

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 ecogism.

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, ecogism, 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