

tish Rite), announced, after a tumultuous meeting of the Grand Orient general staff, that Freemasonry will react to what it considers "persecution." Di Bernardo compared the attacks on Freemasonry to attacks against Jews, and threatened to call in "international support," including from human rights organizations. This can only mean that threats like the one against the life of Cordova mentioned by Messina, and against other state authorities, have become dangerously real.

Grand Master Di Bernardo disavowed any connection to the covert lodges (whose existence he couldn't deny), insisting that there are three levels of masonic organizations: those "recognized" by the British Mother Lodge (like the Grand Orient); "legitimate" lodges, but not recognized by

the British Lodge; and a third level which is neither recognized nor legitimate. Covert lodges with Mafia membership, Di Bernardo said, belong to the third group.

Unfortunately for Di Bernardo, another top mason, Aldo Alessandro Mola, who is the official historian of Freemasonry, declared in an interview with the magazine *Il Sabato* last summer, that the status of a "covert lodge" like the P-2 is no exception, but it is rather the rule in Freemasonry, and that all such lodges depend upon American Freemasonry, which in turn depends upon the British Mother Lodge. In that interview, Mola explained that the present freemasonic strategy is to prevent the economic integration of western and eastern Europe.

WCC renounces concept of man in the image of God

The World Council of Churches attacked the concept of "*imago viva Dei*" (man in the image of God) and renounced Christianity's commitment to "anthropocentric theology," in a just-issued document entitled "Searching for the New Heavens and the New Earth: An Ecumenical Response to UNCED." The document is the WCC's policy statement for the U.N. Conference on Environment and Development's so-called Earth Summit, held June 1-12 in Brazil. The document was prepared in Brazil following a joint meeting of the WCC and the Brazilian Council of Churches.

Aside from various gratuitous swipes at the International Monetary Fund, and comments which seem to be correct critiques of economic policies that put debt above all else and which lead to the spread of hunger throughout the underdeveloped world, the document is a gnostic diatribe, aimed at bringing religious belief into alignment with the perspectives of the Rio Earth Summit.

"We continue to assault the planet. Consumption of energy continues as though it were limitless in content and benign in effect. . . . Our churches themselves must be places where we learn anew what it means that God's covenant extends to all creatures, by rediscovering the eco-centric dimension of the Bible. . . . We acknowledge that the traditional anthropocentric nature of Christian theology has contributed to one species, human beings, destroying and threatening many other life forms," it reads.

To change all this, the document calls on churches to "play an important role by advocating principles that: respect the inherent integrity of all species. . . ; conserve biodiversity in order to stabilize the life-support system of the planet, enable sustainable development, and ensure

equitable access to genetic resources; [and] protect the territorial rights of indigenous peoples on whose lands great varieties of life exist."

The WCC mob, which obviously knows nothing about any of these matters, then declares "deep concern" about "global warming," and calls for banning chlorofluorocarbons (CFCs) and limiting "greenhouse emissions." It also says, without any explanation whatsoever: "Nuclear energy is not an appropriate alternative to fossil fuels either from an ecological or economic perspective."

Later the basic gnostic viewpoint is clearly enunciated:

"We affirm the goodness of God's creation and the intrinsic worth of all beings. Anthropocentric, hierarchical, and patriarchal understanding of creation leads to the alienation of human beings from each other, from nature, and from God. The current ecological crisis calls us to move toward an eco-centered theology of creation which emphasizes God's spirit in creation, and human beings as an integral part of nature. Instead of dominating nature, men and women have the responsibility to preserve, cultivate the earth, and to work with God for the sustainability of the planet. . . .

"From the scientists we learn that human beings came into existence much later than the plants and other living organisms. With diverse culture and languages, people of all races belong to one single species.

"An eco-centered theology of creation requires us to re-examine some of the basic presuppositions of theological anthropology. A hierarchical understanding of *imago Dei*, putting human beings infinitely above all creation, must be replaced by a more relational view. Human beings are created for the purpose of communion with God and all the living and non-living things. In the example of Jesus, we see a life-style characterized by simplicity, humility, and openness to nature" (emphasis added).

—Mark Burdman