

The Club of Rome attempt to take over the Vatican

by Augustinus

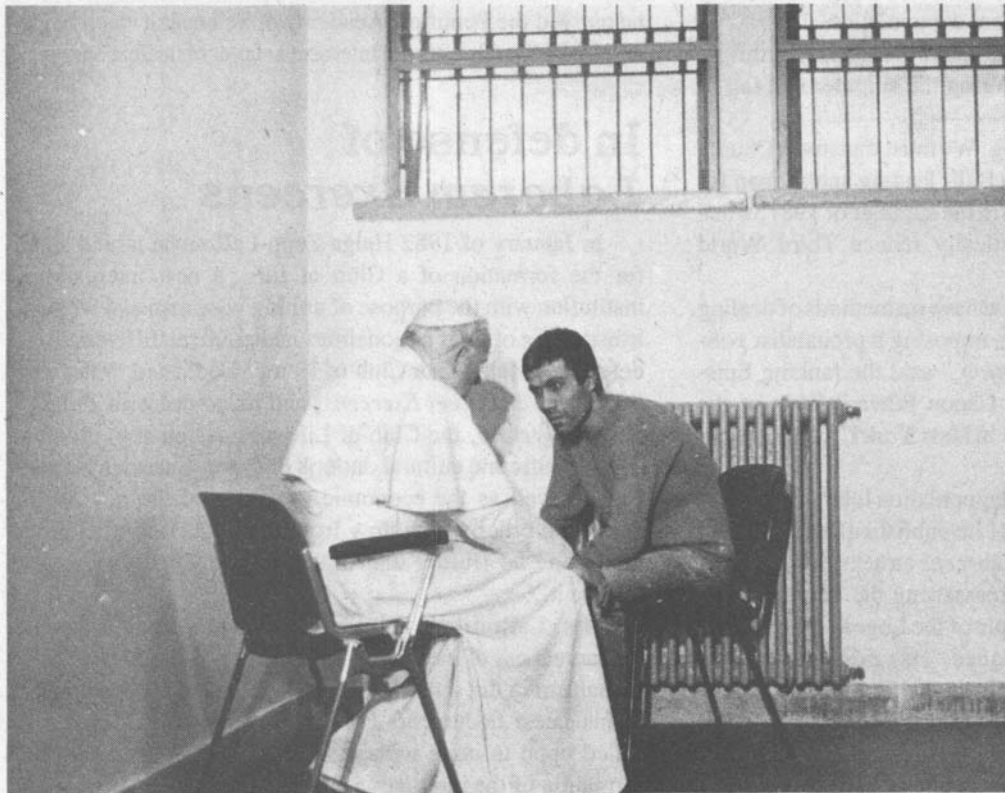
The following report was filed from Rome on Jan. 31.

On Dec. 27 of last year, at 12:10 p.m., Pope John Paul II met in the Roman jail of Rebibbia the man who, two-and-a-half years earlier, had attempted and almost succeeded in assassinating him, Ali Agca. That encounter signaled a shift in Vatican policy; it was clear, among the most watchful circles, that it was no pastoral visit of the Pope to Agca: To the prisoners of Rebibbia, the Pope had brought a new year's gift, the message of the International Day of Peace, an appeal to overcome the politics of force and hegemonic blocs, and the relaunching of East-West dialogue. For this he had wanted to meet Ali Agca and renew his pardon to him. It was said that the Pope had dispatched a dove from the cell of his would-be assassin, toward the Kremlin.

In effect, the Pope had already expressed his pardon to the Turk, several times and in a definitive manner. The meeting at Rebibbia could have but one meaning, expressed by the victim in person, who at the same time is the highest authority of the Catholic Church: that the Vatican was dropping the "Bulgarian Connection."

The meeting had been preceded by certain suspicious and very significant events in the development of the trials of the key figures in the "Bulgarian Connection" to the attempted assassination: The Syrian Arsan, at the center of the crossroads of arms smuggling between Bulgaria, Italy, and the Middle East, a key pawn in the investigations, had suddenly died, and a similar fate seems to have overtaken the Turk Bekir Celenk, an adventurer based in Sofia, and an important component of the Bulgarian Track. With Sergei Antonov, the employee of Bulgarian Airlines and Agca's suspected accomplice, released from jail and house arrest, nothing remained of the Bulgarian Connection.

The face of John Paul II in the few photographs released from his meeting with Agca shows a person marked by profound anguish. What has happened to the Pope? Analyzing the three years of his pontificate, we have asked ourselves what have been the causes which have transformed the doctrinally solid Pope of the



Pope John Paul II talks with terrorist Ahmet Ali Agca in Rome's Rebibbia jail, Dec. 27, 1983.

UPI

Laborem Exercens and the *Familiaris Consortio* into a hostage of the policy of the Curia and the religious orders.

Malthusians on the warpath

To understand the significance of the shift which Pope John Paul II is undergoing, it is necessary to go back at least to the winter of 1981. It was in February of that year that the Malthusian cabal, which is located in the Roman Catholic Church primarily within the Jesuit order, and in the non-Catholic world largely among Anglicans and the pagan grouping called the Humanist International, went public with its intention to destroy the Church. The point at issue was population policy, the code name developed by the Club of Rome to wipe out billions of non-white peoples by the year 2000 in order to "save natural resources."

In an article entitled "Population Growth and Global Security—Toward an American Strategic Commitment," which appeared in the January-February 1981 issue of *Humanist* magazine, Dr. Steven Mumford put it this way:

"Pronatalistic forces, who encourage births, must be stopped. We must adopt the antinatalistic policies that we are suggesting for rapidly growing developing countries. All government policies and laws encouraging childbirth must be changed. . . .

"It is fair to say that using the teachings of the church, the Vatican has effectively thwarted the development of and

successful implementation of population policies worldwide with the exception of the People's Republic of China. . . .

"The only hope for the American Catholic church and the American people is that the American church break away from the Roman church. . . ."

At the time Mumford wrote these words, he was working on a project commissioned by the Georgetown Center for Strategic and International Studies, the world-famous think tank of America's most prominent Jesuit university. He was also collaborating closely with Episcopalian Establishment figure Cyrus Vance, one of the primary sponsors of the Carter administration's Global 2000 policy for world depopulation, and with Vance's cohorts at the American Association for the Club of Rome.

Within months of the publication of Mumford's article the most serious shots in the Malthusians' campaign were fired. On May 13 in St. Peter's Square, a known Turkish terrorist assassin put several bullets into Pope John Paul II. Miraculously, the pontiff survived.

But the conspiracy which surrounded that assassination attempt did not halt. As *EIR* founder and leading U.S. statesman Lyndon LaRouche identified in *EIR* that June (June 2, 1982), it was the Anglican Church, functioning as a coordinating arm of an ecumenical Venice-sponsored conspiracy, that stood at the center of the assassination plot. Anglican primate Robert Runcie was at that time on an international campaign in favor of the Global 2000 genocide plan, in cahoots with the Jesuits and the Club of Rome. And the Anglicans, as LaRouche pointed out, knew very well that the

murder of Pope John Paul II could lead to the schism which they needed in order to implement depopulation.

Some of these Episcopalian agents were very forthright in their discussions with *EIR* during the summer and fall of 1981:

"The Pope is much too strong. We must transform Church policy somehow," said George Ball, leading spokesman for the U.S. Eastern Establishment in the summer of 1981, when speaking of the need to drastically reduce Third World populations.

"Given the system as it is, you have no methods of dealing with the problem [of the Pope's imposing a pronatalist policy—ed.]. *Death is the only option*," said the ranking Episcopalian in the United States, Canon Edward West of the Cathedral of St. John the Divine in New York City in October of 1981.

Pope John Paul II gave the depopulation lobby even more of a jolt when in September 1981 he published the encyclical *Laborem Exercens*. *Laborem Exercens* struck at the heart of the Malthusian conspiracy by reasserting the kernel of Apostolic Christianity—the principle of the Logos of the Gospel of St. John and of the Nicene creed. This principle, known as the *filioque* (the phrase "and from the Son" in the Nicene creed), asserts that the Holy Spirit flows from Christ, the son of God, consubstantially as it flows from God the Composer of the Universe Himself. This principle of consubstantiality in fact distinguishes man from beasts, representing man's power to bring his knowledge and practice into ever-more-perfect agreement with the lawful principles of continuing creation. By stressing the role of man as a participant in continuing creation with God, *Laborem Exercens* reasserted the epistemological core of the Christian commitment to technological and scientific progress.

As LaRouche put it at the time, the Encyclical unequivocally attacked both the "green fascist" (liberal environmentalist) doctrines of Club of Rome founder Aurelio Peccei, and the (right-wing) fascist version of austerity dogma associated with Professor Milton Friedman, from the standpoint of the most fundamental positive principles of Apostolic Christianity (*EIR*, Nov. 25, 1982).

The organizations and publications associated with LaRouche immediately provided their "full ecumenical support" for *Laborem Exercens*.

Pope John Paul II proceeded to implement the *Laborem Exercens* perspective in many areas of policy. In October of 1981 he appointed an acting replacement for the ailing Jesuit General Father Pedro Arrupe, well known as a supporter of "liberation theology" and other forms of liberal environmentalist opposition to industrial progress. The Pope's action was widely acclaimed as his taking the renegade order under his personal direction. In December of 1981 he issued an Apostolic Exhortation denouncing "studies of the ecologists and futurologists which sometime exaggerate the danger of demographic increase to the quality of life," and all attempts to impose "population policy" through conditionalities and the like—a not-very-veiled attack on the Malthusians in the Club

of Rome and international financial institutions. In December he revived the Pontifical Academy of Sciences, which began auspiciously with a strong statement in favor of nuclear energy.

In defense of *Laborem Exercens*

In January of 1982 Helga Zepp-LaRouche issued a call for the formation of a Club of Life, a new international institution with the purpose of uniting wise men and women, irrespective of their nationalities and political differences, to defeat the Malthusian Club of Rome. Dedicated to the core concept of *Laborem Exercens*, and its predecessor *Populorum Progressio*, the Club of Life was designed to promote the scientific and cultural outlook of Judeo-Christian humanism, as well as the economic programs of the new world economic order which flow from the injunction of Genesis that man "be fruitful and multiply, and fill the earth and subdue it."

Mrs. LaRouche's call for a new organization to defend the sacredness of individual human life was based on a "new humanism in the sense in which Pope John Paul II defined it in his latest document, *Familiaris Consortio*: 'Science is called upon to unite with wisdom.'" Her work toward the formation of the international organization in defense of life led eventually to a prearranged public audience with Pope John Paul II on June 30 of that year.

This kind of cooperation was exactly what the Malthusians were dedicated to preventing at all costs. The Pope had been subject to a new attempted assassination on the anniversary of the 1981 attempt, during a trip to Portugal. The threat continued to escalate over the summer of 1982.

What was especially endangered by the moves toward collaboration between the Vatican and the Club of Life was the Malthusian "fifth column" within the Church. The Club of Rome, founded by an alliance of British genocidalists, Italian black nobility, and Russian racists, had created itself a niche within the Vatican bureaucracy, and was making progress by inches in eroding the Vatican commitment to the sacredness of human life on the issues of technological progress, population, and even euthanasia. In the offices of *Justitia et Pax*, run by the Jesuits, blatant spokesmen for depopulation such as Eleanor Masini were ensconced. While LaRouche representatives were working in Rome toward the founding conference of the Club of Life in October of 1982, they became aware of regular meetings occurring between Club of Rome representatives and Vatican representatives.

Through an extraordinary effort of slander and intrigue, these Jesuit collaborators of the Club of Rome succeeded in preventing Vatican endorsement of, or participation in, the founding meeting of the Club of Life, held in Rome on Oct. 21-22, 1982.

From that point on, the efforts of the Club of Rome to emasculate Vatican opposition to depopulation became even more intense. With the aid of the oligarchical and Jesuitic

elements within the Curia, which we describe in depth below, the cultural optimism expressed in *Laborem Exercens* and *Familiaris Consortio* was steadily eroded. The Pontifical Academy, which had begun as a vehicle for promoting the coherence of scientific progress and morality, became a leading source of subversion of those concepts, until it more and more openly converged on the outlook of the Soviet-sponsored “nuclear freeze” movement.

The Club of Rome used the fact of the increasing danger of nuclear war to justify a witchhunt against science itself, in fact a witchhunt against the key concepts of *Laborem Exercens* which demanded that man fulfill his mission of subduer and dominator of the earth. One culmination point was the issuance of the U.S. Bishops’ Pastoral Letter of May 1983 endorsing the nuclear freeze; later the Vatican itself began to issue statements encouraging scientists in military research to abandon their fields of work.

The low point of this process so far was the appearance of the Papal Nuncio to Colombia on the dais at the concluding session of the Club of Rome conference on Peace and Development in Bogota, Colombia Dec. 15-17, 1983. Club of Rome founder Alexander King, who gave a major speech attacking the program for beam weapon development of the Club of Life and Lyndon LaRouche at this conference, could hardly contain his glee. When asked by *EIR* if he didn’t think that the Church’s continued commitment to pro-population policies would create an obstacle to the Club of Rome’s collaboration with Vatican loyalist Colombian President Belisario Betancur, avowed racist King said: “Well, it could . . . but we are working with the Vatican. For example, two months ago we sent the Pope a document and within two weeks we had a declaration in nearly the exact terms as our document.”

With this fact in mind, it is not surprising that there is now open discussion around the Vatican about the abandonment of the *filioque* principle itself. In the guise of reconciliation with the East, such an act would in fact remove the fundamental barrier to either a Malthusian takeover, or a split within the Roman Catholic Church—the very objective which the Anglicans, Jesuits, and their Protestant allies hoped to accomplish when they organized the assassination conspiracy against John Paul II in the spring of 1981.

It is incumbent on anti-Malthusians everywhere to intensify their support for the ecumenical principles of *Laborem Exercens*—in hopes of preventing what would be not only a tragedy for the Catholic Church, but for all mankind.

Jesuits endorse Raskolnikov

From the standpoint of Church policy, the opening to the terrorists at Rebibbia—the Pope met not only Agca there, but also the head of the Red Brigades, Moretti, and others—is an important stage in the shift impressed particularly by the Society of Jesus toward a religiosity which is fundamentalist,

fanatical, of an “Eastern” stamp. Father Gianni Baget Bozzo, the theologian of the Catholic New left, writes that “political violence in Italy did not arise from banal motives, it has had an impulse of the absolute, therefore a strong religiosity. . . . It is a religious potentiality which has gone to the roots of existence, and it is precisely because there has been a total involvement of the person in his task [assassinations, bombings, etc.—éd.] that these men can today put up with an objective torture such as a special jail, and it is for this reason that they can carry out a qualitative leap to have a very rare experience: an experience of the divine.”¹ He is evoking the homicidal fanaticism of the Dostoevskian hero Raskolnikov, who finds “faith” through the total annihilation of his own humanity, and through crime.

It was in the name of such a presumed religiosity that fanatics of the Islamic camp killed hundreds of U.S. and French troops in the bombings of Beirut last October. Even in this sector, the Jesuits were in the vanguard: Father F. Lombardi, the highly prestigious editor of the biweekly *La Civiltà Cattolica* of the Society of Jesus, writes in the Jan. 7, 1984 issue that we must begin a collaboration with the many terrorists present in the jails, “groups of persons of a not indifferent cultural background, launched on a path of self-criticism and inquiry.” It was in fact the exchange of letters between Red Brigader Enrico Fenzi and the Jesuit Adolfo Bachelet, the brother of the magistrate killed in Rome by the Red Brigades, which led to the “conversion” to Catholicism of the hardliners of the group of the original Red Brigades leader Renato Curcio, such as Alberto Franceschini, Rocco Micaletto, Franco Bonisoli, and Roberto Ognibene. Franceschini reportedly confided to his chaplain: “The only institution which talks seriously about the problem of peace is the Catholic Church and, in particular, Pope Wojtyla.”

Point man in the pro-Raskolnikov shift is the former rector of the Biblical Institute, the Jesuit Cardinal Carlo Maria Martini, the archbishop of Milan. The harbinger of this new direction was seen in the opening to the gnostic cults and pagan sects, carried out in early 1983 by a special diocesan commission in Rome for ecumenism and dialogue, presided over by Mons. Clemente Riva, who is well regarded by the State Secretariat and was recently named Secretary of the Ecumenical Commission of the Italian Conference of Bishops. From the Reverend Moon sect, to the Baha’i, to Krishna Consciousness, to the Church of Scientology, all were welcomed under the general umbrella of “religious experience.” This is also the context of the visit which the Pope made Dec. 11 to the Evangelical Lutheran Church of Christ in Rome: With such a gesture, whether the Pope understood it or not, the Vatican made a deal with what is known to be the long arm of the Stasi, the notorious secret service of East Germany, in West Germany.

Returning to the question previously posed, what happened to the Pope? What has been reported to us is that the Pope has undergone a personality change—that the Roman Curia succeeded, using his strain of Slavic mysticism, in taking all initiative away from him. The Pope of *Laborem*

Exercens, who lashed out against the Club of Rome and the zero-growth futurologists, and who spoke of space colonization as the new frontier of human labor, now appears to be a fatalist ready to be martyred. A Monsignor who sees the Pope often describes him to us as a sad man, alone and anguished over the inevitability of a future Third World War; he does not read the newspapers; he thinks that the world news is a source of pain for him, so much so that he did not want to hear about the project for stopping a Third World War through the defensive beam-weapons system of President Reagan. Kept busy all the time with audiences, which are sometimes unimportant, and often set up without his knowledge, the Pope does not write his speeches but limits himself to reading texts prepared by others, by those who really run the Vatican: Cardinal Agostino Casaroli and the Roman Curia.

The Roman Curia and the New Babylon

The Curia is the base of the papal government, the structure in which the Church of Rome is organized and governed. On Aug. 6, 1967 Paul VI reformed the Curia, with the apostolic constitution “*Regimini Ecclesiae Universae*”² (see box on the Curia) which substantially placed the secretary of state at the top of the Curia, transforming it into an organism of direction and control in direct contact with the pope. It is a rule, for example, that every copy of *Osservatore Romano*, before being published, must be approved by the State Secretariat, as all papal audiences must be.

One of the more important motivations of Paul VI’s reform was to limit the power of the oligarchy over the Vatican. The nobility in fact boasts of very real hereditary prerogatives: The Massimo family, which traces its lineage back to the Roman Empire, has the hereditary title of Superintendent of the Vatican Post Office, while the office of Prince Attendant to the Pontifical Throne—the singular personage who stands at the pope’s right during papal ceremonies wearing black velvet breeches, buckle shoes, and a sword—is by tradition entrusted to a member of the Torlonia and Colonna families. Moreover, the control of the “black nobility”—the families whose titles pre-date the formation of Italy as a nation—over Vatican finances is notorious.

But not even the reform of Paul VI changed the situation, and in February 1975 the Pope found himself forced to renew his appeal to the Curia, which was meeting in the Lateran for the Holy Year, to “verify in our heart of hearts whether our behavior really corresponds to the task entrusted to us. And how much that applies to us, who are certainly the heirs of a long and glorious history, but criticizable on many points!”

The Curia continued in its centuries-old habit of not thinking at all, hiding this under the ‘old-wives’-tale that the Vatican thinks in terms of millennia. One elderly cardinal

told us: “The climate in the Curia is so static, that unfortunately we can only conclude that there would be no more need to kill the Pope; they have him in their fist.” Every time the Pope wants to make a new nomination, the State Secretariat gives him a list of candidates who are all worse than the one being replaced. A prelate who is an expert in Vatican affairs confided to us: “Here, every place is a spy nest; for example, the bookstores along Via della Conciliazione, which leads up to St. Peter’s, and the Leoniana bookstore near Porta Angelica are bases of information-gathering for the State Secretariat.” A non-Western member of a religious order, who deals with the Secretariat every day, holds to the following maxim: “I never attack if I am not sure of destroying the adversary, otherwise I myself would be rubbed out.”

‘Ego Casaroliensis non sum’

“I am not a Casarolian.” Thus warned the then-primate of Poland, Cardinal Wyszynski, in a harsh intervention at the Synod of Bishops of 1974, attacking the *Ostpolitik* (“East-policy”) of Casaroli, the cardinal from Piacenza, at the pinnacle of the Roman Curia. Born 70 years ago in Castel San Giovanni near the industrial town of Piacenza in north Italy, Casaroli studied at the famous Cardinal Giulio Alberoni College. From there he was invited to Rome to take courses in diplomacy at the Academy of Ecclesiastical Nobles; in the 1940s he was working at the Archive of Extraordinary Ecclesiastical Affairs in the State Secretariat, which is now the Council for Public Affairs of the Church; his grey career as a diplomat was interrupted when in 1963 Pope John XXIII entrusted him with special missions to Eastern Europe to resume the contacts between the Holy See and the communist governments of the postwar period.³

Casaroli’s *Ostpolitik* encountered fierce adversaries in the bishops of the Church of Silence, such as Mindszenty and Wyszynski. Until the pontificate of Pius XII, the policy followed by the bishops behind the Iron Curtain, even at the risk of their lives, was that of imposing religious isolation on Russia, maintaining a Church of Silence without consecrating new bishops, and sending in underground workers to operate clandestinely. The *Ostpolitik*, on the contrary, followed the track of making deals between the Holy See and communist governments and bypassing the local churches, often at the expense of evangelizing work. In the case of Yugoslavia, there are rumors that after the accord signed with the government Casaroli can no longer set foot in that country without risking being lynched by the local priests.

What is the real philosophical platform of the *Ostpolitik*? A seasoned publisher in the Italian capital told us a revealing anecdote: “It was 1957, a few months after the Hungarian revolt had been strangled by the Russians. The chief foreign editor of my paper, who is today a famous journalist, tele-

phoned me, hinting about strange goings-on regarding the attitude of the Church of Rome to the event. Once he got back to Rome, the journalist informed me that there had been a deal between the Extraordinary Ecclesiastical Affairs office and the forces of the Russian occupation. Stunned by such news, I decided to ask for an audience in the Vatican. I was received by an expert in Hungarian affairs who told me: 'My dear fellow, . . . Communism will beat us in the world, and therefore the Church which is above politics, must reach an accord.'

Our source continued: "The expert was then-Monsignor Agostino Casaroli."

It was from these events in Hungary that the canvas of Vatican diplomacy in the East unfurled. The latest phase is

that expressed today by Monsignor Silvestrini in Stockholm, urging the "moral mediation of the Vatican" for arms control. In the second half of November 1983, Cardinal Casaroli went to the United States to meet President Reagan, and they discussed raising the presidential interest section at the Vatican to the level of an embassy. But undoubtedly the clever Secretary of State presented a project of his own, as appeared evident when, arriving at Rome's Fiumicino airport on his way back from Washington, he announced a mission to Moscow.

On Dec. 17, before going to the U.S.S.R., the Soviet Ambassador to Rome, Nikolai Lunkov, was received by Casaroli, and the discussion must have been fruitful if, as well-informed sources reveal, "The Italian Communist Party

The structure of the Roman Curia

The Roman Curia is the oldest still-existing bureaucracy in the world, working for almost 2,000 years; more than 3,000 functionaries, laymen and clerics, work in the palaces of Vatican City.

At the pinnacle of this government, which has citizens throughout the world, is the **State Secretariat**, which oversees all the departments of the Roman Curia. Among the most important are the nine Holy Congregations, which are actually ministries.

The head of the State Secretariat since 1979 has been Cardinal Agostino Casaroli, who also directs the Council for the Public Affairs of the Church, the actual Foreign Office of the Vatican. Mons. Achille Silvestrini is its secretary.

Among the most important Congregations are:

The Holy Congregation for the Doctrine of the Faith, founded in 1542 by Paul III to defend the Church against heresies; in 1908 Pius X called it the Holy Congregation of the Holy Office, of which a special section was the Index Librorum Prohibitorum (Index of Prohibited Books). In 1965 Paul VI reformed it and changed its name. The Congregation functions like a tribunal where actual trials on crimes against the faith are carried out. The Prefect is Cardinal Joseph Ratzinger, the archbishop of Munich, a conservative; he is said to have been one of the great electors of the Pope.

The Holy Congregation for the Eastern Churches is in charge of bishops, the clergy, and the religious orders and the faithful of oriental rites, in the following regions: Egypt, Sinai, Erithrea and Northern Ethiopia, Southern Albania, Bulgaria, Cyprus, Greece, Iran, Iraq, Lebanon, Palestine, Syria, Jordan, Turkey, Thrace under Turkish

rule, and Afghanistan. The Prefect of the congregation is Cardinal Wladyslaw Rubin, who is also president of the Cyril and Methodius Foundation; together with the cardinals the congregation is run by the patriarchs in communion with the Roman Catholic Church.

Among the Secretariats one of the most active today is that for the **Union of Christians**, founded in the 1960s by John XXIII, who initiated "ecumenicism." The Prefect is Cardinal Johannes Willebrands, a noted exponent of the Dutch heresy and its Jansenist roots, who recently left Utrecht to devote his full time to the project of union with the other churches at the expense of the Augustinian tradition.

Among the Commissions the most influenced by the Club of Rome is the **Pontifical Commission Iustitia et Pax**, created by Paul VI in 1967 with the aim of dealing with questions of development, peace, and justice. Its president is Cardinal Bernardin Gantin, an African who has been responsible

thusian infiltrations and the Club of Rome; up to one year ago Eleonora Masini, the right hand of Aurelio Peccei in the Club of Rome and a fanatical advocate of population reduction, worked there as a consultant. Still working on the commission is Dr. Anthony Chullikal, an Indian who, besides sharing the ideas of his intimate friend Masini, supports the growth of sects and cults. Another collaborator of the commission was the late aristocrat Lady Jackson, Barbara Ward, a ferocious foe of industrial development.

Linked to this Commission is the **Pontifical Council "Cor Unum,"** founded in 1971. This council was supposed to concern itself with the development of the Third World. Instead, it became a nest of zero-growthers involved in programs of reducing Third World populations. Among the consultants to it are Caritas Internationalis, Catholic Relief Services, Misereor, and the Sovereign Military Order of Malta.

leader who was visiting Moscow at the same time, Gerardo Chiaromonte, transmitted unusual words of esteem to John Paul II for his peace initiatives when he got back to Rome. The message was from Boris Ponomarev, who is in charge of relations with the Western communist parties.”

That something concrete is being discussed is revealed by the fact that Cardinal Glemp, the Primate of Poland—a person close to the Pope, and whom no one would suspect of being pro-Moscow—is rumored to be planning a trip to Moscow which would be organized by the Russian Orthodox Church’s Patriarch Pimen, and has in a recent speech attacked the NATO deployment of U.S. Euromissiles, without mentioning the Soviet SS-20s! Has Cardinal Glemp perhaps been “normalized” as a *quid pro quo* in anticipation of an upcoming opening of official relations between Moscow and the Holy See? “The Vatican has sealed an accord with Moscow,” an expert in East-West relations told us. “According to this deal, the United States must disappear from the face of the earth; once the American strategic-military power no longer exists, they say around the State Secretariat, the danger of a nuclear war can be eliminated. The reflections of this strategic change in Moscow would correspond to a greater and greater shrinking of the influence of the military, and the communist regime which is already in crisis would crumble, leaving room for the real Russia, that of the samovars, wooden houses, and the Russian Orthodox Church.”

What is this if not the Carrington-Andropov accord for a “New Yalta”? In such a context would be located the unilateral “peace” campaign of Cardinal Bernardin of Chicago, aimed to shift the Catholic vote away from President Reagan and toward Walter Mondale. How is it possible that a consummate diplomat like Cardinal Casaroli could really believe that the Soviet Union, with its marginal strategic superiority, would respect pacts with Lord Carrington and Hans-Dietrich Genscher? Dried up by decades of pragmatist *realpolitik*, and reared in the school which believes that the Catholic Church survived all the other barbarians, and converted them, the Secretary of State is a cynical mind, a man who has cashed in heavily on his own power. It is no accident that his protégé, Mons. Achille Silvestrini, secretary of the Council for Public Affairs of the Church, is called the “Kissinger of the Holy See”; these two were the principal saboteurs of the activities of the Club of Life in the fall of 1982.

The Third Rome and the Fatima prophecy

In March 1983 there was an international seminar in Rome on the theme, “From Rome to the Third Rome,” where the role of Moscow as the Third and Final Rome was discussed; as *EIR* has documented, it is not a matter of a mere academic discussion, but of the present ruling philosophy of the Kremlin leadership, devoted to fulfilling the centuries-old prophecy that Moscow would succeed Rome and Con-

stantinople as the capital of a third and final world empire.

We have already seen how Casaroli’s *Ostpolitik* has a precise meaning in the context of imperial designs by the Russian military dictatorship. We shall now analyze the Western translation of this prophecy, the cult of Fatima.

According to the widely shared interpretation of Fr. Ennio Innocenti, in his book *Messaggio della Madonna di Fatima*,⁴ in the course of 1917, the Madonna appeared to three young shepherds near Fatima in Portugal, and communicated to them a series of messages for the world and the Catholic hierarchy. The Virgin prophesied great calamities for the world, because of the degeneration into which the Catholic church had fallen. Russia would be the scourge, the instrument of God, to punish sinning humanity. As Father Innocenti writes, a few months after the first apparition of the Madonna, the Russian Revolution broke out, but since neither humanity nor the Catholic hierarchy repented, communist Russia made itself responsible for the outbreak of the Second World War. This is the content of the first two secrets supposedly confided by the Madonna to the three poor shepherds.

The third secret message, which was never officially revealed, but is well known, says “A great war shall be unleashed in the second half of the 20th century. Fire and smoke shall fall from the sky, the waters of the oceans will turn to steam, and the foam will heave up and drown everything. Millions and millions of men shall perish from hour to hour, and those who remain living, will envy the dead. Anywhere one’s eyes are turned, there shall be anguish, misery, ruin in all countries. You see? The time is coming closer and closer, and the abyss is widening without hope. The good will perish together with the bad, the great with the small, the princes of the church with their faithful, and the rulers with their peoples. There shall be death everywhere because of the errors made by the foolish and because of the partisans of Satan, who then and only then will rule over the world; finally, when those who shall survive anyway will still be alive, they shall proclaim again God and his Glory, and will serve him as once upon a time, when the world was not so perverted. Go, my child, and proclaim this. To this end I will always be at your side to help you.”

Russia, in the Fatima prophecy, plays a key double role. On the one hand, it is the scourge chosen by God to punish humanity (expansion of communism, persecution of the Catholic church, the Antichrist), and on the other it is the land which must be converted, the center of the new evangelization and the new church. Within such an apocalyptic vision, the attempt on the life of the Pope, which occurred on May 13, 1981, the day of the first apparition of the Madonna of Fatima to the shepherds, is seen as an important confirmation that the time of times and the end of all ends is drawing nigh. In substance, both the Third Rome prophecy and that of Fatima, although on two different levels, forecast a call for the supremacy of Russia over a corrupt and degenerate West. Is this not perhaps the *Ostpolitik* of Casaroli?

Kolvenbach: The Jesuits choose the East

With the election, in October 1983 in Rome, of the new General of the Society of Jesuits, Father Hans Kolvenbach, the Jesuits have once again shown themselves to be ahead of the times. The primary reason for his choice was the decision of the Society to elect as their "black pope" a man of the East.

Father Kolvenbach was born 55 years ago in Holland of

a Calvinist family, but he is more oriental than European, in his studies and vocation. In fact he spent most of his life in Beirut, his adoptive city, where he finished his studies and was elected the provincial head of the local Society of Jesus; it was during his ecclesiastical studies in Beirut that, following his passion for the East, he asked and obtained permission to be accepted into the Armenian rite. This makes him the first General of the Jesuits in the history of the order who belongs to an Eastern rite. Father Kolvenbach was never a

The latest evil deeds of the Jesuits

The Society of Jesus, architect of the Vatican's opening to religious fundamentalism and to jailed terrorists, is operating simultaneously on other fronts:

May 1983: The Jesuits open to the freemasons. Father Franco Molinari, S.J., teacher of history at Catholic University in Milan, stated: "The freemasons are no longer accursed brethren: They are blessed because they participate in the seventh beatitude . . . the slow but inevitable path toward the 'omega' point of universal fraternity constitutes also the luminous line that runs through the entire Bible, from which masonry and church both take their marching orders."

May 1983: The Jesuits attack beam weapons, their magazine *Civiltà Cattolica*. Father Giuseppe De Rosa, S.J., defined the new defensive system announced by President Reagan as an example of a crazed arms race.

July 1983: Father Francesco Giunchedi in *Civiltà Cattolica*, appeals for homosexuals not to be excluded from the church, because their dramatic condition is "an expression of the mystery of human pain."

In the following number of the same review, Father Enrico Baraglia maintains the need to abolish censorship of films, proposing that the public showing of "adult" films, even on television, not be subjected to any form of censorship, to protect young television viewers. Fr. Baraglia proposes instead a "prohibition on programming such films on TV before 10 o'clock at night and the posting of this prohibition in all public information materials."

October 1983: *Civiltà Cattolica*, in anticipation of the opening of the Synod of Bishops in Rome, heavily criticized the liturgy of the confession, counterposing a "social" conception of sin, through which the individual has no guilt, since it is society which induces him to sin. This crime was a forerunner to the famous appeal to recruit repentant terrorists into the ranks of the Society of Jesus,

launched by *Civiltà Cattolica* in the Jan. 7 issue of the present year (see accompanying article).

October 1983: a professor of the Jesuit Gregorian University, Klaus Dammer, proposes the transplanting of heads on new human trunks.

Who are the Jesuits?

According to 1980 figures, the order numbered 27,027 members, of which 1,160 were in Africa, 5,751 in the United States, 1,874 in Central America, 2,806 in Latin America, 4,551 in Asia, 348 in Oceania, and 10,527 in Western and Eastern Europe. In Europe, the biggest concentration of Jesuits is in Spain where there are 2,646, Italy follows with 1,915, and Belgium with 862. Obviously these figures are underestimated, given the existence of many Jesuits who do not wear clerical garb (terrorists, directors of newspapers and TV networks, etc.).

In Rome, the headquarters of the General Curiate of the Order is in Borgo S. Spirito, near the basilica of S. Pietro. It is there that the conclaves of the Black Pope are held. At its disposal are:

- a house of the General Fathers in Grottaferrata, near Rome;
- the Pontifical Gregorian University;
- the Pontifical German-Hungarian
- the magazine, *Civiltà Cattolica*;
- the centers "For a Better World" and the "Oasis Movement" at Rocca di Papa;
- the Pontifical Latin American College;
- the Pontifical Institute of Ecclesiastical Studies for the Poles;
- the Pontifical Biblical Institute;
- the Pontifical Institute of Oriental Studies;
- the Roberto Bellarmino College;
- the Pontifical Russicum College;
- Vatican Radio;
- the Vatican observatory at Castelgandolfo;
- the Brazilian College;
- the International College of the Gesù;
- additional Roman buildings which belong to the Italian Provinces of the Society of Jesus.

man of the Curia or linked to the group of the "Roman" Jesuits, such as Father Dezza and Father Pittau, John Paul II's temporary appointees to run the order in 1981. It is his Eastern connection that is clearly his principal qualification for the job. He is a grey eminence, counsellor of politicians, ecclesiastics, patriarchs, and of the Secretariat of State itself. Father Kolvenbach was, until his recent election, the rector of the famous Oriental Institute, the Jesuit-run center of the studies and initiatives of the Catholic Church toward the East.

The Armenian rite in which Father Kolvenbach celebrates the mass and which is the ordering of the official prayer, the norm of the liturgical action fixed by the ecclesiastical authority, is a mixture of Byzantine and Antiochan liturgies, and in part, an original product of the Armenian ethnic community. The language used is ancient Armenian from the fifth century A.D. The Armenian Church is monophysite. It believes in a single nature in Christ, and it does not recognize the universal concept of the Church, but bases its own identity on the idea of the local church—i.e., there are as many churches as there are patriarchs. Although it agreed to the union with the Latin church at the Council of Florence, the Armenian church considers the primacy of the pope in Rome as purely honorific.

In fact, the Jesuits are now actively planning a "Council of Florence in reverse," where the Eastern and Western churches would re-unite by mutually agreeing to drop the *filioque* from the creed. The Council of Florence of 1439-41 was the meeting at which the Golden Renaissance, based on the idea of progress, was launched as an international movement, precisely because at that council the great Cardinal Nicolaus of Cusa and his co-thinkers in the Augustinian tradition imposed the acceptance of the *filioque* on the Eastern Orthodox Church and other Eastern churches, as the precondition for unity.

The accelerating eastward tendency has been marked also by the inclusion over recent decades of many patriarchs of the Eastern churches in communion with the Roman Church as non-voting members of the College of Cardinals. It would not be unthinkable if in the near future one of these patriarchs were elected Pope, as a step toward the unification of the Western and Eastern churches—but under Moscow's domination.

A member of an Eastern religious order put it this way after a discussion on the encounter between the Pope and Agca: "I found myself in the Third Loggia of the Vatican Palace, in that wing of the corridor from which one sees a stupendous panorama of Rome, and responding to my interlocutor, I said, 'Until all this is razed to the ground, and the basilica of St. Peter's falls in ruin, until the entire history of the Western Catholic Church in the West and its memory has been canceled, there will be no hope for the Church. We must destroy this New Babylon, and return to the roots of Christian Europe.'" These anti-Western spiritual "roots" were those against which the heirs of St. Augustine fought when they established the introduction of the *filioque* into the creed.⁵ That this is the present tendency of the Roman Curia is shown

by its current abandonment of the *filioque*. In a recent discussion on the factors of cultural diversity between West and East, one of the leading experts on the Council of Florence denied that the *filioque* had played any part—even though he was a Catholic priest.

Vienna: the current *Mitteleuropean* shift

Last September during his trip to Vienna, John Paul II gave several speeches in which for the first time he introduced the favorite themes of the ideology of *Mitteleuropa*: 1) the conception of one Europe of the cathedrals with its own origin and coherence, with an autonomous and unified cultural tradition from East to West, without barriers; 2) a profoundly theocratic political conception where conflicts between states and blocs become wars of religion. "There are cases," the Pope said, "in which armed struggle is an unavoidable evil from whose tragic circumstances not even Christians can escape. But also in this case the imperative of love for the enemy is binding." An extreme case of this attitude is represented by the traditionalist "Lepanto" group to which Prof. Jerome Lejeune of the Pontifical Academy of Sciences is linked. Against the Islamic fundamentalism of a Ben Bella or a Khomeini, the Lepanto fanatics say, we shall unleash a new Christian fundamentalist crusade; 3) a more or less open aversion to industrialization, a theme dear to the Cardinal Archbishop of Vienna, Franz König, a man very close to the Club of Rome. In this context, the Pope presented as a model the poet of *Mitteleuropa*, Rainer Maria Rilke.

The resurgence of this "Mid-European" Hapsburgian tendency is a sign that the Church of Rome is included in the accord among Britain's Lord Carrington, West German Foreign Minister Genscher, Italian Foreign Minister Andreotti, and the men in the Kremlin, to split Europe from the United States and dissolve the existing European nations. What would survive would be nothing but the religiously defined geographical expressions (Lutheran, Catholic, and Orthodox churches), linked to a "Europe from the Atlantic to the Urals," without national frontiers, and with the ferocious spirituality and constant religious wars that characterized Europe from the fifth to the eighth century A.D.

In such a scenario, the Catholic religion would be completely transformed into a fundamentalist cult of oriental mystical characteristics, around the figures of the three patrons of Europe, St. Benedict, St. Cyril, and St. Methodius. We read in the book of Father Jiri Maria Vesely, one of the foremost pro-Eastern authorities in the Vatican today, that: "Only in the most recent times have we become aware of how Western Catholic Christianity in its human, visible structure, remained substantially Latin, Roman. . . . One of the consequences was that the Slavic world seemed not to have ever existed: only John XXIII spoke Bulgarian and celebrated in the Byzantine-Slavic rite. The liturgy became an end, exclusively Roman in its ultimate forms . . . it was

rather reduced to an imperative human dialogue, 'Da nobis, Domine, quaesumus,' [Give to us, Lord, we beseech] whereas in the liturgy of the Eastern Churches there has always been the sense of loving submission to the divine, to the mystery."⁶ It is hard not to be struck by the centuries-old hostility toward the Latin Church, guilty of having developed overly "human" forms of liturgy, when, in describing the functioning of the Western Catholic Church, Vesely writes that "the juridical mechanism replaces love, and brotherhood, *agape*: The code of canon law replaced the Gospel. . . . Thus, Dostoevsky conceived of his Grand Inquisitor."

In this context, the concept of ethnicity, the minority whose spontaneous and true popular culture lashes out against the "totalitarian" Church of Rome, becomes the central form of identity replacing the idea of human responsibility for completing the work of creation embodied in the *filioque*. The negation of the universality and Westernness of the Church, in the tradition of St. Augustine, coincides, in such a vision, with the rejection of the *filioque*, by the Slavic and Moravian church of Cyril and Methodius: the Cyrillic-Methodian clergy, which grew up in the midst of the great theological debate on the *filioque* of the ninth century, did not provide for the use of the *filioque* in the creed.

Having thus abolished the link between God and man, nothing is left as a mediator between us and God but "a woman, a mother, and in the first place," as Vesely writes, "our Mother. For every Christian this lady-mother is Maria. To go back to Mary means, therefore, to return to the roots: to the one, holy, universal and apostolic Church of the Son." The Catholic Church, therefore, is no longer "Roman" as in the correct reading; therefore, if Peter is no longer in Rome, he must be in the Third Rome, Moscow. John Paul II, in 1980, on the 150th anniversary of the patron of Europe, St. Benedict, wrote the apostolic letter *Egregiae Virtutis*, in which he called Cyril and Methodius, the Slavic monks who converted Eastern Europe to Christianity, also patrons of Europe.

It is in this context that the descent of the Habsburgs on Rome in the first week of January this year is to be located: Zita of Hapsburg, widow of the Emperor Karl, the father of the living Otto, was received in a very private papal audience with 31 members of the family.

The press made a point of recalling that the Pope is also a subject of the Holy Roman Empire.

Notes

¹ G. Baget Bozzo, "Un segno divino," in *L'Espresso*, Feb. 22, 1984.

² G. Zizola, *Quale Papa?* Borla, Roma, 1977.

³ John XXIII, Angelo Roncalli, was the pope who launched the opening to Moscow—witness his intimacy with the Metropolitan of Leningrad, Nicodin, who was very close to the KGB. These ties went back to his activity as Apostolic Visitor to Sofia, where the future Pope learned fluent Bulgarian and chose the Slavic-Byzantine rite. Those ties were evidenced even more in the context of the Cuban missile crisis, when

exponents of the Pugwash movement, meeting at the Dartmouth conference on Oct. 23, 1962—the Dominican Felix Morlion and Norman Cousins of the World Federalist Movement—revealed a secret channel to John XXIII which was functioning as "mediation" between Kennedy and Khrushchev.

⁴ E. Innocenti, *Il Messaggio della Madonna di Fatima*, Carroccio, Padua, 1981.

⁵ The *filioque* doctrine was developed by St. Ambrose and St. Augustine in 400 A.D., was officially presented at the Council of Toledo in 675, and was rendered obligatory by Pope Benedict the VIII in 1012. It was only at the Council of Florence in 1439 that the Latin Church and that of the East reached union, temporarily, on that ancient controversy.

⁶ Jiri M. Vesely, *Scrivere sull'acqua, Cirillo, Metodo e l'Europa*, Milan, Jaca Book, 1981.

'Technology is the ally of man'

Pope John Paul II's encyclical Laborem Exercens, issued in September 1981 and quoted here, was an eloquent exposition of the necessity for man's creative development through labor and technological progress.

Through work man must earn his daily bread and contribute to the continual advance of science and technology and, above all, to elevating unceasingly the cultural and moral level of the society within which he lives in community with those who belong to the same family. And work means any activity by man, whether manual or intellectual, whatever its nature or circumstance; it means any human activity that can and must be recognized as work, in the midst of all the many activities of which man is capable and to which he is predisposed by his very nature, by virtue of humanity itself. Man is made to be in the visible universe an image and likeness of God himself, and he is placed in it in order to subdue the earth. From the beginning therefore he is called to work. Work is one of the characteristics that distinguish man from the rest of the creatures, whose activity for sustaining their lives cannot be called work. Only man is capable of work, and only man works, at the same time by work occupying his existence on earth. Thus work bears a particular mark of man and of humanity, the mark of a person operating within a community of persons. And this mark decides its interior characteristics; in a sense it constitutes its very nature.

The Church finds in the very first pages of the Book of Genesis the source of her conviction that work is a fundamental dimension of human existence on earth. An analysis of these texts makes us aware that they express—sometimes in an archaic way of manifesting thought—the context of the mystery of creation itself. These truths are decisive for man from the very beginning, and at the same time they trace out

the main lines of his earthly existence, both in the state of original justice and also after the breaking, caused by sin, of the creator's original covenant with creation in man. When man, who had been created "in the image of God . . . male and female," hears the words: "Be fruitful and multiply, and fill the earth and subdue it," even though these words do not refer directly and explicitly to work, beyond any doubt they indirectly indicate it as an activity for man to carry out in the world. Indeed, they show its very deepest essence. Man is the image of God partly through the mandate received from his creator to subdue, to dominate, the earth. In carrying out this mandate, man, every human being, reflects the very action of the creator of the universe. . . .

The development of industry and of the various sectors connected with it, even the most modern electronics technology, especially in the fields of miniaturization, communications and telecommunications and so forth, shows how vast is the role of technology, that ally of work that human thought has produced in the interaction between the subject and object of work (in the widest sense of the word). Understood in this case not as a capacity or aptitude for work, but rather as a whole set of instruments which man uses in his work, technology is undoubtedly man's ally. It facilitates his work, perfects, accelerates and augments it. It leads to an increase in the quantity of things produced by work and in many cases improves their quality. . . .

If the biblical words "subdue the earth" addressed to man from the very beginning are understood in the context of the whole modern age, industrial and post-industrial, then they undoubtedly include also a relationship with technology, with the world of machinery which is the fruit of the work of the human intellect and a historical confirmation of man's dominion over nature.

The structure of the present-day situation is deeply marked off by many conflicts caused by man, and the technological means produced by human work play a primary role in it. We should also consider here the prospect of worldwide catastrophe in the case of a nuclear war, which would have almost unimaginable possibilities of destruction. In view of this situation we must first of all recall a principle that has always been taught by the church: the principle of the priority of labor over capital. This principle directly concerns the process of production: In this process, labor is always a primary efficient cause, while capital, the whole collection of means of production, remains a mere instrument or instrumental cause. This principle is an evident truth that emerges from the whole of man's historical experience. . . .

Working at any workbench, whether a relatively primitive or an ultramodern one, a man can easily see that through his work he enters into two inheritances: The inheritance of what is given to the whole of humanity in the resources of nature and the inheritance of what others have already developed on the basis of those resources, primarily by developing technology, that is to say, by producing a whole collection of increasingly perfect instruments for work.

'Nature is degraded by the violence of man'

The attitude of Laborem Exercens is directly opposite to that of the Club of Rome, whose anti-science, not anti-war, attitude is clearly evident in the quotes of its most prominent spokesmen.

Alexander King, a founder of the Club of Rome, delivered a speech on "The Arms Race and Development—Waste and Want," Dec. 15-17, 1983 in Bogotá, Colombia at the Club of Rome-sponsored conference entitled "Development in a World of Peace."

While war and extensive violence are seen as monstrous examples of man's inhumanity to man, there is insufficient attention paid to such activities as criminal waste of resources—human, material, cultural, and energy. Even in times of peace, the building of armaments consume enormous quantities of human resources and materials which are thus not available for purposes of constructive development. It is stated that the diversion of even half of the military budgets of peacetime, to development objectives, would make possible the solution of most of the world's economic and many of its social problems, not only of the Third World, but also of the industrialized countries. It is difficult to understand how the world can tolerate this waste of resources in the face of extensive hunger, poverty, and underdevelopment which themselves generate violence and war. One can go further and state that the arms buildup causes in peacetime, albeit indirectly almost as much hardship and human suffering as war itself. . . .

The causes of war and the motivations which trigger it appear to be unchanged over the millennia, as apparently also does the human wisdom which orders our affairs, but the power of the weapons in the hands of aggressive men has multiplied a million-fold. This is the kernel of our predicament and the reason to fear for the survival of the human race.

Club of Rome chairman Aurelio Peccei spoke at the same event:

If we closely consider the dominant position that humanity has uncontestedly acquired on the planet, we can remind ourselves that the complex of violence which served [man] so well in the past, during the process that was necessary to affirm himself in that way, currently no longer serves and can even constitute a danger for that same [humanity]. When humans were few, weak, and on the defensive, it was natural to utilize all the means at their disposal—including pure and simple violence—to win the competition with other stronger species (and also to subject less prepared elements of their

own species). . . . This was the path of man to take control of the planet. . . . Now that he has conquered all and has submitted all the other species to his dominion, and besides has more knowledge and power than he needs or knows how to use, to maintain his stellar position with the use of violence could signify simply destroying what is already his and *finally*, in a moment of aberration, destroying himself also. . . .

To understand these new conditions dictated by its position of domination in the world, it is necessary for humanity to make a true cultural revolution. . . . The time at our disposal grows less each year; to liberate humanity from its current fatal complex of violence is a historic task . . . which we cannot simply pass on to those who follow us. . . . We must find . . . other means of freeing humanity from the fatal spiral of violence. I dare to propose that we examine in depth the possibility of giving precedence to the planetary relations of humanity (increasingly more numerous, powerful, and demanding) with its natural environment, emphasizing the degradations and devastations that nature has already suffered as a result of the violence of man and the even greater violence it will surely suffer in the future.

'Humanity is helpless to resolve existing tensions'

When we turn to the Pope's most recent statements, we find that they have turned 180 degrees away from the cultural optimism of Laborem Exercens, which argues that man can basically solve any problem through his God-given role of dominator of the earth. Instead, the Pope is now expressing extreme pessimism and dependence on mystical qualities of sympathy, womanhood, and solidarity which have been the specialty of the Jesuit opponents of the Judeo-Christian ethic.

"From a New Heart Peace is Born," Message for the World Day of Peace, Jan. 1, 1984:

Although the tension between East and West, with its ideological background, monopolizes the attention and fuels the apprehension of a great number of countries, especially in the northern hemisphere, it should not overshadow another more fundamental tension between *North and South* which affects the very life of a great part of humanity. Here it is the question of the growing contrast between the countries that have had an opportunity to accelerate their development and increase their wealth, and the countries locked in a condition of underdevelopment. This is another gigantic source of opposition, bitterness, revolt or fear, especially as it is fed by many kinds of injustice.

It is in the face of these enormous problems that I propose the theme of a renewal of "heart." It may be thought that the proposal is too simple and the means disproportionate. And yet, if one reflects well on it, the analysis outlined here

permits us to go to the very depths of the problem and is capable of calling into question the presuppositions that precisely constitute a threat to peace. Humanity's helplessness to resolve the existing tensions reveals that the obstacle, and likewise the hopes, come from something deeper than the systems themselves. . . .

The disorder of the heart is notably the disorder of the *conscience* when the latter calls good or bad what it intends to choose for the satisfaction of its material interests or its desire for power. Even the complex nature of the exercise of power does not exclude that there exists always the responsibility of the individual conscience to the preparation, beginning or extension of a conflict. The fact that responsibility is shared by a group does not alter this principle.

But this conscience is often solicited, not to say subjugated, by *socio-political and ideological systems* that are themselves the work of the human spirit. To the extent to which people allow themselves to be seduced by systems that present a global vision of humanity that is exclusive and almost Manichean, to the extent that they make the struggle against others, their elimination or enslavement the condition of progress, they shut themselves up within a war mentality which aggravates tensions and they reach the point of being almost incapable of dialogue. Sometimes their unconditional attachment to these systems becomes a form of power-worship, the worship of strength and wealth, a form of slavery that takes away freedom from the leaders themselves.

But I say again that peace is the duty of everyone. The *International Organizations* also have a large role to play in order to make universal solutions prevail, above partisan points of view. . . . In short, everyone, all men and women, must contribute to peace, contributing their particular sensitivities and playing their particular roles. Thus *women*, who are intimately connected to the mystery of life, can do much to advance the spirit of peace, in their care to ensure the preservation of life and in their conviction that real love is the only power which can make the world livable for everyone. . . .

Positive signs are already piercing the darkness. Humanity is becoming aware of the indispensable solidarity which links peoples and nations, for the solution of the majority of the great problems: employment, the use of terrestrial and cosmic resources, the advancement of less favored nations, and security. The reduction of arms, controlled and worldwide, is considered by many a vital necessity. There are many calls to use every means in order to banish war from the horizon of humanity. There are also many new appeals for dialogue, cooperation and reconciliation, and numerous fresh initiatives. The Pope is anxious to encourage them. "Blessed are the peacemakers!" Let us always unite clearheadedness with generosity! Let peace be more genuine and let it take root in man's very heart! Let the cry of the afflicted who await peace be heard! Let every individual commit all the energy of a renewed and fraternal heart to the building of peace throughout the universe!