

social development of the peoples must not be sacrificed because of a financial problem. We are very close to that idea, to that proposition.

EIR: In the recent bishops' synod in Rome, attended by Cardinal Ratzinger and Pope John Paul II, the Theology of Liberation line inside the Catholic Church was criticized. What do you think of Theology of Liberation and the situation of the Church in Latin America?

Cerezo: Well, we believe that Theology of Liberation arose as a proposal derived from a profound concern in the Church, as in many institutions, for the social problems of the modern world. But, the wisdom and long experience of the Church in dealing with problems of this nature led to a return to a conception nearer to Catholic orthodoxy—although I must say that in this renovation, Liberation Theology brought some revisions to Catholic orthodoxy which seem to me to have been accepted, which gave first priority to the search for solutions to the problems of the poor. I believe the option for the poor has been the nearest thing to modern political thinking of the democratic era of the Church, with which we are completely in agreement.

But, as always, the dynamic of history shows that some more radical proposals bring the search for solutions nearer to its goal.

EIR: In the context of the synod of bishops, Pope John Paul II met with a group of distinguished Latin American former presidents and spoke there, among other things, of the need for continental unity not only on the debt problem, but also to fight the tremendous problem of international narcotics traffic. What is your opinion on that problem and Guatemala's role in this?

Cerezo: On this question, I must tell you that we are deeply concerned and completely in agreement as to the need for international agreements to deal with the drug trafficking problem. Our position is that we totally reject any possibility of our country or any other Latin American country being converted into a center of distribution or cooperation with drug runners, because we feel that would result in huge amounts of corruption at all administrative levels and the involvement of national leaders in that kind of activity.

Therefore, we are very willing to make agreements to control it and to reduce the possibility that our country or neighboring countries become starting points or waystations for drug shipments to other countries.

EIR: One last question. The Guatemalan army recently won some very important victories against drug running and narco-terrorism in the Petén region. Will these actions continue during your government?

Cerezo: Of course they will. We know of those actions performed by the Army. And our government will take the same position on cooperation with international authorities to control narcotics traffic.

Vatican under attack from Russian Church

by Luba George and Mark Burdman

At the end of 1985, the Russian Orthodox Church began to circulate a broadside against the Vatican and those forces in the West who are seeking to launch a new Golden Renaissance, based on the Augustinian conception of the Trinity. In the *Journal of the Moscow Patriarchate's* edition No. 9, the Orthodox ideologues hailed those West German theologians who are demanding a "reconciliation" of the Eastern and Western churches, through eradicating the concept of the *Filioque*—the Roman Catholic Church's insistence that the Holy Spirit proceeds both from God the Father and from God the Son. This concept is the very foundation of Western civilization, for it signifies the creative potential of every individual; it is antithetical to the collectivist soul of Russia—whether of the Marxist or Orthodox variety.

This "theological" issue is the battleground upon which the future of Western civilization will be decided. Just as Soviet political leaders are stressing that 1986 is the "year of decision" in the political-military sense, so the Russian Orthodox Church (ROC) leaders, evidently, see 1986 as the "year of decision" for destroying 2,500 years of Western civilization.

The *Journal* particularly welcomed these German theologians' attacks on Pope John Paul II, denouncing the "authoritarianism and centralization of the Church, which find their utmost expression in the Papacy."

The factional battle

The *Journal's* attack is intended to counter the increasing power of a Western faction which has rejected the World Council of Churches' scheme for eliminating the *Filioque* and folding the Roman Catholic Church into the ready arms of Mother Russia. This faction surfaced most prominently, first, at the Nov. 1-3 conference of the Schiller Institute in Rome, on the theme, "St. Augustine: Founding Father of African and European Civilization." Participants, including leading Catholic spokesmen, specifically put forward the idea that a new and just world order would depend on reaffirmation of the beliefs of St. Augustine, the Golden Renaissance, and the *Filioque*, and on the expression of these conceptions in great music and art.

Shortly thereafter, Pope John Paul II, on the occasion of the Extraordinary Bishops' Synod, issued a declaration reaffirming the doctrine that "the Holy Spirit proceeds from the Father and the Son"—a move generally interpreted as a blow against the advocates of reconciliation with the Orthodox. The Synod ended with a performance of Beethoven's great *Missa Solemnis*, which the Pope praised as expressing the greatest moment of man's love for the work of the divine. (See Lyndon H. LaRouche, Jr., "The Pope's Synod and the interpretation of international law," *EIR*, Dec. 13, 1985.)

Moltmann and collectivism

The *Journal* article praises Jürgen Moltmann, a leading member of the German Reformed (that is, Calvinist) Church, and one of the most outspoken "liberation theologians" in Germany. Moltmann is one of the key members of a task force on the *Filioque*, of the Faith and Order Commission of the World Council of Churches. In the early 1980s, this Commission produced a "Faith and Order Study," rejecting the *Filioque*.

The article cites Moltmann's denunciation of "Western theology's interpretation of the Trinity," in which "the relations of the Son to the Father and of the Holy Spirit to the Son are considered in terms of domination and subordination." This "Western" interpretation of the Trinity, wrote the *Journal*, "has been born of a theological tendency, typical for the West, of preferring the concept of the unity of Divine nature.

"As a result of this tendency," the *Journal* continues, "there came to be established in the philosophy of Modern Times the notion of One Absolute Subject, which has been of great importance." Citing Moltmann, the ROC then declared that "Western individualism," is to be blamed on "the monotheistic way" of understanding God.

Moltmann, continues the *Journal*, expresses a view "contrary to the Western tradition, which, beginning from the blessed Augustine, restricts man's likeness to God to his soul, and declares that man is in God's likeness in the fullness of his earthly existence, without ceasing to be part of eternal existence. . . . In the social sense [in Moltmann's view], this God-likeness in human relations is realized *only* when people, despite personal distinctions, share everything they have and have everything in common possession, as was the case in the early Christian community."

Then: "Professor Moltmann comes out against authoritarianism and centralization of the Church, which find their utmost expression in the Papacy."

The article concludes by praising Moltmann for expressing preference for the "Nicene-Constantinopolitan Creed." The Nicene Creed was formed in the fourth century, and did not include the *Filioque* in the Prayer, or Credo; this was added later—a move which the Orthodox Church repudiates.

Reached in Venice, Italy, on Jan. 3, a colleague of Molt-

mann's, Swiss Reformed Church theologian Lukas Fischer, was enthusiastic about the *Journal* article. "Clearly, in the Reformed tradition, there is a great readiness to come closer to the Orthodox on the *Filioque* question," he said. "The mood among the Reformed is to tend to agree with the Orthodox. . . . The *Filioque* is probably the main issue between East and West, it has enormous ramifications." Continued adherence to the *Filioque* among Western churches, he warned, would only reinforce the power and authority of the Pope and of the Catholic Church, as an institution.

Destroying progress, science, and music

The same *Journal* article, reporting on an ROC-organized conference of European churches, praises another West German theologian, Professor Altner, of the West German Evangelical Church (EKD). Altner presented a paper to the conference attacking the concept of "Renaissance Man."

The *Journal* quotes him: "The man of the Middle Ages, with his awareness of the temporal nature of his earthly life, was gripped with eternity . . . [while] the man of the Renaissance, who found himself the basis and measure of all things, strove to gain possession of mechanical time, measured by the tower clock. Having lost the sense of eternity, he cognized time as a source of material benefits; having lost God, he wanted to become God himself and God's creation ceased to be sacred for him. Man imagined himself to be omnipotent and established boundless and uncontrolled domination over nature."

The *Journal* then comments: "Today, we see the fruits of their activity: the universal thirst for consumption, depletion of the natural resources that cannot be restored, the upsetting of the ecological balance, and the staggering accumulation of the means of mass destruction." Man must live in "harmony with nature," including "outer space," the article concludes. "The question is, is mankind doomed to continue to follow this hopeless road, or does it stand on the brink of a new comprehension of the essence of the creation and a new attitude toward nature?"

It is no accident that the same edition of the *Journal* has an article praising Tchaikovsky, Rachmaninoff, and other composers of the "Mother Russia" school, whose works have contributed significantly to undermining the achievements of the classical period. In accordance with the program sanctioned by Moscow Patriarch Pimen for "her magnificent jubilee—the millennium of the Baptism of Rus" (the "Christianization" of Russia in 988), the *Journal* reports that the Russian Orthodox Church is preparing to issue a series of record albums representing the "best religious works of the greatest Russian composers, such as Tchaikovsky, Rachmaninoff. . . . We are proud of the fact that Russian culture is so great and has been universally recognized. . . . [The records] will undoubtedly contribute to its general recognition and fame."