

The archbishop stated: "The force of faith is perfectly compatible with science....Only a profound faith in God and the rationality of his creation could have sustained Galileo in his superhuman undertaking to destroy the myths radiated in 2000 years of Aristotelian dogmatism, to found modern science...."

It would be difficult to cite another member of the present humanist elite who would be capable of even formulating the problem which Aristotelian empiricism poses in the current global political-economic fight—including the nominal creators of the new monetary system program, Chancellor Schmidt of West Germany and President Giscard of France. In the main, outside of the U.S. Labor Party and its closest allies only the humanist Vatican networks fully grasp the full scope of the fight in which they and others are engaged, and which is based on two irreconcilable world views for which differences in economic problems are only subsumed expressions.

It is the importance of the central role played by the Vatican, understood from this standpoint, which made it imperative for Paul to ensure continuity through his successor. The far-reaching international networks through which the Vatican under Paul has operated to

provide international cohesion to its allied political factions will be detailed in future articles.

The Opposition

Opposing forces in the Vatican continue to exist, as they have existed since the early years of Christianity. Indications to date point to Cardinal Benelli, one of the forerunners in the upcoming papal election, as the powerful exponent of that grouping today.

Benelli, who is an acknowledged opponent of Paul's *Ostpolitik*, has over the past year shown his political colors by allying with former Italian Premier Amintore Fanfani in attempting to sabotage the alliance between Catholics and Italian Communists which Paul had worked for together with the recent murdered Aldo Moro, another former Premier kidnapped by the terrorist Red Brigades. Benelli also closely collaborated in this with the notorious Jesuit editor of *Civiltà Cattolica*, Victor Sorge. It was *Civiltà Cattolica* which was cited in a recent issue of *Panorama* magazine as the source for an article aimed at throwing off investigations into the foreign involvement in the Moro kidnapping away from the guilty British to "right-wing" CIA circles in the U.S.

— Vivian Zoakas

The Scientific Ecumenicism Of Paul VI

A dialogue between Catholicism and Islam

On Feb. 1 through 6, 1975, the current papal frontrunner, Cardinal Pignedoli, led a large Vatican delegation to the Libyan capital of Tripoli for a ground-breaking conference between Roman Catholicism and Islam, in the ecumenical tradition established by Pope Paul VI.

The conference has once again become an item for controversy, resuscitated by factional opposition to Pignedoli's candidacy to succeed Paul as Pope. It has been claimed by such diverse publications as the *London Times*, *Corriere della Sera*, *Le Monde*, and others that Pignedoli's management of the Vatican-Islamic conference will weigh heavily against his election as Paul VI's successor.

Nonetheless, the final outcome of that 1975 conference, as expressed in its final resolution excerpted below, was the clearest expression of the distinct policy orientation which characterized Paul's pontificate: a staunch commitment to the importance of science and its international dissemination. As such, reviewing the conference resolutions provides a crystal clear insight into Paul's policies. It similarly indicates the nature of the profiled antagonism of those Vatican factions who fought the implementation of those scientific policies during Paul's lifetime, and who are now attempting to keep the papal throne from anyone who follows the same tradition.

As the included excerpts indicate, the Vatican under Paul was unequivocal in its antagonism to the brand of Third World "development" of the Brookings Institute-type which typically goes under the name of "appropriate technologies."

The conference resolutions instead defend the notion of technology transfers at the highest capital-intensive levels, defining these to be the inalienable human right of the peoples of the Third World. In even stronger language, from a religious standpoint, science is defined as being a crucial aid to proper faith, and a proposal is laid out that this must be the focus of all international conferences dealing with Third World issues.

We also include portions of the speech delivered in the course of the conference by President Qaddafi of Libya. The speech is significant in its own right as an indication of the epistemological basis for proper political activity as understood by allied factions within both the Islamic and Roman Catholic Neoplatonist tradition. Although the speech was given by Qaddafi, his major argument was not accidentally included in the final resolutions adopted by both sides.

In brief, as Qaddafi indicated, religion properly understood is a guide to the nature of those fundamental truths on which a humanist state must be built. Of particular interest here is the implicit and

explicit polemic against heteronomic considerations in the establishment of laws for a state and society as a whole. Put another way, Qaddafi expressed the correct conception that states and their laws must be based on practical understanding of permanent values for humanity.

What those values might be, in the opinion of the conferees, has already been described: "the right of all people to science and the proceeds thereof."

Religion In Pursuit Of Science

The following are excerpts from the 24-point communiqué drawn up as the final resolution issued at the close of the 1975 Libyan Vatican-Islamic Conference.

(4) . . . The two sides affirm that religion is the basis for just law, and that all law established (merely) by man cannot attain to perfection.

(7) In order to realize the well-being of man, both sides affirm the need to unify their efforts in order to place at the service of humanity development programs, planning, the repartition of riches and international exchanges

(8) Both sides . . . denounce religious persecution in all its forms, and consider that regimes and ideologies which persecute believers are inhuman.

(9) Both sides affirm that peace is the mission of religion.

(10) Both sides have the conviction that religion is a global conception of the creation of the universe. Both sides insist that science is a part of religion and that all progress in the domain of science provides new proofs of the grandeur of God, who created this universe in a perfect manner and organized it in accordance with the laws and norms whose precision and miraculous character science discovers every day. Science ought always to remain in the service of religion, in the observance of its ideals, and in remaining oriented toward the service of humanity. Thus, science becomes a protection against atheism and deviation, which have stricken a large number of the world's youth who imagine, incorrectly, that science contradicts religion. Rather, science, in that it reinforces faith, could aid in eliminating the different problems of youth.

(16) The patrimony of civilization and of culture belongs to all of humanity. It is the right of humanity to receive this patrimony in a correct and just fashion.

(19) In order to reduce the gap between the developed nations and the developing nations in the domain of science; convinced of the right which all people have to progress, both sides address UNESCO to elaborate a Universal Charter for the right of all peoples to the acquisition of scientific development, technology and its proceeds. This Charter should be approved by the United Nations.

The countries of the Third World ought not be deprived of this right . . .

All conferences dealing with raw materials questions ought to examine the need to make available to the developing countries technology and its proceeds. The concretization of this will avoid a probable split between the Third World and the developed world.

(20) Both sides view heavenly religions with respect; consequently they distinguish between Judaism and Zionism, considering Zionism to be an aggressive racist movement foreign to the Palestine and the entire Mideast region.

(21) Both sides have decided to create a permanent mixed commission charged with executing these resolutions and recommendations. This Commission will be equally charged with preparing other seminars and colloquia.

Religion And Universal Law

Libyan Col. Moamar Qaddafi delivered the following remarks during his speech at the 1975 Vatican-Islamic Conference:

I believe that to distance religion from the drawing up of constitutions denotes a dictatorial orientation that wants to impose constitutions which would harmonize with their dictatorial character. In such a case the whims of the dictator becomes the source of law; there is no longer law which is preestablished apart from the wishes of the dictator.

. . . The proper question for all societies is tradition and religion. All other attempts to create a legislative code by whatsoever society outside of both these sources is an incorrect and illogical procedure because constitutions do not constitute law for society, because the former themselves need a reference point on which they themselves can lean in order to be justified

The differences in constitutions arise from the differences of opinions of the instruments of power.

This is what has killed liberty in the modern world system.

Liberty will remain threatened so long as society does not dispose of sacred law with fixed judgements, (judgements) which cannot be modified by any transient political authority. To organize a referendum in order to adopt a constitution is not sufficient. Referenda are nothing other than a falsification of democracy because they only allow the people to say yes or no

The laws of society are an eternal human patrimony which do not belong uniquely to those living. From this standpoint, to write constitutions and to pass them on for referenda becomes a kind of farce

Thus it is absolutely clear that religion is necessary to human societies which organize themselves socially or in the form of a state

No free man accepts living in a society where there is no sacred and fixed source for its laws