

The Vatican

John Paul II declares political war on enemies within and without the Church

by Vivian Freyre Zoakos, European Editor

The Vatican has initiated a rapid-fire series of initiatives over the past year that are downright dazzling when compared to the typically more low-key and slower-paced tempo of the two-thousand year-old Catholic Church in modern times. The Vatican has not only begun to play the core international role in contesting the population-control plans of the Global 2000 strategists, it has also placed itself at the center of global political activity against those strategists' plans for a holocaust of regional wars and superpower confrontation.

As Pope John Paul II has said repeatedly, his main immediate purpose is to secure global peace. Over and above this, his words and actions have also shown that he is concerned with re-establishing the more permanent basis for the future assurance of peace through reviving fundamental philosophical principles both within and outside the Church.

Speaking to the College of Cardinals and Vatican employees on Dec. 22, in the traditional papal Christmas greeting, John Paul identified these twin aims as the primary tasks of his pontificate. He also stated in this speech something that has been increasingly obvious to close observers: that the failed attempt to assassinate him last May was crucial in convincing him of the imperative need to move more aggressively, mobilizing the prestige and power of his office against the warmongers and opponents of science and public morality.

It is sufficient to itemize the initiatives of the papacy over the preceding year to understand the scope of what has been achieved and attempted.

Of primary importance were the actions taken to isolate and partially neutralize the networks which threatened to destroy the Church's own capacity for effective action—networks whose aim has been to capture the papacy for their own evil ends. To this effect, one of the first things done by John Paul was to reassert the Church's condemnation of Freemasonry, putting a stop to well-advanced negotiations for reversing Catholic excommunication of Freemasons.

Similarly, he threw cold water on the formal negotiations that dated from the Vatican II Council days to reunify Catholicism with the Anglican and Eastern Or-

thodox Churches.

Visiting the United States this past summer, Archbishop of Canterbury Robert Runcie had boasted that he expected to be saying Mass inside a Catholic Church by the end of this century. The existing Catholic-Anglican board dealing with the reunification negotiations announced that all differences had been ironed out, and only the Pope's final approval was required for the first phase of reunification to be under way. Formal negotiations were also proceeding between Catholicism and the Eastern Orthodox Church. As the Eastern patriarchs announced in late October at the breakup of their latest negotiating session, sudden problems had arisen in the previously smooth negotiations, problems which originated directly from the Pope. Discouraged, the patriarchs announced that they would continue discussions, but with little hope of progress.

As *EIR* documented extensively over the past year in covering the Propaganda Due (P-2) Freemasonic scandal, there is a very intimate relationship among the highest levels of the Eastern Orthodox Church, the Anglican Church, and Freemasonry. All three contain interwoven networks documentably responsible not only for creating and directing much of global terrorism and political destabilizations, but also for devising the various belief structures that at a more sophisticated level influence decisively international political and moral life.

It was in fact the papacy which initiated the outbreak of the P-2 scandal on May 21, thus unleashing a series of devastating revelations about the inner workings of this evil elite across the globe.

Individuals such as Secretary of State Alexander Haig, leading NATO figures, scores of European government and security service executives, began to be publicly charged as the manipulators of the major contemporary political destabilizations. One immediate effect of the P-2 scandal was that the Forlani government of Italy collapsed, and that of Giovanni Spadolini put in its place. The planned imposition of an Alexander Haig backed socialist government in Italy under Italian Socialist Party chief Bettino Craxi was thus forestalled.

The launching of the P-2 scandal by the Vatican

occurred immediately following the attempted assassination of the Pope on May 13. It was literally one week later that then Prime Minister Arnaldo Forlani was forced to publish a list of hundreds of names belonging to the neo-fascist secret lodge, massively implicating the Socialists as the core fascist political party in the country.

Papal political interventions

The Pope then began to intervene further into Italian political affairs, something which he had earlier decided he would avoid. In an address of Nov. 1, he put into words the purpose of the political activities being undertaken by the Church. He said that there exists "only one truth . . . which goes beyond all ideologies"; pluralism is false knowledge. Politics, like all human activity, must be guided by the need to act on the basis of truth, he said.

Jesuit press organs such as *Civiltà Cattolica* complained loudly. The Jesuits had a lot to complain about.

In the last week of October, the Pope installed his own personal representative, Paolo Dezza, to head the order in his name. In December, he wrote a letter to all the Jesuit provincials throughout the world ordering them to Rome for an international Jesuit conference to begin in late January 1982. The purpose of the conference, he said in his letter, was to have the Jesuits swear an oath of loyalty to the papacy and its dictates. Boldly, he said that those who refused to do so—or act accordingly later—would be summarily dismissed from the order.

In Central America, the head of the Latin American conference of bishops, Archbishop López Trujillo—reinforced the Pope's initiative by writing a public letter to the Vatican Secretary of State publicly attacking fellow bishops who were disloyal to Catholic principles and insisted on collaborating with guerrillas and other terrorist destabilizers. López Trujillo was finally free to speak because the Pope had, in a previous address aimed particularly at the Central American Church, overturned the results of a Central American bishops' conference that had been held in Rome the previous July. At that conference, the schismatics among the bishops had blackmailed the Vatican to go along with their terrorist-guerrilla involvement ("Theology of Liberation") or face the threat of a schism. The conference's concluding document adopting these policies, including the principle of "pluralism," was specifically dismissed by John Paul in his speech.

Schismatics

defensive. They appear to have stepped up their plans for launching an outright schism—before being actually prepared to do so. This was signaled in December when Hans Küng, proscribed from teaching because of his heretical outlook, and now based at the University of Chicago, told the press in an interview that he had

decided he could no longer work inside the Church and felt more at ease among the Catholic "dissidents."

Throughout his career, Küng had been careful to work within the Church as he chiseled away at the basic scientific and moral principles of Catholicism. In the United States, other moves were begun, such as the well-publicized attacks on Cardinal Cody of Chicago and, more recently, pressures on Philadelphia's Cardinal Krol to resign. The hope is that the North American Church is sufficiently corrupt and sufficiently powerful that it can be leveraged to destroy the influence and initiatives of the Pope and his backers. The outcome of the battle is far from decided, but it is important to understand that the schismatic liberation theologians do not have the initiative at this point. They are *responding* to a situation in which the game board is increasingly being drawn up elsewhere.

Finally, in November the Pope also announced that he is ordering an investigation into seminary instruction, first in America and eventually other parts of the world. On the basis of the findings, the plan is to return seminary teaching to the basic principles of patristic Christianity minus the "modernist heresy" component that now prevails.

Simultaneously, the Pope has ordered the revivification of the Pontifical Academy of Sciences, turning it into an instrument for combating the pseudo-science of the Club of Rome genocidalists. The Academy has just issued a transcript of its last session dealing with nuclear energy. The document contains a strong endorsement of nuclear energy, including a harsh refutation of anti-nuclear advocates such as the Italian Emilio Colombo, who was summoned to the Academy's working session only to be rebutted at every turn.

Nascent alliances

In international strategic matters, John Paul II is working closely with West German Chancellor Helmut Schmidt. Following their meeting this fall, the Pope said privately that he was surprised to find that he and Schmidt coincided in their viewpoints on all important questions. It was after this meeting that the Italians—under the government of Spadolini, established with the help of the Vatican—that Italy was brought into the Soviet-German gas pipeline deal. The Pope is also known to be in continual contact with President Reagan, both directly and through trusted channels.

In this respect, it should be noted that knowledgeable sources told *EIR* earlier this year that the enemies of President Reagan and the United States fear that good but relatively unschooled political and moral instincts might be brought into an alliance with the Pope's equally good, and much more educated and sophisticated, knowledge. It is exactly this link which is now taking shape.