, and Beethoven, based themselves upon canons of well-tempered polyphony which are ruthlessly delimiting, and yet they produced the most creative music yet known. This is a situation akin to constructive geometry, especially to the higher constructive geometry upon whose development the physics of Gauss, Riemann, and so forth, was rigorously premised. (The higher constructive geometry is based upon the principle that physical space-time is ordered as a conic extension of circular action: conic self-similar-spiral action. The algebraic form of the higher complex functions of Gaussian physics, is merely an algebraic description of constructions based upon multiply self-reflexive conic action.) Like elementary constructive geometry, in which nothing can be constructed by any means but circular action upon circular action, the ordering of the universe as a whole is rigorously, lawfully constricted in a similar way. Yet, as the physics of Gauss and Riemann shows, a universe so ordered creates new kinds of entities, called "singularities," and in so doing introduces new special laws into the universe. This is analogous to the way in which Bach, Mozart, and Beethoven "turn the light of discovery on" in the heads of the musicians and audiences.

Let one write a simple canon, roughly similar to the common English "Round." A musical line is set against itself, by assigning the singing of the line to voices of different registers singing in parallel at intervals congruent with the well-tempered scale. This juxtaposition of such distinct voices

is called polyphony. At the outset, the line itself must include no ordering of tones not consistent with the rigorous canonical rule. Yet, in the hands of a true composer, out of this seemingly fixed set of rules of polyphony, comes a piece of music in which something is created which is not anticipated deductively from the rigorous rules employed.

The polyphonic juxtaposition of four distinct musical voice-parts, creates immediately a fifth voice. This fifth voice is a voice across the four voices: instead of following a musical line in one voice, let us follow a succession of tones, each from one voice to the one above or below it. This succession of tones across the voices, constitutes a fifth voice, a "cross-voice," otherwise best termed a "polyphonic voice." These polyphonic voices, performed and heard in the ear of classical poetry, are the point at which the germ of the creative work of musical composition originates.

Let us consider the simplest sort of case. Let us set a simple Shakespeare couplet to music. Let us order the choice of tones in the first line according to a relationship between the intervals of a fifth (the Golden Section) and a fourth. Let us set the second line according to a relationship between the intervals of a fifth and a sixth. Immediately, by setting these two lines polyphonically, our composition, which has started in one definite key signature, is now potentially a composition in each and all of the twenty-four major and minor keys.

The simply tonal features of the polyphony blend with, and are governed by the principles of poetry, including the metrical principles of classical poetry. The meter of the composition, the role of such devices as "dotted rhythms," and the phrased articulation of entire musical lines, place relative values of emphasis and deemphasis upon particular tones.

So, tonality and poetry combine to determine which of the potential cross-voices are "heard," which of the potential polyphonic voices are to be brought out for the audience by the performers.

The differences between the polyphonic voices and the independent singing (or instrumental) voices, define the characteristics of musical development of the composition. For the reference of doubting music students among the readers, we identify one example of this for their concentrated attention: a key polyphonic voice which is first explicitly announced by Beethoven in measure 85 of the final movement of Beethoven's Hammerklavier sonata (Opus 106).

For such readers only, we interpolate: The section in question is in three voices. Measure 85 begins with a doubled G-flat in the bass (a full quarter tone), set against a B-flat.

The G-flat is the first tone of a polyphonic voice: G-flat, B-flat, D-flat, G-flat, B-flat, C-flat, to D-flat. This polyphonic voice is repeated, with increasing accentuation, through measure 93, where it concludes in a slightly altered form, as the polyphonic voice G, A-flat, B-flat, C-flat, into C-flat. The polyphonic voice is reintroduced in measure 130, and is given a more extended development through measure 152.

If we reexamine the whole composition, from the open-





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*Music is the singing of polyphonic poetry, which is the highest mode of man's loving communication to mankind. A people whose everyday life is steeped in the beauty of sharing such music, so resists the bestializing corruption typified by the erotic (dionysiac) method of Richard Wagner. Pictured: an amateur symphony performs Mozart.*

ing of the first movement of the sonata, through to the crucial concluding measures of the last movement (measures 389-400), the polyphonic cross-voice we have identified is shown to be the central feature of the entire composition. If the identified polyphonic voice is properly executed, the onset of measures 389-400 of the final movement is the joy of the "light turning on in the head": the meaning of the entire composition as a creative work, is clear, retrospectively.

The double-fugal method which Beethoven employs in the final movement of that sonata, is key to following the composition of the final movement of his Ninth Symphony. Most emphatically, it is a method brought to its highest degree of relative perfection in the *Missa Solemnis*, which Beethoven acknowledged to have been his greatest composition. This was the Beethoven work which Richard Wagner explicitly hated the most—we shall not say "devoutly"—devilishly. The key to the entire *Missa* is the Credo section, in which the key polyphonic voice erupts around the enunciation of the *Filioque* passage!

What could have been more appropriate for this Synod?

In our noblest condition, our sense of "I" is that developing divine spark of reason, which is our soul, and our "self-interest" is to accomplish those loving benefits for all humanity, through exercise of creative work of reason, which is the characteristic activity of the soul. In sharing art of great truth and beauty, supplied to express this emotion of love in that finest form, tears of joy stream down our cheeks.

For this reason, well-tempered polyphony has been the special target of hatred by those forces in Europe and the Americas committed to establishing a morally degraded, feu-

dal-like, form of "global society" modelled upon the bestial traditions of the Chaldean Magi, Sparta, and the Roman Empire. Music is the singing of polyphonic poetry, which is the highest mode of man's loving communication to mankind. A people whose everyday life is steeped in the beauty of sharing such music, so resists the bestializing corruption typified by the erotic (dionysiac) method of Richard Wagner and his atonal and other followers among makers of morally ugly noises. Beautiful well-tempered polyphony, as an integral, socially unifying feature of the daily life of a people, is a nourishing and affirmation of those qualities of the mind which pertain to the creative life of the soul. Destroy such a great musical culture, as has been done with almost total success over a past period of more than a hundred years, and the people will be almost defenseless against other forms of corrupting, downward shift in cultural paradigms.

The performance of the *Missa Solemnis* at the Vatican's Sala Nervi, reflects the essence of the Synod as a whole. The Papacy has intervened, at the brink of mankind's greatest crisis since old Rome, to reverse the degenerative cultural paradigm shifts of the recent hundred years and more, to the intent of bringing mankind out of the new dark age into which European and American culture has been sliding over the recent hundred years.

This is not merely an action internal to the affairs of the Catholic Church. It is a great ecumenical act, the greatest event in human history since the 1439 Council of Florence. All who care about humanity, will now join hands with this Pope, and resolve to act now, that deeper into the pit of modern radicalism and misery humanity shall not slide.