

create the separatist ideology of the Basque region and the terrorist ETA. The leader of these academicians is Barandiaran, an old Jesuit who must know a lot about how ETA was set up and about certain extremist wings of the Ibero-American "Theology of Liberation," which are controlled by Basque Jesuits.

It is probable, therefore, that when the astrologists at the convention "predicted" that ETA would be eliminated within a year and a half, they had specific plans for fulfilling this prophecy. Given their close association with ETA, this might mean that they are planning to switch to a different kind of terrorism, or that they expect to achieve the results of terrorism by sparking a broad-based cultist movement.

The newspaper that has most pushed the propaganda for astrology, telepathy, witchcraft, etc. in the past several months has been the "Catholic and conservative" daily *ABC*, which published for months a special weekly supplement, presenting those subjects as worthy of scientific attention. The Spanish Church has watched, without intervening, as this cultist degeneration unfolded. Everybody in Spain knows that the Basque Church is largely complicit with ETA, and in particular the local Jesuits, who helped to create ETA; to attack these witchcraft phenomena means to attack these corrupted branches of the Basque and Jesuit apparatus, whose importance is not limited to the Basque region, but extends throughout Ibero-America. The Pope referred exactly to this problem in his speech at the end of October to a group of Basque bishops in Rome (see box).

The new Inquisition

What is the real goal of this religious upheaval? It is a new Inquisition, the fanatic "right-wing" movement which the schismatic "bishop" Marcel Lefebvre just happened to come to Spain to push, at the end of October-beginning of November. According to *El Pais*, a paper which gave enormous publicity to Lefebvre, the followers of the "bishop," belonging to the "Brotherhood of St. Pius X," aim at "defending" the Church against the "poison of modernism" and various heresies, and compare Lefebvre to St. Athanasius, who fought against the degeneration of the Church at the time of the Arian heresy. Lefebvre reduces the fight against heresy to an act of blind subjugation to Church authority, based on specific liturgy, presented in the least understandable and most magical way possible.

In reality, Lefebvre is not against heresy; he is against the notion of progress, and needs heretical tendencies to accomplish his project of reestablishing a purely authoritarian Church, where theology be based uniquely on a blind act of faith in the Church hierarchy, not on an Augustinian notion of consubstantiality. The Trilateral Commission-linked *El Pais* ran a long interview with the schismatic "bishop" on Oct. 29. In it, Lefebvre attacked the freedoms he says emerged with the French Revolution: "religious liberty, freedom of conscience, and freedom of the press." He complained that today the Church accepts all these freedoms and concludes

Pope sets Basque bishops straight

At an audience with a group of Spanish bishops on Oct. 24, Pope John Paul II decried the "unspeakable scourge of terrorism." Present were the bishops of Pamplona, Burgos, and Zaragoza, who have authority over the three dioceses of the Basque lands.

"Let hatred cease, which generates death and destruction! And of course, let this attitude of belligerence never find the slightest backing in persons who call themselves Catholics or animated by good will," said the Pope. Recalling that those bishops had already made repeated appeals for peace (maybe referring to the so-called peace movement), the Pope recommended them to pursue the advance of peace patiently and actively. "It is not just a question of condemning violence, but of making it less and less possible by fomenting the spirit of peace among peoples." "The fight between violence and peace," said the Pope further on, "between intolerance and reason, between extremism and moderation, between might and right, is waged above all within consciences. It is [those consciences] we must reach and shape them with an education of the right kind."

After calling on the bishops not to reject, but to fully accept, modern progress, the Pope noted: "However, some phenomena of vast expansion such as the growing secularization of the environment, an anti-Christian secularization which finds a ready echo in certain mass media, together with a certain pluralism, which in many cases obscures the Christian identity, are opening the door to a worrisome situation, in which the number of persons increases who give up the faith as lost or out of date, or who disconnect it from daily life."

that he does not consider himself suspended *a divinis* (under the penalty to which he is condemned by the Church, that he cannot carry out liturgical acts), since, according to him, there was never a judgment against him, and this is "worse than the Soviet Union."

Lefebvre claims that it is time that the Church allowed "freedom of conscience"—but makes only the small mistake of asserting that freedom of conscience was established by the French Revolution. He forgets that it was established by Christ himself and reestablished in the *Filioque* clause of the Nicene Creed, besides being translated into law by the American, not by the French Revolution.