

# Theology of liberation steps up drive to split Catholic Church

by Silvia Palacios and Lorenzo Carrasco

The official propagandist of the so-called theology of liberation, the renegade Brazilian priest Leonardo Boff, in an interview published on June 20 in the Brazilian daily *Tribuna de Imprensa*, took off his mask to reveal that his activities since abandoning the Franciscan Order, over his conflict with the Vatican hierarchy, pivot on his intention to provoke a new schism in the Catholic Church. This strategic objective fits hand in glove with the threat of an armed insurrection commanded by “theo-libbers” in the Ibero-American subcontinent and the Caribbean, in order to impose—in what they imagine to be the imminent papal succession—a pope allied with, or at least sympathetic or tolerant toward, the liberationist heresy.

In view of the vital role that Pope John Paul II is playing internationally in defense of human life and as an advocate for peace, this fight takes on a strategic significance beyond the Catholic Church itself.

The manic flight forward of the liberationists derives from two sources: One, these layers consider the bloody Jan. 1, 1994 uprising of the Zapatista National Liberation Army (EZLN) commanded by Bishop Samuel Ruiz in Chiapas, Mexico as a political triumph; and two, they expect the victory of the PT, the “Workers Party,” in next October’s presidential elections in Brazil.

In one passage of his interview, Boff emphasizes the predominant influence of the theology of liberation in the creation of the PT, whose leaders are part of the São Paulo Forum, created by the Cuban Communist Party in 1990 to unite the left, coming out of the terrorist movement of the 1970s, with sectors of theology of liberation like those Boff speaks for. The forum is supported by top layers of the Anglo-American establishment, as well as by Castro’s communists.

Boff, with typical arrogance, having announced that “the church today is a torn tunic, deeply divided,” goes so far as to demand Pope John Paul II’s resignation and replacement “by a representative of the people.”

Attacking the pope in the context of the personal war John Paul II is conducting against the genocidal designs of the International Conference on Population and Development slated for Cairo next September, Boff shows how distant his true motivations are from the justice for the poor people whose defender he loudly proclaims himself to be, and how

very close he is to the interests of the British-centered malthusian oligarchy which seeks to eliminate national sovereignty for the benefit of a racist world government run out of the United Nations. In fact, these liberation theology networks are deployed internationally by British intelligence and other like-minded groups, as part of a one-worldist strategy. This is also the ideology behind the coming wave of narco-terrorist insurrections in Ibero-America, documented in the June 24, 1994 issue of *EIR*.

## Threat of schism

In the cynical mock-erudite tone of the street-corner theologian, Boff declares that “the cardinals are sufficiently skillful not to maintain the world confrontation of today. What they ought to do now, before everything cracks up beyond repair, is to separate from the pope, with his consent, and listen to a true spokesman of the people, and not an envoy from their own clique. In any case, I think that in the next century, the church will have a Brazilian face, God willing.”

Thus Boff’s ideal is the creation of national or “autochthonous” churches, as the Zapatista commander, Bishop Samuel Ruiz, has called for. In Boff’s words, “We do not want to create division in the church. What we demand, from the outset, is that it assume the *mestizo* character of the Afro-Amerindian culture in Latin America, whereby it can be an embryo of a new face for the church.” In short, he “does not want to divide the church”—only to destroy it.

Boff says that his inspiration for threatening a schism over “the dogmatic rigidity of the Vatican” comes from Martin Luther, a cleric who likewise introduced a deep schism into the Catholic world of his time, under his Venetian controllers’ orders. “The inspiration is the same. Like him, I seek to reform the inside of the church from within. This desire goes down through the centuries in persons who know it from within. . . . Recently I spent a month at the Lutheran Faculty of São Leopoldo in Porto Alegre, where my proposal of theology was studied for one year. The interesting thing is that they also concluded that the trajectory and inspiration of Luther are similar to my own! Which goes to show that the church evolves very slowly. We want to change the institution, make it return to its historic origins, of closeness to the people, to the poor.”

## Destruction of the church in Ibero-America

The foregoing should not leave any doubt about what the theology of liberation crowd and its backers have on the drawing boards for Ibero-America. It is only comparable to the devastating religious warfare which the Venetian oligarchy provoked in Europe in the 16th century, through the dissidents Luther, Calvin, and Henry VIII, and their cohorts inside the Catholic Church, such as the Venetian Cardinal Gasparo Contarini. The political intelligence methods which we see put into practice with the theology of liberation, are the methods which England inherited from Venice, after Venice was set back in the 15th century by the great feats of navigation and the discovery and evangelization of America—the greatest exploit of the Christian-humanist elite of the European Renaissance.

The relevant aspects of this history, which have been developed in greater detail elsewhere by Lyndon LaRouche's collaborators (cf. the April 15, 1994 special issue of *EIR*, "Lord Palmerston's Multicultural Human Zoo,") may be summarized as follows:

Venice itself having been reduced to a system of open sewers, the oligarchist elite of the Serenissima Repubblica found itself obliged to emigrate toward the Low Countries and later to England, where its interests and methods took root down to the present day. To achieve these aims, Venice and its allies decided to weaken and divide Christianity and the papacy. It set the Catholic nations at war with each other, and fomented schism within western Christendom. The Hispanic-led evangelization of America, which shielded Ibero-America from the great religious split in Europe, was the most successful flanking operation in the war against the Venetian oligarchy.

The common inspiration of Luther and Boff was the operational intelligence methods of the Venetian "Republic," today practiced by the British oligarchy and its cohorts of all stripes. The liberation theologians inside the Catholic Church come out of the influence of the existentialist philosophy of Martin Heidegger and others (see box), transmitted and elaborated by a group of Protestant liberal theologians in Germany.

The insurrectionary branches of the theology of liberation—such as Mexico's Zapatistas and Peru's Shining Path—thus constitute a serious effort at continuity with the Venetian efforts against the Catholic Church. This would obviously bring with it, as occurred in Europe, the bloodletting of the continent in a new Thirty Years' War, leading to the reduction of the population by millions of people, to the delight of the malthusian oligarchy pulling the strings behind the scenes.

The new facet of these insurrectionary waves pounding against the Christian cultural foundations of Ibero-America, is the internal turmoil in the Catholic Church, which failed to erupt when Teddy Roosevelt, a grotesque puppet of British intelligence, and some of his British-influenced forerunners, ran the Spanish-American War at the end of the last century.

The Spanish-American War was the event which consoli-



*Bishop Samuel Ruiz from San Cristóbal de las Casas, Mexico, who is aiding the terrorist Zapatista uprising.*

dated British colonial methods in U.S. foreign policy toward the Hispanic-American republics, as was established by the "Roosevelt Corollary" to the Monroe Doctrine, which instituted the use of military interventions—the Big Stick—against republics considered by the Anglo-Americans as inferior, allegedly because they were Catholic and shunned the "Protestant" notion of progress. The efforts of Teddy Roosevelt and the Rockefeller family to spread Pentecostalist sects in Ibero-America all derived from this outlook.

## The ETA case

A singular example of what we are referring to as Venetian-British methods, is the case of the Basque terrorist band ETA, whose ties to the narco-terrorist networks in Ibero-America came to light with the explosion of the giant arsenal in Managua, Nicaragua, on May 23, 1993, as well as the charges which link it to the uprising of the EZLN in Chiapas.

The ETA was spawned by the youth group of the Nationalist Basque Party (PNV), founded at the end of the 19th century as part of British efforts to dismantle the remaining power of Spain with its own colonies, which culminated precisely with Roosevelt's Spanish-American War. The PNV and its founder Sabino Arana Goiri, a distinct specimen in the British multicultural human zoo, jubilantly celebrated the U.S. victory against Spain in the Caribbean and the Philippines. As its banner, the PNV adopted a flag very similar to the Union Jack!

Spanish journalist Ricardo de la Cierva, in his book *Mis-teros del la Historia*, indicates that the Basque "problem" was simply reinvented at the end of the 1800s, after centuries in which this ethnic region, with its distinct, non-Indo-Euro-

pean language, had cohabited peacefully with the rest of Spain. What cannot be denied is that the Basque region remained relatively isolated because its "Romanization," and early evangelization remained incomplete, leaving behind significant pagan vestiges which British intelligence exploited to artificially fabricate the PNV's racist, theocratic program. According to De la Cierva, "The birth of the ETA took place in the bosom of the PNV youth groups and in combination with rural Catholic Action in the Basque country; and the evident complicity of the separatist sector of the Basque church in the germination and poisonous blossoming of the terrorist band."

This cultural matrix is highly relevant, because the Basque experience of the past century has served as a model for British intelligence in their present operations in the Ibero-American subcontinent. The method is to utilize populations which have been only partially or faultily evangelized—preferably indigenous populations—to fabricate an

"autochthonous" ideology or theology which supposedly entitles them to ancestral rights, transcending sovereign nation-states and their institutions—primarily the national armed forces and the Catholic Church.

In his useful report, De la Cierva points out that "Basque priests, especially Jesuits, have backed the theology of liberation in Ibero-America and especially in Central America, where the Central American University of San Salvador, directed by the Basque separatist Jesuits of Ignacio Ellacuria and Jon Sobrino, act as the permanent logistics center for liberationism." Ellacuria, who was assassinated, studied theology in Innsbruck, Austria with Karl Rahner, who, according to De la Cierva, "tied a good part of his Spanish students to the so-called political theology which was invented and spread by his principal follower Johannes Baptist Metz, whom I have proven was the Christian ideologue and inspirer of the Socialist International. . . . Out of that hotbed sprouted a whole class of socialist Jesuits who created in the Spain of

## Existentialist roots of liberationism

The best-known spokesmen of liberation theology in Ibero-America brag that they have contributed to world thought an original and "autochthonous" theology. The irony is that their mouthpieces such as Leonardo Boff, Gustavo Gutiérrez, Hugo Assman, and Jon Sobrino based their theoretical treatises in the current of liberal Protestant theology which became fashionable in Germany a century ago, which was then fed by the existentialist ideas of Martin Heidegger, the Nazi philosopher. Specifically we refer to theologians Rudolf Bultmann, Wolfhart Pannenberg, Jürgen Moltmann, Paul Tillich, and others who developed their activities at Tübingen and Münster universities.

On the other hand, coherent with the line of existentialist thinking, the liberation theologians gorged themselves at the trough of the teachings of the Frankfurt School, which called for the demolition of western Christian culture to give way to various versions of anti-authoritarian, irrationalist cults like feminism, indigenism, and ecologism.

One of the most-studied theologians by the Ibero-American gurus is Rudolf Bultmann (1884-1976), who influenced Leonardo Boff. Among other things, Bultmann applied "historical criticism" to the New Testament texts, to conclude that it is practically impossible to arrive at the historical nucleus of what Jesus of Nazareth was, apart from a few traces of His life and death on the cross.

Hence, the rest of the New Testament is nothing more than the interpretation by His disciples of the faith that they held, on the basis of the historical circumstances they were living in. According to Bultmann, each believer must repeat the process and reinterpret the faith in accordance with his historical time.

What derives from this is that everyone can have his own version of religion—class struggle, New Age, ecologism, or any other aberration—thus reviving the pre-Christian paganism typified by the Roman pantheon.

This existentialist origin explains why it was easy for Boff, in an anti-authoritarian rage fit, to move toward "historical materialism," but to adopt Marxism only as a momentary tool, as Boff himself stated in his interview to *Tribuna da Imprensa*. After being questioned on whether theology of liberation had collapsed with the end of communism, he answered: "The center of theology of liberation is neither Marxism nor socialism, but the poor and the outcast."

With the same glibness, Boff has now taken another U-turn and turned into one of the best propagandists for the New Age, and the religious interpretation of ecology. In his last book, *Ecology, Worldism, Spirituality*, Boff advocates a vague new "spirituality" based on worship of the Earth—i.e., the goddess Gaia. Coherent with this vision, which associates divinity with natural fertility, Boff denies the divine mandate of Genesis to "be fruitful and multiply and subdue the earth, having dominion over it," in favor of becoming a priest of malthusianism, proposing the creation of a new economics "against the economics of unlimited growth."

—Jaime García and Silvia Palacios

1967 the Faith and Security Institute . . . and who served . . . thanks to the Escorial Encounter in 1972, attended by Gustavo Gutiérrez as the star of Peruvian theology, to launch the theology of liberation in America.”

### Armed theology of liberation

The relation of the terrorists of ETA to the liberationist networks is only one indication of the symbiosis between the terrorist apparatus and liberation theology. This brotherhood was consecrated, especially starting in 1987, after the famous interview of Fray Betto with Fidel Castro published in the book *Fidel and Religion*. After that point, Fray Betto, another well-known liberationist priest in Brazil, was turned into the main interlocutor of the Cuban dictator with the theology of liberation, as well as one of the main “spiritual” advisers of the PT candidate for the presidency of Brazil, Luís Inácio “Lula” da Silva.

In that year, when the collapse of communism was on the horizon, Fidel Castro, together with Mexican Bishop Samuel Ruiz (the Zapatista commander) and the later bishop of Cuernavaca Sergio Méndez Arceo, forerunner of the union of theology with liberation, organized in Havana in late May the Third Continental Congress of the Christian Movement for Peace, Independence, and the Progress of Peoples. Among the more than 300 delegates and observers from 27 nations were liberation theologians Raul Vidales, Bishop Leonidas Proano, the Catalan-Brazilian Bishop Pedro Casaldaliga, Hugo Asmann, Ernesto and Fernando Cardenal, and the Guatemalan Marxist Julia Esquivel; but the star of the party was Fray Betto.

In this context, the Socialist and Communist Internationals were wedded to the theology of liberation, a marriage which three years later gave produced a Rosemary’s Baby called the São Paulo Forum, fruit of the incestuous affair that Fidel Castro had been carrying on ever since he struck up the Marxist-Christian Dialogue and Christians for Socialism, beginning in the early 1970s.

From that time on, this network has been in constant contact, through secretive conclaves around the fringes of the Vatican, in Ibero-America, the United States, and Spain. For example, Bishop Ruiz travels each year to São Paulo, Brazil for indoctrination and coordination meetings with Cardinal Paulo Evaristo Arns. According to press accounts, Ruiz makes another annual pilgrimage to coordinate the activities of the theology of liberation bands in the United States, in the diocese of Bishop Patrick Flores in San Antonio, Texas.

So it is clear that what the liberationists are trying to pull off in Ibero-America is not just a clash of ideas. With their actions, including armed uprisings, they are oriented to taking positions of power to shatter the Catholic Church’s structure in the continent, thereby hastening a collapse both of sovereign nation-states and of the inalienable rights of the human person, starting with the fundamental right to life.

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## Interview: Nikolai Tolstoy

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# ‘We will demand the truth about the Bleiburg massacre’

*The following interview with the British historian Nikolai Tolstoy originally appeared in the Croatian daily newspaper Slobodna Dalmacija. Both interviewer and interviewee have granted EIR permission to reproduce it here in full, along with the following introduction.*

With his book about the huge public execution by Josip Broz Tito’s Partisans of Croatian soldiers and civilians in 1945, the British historian Nikolai Tolstoy has demonstrated that the tragedy in Bleiburg and along the *Kreuzweg* [the “Stations of the Cross,” a route leading northward through Slovenia into Austria—ed.] has struck an even stronger chord abroad than it did recently in Croatia. He published his book, *The Minister and the Massacre*, after having spent years studying the events which occurred at the close of World War II. The uproar that his work has created in Great Britain, can be measured by the fact that the legal suit which the “chief defendant,” Lord Aldington, has taken out against Tolstoy, is now described as one of the most controversial cases on the island. In his book, Nikolai Tolstoy claims that he possesses indisputable proof that the British Brigadier Toby Low—the name Lord Aldington went by before he became a titled nobleman—deliberately handed over to the Partisans anywhere from 40,000 to 45,000 militiamen who had gathered in Bleiburg as they were withdrawing. Tolstoy accused Aldington of having been an active participant in what happened at the Kocevski Field and the *Kreuzweg*, in which almost none survived. But despite the abundant proof, the court found the lord innocent, whereas the author of *The Minister and the Massacre* had to pay the unbelievable sum of almost £1.5 million pounds in damages. Over the past three years, Tolstoy has spoken with a great number of witnesses and has assembled their testimony. Armed with this, he plans to go before the European Human Rights Court this coming November. Although these are private documents, Mr. Tolstoy (a distant descendant of the Russian author Leo Tolstoy), during his brief stay in Zagreb, agreed to an exclusive interview with *Slobodna Dalmacija* concerning some heretofore unknown events surrounding the massacre of