

to utterance in the first person singular.

Serious religion addresses directly the most profound issues of earthly principle, respecting the nature of the individual person, of mankind, man's relationship to nature, and the nature of relations among persons occasioned by mankind's relationship to nature. Actual communication respecting the content of matters of principle, can not be made by mere choice of words, never by literal interpretations of text. Interpretation of text is feasible, and often important. However, contrary to disciples of France's and George Soros's satanic Jacques Derrida, text can not speak for itself. Respecting the most important classes of matters, such as the *New Testament*, or Chapter I of *Genesis*, as also relative to Classical art, or to science, the most moronic of all religious cults are those which rely upon "dictionary nominalism." To arrive at a correct interpretation, one must rely on something higher, the which no dictionary, no grammar can supply to mere words.

Contrary to the late Professor Norbert Wiener, and his

younger, positivist sibling, the late John von Neumann,<sup>4</sup> *ideas* are not merely linear constructs, which might be generated, or anatomized, by tinker-toy games with vocabularies, grammars, algebra, or statistics. *Ideas* are discovered principles of the universe. Such ideas are generated through resolution of those kinds of paradoxes which shatter faith in the monkey-gods of simple sense-certainty.

These discoveries can be made only through the sovereign cognitive processes internal to the individual mind. These ideas are proven, or disproven, by reliance on that kind of experimental method developed by Plato and his followers,

4. Both Wiener and von Neumann were inducted to their later influence within science circles through training as devil's apprentices, under Bertrand Russell. Like Russell, Wiener, in his *Cybernetics* and *Human Use of Human Beings*, worked to attempt to destroy the very idea of man as in the image of God, through his fraudulent dogma of "information theory." Querulous Wiener's junior, and rival, von Neumann, worked to the same end, as in his 1938 announcement of "systems analysis," and his later role in launching the kookish cult of "artificial intelligence."

## Ratzinger: World Council of Churches aids subversives

On June 9, Roman Catholic Joseph Cardinal Ratzinger, Prefect of the Congregation for the Doctrine of the Faith at the Vatican, denounced the World Council of Churches' activities in Ibero-America. The occasion was the presentation in Rome of a new book, *The Fifth Seal: The Unity of the Christians Toward the Third Millennium*, written by Father Nicola Bux, professor of oriental theology and vice rector of the Faculty of Economic Theology in Bari, Italy. In the discussion period, Cardinal Ratzinger referred to a polemical passage in the book on the activities of the World Council of Churches. "Great help arrived from the World Council of Churches for subversive movements in Latin America, a help maybe given with good intentions, but very damaging to the way of the Gospel," Ratzinger said, as reported in the London *Guardian* on June 12.

Ratzinger was referring to a passage from the book which reads: "The Protestant world sees the unity of the churches rather in federative terms. The World Council of Churches, up until recently, has put emphasis on the theological study of the respective identities, with programs of ideological, social, and political nature. One should think of certain support campaigns for the revolutions in Latin America, and of the lack of support to the Christians and to the 'churches of silence' in eastern Europe. This approach constitutes a major distinction be-

tween Catholic ecumenism and the Protestant version."

Father Bux, besides reporting about the history of the Councils and the work to re-create the unity of the Christian world, polemicized against a neo-Enlightenment tendency to transform ecumenism into a syncretist irenism of a "religion of humanity." This criticism was also taken up in the speech delivered by Ratzinger during the presentation of the book. The cardinal said: "Today what for the most part dominates—even in sectors of Catholic theology—is the idea of the conciliarity (*conciliarità*) of the Church. The unity of the universal Church [according to this idea] consists in the fact that the individual, particular churches would be internally oriented to find themselves together in the ecumenical Council, and thus to realize their unity. This theory has its origin in the preeminence of the particular churches with respect to the universal Church: The universal Church is, so to speak, potentially contained in them, to the extent that they could gather together as a Council. The unity would result always only from the concordance of the particular churches which would occur in the Council. But this theory is a romantic dream and, furthermore, from recent times."

The charges of Ratzinger were rejected by Duane Epps, the World Council of Churches coordinator of international affairs, who claimed that the council has a "file full of letters of gratitude" from Roman Catholic bishops in Latin America. But, Ratzinger's remarks have found a broad echo in many papers in several Ibero-American nations, which noted that the attacks were directed against the Theology of Liberation and "subversive groups" related to it.