

The Attackers: Antonio Gramsci's Long March: Strategy: Infiltrate Institutions So As to Seize Power from Within; Coopt Religion by Shifting Emphasis Away from Doctrine to Political Ideology: Example: Liberation Theology & Malthusian Efforts at Population Control; Current Assaults on the Religion & Free Exercise Clauses

A long march through an institution means the unhappy segment of society, instead of seizing control through infiltration of a small but critical segment of the state apparatus 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 the coupster's illegitimate 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 harmful to the goal of attracting young people to the cause or, finally, 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 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 to no 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 noted, "Religion must be approached 'not in the confessional sense' but in the secular sense of a unity of faith between a conception of the world and a corresponding norm of conduct." 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 could be used in the service of Marxist communist order. Use Lenin's geopolitical structure not to conquer the halls of the Vatican and Holy See but rather use it to conquer the mind of the Catholic population itself. Gramsci needed to alter the Christian mind and turn it around completely to an anti-Christian position but keep those efforts secret.

The best way to do this was to get 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. It would be preferable to mutate the dogma of their faith into a secular ideology similar to Marxism. The question merely became which opportunity and manner would present itself to start this transformation. Fortunately, for Marxist infiltrators, the Catholic Church provided the most ideal vehicle for this insertion when Pope John XXIII announced ... the Second Vatican Council.

By the closing sessions of Vatican II, some bishops and Vatican personnel were adopting and imposing new and different meanings to ecumenism.¹

... gatherings included not only Catholics and Protestants, as would be typical, but also included Jews and Muslims, eventually Buddhists, Shintoists, animists, and various other non-Christian or non-religious groups.

Ecumenism was no longer a belief and mandate to heal the heresy and rifts that pervaded the church. It was now a means not of healing, but of leveling differences of all kinds between all Christian believers and non-believers. 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 power of the West.

Liberation theology became a new concept within the church to such an extent that books written by converted priests, along with political and revolutionary literature, flooded the Latin American region. Liberation theology was a perfect exercise in Gramscian principles: launched with the corruption of a limited number in 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)

Generally, toward the end of the 1960s a sea change in church doctrine was rapidly under way. Another significant secular question before leaders of industrialized countries was that of population control. Contraception and abortion could only resolve the problems of overpopulation and the rising cost of living. These two questions, up to that date, were consistently rejected by dogma and considered mortal sins against God. An effort to include these solutions as a basic human right was then launched. Eventually, industrialized Western nations successfully pushed to legalize these measures on a secular level.

¹ Ecumenical: promoting or tending toward worldwide Christian unity or cooperation (*Merriam-Webster's Collegiate Dictionary*, 11th ed., s.v.: "ecumenical").

Traditional principles of education in Catholic schools also took a tumble, from elementary to university levels. The refusal of bishops to insist on obedience to dogma about divorce, abortion, contraception, and homosexuality became pervasive. Each step and measure taken to regionalize and personalize traditional Catholicism and Christian belief was another Gramscian step taken in the effort to remove religion as an otherworld and spiritual consideration.

Within what was called Catholicism, the adjective “Roman” was frequently dropped. “Modern Catholicism” became the newly applied term that was more consistent and compatible with secular globalism. 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.² (p. 78)

39. By reviewing this article on Gramscian theory we are able to better analyze the strategies that are taking place in our country today. The Vatican played into Gramsci’s idea of the long march through the institutions by converting from orthodox Catholic dogma over to Liberation Theology following Vatican II.
40. Regardless of what the current pope may think, the trend toward anthropocentric theology with emphasis on the poor and away from Christocentric theology with emphasis on Scripture has made possible a loose collaboration between church (Catholic) and state (the U.S.).
41. It remains to be seen if the Catholic Church will fight this or dutifully lodge obligatory complaints against the inclusion of birth-control provisions in the Health Care law but, in the end, succumb to them.
42. Efforts to legislate against their inclusion in health insurance policies of church-owned institutions recently met defeat in the U.S. Senate when the Blunt Amendment was defeated 51-48 on March 1, 2012.

² Joseph Crosson, “Antonio Gramsci: How the Legacy of an Italian Communist Is Wrecking the Catholic Church Today,” *The Barnes Review*, May/June 2004, 76–78.

43. If the status quo remains, the government can systematically chip away at the religion clause, although in a Fabian way, to seize control of the rest of Christendom. The New Testament, properly exegeted, is in strong opposition to the policies and ideologies of Progressivism.
44. The exercise of free speech from the pulpit is already in danger because of current unconstitutional laws that can be imposed on clergy at government's whim. Their implementation will take time; that's why it is called the "long march."
45. The long march will continue to despoil the population with its propaganda encapsulated in its rhetorical veils, a process utilized by the Soviet Union during the height of twentieth-century communism.
46. The word **φιλοσοφία (philosophía)** refers to the doctrines associated with Judaism and Gnosticism that stress legalism which is always a reflection of human good. In our present day, the philosophy is Progressivism which communicates its ideas with multiple levels of propaganda.
47. The communists' term for their brainwashing techniques is "disinformation."

Colossians 2:8 - "Constantly be on guard lest anyone despoil you through the agency of propaganda even empty delusion i.e., disinformation..."