

# Papal Election Secures Legacy Of Paul VI

With the election of Cardinal Albino Luciani of Venice to the Papacy last Aug. 27, the Catholic Church is assured continuity with the humanist tradition represented by the late and great Paul VI.

Luciani's speedy election, which so much disturbed the *London Times* and the schismatic Archbishop Lefebvre, put a rapid end to the hopes being privately but strenuously expressed by such as the international oligarchist conspiracy known as the Order of St. John of Jerusalem (Knights of Malta), that they might once again recapture the Papacy and convert the enormous power and prestige of the Vatican into an instrument for financial looting and related policies.

Already, in the very brief time since his election, Pope John Paul has made a number of moves which in themselves point to the direction of his future rule. For example, Luciani announced that he wishes to divest the Papacy of all trappings reminiscent of royalty. In accordance with this, he is refusing to undergo the traditional crowning ceremony, substituting it with a simple Mass at St. Peter's Cathedral.

He will also discontinue use of the royal chair in which the Pope is traditionally carried on ceremonial occasions. This is in line with John Paul's other highly symbolic gesture: his expressed wish that the word "Pontiff" be dropped as one of the titles of the Pope. Both the title of Pontiff and the ceremonial "cathedra" represent an unbroken historical continuity to the ancient Roman office of the "Pontifex Maximus," the powerful post held by Julius Caesar and others.

## *Populorum Progressio*

Furthermore, John Paul's first major speech, delivered to the assembled cardinals in the Sistine Chapel shortly after his election and excerpted below, strongly indicates that he intends to follow in the tradition of Pope Paul's *Populorum Progressio*, the 1967 encyclical which detailed his epistemological and economic doctrines.

*Populorum Progressio* had called for the creation of a "World Fund" to centralize massive technological transfers to the developing sector at nominal rates of interest. The encyclical took the view that only with adequate levels of continuing economic development

could the human soul be assured the proper context for its necessary moral development.

Pope John Paul took a similar stand, but warned, as Paul VI also had, that the benefits of science must be understood to be the tool of man's moral development. In this context, he stressed the overwhelming importance which the Vatican gives to the need for world peace. In a tacit warning to Israel, he markedly singled out "the tortured land of Lebanon...the situation in the homeland of Jesus" for special mention in this regard.

## *Black International Upset*

No wonder, therefore, that the *London Times*, that instrument of the British Round Table and the Knights of Malta, went to extreme lengths in its practice of dictionary nominalism and ventured to hope that as Luciani's first name is "Albino" he would turn out to be a "colorless" Pope. The *Times* on the same day also featured Archbishop Lefebvre's comments that Luciani's election is an "ill omen" and that most probably the Conclave had been rigged.

Lefebvre is the known instrument of the aristocratic leadership of the fascist Black International, and is under the personal sponsorship of Principessa Pallavicini, whose centuries-old noble family has supplied many of the leading members of the Order of St. John of Jerusalem.

Other indications point even more strongly to Pope John Paul's being the conscious product of the humanist faction within the Vatican. Luciani's avowed historic theological (and, as we will see, political) mentor is the great Italian theologian Rosmini of the mid-19th century. Rosmini was the architect of the plan for the unification of Italy under the Papacy in the 1830s and 1840s as the first phase of an anti-Austrian, anti-British plan to create a unified international alliance for defeating the oligarchical networks which ruled Europe after the Treaty of Vienna.

Pope Pius IX, of whom Luciani made special mention in his cited speech, was Rosmini's close ally. It was this humanist conspiracy—which included networks in France, Russia and the U.S.—which the Mazzini-Garibaldi operation was organized to

prevent, immediately on the heels of Pius IX's 1847 election which replaced the rule of former Metternich puppet Pope Gregory IX.

As Mazzini noted in his personal correspondence to the French "Lefebvre" of the period, the Vatican must be destroyed: since for obvious political reasons this could not be done through outside military intervention, he noted, an indigenous "Italian" movement must be created to accomplish it. It was no accident that the wave of British-dominated "revolutions" which swept Europe in 1848 therefore began in Italy.

#### *The American Revolutionary Heritage*

It is crucial to point out, in describing Rosmini, that his own intellectual heritage was the American Revolution. He was the product of the extensive networks established the century before by Benjamin Franklin, and all indications are that during his own lifetime he belonged to the international network around Edgar Allan Poe, who was himself the inheritor and continuator of the Franklin circles in the United States.

This is the intellectual and moral background of the new Vatican leader, although the majority of the press including *Newsweek*, *Corriere della Sera*, the *Daily Telegraph*, and the *London Times*, would have its readers believe that his memorable characteristics are his position on abortion or his tough stand on homosexuality and priestly celibacy.

These issues are used to foster the image of a "conservative", thereby buttressing the argument which is almost uniformly put forward that John Paul is an arch anticommunist. But the gentlemen of the press have conveniently forgotten the other maxim which was put forward before the papal elections: that the determining event which would profile the future policies of the new Pope would be signalled by his treatment of Archbishop Casaroli, Pope Paul's "minister plenipotentiary" responsible for Vatican Ostpolitik. One of John Paul's first acts was to confirm Casaroli's post together with that of most of Pope Paul's former staff.

Only the French paper *Les Echos* bothered to publish an interview which Pope John Paul gave in December 1976 on the issue of communism. Asked whether he recommended that Catholics join only the Italian Christian Democratic Party, then Cardinal Luciani responded that a Catholic could remain a good Catholic whether he belonged to the Christian Democrats or the Italian Communist Party. It is unlikely, therefore, that the new Pope will fall into the trap of allowing anticommunism to be used as a tool around which he could be manipulated, as has sometimes been the case in the past. Pope John Paul I promises to be true to the American Revolutionary humanist tradition—a tradition which the Vatican humanist faction helped to realize in the first place.

— Vivian Zoakos

## Pope John Paul I: 'Church Is Guarantee Of Peace And Order'

*Presented here are excerpts from Pope John Paul I's homily, delivered Aug. 27 to the assembled cardinals in the Sistine Chapel. In his speech, translated from Latin, and appearing in the Aug. 28 Philadelphia Enquirer, the new Pope greeted the assembly with reference to St. Augustine, "an image dear to this father of the Church," as a guiding example of his reign.*

...The Catholic Church's tremendous spiritual power is the guarantee of peace and order, as such it is present in the world. As such it is recognized in the world. The echo of its daily life gives witness that, despite all obstacles, it lives in the heart of men, even those who do not share its truth or accept its message. As the Second Vatican Council — whose teachings we wish to commit our total ministry, as priest, as teacher, as pastor — has said: "Destined to extend to all regions of the earth, the Church enters into human history, though it transcends at once all time and all racial boundaries. . . .

The world awaits this today: It knows well that the sublime perfection to which it is joined by research and technology — in which it is just to recognize the fulfillment of the first command of God: "Fill the earth and make it subject to man" — has reached a height at which dizziness occurs.

It is the temptation of substituting for God one's own decisions that would rescind moral law. The danger for modern man is that he would reduce the earth to a desert, the person to an automaton, brotherly love to a planned collectivization, often introducing death where God wishes life.

The Church, admiring yet lovingly protesting against such "achievements," intends rather to safeguard the world, that thirsts for a life of love, from dangers that would attack it. The Gospel calls all of its children to place their full strength, indeed their life, at the service of mankind in the name of the charity of Christ: "Greater love than this no man has than he would lay down his life for his friends."

In this solemn moment, we intend to consecrate all that we are and all that we can achieve for this supreme goal. . . .

We remember the example of our predecessors, whose lovable gentle ways bolstered by a relentless strength, provides both the example and program for the papacy: We recall in particular the great lessons of pastoral guidance left by the most recent Popes, Pius XI, Pius XII, John XXIII.

With wisdom, dedication, goodness and love of the Church and the world, they have left an indelible mark on our time, a time that's both troubled and magnificent. Most of all the pontifical pastoral plan of Paul VI, our immediate predecessor has left a strong impression on our heart and in our memory. His sudden death was crushing to the entire world. . . .

Undertaking immense labors, he worked indefatigably and without rest. He extended himself to carry forth the council and to seek world peace, the tranquility of order.

Our program will be to continue his. . . .

On the other hand, we must avoid an approach that is hesitant and fearful. . . .

We wish to continue the ecumenical thrust, which we consider a final directive from our immediate predecessors. We watch with an unchanging faith, with dauntless hope and with endless love for the realization of that great command of Christ: "That they might all be one." . . .

We intend to dedicate our prayerful attention to everything that would favor union. We will do so without diluting doctrine but, at the same time, without hesitance.

We wish to pursue with patience but firmness that serene and constructive dialogue that Paul VI had at the base of his plan and program for pastoral action. The principal theme for this was set forth in his great encyclical *Ecclesiam Suam*. It called for a mutual knowledge, man to man, also with those who do not share our faith. . . .

We wish finally to express our support for all the laudable, worthy initiatives that can safeguard and increase peace in our troubled world. We call upon all good men, all who are just, honest, true of heart.

We ask them to help build up a dam within their nations against blind violence which can only destroy and sow seeds of ruin and sorrow.

So too, in international life, they might bring men to mutual understanding, to combine efforts that would further social progress, overcome hunger of body and ignorance of the mind and advance those who are less endowed with goods of this earth, yet rich in energy and desire. . . .

In a special way, our thoughts turn to the tortured land of Lebanon, to the situation in the homeland of Jesus, to the area of Sahel, to India, a land that is so tried, indeed to all those sons, daughters, brothers and sisters who undergo privations in their social and political life or as a result of natural disasters.

My brothers and sisters — all people of the world:

We are all struggling to raise the world to a condition of greater justice, more stable peace, more sincere cooperation. We invite all of you and encourage you, from the humblest who are the underpinning of nations to heads of state responsible for each nation — we encourage you to build up an efficacious and responsible structure for a new order, one more just and honest.

A dawn of hope spreads over the earth, although it is

sometimes touched by sinister merchants of hatred, bloodshed, and war with a darkness which sometimes threatens to obscure the dawn. This humble vicar of Christ, who begins in fear yet trusts in his mission, places himself at the disposal of the entire Church and all civil society.

We make no distinctions as to race or ideology but seek to secure for the world the dawn of a more serene and joyful day. . . .

St. Paul will guide us in our Apostolic efforts directed to all the people of the earth. . . .

## London Press:

### New Pope An Ill Omen

*In three separate articles, the Aug. 29 Times of London voiced its fears that the newly elected Pope John Paul I will not be a pliable tool for aiding City of London bankers in foisting their war and genocide policies on the world's population. Here is a sampling of the Times' characterizations of the new Pope.*

*Foreign Correspondent quoting renegade French Bishop Msgr. Lefebvre:*

. . . The new Pope's choice of a name could be an ill omen if he continued the reformist policies "of his two predecessors with these names." He (Lefebvre) also said he was surprised at the speed of the election and asked himself whether the choice had been arranged in advance.

*"Laborer's Son who Rose to be Pope", by Peter Nichols:*

The life so far of the man born Albino Cucienco 66 years ago and now Pope with the cumbersome name of John Paul I can be briefly told. If it is not up until now the stuff that legends are made of, he has every opportunity from today to put that right. . . .

. . . A man with his background is unlikely to attach much importance to the Vatican's presence in international diplomacy. He will probably confirm Cardinal Villot as his secretary of State. Cardinal Villot, who is French, shows little interest in a political role for the Vatican.

*Editorial, "A Pope to Make His Mark":*

It is always difficult to pick out at the time of his election what will prove to be the dominant qualities of a new Pope. . . .

Now with Pope John Paul I, prediction is especially hazardous because he is such a surprise choice and because he is so little known internationally. All that one can go on are the symbolism of the name he has taken, his reputation within Italy, the pressures that must bear on any Pope at this time and what he has said in his first comments since his election. . .