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Looking at the Society of Jesus from the outside, at the time of Teilhard de Chardin's death in 1955, anyone would surely have been struck by the signs of its flourishing vigor, from its still-growing membership to its ever-spreading influence in the wide world.

On the inside, however, the brute fact was that the Jesuit "sense of mission"—that remarkable and even explosive Ignatian mix of contemplative in action that had made of the Society the Rapid Deployment Force of the Church—could not much longer be satisfied within traditional molds.

Thomism, the official system of theology and philosophy of the Roman Catholic Church, was already for the minds of many—Jesuits and non-Jesuits—a system as barren, as dead, and as desiccated as the lunar crater of Copernicus. Tyrrell and Teilhard had been punished in part for saying the Church should jettison all that old baggage of medieval Scholastic philosophy. But long before they arrived on the scene—since the seventeenth-century Reformation, in fact—the Church's enemies had turned her stubborn use of Thomism into an insulting reproach against her.

By the 1950s, the dissatisfactions and the expectations of the once discreet and covert "brotherhood of the underground" had spread far and wide. Given the long tradition of close contact and correspondence among Jesuits, and the fact that Tyrrell and Teil-

hard, two of the "brotherhood's" most recent and important modern figures, were themselves Jesuits, there was perhaps no way that the Society could have escaped a chafing conviction that things had to change.

With such a mind-set as background, the only real difficulty for Jesuits with the theoretic poetry and airy prophecies of geniuses like Teilhard was that they still left everything tantalizingly up in the air. Theories and speculations were well and good; they formed a fascinating cloud of brilliant hues enveloping their heads, holding their hearts. But they shed no light as to how all the fine ideas could be concretely implemented. They just weren't practical.

On the other hand, the attraction of these speculations and theories was that they had gained a certain foothold in the farther—if tarnished—edges of respectability. It was not that humanism or Modernism of any stripe was accepted by the Church; it was not. It was more a question of its own tenaciousness. By now, humanism in one form or another had a long and well-established tradition that reached back beyond Tyrrell to the eighteenth century—to liberal Catholicism in France associated with names that every Jesuit knew, such as Robert de Lamennais, Marc Sagnier, Emmanuel Mounier. The huge importance of Tyrrell was precisely that he refused to remain underground; he insisted on surfacing. Whatever it cost him personally—and that sacrifice had a certain romantic appeal of its own in the Jesuit tradition—he was the first humanist in the Roman Catholic Church to go public and to refuse to be silenced.

The attraction of Teilhard de Chardin was another matter, and his importance was of another sort. For many Jesuits, he came in a sense to be seen as the new Ignatius, the man they had been waiting for during this threshold time that was so like Loyola's. For like Ignatius, Teilhard found a whole new way to talk to the world. Like Ignatius, he gave a whole new mind to Jesuits and to the intellectual leaders of his time.

Teilhard had completed his most important seminal work in the 1920s. Within thirty years, during his own lifetime, Jesuits in seminaries all over the world were using his vocabulary, arcane as it was, and his theories, obscure and difficult as they were, to explain everything.

What's more, Teilhard, unlike Tyrrell, had been able to remain in the Society of Jesus and had not been denied the Sacraments of the Church. The attempts by Jesuit Father General Janssens to bring him to heel were no secret; that those attempts failed crowned Teilhard's work with a tacit victory humanism had never

before achieved in its long and mostly covert struggle with the hierarchic Church of Rome.

In the wake of Teilhard's stunning work of the 1920s and in the quasi-respectable tradition of French Liberal Catholicism, along came another Frenchman in the 1930s—Catholic philosopher Jacques Maritain. Maritain wrote one of the most influential books in the lengthening annals of humanism. *Integral Humanism*, he called that book; and in it he codified the humanist summons of the "brotherhood" to the Roman Catholic Church to identify itself with the revolutionary aspirations of the struggling masses of mankind.

For Maritain, the cry of the French Revolution—*Liberty! Equality! Fraternity!*—was "the eruption of Christian thought in the political order." The political Left, for Maritain, represented all that was historically most significant. In fact, Maritain adopted a sort of theology of history, as one might call it, built on Marxist philosophy: Religious truth was to be found exclusively in the masses of the people.

Although many years later Maritain retracted the challenge of *Integral Humanism*, at the time he was quickly taken up and openly imitated even within the Church hierarchy. In fact, no less a figure than Archbishop Giovanni Battista Montini—the future Pope Paul VI, who was to come to such grief in his confrontations with the Jesuits—graciously wrote the preface for the Italian edition of *Integral Humanism*. Montini remained an ardent admirer of Maritain's all his life, a fact that would one day have consequences far beyond the Society of Jesus.

Standing on the shoulders of the great humanist innovators, lesser men had their own effect. There was, for example, Dominican Father Chenu, somewhat younger than Teilhard and a student of his, who later taught his own students that the visible and apparently irresistible progress of socialism was developing "a community of mankind that becomes the very substance of the growth of the community of God's grace in Christ."

Another Dominican, Father Congar, a contemporary of Teilhard, did his Dominican brother Chenu one better. For Congar, Christianity could not Christianize mankind—the collectivity of the world's people—without becoming the people's political ally. For him, every step of temporal progress in the secular world, every people who liberated itself from domination by the right wing or by capitalists, represented a step in the development of the Kingdom of God. The Church must become the universal sacrament of the new cosmic salvation being ushered into man's

world, not by supernatural grace, but by man's material struggles to better his economic and social position.

There is not the slightest doubt that the hidden current of Modernism, flowing underground since the eighteenth century and broadening steadily into the nineteenth century until George Tyrrell forced a geyser-like outlet for it, went a very long way to leaven spirits and prepare expectant minds for change. Human change. Rapid change. Deep change. But the Modernism of the integral humanists created a growing hunger it could not yet find a way to satisfy. As the authoritarian pontificate of Pius XII (1939–1958) drew toward its end, and after twenty-nine years under their own iron-handed Father General Włodzimierz Ledóchowski (1915–1944) and the equally authoritarian rule of Pius's predecessor, Pius XI (1922–1939), restlessness in the Society became almost palpable. The problem Teilhard failed to address, the problem of a practical objective and a practical arena in which to pursue it, was like a terrible itch that no one had learned to ease.

There were hopeful experiments and trial runs at a new mission, even under Pius XII. The worker-priest project of the post-World War II years was one. There were occasional symposia and dialogues with Marxists. But none of that met the need.

For the need was: no longer to be different and apart from the great world outside, no longer to be a separate elite. The need was: to integrate with humanity, to be an active and effective part of man's struggle to be himself. And the need was: for a catalyst that would make this possible.

Suddenly, as it seemed, and accompanied by no spectacular or dazzling event, as unobtrusively as a snowflake falls, Latin America hove into sight. It had been there all along, of course. But only in the early sixties was it perceived in all its pitiful nakedness, its tearful resentment, its paining protest and heart-stirring plea that, at last, someone had to care, someone had to relieve the endemic misery of over 300 million men, women, and children.

All at once, Latin America was a meteor scattering light, filling minds and hearts at last with that magic fluid called "mission." Above all, it revealed close at hand the one thing that all the Modernist theories and conjectures of secular humanism had been lacking: a real occasion for *praxis*—a concrete way to catch up with the world; to convert the world; to be part of the world. "Mission" was now pragmatically possible.

The voices that answered that plea—and that defined the new mission—were at first local and disparate. But they soon gathered into a loud chorus and coalesced into what has come to be called

Liberation Theology. Almost before it had a name, however, it spread like fire, setting alight the minds of many, first of all in Latin America, but quickly then rushing through Asia, India, South Korea, Taiwan, and sub-Saharan Africa. It had invaded theological seminaries in the United States and Europe by the early 1970s. Very soon, even political lobbies joined the chorus in contented harmony.

There is a common persuasion that Liberation Theology began in 1973 with the publication of a book called *A Theology of Liberation* by a Peruvian Jesuit Father Gustavo Gutierrez. There is a certain romantic appeal in this idea, especially since it would place yet another Jesuit in the pantheon of liberators alongside Tyrrell and Teilhard—a third Jesuit to carry high the flame of secular humanism.

Those who are less romantic, however, or who know the history of Liberation Theology a little better, may point out that Gutierrez's work was inspired by a 1968 Conference of Latin American bishops at Medellín, near Bogotá, in Colombia, where the delegates highlighted the plight of the poor, and the need to remedy their awful conditions.

In any case, whatever the details, the common belief—even among many Liberation Theologians—is that Liberation Theology is by nature and origin and purpose a product of the Latin American situation. Indeed, one can understand the need for such an idea; how else would Fernando Cardenal and his brother priests-in-politics in Latin America be able to heap scorn with such popular effect on "alien" Rome and its "alien" Pope and on the "European" Church of the papacy?

Nevertheless, it is far more accurate to say that Latin America provided the living laboratory for trying out the various theories and formulas that gathered under the name of Liberation Theology; that Liberation Theology's inspiration, its primary formulation, and its chief champions were all Europeans¹; and finally that its most zealous propagandists were North Americans, particularly Jesuits and the Maryknoll Religious. It was the Maryknoll Congregation, in fact, that started Orbis Books, the main publishing source for the spate of sympathetic and biased books on the subject.

Essentially, Liberation Theology is the answer to that summons to the Church codified so many years before by Maritain—to identify itself with the revolutionary hopes of the masses. The difference, perhaps, insofar as there is one, is that while Maritain adopted a theology of history built on a misapprehension of Marx-

ist philosophy, Liberation Theologians adopted a theology of politics built on Soviet tactics. In essence, the propagators of Liberation Theology took the current of theological thought developed in Europe and applied it to the very concrete situation in Latin America. Suddenly, theological and philosophical theory became pragmatic proposals and actual programs for changing the face of all social and political institutions in Latin America.

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The appeal of Liberation Theology was commanding for Jesuits. Its attraction lay in the multiheaded promises it made.

A first promise was to free the Catholic mind from the outworn past and theological leftovers. Liberation Theology turned its back on the entire scope of Scholastic Theology, including what was sound in Maritain. It did not base its reasoning on papal teaching, or on the ancient theological tradition of the Church, or on the Decrees of the Church's Ecumenical Councils.

In fact, Liberation Theology refused to start where Councils and Popes had always started: with God as Supreme Being, as Creator, as Redeemer, as Founder of the Church, as the One Who had placed among men a Vicar who was called the Pope, as Ultimate Rewarder of the Good and Punisher of the Evil.

Rather, Liberation Theology's basic assumption was "the people," sometimes indeed "the people of God." "The people" were the source of spiritual revelation and religious authority. What mattered in theology was how "the people" fared here and now, in the social, political, and economic realities of the evolving material world. The "experience of the people was the womb of theology," was the consecrated phrase.

At one stroke, therefore, Liberation Theology unburdened prepared and restless minds from an entire panoply of ancient concepts, dogmas, and mental processes governed by the fixed rules of Thomistic reasoning, and from the directives of the authoritative voice of Rome. Theologians were freed from the ancient formulary strictures and the how-many-angels-can-dance-on-the-head-of-a-pin mentality. In fact, Liberation Theology was no theology in the Roman Catholic sense of the word. It was not primarily about God, about God's law, about God's redemption, about God's promises. Liberation Theology was interested in God as revealed today through the oppressed people. In God for himself, practically speaking, no genuine Liberation Theology was interested.

The second promise of Liberation Theology was even more exciting than freedom from Rome's theology. It was the promise of

the longed-for participation in the New Humanity; in the new world emerging all around men in this twentieth-century threshold of a new era. It was the promise of evolution with the evolving conditions of men and women; of fundamental change with the fundamentally changing society of man. It was the Modernists—Tyrrell, Teilhard, Duchesne, and all the others—brought at last into the practical world of visible achievement.

Both of these promises—freedom from Rome's outworn theology and participation with "the people of God" in the enterprise of social evolution and revolution—were encased in the term *liberation*.

It was not lost on Gutierrez and his sympathizers and champions that "liberation" itself was a traditional Catholic term; or that its Catholic meaning had always been a freeing from those moral deficiencies that prevented an individual from pleasing God and attaining eternal life. Primarily, according to traditional Catholic teaching, Christ effected this liberation by his sufferings and death and resurrection. Traditionally, in other words, liberation is a spiritual liberation of individuals, groups, nations, races, and all human beings, so that all will be eligible for eternal life with God after death.

The liberation of the new theology, on the other hand, was specifically a freeing from political oppression, economic want, and misery here on earth. More specifically still, it was freeing from political domination by the capitalism of the United States.

In the eyes of Liberation Theologians, the endemic want and misery of Latin America, together with its political domination by strong-arm leaders and monopolistic oligarchies, were directly the fault of capitalism. American capitalism. The most specific, immediate, and practical aim of Liberation Theology, therefore—the very core of its "mission"—became the liberation of Latin Americans from oppression by *yanqui* transnational, capitalistic domination.

Even before Jesuit Gutierrez wrote *A Theology of Liberation*, this new "theological" idea of liberation was based on the analysis Karl Marx had made of the socioeconomic and political situation of what he called "the world proletariat." Marx's concern was for labor with its value and its rights. The masses—the proletariat—possessed nothing but the value of their labor, and were forced to work under the control of, and on the materials owned by, the capitalist elite, the few. For Marx, the historic task of the proletariat was to struggle against the capitalists and to liberate the people from their oppression.

The "mission" of Liberation Theology, in other words, was Marx's "class struggle." The battle that Liberation Theology told its devotees to fight and to win was not the Ignatian battle of Christ's followers against the Enemy, but the battle of a worldwide class of men and women against the toils and traps of capitalism. As a Liberation Theologian, your "preferential option for the poor" engaged you as champion of this struggling class. As a Liberation Theologian, your nearest, your most organized, and your most widely spread allies were Communists and Marxists. "The humane face of Marxism," as Teilhard de Chardin had said, promised you "hope of victory." The association of Liberation Theology with Marxists introduced you at once into the one supreme political issue at stake in our world today: the unending rivalry between the United States and the USSR. Liberation Theology was theology gone geopolitical.

For the religious mind already leavened by the doctrine of integral humanism, it was the perfect situation. What could these continual upheavals involving the masses of the poor in Third World countries and capitalist entrepreneurs mean, except that a New Humanity was endeavoring to emerge in the evolutionary process toward the Omega Point of perfection? Liberation Theology placed you in the thick of all that! What better, what wider, what humanistically holier movement to join?

A new age was at hand, just as Tyrrell and Teilhard had always said. But official Roman Catholic theology—Thomism and all that—proposed no *praxis*, no practical way of solving socioeconomic problems. There was no practical "mission" specific to "the Latin American reality" in all that ancient theology, the new theologians said. Whatever concepts and words they used had to be dictated by that "Latin American reality."

Because "the people" was the source of the new "theology," and because "the people" authorized religious beliefs and consecrated actions, what function remained any longer for an "alien" hierarchy of bishops and their subordinate priests, with their allegiance to someone who lived in Italy? What function remained for an "alien pope"? Certainly not to tell you the good and the bad of what you do. Certainly not to tell you about what Christ wants. "The people" know what Christ wants, what they must believe, what they must do. Theology now consisted in watching and listening to "the people."

Along the road in the development of Liberation Theology, a certain sleight-of-hand had taken place. *Disinformation* is the current polite word for the process.

Teilhard de Chardin knew he was not talking about anything remotely similar to traditional church doctrine; that was in part why he had to invent his complex and idiosyncratic vocabulary. Gutierrez and the other Liberation Theologians, unlike Teilhard, found it far more effective and appealing to co-opt traditional Roman Catholic vocabulary, but to give all the terms a new anti-Roman and simultaneously anticapitalist meaning.

The "preferential option for the poor," for example, as Gutierrez and the others explained it, was based on Christ's own preference for the poor, his preference for the working class versus the rich. After all, Christ *did* excoriate the rich. And he *was* poor—"the Son of Man has nowhere to lay his head, while even the birds of the air have nests and the foxes have their lairs." And wasn't it easier for a camel to slip through the tiny eye of a needle than for a rich man—a capitalist—to get into Heaven? And remember Lazarus, the disease-ridden hobo of Christ's own parable of salvation? And Dives, the fat capitalist of the same parable? Which of those two finally rested in the bosom of Abraham, and which was tortured on the tip of Hell's flame?

The appealing and even convincing sleight-of-hand here consisted of giving the Biblical term *poor* the same meaning as Marx and Marxists had given to the term *proletariat*. But this was as valid as saying that what Julius Ceasar meant when he talked about *ballista* was the same as our meaning when we speak of a modern ballistic missile.

Christ never singled out the proletariat with a preferential option in their favor. Christ acted on no sociological theory about the economic inequality and the political opposition between classes. He aimed at no armed revolution, no political liberation. He had no more preferential option for the poor to the positive exclusion—forcible or otherwise—of the well-off, than he had a preferential option for little children to the exclusion of adults.

Christ's option was for godliness and piety and innocence and humility and fidelity to God's law, wherever he found it—in poor man or rich; in little child or old man; in his rich friends like Nicodemus, Joseph of Arimathea, Lazarus and his two sisters, Mary and Martha; in his poor friends like Zacchaeus, Bartimaeus, the blind beggar, or any one of his twelve Apostles.

For Christ was a savior of sinners, not a secular leader. It was not poverty or riches that made or makes you desirable in Christ's eyes. It was what you *did* in your poverty or your riches—what sort of morality you practiced, what beliefs you nourished.

In reality, Liberation Theology is a quicker-than-the-eye trans-

formation of a spiritual warfare into a sociopolitical struggle; and—if need be—into an armed revolutionary warfare against capitalism.

It is a transformation hinted at by Teilhard in his theory of man endeavoring to evolve to the Omega Point by achieving complete "hominization" so that he could pass over into the "Ultra-Human." Indeed, Liberation Theologians were the ones who finally succeeded in giving all those airy concepts of Teilhard de Chardin a practical meaning.

But that would have been little use among the ordinary masses of believers, had the new "theologians" not succeeded also in transposing the meaning of all the key terms used to convey the basic truths and teachings of traditional Roman Catholicism. In their writings, you can see the quick, skillful way in which this was done.

The Church became "the people of God," not the hierarchic Church of Rome. *Sin* is not primarily personal; it is social and almost exclusively the injustice and oppressions due to capitalism. *Mary the Virgin* is the mother of a revolutionary Jesus—indeed of all revolutionaries seeking to overthrow capitalism. *The Kingdom of God* is the socialist state from which capitalist oppression has been eliminated. *Priesthood* is either the service given by an individual (the *priest*) who builds up socialism, or it is the "people of God" as it worships according to its likes. The list of such adopted Catholic expressions is as long as you like. For each and every Catholic term about piety, belief, asceticism, and theology is taken over by Liberation Theologians.

The refinement of such co-opted terms permits grinning twists and ugly distortions of Roman Catholicism, as when the Marxist Junta of Nicaragua calls its mobs of armed bully-boys "*las turbas divinas*," the divine mobs.

Ultimately, however, such use of Roman Catholic vocabulary, laden as it is with deep attraction for the faithful, provided an otherwise unattainable legitimacy for a this-worldly blueprint of the future. Cleverly used, the new "theological" lexicon not only justifies but mandates the use of any means—including armed violence, torture, violation of human rights, deceptions, and deep alliances with professedly atheistic and antireligious forces such as the USSR and Castro's Cuba—in order to achieve the "evolution" of Marxism and its promise of material success.

Without the developed current of Modernist thought behind them, and the models of such Jesuits as Tyrrell and, above all, Teilhard, it is doubtful that Jesuits would have been won so easily,

if at all, by those twin promises of Liberation Theology—freedom from the little Caesars of Rome with their abstract formulas, juridical rulings, and traditional hierarchy; and freedom to join in changing the fundamental structure of man's society.

However, once Jesuits admitted the attitude that all prior theology was only speculation, and useless speculation at that, as far as Latin America was concerned, all need to study Thomism and traditional Scholastic Theology and philosophy in Jesuit seminaries ceased. An immediate consequence was that budding priests and theologians in the Society of Jesus were put at two removes from the teaching, language, tradition, and pieties of the Church.

First, all the traditional textbooks, manuals, doctrinal treatises, and other instruments of the "old theology" were judged to be out of date, and were to be jettisoned. Standard textbooks about moral rules and problems as well as recognized authorities on the theology of the Church and on Biblical matters, all were abandoned, indeed sometimes were thrown out or burned.

Second, because "the people" was not the "source" of "theology," Jesuits began to step back from the traditional hierarchy of the Church. Vow or no, what could loyalty to the papacy and its prerogatives possibly mean any longer? As Jesuit Fernando Cardenal put it, his priesthood would have lost its meaning if he did not resist the commands of the Pope and stay on as member of Nicaragua's Marxist Junta.

The rise and development of Liberation Theology, and the extraordinarily sympathetic response of the clergy—and notably of the Jesuits—has presented the Roman Catholic Church with a painful and costly loss not only in the so-called Third World of undeveloped countries, but in the First World of developed countries as well.

The genius of Ignatius of Loyola was that in tackling the firebrand of humanism of his day, he devised a way for his Church to cope with the new situations that had arisen in his world of the sixteenth century. In so doing, he gave up nothing of Catholic Sacraments or theology or loyalty to Rome. He just presented it all in a new way, thus solving the dilemma of the Church.

But the latter-day conversion of Jesuits—indeed of the Society of Jesus—to Liberation Theology means that Rome has lost the services of the one organization that should have provided it with a solution to the Catholic Church's problem in Third World countries.

The loss and the dilemma of the Church can be partially but aptly illustrated by the situation in the little country of Guyana.

Formerly the British Crown Colony known as British Guiana, this equatorial lowland of 83,000 square miles with a population of 900,000 is perched on the northeast shoulder of South America. In May of 1966, Forbes Burnham took this tiny country to independence under its new name, Guyana. By 1985, every sector of government was in sharp decline. The population and the economy suffered from government monopolies, brain-drain, fraud and corruption in high places, and social disturbances. The totalitarian methods of the Burnham government and the presence of Cuban and East European "advisers" produced widespread stagnation, discontent, and want. Many died of starvation in a country where wages were generally less than three dollars a day, where a loaf of bread cost six dollars, and where there was nearly a total lack of essential medical services. But in this country where the people suffer from political oppression and social deprivation, we do not hear from Liberation Theologians. Guyana is not held up as an example of a people needing "liberation." Why?

That Liberation Theologians have chosen not to apply their answers in Guyana is explained by two simple facts: First, Burnham's government is already a Marxist government. And, second, the problems that bedevil Guyana also bedevil Nicaragua, where Liberation Theology with its Marxist base, its priestly contingent of collaborators, and its ideological "mission" of class struggle is a manifest failure by all economic and political standards, while by theological, religious, and moral standards, it is a disaster.

On the other hand, there has been a virulent opposition to Burnham in the mainline churches of Guyana, which is religiously primarily an Anglican nation. The Roman Catholic diocese of Georgetown, the capital, had about 104,000 members as of 1985, distributed among twenty-five parishes and served by fifty priests. Eight of these priests were diocesan; the remaining forty-two were members of Religious Orders. There were also forty-three Sisters, six Religious Brothers, and two seminarians. The Vicar-General for the diocese was a Jesuit, Father Andrew Morrison, a native Guyanan. Morrison published a newspaper called *The Catholic Standard*.

As the country's economy declined and government oppression rose, Morrison felt he was faced with a classic choice. He could avoid reporting what the other media, through fear, would not report. Or he could provide *The Catholic Standard* as the national conduit for an accurate picture of the havoc being inflicted on the economy of Guyana by Burnham's totalitarian government. Mor-

rierson chose the second option—"the role we have been forced to play," as he himself commented.

The Catholic Standard therefore became the opposition paper in the classic political sense. It dealt in economic and political affairs—the \$10 million flour mill that stands idle; the production of ground vegetables; dairy farming; wage controls; the job market; election rigging; government corruption. This opposition stance is a brave one; it has already cost the life of Morrison's Jesuit colleague, Father Bernard Darke, who was stabbed to death in the street by members of a strange cultic group that calls itself "The House of Israel" and that backs Forbes Burnham. The stance is also a patently political one—one among many that Liberation Theologians can point to, in order to justify their own political involvements.

Still, realistically, what else could the Georgetown diocese and its Vicar-General, Morrison, have done, except become the opposition? Preach doctrine? Counsel patience? Baptize, absolve from sin, prepare for death—and only that?

The Roman Catholic Church has no ready answer to such a dilemma; and neither the Jesuits nor anyone else in the Roman Church is leading the way to find the answer. The Jesuit answer is invariably a political one. If *The Catholic Standard* does not speak out, no one will. But, by default, that leaves the diocese of Georgetown and its Vicar-General Morrison hip-deep in politics.

That even well-intentioned priests find themselves irresistibly drawn into politics is not the whole dilemma, however. That is hardly a situation without a precedent.²

The fact of the matter is that while the Roman Catholic Church does not and could not claim to possess a ready-made Roman Catholic solution to economic and political situations in the Third World, Liberation Theology does. And it does so by masquerading as Roman Catholic; and by parading a group of influential theologians who are still perceived to be Roman Catholic; and by borrowing both the good name of the Church and the appealing terminology and liturgy and authority of Church doctrine for sociopolitical purposes.

The tactics of Liberation Theologians thus have a huge appeal for the believing Catholic laity, and at the same time they spawn a useful and acrimonious state of affairs throughout the Church, thus leading hundreds of bishops, priests, Religious, and laity to clamor for political "mission" on the part of the Church and for churchmen's support of socialist and Marxist solutions.

Thus the twin horns of the dilemma on which the Catholic Church is being impaled, particularly in Third World countries.

The Church has no economic and political solution for the struggle between capitalism and Marxism. True, the Church propounds a social teaching as part of its evangelization; but the solution of the capitalism-Marxism struggle is a question of economic forces and political power that calls for prudential judgments in the practical order. The Church is guaranteed no wisdom, much less infallibility, in making such judgments.

That is one horn of the dilemma.

The other horn is provided by Liberation Theologians. Despite two lengthy and official documents on Liberation theology issued by the Vatican Congregation for the Doctrine of the Faith and bearing Pope John Paul II's approbation and approval,³ the Vatican has not successfully convinced people that Liberation Theology is an impostor siphoning off the Church's manpower, credibility and good name, and finally its continued existence.

The only escape route, it was always said by Jesuit dialecticians, from a dilemma is to find a third way between the two horns, as it were. Pope John Paul II has been trying to do exactly that, but so far he has not succeeded. If the Jesuits of the twentieth century were to repeat the success story of Iñigo de Loyola and his Company in the sixteenth century, they would have found that third way of escape from the dilemma and of solution for the central problem. But, as all the evidence indicates, the Jesuit solution lies along the path of choosing between capitalism and Marxism, of siding with the revolutionary Marxist forces—politically and, if necessary, militarily.

Today's Jesuits have no solution for their own consequent decadence or for the Church's continual losses in Third World countries. Jesuit genius—the primordial charisma of Iñigo and his Companions—has made no contribution that is acceptable. They have adopted Liberation Theology, which is bleeding the Church of its vital power and desiccating the spirit of the supernatural.

The Jesuits have thus been impaled on both horns of the dilemma. As Cardinal Ratzinger, Prefect of the Vatican Congregation for the Doctrine of the Faith, remarked in the CDF *Instruction* on Liberation Theology of 1984, revolutionaries very frequently have no answers to the problems created by their revolution.

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Even with its well-laid-down lines of propaganda and the connivance of friends occupying high places in the Church and in

secular governments, including that of the United States, however, Liberation Theology would have had no real chance of success, and the Jesuits would have had no justification for its wholesale adoption by the Superiors of the Society, had the Second Vatican Council not taken place.

A skillful use of certain ambiguous assertions of that Council together with a totally erroneous misquoting of the Vatican Council's assertions about fundamental Catholic beliefs has enabled the propagators of Liberation Theology to claim that Council's sanction for policies that are surely liquidating the true faith of Catholics and handing over all power to Catholicism's ardent enemies. This is the service rendered by Iñigo's Company to the Catholic Church of the late twentieth century. The Society has used the Council to justify its 180-degree turn from its mission as a team of papal defenders and as propagators of the official Roman Catholic doctrine, into an organization bent on altering the face of traditional Roman Catholicism and, inevitably, the political complexion of many nations.