

Lack of Dianoia Results in Nihilism: A Belief in No Absolutes; the Rise of Cultural Marxism: Antonio Gramsci; the Catholic Church Co-opted by Liberation Theology

45. Unbelievers and cosmic believers are able to produce human levels of love, courage, morality, and humility, but these are not consistent, they are fickle, and they are usually very selective.
46. The reason for these vacillations is the lack of *dianoia*; the unbeliever doesn't have the assets; the cosmic believer doesn't access them.
47. These conditions are plagued by the opinion that there are no absolutes. The unbeliever arrives at this conclusion because his life is disordered. The cosmic believer concludes it because he has divorced himself from their Source.
48. Those who conclude there are no absolutes must also arrive at the conclusion there is no truth. Such a person is a nihilist.
49. Nihilism is a philosophy that rejects "traditional morality, order, and authority, together with the feeling that no basis exists on which a new order can be erected. It denotes an extreme skepticism in which the skeptic denies that there is any objective basis of truth and obligation." [Encyclopaedia Britannica: Micropaedia, 7:342.]
50. Its introduction into modern thought was by a character in Russian novelist Ivan Turgenev's \tūr-gān'-yef\ (1818-1883) book *Fathers and Sons* (1862). One of the title's "Sons" is Bazarov, a nihilist who renounces all laws, excepting those of the natural sciences.
51. For the nihilist, empiricism is the only basis for believing anything and that only on a personal level. Therefore, all else is an illusion, laws are based in moral standards that are subjective, arbitrary, and irrational.
52. The nihilist has a tendency to follow the philosophy of F. M. Dostoyevsky \dās-ta-yef'-skē\: "If God does not exist, everything is permitted."
53. Such a philosophy allows a person to place no restraint on his desires, take no responsibility for his decisions, and accept no accountability for his actions. Any accusation to the contrary is assumed to be judgmental and enables the person to take the position of a victim.
54. This means that the nihilist has a big problem with Judaism and Christianity. Their doctrines have influenced Western culture by imposing restraints on desires, responsibility for decisions, and accountability for actions.
55. The result is the infusion of Judeo-Christian ethics into Western European culture so that even though the various social divisions of the society are often at odds, they are bound together by a devotion to a higher standard that maintains order and rejects revolution.
56. Therefore, in the past, when attempts have been made to propagandize the Western societies into class warfare, they have failed because the population was so instructed in the restraints imposed by biblical influence on the culture.

57. Marxism worked for a time in the Soviet Union because of its population's ignorance of these basic principles of public order. But the revolution failed because the laboring class: the proletariat, was as patriotic to the motherland as was the middle class: the bourgeoisie, and the wealthy: the aristocracy.
58. The only way for cultural Marxism to achieve dominance is by the removal of restraints that Judeo-Christian ethics hold on Western nations. This idea was germinated in the mind of Italian socialist Antonio Gramsci \grām'-shē\ while imprisoned in Italy between 1929 and 1935. His philosophy was adopted by the Frankfurt School in Germany and institutionalized in America through Columbia University's School of Education.
59. Gramsci's ideology counseled patience so that gradually the institutions of the West would be replaced by the philosophies of cultural Marxism. An excellent summary of this strategy is provided by:

Crosson, Joseph, "Antonio Gramsci: How the Legacy of an Italian Communist Is Wrecking the Catholic Church Today," *The Barnes Review*, May/June 2004, 76-78:

One of the many theories conceived by Gramsci was the "long march through the institutions." What Gramsci knew was that ... creatures generally gravitate toward the familiar, be it physical habits or intellectual ideals. The key would then become the process of changing what the culture finds familiar. By changing the very essence of what thought and ideals people find to be familiar, a movement could then effect the changes on the large scale that it could not realize through armed revolution. ["The best victory is when the opponent surrenders of its own accord before there are any hostilities. It is best to win without fighting." —Sun Tzu.]

A long march through an institution means the unhappy segment of society, instead of seizing control through infiltration to displace current controllers, would choose to seize power from within the system. Once power is assumed, existing lines of authority and habits of obedience, already inherent in legitimate government, would be utilized to advance (one's) aims. Typically, this march through an institution would take place from the bottom up. Patience is needed to silently weave the seditious ideals and philosophies needed to allow a proper anchor to set within the masses. Those masses will soon be set to attacking and branding the non-duped conservative elements as hopelessly behind the times ... and, even worse, a traitor. Opponents of this coup should be labeled as isolationists who are misguided and dangerous individuals unable to move into the future and accept the wonderful changes the future will bring. (p. 76)

The long march removes the risks inherent to an armed takeover of a government or institution by removing the possibility of forcing the rank and file, with their natural tendency toward protecting and gravitating to the familiar not accepting the new regime. What it does, if patience prevails, is almost guarantee success because the group targeted for the coup will not only offer little resistance but will also, quite likely, provide itself as the most effective asset for the coup. A law of war is stated simply: "Know the enemy." An opponent will not fight if he either cannot see or does not realize an enemy is before his very eyes. (pp. 76-77)

Gramsci proposed setting aside concern for Catholicism as an instructor of doctrine or body of belief and concentrating on it as a potential vehicle for ideology and politics that would be used in the service of Marxist communist order.

Gramsci needed to alter the Christian mind and turn it around completely to an anti-Christian position. The best way to do this was to get the individuals, regardless of their station in society, to think of the problems and issues facing them without reference to the Christian God or laws of the Christian God.

It made better sense, in Gramsci's mind, to let Catholics remain Catholics instead of making communists of Catholics. The question merely became which opportunity and manner would present itself to start this transformation. The Catholic Church provided the most ideal vehicle for this insertion when Pope John XXIII announced the 21st ecumenical council in the history of the church, aka the Second Vatican Council.

NOTE: Vatican II opened under Pope John XXIII in 1962 and closed under Pope Paul VI in 1965. Four future pontiffs took part in the council's opening session: Cardinal Giovanni Battista Montini, who on succeeding Pope John XXIII took the name of Paul VI; Bishop Albino Luciani, the future Pope John Paul I; Bishop Karol Wojtyła \voy-tē'-wa\, who became Pope John Paul II; and 35-year-old Father Joseph Ratzinger, present as a theological consultant, who more than forty years later became the current Pope Benedict XVI.

Reigning Pope Paul VI gave the farewell address for the departing bishops on the council (1965). The pope told the departing clergy that their church opted for man, to serve man and to help man build his home here on Earth. Special attention the bishops had decided to place on the plight of the poor was now morphed into something labeled "preferential option for the poor." Liberation no longer meant a release from sin and damnation. It now defined itself as the struggle against oppression by big capital interests and the authoritarian colonial powers of the West.

Liberation theology was a perfect exercise in Gramscian principles: launched with the corruption of a limited number of high positions, aimed at the culture and mentality of the masses, locking the individual and the culture in the race toward a single goal—class struggle for sociopolitical liberation. (p. 77)

This takeover was a perfect display of Gramsci's mandate to Marxists everywhere: Exploit each opportunity that presents itself. Be rigid in material philosophy. Be clever as you do it. Ally yourself with any and every force that presents itself as an opening for Marxist insertion and secular beliefs.

This is plainly obvious when observing how Marxists align themselves with Christian churches and organizations in cooperative dialogue and mutual humanitarian undertakings. (p. 78)

60. The flawed and heretical ideology that defines liberation theology has been borrowed by mainline Protestant churches and is now the mainstream doctrine of salvation and what defines the "Christian way of life."
61. The advice Gramsci offered regarding the Catholic Church has not only been implemented broadly by Rome, but also by Protestants, who, absent discernment, are manipulated by emotion to assume they are doing the Lord's work.
62. At this precise moment in American history it is imperative to understand liberation theology and how its allurements tempt even the most biblically based believers.