

EIR Investigation

Satanism and witchcraft: a concern for the Vatican

An *EIR* inquiry by Sandro Mitromaco and Ira Liebowitz

The growth of weird satanic cults, occult practices, witchcraft, and the like, in recent years, has been astounding. The rate at which these deranged activities have spread in recent years defies any past experience of similar outbreaks of mass psychosis. Most persons of normal moral orientation recoil in fear before these types of phenomena and quietly, but in vain, wish them away.

A team of *EIR* investigators has been quietly watching these developments over a number of years and has already identified certain unmistakable patterns of paramount *political* significance. Contrary to what is ordinarily believed respecting these phenomena of aberrant behavior, their outbreak is associated with their methodical promotion, by a certain well-known and well-identified agency, which represents a major strategic and political influence in today's world, and about which we shall have much to say in the near future. At this time, we are prepared to state that the Benedictine Order and its variegated and polymorphous affiliations, operating within a variety of cults, religions, and denominations, appears to be very much the "Brain Trust" of this well-known and well-identified agency which promotes the spread of satanism.

Experts who will follow our argument in the weeks and months ahead, will readily recognize what we have to report on the role of the Benedictine Order in inducing the creation of notorious forms of political satanism, including the rise of Hitlerism to power, the formation of the more potent features of Russian Bolshevism, out of the island of Capri, and the

creation of overt Gnostic forms of worship, in oppositio the Vatican I Council of the 19th century, such as the Old Catholic Church, the Liberal Catholic Church, the Gnostic Catholic Church, and other similar outfits.

Fewer, however, will be willing to agree with what we consider the most essential discovery of our long-standing investigation, namely that the activities of the Benedictine Order of the last two centuries, including their current assault under the guise of "liberation theology" and assorted "grass-roots" misinterpretations of the Vatican II Council, form a continuity with centuries-old "satanist" projects of the Order, dating back to the first consecration of certain Benedictine facilities on the island of Capri. We shall assert that what the Benedictines and their allies would prefer to present to the world as mysterious, arcane, and outlandish is merely a convenient smokescreen for simply and straightforwardly vicious political scheming.

We expect, in the course of our forthcoming reports, to be able to shred the artful cloak of liturgical mystery, and we expect that the truth will out in this matter. Meanwhile, we shall report below on three recent cases: the outbreak of satanism in the city of Turin, Italy, which has justly occasioned serious concern in the Vatican; Cardinal Ratzinger's recently published policy against the spread of satanism; and the case of a certain United States dissident Catholic faction defending the practice of witchcraft.

—The Editor

The outbreak of satanism in Turin

"Do you know anything about the satanist outbreak that preceded, and formed, the Nazi Party in Germany after World War I, the Thule Society? Well it is happening again."

This surprising statement was made by a very well-known expert on satanic cults who prefers to remain anonymous. It was a comment on what is going on in Turin, the capital of auto production in Italy, the city of the Trilateral Commission's Gianni Agnelli and Fiat.

During the first week of March, Turin made the headlines as the "satanic city" of Italy, following a Feb. 5 announcement by the city's Anastasio Cardinal Ballestrero that he would nominate six new exorcists to face a growing demand: Over the last three years, in Turin alone, 1,350 people asked the Church to be exorcised. The Turin Curia stresses that the large majority of these people "fell into the trap" of satanic cults and lost their mental and emotional equilibrium. They turned to the Church in desperation, claiming to be possessed by the devil.

Turin is, on the surface, a very orderly city, but it is also the city that leads the nation in number of suicides. In recent years, it has been hit by a harsh economic crisis and a terrible wave of unemployment. According to Cardinal Ballestrero, "The people professionally involved in occultism in northern Italy are 50,000, many of them in Turin." An incredible number of magic shops continue to open, and are apparently successful, a measure of the collapse of morale and morality in the population. You can buy special herbs and amulets that are supposed to defend you from the "evil eye," or guaranteed, made-in-Brazil puppets made of "human herbs" to be used to punish your enemies. Witches, fortune-tellers, and magicians have their offices everywhere, publishing houses specializing in magic produce local bestsellers to reinforce the idea that "Turin is a magical city." A large number of black and "white" magic sects are recruiting.

After London, Turin is the city that has the most adepts of the satanic church, which is subdivided into parishes, each with its own chapel.

The municipality had been forced to place fences around the old cemetery of San Pietro in Vincoli to prevent the satanists from performing rites based on sacrifice of animals. Other monuments have been surrounded with guards for the same reasons, including the Church of the Grande Madre; it reportedly attracts the cultists because of its name, recalling the cult of the Magna Mater: Great Mother.

In 1984, the cardinal of Turin, in a homily in the city cathedral, appealed to the population to stop stealing sacred objects from the church in order to practice sacreligious rites. In vain! The satanist splurge has only escalated. The press is reporting (and the allegation is not so fantastic, unfortu-

nately) that even priests and former priests "are linked to a particular masonic lodge, and actively participating in black masses."

Mass human sacrifice

On Feb. 13, 1983, fire destroyed the Cinema Statuto, killing 64 people. It was a case of arson. By whom? The guilty parties were never found, but it was reported that the massacre had been planned in a villa in Turin where a meeting of all Italian satanic lodges took place. Only one week earlier, Mrs. Giuditta Dembech, the best-known spokesman of the so-called white magic sects in Turin and author of the book *Turin, Magic City*, gave an interview to *Panorama* in which she warned that "something terrible" was going to happen in the first days of February, and it was going to happen in the

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area of Piazza Statuto where the cinema was located! The press is now saying that this was nothing but a mass human sacrifice.

A few miles away from Turin, a whole community of satanists live, who consider themselves the new Essenes, after the famous Gnostic cult that lived in Palestine 2,000 years ago. They practice old Druid rites. In Giaveno, one Lorenzo Alessandri, initiated into the black church, has organized a museum of "satanic art."

Every night in Turin, at least one black mass is celebrated. There are many cases of young women found murdered "in a ritual way," but despite investigations, lasting for years in some cases, no assassins have ever been brought to justice. "The numerous unsolved cases of murder of women," wrote *Il Giorno* on Feb. 18, "most of them virgins, could be linked to the ritual of the black mass."

"They are probably the victims of some monstrous rite. Believe me: Horrendous things happen in Turin," said Ugo Saroglia. Saroglia is one of two exorcists who operated in Turin before the most recent decision of the Cardinal to expand their number.

High-level protection

Turin police officials insist that they have no evidence against the satanic cults, and that, in any case, they have no basis on which to act against even the most horrendous and pornographic cult sessions or black masses when these occur in a private home.

Obviously, the cults have high-level protection.

"The problem is that very high-level people are at the top of the satanic lodges, and nobody dares to challenge them," three different sources told *EIR*. One added: "They are important people, indeed, but please do not ask me their names, for I would not tell you. I do not fear spiritual evil, but I fear very much a real, solid knife or gun. . . ."

In the meantime, "Turin, the satanic city" continues to make headlines even outside Italy, being used by the media with morbid sensationalism. CBS-TV has jumped on the story and is now planning a big special for the American public. French TV is doing the same, and so on.

The aim of the media, however, is not to cause authorities to take action against this criminality. On the contrary, media treatments of this criminality are designed to terrorize the population. Moral standards having gone progressively down, the impact of such well-publicized outbreaks of evil irrationality is even more disruptive of moral sentiments.

The precedent we have already cited. During the pre-Nazi period in Germany, all normal moral parameters and reference points were systematically undermined.

Of course, Turin is not the only case. The same thing is happening in the United States and in the Western world in general. The border between what is rational and what not is being constantly blurred. And, while atrocious crimes are being committed, and it is reported that there are "high-level people behind it all," and even names are privately whispered, the society's institutions themselves are now too immoral, too impotent to do anything.

Wicca

The *National Catholic Register* published in Los Angeles, California, recently carried a front-page article, entitled: "Wicca" written by one Todd Ackerman as a Register Special Report. Astoundingly, it endorsed the practice of witchcraft and the worship of "Great Mother," upon which the documented cases of Turin satanism are based. The author makes a spurious distinction between "satanism" and "witchcraft," and advocated quite openly the acceptance of witchcraft by Roman Catholicism.

The article reads:

"It's Called Dial-a-Goddess and it is—make no mistake—completely on the level.

"You know you can Dial-A-Goddess by tuning into

yourself—I'm only here to remind you of that," says Ariadne, the San Francisco woman whose telephone recording serves as a beacon to many of the movement's local members.

"With the changing of the seasons, we can't help but think of the waxing and waning of our lifeblood, our life energy. . . . All of us already have a death sentence, we're born with a death sentence. The only thing we don't know is when we get to cash it in."

"The 'goddess' refers to the Great Goddess, or Nature, the female deity worshipped by members of Wicca, the pagan faith which has quietly carved out a niche in contemporary American spirituality over the past couple of decades.

"In short, witches are back. And they're bigger than ever. Three hundred years after witches were burned at the stake, witchcraft has become a 'legitimate' religion, tied to the feminist and ecology movements and aiming for even wider acceptance.

"Since blossoming in the early 1970s—historians discount claims by witches that the movement dates back to antiquity—Wicca has enjoyed slow but steady growth. Its exact size is unknown, but estimates of its national membership range from 30,000 to 100,000.

"What is clear about the last few years is that Wicca has succeeded in getting people to sit up and take notice. Wicca seminars at a women's spirituality conference in the Midwest last fall drew more attendees, including some nuns, than any other of the meeting's diverse offerings.

"In the San Francisco Bay area, a self-proclaimed witch teaches at a Catholic college. And the National Film Board of Canada is currently shooting a roughly three-hour documentary on patriarchal and matriarchal pagan religions. It will come down strongly, said its director, on the side of matriarchal pagan faiths.

"What's going on? As late as the 1620s, Pope Gregory VI ordered that anyone who had made a pact with the devil be handed over to the secular courts and sentenced to death. But that was a couple of time warps ago.

"The first thing Wicca followers say in their defense is that, contrary to most people's misconceptions, they are not Satan worshipers. Most do not, in fact, even believe that Satan exists. There may be Satanists out there who claim to be witches, but they have nothing to do with Wicca, members insist.

"It's a point witches take great pains to stress. A Los Angeles witch recently addressed L.A. County Sheriffs to dispel negative stereotypes. And one of the main reasons witches will even talk to journalists—who invariably end up promoting sensational myths anyway, they claim—is to try to improve Wicca's public image.

"Satanism is the opposite of witchcraft," claimed Selena Fox, a high priestess of the Church of Circle Wicca in Madison, Wisconsin. "We don't believe in evil practices, we abide by a love ethic. Harming any of Nature's creations is

the last thing we'd ever do. The faith is about a oneness with Nature. It's a positive thing. And it's something I had with me even as a child, though of course, I wasn't conscious of it at the time. But today, when I'm out communing with the wilderness, I recognize some of the same feelings I had as a kid.'

'Fox is a former Southern Baptist, a one-time Bible scholar who left the Church because of dissatisfaction with her fellow Christians and with the 'secondary role women were relegated to.'

"I saw a lot of hypocrisy,' she told the *Register*. 'Christ's love consciousness wasn't being expressed the way I thought it should be by congregants. And I wanted to take on more of a leadership role than the Church would allow a woman to. I wasn't happy being a second-class citizen.'

'Fox's experience is not unique among witches. Many of

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those who had a traditional religious background claim that they felt repressed in their Church and wanted to enter the clergy.

"Margot Adler, priestess of a New York coven, granddaughter of renowned psychiatrist Alfred Adler and author of *Drawing Down the Moon*, the best book-length study of today's witches, was brought up in a family of agnostics and atheists. But feeling some dimension lacking in her life, she 'embarked on a quasi-religious search as a teenager.'

"I found ecstatic power in Catholic ritual in the Latin Mass,' Adler told the *Register*. 'I desperately wanted to be a Catholic. But because of beliefs or dogmas that seemed irrelevant, I couldn't find acceptance in the traditional Church. That's where pagan religions are appealing to many—they provide that ritual.'

"One of the most influential authorities on Wicca ritual is Starhawk (her real name is Miriam Simos), author of *The Spiral Dance* and *Dreaming the Dark*. Last fall's 'women and spirituality' conference at Minnesota's Mankato State University drew heavily on both works.

"In recent years, Starhawk has gained some credibility

within Catholic circles as a faculty member at the Institute for Culture and Creation Spirituality at Holy Names College in Oakland, California. Neither she nor Dominican Father Mathew Fox, the institute's director, returned *Register* phone calls. But in the past, Fox has told the *Register*, 'Starhawk herself is very ecumenical and that's why I hired her. She can help Christians in waking up to divinity. We have to get back to creative rituals. We're not getting enough in the Church—that's for sure.'

"Wicca has no set creed or doctrinal statement and has only begun to think about theology. But, according to religious historians, one could catalog a long list of beliefs held by most pagans that are inimical to Christian faith.

"In place of the Trinity are the Mother Goddess and her consort. Most witches believe in reincarnation (and karma), and have generally adopted the Eastern ethic of 'harmlessness,' as summarized in a Wiccan code, 'That ye harm none, do what ye will,' instead of the Christian approach of active love. And they strongly criticize 'the way the planet has been plundered in the name of Christianity.'

"Underlying everything they believe is a pantheism,' said Gordon Melton, director of the Institute for the Study of American Religion at the University of California at Santa Barbara. 'There's some polytheism there and it's all overlaid with Jungian philosophy, but the bottom line is that they worship nature to be dead, to be usable. Witches consider it to be alive, to be revered.'

"Melton, a United Methodist minister, has studied paganism since the early '70s when it experienced its biggest growth spurt. Although he admits data is still fairly sparse on the movement, he did offer some general facts.

"Wicca is a rural phenomenon as well as an urban one, with its largest concentrations in the Midwest. Its average member is well-educated, interested in science fiction and alternative lifestyles and often has a lot of pets and plants.

"Many work in the 'helping professions.' Leadership cadres tend to be in their late 20s and early 30s; members in their early-to mid-20s. Some 50 percent come from Protestant backgrounds, 25 percent Catholic and 10 percent Jewish. But few were active in the Church while growing up.

"Their weakness is organization,' said Melton. 'Their average group, rarely exceeds 15 people. They're uncomfortable, to say the least, doing things in concert. Large numbers scare them. [Wicca's] strength is that its laity-led. It can survive and grow. It'll never be dominant, but it will also always be around. It's a good religious home for those who don't fit in elsewhere.'

"I've seen good things in the movement. They're good holding tanks for people who otherwise could be complete social misfits. They get their act together and move on, whereas Evangelicals, by attempting to meddle in their lives, could really mess them up.

"All in all, they're harmless. They're not a threat to anyone. At worst, they waste people's time.'

“There’s something very American about pagan cultures,” said Margot Adler. “It’s religion without the middle person, it’s do-it-yourself religion. And it’s looking for your roots.”

“Traditional religion dry-cleans the feeling out of spirituality. We want to get that back.”

The letter of Cardinal Ratzinger

On Feb. 21, a letter sent by Joseph Cardinal Ratzinger, the Prefect of the Congregation for the Doctrine of the Faith, to the world’s 4,000 Catholic bishops, was published in the official Vatican gazette, *Acta apostolicae sedis*. The letter condemns the satanic cults, and states that nobody is allowed to perform exorcisms without explicit authorization by the local bishop.

The letter would appear to be of limited importance and involve only certain “strange” questions peculiar to the Catholic Church. In reality, the position taken by one of the highest leaders of the Vatican, the author of the condemnation of “Theology of Liberation,” on the one side, and of libertine (“free market”) economics, on the other, is a signal that this time, unlike the pre-Nazi period, the challenge of the satanic cults and their bosses will be met by the Church.

The letter, according to sources, had already been prepared last September, i.e., before the Extraordinary Synod of Bishops in Rome (Nov. 26-Dec. 8) and before the historic condemnation of all distinctions between morality and economics which are destroying Western civilization.

The decision to appoint six new exorcists in Turin is one result. The incredibly fast escalation of satanic activities has brought many faithful to practice a sort of “spontaneous exorcism,” with all the problems in terms of spreading hysteria that this involves.

But more broadly, Cardinal Ratzinger’s letter signifies that the leadership of the Church is now determined to deal in an organized fashion with an organized evil, before it is too late. Theologically and epistemologically, the issue here is exactly the problem of “evil.”

What must have especially worried the satanists by this de facto announcement was Cardinal Ratzinger’s statement on the question of the existence of the devil, of organized evil. “There are already signs of a return of obscure forces,” wrote the Cardinal, “while in the secularized world, satanic rites are growing. . . . The devil is a mysterious but real presence; it is personal, not symbolic. It is a powerful reality, the Prince of this world, as the *New Testament* calls it.” It was a firm restatement of what Paul VI said in 1972: “From some hole, the smoke of Satan entered into the temple of God.”

Some preliminary notes on C. G. Jung and satanism

The issues addressed by Cardinal Ratzinger in biblical and theological terms, can also be readily identified in “worldly” terms, in a way which renders numerous events, such as the *National Catholic Register* article in defense of witchcraft more comprehensible. “Satan,” as a non-symbolic existent, or, in Ratzinger’s language, as a “personal” existent, describes a psychological state in which a person locates his or her sense of identity in an overwhelming willful commitment to commit evil actions precisely because they are evil—a phenomenon roughly equivalent to the case of a Charles Manson.

During most of the 20th century, the Swiss psychologist Carl Gustaf Jung exerted a seminal influence on psychiatric, theological, and governmental circles, with his theory that the essential prerequisite for mental health is the elimination of all the constraint which society and religion place upon evil. In a series of lectures toward the end of the Second World War, at a time in which he was serving as the family psychologist for the Dulles family (of Allen and John Foster Dulles), C. G. Jung delivered a series of broadcast lectures, later dubbed the Eon lectures, in which he argued in favor of the need for a social engineering program to eliminate what he presumed “arbitrary” social constraint against evil social behavior, as a precondition for producing what he imagined to be “repression-free” and thus psychologically “healthy” persons.

At that time, in 1945, Jung nicknamed his program the “Age of Aquarius,” in contradistinction to the age of Christianity which, in imitation of theosophist Rudolph Steiner, he dubbed the “Age of Pisces.”

After the war, Jung went on to collaborate with numerous influential personalities, drawn from the world of politics and administration, such as the Dulles brothers, from the world of theology, such as Karl Rahner, and the world of academia, such as the leaders of Princeton University.

Jung-collaborator Karl Rahner, nominally a Jesuit but in reality controlled by the Benedictine Abbey of Regensburg, whose abbot is a prominent member of the oligarchical Thurn und Taxis family, was a theological adversary of Cardinal Ratzinger almost throughout his life. Rahner’s voluminous literary remains are a systematic theological justification of Jung’s conception of “evil,” and of what should be done with it. Today, Rahner’s writings are the theological justification of “liberation theology,” and of all libertine interpretations of Vatican II, including on matters of sexual conduct, homosexuality, masturbation, lesbianism, and so forth.

From Princeton University, C. G. Jung created an organization, the Bollingen Foundation, which he liked to call his “mystical body,” through which a number of significant

projects were spun off, especially in collaboration with the United Nations' Lucis Trust (earlier known as the Lucifer Trust). One important such project involved a protracted effort to discredit the authority of the *New Testament* text, initially through an academic hoax, carried out at the University of California, known as the "Nag Hammadi texts."

The open aim of Jung and his followers was precisely to reverse the process started by the Christian movement some 2,000 years ago. He was one of the most important promoters of old Gnostic, pagan doctrines, the same doctrines rivitalized in the present spread of satanic cults, and spared no effort, financial or otherwise, to have ancient Gnostic documents reprinted and spread.

The essence of Jung's psychoanalysis is that what our "repressive" society calls mental insanity is exactly the archetype of the old pagan religion. He carefully analyzed the parallels between the old cults destroyed by Judeo-Christian teachings and mental diseases—for example, the obvious parallel between chronic hysteria, such as that promoted by rock music today, and ancient Dionysian cults.

Jung, of course, did not just discuss his theory or write books about it. In his seminars in Eranos and Ascona, he "educated" the elite of the Western world. Through his hands, to mention a few, passed the Dulleses, the Bruces, the Melons, and so on.

What happens when you apply Jung's method to strategy? One example is the book *Breakthrough to the Future?* by Alfons Rosenberg, a sort of bible for the Jungians. This book explains, in a psychedelic style, why the Age of Pisces (the age of Christ, or moral and material progress) is coming to an end and the Age of Aquarius is now reshaping the world. It discusses the cultural paradigm shift of the Western population down to lower levels of morality and rationality, but then, gets to the real point: The key "instrument" in achieving the new "Age of Aquarius" is the victory of Russia over the West!

Contrary to the materialistic West, "The Russian people present the most Aquarian-like mentality among the peoples of the world. . . . Will Russia remain communist? For the moment only, but Russia will change . . . and this will happen after the elimination of Pisces-like Christianity and its replacement with the Aquarian age." In fact, "Pisces-like Christianity cannot be accepted by Aquarian Russia."

A significant Jungian network is operating today in California, with extensive influence and penetration into the main body of the Roman Catholic Church there, which could well explain, at least in part, the unprecedented, and unabashed defense of witchcraft in the *National Catholic Register*, reported above. This network seems to be centered around a group which involves the Gnostic Church of Los Angeles, and local offshoots of the Old Catholic Church and Liberal Catholic Church, as well as collaborating academics from the University of California.

One Stephan Hoeller, aged about 50, of 4516 Hollywood Boulevard, Los Angeles, is the leader of the Los Angeles

Gnostic Church, also known as the "Pre-Nicene Gnostic Church," and "Sophia Gnostic Center." He admits contact with the leaders of the Mexican, Salvadorian, Peruvian, Colombian, Brazilian, and Ecuadorian Gnostic Churches. He is also an Old Catholic Church (OCC) Bishop in the "American Catholic Church," according to OCC sources.

According to other sources, he is part of a Gnostic-Theosophy network in Southern California which includes Dr. Robert Ellwood of USC, a leader of the New Religions Project of the Berkeley Graduate Theological Union, and a member of Theosophy who poses as a non-committed academic and psychiatrist. The New Religions Project is the psychiatric control agency over the mass array of Aquarian cults spun out of Theosophy, in conjunction with the Lucis Trust of New York City, from the mid-1960s to 1980.

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Hoeller exemplifies the fact that the Gnostic Church (overt and covert) is run by the Old Catholic Church. According to sources, Hoeller's Gnostic Church was ordained by OCC Bishop Ronald Powell, a.k.a. Richard duc de Palatine, who is one of the OCC leaders in Britain. Hoeller confirmed this, adding that Powell was ordained in OCC by Hugh de Wilmott Newman of the Liberal Catholic Church.

Hoeller wrote a book on Carl Jung's Gnosticism, on Jung's secret *Seven Sermons to the Dead*, of 1916. Hoeller is also in the Theosophy Society, works with the Lucis Trust, and was raised a Roman Catholic. Hoeller boasts that there is a close relationship between Gnostics and the Benedictine monastic orders. Hoeller and Dr. James Robinson, coordinator of the translation of the Gnostic Nag Hammadi manuscripts, report that they are in contact with two leading East German Gnostics now in the process of moving to the United States: Dr. Kurt Rudolf of Leipzig University, now at USC, and Hans Martin-Schenke, a "defector" now teaching with Elaine Pagels at Princeton University.