
Madrid Conference Report

'Theology of liberation': reviving the Gnostic cults

by Leonardo Servadio

The various presentations given at the Sept. 10-14 international conference on theology sponsored by the John XXIII Association of Theologians in Madrid, indicate clearly that the vitality of what was called "theology of liberation," in its various Ibero-American, African, and European varieties, has been exhausted. In its place will come either acceptance of the fight for civilization Pope John Paul II has been waging, not least through his various Ibero-American trips, to establish social justice by eliminating usury and the moral degradation and corruption of drugs; or by even more ferocious attacks on the papacy as the world's highest moral authority.

This second tendency, represented at the Madrid conference in the most outspoken way by the Swiss-based, censured heretic, Hans Küng, is already starting to profile itself in the form of a defense of the last officially condemned heresy: modernism.

The conference had two principal spokesmen: José Maria Valverde, a sociology professor whose professional credentials include translating into Spanish that masterpiece of organized craziness, James Joyce's *Ulysses*, and Gregoriana University Prof. José Maria Diez Alegria.

The tone was set by Valverde, who explained that the "Church" and "people" are often separate and at odds, due to the alliance of the Church with capitalism, its power and its money. He defended the Nicaraguan example as indicative of the potential for an alliance between believers and non-believers, united in their thirst for justice, and accused the Church hierarchy of favoring the "Contras" (a lie, since the Pope supports the peacemaking Contadora group of nations).

Then, Valverde directly attacked the Pope as a symbol of the "capitalist" Church: "Could we imagine today Jesus Christ, going to proclaim the good word in an armored vehicle and protected by the imperial guard?" Obviously, Valverde would prefer that the Pope offer himself unprotected to the Ali Agcas of various parts of the world. But then, that is Valverde's objective: Destroy the centralized universal (Catholic) Church, by destroying the Pope, its living image, and replace it with many little local, "popular" churches.

Synarchists and pagans

The conference was attended by about 1,000 people, mostly young, and, for the most part, perfectly ready to be corrupted by the low-key populism of such veteran Gnostic pagans. The young undefended fellows, ready with applause for Professor Valverde, had no sense that the Church which would follow from his proclamations, would be exactly that advocated by the masters of *synarchism*, such as Joseph de Maistre: a church divided into many different local churches, each adhering to local gods, i.e., "saints," under the unifying umbrella of a central pantheon presided over by an emperor/pontifex maximus—the model of the Roman empire.

De Maistre is the champion of reaction and counterrevolution, the main inspirer of the pseudo-Christian feudal sect, Tradition, Family, and Property. His theory was that the Christian saints are nothing but a translation into the Christian world of the preceding pagan gods, and therefore, a Christian pantheon as an aggregation of all the various saints-gods should be instated so as to continue the original Roman pantheon. That original Roman pantheon was a collection of all the various gods of the populations subdued by the Emperor and Pontifex.

This, a model of social-spiritual control rather than a religion proper, is also characteristic of the Russian empire, where the local "orthodox" churches, in some cases "autocephalic," i.e., "democratic" in the sense that their leaders are elected from the base, all refer to and stay under the direction of the centralized state authority.

The synarchist message contained in the antics of many of the speakers at the conference is the essence of a specific current in the Spanish imperial tradition: Carlism. The essence of synarchism is simple, to communicate a very simple idea of God, on which people do not need to think much to understand: that God is good, fighting against evil. That is all. It must be simple, so simple people can understand it, because the purpose of the state, and the church, is to keep the people good and simple. The gist of it is that this kind of "theology" does not aim at elevating the people's minds, is not done to educate, but to maintain a population under con-

trol through and by means of their own popular prejudices.

Synarchist theology is predominantly mystical in the sense of denying the Augustinian message that God can and must be understood through Reason. In that sense, it denies man's capacity for higher thinking, denies the true divinity of mankind as reflected in the *Filioque* principle, the potential divinity of every human individual.

This synarchist tradition has always been the imperial tradition in Ibero-America, a means of populist control of the rage of peoples oppressed by oligarchical colonial domination.

Since Pope John Paul II, as Paul VI, has repeatedly stated the Church's total opposition to colonial economic and usurious exploitation, to scream against the Pope as a modern reproduction of the Inquisition, as Valverde has done, means to expose himself as an agent devoted to the continuation of that kind of economic exploitation.

The content of the 'revolution'

That theological relic from the bowels of rotting Gnosticism who responds to the name Hans Küng, dedicated his intervention at the conference to a protest against the emergence of "a new inquisition" within the Church. "There is no dialogue in Rome, there is inquisition," said Küng, who stressed that the paradigm of society has changed into a "post-modern" society, exhibited in the so-called "alternative movements," and the Church had better adapt to these movements.

These movements are, of course, the Soviet-run "peace" movement, the anti-nuclear, anti-technology movement, the feminist movement, etc.

The typical "conservative" might think that this is all just "Marxist deviation" in the Church, but it is much more than that. It is an expression of that old Gnostic thought of which Marxism is nothing but a contemporary manifestation. "At the moment there is a mentality like the one existing at the time of anti-modernism. . . ." said Küng in an interview published in the Trilateral Commission's newspaper in Spain, *El Pais*, on Sept. 12. In that interview Küng also defended the opinion of the late theologian Karl Rahner, that with the present pontificate, the Church is in a sort of "winter." Says Küng, "The term winter time, suggests to me January, the month of the god Janus, who has two faces. The present Church in a certain sense has two faces: One is the Roman and hierarchic, the other is the one of the base. That is, it has an absolutist face and another, communitarian face."

Consulted on the phone, Diez Alegria, a "former" Jesuit, defended modernism, stating that the attack against modernism on the side of the Church "went too far." He didn't want to explain in what sense. Asked why, with all the talk on popular church and defense of the people, the question of the anti-usury and anti-drug fight being waged by the Pope was not picked up at the conference, Diez Alegria explained that the conference was intended only for theological matters. He

then quickly ended the conversation.

These kinds of "criticisms" of the Pope are justified by the organizers of the conference as legitimate in the face of the growing power of ultra-conservative movements like Opus Dei and Comunione e Liberazione in the Church. This is ridiculous, since, as we have shown with the case of synarchism, it is precisely this sort of "left versus right" mechanism that is used against the Church—as against society at large—to subject it to oligarchical control. Were these liberation "theologists" serious, they would denounce the International Monetary Fund and the "New Yalta" faction in the Curia, instead of attacking Joseph Cardinal Ratzinger and the Pope.

'Modernism'

Modernism is the last heresy condemned by the Church, with the encyclical letter "Pascendi dominici gregis" issued by Pius X (1903-14). Whatever Pius X otherwise was, nothing can be taken away from that encyclical. Modernism is condemned because it allowed for a purely subjective interpretation of religion, detached from the teaching of the Church; for establishing that faith varies with the varying of the times; for rejecting the central authority of the Church; for denying that the divinity of Christ has an historical manifestation, and arguing that, therefore, the divinity of Christ is manifested only in the subjective judgment of the faithful. In other words, modernism was pretty much a reproduction of the oriental mystical tradition, which transforms all theological statements into purely subjective experience and, by extension, asserts that all knowledge is purely relative and subjective.

By contrast, the Augustinian concept of reason and of man in the image of God is based on the idea of the existence and objective knowability of absolute Good, even if our human limitations do not allow us to fully actualize it.

This mystical tradition is more precisely the Gnostic tradition infiltrated into the early church, which was picked up again in the last century precisely by people like de Maistre.

Now, this seems to be the tradition which Küng wants to resuscitate, and his reference to the Roman god Janus adds an eerie touch to his antics. As a matter of fact, originally, Gnosticism was an attempt by the Roman imperial oligarchy to re-introduce into Christianity the preceding pagan mystical religions. In this sense, it seems that the tradition Küng wants to resuscitate is that Swiss-German Gnostic tradition of which Karl Gustav Jung was one of the most outspoken representatives, which originated those "back to Mother Nature" cults of rejection of technological progress. This, at the time of the original "Modernism," gave way to the pre-Nazi movements of destruction of the constitutional state.

The situation in Ibero-America

There is a certain uneasiness on the side of Ibero-American Theology of Liberation to accept this line: It is somewhat difficult to state that one is on the side of the poor, and at the

same time, fight for a "post-modern" society based on the rejection of technology.

Gustavo Gutierrez, the most authoritative spokesman of Latin American theology of liberation, gave an interview to the Italian magazine *Panorama*, published the week prior to the Madrid conference. The interview was remarkable for the total absence of any criticism against those structures like the IMF which do represent the essence of the oppression of Latin America today. Gutierrez prefers to assert that theology of liberation "derives theology from practice," and that his

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main preoccupation is how "to speak about God starting from the sufferings of the innocent." In other words, not how to free the innocent from sufferings.

Gutierrez, signaling a probable re-tooling of his networks into a more radical stand, states that there is social conflict in Latin America, and this cannot be avoided and must also be taken into theological considerations: "Violence is legitimate," stated Gutierrez, who ended the interview with a call for new martyrs. All this, from somebody living in a country, Peru, whose President Alan García is trying the only possible way to end colonial economic domination and develop his country. Gutierrez sounds pretty much like an open supporter of the savage terrorist activities of Shining Path (Sendero Luminoso), used by the IMF itself as a means of destabilization against threats to the IMF, such as García. There could not be a clearer example of how "liberation" theology functions.

Gutierrez naturally also hails Marxism as a legitimate sociological interpretation of the world, to the delight of the "right wing" side of the destabilization game on the continent.

The Church has actually supported some theology of liberation stands in Latin America, to the extent that they are the expression of actual necessities in the face of abominable IMF imperialism. But now, the time has come to clean these networks out of the Hispanic and Hispanic-American Church. Going up the stairs to the control level of this Jacobin operation, one does not find poor people who delude themselves that some variety of "Christian Marxism" shows the way to social justice; one finds only oligarchs, and their "theologians," running operations to prolong that social injustice.

The case of the Maryknolls

One of the ugliest little examples is the Maryknoll order, originally a Protestant order, which suddenly, at the beginning of this century, decided to enter the Catholic Church. Groomed in the oriental mystical tradition, the Maryknolls are among the most active in pushing all those "alternative movements" which Küng identifies as characteristic of the "post-modern" society in the United States. The Maryknolls are financed by Robert Mueller, the secretary to the U.N. secretary general. Mueller is an activist in the theosophical and satanist "Lucis Trust," an official "non-governmental organization" at the United Nations, whose original name was "Lucifer Trust."

Mueller, working in the "brave new world" tradition of social imperial control, was the financier of the "pacifist movement" in the United States and its various derivatives, through the Maryknolls. Mueller was a personal friend of the late Club of Rome founder, Aurelio Peccei, whose zero-growth policy of genocide is the essence of the "cultural matrix" of the "post-modern" society for which Küng and his friends are providing a "new" theology as an instrument of social control.

The Maryknolls, together with other Presbyterian networks, represent the connection between these pro-Soviet "progressive" movements in the United States and the destabilization networks of Hispanic-American (and Brazilian) theology of liberation. The Maryknolls have promoted a separate "black theology," a "feminist theology," and perhaps next will come a distinct "homosexual theology," in an orgy of libertinism whose objective is to destroy those universal truths of the Church which represent the instruments for elevation of mankind.

The final statement of the Madrid conference reads: "This congress tries to contribute to a live actualization of that hierarchic communion that the Vatican Council II proposes as the essential structure of the Church. Neither communion without hierarchy nor hierarchy without communion. . . ."

Why do they need to underline such obvious things? Precisely because they are out to destroy these things, and hence must insist on their loyalty to them. Such a communion would never occur under the re-emerging Gnostic attempts to destroy the unity of the Church, signaled by the Küngs, Valverdes, Diez Alegrias, and other stars of the ilk that convened the recent conference in Madrid.