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

by Augustinus

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

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

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

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

Finally, on Oct. 26, the investigation into the May 13, 1981 assassination attempt against the Pope was concluded with issuance of the final bill of indictment by Judge Ilario Martella. Without doubt, he reported, a Bulgarian (and so, Soviet) plot was involved, and three Bulgarian government employees were indicted (see Report from Italy). At that very moment, the body of the Polish Catholic priest, Jerzy Popieluszko, was found in the waters of the Vistula River, victim of a savage murder perpetrated, nobody doubts, by the KGB.

A 'shift of gear'

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

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

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

The meeting had been carefully prepared down to the last detail to maximize pressure on the participants in favor of "ecumenicism." For the first time, such talks were open to the public, and 2,000 people, members of different "Christian communities," were brought in to create a mass-celebration atmosphere conducive to a "unity of the Christians."
aim of the operation, largely organized by the secretary of
the European Catholic Bishops Conference, Ivo Fuerer of St.
Gallen, Switzerland, was to impose by demagogy before a
“mass movement” what the Gnostic elites of both East and
West had privately plotted against Christianity.

The Filioque

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

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

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

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

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

The Pope intervenes

In reality, the Orthodox would have been content to get
much less, for example, “a compromise” by which Catholics
(and Anglicans) could keep the doctrine of the Filioque pri-
vately, but agree to public recitations of the Credo without
mentioning it!

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

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

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

The morality of defense

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

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

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

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

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

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

Today I am here among you, in the full knowledge of being in a region of Mezzogiorno and in the most deeply southern city in Italy, where the problems of the southern question appear in all their aspects—geological, economic, social, moral, political, cultural and religious—most seriously and, often, most dramatically. Many hopes have not been met, but on the other hand, there are many reasons for hope for economic, agricultural, and industrial development. There is also the problem of unemployment which is particularly hard here in Reggio Calabria, youth unemployment, intellectual unemployment. This is the outcome of the economic crisis which, in the context of all the other problems, provokes even more serious evils. And how can we not recall again the phenomenon of criminal and mafioso violence. Rather, you must be the most determined moral force in defeating the mentality that leads to impotence, oppression, and vendetta.

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

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

1. The challenges of the moment: In contemplating the panorama which is open to new evangelization, it is not possible to ignore the challenges which this work must face.

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

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

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

- the temptation of those who wish to forget your undeniable Christian vocation and the values which shape it, to seek social models which disregard it or contradict it;
- the temptation of that which can weaken communion in the Church as the sacrament of unity and salvation, both from those who ideologize the faith or pretend to construct a “popular Church” which is not that of Christ, as well as those who promote the spread of religious cults which have little to do with the true content of the faith;
- the anti-Christian temptation of the violent who despair of dialogue and reconciliation, and who substitute for political solutions the power of arms or of ideological oppression;
- the seduction of the ideologies which claim to replace the Christian vision with the idols of power and violence, wealth, and pleasure;
- the corruption of public life or of the merchants of drugs and pornography, which gnaw away at the moral fiber, the resistance and hope of peoples;
- the action of the agents of neo-Malthusianism who wish to impose a new colonialism on the Latin American peoples; drowning their potential for life with contraceptives, sterilization, liberalized abortion, and shattering the unity, stability, and fertility of the family;
- the selfishness of the "satisfied" who cling to the privileged present of opulent minorities, while vast sectors of the people suffer difficult and even dramatic conditions of life, in situations of misery, marginal existence, and oppression.
- the interference of foreign powers, who follow their own economic interests, of blocs or ideologies, and reduce peoples to a field of maneuvers at the service of their own strategies.
THE TRUTH ABOUT THE NAZI INTERNATIONAL
Then and Now!

THE HITLER BOOK
A Schiller Institute Study

This new study, certain to be highly controversial, exposes the philosophical roots of National Socialism and the international oligarchical network that put Hitler into power.

Edited by Helga Zepp-LaRouche

Order from your bookstore or from:
The New Benjamin Franklin House Publishing Company, Inc.

☐ Please send me ______ copies of The Hitler Book.
Enclosed is $ ____________

Name ____________________________
Address __________________________
City ______ State ______ Zip ________

Make checks payable to:
The New Benjamin Franklin House Publishing Company, Inc., Dept. E, 304 West 58th St., 5th fl., New York, N.Y. 10019

Shipping: $1.50 for the first book; 50 for each additional book. Mastercard and Visa holders call: (212) 247-7484

Write for a free catalog of other books available.

U.S. Postal Service
STATEMENT OF OWNERSHIP, MANAGEMENT
AND CIRCULATION
Required by 39 U.S.C. 3685

1A. Title of Publication: Executive Intelligence Review (EIR)
1B. Publication No.: ISSN 02736314
2. Date of Filing: October 20, 1984
3. Frequency of Issue: Weekly but for two weeks
3A. No. of Issues Published Annually: 50
3B. Annual Subscription Price: $396.00
4. Complete Mailing Address of Known Office of Publication: 304 West 58th St., New York, NY 10019
5. Complete Mailing Address of the Headquarters or General Business Offices of the Publisher: 304 West 58th St., New York, NY 10019
6. Full Names and Complete Addresses of Publisher, Editor, and Managing Editor
Publisher: New Solidarity International Press Service, 304 West 58th St., New York, NY 10019
Editor: Nora Haneman, 304 West 58th St., New York, NY 10019
Managing Editor: Vin Berg, 304 West 58th St., New York, NY 10019
7. Owner: New Solidarity International Press Service; Nancy Spannaus; Edward Spannaus; Warren Hameman; all of 304 West 58th St., New York, NY 10019
8. Known Bondholders, Mortgagees, and Other Security Holders Owning or Holding 1 Percent or More of Total Amount of Bonds, Mortgages or Other Securities: None.
9. For Completion by Nonprofit Organizations Authorized to Mail at Special Rates: Not Applicable.
10. Extent and Nature of Circulation

Average No. Copies Actual No. Copies
Each Issue During of Single Issue
Preceding 12 Published Nearest
Months Filing Date

A. Total No. Copies 12,989 13,600
Printed
B. Paid Circulation
1. Sales Through 5,084 6,300
Dealers and
Carriers, Street
Vendors and
Counter Sales
2. Mail Subscriptions 6,459 5,956
C. Total Paid Circulation 11,543 12,256
D. Free Distribution by 1,100 1,000
Mail, Carrier or Other
Means, Samples,
Complimentary, and
Other Free Copies
E. Total Distribution 12,643 13,256
F. Copies Not 12,989 13,600
Distributed
1. Office Use,
Left Over,
Unaccounted,
Spoiled After
Printing
2. Return From News
Agents 346 344
G. Total 12,989 13,600

11. I certify that the statements made by me above are correct and complete.

VIN BERG, Managing Editor.