

EIR Special Report

The strategic significance of the ecumenical negotiations

by Lyndon H. LaRouche, Jr.

In the deepest meaning of strategy, the most important strategic discussions occurring in any part of the world today are being conducted neither in Washington, D.C. nor Moscow, but in connection with ecumenical negotiations involving the highest circles of the Vatican. The strategic issue being discussed, a discussion which might prove to decide the very existence of civilization, or even the continuation of the human species itself, takes the form of the doctrine of the perfect consubstantiality of the Trinity.

Granted, members of the Roman Catholic Confession are only a large minority in the United States today, but on this fundamental doctrinal issue of Christianity, and with the analogous doctrine elaborated for Judaism by Philo of Alexandria, the Protestant Christianity which the Commonwealth party founding fathers of the American colonies brought to these shores is in complete and profound agreement. Moreover, it is the influence of this doctrine on the conscience of even those persons who do not understand the doctrine itself which has made Christian civilization generally, and the United States in particular, a possibility.

Granted, only a relative handful of persons living in the world today could discuss this matter itself in a knowledgeable manner. However, as we shall indicate here, every aspect of belief in reason and acceptance of a moral responsibility to behave rationally has been imparted to Christian civilization and the founding body of constitutional law of the United States under the direct auspice of influential minds which were themselves governed by this doctrine.

Even as the turtle thrown into the air may be ignorant of the principle of gravitation, the turtle falls, smashed upon the rocks nonetheless. Our primary concern in this report is not to discuss in full the doctrine of consubstantiality itself, but rather to make clear to the reader the practical implications of that doctrine's influence, and to prove in terms which are generally accessible from today's observation and experience, that abandonment of that doctrine



Church of St. Vitale, Ravenna, Italy

The 6th-century A.D. Byzantine Emperor depicted during his lifetime with his retinue: Justinian sought to impose Aristotelianism on the Church.

by Western Christians would tip the balance in society in such a way that the continued existence of the human species would itself be in doubt.

The doctrinal issue in brief

The formal history of the doctrine is this. The defense of the principled features of the doctrine, for both Judaism and later for Christianity, was first elaborated to the best of our present knowledge by Philo Judaeus of Alexandria. The most concise statement of the doctrine occurs in the opening verses of the New Testament Gospel of St. John, as reaffirmed with emphasis by the Nicene faith, inclusive of the Roman Catholic version of the Nicene *Credo*.

All *Western* Christianity is founded on the elaborated defense of this doctrine by St. Augustine.

In Eastern Christianity, the top-down control of the church apparatus by the cult-linked Roman Imperial oligarchy, from the evil Emperor Constantine through the Emperor Justinian and others, limited the defense of Christianity to principally the Platonic faction of the Greek-speaking world, those forces identified over centuries to the present date by their defense of the teaching of the classical Greek associated with the span from Homer into Plato. The prolonged control of the leadership of the Eastern Church by pseudo-Christian cultists, typified by Patriarch Gennadios during the 15th century, caused a cleavage between the Western and Eastern

churches, a cleavage defined by the cultist pseudo-Christian's rejection of the perfect consubstantiality of the Trinity.

The division between Eastern and Western Christianity goes virtually to the very beginning of the history of the established church, at a time when both its canonical/administrative traditions and its doctrinal foundations were being shaped. Both matters have been of virtually equal importance in shaping the differences between Eastern and Western Christianity. During the first seven Ecumenical Councils of the Christian Church, and especially the first two, the First Nicaean Council of 325 and the First Constantinople Council of 381, the Platonic fathers of the Church rallied their forces around two strategic issues: the doctrine of consubstantiality, or *homoousios*, and the canonical matter of the primacy of the Bishop of Rome. The second matter was important as a way of affirming the principle of the sovereignty of the Church vis-à-vis the Imperial state, at a time when the Roman Emperor at Constantinople, including the so-called St. Constantine, was attempting to reassert his ancient Roman right of being the Pontifex Maximus of all cults and religions throughout the Empire.

The affinity of the Eastern Platonic Fathers to the subsequent doctrine of St. Augustine is to be found in the decrees and resolutions of the first two Ecumenical Councils, of Nicaea and Constantinople, which produced two basic tenets of Christianity, the Nicæan

Credo, a liturgical affirmation of faith in the Triune God; and the broader body of doctrine, known as the Nicene faith, which, independently of liturgical forms, affirms the incarnated Christ to be consubstantial, or *homoousios*, with God the Father. The Eastern Platonic Fathers, always a minority, had to struggle at all times against the authority of the Emperor and simultaneously against the numerically overwhelming Egyptian and related cults whose main effort centered in challenging under various guises, the *homoousios*, or consubstantial nature of the Christ; some cult-heresies asserted Christ to be only divine and not human, others only human and not divine, some both divine and human but whose divine nature is distinct from that of the Father, or from that of the Father and the Holy Spirit; in this vast mess of cultist challenges to Christianity, the most severe menace for a long time was the cult of Sabellians who asserted Christ's exclusively divine nature, complementing the Arian heresy, similar to modern "Liberation Theology"; the ordinary bishops who assembled at Nicaea and Constantinople to condemn the Arian heresy, generally feared that admission of the *homoousios* clause would open the floodgates of the Sabellian heresy. It took the exceptional efforts of three outstanding Platonist Fathers, St. Basil of Caesarea, St. Gregory of Nazianzus and St. John Chrysostom, to enforce, by means of maneuvers and compromises, the *homoousios* doctrine.

Part of the compromise was the omission of the *Filioque* from the liturgical credo of the Eastern Church, i.e. the declaration that the Holy Spirit proceeds from the Father *and from the Son* (*Filioque* in Latin). St. Augustine and the Western Fathers, struggling at the outskirts of the Empire to bring barbarian tribes into civilization, could not afford to make such a compromise on penalty of seeing their evangelizing work fail; the practical issue concealed behind consubstantiality, *homoousios*, and its corollary matter of the *Filioque*, was: how to draw man into civilized life by inspiring him to strive to become "godlike" through imitation of the incarnated Christ, the God-Man who is *homoousios*, consubstantial of God.

The Roman Imperial aristocracy at Constantinople, with the Emperor at its head, retaliated by launching a systematic struggle against Platonism throughout the Eastern Empire. It is most precise to say that what is popularly derided as "Byzantine politics" was founded during the 313-529 period as a high-level epistemological warfare between Platonism and Aristotelianism inclusive of the latter's Stoic disguise.

The politics of the Byzantine Empire were throughout its existence, a war between two irreconcilable philosophical outlooks. On balance, the Aristotelian faction maintained the upper hand. But the Platonic challenge was formidable throughout. In the first phase

after the early Ecumenical Councils, the evil cult-Aristotelian nobility of Byzantium reacted by means of a general legal, administrative, and educational reform known as the Justinian Reform, which culminated in 529 with a set of Imperial decrees outlawing the teaching of Attic Greek, prohibiting the appellation "Greek" to citizens of the Empire and juridically equating Greek to "pagan," and finally, shutting down the Platonic Academy at Athens—then going through the 10th century of its existence, the most ancient educational and political institution in the world.

A sustained Platonist challenge was launched during the 200 years from the middle of the 9th century to the middle of the 11th century, beginning with the Emperor Leo VII the Wise, Patriarch Photius, Bishop Arethas, who accumulated the enormous libraries of Platonic texts which constitute the core of present-day manuscript collections at Milan, Venice, Padua, the Vatican, and Oxford, and ending with the astonishing scholar-statesman Michael Psellus. This Platonic challenge was ultimately crushed by the evil Comneni dynasty, the benefactors and protectors of the Imperial city of Venice and inventors of the modern form of religious fundamentalism/irrationalist movements.

It is useful and accurate to describe this split between Eastern and Western Christianity as one between the Augustinians and the Justinians. It is also useful and necessary to attribute the moral, cultural, and other superiority of Western civilization to the effects of the preservation of Christianity in the form of the Augustinian doctrine. Although Western civilization has profound debts to Eastern Greek culture throughout the span of time since St. Augustine wrote, these contributions from the realm of the Eastern Church were supplied entirely by the Platonic faction of Eastern Christianity, as identified during the 15th century by the Paleologues and Plethon. Like the Paleologues and Plethon, the Platonics of the Eastern realm acted to strengthen Augustinian Christianity.

The conquest of Constantinople by the Ottoman Turks and the case of Patriarch Gennadios exemplify the intensity with which the pseudo-Christian Aristotelian cultists dominated Byzantine politics and caused the cleavage between Western and Eastern churches. Gennadios was the heir of a long line of religious cult-fundamentalists which had emerged during the Comneni era under the rubric of the so-called Hesychastic movement, led by the al-Ghazali of the Eastern Church, St. Gregory Palamas, one of the most notorious authorities on Aristotle in Byzantine history. A long time before Gennadios became Patriarch of Constantinople, he had become prominent as a champion of both the Hesychastic movement and the extensive land properties upon which that movement was based. The hesychasts of that period were very much like the present-day

mullahs in Iran, i.e. feudal landlords with a religious cult cover. They attempted to justify their claim to social leadership by means of an alliance with the old Aristotelian elite in the Byzantine aristocracy. Therefore, to be a religious leader among these people, one had to first be an accomplished proponent and commentator on Aristotle. Such a one was Gennadios.

His chief political enemies were the Paleologue dynasty and George Gemistos Plethon, the great reviver of Platonism and inspirator of the Florentine Renaissance. Gennadios, in order to avert the consolidation of a Platonic-inspired leadership under the Paleologues, entered into an agreement with the Turkish Sultan, according to which the Church within Constantinople would organize a mass movement of sympathy to the Turkish army on the basis of a charge that the Paleologue Emperor was preparing to insert the *Filioque* into the *Credo* of the Eastern Church while the Turkish Sultan was promising to protect the cultist-Aristotelian practices of the Church. Gennadios organized such a mob, and with the assistance of Venetians and Genoese, he succeeded in surrendering Constantinople to the Turkish Army. Subsequently, Sultan Muhammed II appointed him Patriarch. From that time, 1453, until the 1821 Greek War of Independence, it was the practice of all Patriarchs of Constantinople to write major treatises on Aristotle.

In this way, the prolonged division between the Western and Eastern churches developed. The central issue of the division was the doctrine known in Greek as the *homoousios*. The issue was: did Jesus Christ partake of a perfect consubstantiality with God the Father and the Logos (Holy Spirit)? St. Augustine defended the Apostolic Christian doctrine and the Nicene faith.

This doctrinal issue has two interconnected but distinguishable implications for the ordering of society. We shall define this after summarizing the historical background.

The Roman Empire and the cults

St. Augustine addressed the practical side of the doctrinal issue in his devastating proof that not only the Roman Empire but the City of Rome before the Empire represented a morally degenerate society. Pre-Imperial Rome, according to the Roman historian Livius, was controlled by the Cult of Apollo, the same cult notorious as Aristotle's master at Delphi, and known in the Middle East by the names of Marduk and Lucifer. Imperial Rome was a result of control of the Roman cults from Ptolemaic Egypt. These were representatives of the forces which the Apostle St. John's *Apocalypse* (*Revelations*) identifies as the "Whore of Babylon."

The ancient Roman senatorial families, the aristocracy of Rome, are key to the division between Western and Eastern churches, as we shall indicate summarily.

Under the Roman Empire, the ruling cult of Rome was what was known as the "mystery cults" of Egypt—the Ptolemaic cult of Isis, Osiris and Horus.

Within the internal collapse of both economy and population levels in the western region of the Roman Empire, the aristocratic ruling families of Rome shifted their capital to the eastern regions, the center of concentration of surviving populations of the Empire, in the operations associated with the cult-controlled pseudo-Christian, the Emperor Constantine. Constantine attempted to adapt to the reality of the spread of Christianity, especially in Greek-speaking regions, by declaring Christianity a state religion (although he himself was no Christian), and seeking to transform Christianity into a pagan cult through such instruments as Bishop Arius.

The Christians' fight against Constantine's efforts to use the name of Christianity as a cover for the pagan cults led to the famous Council of Nicaea. Through this council, the Christians prevailed nominally, by outmaneuvering the cultists to force through the Nicæan Creed, but Constantine and his Bishop Arius continued to maintain administrative control of the newly created episcopacy of the state-controlled church.

The resistance to pseudo-Christianity in the West came to center around the figure of St. Augustine. In the East, the resistance of Christians to cult-controlled pseudo-Christianity centered in the Greek faction, the forces which fought for the teaching of the classical Greek language (from Homer through Plato). This fight reached a point of inflection with the accession of the evil Emperor Justinian and his immoral code of law. Justinian made the cultist figure Aristotle the arbiter of Eastern Church doctrine, and outlawed both the teaching of classical Greek and the use of the name "Greek" as designation for any citizen of the Byzantine Empire.

Justinian's Code did not settle the issue in the East. At the beginning of the present millennium, and, later, with the rise of the Paleologues, the forces mobilized around the policy of teaching classical Greek temporarily seized power. However, throughout the period from Justinian, beyond the Greek church's leading role in bringing Ottoman rule over Greece in 1453 A.D., predominantly, the leadership of the Eastern autocephalic bodies represented a maintenance of the anti-Christian pagan cults in pseudo-Christian disguises.

The social basis for the pseudo-Christianity of patriarchs of the Eastern Church was the Roman Imperial oligarchical families, who have never, to the present day, surrendered their determination to establish what modern language describes as a neo-Malthusian, world-federalist world empire, organized in terms of regional satrapal blocs. In other words, the neo-Malthusian world-federalist utopia of Duke Otto von Hapsburg's Pan-European Union.

These two, interrelated matters of pseudo-Christianity and Roman oligarchical families have been the substance of the long-standing cleavage between the Western and Eastern churches. The issue of consubstantiality has been a necessary reflection of that cleavage between good and evil.

Although most of the Roman Imperial families shifted to Constantinople after 313 A.D., some of the families remained in Rome itself. This is typified in the present day, by the Colonna family of Rome, a direct descendant of the family of Julius Caesar, Augustus, and Nero. It is important to emphasize that the connection from the Caesars to the Colonnas is not only biological; it is also a conscious, unbroken political and philosophical tradition within that and other wicked families descended from ancient aristocratic worshippers of the pagan cults of Apollo-Lucifer-Marduk, Magna Mater, and Isis.

For more than a thousand years, the direct link between the main body of wicked "families" based on Byzantium and their kindred in Rome has been mediated through the Byzantine colony known as Venice and Padua. Later, Genoa, another Byzantine colony-city in Italy, was added. This connection established the "Welf" faction of the 11th century A.D. and, later, the "Black Welf," or "Black Guelph" faction of the late 13th and 14th centuries, the political and biological antecedents of the "black nobility" of Europe today. Nearly all of the ruling and pretender monarchical families of Europe today, including the Hapsburgs, are active members of a modern "black nobility" conspiracy centered upon the ancient family funds of Venice and Venice's colony-nation known as Switzerland.

It was through Venice that the evil influence of Apollo-cultist Aristotle was introduced to corrupt the Western Roman Catholic Confession. There is no evil, including two world wars, and the fascist regimes of Adolf Hitler and Benito Mussolini, which was not the direct result of the influence of the Venice-centered "black nobility" of Europe and that oligarchy's vast accumulation of rentier-financier family funds. The world's largest insurance firm, the Assicurazioni Generali di Venezia e Trieste, and its adjunct, the Riunione Adriatica, are exemplary of this, as is the world's leading central bank of central banks, the Basel, Switzerland Bank for International Settlements. The Venetian tax-farmer interests which took over Britain in 1603, and Netherlands during the same decade, created the British and Dutch East India Companies, which in effect, control Britain and the Netherlands today, and which have assimilated the Morgan and Rockefeller interests in the United States, among many others, as associated "families" of the Venice-centered "secret world empire" of corrupted and complicit wealthy family funds.

To understand the wicked mind of the Venetians and their assimilated "families," one must trace the origin of

the Roman Empire back to no later than the fourth century B.C., to a project concocted by the priests of Marduk in Babylon, a project known during that period as a plan to create "the Western Division of the Persian Empire." The key feature of that plan, whose circumstances and details we have documented from chiefly primary sources in other published locations, was the stipulation that the new "Western Empire" was to be based internally on what was designated in the documents of that period as the "Persian model" or "oligarchical model."

Plato spent most of his adult life attempting to organize political combinations to frustrate that evil plan. Following his death, in 347 B.C., Plato's Academy at Athens acted in coordination with their close allies of the Cyrenaic temple of Amon to eliminate the Babylon-Apollo asset, Philip of Macedon, and to bring Alexander the Great to power over the combined forces of Macedonians and Greeks. Alexander destroyed the organized forces of the "Western Division of the Persian Empire" project, and inaugurated the greatest city-building and commerce effort in all history (speaking relatively). Unfortunately Apollo-agent Aristotle and others succeeded in killing Alexander by poisoning.

Although those who had murdered Alexander and many among Alexander's collaborators took over most of the empire, Alexander had so disrupted the forces of evil that they could not launch the "Western Division of the Persian Empire" until the successors of Ptolemy created the Roman Empire of Augustus Caesar.

The efforts of the Academy of Athens and its patron, the Cyrenaic temple of Amon, were an exceptional development in a worldwide catastrophe beginning, to the best of our present knowledge, during some point of the second millennium B.C. The collapse of culture in the Western hemisphere, the decline of the great culture of India, and the brutish decline of Chinese culture inaugurated by the Han dynasty, are exemplary of this continuing catastrophe.

Although the great caliphate of Baghdad and its Iranian adjuncts of that period were among the great wellsprings of modern European civilization, this was not a creation of the Eastern peoples, but a product of the influence of hellenistic Christianity on the peoples and culture of that region in earlier terms, enriched by contributions from the early first-millennium B.C. culture of pre-Buddha India. In the most literal sense of secular society, the birth and life of Jesus Christ saved all of humanity from what would have been otherwise a bottomless degradation of the entire human species. With all its flaws, European civilization is the greatest, noblest culture the world has known, a reflection of the persistence of Christian influence within the also-persisting moral degeneration mediated into Western Europe chiefly from the oligarchical families of Byzantium and

the family funds of Venice.

The influence of Christianity on the course of secular society is better appreciated by study of the efforts of Philo of Alexandria to cleanse Judaism of cabalistic and other Babylonian cultisms embodied in his time in the rule over the Jews by the evil Sadducees and Pharisees. Philo's collaboration, at Rome, with Saint Peter, against the archetypical, pseudo-Christian gnostic, Simon Magus "The Magician," underscores the connection between Philo's cleansed Judaism and Christianity, the essential ecumenical connection between the two religions.

For those with the power of understanding, the opening verses of the Gospel of Saint John ring out as a concentrated declaration of a new era in the condition of mankind, a New Testament in the broadest and most exact sense of that term. It is this, affirmed against Constantine and Bishop Arius at the Council of Nicaea, as elaborated so profoundly by Saint Augustine, which is the key to the rescue of civilization from the evil of Marduk-Lucifer-Apollo and the vile corruption of Apollo's agent Aristotle.

This is key to Christianity and Judaism's connection to Islam. If we turn our attention to the works of the greatest of modern canons of the Roman Catholic Confession, Cardinal Nicholas of Cusa, we focus on the principles of ecumenicism expressed in his *De Non Aliud* and *De Pace Fidei*. The two must be taken together as one. Where in Islam do we encounter a definition of God like that of the Apostle Saint John or Philo Judaeus? Where, but in the *Metaphysics* of the great ibn Sina, the adversary of the evil Sufi cult of Ruhollah Khomeini, Colonel Qaddafi and former IMF Director Johannes Witteveen? The "Necessary Existent" of ibn Sina and the subject of Cusa's *De Non Aliud* are one and the same.

This rigorous focus upon the ecumenical principle exemplified by Cusa, Philo and ibn Sina does more than demonstrate to us the basis for ecumenical fellowship among such Christians, such Jews, and such Muslims. The notion of consubstantiality common to all points out to us a connection between that notion and the efficient ordering of everything which merits the name of civilization.

From this vantage point we are able to understand why the entire history of Byzantium was nothing but a struggle between the followers of Plato and the opposing followers of the evil Aristotle. We understand why Christianity, Philo's Judaism and ibn Sina's Islam were Platonic (or, Neoplatonic), whereas every evil cult of Europe in 2,000 years has been spawned by the collaborators of the tradition of Aristotle. It is not astonishing that the custom of murdering Popes has been, until the Agca affair, the method of poisoning associated with Aristotle. Find such an Aristotelian, and one has found a poisoner, has found a person exemplary of those who have mur-

dered so many Popes by poisoning over the centuries.

The secret of Aristotle is found in the *Nicomachean Ethics* attributed to his authorship, the basis for the evil tradition of Roman Imperial law. The relatively modern expressions of this are the pseudo-philosophy of the sodomist embezzler Sir Francis Bacon, his secretary Thomas Hobbes, John Locke, David Hume, Adam Smith, and the "hedonistic calculus" of the sodomist Jeremy Bentham. This is the same hedonistic calculus which is the basis for the political economy of John Stuart Mill, William Jevons, Alfred Marshall, and such followers of those moral degenerates as J. M. Keynes, Friedrich von Hayek, Milton Friedman, and Lawrence F. Klein.

For all of these, from Bacon through the degenerate Milton Friedman, there exists no efficient higher order in the universe, but only the monetary gratification of the hedonistic impulses of a degraded man-beast, a beast defined to be in a "war of each against all." The same doctrine is the Jesuit doctrine of "bioethics," the doctrine of a pseudo-Christian, Aristotelian Jesuit order created in Venice during the 16th century as the assassins and secret-intelligence service of the Apollo cult of the Venetian family funds.

The worst of these morally degenerate scoundrels is the episcopacy of the Anglican Church of England and its accomplices among Presbyterians. Not accidentally is the New York Cathedral of Saint John the Divine a leading center of homosexual cults and treason against the United States. Look into the crypt of that cathedral, where, instead of Christian chapels, the symbols of sundry sordid heathen cults are arrayed, and in which crypt putative citizens of the United States, supervised by Anglican priests, groan solemn and evil feudal oaths of treason in worship of the British monarch.

The case of Italy's P-2 Lodge

The fascist P-2 Freemasonic lodge of Italy, which controls Secretary of State Alexander Haig's protégés of the Socialist Party of Italy, is a key lead for understanding the modern guises of the Roman Imperial cults.

So far, the arrests and indictments of members of Propaganda 2 and its financial arm, the Inter-Alpha Group, have exposed David Rockefeller's Trilateral Commission, Secretary of State Alexander Haig's activities over the 1969-1981 period, genocidalist George Ball, former Carter Ambassador to Italy Richard Gardner, and New York's Arthur Ross, among others, as connected to the top-down deployment and coordination of all international terrorism over the period 1969 to the present date.

That is only the beginning. In addition to the multinational firms Fiat, Olivetti, and Aurelio Peccei's genocidal Club of Rome, the collection of Venetian

families is directly implicated as witting forces behind international terrorism, drugs, gun running, and control of that curious child, reportedly, of an Italian-Jewish mother, the Colonel Qaddafi which British Petroleum and Venice brought to power in the Venetian colony of Libya in 1969.

We know directly and personally, that the P-2 lodge is merely an arm of the master Scottish Rite Lodge in Italy, the Grand Orient of Rome, and that this circle collaborated with Canada's Major (Ret.) Louis M. Bloomfield in the organization which not only participated in repeated efforts to assassinate President Charles de Gaulle of France, but was indicted by a Louisiana grand jury in connection with the assassination of President John F. Kennedy. If one traces the connections into the United States of those Freemasons, one knows why the Warren Commission hoax was conducted to cover up the hot leads pointing in the same direction as District Attorney James Garrison's investigation, why Garrison's key witnesses died like flies, and why Walter Sheridan and Ramsey Clark deployed in an effort to suppress the Garrison investigation.

The connections of Inter-Alpha lead directly not only into Germany and into control of the Socialist International, but directly into the financial repositories of the Scottish Rite in Scotland itself. They lead into the circles of the British Royal Household. It is not surprising that the leading news media of the United States have been systematically suppressing coverage of the P-2 scandal, the biggest international scandal to reach public attention in the entirety of the postwar period.

This leads also directly into the forces which are determined to assassinate Pope John Paul II, circles tied to Anglican Archbishop Robert Runcie and Georgetown University Jesuit Steven Mumford, a protégé of Prof. Sidney Hook's friends. Hook of the Hoover Institution, that is.

Propaganda 2 has been established in court as a "parallel" arm of the NATO command, and as guilty of running murderous operations under those auspices during the period Haig was commander of NATO forces. Why, then, does the U.S. Congressional Research Service lie about the Trilateral Commission? Because it is corrupted by the accomplices of this evil.

Let us not overlook the obvious. If there is a "Propaganda 2," (Propaganda Due), what is or was "Propaganda 1"? Propaganda Uno was the Scottish Rite Freemasonic lodge of Giuseppe Mazzini, the bloodiest assassin of the 19th century. The case of Mazzini removes the mystery from the Scottish Rite connection, and aids us in understanding how it is that both the fascist and socialist organizations of Italy were run jointly by a circle of closely linked brothers of the Grand Orient and P-2 Freemasonic lodges. This helps us to understand why Haig's Italian associates have run international terrorism

from the top down since that terrorism (together with environmentalism) was launched as a movement in 1969.

Mazzini was an asset of Britain's Lord Palmerston, the same Palmerston who organized the Civil War in the United States, and directed the installation of the bloody mass murderer Maximilian as the Hapsburg emperor of Mexico. This was the same Palmerston whose closest collaborator was Bertrand Russell's grandfather, Lord John Russell.

Mazzini's first organization was "Young Italy," a league of assassins deployed out of the Venetian colony popularly known as Switzerland. On the basis of this core organization, Mazzini, collaborating with Palmerston, headed a broader organization known as "Young Europe," to which the Concord transcendentalists of the period were linked through the Edinburgh branch of British Secret Intelligence Service (SIS) and the British East India Company (which owned most of the mercantile slave-trading and opium-trading "bluebloods" of New England). Young Europe, under Mazzini's nominal direction and with the coordination of Palmerston, created and ran the 1848 radical revolutions throughout Europe, including an organization originally created by Mazzini in Switzerland, called the Communist League.

Mazzini, in collaboration with Palmerston, personally created the first socialist international, the Bakunin anarchist international, and it was Mazzini's Young Europe network, with cooperation of British SIS, which created the German Social Democracy in 1875 and subsequently the Socialist (Second) International.

Why should the wealthiest financier families of Europe use their private colony, Switzerland, to create the institutions of anarchism and socialism, spread as anti-capitalist forces throughout the world from then to the present day? The case of the Pre-Raphaelite homosexuals' brotherhood of Oxford University's John Ruskin and Cambridge's hoaxster Benjamin Jowett point to the reasons.

(We concur with Plato's insistence that homosexuality destroys the mind, and we note the consistency with which the so many evil men and women of influence prove, on inquiry to have been active and professing pederasts. Without a commitment to the consequences of one's actions for posterity, there is no morality.)

Like Ruskin's Pre-Raphaelite Brotherhood, the network of Venice-centered "families" was committed before and during Ruskin's lifetime to destroying the institution of the modern nation-state republic throughout the world, and to eliminating the commitment to technological progress associated with modern sovereign republics. In brief, the Venetians and their accomplices have never accepted the existence of that modern industrial-capitalist sovereign nation set into motion with Louis XI's creation of modern France during the late 15th century. They are the wealthiest collection of ren-

tier-financiers and landlords in the world. This does not mean that they are capitalists. They are neofeudalists, determined to destroy industrial capitalism as well as the institution of the sovereign nation-state republic. They are Malthusian world-federalists, seeking to create a one-world neofeudalist empire ruled by the network of "families" centered upon the ancient family funds of Venice.

Mazzini's projects represent the Venetian gang's mobilization of anticapitalist forces of chaos—anarchism, socialism, and, later, fascism—as mass social battering-rams directed to weaken and break the institutions of the modern state and technological progress.

From the outset, through Eastern Patriarch Gennadios, to the present time, the Aristotelians of the Roman-Byzantine-Venetian oligarchy have been determined to crush the influence of Augustine Christianity centered in the traditions of the Roman Catholic Confession. Although, as the case of John Milton's *Paradise Lost* typifies the point, the same Augustinian tradition is also embodied within Protestant currents, if the Vatican could be destroyed, the flanks of all Christianity would be weakened, and the cult forces of gnostic (Aristotelian) pseudo-Christianity could imagine themselves to triumph.

This is the key to Giuseppe Mazzini, his Propaganda Uno Scottish Rite Freemasonic lodge, and the Liberal Party which governed Savoy Italy through the First World War. That is also key to Italian fascism, entirely a creation of the same faction controlling Propaganda Due, the Inter-Alpha Group, and Bettino Craxi today. Mazzini and his collaborators were determined to destroy the Vatican of Pope Pius IX, and have never given up to this day their determination to crush the Papacy.

The efficiency of the doctrine

The formal basis referenced by Christians to explain the opening verses of St. John's Gospel was chiefly the *Timaeus* dialogue of Plato. This does not mean the *Timaeus* by itself. All of the later dialogues of Plato represent an overlapping elaboration of aspects of a single conception. St. Augustine's writings are the most indisputable authority for this conscious identification of Christian theology with Platonic method.

Granted, chiefly as a result of Venetian corruption insinuated into Western Christianity, and especially over the course of the 12th and 13th centuries, the myth has been fostered to the effect that Christian theology and scientific culture depended upon Aristotle. There is no basis in fact for this assumption, no matter what presumably authoritative sources are cited. The evidence of the Gospels, the Nicæan Creed and St. Augustine is conclusive and irrefutable. All contrary presumptions are a hoax.

There is another current of theological teaching, actually implicit in Aristotle, but usually seen as more

closely related to the irrationalism of Bernard of Clairvaux and William of Ockham. The exemplification of this in the United States today is the use of William James's *Varieties of Religious Experience* as the adopted point of reference for instruction in theology in wicked but leading theological and divinity schools. Any priest or minister who accepts that as a guide to religious practice should be viewed as a degenerate cultist, to be driven from the doors of any Christian parish. It is sufficient merely to mention this variant of gnostic cultism, so that the broader implications of "Aristotelian" are recognized.

Some ignorant persons have imagined themselves to explain St. Augustine's Neoplatonism as a case of what is termed *syncretism*, the accretion of pre-Christian philosophies as something added to the bare body of Apostolic Christianity as such. This delusion of ignorant commentators is the flip side of the same misunderstanding which it is our concern to eliminate with this report.

The general assumption spread today, but not original to these times, is that religion is one thing, and real, everyday life quite another. In other words, that the authority of religious belief is located entirely in some other, spiritual world, beyond the tests of experience in sensuous everyday life. As a corollary of this, some argue that if another person reports that he or she has had a "spiritual experience," that that report is non-arguable except from a contrary, and equally arbitrary standpoint of unsubstantiatable spiritual inspiration. In other words, the popular view of religious belief is based on the "pluralistic" paganism of William James's *Varieties of Religious Experience*.

The contrary is the case. The special authority of Christianity is that the principle of perfect consubstantiality is a scientifically demonstrable truth. It is not an arbitrary belief, known only through other-worldly inspiration. It is a scientifically verifiable truth, a truth which is in efficient correspondence with the underlying determination of cause and effect in all empirical reality.

The Jesuit says: "This watch had a maker, and the watch-maker also had a maker." That is a fraud, and a methodological diversion of the student's attention from the accessible and conclusive proof of the matter.

The classical proof of the Platonism of Apostolic Christianity was developed with aid of reference to Philo Judæus's devastating criticism of the influence of Aristotelian doctrine among corrupted Jews. The notion of perfect consubstantiality is elaborated systematically in Philo's arguments on an explicitly Platonic basis. This same conception is presented in the opening verse of the Gospel of St. John. This latter we have on the personal authority of St. John, who knew Jesus Christ, and whose two successors in leadership of the Apostolic Church into the second century A.D. were educated by

St. John. The accuracy of the Gospel on this point is incontestable. Not only did St. John place that principle at the beginning of his Gospel, but he was fully knowledgeable of its implications in the culture of the first century A.D.

If we reject William James's doctrine that all religions are merely consoling cults, and accept the proposition that St. John is making a statement governing the lawful composition of our universe, then the principle of perfect consubstantiality must be assumed to be provable to human knowledge on earth. We need not die, so that we may discover whether or not it is true in after-life. It is true and provable here and now. Plato also knew that it was true, and states so in the *Timaeus* and other dialogues.

Not only Plato. Johannes Kepler premised his solution to the problem of the lawful composition of the solar system directly on the principles identified in the *Timaeus*. The most advanced mathematical physics extant to this day, that elaborated by Bernhard Riemann during the middle of the last century, is premised on the same comprehension of the lawful composition of the universe. Riemann's is the only physics extant today which does not break down in insolvable paradoxes at some crucial point or another.

In other words, to the extent that Plato's thesis in the *Timaeus* is provable, the thesis of perfect consubstantiality is provable. There is no syncretism in such a connection.

The practical problem here is the Jesuits. In 1833 the patron of Augustin Cauchy, the Abbot Moigno, produced a dissertation in which he purported to disprove the existence of what Georg Cantor later named the "transfinite." Cauchy, an overt, professed Jesuit agent, was deployed to France for the purpose of destroying the French science associated then with the *École Polytechnique* of Gaspard Monge and the exiled Lazare Carnot. Except for cases such as a third-generation scientific heir of Carnot, Louis Pasteur, Cauchy largely succeeded. Carnot, in Berlin between 1815 and 1823, collaborated with Alexander von Humboldt to move the French science suppressed in France into the universities at Berlin and the ranks of Carnot's long-standing collaborators at Göttingen.

This effort in Germany was opposed by Metternichian agents at the University of Berlin, including the neo-Cartesian Jesuit G. W. F. Hegel. After 1848, and increasingly from the middle 19th century onward, Viennese agents (i.e., Jesuits) were deployed into Germany, especially Berlin, to corrupt and destroy German science from within its basis-institutions. From 1857, the great Riemann was the subject of such attacks, even at Göttingen, and was subsequently virtually driven out of Germany under Viennese-Jesuit pressures, to die in Italy in 1866. The great Karl-Weierstrass came under attack

by the wicked Jesuit-allied agent Leopold Kronecker, and Kronecker, together with the hoaxster Richard Dedekind, were leading elements of the forces which conducted a massive, intensive, Europe-wide campaign to destroy Georg Cantor from 1872 onward. Cantor, whose grandfather had been a violinist of Beethoven's circle, had been a student of Weierstrass's.

Despite the important work of Max Planck and Felix Klein's efforts to maintain the standards of geometric physics of the Dirichlet-Riemann period, the Ernst Mach scandal of this century exemplifies the process by which modern science was virtually destroyed, at least relative to the rigorous methodological standards of Carnot, Gauss, Legendre, Dirichlet, and Riemann. In specialist language, not only was the Riemannian notion of the "ontologically transfinite" eradicated from scientific teaching, but the notion of the transfinite even as a reference-point of method, vanished after scientists of Hilbert's generation.

Most educated modern mathematical-scientific practice today is crippled by its submission to indoctrination in ultimately incompetent methods of algebraic analysis consistent with the teachings of Cauchy and James Maxwell. For that reason, it appears alien to what most educated persons mistake for scientific method to consider the possibility that a notion such as consubstantiality might be a subject of rigorous scientific reflection. The geometric methods of Kepler, Leibniz, and Riemann are known to most educated persons today only insofar as they are "plausibly explained" from the vantage-point of Cauchy-influenced algebraic positivism. For such disinformed persons, the transfinite's existence as an ontological reality, and provably so, has become a purely "religious" matter.

We cite the foregoing not to explain the notion of perfect consubstantiality, but rather to accomplish the result announced at the outset: that, although most persons have no comprehension of consubstantiality as such, the indirect influence of that notion upon the everyday thinking of our civilization has been the foundation upon which European civilization was built. In other words, consubstantiality is not an arbitrary or merely abstract conception; it is an efficient principle, even among those who are not aware of this connection. Conversely, the absence of that principle is also efficient, an absence which would probably mean the end of civilization, or perhaps even the human species, under present trends.

If the lawful composition of the universe is knowable to mankind, then the ordering of ephemerals, such as planets, star-systems, and mortal lives in that lawful composition's unfolding is governed by an adducible generating principle, an efficient and knowable principle of *continuing creation*. Once that is known, then the existence of the Creator (the Composer) and the genera-

tive principle of composition are known in that way. The consubstantiality of the Composer and Principle of Composition (Logos) are proven.

The question posed by the contemplation of such knowledge is whether the individual person, imprisoned within the ephemerality of mortal existence, can enter into atonement (consubstantiality) with the Composer, through becoming an instrument of the Principle of Composition. Therefore, unless Jesus Christ were so unified with that consubstantiality, the whole human species must be nothing but a herd of irrational, degraded beasts. Without that perspective, the human species does indeed become a herd of irrational beasts, like the rock-drug counterculture of today.

To the Christian, even though he or she may not have comprehended more directly the notion of perfect consubstantiality, that notion reflects into his or her conscience a commitment to reason to be responsible for the implicitly knowable consequences of one's acts or acts of omission. He or she acts not according to the irrationality of some prevailing consensus, but from a governing sense of responsibility to know the consequences of his or her actions or failures to act, and to act according to that knowledge.

In the simplest instance

Thus, we have the twofold implication to which we referred near the outset of this report. The notion of perfect consubstantiality is not an arbitrary belief, but a provable principle, on condition that the notion of the ontological reality of the efficient transfinite is grasped. Even when this notion's implications are not fully grasped, the notion itself transmits its influence efficiently. It is the transmission of that influence which accounts for all of the achievements of Christian civilization.

This point is made clearer by brief review of the simplest instance of the moral individual.

Morality becomes a real issue for the adult individual as that individual reflects on the ephemerality of his mortal existence. In that knowledge, he anticipates the fact that all momentary hedonistic gratifications must pass into his grave with him. He rejects hedonism, existentialism, British empiricism, and Viennese positivism. He must make his life an instrument of some accomplishment which is broader and more enduring in its consequences than the tiny speck of his mortal existence.

The most immediate reference-point of morality in the simplest person of good will is his children and grandchildren, or those of other members of his family, or those of friends and neighbors. The immediate approximation of good is beneficial consequences transmitted from his present actions into the conditions of self-development and life for that posterity.

The bare intent does not suffice. How can he know that the consequences of his actions will be beneficial to posterity? To be certain in this matter, he must know how the universe is lawfully ordered. For, when he acts, it is upon the universe which he acts. What the consequences of that action shall be are the cumulative effects of ripples of chain reaction to that action spreading through the width and duration of present and time to come. He must know how the universe is lawfully composed, otherwise no true morality is possible.

It should be no mystery that the principles of lawful composition of the universe were successfully defined thousands of years before Kepler. Such matters are matters of the earliest and most fundamental concern of mankind. These principles, reflected in the method employed in the dialogues of Plato, we call *reason*. It is the intent to achieve a good beyond our ephemeral mortal existence, and to make that intent efficient through reason, which represents for us the two inseparable facets of morality.

The person who rejects the "tyranny of reason," who spits insolence against the "authoritarianism" of the rigors of reason, is the creature of evil, the anarchistic personality, the Hobbesian, Humean personality.

Reason necessarily reflects the Logos, the efficient principle of the unfolding of the continuing creation of such mere ephemerals as planets, star-systems, and individual mortal lives. Unless we, in the image of Christ, can partake of such participation in reason, we are nothing but irrational beasts, and such become such degraded beasts as the anarchists, the existentialists and the oligarchical rentier-financier families centered on Venice have become.

Today, civilization is imperiled by the insurgency of hedonistic irrationalism, an insurgency willfully cultivated by agencies of those "families" committed to establishing a Malthusian, world-federalist, neofeudalist order. These "families" have committed themselves to genocide a hundredfold more evil than that accomplished under Adolf Hitler, the willful depopulation of the world proposed by the Club of Rome, implicit as a consequence of the Brandt Commission's proposals, and embraced by elements of the U.S. State Department, as well as the monstrously evil President Jimmy Carter's *Global 2000 Report*. The rock-drug counterculture and the broader spread of the immoral dogmas of "pluralism" and existentialist "freedom to serve inner psychological needs," exemplify a human species condemning itself as morally unfit to survive.

Only the power of reason defends us against such calamities. Without the perfect consubstantiality, Christian civilization loses adherence to reason. So, the discussion of consubstantiality in ecumenical proceedings represents the most profound of the strategic discussions being conducted today.