

# Archbishop of Canterbury lectures China on British economics

by Michael O. Billington

The head of the Anglican Church, Archbishop of Canterbury George Carey, made his first trip to the People's Republic of China in September. The archbishop bestowed his blessings on the institutions of the government-sponsored and -controlled "official" Protestant Church, the Three Self Patriotic Movement, and the Chinese Christian Council, an affiliate of the World Council of Churches. The churches in China, both the official and underground branches, have been growing at a rapid rate since the bloody end of the 1989 Democracy Movement, but so has the pace of repression against the Christian community.

Carey did not confront the Beijing government, even on the highly publicized arrests and surveillance of several official church leaders, but accepted the government's partial acknowledgment of "problems," while blaming them on "abuses by local authorities." He praised the new rules established earlier this year by the government as a "step forward." Those rules called for all churches to register with the government or face legal action, but also states that churches need not be affiliated with the Three Self Patriotic Movement.

The Chinese are long accustomed to the Beijing government luring suspected opposition out of hiding with promises of new openness, only to see them crushed soon thereafter. Carey, however, expressed faith in the government's intentions, and even warned a Hongkong audience earlier in the week against "aggressively spreading Christianity in countries where the religion does not prevail," according to the Hongkong press.

The archbishop was more interested in a different message which he had come to deliver in his role as a representative of the British monarchy and the City of London. As he told the Research Center for Religious Studies in Shanghai, after a lecture supposedly on the church in British society: "I have spoken from the perspective of British economics." His theme was the now recurring cry of the London oligarchy: The Third World, and China in particular, must at all costs be prevented from developing to the level of energy throughput of the advanced sector, lying that this would destroy the environment.

The West, he said, developed without due concern for

the environment. He continued: "We can no longer afford to do this. Economy and ecology are interdependent. The pressure on a finite planet from the combined onslaught of increasing population, pollution of the atmosphere, erosion of the soil, destruction of the rain forests, and overheating of the oceans, threatens to present mankind with its greatest challenge ever. . . . If countries such as yours are as wasteful of natural resources as we have been during the process of industrial growth, the environmental consequences for all of us will be dire indeed."

## Paganism and Taoism

This is, indeed, British economics. The primate's concern is that China, as the largest nation on earth and a member of the U.N. Security Council, conform to the mounting efforts through the U.N. to impose supranational controls over the land, resources, and populations of all nations. The role of the Anglican Church in China has always gone far beyond concern for the Christian community, or even the potential Christian converts, as can be seen in every phase of the British role in Chinese history. The church freely admits that the first Anglican missionaries were employees of the British East India Company in various capacities, more concerned with establishing British power and control over trade than spreading the gospel, and often personally selling opium along with their Bibles.

The claim that such political and financial concerns are a thing of the past is a lie. Traveling with the archbishop to China was the Rev. Bob Whyte, the China expert for the Anglicans and the author of the 1988 book *Unfinished Encounters: China and Christianity*. Whyte also accompanied the previous Archbishop of Canterbury, Robert Runcie, on a trip to China in 1983. Whyte's book thoroughly documents the past and current policy of the British oligarchy to confine China in a perpetual state of economic backwardness.

Whyte makes no effort to hide his support for Maoism: "Speaking personally, I have felt the attraction of Marxism, especially in its Chinese guise. There is much that Marxism can still teach us about society, and the insights of Liberation Theology owe an immense debt to it." He rejects the univer-

salizing concept of Christianity, which transcends cultural and ethnic differences by locating the creative potential of the human mind as that which places man in the image of God.

This Anglican scholar believes that Christian theology must be reduced to the lowest accepted excretions of local folk culture. "Indigenization" and "inculturation" are the buzz words, the same used in the creation of synthetic terrorist movements under the control of British intelligence through the Liberation Theology mafia within the church, such as Shining Path in Peru or the Zapatistas in Mexico. "Inculturation," Whyte says, "implies the reformulation of theology in terms of the thought forms of the surrounding culture." One incarnation is not enough for Reverend Whyte, who calls for the "incarnation of the church within the context of present social realities."

In China this means Taoism, which Whyte calls "the great alternative to Confucian thought." Whyte asserts that Confucianism has long since merged with Taoism and Chan (Zen) Buddhism, a line commonly used in British efforts to pervert the Confucian tradition, but, unfortunately, a belief also commonly held in China over the past several centuries.

This is the opposite of the outlook of the Jesuit Matteo Ricci, the head of the first mission to China in the 16th century, who defended Confucianism as consistent with the fundamental truths of Christianity. Whyte condemns him for his rejection of Taoism and Buddhism, which Whyte says Ricci never understood. While preferring the syncretic amalgam of Confucianism, Taoism, and Buddhism, labeled as "Chinese thought" or the "Three Religions," Whyte also distorts actual Confucianism in order to make it conform to this syncretic mix. Whyte insists that the Chinese have no god, and that both Confucians and Taoists view the world as a "balance of opposing forces within an organic whole." This Taoist yin-yang moral relativism is akin to the Manichean and Rosicrucian ideology so dear to the Venetian and British oligarch, but is the opposite of Confucianism. It disregards the teachings of Confucius and Mencius on the attributes of heaven, which are the source of the fundamental virtues of man. Man is created good, a reflection of the perfection of the Creator. Whyte makes no attempt to analyze Confucianism, but rather adopts the standard distortions passed down over the past 150 years of British profiling and cultural warfare experts, many of them leaders of the Anglican Church.

The problem with Ricci, and with most efforts by the church to understand China in the past, according to Whyte, is that Christianity in the West has been overlaid with Greek thought, which has imposed a "dualism" which did not exist in the original "Palestinian Judaic messianism." This Greek "dualism" viewed the material world as separate and inferior to the immaterial heavenly world. This effort to portray Plato as a "dualist" or an "idealist" is a common ploy to

obscure the main discovery of Plato: the first *solution* to the problem of the one and the many, locating man's creative power as that spiritual quality which effects change in the physical universe. It was this concept, viewed from the Christian notion of man created in the image of God, which guided the leaders of the Golden Renaissance.

What does Whyte propose should replace Christian Platonism? His answer is clear, and repeated in virtually every chapter of this definitive Anglican study: Taoism is the "thought form of the surrounding culture" which is appropriate to an indigenous Christian theology in China. Not only does Whyte argue that Christians in China should adopt this animist nature worship as their own, but he goes further to argue that Christianity in the West can only correct the damage done by the scientific and rationalist Greek influence by adopting the same Taoist ideology in the West.

Taoism, in fact, would be closer to the original teaching of Christ, the "Palestinian Judaic messianism," than the "disastrous" history of Christian theology under Greek influence. Whyte argues that "in China, missionaries, although they did not know it, were preaching a doctrine that was in fact not biblical. . . . How serious a mistake it proved to be not to take Buddhism and Taoism seriously." He quotes the existentialist Catholic schismatic Teilhard de Chardin: "I love the Buddha of Jade because it tells me of something that Christianity must annex. I feel more and more strongly the need to free our religion from everything that is specifically Mediterranean."

### **Maoist Primate**

The Taoism of the Church of England is confirmed by the gruesome record of support by the church hierarchy in London for even the bloodiest extremes of the Maoist era. It did not require the recent exposure by Mao's personal doctor that Mao practiced polymorphous sexual perversions according to the Taoist sex manuals to know that Mao was a Taoist. He denounced the Confucian world-view and its influence throughout Chinese history, while praising the political movements associated with Taoism. Mao's mentor in history was the Legalist Emperor Chin Shihuang of the third century B.C., who ran a slave society, burned the Confucian Classics, and buried the Confucian scholars alive. He modeled the Communist Party more on the various Taoist peasant rebellions, including the pseudo-Christian Taiping of the 19th century, than he did on ideas of Marx or Lenin. Just as the Anglican Church led the British Foreign Office in support for the Taiping Rebellion (playing both sides, of course), so did the church support Mao and his policies, even while its own priests were being imprisoned and tortured!

Whyte adopts a Marxist attitude of historical inevitability in regard to the victory of the Communist Party in 1949. Those Christians, he says, and especially the Catholics and the Vatican, who supported Chiang Kai-shek and the Nation-

alist Party “showed their failure to understand the forces at work in China.” Chiang is dismissed as a fascist, and the Vatican is blamed for the rise of fascism worldwide. Leaders of the Anglican Church, as well as the head of the United Church of Canada, James G. Endicott, publicly urged Christians to support the Chinese Communist Party (CCP) as early as 1946.

Upon taking power in 1949, and especially with the outbreak of the Korean War in 1950, the CCP began a concerted effort to denounce “imperialists in missionary dress,” and to imprison or expel both missionaries and Chinese priests and ministers. Church lands and other property were seized and public “denunciation meetings” were held against the religious. National churches were formed by the government to replace the various denominations, and strict rules were imposed against contact with foreign churches. The Catholics were particularly suppressed, and obedience to the pope denounced as imperialism. Many priests and ministers were martyred in prison.

Whyte asserts that this was a blessing from God. He quotes favorably from a 1953 book called *Christian Mission and the Judgment of God* by David Paton: “It became evident to some of us, and to many more of our Chinese friends, that our mandate had been withdrawn, that the time for missions as we had known them had passed, that the end of the missionary era was the will of God.” The CCP established a government-run institution called the Three Self Patriotic Movement (TSPM) to control all church activity. Whyte opines: “In principle the series of decisions and actions that culminated in the setting up of the Three Self Patriotic Movement in 1956 must be judged as the appropriate response to the situation.”

The Vatican, which attempted to defend the freedom of conscience of the Chinese Catholics and the unity of the universal Catholic Church against the imposition of ideological dictates, is denounced by the Reverend Whyte as both ignorant of the situation in China and guilty of provocation against the Chinese government. The Roman Catholic Church, he says, showed “no background of reflection on the social and political needs of Chinese society.” The Vatican, he adds, has “never come to terms with the challenge of Marxism. The mentality is essentially escapist.” (Note that this was written only one year before the efforts of Pope John Paul II played a crucial role in bringing down the communist regimes in eastern Europe.) The pious Reverend Whyte intones that “one feels with some strength the appropriateness of a greater spirit of humility and penitence on the part of the Holy See than has yet been evident.”

With the launching of the Anti-Rightist Campaign in 1957, the TSPM was transformed into a forum for attack sessions with loyal government-selected “church leaders” outdoing themselves in denunciation of those who failed to kowtow to the CCP dictates. Thousands were condemned as rightists because of their faith, and were sent off to the

countryside to do hard labor or imprisoned. Church activity ground to a halt between 1957 and 1961. Whyte praises this as one of the greatest contributions of Mao’s genius: “The shaking of the foundations may in the long run have helped Christians to transform their attitudes. Manual labor, sharing in the frenzied activity of the Great Leap Forward; Christians were learning to be of the people.” Whyte doesn’t mention that, as a result of this Great Leap, millions of these people starved to death.

## The Cultural Revolution

There was a loosening of the oppression in the early 1960s, although many religious leaders remained in prison or were banished to hard labor. But when the Cultural Revolution exploded onto the scene in 1966, the Christians became one of the primary targets of attack as one of the “Four Olds.” The churches, along with the temples and mosques, were all seized and turned into warehouses or office space, while all religious services of any kind were banned. Religious leaders and laymen alike were dragged before attack sessions, tortured, imprisoned, and often killed. For over ten years the churches essentially ceased to exist, while the now infamous reign of terror and anarchy by Mao’s Red Guards raged across China.

Although it may be hard to believe, the Church of England’s leading China expert even bends over backwards to justify this holocaust. Whyte explains that after the opening up of China by Henry Kissinger in the early 1970s, the Anglican Church played a crucial role in the international campaign to glorify China as a new paradise under Mao’s Cultural Revolution. He quotes United Church of Canada head James G. Endicott again, this time in 1973: “It can be argued that the prevailing standards and practices of the Cultural Revolution are those that are loosely called the principles of the Sermon on the Mount” (!) Whyte refers to conferences which were held by World Council of Churches networks in Europe on “Theological Implications of the New China,” which called on Christians throughout the world to follow Mao’s lead.

Whyte admits that the proceedings of these conferences have been ridiculed since the truth of the New China’s Cultural Revolution has been made known by those who survived it, but he forcefully condemns these critics, who, he says, “had themselves never felt the real challenge of Marxism to Christian faith and could not, therefore, begin to understand the attitudes and activities of the majority of Christian leaders in China since Liberation.”

One of those who is thusly accused is Laszlo Ladany, a Jesuit who fled the mainland in 1949 and spent the rest of his life investigating and reporting on the Maoist nightmare from Hongkong. In Ladany’s 1987 book *The Catholic Church in China*, he quotes from one of the conferences defended by Whyte, held in Louvain in 1974. It is worth reproducing segments of the final report of that conference, sponsored

by the Lutheran World Federation and Pro Mundi Vita, a Catholic organization:

"Maoism has a transcendent dimension both in the self-transcendence of the individual person through identification with the masses and in transcendence of the present by the vision of the future good. In China, to an impressive degree, basic human needs have been met, dignity has been restored, people have been freed to participate in the decision making processes that affect their daily lives. . . . This leads us to affirm that since the Chinese Revolution is seen as part of God's saving action, but with a different world view, Christians are challenged to reconsider their own world-view and ethic in the light of this 'sign of the time.'

"Animosity and hostility, such prominent features of Maoist ethics, are not antithetical to Christian love.

"The new China challenges us to give up our attitudes of superiority and to acknowledge the quality of the new leadership which has emerged in China. . . . The gospel might be more powerfully expressed and fulfilled in the new type of society which is promoted in China."

These conferences, which practically labeled Mao to be the second coming of Christ, were not only theological meetings, but were used to sell Maoist ideology to the West and to the rest of the Third World. The year of this conference, 1974, was also the year of the U.N. Population Conference in Bucharest, which launched the massive depopulation drive of the 1970s and 1980s by the Anglo-American establishment, holding up the emerging "China model" of population control. This was also the year of Henry Kissinger's infamous National Security Study Memorandum 200, declaring population growth in the developing sector to be against the national security interests of the United States. NSSM 200 described the tight control over the personal lives of each citizen on the village level, as practiced in China, as the necessary condition for success.

Yale's Paul Kennedy, in his popular book *Preparing for the Twenty-First Century*, says that "Chinese industrial ambitions . . . pose a threat to the planet." WorldWatch Institute head Lester Brown, in the current *World Watch* magazine, said that it is in the "booming economy of China that we will see the inevitable collision between expanding human demand for food and the limits of some of the earth's most basic natural systems. . . . China's expanding demand for animal protein could overwhelm the world's grain producing capacity."

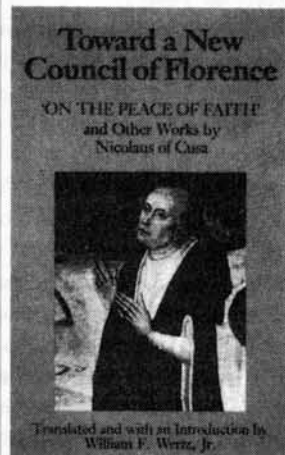
This tendency for the Chinese to eat is blamed for any future starvation in the Third World. The British royal family, which officially heads the Church of England, also runs the World Wide Fund for Nature, the parent organization for the genocidal policies espoused by the likes of Kennedy and Brown. It is to be expected, then, that the Archbishop of Canterbury and his adviser Reverend Whyte should lecture the Chinese on why British economics dictates that they may not become a modern industrial nation.

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