

globe, to ensure the free flow of narcodollars, is George Shultz, the Godfather of the Bush 43 Administration.

These are but several of the highlights of the LaRouche in 2004 study that make it a must-read. Adding historical and philosophical depth to the exposés that punctuate its early chapters,

is a vital essay by candidate LaRouche, "Religion and National Security: The Threat from Terrorist Cults," subtitled "What Ashcroft Would Prefer You Not Know." The essay situates the current misdeeds of Cheney, DeLay, Soros, *et al.*, in the long wave of Jacobin history, and poses some profound and funda-

mental questions about the nature of man as a creature in the living image of God.

—Jeffrey Steinberg

Lyndon LaRouche's "Religion and National Security: The Threat from Terrorist Cults" appears on page 4 of this issue.

What Religion Was Jesus?

If you answered Christian, or Catholic, you would be in the majority, and maybe very popular with your friends, but you would be wrong. You, along with anyone else seeking some understanding of just what is at stake in such seemingly well-intentioned phenomena as Mel Gibson's *The Passion of the Christ*, would do well to read this book. For it is with disarming polemics such as this, that James Carroll begins a detailed inspection of the origins of anti-Semitism within the Roman Catholic Church. An old and trying theme, you might say, but, as anti-Semitism is a marker for what Lyndon LaRouche has identified as the "ultramontane" or Synarchist faction within the Church, Carroll intentionally or not has provided the thoughtful with a history of this virus.

Unlike many authors who simply seek to "dis" the Catholic Church, or the Pope, author Carroll takes us on a journey for the discovery of Truth. Carroll was ordained a Catholic priest, and at some point had a crisis of faith around questions such as these. But, as one with love for his "mother"—Carroll also often refers to his biological mother, whose faith, blind as it was, led him to fall in love with the Church as a boy—he seeks, not revenge, but an understanding of the "why" that ultimately caused him to leave the priesthood. His book, therefore, has the feel, not of a militant or penitent, but of a supplicant, searching for answers to very large questions.

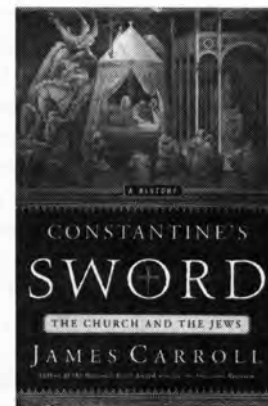
The journey he takes us on is at once historical and geographical. Carroll has visited many of the locations mentioned in the book—the story often hauntingly

returns to the (now German, formerly Roman) cities of Trier and Mainz—and these references help to keep the ancient history alive. Carroll also never allows the reader to lose the urgency of the matter, or fall into some academic stupor, since he constantly "refreshes" the debate with references to current events that pivot around these very questions.

Thus, the book opens with the simmering debate in Poland, which boiled over in 1998, over the beatification of Edith Stein, a converted Jew who was killed by the Nazis, and had just been declared a saint by Pope John Paul II. In the controversy that followed, things had grown so, that at one time the entire area of Auschwitz was ringed with crosses. The question (from the Christian side) was, "Why would anyone object to this simple construct of two pieces of wood?" While it was written before Gibson's faith-baiting movie, the story Carroll tells serves to answer that question.

The Cross as a Weapon

For Carroll, the issue can, in part, be understood by remembering the Jewishness of Jesus. He takes us back to the time just after the Crucifixion, a time before there were Christians, and when there were simply Jews who either believed that the Messiah had come, or not. This was fertile ground, Carroll observes, not for the believers, so much as for *their rulers*, the Romans. The Romans, like any empire worth its salt, would look for just such "local issue" conflicts such as these, and *encourage them* as much as possible, thus using the local issue to mask the heavy hand of the



**Constantine's Sword:
The Church and the Jews,
A History**
by James Carroll
Boston, Houghton Mifflin, 2001
756 pages, hardcover, \$28.00

Empire. Why does he understand this so well? "I'm Irish," he says, "and the British have been doing this to us for hundreds of years!" So, while Carroll might fail to carry the issue of imperialism's manipulation of religion through to the present day—although he thoughtfully probes into the social motives for anti-Semitism—he has no problem understanding that it was *the Romans* who killed Christ, as it is their like-minded sympathizers today who are again raising the cross *as a weapon* to put fear into the flock.

The naked cross is indeed the link that carries Carroll's historical narrative up to the present. Theologically, it puts the emphasis on the human death of Jesus over His divine Resurrection. Of course, the Romans, empiricists that they were, had to drag a physical cross into the picture. The story is told by Eusebius, the first historian of the Church, of Constantine's vision before the Battle of the Melvian Bridge, as he