



Acts of the conference
**Apocalyptic cults: failed utopias
and consequences for followers**

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² CCMM, Centre de documentation, d'éducation et d'action Contre les Manipulations Mentales - Documentation Centre for education and action against mind control, founded in 1981 by Roger Ikor, French Goncourt author, www.ccmm.asso.fr

INDEX

Serge Blisko, President of MIVILUDES ³ , France: <i>Welcome</i>	3
Georges Fenech, previous President of MIVILUDES, Member of the National Assembly for the 11th Rhône district, France: <i>Welcome (summary)</i>	8
<i>Danièle Muller (Switzerland), delegate of FECRIS at international organisations: Welcome (summary)</i>	8
Olivier Morice, Lawyer at the Paris Bar, France: <i>The trial of Scientology, its challenges, its difficulties placed in an overall international perspective of the Scientology organization (summary)</i>	8
Sandrine Mathen, analyst and psychologist at CIAOSN ⁴ , Belgium: <i>No one is a prophet in his own country, even if it is a small one</i>	8
<i>Presentation</i>	15
<i>Testimony of a former follower of a group/sect gravitating around Bugarach and Rennes-le-Chateau</i>	17
Mike Garde, President of Dialogue Ireland ⁵ : <i>"The House of Prayer": an Irish apocalyptic Marian group at the edge of Europe</i>	18
Roxana-Mălina Chirilă, Romania <i>The Emotional Apocalypse: A Quick View of MISA ⁶ and its Apocalypse(s)</i>	26
Thomas Gandow, President of DCI ⁷ , Germany: <i>Korean apocalyptic cults in Europe (summary)</i>	30
Steven Hassan, M.Ed, LMHC ⁸ , USA: <i>Followers of apocalyptic cults: Communication strategies that families and friends can use to empower people to think for themselves (summary)</i>	30
<i>Video: http://vimeo.com/52740747</i>	
Roberto di Stefano, Switzerland: <i>The prophecies about the end of the world as experienced in a Jehovah's Witness family (summary)</i>	31
<i>Presentation</i>	32

³ Mission Interministérielle de VIGilance et de LUTte contre les DÉrivés Sectaires, www.miviludes.pm.gouv.fr

⁴ Centre d'Information et d' Avis sur les Organisations Sectaires Nuisibles - Centre of Information and Advice on Harmful Cultic Groups , www.ciaosn.be

⁵ www.dialogueireland.org

⁶ Movement for Spiritual Integration into the Absolute

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Source of summaries: : <http://www.unadfi.org/FECRIS-Perpignan-octobre-2012>

Apocalyptic cults: failed utopias: and consequences for followers

SERGE BLISKO, President of MIVILUDES

It is a great pleasure for me to be with you here at Salses-le-Château to take part in this Conference devoted to “**Apocalyptic Sects: failed utopias and consequences for the followers**”. I thank the FECRIS team and particularly its Chairman, Tom Sackville for his invitation and for the successful organisation of this Conference. I also congratulate him for having chosen this topic, very timely as we approach 21st December 2012, date of the supposed “end of the world”, or “the end of a world”, according to the Mayan calendar. This represents the main focus of our activities at Miviludes over the last two years, and in 2011 most of the annual report- presented to our Prime Minister was devoted to this topic; we analysed the risk of cultic excesses, due to the multitude of apocalyptic messages of all kinds, which mostly converge on the date of the Winter Solstice in 2012.

This topic refers to one of the most effective procedures used by cultic movements in order to attract new preys: **exploiting fears**, in this case the end of the world or of a world. Related to the meaning of life and destiny, this fear is a powerful instrument of mental ascendancy which gurus will exploit on their victims, who are particularly vulnerable due to their apocalyptic beliefs.

This reminds us - if we needed any reminding - that **the beliefs on which the messages from cultic groups gain a foothold are often the same**: the promise of a better life or world; a return to true values, to hidden truth, seeking personal development, to transform oneself so as to better transform the planet... All these theories, who very often borrow from the New World nebula, share the common aspiration to transform individuals by means of spiritual awakening, and as a consequence, to change humanity.

Thus, prophecies are illusions often used by cultic movements.

The idea of an “end of the world” is very old. It is even part of our cultural and religious references, in a certain sense. This quest, often accompanied by the hope of a new world to come, is to be found throughout humanity’s history, in all societies and all mythologies.

In “*The myth of the end of the world- from Antiquity to 2012*”, the historian Luc May points out that “The end of the world exists since the world exists. This is part of our inheritance (...)”.

Thus, whatever the period, predictions of all kinds have existed in order to avert man’s indescribable fears when facing his destiny. This date in 2012 would merely be the 183rd end of the world identified in the history of Mankind since the collapse of the Roman Empire.

What has changed, however, since the last century, is the speeding up of prophecies relating to catastrophes, and even more recently, that the sorts of destruction prophesied have evolved

considerably; after the wars, epidemics, famines, atomic explosions, it is from Nature itself and its corruption by man that our extinction is expected to come. The warming of the globe, melting of the ice cap, tsunamis, inversion of the Earth's poles, planetary collisions, anything goes! And of course one must add the "very topical" interpretation of the calendar of the pre-Columbian Maya civilisation. A real "*gloubi bouлга*" to use an expression of Alain Cirou in his book "*La fin du monde n'aura pas lieu*" ("The end of the world will not take place").

What is also characteristic of this vintage year, 2012, is the role of new information and telecommunication technologies, which confer an amplified resonance to the phenomenon and a certain ordinariness to the most extreme apocalyptic statement thus enhancing the climate of anxiety-driven fear. Already in 2010, 2.5 million internet pages on the topic were referenced by an American research engine.

Finally, the present perceptions by public opinion of the increased fragility of a period where climate catastrophes and economic and financial crises occur repeatedly provide - in the eyes of many- an added reason to believe in end of the world scenarios. This feeling of fear and uncertainty is widely exploited by those very same people who peddle these kinds of messages, but also by clever observers of the phenomenon who have seen there a most remunerative theme to dwell on. Internationally, it is now impossible to count the number of commercial uses of the "end of the world" product in all areas: the arts, literary and cinema productions, conferences and seminars, video games, derived products, sale of anti-apocalypse shelters, survival kits...

Faced by the risk of seeing its predictions exploited, MIVILUDES was forced to pre-empt the consequences, always likely, of discourses which could generate anxiety. **It therefore decided- and I thus pay tribute to the action of my predecessor, which was to include "the resurgence of apocalyptic statements" in his annual report presented to the Prime Minister in June 2011**, that is to say over 18 months before the date announced by some oracles as that of "the end of the world" or "the end of a world". Unfortunately history is indeed marked by precedents which suggest due vigilance should be applied. But without mentioning extreme cases, such as the OTS drama or that of the Temple of the People, one must point out that such discourses contain within them a tendency to make individuals give up their commitments to their lives in society and family, in their professions or as citizens, because by now they are convinced that any effort has become pointless. It is also against this kind of ideological "withdrawal" that MIVILUDES wishes to express a warning.

The contents of this report (80 pages on the topic) has implied significant work of being on the alert and of observation, carried out in France as well as abroad.

What was observed?

Firstly, **thanks to the international enquiry without precedent carried out by MIVILUDES via its embassies abroad it appears that no country was spared from the circulation of apocalyptic messages of all sorts.** Some countries like Russia, the United States or Japan are even particularly exposed, with the presence of numerous groups which endorse their beliefs and appeal directly for far-reaching actions anticipating the date of 21st December 2012.

In France too, the phenomenon is very much present. The landscape is twofold: there is a coexistence of two major kinds of groups with regard to whom the vigilance of public authorities needs to be exercised with the same intent to protect people.

- **The large structured movements**, often presenting an international outreach with French representation, whose doctrine is inspired by apocalyptic statements with a religious or New Age basis, whose existence or activity are already known by the public authorities. I think particularly of the RAMTHA group, which is very carefully observed by public authorities in the South West of France. But there are others, and you know them as well as I do.
- **A proliferation of micro-groups** which may spring up overnight, and very discreetly around an isolated leader. By using the end of the world theme as a factor in bringing together new followers attracted by curiosity, interest or trust, this leader will manage to progressively acquire actual ascendancy over them, with harmful consequences on the material, psychological or even physical level, in the most serious cases.

It is impossible to give an exhaustive picture of the number of these micro-groups, which are very small, the fact that they are spread out everywhere in the country, and the very unobtrusive conditions of their creation and operation without any visible expression of their existence, means that they can escape the vigilance of the specialised services.

MIVILUDES has therefore only mentioned in its report, the most noteworthy cases of which they had been informed, which does not mean that other groups do not exist or do not run the risk of drifting into cultic excesses. Finally, some groups may not yet have been identified. The interministerial mission even regularly reminds State services that they have a duty of added surveillance with regard to these very volatile groups.

Without even pretending to be exhaustive, we can nevertheless note down and mention a certain number of worrying situations:

In France, as elsewhere, the commonplace nature of the apocalyptic messages, mainly of the New Age type, are essentially posted on the internet.

The internet factor now plays a very important role:

- **Either by apocalyptic doctrines being made commonplace and which by their very nature of causing anxiety may encourage the emergence of new forms of ascendancy over other people**
- **Or in the establishment mini-groups which directly expose their members to the risk of drifting towards forms of cultism.**

In the first case, these are not, properly speaking established groups but rather individuals who use blogs to set up discussion forums, social networks and internet sites: Thus, theories may soon facilitate dominance over persons who are weak and vulnerable. This opens the door to all sorts of divergence, at best of a commercial nature, at worst inciting people to undertake actions which are physically dangerous for the surfers. Their membership is impossible to fathom as what's on offer on the Net is abundant and varied. To have a vague idea of this, just type in "2012 end of the world".

In the second case, real groups can only be created thanks to the hold a charismatic leader has over individuals over the Net. Even if no physical encounter occurs, the risks of drifting towards sectarianism do exist.

MIVILUDES thus had to deal, in February 2011, with the case of a group of people who found themselves under the influence of an individual originally from Quebec calling himself

“Flot” only thanks to regular exchanges on various social networks. Calling his followers “divine children” or “brothers and sisters of light”, he regularly sent them computer messages inviting each one of them to live “a divine relationship” with him and then to begin “an ascent so as to be born in a vessel of light and leave this world for a new universe”. To do this, “mental preparation” was necessary so that each one might “raise his vibration rate and live the final ascent”. Some people who had regular exchanges with “Flot” and who, according to him, were practically “ready for take-off”, had even gone to the point of making their final arrangements (notary public, funeral parlours). Faced by the imminence of taking action, the matter was reported to the Investigation service, in order to contact those people who might be in danger. A preliminary investigation for attempting to cause suicide had even been initiated by the local public prosecutor’s department. MIVILUDES also established a link with the Canadian authorities, so as to enable them to act as regards their own nationals and to prevent the “surfer guru” from causing harm. His webpage was shut down, but no judicial follow up could be carried out, for lack of suitable legislation in Canada and in the absence of complaints from the victims in France.

The New Age End of the World inspiration goes beyond the mere internet context and is to be found **in many conferences, seminars, books and magazines**, but also **in meditation, yoga and holistic relaxation clubs**. Hundreds of these are organised every month.

Besides the New Age inspiration messages, there are statements of religious inspiration within **prayer groups where the person responsible may act as “real guru”**. But the religious messianic message as it is often called, can also be fully used as a tool and exploited to gain ascendancy over the followers, with the risk of them taking action which might be seriously prejudicial for their health and safety.

The operation of the group called Minh Vacma is an illustration of this. Created in the early years 2000 by Alain Schmitt, nicknamed the “Guru of Algrange”, this group brought together in Moselle various people ill at ease with society, as well as a few on the fringes, to whom Alain Schmitt provided teaching intended to give them personal development. The community, which grouped some 10 members, lived in fact according to very strict patterns, combining a vegetarian diet, intense practice of martial arts and punishment given if rules were disobeyed. His teaching, which was given not only within the group, but also in the course of many conferences in France and abroad, in particular Belgium, drew inspiration not only from New Age concepts, but also from Manichaeism, martial arts, imaginative scenes in cinematography, and of clearly millenarian theories; proof of this is to be found in some of his sayings: “I’m not Jesus, but almost,” “our Planet will soon destroy itself, but unfortunately no one has the power to react,” “all is moving towards destruction and to what is known as the Apocalypse” Alain Schmitt was sentenced, after appeal following a first ruling, to one full year in prison, handed down by the Court of Appeal of Metz in September 2010, for acts of violence in meetings, extortion of funds and sequestration.

Faced by what has been observed, what can one do?

Our first mission is to make the public at large aware of the dangers these apocalyptic messages represent. It is by far not the easiest of tasks, as one must find the right balance between the need for preventive action and the concern not to become paranoid or to see all as catastrophe, and thus to add to the ambient climate of anxiety. **One must warn without producing fear, inform without frightening, mobilise without going too far, but also without minimising risks: such is the delicate role of MIVILUDES, who do not wish to behave as many Cassandras.**

One must also be careful, when speaking about prevention, not to criticise the beliefs and feelings of people, and to respect their opinion and their conscience. As Elizabeth Campos rightly says in “Sects and Millenarianism”, let us not forget that one must not see in all trends of apocalyptic thought, the germs of self-destruction: millions of believers throughout the world embrace a millenarist doctrine without this plunging them unavoidably into violence or despondency.

Nevertheless, if the end of the world is a myth, the dangers, on the other hand, are all too real!

Therefore, in addition to making the public aware, MIVILUDES has decided to **alert the public authorities responsible for protecting the public and their property.**

Our organisation has also suggested- and obtained the setting up of an internet watch by the specialised State services, of all the various social networks and internet sites where this kind of apocalyptic message are exchanged. We also called for vigilance with regard to **the revival of old known apocalyptic movements, and for increased surveillance of budding micro-groups.**

We also obtained the mobilising of State services, by increasing the number of sessions for the training of officers dealing with this topic (information services and detectives) and by moving to the more emblematic locations, to organise coordination meetings with district authorities. Indeed we shall return next month to the Aude and Eastern Pyrenees to check that all the necessary measures were in place. In the Aude, for instance, what one can expect around Bugarach, are significant population movements which will require measures to ensure public order and the protection of people. The configuration of this area (steep paths, tiny villages, reduced infrastructure) does not lend itself to hosting crowds, and it is very difficult today to estimate their exact number.

Throughout the national territory, we've called for the same vigilance regarding apocalyptic messages. We will therefore organise a second coordination meeting in October, with the State services involved. I also mentioned this matter to the Cabinet of the Ministry of the Interior which is about to send out its annual circular letter, clarifying its policy for combatting cultic excesses; in this letter, the Cabinet will indicate its precise policy regarding the risks represented by announcements about the end of the world.

Any spectacular action, on the 21st December cannot of course, be excluded, but what we fear also are episodes of feeling depleted by the followers, disappointed for having been deceived and abused, after the announced event had not occurred. Mobilising rescue teams and urgent psychiatric aid must also be provided for.

“Ladies and Gentlemen”

The approaching of an end of the world announced in 2012 may be the occasion for upheavals and reverting to harmful acts affecting people and the social order. No one, of course, can claim that such events will occur. Of course; no one would wish this to happen.

If ,thanks to its role of alerting public authorities, and of coordinating their preventive action, MIVILUDES was able to help prevent the occurrence of such far-reaching actions, it would have fully accomplished its mission. If luckily no event of this nature did occur, our organisation would have done its duty by providing information. The worse thing to happen would be a serious attack against people happening, without the State services having been previously

made aware of the possibility of these events taking place, thus enabling them, thanks to their prior knowledge, to take appropriate steps and be on the alert.

This is an area where the absence of certainty tallies with the absence of a zero risk.

Before concluding, may I express a wish, 69 days before the final deadline! It is that other countries, along with France and Belgium, may take seriously the risks stemming from apocalyptic messages, and adopt the necessary preventive and protective measures. When cultic groups, operating on internet time, no longer encounter barriers in their exchange of messages, and possibly in their ways of behaving, one can only imagine what might happen...

Thank you for your attention

Georges Fenech (France), Chairman of Miviludes until March 2012, has carefully studied the many announcements of the Apocalypse. The Bugarach Peak is known worldwide, in a region which predisposes one to esotericism (a turbulent history, legends, the Cathars, the treasure of Rennes-le-Chateau); it is considered as a sacred mountain, because of its geological peculiarities (inverted geological strata). The idea of making it a refuge when the end of the world comes was launched by a peace march from Bugarach to Paris. The interpretation of the Maya texts does not convince the Maya scholars (who research the Mayan civilisation), who point out that the Mayan calendar describes a cycle of death and birth, but not at all an end of time. But everyone can believe in it.

Danièle Muller (Switzerland), delegate of FECRIS at international organisations, emphasizes that the OSCE, Organization for Security and Cooperation in Europe, the Miviludes and the FECRIS are attacked by cults who wish their disappearance. FECRIS is an INGO with participatory status with the Council of Europe and consultative status with the ECOSOC, UN. It contributes to the preparation of the work of parliamentarians, working to get things done at international conferences. The French deputy Rudy Salles was appointed rapporteur for the Commission of Inquiry on "Protection of Minors against the influence of cults" Powerful cults already weigh this Commission.

Maitre Olivier Morice (France), barrister to the bar of Paris, recorded the Scientology trial over 10 years after complaints were lodged in 1998. He recalls the severe judgement, which was not however final, as the Organisation appealed to the Court of Cassation. For the first time legal entities had been sentenced on appeal for fraud perpetrated "as an organised band". Evidence was submitted showing that natural persons had acted according to the doctrine of the Founder, Ron Hubbard. This ruling remains historical because, by agreeing that members were victims thereof, it dealt a blow to the very heart of the organisation, its doctrine.

NO ONE IS A PROPHET IN HIS OWN COUNTRY, EVEN IF IT IS A SMALL ONE

Sandrine MATHEN- M.A. in psychology, analyst at CIAOSN

This is the story of a new era which is to come. When? At the beginning, no one knows. It is the story of the end of a cycle which must be tackled. When? In December 2012, in a little over two months. It is the story of a prophet who wishes to announce it. Where? From Belgium, North of France.

THE PROPHET

Patrick Geryl, aged 56, lives in the region of Antwerp, in Northern Belgium. A laboratory assistant, it seems he had worked for a French oil company until 2006. Initially an occasional author of books on eating vegetables and fruit, from 1987⁹, he writes books where he explains “What will happen to us”.

In April 2009, Patrick launches the New Global Trust, a non-profit association as a framework for their survivalist activities and in order to start up a new civilization after the catastrophe. In a very few years, Patrick became ever present on the prophetic market for 21st December. Anyone launching into a research on the topic will come across his name sooner or later.

Patrick introduces himself as a forerunner. A reputable self-taught scientist, a brilliant discoverer, he will say: “I am Patrick Geryl from Belgium. Over 30 years ago, I wrote a book on space-time. I made several prophecies about the universe. And I discovered several errors in the relativity theory, I spoke about this on Belgian TV in 1990, and I predicted a universe which was speeding up. This was confirmed in 1998, but no one was aware of what I had discovered, because I had published this in Dutch.”

These theories have no scientific basis, which does not prevent some people from believing them! His assertions are labelled as wild imagination by researchers. Geryl replies during the last RTBF¹⁰ broadcast on the topic by offering 10,000 Euros to anyone of them who can prove what he suggests. So far as we know, no one has yet proved this, but are there any candidates who are ready to put themselves to the test?

The 2012 phenomenon has become such a big issue that NASA, the U.S. Space Agency, has set up a dedicated website. The latter comment critically on all sorts of rumors and other fears expressed by surfers, and success is always assured. It is a matter of faith against science, the vain clash between two parallel worlds.

THREE KEY-MOMENTS, A MISSION

In Patrick’s life, three important moments can mainly explain how he came to circulate the idea of a catastrophe in 2012.

- First of all, a nightmare: Patrick Geryl has a dream he considers a premonition: “In 2012- he writes- the dream I had in 1976 will become a reality, and we will observe these enormous solar eruptions. And this will mark the beginning of the end of our civilisation”. This dream will deeply distress him. It is a whole system of beliefs which came into being which will influence him lastingly, profoundly, entirely.
- Then, second episode: a book; until he read “The Mayan Prophecies” by Maurice Cotterell, Patrick had intended to benefit fully from his retirement. He says “For years I had followed a diet of fruit and vegetables, which should have carried me to the age of 120. I had invested in several pension funds so as to be wealthy when I retired. But according to the book “The Mayan Prophecies” the Earth will be destroyed on 21-22

⁹ SKEPP, *Het geval Geryl*, 8/09/2010

¹⁰ French language Belgian Radio-TV

December 2012¹¹. My dream was shattered, because the books conclusions did seem correct (.....) and I would only be getting my retirement money in 2015, i.e. three years after the destruction!" At that point he loses his footing. The ground disappears under his feet, everything collapses. The reading of the book obviously reminds him of his initial beliefs. It is a major upheaval and Patrick re-focuses his life options.

- Finally, thanks to the Internet, Patrick Geryl enlarges his audience and emerges from a sort of confinement. But also from a certain darkness. He tells us: "In 1999, I was very pessimistic. I saw no way of making public, to the world at large, what I knew. But thanks to the Internet, I was able to set up a website of my own, and today everyone can see all I have discovered, and in particular that we want to give humanity a chance to make a new start. And that did indeed change everything. This made me more optimistic. I started from a very gloomy point of view, which showed no way out, and reached the idea that a small group would be able to survive the disaster."

The Internet is a limitless means of spreading far and wide. Or nearly. The Internet promises broadcasting everywhere, catching everyone. The Internet can also be used to flatter one's ego. Since the advent of television, the image has acquired such importance that it can give someone an identity. So for some, it is essential to be seen, even if later you hide away.... in a bunker.

In the meantime, Patrick will use the internet.

- o www.newglobaltrust.org: the Internet website of the organisation New Global Trust, which just about nearly gives you a form to fill in to become a member.
- o MYSPACE- www.myspace.com/howtosurvive2012: previously, you could read the following on this site. "Patrick Geryl is available on radio and television". This site also offers the purchase of Geryl's books and promotes some of his videos.
- o www.howtosurvive2012.com : a site describing the reasoning he followed which led him to define 21 December 2012 as the final date. But not only: videos, predictions, presentation of his books, news of the survival group, etc.
- o YOUTUBE- Rorypeb's channel (Patrick Geryl): solar eruptions, earthquakes, messages of warning, theoretical bases (Mayas, Egypt) etc.
- o FACEBOOK shows the flourishing of pages dealing with Patrick Geryl, the person: he has his own account in order to keep his fans informed of the latest news. He no longer allows anyone to offer to become a friend because, he says ,he does not manage to reply to all the messages.
- o <http://blog2012pro.com/>: a blog belonging to Gérard Le Flamand (The Flemish Gerard) but which is likely to be that of Patrick Geryl himself, in reality: "The messages sent by Patrick Geryl and those sent by Gérard Le Flamand (...) all originate from the same computer in the same country. This means that there must be a link between their two identities, between these two names; in any case, it seems very likely that the same person manages both of them." ¹²

¹¹ "According to Mayan chronology, the present age started on 12 August 3114BC and is to end on AD 22 December 2012. At that time, the earth as we know it is again to be destroyed by catastrophic earthquakes" ("The Mayan Prophecies. Unlocking the secrets of a lost civilisation". Published by Element Books, Inc. in 1995 in the United States).

¹² OLIVIER BOGAERT, in REGIS DE RATH, *Who are the gurus of the Apocalypse? RTBF, 21/12/2*

The internet, a nightmare, and a book further on, and Patrick Geryl feels he has been given a mission: that of warning the world population. As he says: “If the world is not informed, humanity will once again be reduced for thousands of years to a primitive state. Therefore, this was my mission: to sound the alarm! I immediately decided to write a book. Whatever it takes, I will try to help humanity to continue to exist.”

HIS THEORIES

Starting with his discovery of Cotterell’s book, then going through various works and articles, Patrick Geryl’s bag of knowledge is filling up. His interpretations are far from lacking, as well as his sources. And according to him, he even manages to point to some errors in Einstein’s theory of relativity. That’s how he presents himself, as a very brilliant discoverer and a man of genius, a kind of self-taught scientist. Among his sources, we find works on the Mayas, the Egyptians and the Atlantis myth. According to him, the inhabitants of Atlantis are the predecessors of the Maya and Egyptian populations, at the very least. Everything is therefore to be looked for in Atlantis. Because the people of Atlantis knew how to calculate when the major upheavals would occur. And, de facto, the Mayas and the Egyptians too. The sources of inspiration are varied, the results unavoidably colourful.

More essentially, Geryl thinks the Sun will have such big eruptions that this will have a direct impact on the earth’s magnetic field, causing natural catastrophe and the end of our civilisation. A nightmare. A mega short-circuit with mortal effects, a sky literally ablaze, earthquakes and eruptions, submerged plateaux, etc. Only those who will have settled on high mountains will manage to survive. At least for the moment.

Those who won’t have joined a survival group, like that of Patrick Geryl, will not be properly armed to survive the catastrophe. No access to shelters. Death will be their only means of escape, he thinks. Within six months, 90% of Americans and Europeans will have died, he says¹³.

Video: Be sure to have with you your medication, he says. And when you see the sun shining like never before, take this pill- (The journalist asks): But what kind of pill?- (Patrick Geryl): Well, a pill to commit suicide or to fall asleep; if not, you will live through an agony for hours before collapsing, rather than to simply fall asleep and forget everything. “Those who choose not to be members of a survival group when the day breaks, will pay their choice with their lives. They will understand, but all too late, all the consequences of their decision.”

After the cataclysm, Geryl plans to develop a post-apocalyptic agrarian society. He explains: “My only purpose is to start up a new society based on ecological principles.” “We need young women to form the basis for a new civilisation”¹⁴, he says.

Geryl joins the category of the survivalists.

- Survivalism is a movement of individuals or groups who actively prepare for situations of emergency such as a natural catastrophe, a nuclear attack, the unavailability of essential resources, a pandemic, an apocalyptic event etc. Stocking up food and hardware, physical exercises are all on the agenda.

¹³ NINA REHFELD, *Nach der Apokalypse ins Luxushotel*, 5/09/2012, in Frankfurt, Germany

¹⁴ JEAN-CLAUDE VANTROYEN, *The Belgian prophet of the Armageddon*, 7/01/2012, in *Le Soir*

Therefore after the cataclysm, life on Earth will however be very difficult, as Patrick explains: “there will be no electricity and all electronic equipment will be destroyed. Only a few will be determined enough to face up to this new Earth. It will take hundreds of years before life on Earth becomes fairly comfortable once again. You have no idea of the difficulties you are to expect. No food, no drinking water, famine and sickness will be at the rendezvous.”

NEW GLOBAL TRUST

The non-profit Global Trust association was established in April 2009, three years ago. The chairman is Patrick Geryl. Its members, ten for the moment, are Belgian or Dutch. To the Press, Patrick Geryl will declare: “the hard core comprises 16 persons for the moment, but we have drawn up waiting lists of hundreds of people.”

The dedicated website of this association announces the following goals: “The association was set up to provide a framework for the activities of the survival group, which are about to accomplish the following two objectives: 1. Survival activities (location, infrastructure equipment and supplies); 2, reconstruction of a new civilization”. The objective reported in the “Moniteur”, Belgium’s official newspaper, completes what he said: projects with agricultural, economic and educational themes (...) and development of an interactive social network, locally and worldwide; by means of this network, the projects can support each other.

To increase their chances of survival, the group has located some of the safest places where they can build bunkers and shelters: “we look at several places in the high mountains where to build bunkers, they tell us; there we will place all our present knowledge, which we will safeguard for our descendants.” The group also declare that they are looking for sponsors; they want to organise meetings around Patrick, meet housing agents, explore land, establish contacts with architects, carry out research on food storage, etc.

A bunker is something expensive. To build such shelters, 10 million euros are required, says Patrick Geryl (...). Finding money is thus one of the organisation’s priorities; the membership fee can reach up to 500€ per year, it says in the statutes of the organisation. But that’s not where he expects to collect the most money. Indeed, Patrick did not hesitate to take to court the director of the film “2012”, which was mostly inspired by one of Geryl’s books; Patrick expects to receive substantial damages from the director Roland Emmerich and from Sony Pictures. “If we were to cash in 5 millions, he declares, we would be half-way there.”

But more than money is given to the organisation.

Video: some members of the survival group put all the money they have into the project, if need be even sacrificing their families.

Questions from a journalist to a new member of Patrick Geryl’s survival group:

Journalist: (...) the income from the sale of this house in Brazil....

Member: it will help us

J: will it be used to fund Patrick Geryl’s survival group?

M: of course, that’s what we really need, we need investments.

J: you are going to donate 30,000 euros to Patrick Geryl’s survival group?

M: yes, that is correct

J: What if your husband does not wish to come with you?

M: That is a choice for each of us; I think it is an individual choice. If I want to go there, and he does not want to, I respect his decision; as I said, this is a choice each one of us must make for himself.

J: Are you ready to leave him in order to survive?

M: *Well, then, if he doesn't come with me, the answer is yes*"

The project replaces all that occupied the person previously: assets, money, the married couple, family, etc. The investment is total and radical.

The activities of the New Global Trust gave rise to the establishment of the other organisations: the Mataha Foundation in Belgium, and Grupo de Supervivencia Espana 2012 (GSE 2012)

- The founder of the Mataha Foundation was a member of the New Global Trust before setting up his own organisation. It is present today in Spain, in the Sierra Nevada, where it says that it purchased some farms, to be converted into shelters.
- As for GSE 2012, this was founded by a former very active member of the Forum and of Patrick Geryl's survival group. GSE 2012 is a Spanish survival group which brings together people and families who are worried about the way things are today (Climate Change crisis, nuclear risk, natural catastrophes, etc.) It attempts to have safe shelters built and to prepare the ones and the others to overcome various kinds of catastrophes.

AND AFTER?

And if nothing were to happen? Geryl continues to insist that the catastrophe is unavoidable: "I can't envisage the possibility that nothing will happen;" "the world is sinking, perhaps even earlier than expected: on 18 December".

Patrick Geryl interprets documents, glyphs, constellations, and so on, and notes that all this supports his beliefs. By acting in this way, one is often trying to continuously reinforce one's convictions, even those created by a dream. To question the basic theoretical pillar of one's beliefs is psychologically costly, which is why it is better to squeeze everything into the mould. Even if this means disregarding the scientific facts which follow a different direction and underlining the limits of science. To show this, one will adopt a style, scientific attitudes, which will gain the trust of those listening to what is being said, while in fact the speaker is proposing a single idea, a closed system of beliefs. "My predictions are so spectacular that they cannot be wrong" says Patrick.

And what if nothing happens, after all? A cognitive mismatch occurs. Facts prove the beliefs to be wrong, and people are thrown into a state of discomfort and perplexity. To this uneasiness, one can react by finding ways of explaining the failure of the prophecy; one begins to see things differently and to put things together again, so as to make things compatible once more, making them coherent once again, thus restoring a state of mental comfort.

- Thus, one group will explain that it saved the Earth thanks to its prayers and actions, for instance, while the catastrophe, according to them, was unavoidable.
- Another group will suggest there were errors in the initial calculations, to justify the "failure of the prophecy", hence putting forward another suggested date for the end of the world. This is a plausible assumption in Geryl's case, whose books and other media are full of calculations.
- A third solution would be to prove that it had happened, that it is happening under our very eyes. It is sufficient just to list all the catastrophes having occurred or under way to prove that climate, electro-magnetic and other changes are, in truth, at work.

This discord, if it is not resolved, gives rise to revolt in the group (internal conflicts), and the departure of members who are disappointed and feel betrayed, misunderstood. Those who will end up by remaining will generally feel strengthened in their beliefs. This strengthening is due to the fact that they have tackled their discord, have worked on it, so as to return to a convergent whole, the building blocks of which are enhanced.

“IS IT THE END OF THE BEGINNING OR THE BEGINNING OF THE END”

Recent developments, initial doubts

- September 2011- New Global Trust is closed down and its assets are transferred to Mataha Foundation;
- January 2012 - Geryl seems depressed. In his diary, one reads, “The eye is sad. Journalists are no longer liked. He felt tricked by Flemish radio-TV, a few months ago, and by the (excellent) investigation by Regis De Ruth for RTBF (...) To explain, chat, talk of survival are things he no longer wants to do. All he will accept is to explain his theories once again (...) The problem is, he says, as I wrote in my book, this question: can humanity survive after a worldwide nuclear fusion? I don’t think so. It is therefore pointless to speak of survival, if no one knows whether survival is possible. And if they don’t shut down the reactors before December, we will not survive (...) My script is that no one will survive (...) Is this the outlook that makes the face of this unemployed person appear so sad? It would rather appear to be because he feels he is a misunderstood scientist, writes this journalist.
-
- September 2012: Geryl cancels his trip to Africa, Spain or any other destination. Nevertheless, in February 2010, he announced on France 2 that no one could survive in Belgium (among other countries) and last September he said that those who would be up in the high mountains of South Africa will be saved. Because they will be protected from tsunamis and explosions of nuclear power plants, which are absent from the African landscape; Geryl stays at home. For him, all this is now meaningless: “I am diabetic; I’m too weak to undertake such a trip, only healthy people, aged between 15 and 30, have some chance of saving themselves.”

In the meantime, he continues his calculations. He had discovered, he explained, that according to the alignment of the planets, the earth was reacting, vibrating. So Patrick tries to predict earthquakes, on the basis of this alignment. And if that doesn’t happen? He says that he can’t avoid the possibility of being mistaken, that his system is not yet up to scratch.

But so... would it be possible that he had also made a few mistakes in his predictions of a cataclysm? Could it be that “21 December” will not occur? Today, Geryl sticks firmly to the fact that a cataclysm will occur. He is faithful to his convictions, despite everything. But the day after the 21st, when we will see that the world is not more catastrophic than yesterday; will he use the excuse of a calculation error? How will he get out of the dead end? Will he choose the final way out, the one which would avoid him living through his nightmare all over again? What’s your prediction?

Thank you
Sandrine Mathen

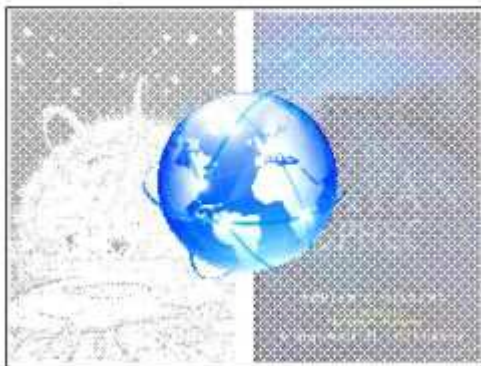
The „prophet“

No one is a prophet in his own country,
even if it is a small one!
The „phenomenon 2012“, a case study

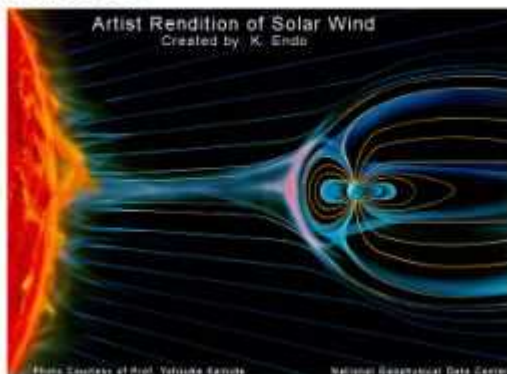
Source: GATHEIN, U.A. in psychology, analyzed: DAZEN



Three key-moments, a mission



His theories



2012 documentary about Patrick Geryl, "Waar de Wereld Omdraait" -part 1/6





New Global Trust

2012 Survival and Survival Group

The New Global Trust has invited members since the previous date of the event and the date has changed. They cannot provide you any more to get what is in for the Survival Group.

The Survival Group is not an 81 day to prepare for the event.

1. Survival and Survival Group, information, support & support
2. Working for the Survival Group

How to check if you are working for the 2012 event? You can only provide you with the Survival Group will receive details on the survival group. You can contribute to the activities of the Survival Group and get their members involved. To find out all details about the Survival Group, you can join, please go and your information to the right and we will send you all details in private.

The Survival Team

To find out all details about the Survival Group, you can join and what the next steps for please go to your information to the right and we will send you all details in private.

Get This FREE information Now!



MATAHA FOUNDATION

SUPERVIVE LA 2012

MATAHA FOUNC

And afterwards? It is for soon!



And if nothing happens tonight?
Your ticket remains valid for the prophecy in 2027

Is that the beginning of the end?

Last developments, first doubts

∞ 'The End' ∞

... or not ?

APOCALYPTIC CULTS

Irène¹⁵

I stand here before you today to give my testimony as a former follower of an apocalyptic cult. I remained under its dominance for thirty years, from the age of 20 till I was 50.

An apocalyptic cult necessarily has a mystical approach. The guru presents himself as a spiritual master: He has a doctrine, and he teaches you that the great religious and philosophical traditions all refer to a golden age which was lost by the fault of mankind, and that one day an apocalypse will occur, and a new era. The guru claims to have been chosen by divine forces: he hears voices which guide him, and which revealed to him that his mission was to work for the salvation of humanity.

When he meets you, he claims that this meeting was not a matter of chance, and that you are one of the chosen few who will assist him in his mission. We will be protected when the apocalypse occurs, and we will assist in building a new era ruled by universal divine laws.

He justifies this by claiming that the world is on the road to ruin, and that it is Evil that rules the Earth.

The concept of Purity is very important: thanks to continuous efforts to purify oneself one will be protected from Evil by divine forces. He is our guide, because he has reached a stage of purity which enables him to receive divine messages.

Once he has convinced you that you are an essential pawn in combating Evil, you feel it impossible to fail in your mission. Despite all the guru inflicts on you while claiming to purify you, you resist and remain. We all have our weak spots, and it is sufficient for us to be affected by metaphysical doubts and to feel unhappy with life, for us to be influenced by his arguments.

The game consists in getting ready for the advent of the apocalypse:

One must find a place where to seek refuge as soon as troubles and cataclysms will indicate that the apocalypse is imminent. We must finance the purchase of an estate with buildings to house us in a sufficiently isolated location, away from major trunk roads and close to positively charged places such as Commanderies of the Templars or Cathar castles.

We must stock up food and equipment, for instance electric generators, fuel and all sorts of weapons to defend ourselves from armed bands who might attack us; because there will be general chaos, and there will no longer be any institution to maintain order.

The guru therefore holds the Truth and has all powers.

He makes us live in a state of continuous siege.

For thirty years, I had a knapsack ready filled with basic necessities, in case we would have to leave hastily for our fallback base.

You are constantly made to feel guilty. He pretends to know everything and you are not allowed to contradict him.

If you dare to voice any doubt, he accuses you of having evil thoughts which spoil the group's egregore (spiritual energy) and hamper the success of the mission.

¹⁵ Pseudonym

He divides to reign: each group member has the obligation to inform against any follower who says or does something unlawful.
There is the group and the outside world
The outside world is perceived as threatening and impure.
Some followers are naturally obliged to work so as to provide for the needs of the group. They are thus viewed with mistrust, because they might pollute the others.
He asks us about our activities and meetings outside the group.
Even our emotional life is controlled.
We carried out excavations in the region of Rennes-le-Château, opposite Bugarach, for 18 years, permanently camped there.
The purpose was to search for the Treasure of the Visigoths¹⁶, which comprise the attributes of Solomon's Temple, mainly the Ark of the Covenant.
According to the guru, the Ark of the Covenant is of paramount interest as it derives from an extraterrestrial technology.
There is supposed to be an underground extraterrestrial base and time door which enable one to undertake interstellar journeys.
Humans are considered to be under the dominance of a predatory extraterrestrial people.
We would be under control and the Ark of the Covenant would be a weapon to fight against them.
Hence the importance of this place.
Excavations were stopped in 1998, the guru stating that the location had to be abandoned for some time. He continued to exert his power on us and kept us on the alert for the apocalypse, promising us that the excavations would be resumed.
I soon started to be seriously in doubt, and I eventually accepted the idea that I had been deceived and exploited like a slave during all those years.

In 2003, I left the cultist group, managing to convince three other followers to come with me. When you emerge from such a trial, you find yourself at a loss and with the impression that your life is absolutely meaningless.
You have to reconstruct yourself and learn to know who you are, since for many years you had been thoroughly brainwashed.
You get the impression of an enormous parenthesis in your life, of having been plunged into a phantasmagorical universe, and of now being restored to reality.
You need a lot of time and work on yourself so as to manage to forgive yourself for having been so gullible.
Today, I have washed all that away; I've started enjoying life once again and have moved on. I hope that my testimony may shed some light on what it means to be under the dominance of a cult.

“The House of Prayer”: an Irish apocalyptic Marian group at the edge of Europe

Mike Garde, Director of Dialogue Ireland

Introduction:

We are here in Perpignan focussing on the issue of Apocalypticism as we reflect on developments at the tiny French village of Bugarach in the Pyrenees Mountains. Here at Pic de Bugarach we came close to those waiting for the end of the world — as supposedly (but

¹⁶ http://commons.wikimedia.org/wiki/File:Reino_de_los_visigodos-en.svg

not really) predicted by the ancient Mayan calendar. The group has gathered there waiting for the day, believing they will be taken aboard a star ship hidden inside the mountain.

There are different varieties of Apocalypticism depending on the theological or ideological construct of the group. I want to discuss Marian Apocalypticism, but before doing so we need to look at what Apocalypticism is?

Background:

Apocalypticism is the belief that there will be an apocalypse, a term which originally referred to a revelation of God's will, but now usually refers to belief that the world will come to an end time very soon, even within one's own lifetime. This belief is usually accompanied by the idea that civilization, as we know it, will soon come to a tumultuous end with some sort of catastrophic global event such as war. Apocalypticism is often conjoined with esoteric knowledge that will likely be revealed in a major confrontation between good and evil forces, destined to change the course of history. This esoteric knowledge is often mediated by a charismatic figure that uses this charisma to exercise undue influence over others. Charisma linked to Esotericism is a powerful cocktail which is difficult to penetrate. An apocalypse (Ancient Greek: ἀποκάλυψις apocalypsis, from ἀπό and καλύπτω meaning 'un-covering'), translated literally from Greek refers to a revelation of something hidden. Today, it is commonly used in reference to any prophetic revelation or so-called End Time scenario, or to the end of the world in general.

Relating this general concept then to "The House of Prayer," we note that according to the doctrine of the Catholic Church, the era of public revelation ended with the death of the last living Apostle. A Marian apparition, if deemed genuine by Church authority, is treated as a '**private revelation**' that may emphasize some facet of the received public revelation for a specific purpose, but it can never add anything new to the deposit of faith. The Church will confirm an apparition as worthy of belief, but the Catholic believer is not required to believe in these revelations.

So this private **revelation** is generally only a problem in Catholicism as once the door is opened people like Christina come rushing in and find the space for their cultist agenda. The Catholic theological position makes it a sitting duck for all manner of fraud to develop. Added to this is the proliferation of Marian Sites like Fatima, Lourdes and Knock here in Ireland which specialise in these '**private revelations.**' Now these have received official recognition, but often commercial and business interests drive these new sites and the pressure for recognition increases. One thinks of Medjugorje which has mushroomed into a commercial hub. Here the bishops have opposed developments, but most of the visionaries are not even resident in the area and this raises the issue as to how the visions can be evaluated when they continue to be geographically spread. One of the conditions for evaluation is that they have ended! Certainly Achill is totally dependent on the HoP for its financial survival. No one in the area will as a result speak out.

Irish Catholics are not completely clear about the role of Mary in salvation as often she seems to be added as a fourth member of the Trinity and is regarded as a co-mediator with Christ. Normally in Catholicism God is the only object of worship, but people commonly talk about praying to Mary or a saint, rather than having a devotion to them. A kind of Ancestor devotion is common as part of Folk Religion where people talk to dead relatives and in some cases pray to them. Mary appeals to those who view Jesus as a distant unapproachable Judge and Mary as the gentle mother who intercedes with her son. Christina twists this gentle

mediatrix of grace into a judgemental enforcer mother superior who can be placated only by being under Christina and her side kick McGinnity. Extra Ecclesiam nulla salus/ “outside the church there is no salvation,” in this context is interpreted as if you are not in Christina’s ark called HoP you are going to drown.

Origins of House of Prayer

The rugged landscape of Ireland’s largest offshore island Achill is spectacular, and it is here where The House of Prayer is to be found. Gallagher, in her own words, was an “ordinary housewife” until the mid-1980s, when she says she had a vision of Our Lord. Since then, she claims to have regularly been receiving messages from heaven, the tone of which have become extremely threatening. She has also allied herself with Fr Gerard McGinnity, a priest who is highly controversial in his own right. Using donations from her increasingly large following, she built the ‘House of Prayer’ on Achill Island, followed by an empire of houses in the US and Mexico. The Achill Island property has become the site of regular, devoted pilgrimages.

Gallagher, who has no formal source of income, is living in a €4m mansion near Dublin with four houses in Co Mayo in the West of Ireland.



Compare and contrast:

<http://dialogueireland.wordpress.com/2011/08/05/let-us-draw-you-a-picture-of-the-house-of-prayer/>

The most recent was exposed in June. None of this takes into account the charity she established in the United States, called the ‘Confraternity of Our Lady Queen of Peace’, which has assets worth over \$800,000. The charity, which was set up after the House of Prayer in Ireland lost its charity status here, owns a number of houses across the United States. Over the last year there is also serious dissension over there and leaders have left her.

Not Theology but influence:

The evidence of such wealth has come as a sickening, shocking surprise to Christina Gallagher's followers, some of whom have donated their life savings to the House of Prayer because they were convinced the organisation was in dire need of cash. Also the publication of the book by Jim Gallagher entitled, *Immaculate Deception* in 2009 has totally transformed the understanding of the situation. Before that it was viewed in a kind of theological fog of argument and counter argument in regard to whether these visions were authentic. Jim has followed the money trail relentlessly and has shown that the use of Apocalypticism is merely a way of controlling her members. The role of tabloid journalism which is totally rejected by Eileen Barker, Emeritus professor at the LSE is here a servant of getting the truth out. Barker confuses the tabloid medium as using shock and exaggerated stories to sell newspapers with what is really happening namely following the evidential trail and not getting lost in the fog of 'New Religious Movements.' The relentless work of this journalist has been a great asset to Dialogue Ireland and we are both regarded as the great Satans' by Christina. Here vulnerable Adults generally of an older generation are groomed, and mentally disabled. They are told not to read the newspapers or go near the TV. Nor are they likely to go to the net where they can find the information to free the mind of its information disability.

In other words placing the problem within a Catholic authority context is a total waste of time. We are not dealing with theological issues but criminal abuse and a Marian scam. This story illustrated this,

After the House of Prayer lost its charity status in Ireland, some followers were invited to a secret meeting. "We all arrived on the bus, and by the time we got there, we were already very tired," said the person, who noted that the majority of people present were elderly. "Fr McGinnity started by saying a full rosary. Then he started reading these messages from Our Lady and from Jesus. "The messages were very threatening, saying that the House of Prayer needed money and that if we were financially able to help, then we had to do so, and if we didn't, we were facing eternal damnation in the next life. "A slip of paper was passed around and €1m was pledged. Fr McGinnity said this wasn't enough and he sent around the paper again until 2m had been pledged. At this particular meeting there were people openly talking about their financial affairs. There were two or three people who said they had money put aside for their old age, but Fr McGinnity told them to give the money anyway, that they would be looked after in the future. It was like mass hypnosis at that meeting."

The use of apocalyptic-type messages in pursuit of donations seems to have become a trademark of the House of Prayer. On 18 July 2006, Christina claimed to have received the following message from Jesus:

"If the House of Prayer in Texas is not free of debt in the ninth month of this year, it is to be dissolved. The greater part of that state will be levelled and torn to shreds."

The money was raised, the House was safe, and nothing happened to the innocent people of Texas. New scams like the Matrix medal, talk of building Nuclear bomb shelters, and having a particular painting they supply as essential to avoid hell fire are all part of the stock in trade of this Marian snake oil sales woman. She claims to have prophesied that the Twin Towers were going to be attacked. However, the FBI do not have a record of a call from her?

But while many people might dismiss such missives as delusional, and might even regard them with amusement, the danger of the House of Prayer lies in its evident credibility to its

followers . . . most of whom are elderly and deeply devout. They mistakenly believe this is a more committed form of Catholicism and are determined to bypass their home parishes.

With McGinnity standing at her side, Christina Gallagher has the back-up of someone whom many devoted Catholics regard as one of Ireland's holiest priests. McGinnity gained hero status amongst traditional Catholics in 2005 when it emerged that he had been effectively banished by the Church 20 years previously for blowing the whistle on the sexual proclivities of Dr. Michael Ledwith, Vice President of St Patrick's College, Maynooth, Ireland's premier Catholic Seminary. Many years later, Ledwith resigned from the college following more allegations of inappropriate contact with young men. The beleaguered McGinnity became a martyr overnight. He was cast out and was sidelined. He became a small fish in a big pond. The HoP enabled him to get his revenge. He became a big fish in a small pond. Unlike his adversary Michael Ledwith who joined Ramtha a New Age Group in Washington State.

<http://dialogueireland.wordpress.com/2009/07/03/house-of-prayer-rte-prime-time-may-2008/>

"He's Christina's full-back," said one former follower. "He's the reason I believed her. He's the reason I gave money. I would have thought of him as a very holy priest. He gives her all the credibility she needs."

McGinnity is Gallagher's only real link to the official Catholic Church, a fact that was strongly emphasised in a statement released by Archbishop Michael Neary in 2008.

"People regard Fr McGinnity as a very saintly priest, so when they see him, they think they're in safe hands,"

said one former follower. In that statement, Neary says that the House of Prayer has no church approval, and he encourages all church members not to hesitate to enquire at the diocesan office about...

"the standing of any work describing itself as Catholic, should they be in doubt."

Now this position was a good holding position 15 years ago, however we have a continuing problem. The HoP claim to be Catholic and the Archbishop does nothing in fact by his silence to challenge this position. This emboldens them and they flout him and make him look ineffectual. They are openly challenging him and saying we are True Catholics. The ball is now firmly in his court and he should demand that Cardinal Brady remove McGinnity from his Diocese. Then he should proceed to full excommunication of Christina. This failure of Church discipline encourages confusion and is an indirect endorsement of Christina Gallagher. Fr McGinnity on the other hand is from another Archdiocese, and the Cardinal is delinquent in that he has not disciplined his priest who by his presence lends the Cardinal's blessing at the door. So now the feeling on the street is that McGinnity must have something on him so nod, wink, even the Cardinal knows Christina is genuine. Will this be like his response to child abuse in the '70's? He claims these issues were not understood then. He can't claim that Elder Abuse is not understood! No he has known and refused to act.

<http://dialogueireland.wordpress.com/2011/07/31/house-of-prayer-rte-prime-time-april-03-2008-now-on-youtube/>

It's not the first such statement that has been made by the Tuam Diocese, and yet the denouncement of the House of Prayer has yet to be made by any higher ranking Catholic

representatives. Many former followers have questioned why Fr McGinnity has been permitted by his superior, Cardinal Sean Brady, to publicly advocate an organisation that is not supported by the church . . . an organisation, indeed, that clearly disseminates what can only be interpreted as heretical messages.

In fact Cardinal Brady faced with pastoral issue and threat to the integrity of the Catholic Church has promised much and delivered nothing. He has just refused to intervene consequently giving more oxygen to the HoP which is in Catholic terms a heretical sect totally at variance with Catholic teaching. In regard to Cultism it is a cultist mind bending Marian scam.

Here is an example of a person who wrote to him and there are likely now hundreds of others as well.

Dear Cardinal Brady,

I am writing as a concerned Catholic and a daughter of a very heavily abused woman as a result of the Achill House of Prayer. My Mother began attending the House of Prayer Achill 8 years ago, she attends every Saturday. She is highly influenced by Cristina Gallagher and Fr. Gerard McGinnity. She has taken out large loans in order to fund this relationship with the House of Prayer (HoP). Our family have tried to reason with her many times but she is unwilling to listen and suspicious of all family members. My mother was a wonderful woman, she worked as a xxxxx for 45 years and won awards for her xxxxx, professionalism and devotion to xxxxxx and was a well respected member of the community. She has been transformed, now she believes she has a message from God given to her through visions, she believes she must establish a 'House of Prayer', she believes if she makes eye contact with anyone including family and friends for longer than a second the devil will jump into her through her eyes, she fasts (no food) for six days a week and has lost half her body weight over 8 years, she is aged (Edit DI over 65. She is highly under the influence of the Achill House of Prayer mind control; she has tried to make our family believe copious 'alleged' messages from the Virgin Mary and God from Christina Gallagher which were based on **frightening apocalyptic conspiracies**. She has bought many artefacts from the H of P shop. She attends mass up to six times a day and can say 100 rosaries per day, she watches the religious TV channel all night and she does not sleep. The difference between the Catholic Church and the House of Prayer is not clear to my mother and to the other H of P members that I know. This Marian cult has literally poisoned and destroyed the relationship with my mother and her close and extended family members, friends and acquaintances.) She no longer communicates with family and friends yet all are extremely concerned for her health and safety. Though she is the primary carer for a family member with a disability, she recently in an effort to obtain more money took his lifesavings from him which was hidden under his bed...

DI comment: Under the undue influence of this Non Catholic* Marian Scam a woman who is normally highly ethical has been reduced to a thief.

..He was extremely distressed and has left him with little security after she mortgaged our home. It is truly a mental torture for our family. Although I have asked for advice from religious specialists, general practitioners, psychiatrists, mental health professionals and the Gardai, our remit is limited until the larger organisation of the House of Prayer is disbanded. It is a clear that there is a lack of understanding of the abuse that is being perpetrated by the Achill House of Prayer on vulnerable adults within the Irish population. Often those who

become members of the H of P are lonely having suffered severe tragedy and trauma in their lives and they turned to this spiritual organisation for help and guidance yet they are being abused in the most grotesque way without their knowledge. Although my mother appears to be acting on her own free will she is not, she is terrified by the threat of eternal damnation predicted by Christina Gallagher if she does not abide by the sanctions imposed by her and Fr. McGinnity.

I am writing to you as a member of your Church to insist that you to take some action, authority and leadership against Christina Gallagher and Fr. McGinnity and finally put a stop to this wicked crime against my mother and the elderly people of Ireland (http://www.nhssb.n-i.nhs.uk/publications/social_services/Safeguarding_Vulnerable_Adults.pdf)

*(It does not in any way fulfil the conditions of being part of the Catholic Church)

In conclusion then we have found that Apocalypticism is the trigger for overwhelming the mind and disabling the radar so that the thoughts can be controlled. The future depends on the response of the Catholic Church. Will it act to assist this process of continued mind control or will it participate in the freeing of the mind which books and articles by people like Jim Gallagher can affect. The role of our Trust is to be there for those and their families as they, 'take up and read.....'



<http://dialogueireland.wordpress.com/category/house-of-prayer/>
<http://dialogueireland.wordpress.com/2011/09/27/tv3-irelands-secret-cults/>
<http://dialogueireland.wordpress.com/2011/08/05/let-us-draw-you-a-picture-of-the-house-of-prayer/>

We here are not looking at the group from a theological perspective but rather from that of influence. However the criteria brought forward here could form the basis for evaluating whether this is a cultist entity or a genuine spiritual movement.

<http://dialogueireland.wordpress.com/2009/09/10/sifting-the-wheat-from-the-tares-20-signs-of-trouble-in-a-nrms-peter-j-vere/>

The Emotional Apocalypse: A Quick View of MISA and its Apocalypse(s)

Roxana-Mălina Chirilă

An apocalypse is an emotional event. I am referring here not to the usual meaning of the word apocalypse, the death of mankind, the destruction of civilization, the end of our world. Instead, I am referring to the phenomenon that occurs when a sect makes the end of the world a part of its doctrine: a very specific apocalypse is prepared for and it becomes part of the mentality and everyday life of a restricted, local group of people. Benedict Anderson once explained that most communities we are part of are too large for us to personally know every other person involved in them (“Imagined Communities”) - thus we imagine communities, feeling a kinship with others who live in the same territory, speak the same language, have the same beliefs – or even share the same apocalypse.

An apocalypse is a local solution for generalized problems and desires. It connects to the fear of death, translated into larger scale death and destruction that can paradoxically make the individual feel more in control of his or her personal destiny. An apocalypse is a judgment of value that will decide once and for all who are the virtuous and who are the sinful, who was right in their belief and who was wrong. An apocalypse is a chance to fight against evil and to prove oneself a savior, a worthy person or a hero who can withstand any challenge.

While sect apocalypses are many and vary according to the specifics of each sect's teachings, the core of the various scenarios for the end of the world remains the same and it generally forms a knot of emotions and meanings, of concepts and desires and fears. It is my belief that in order to begin defusing the concept of the apocalypse it generally will not be enough to bring proof against the pet apocalyptic theory of the group – it is also necessary to understand how that apocalypse came to be believed and what its implications are for those members.

I will be addressing the issue as a former student of the Romanian MISA yoga school – in other words, as a former sect member of an orientally-flavored group that believes it has already averted at least two large-scale disasters and is working hard to delay or stop the 2012 Apocalypse. One averted disaster would have taken place in 1996, when an asteroid would have hit the earth, and another one would have been a devastating earthquake that would have destroyed a great part of Romania – MISA yogis believe that they have managed to avert both disasters by meditating and praying against them. Now they are meditating, praying and invoking God's grace to avert or delay the 2012 apocalypse.

To better understand the concept of this particular apocalypse and how it relates to the rest of the sect beliefs, it is necessary to have some background of the MISA yoga school. It has been established in 1990 under the name of the Movement for Spiritual Integration into the Absolute and it was one of the first sources of oriental philosophy and spiritual practices in the country, all oriental disciplines having been banned during the communist regime that lasted until the end of 1989. Yoga classes are held once a week - at the end of a year of study, those who have attended enough classes automatically graduate into a superior year (today the highest 'yoga year' is 23). Due to its good timing and course-like structure, it boasts a high number of intellectuals who attended or continue attending its classes. MISA also organizes yoga camps, conferences, shows, courses on traditional Indian medicine, astrology or spirituality-related topics, as well as student groups that have as purpose the improvement of the master-disciple relationship, or the personal improvement of women. Eventually, students are led to believe that they can find the answer to most questions and life situations within the sect, that the leader Gregorian Bivolaru knows anything of all possible subjects and can suggest better

alternatives than those found outside and that anything in the world can either be incorporated into the sect, or is based on false knowledge. They gradually come to believe that they are better than "normal people" and that going back to the world, back to normal interests or interacting on a normal level would maybe affect their spiritual level.

Despite the fact that MISA calls itself a yoga school, the theoretical teachings are also drawn from other traditions – the Hindu Shiva and Shakti are worshiped along with Jesus and the Virgin Mary. Other teachings are drawn from New Age beliefs or conspiracy theories, such as neo-Tantric sexual techniques, beliefs in benevolent aliens coming to the aid of humankind, a belief in freemasonry taking over the world and trying to bring MISA to its knees. Bivolaru and the higher-up circle of the sect (the big name instructors and VIPs) attempt to transform these elements into a single, coherent whole, but occasionally problems of doctrine can arise. Often, discrepancies or contradictions are smoothed over by modifying the texts of other spiritual traditions to make it seem as if MISA ideas are universally supported.

However, even when contradictions do appear, they are usually glossed over and ignored because MISA yogis are encouraged not to research matters thoroughly, but to swallow what they can of the theory - and practice according to what their higher-ups recommend. There is an enormous amount of written courses, books, brochures, conferences and articles written on a wide range of topics, but the core of MISA beliefs is actually orally transmitted, sometimes with short aphorisms attached for easier memorizing and quicker responses to issues.

For example, "one gram of practice is worth more than tons of theory": the yogi is led to believe that if he or she does what the instructors or especially Gregorian Bivolaru say, then they will evolve quickly. Then, the much sought-after evolution is judged by the "states" that the yogi has: "A tree is known by its fruit; a man by his deeds and the yogi by his states". The elusive "state" is a mood/sentiment/condition in which the student can find oneself - the state of happiness, the state of wisdom, the super-mental state, the state of communion with God. Yogis are encouraged to become over-sexual, because "sex energy is the basic energy of life". MISA yogis are also encouraged to feel rather than to trust their logic skills - "The mind lies". They are encouraged to blindly follow Gregorian Bivolaru as well ("the chance of encountering a true spiritual master is the same as that of a sea turtle that comes up to breathe every one hundred years and even then manages to bump its head on a floating piece of wood").

In this context, all possible apocalypses can be averted by using methods proposed by Gregorian Bivolaru, which will involve asking for God's help in the matter. The success of communicating with God will be judged by the 'states' that the yogi will have during meditations/invocations (feeling better, feeling light, feeling life). Not believing in the apocalypse due to disbelief would be succumbing to the mind's lies, the mind's so-called stupidity.

MISA's concept of the Apocalypse is, like much of its doctrine, orally transmitted and made up of various elements taken from vastly different contexts. December 2012 is seen as a time when the world will move into a new era - the Hindu Satya Yuga -, a spiritual age in which the Earth will enter the photon belt, which will kill all those who are not spiritually prepared for the event. Benevolent aliens are offering their help to mankind and must be told that their help is accepted through meditations in which an affirmative answer is transmitted to them. There will be a number of natural disasters, which will mostly happen anywhere but in Romania, but all this can be averted through the prayers and invocations of MISA yogis - the Apocalypse can be delayed and drawn out for the good of all mankind with just a gram of practice and the grace of God. At the same time, the freemasons, a group of people who wish to enslave humanity, are also aware of these imminent disasters and are building underground

structures to defend themselves - but some of these underground structures were destroyed due to God's will, which was prompted by the meditations and invocations of MISA yogis.

Even if when summarized this entire theory looks more than unlikely, the yogi comes in contact with it gradually and will be likely to believe at least part of it, if not all of it. However, the apocalypse as a whole is a somewhat secondary and optional belief in the MISA system - the topics which are universally accepted and which form the MISA doctrine are usually related to sexuality, conspiracies or the personal effort made to evolve spiritually. Even so, the half-believed in apocalypse still has an influence on the mentality of yogis, who will pray and meditate against it and mention it often enough in conversation.

The fact that they discuss and consider it even if they are not entirely convinced by it is due to the fact that the apocalypse is a 'strong' idea. We live in a culture where we are very familiar with end of the world scenarios due to films and other media, as well as due to a Christian tradition that speaks of the end of the world. More than that, the local apocalypse of a sect will connect to three ideas that have strong emotional attachments: 1. the personal fear of death, generalized to the picture of everybody dying; 2. a judgment of all those who die (either in the sense of somebody judging, or of only the worthy ones surviving/going to heaven); 3. the hero aspect of the cult follower, who battles the forces of evil in an ultimate setting.

As far as the first aspect, that of death, is concerned, the individual shifts the uncertainty of their own future existence (we all know we're going to die, but we don't know when or how or what will happen afterwards) into the certainty of an outside event that will affect everybody. This has the paradoxical potential of making personal death seem more manageable - on the one hand, major events can seem escapable; on the other hand, the person will be surrounded by many others and at least will not face non-existence alone. Still, the death-aspect isn't the one that MISA focuses on.

The second aspect is that of judgment - whether the apocalypse is the Christian one in which good men go to heaven, or the photon belt one in which only spiritual people survive, there will be some sort of measuring by which the individual is weighted and his or her value is established. The reward at the end would justify present problems and give a meaning to all suffering or discomforts that may arise on the way. For example, the image of MISA in Romania is that of a sex-obsessed, pee-drinking group of pseudo-yogis worshiping the guru (which is not that far from the truth) and adepts have to live with the unpleasant labeling. Some yogis have experienced health problems or mental problems, but they are considered tests which will make them all the better and stronger at the end. Sometimes adepts are asked to do things like working for free or near-prostitution (pole dancing and erotic videochat for women), or they are urged sternly to go through difficult practices on a daily basis. However, to members these can appear not as degradations or abuse, but as stepping stones to achieve a spiritual level that will eventually have divine validation when the yogi survives the apocalypse or defends himself from freemasonry-related disasters or becomes enlightened. The deeper the yogi goes in these practices, the more likely he is to keep believing in the system, in the apocalypse, in the guru in order to give a meaning to difficulties, ascetic practices and suffering. The desire to have all of these things be true grows as time goes by in order to maintain the person's inner equilibrium and to validate their lifestyle.

The third aspect is the heroic aspect: MISA yogis are always meditating, praying and invoking forces to help the planet or mankind. They can see themselves as noble heroes that save the world even if the world doesn't know it. More than that, they see themselves as battling

their own lower aspects and evolving in the face of demonic influence, the apocalypse, the difficulty of living in what they think is a fallen, materialistic age. Not only are they validated, as we have seen above, but they can see themselves as people who are to some measure pure and good.

The apocalypse now established there are two further issues to be taken into consideration: how to react to it and what happens if the apocalypse does or does not occur. Due to the fact that MISA believes that any destiny can be changed if one knows how to act, MISA yogis attempt to avert the death aspect through a ritual technique described by Gregorian Bivolaru ("the supreme and efficient method") as part of a long program stretching over years: the "Planetary Program of Urgent Action: No to the Apocalypse!!!" (also published as a brochure) Persuasion is used to convince students to do the technique at home or at work.

The technique contains invocations of angels, the Holy Ghost and a prayer-like invocation directed towards God which asks him to forgive the sins of humanity. Sample invocation: "I invoke, here and now, with a full, profound and strong faith, the mysterious manifestation of God's grace in my being and I strongly aspire to feel ever more clearly and intensely its accumulation in my inner universe. I am profoundly and fully convinced that this is happening due to the miraculous help that the heavenly father - God - is offering to me." (Bivolaru 95)

On MISA's official website, there is an article called "10 reasons to perform the Supreme and Efficient Method", signed by Maxim Hongell that enumerates ten reasons for involving oneself in the program:

1. The love for our planet and for humanity.
2. The privilege and responsibility granted by the fact that one knows about the technique and the apocalypse.
3. One's faith in God - if the disciples believe in God, then they should believe he can save the world as well, if asked to do it.
4. Assuring the continuity of life.
5. A good impact on the general state of the planet and of humanity - since disciples are praying for the forgiveness of sins.
6. Elevating the vibration level of the planet and of humanity.
7. The excellence of the Supreme and Efficient Method - it is so good that it should be practiced at least twice a day and should have priority in one's spiritual practice.
8. Doing what the spiritual master says - and thus evolving spiritually
9. The efficiency of group action
10. Personal spiritual evolution due to helping out the rest of the world.

We can see here that the death-aspect is mentioned, but only through negatives: the technique will abate death. The heroic aspect is underlined: yogis will be able to save the world. Also, they will become better people by doing so. An interesting addition is the fact that by doing the technique one follows the master, thus evolving more rapidly.

One can ask why yogis would willingly go through a time-consuming technique even if they're not certain that the end for which it is employed is actually real. This question is actually connected to why yogis - and sect members in general - would follow techniques and orders and allow somebody to dictate their lives. A scholar of emotions, William Reddy, suggests that they do so in order to avoid emotional conflicts: strict regulations sacrifice freedom, but allow the individual to become more stable and less vulnerable when they are confronted with problematic issues (125, 126). In this case, MISA yogis can feel that they are less vulnerable

in the face of death and social failure - if they fail in the 'normal' world, they can always make up for it by following a few easy steps to become heroes in the MISA world.

It is emotions, and not beliefs that make them go through the motions of averting the apocalypse, or meditate with the guru, or work for free for MISA, or even, in the case of women, prostitute themselves because Gregorian Bivolaru asks them to do it. As Nico Fridja put it, "What is wrong with death, other than it is disliked?"(qtd. in Reddy 21). What is wrong with any course of action, in fact, other than we like or dislike the outcome? Even if we proceed in a rational manner, weighing options and collecting data, then acting upon the information we have, what we are trying to achieve is determined emotionally.

Conversely, our emotions can make us prioritize the information we receive – we can take or leave data, believe it or disbelieve it, at least to a point, depending on our emotions connected to that data and to data that would contradict it (Yudkowsky). Even worse, we may have a tendency to look at a conclusion and then find evidence to support it, therefore rationalizing our favored data. So, even if MISA yogis can see that we are in October 2012 and people are not yet dying the way they were supposed to according to doctrine, they can rationalize the situation. They can conclude that the reason the apocalypse does not seem to happen is that they averted it, like they made an asteroid change course and a devastating earthquake disappear. They can also look for signs of the apocalypse and interpret anything unpleasant they discover in that key: if there are unidentified lights in the sky, they must be alien ships. If there is a new epidemic (like swine flu), it is a sign of impending doom and the one of the Biblical signs of the end of the world. They have taken steps concerning the end of the world: now whether anything happens or not, it can confirm their belief – if they want it to. The question that arises is whether they are sufficiently attached to the apocalypse to desire that to be the outcome of their reasoning.

The apocalypse will change the individual's world view – it depends on them if they are willing or able to change it back. Whether the MISA yogi believes wholeheartedly in the apocalypse or not, the idea of impending doom modifies their perception to the point where disasters and sudden deaths would not be unexpected. They come to see MISA techniques as being very powerful and they believe that they can do anything with them, but "they do not work enough". This means that in case anybody becomes physically or mentally ill, the situation is blamed on their not using the techniques enough or properly.

For example, two MISA yogis, Cristina Gaina and Diana Dobrin, who were famous enough and who had starred in MISA porn films that were supposed to 'sexually educate' the world, died of breast cancer. Their getting ill was blamed on emotional issues (Cristina Gaina was known to be somewhat harsh, while Diana Dobrin had had relationship issues with one of the MISA VIPs) and they sought medical advice from Gregorian Bivolaru, who warned them against going to normal doctors and getting the common treatment. When they died, it was believed to be because they did not manage to resolve their emotional and spiritual issues - as I have mentioned about, 'states' are the measure by which the evolution of a MISA yogi is judged and it is supposed that a perfect yogi is safe from all physical harm. Also, two other yogis killed themselves - Attila Nagy and Mihaela Diaconescu. Their deaths were mostly glossed over and blamed on 'demoniac influences'. Also, there are numerous other yogis who have many physical or psychological problems, but their problems are seen as arising from their spiritual imperfections. There are few questions asked about their cases because they are considered 'atypical' of yogis.

There are many 'hooks' that can play on the fears and desires of sect members and make them wish to believe in what they are told. The solution, in my opinion, would not be to prove that each hook is false: after all, there will always be some hook that can catch the individual, whether it is the religious one, or the materialistic one (the basis of gambling games), or any other one. The solution would be to go to the heart of the matter: the apocalypse, like the sect, is mostly an emotional phenomenon - we must solve that. It is a battle of what we want to believe against what we should believe in. If we want to believe something, then we will rationalize in order to prove to ourselves that the situation is as we picture it to be. Therefore, an approach to resolve this issue would be to attempt to convince people to seek to believe what is true, not to seek proof that what they believe is true. The solution is not an attack against the apocalypse - it is a local phenomenon, an emotional phenomenon and it can be fought against again and again without getting very far, but an attempt to convince individuals to test and retest what they believe in before they commit to it. A healthy dose of looking at one's emotional triggers can help 'vaccinate' against apocalypses, sects – and all other unhealthy hooks that catch emotional attachments.

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Thomas Gandow (Germany), Chairman of Dialog Zentrum Berlin and of Dialog Centre International, drew attention to a South-Korean movement called ShinChonji, created by a former Presbyterian pastor, which is growing considerably throughout the world. This movement predicts that the end of the world is near. Grouped in an association of volunteers, Mannam Volunteers Association, its recruiters, or harvesters as they are called, are very active among students and young people, as in Seoul in 2012, during an international peace gathering. This movement is also present in Europe, where there are already 200 local missions (Lyon has one of them). The association provides numerous services free of charge, recruits in traditional Protestant churches, through biblical study groups or via the Internet.

Steven Hassan (United States), therapist and author, is the best known exit counsellor today, thanks to his long experience and his approach to helping people under the influence of others, to find their ability to think and decide for themselves. A former recruiter and leader in the Moon sect, he warns one that people are under the mental control of a destructive sect or therapist:

- Have learnt to put up barriers preventing them from seeing the reality that concerns them, and to no longer trust what surrounds them, parents especially,

- May have been deceived by hypnotic techniques, testimonies and video footage,
- Have phobias, implanting phobias is a universal technique in order to manipulate and control individuals.

When counselling someone leaving a sect, Hassan advocates an interactive, respectful and sympathetic approach: one must get involved, show concerns, understanding, gain the person's attention, and manage to exert an ethical influence on him. One should not act too quickly or in an exaggerated manner;

A strategic plan and goals suited to the person must be envisaged; involving several individuals close to him (friends, neighbours, even family) capable of creating a bond; one should seek out former members (who know the way witnesses think), and it is necessary to get a good prior understanding of indoctrinating techniques and what help to give when one leaves a sect. It will thus be possible not to question him about his group (which he would not wish to call a sect), but rather to lead him to think about it indirectly by referring to a well-known sect: for instance, to target certain matters which are forbidden or made compulsory, asking him what are the differences with his own group. This may encourage him to obtain information about this other sect and to think of the similarities with his own movement.

Roberto di Stefano (Switzerland), brought up since childhood within the Jehovah's Witnesses, baptised at the age of 12, in charge of a small group at 17 and appointed "elder" at 29. He left the organisation in 2004, aged 59. His talk traced the history of predictions on the end of the world made by this organisation. The pressure on the followers in 1975, with 66 apocalyptic articles and terrifying pictures, was so strong that many of the witnesses sold their house, lost their jobs, got into debt, laid in stocks of food, abandoned their education, postponed medical treatments and operations, delayed their plans to start a family. The number of ministers in the world increased by 23% over the two years 1974-75. Their loyalty to the organisation was unflinching and they were blindly committed to their faith. Since 1975, the message has not really changed, a new precise date is no longer topical, a new chronology is suggested; as the advent of the Armageddon was supposed to occur with the generation which had known 1914, the year of Christ the King's return on Earth, and as God allowed Noah to live up to 120 years (Genesis, 6:17). "Only the contemporaries who have faith and faithfully support the earthly part of Jehovah's universal organisation will be able to survive". The Watch Tower continuously reminds one that time is short (15 articles since January 2012) and that the present signs bring us closer to the end.

Roberto di Stefano concludes: "End of my talk... not the end of the world!"

A European approach to the problem of destructive groups and their activities. The legal regulation of the activities of sects in a country in transition

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1. Purpose of the analysis

The debates, sustained by active moderators and the views of participants, during the International conference on “Destructive groups and youth”, held in Rijeka on 20 November 2010, led to the Rijeka Declaration, which represents a first step towards a single European approach to the problem of the activities of destructive groups in Croatia. In the European context, its unique approach should enable an enhanced defence against such groups. This, of course, is only a first step towards the adoption of a universal legal model which should be endorsed by the United Nations.

1.1 The concept of a destructive group

First of all we need to precisely and accurately establish to which groups the new legal model refer to. This is the first issue to tackle. There are indeed several types of groups. There is no doubt that some of them are destructive, but there are others which, *a priori* are not destructive. They may nevertheless be legal, but in this particular case the activities of its members turn out to be destructive. Then you have groups that declare themselves to be religious, others who call themselves associations- which, for instance, promote physical exercises, a certain type of nutrition, a certain lifestyle, etc. It is very difficult to determine the destructive nature of a group, unless it declares itself to be a destructive group, which is not usually the case...

1.2 The concept of vulnerable persons

The International Conference on “Destructive groups and youth” which was held in Rijeka was addressed to youth. In fact, one must take into account vulnerable people, which are not only the young ones. The concept of vulnerable person, stemming from the recent evolution of law, was formulated so as to better protect those who are most exposed to certain activities. In law, this concept of vulnerable persons most often applies to: a) persons under age; b) the disabled; c) sick persons and d) very old people. But it could also apply to persons who do not master the language properly¹⁷. An important task of the European Legal Model is to embrace the concept of groups to which this special law applies.

There is no doubt that freedom of thought, conscience and religion is justified for people capable of thinking and acting in an autonomous and independent manner. However, there are people who are not capable of thinking and acting autonomously and independently. These are vulnerable people. Vulnerable people need to be protected from the activities of destructive groups, whether they are religious groups or groupings of another kind. The protection of these people is particularly important in situations where decisions have to be taken regarding their property. It is a matter of *quaestio facti*.

¹⁷ To this first concept, for these two last categories (which, until recently, and contrary to the case of minors, had very little protection from the Law), there is an additional doubt as to their capacity to give “enlightened consent” on to express an “enlightened consent”, as many regulatory or legal texts now require (for instance to obtain a loan, to undergo an operation)

II. Destructive groups and freedom of thought, conscience and religion

Numerous groupings operate under the right guaranteed by article 9 of the Convention on protection of human rights and fundamental freedoms. In most cases, these groups define themselves as religious groupings, by endorsing the position of the European Court of Human Rights, whereby freedom of thought, conscience and religion is one of the essential freedoms which determine someone's identity¹⁸. The goals of destructive groups are however often different.

III. Countries in transition and the activities of destructive groups

A characteristic which countries in transition have in common is the inexistence of legal provisions needed to regulate destructive groupings. This means preventing and repressing certain types of behaviour. As regards prevention, it is obvious that several groupings "operate without any restrictions on the territories of countries in transition, but not only. As for repression, there are no provisions referring to destructive activities of a certain group.

One particular issue is the lack of systematic and specialised training of those involved in exceptional procedures. It is an important feature of countries in transition, but not only. In most cases, the public at large is not informed of harmful acts carried out by destructive groups, while legislation does not have the necessary provisions.

IV. Group activities and their compliance with National Law

National law must take into account, first of all, that any organisation operating on the territory of a State, under the jurisdiction of that State, must act according to National Law. If the organisation does not comply with National Law, this organisation shall be subjected to a procedure, the outcome of which would be the stopping of their activities on the national territory. This would need to be done at all levels, from the constitutional level down to the subordinate one. There is no doubt that this is particularly important for States in transition. The question which arises is the following: "Must States promulgate special laws covering the above mentioned activities?" Many arguments speak in favour of a single "European" approach, because otherwise destructive groups might hide in the transition countries, and at the same time act beyond the borders of a certain country.

V. Liability in cases where one acts against the provisions of National Law.

The fact that a certain organisation acts, as a whole and according to the law, does not mean that this is also the case for its members. We must therefore distinguish the situation where members who act (or who have acted) in breach of national legal provisions have done so as members of the organisation, from that where they have acted as individuals. In this regard, one must take into consideration all the facts, particularly the circumstances under which their actions were carried out, the actual situation and the evidence of the victim, etc. If it is seen that there is a cause and effect relationship between the activities of a member of the group and the group itself, sanctions will also have to be applied to the organisation¹⁹. If the causal

¹⁸ See *Buscarini et al. versus San Marino*, *Kokkinakis versus Greece*, *Cha'ré Shalom Ve Tsedek versus France*, *Metropolitan Church of Bessarabia versus Moldova*, *Serif versus Greece*, *Manoussakis versus Greece*, *Agga versus Greece*, *Hasanj avnd Chaush versus Bulgaria*, *Larissis et al. v. Greece*, *Leyla Sahin versus Turkey et al.*

¹⁹ Article 1 of the About-Picard law in France is very much to the point: "The law aiming at embracing the prevention and repression of sectarian movements which affect human rights and fundamental liberties." The above mentioned law allows for "the civil dissolution of some legal persons". The Law's text is as follows: "According to the conditions laid down in this article, the dissolution of any legal person, whatever its legal shape or purpose, which perform activities whose aim or effect, are to create, to maintain or exploit the psychological or physi-

relationship is not established (which is rarely the case), there is no justification for applying sanctions against the legal person. In those cases, liability is restricted to the individual.

VI. By way of conclusion: the proposal for a model of legal provisions

VI.1 While taking into account that it is only in one country that the activity of destructive groups is defined by a special law, as an offense committed both by the principal and the legal person, one must start by considering its contents.²⁰ Persons able to think and decide in an autonomous and independent manner may undertake actions which are (even) to the detriment of their personal assets and of the defence of other entitlements. As regards the procedures which affect these people, preventive measures may be the only solution. Preventive measures need to be developed and improved. At the same time, one needs to develop the social elements which are now lacking. Generally, society must devote itself seriously to the problem of the activities carried out by these destructive groups, especially when their activities are secret. Vulnerable people must be subject to special conditions. Usually, young people don't have assets of their own. Their parents or legal guardians decide matters on their behalf. Other vulnerable people may decide on matters which negatively affect their own assets, only under special conditions.

VI.2. The legal provisions to be promulgated as the expression of a single European approach must be simple, so they can easily be incorporated in national legislation. Their contents must deter those who act to commit certain actions. At the same time, they must incorporate the main component, which is the purpose of penalising the principal and the legal person, but only in those cases where the principal's behaviour is in a cause and effect relationship with the group's activity. A vast operation is the goal of national legislation. International Law must restrict itself to a prevention which the various national systems can accept.

VI.3. I believe that a single European approach needs to be adopted. This approach should comprise at least the following provisions:

Article 1

- 1) Vulnerable persons may dispose freely of their own assets or act freely with regard to their other entitlements only with prior written approval issued by a competent State Authority set up under the National Law.
- 2) In the case of vulnerable people, the arrangements made for their own assets or other entitlements are null and void without an explicit written agreement issued by a State body, as indicated in sub-paragraph (1) of this article.

Article 2

- 1) According to the Law, vulnerable people are: a) persons under age 16, b) the disabled, c) sick persons, and d) very old persons, as well as anyone who is unable to work according to National legislation
- 2) The fact of concealing that this person falls under those indicated in sub-paragraph (1) of this article, and that this is not mentioned by one of the parties to the contract or by another person representing a principal in the procedure for disposing of own assets or other entitlements, is an offence in accordance with National Legislation.

cal dominance over persons taking part in their activities when criminal judgements have been handed down, without right of appeal, against the legal entity itself or its legal representatives, *de facto* or *de jure*, for one or the other of the several infringements mentioned below. “

²⁰ One takes into consideration the Law aiming at enhancing the prevention and repression of sectarian movements which are detrimental to human rights and fundamental liberties (About-Picard Law).

Article 3

- 1) The State Authority will not grant its authorisation, as indicated in sub-paragraph (1) of article 1 of this Law:
 - a. If there are circumstances suggesting that the procedure is really to the detriment of the vulnerable person,
 - b. If there are circumstances suggesting that the procedures for disposal of own assets or other entitlements are indeed an offence.
- 2) The State Authority may refuse to grant the approval indicated in sub-paragraph (1) of article 1 of this Law if it believes that there is another reason for this.
- 3) The State Authority indicated in sub-paragraph (1) of article 1 of this Law may implement the proper procedure in accordance with National Legislation. The decision must be made within 60 days.
- 4) The State Authority mentioned in sub-paragraph (1) of article 1 of this Law must explain in writing the reasons for refusing the approval.

Article 4

- 1) The National Law specifies which offences give rise to criminal proceedings to be taken against the individual and against the group.
 - 2) The National Law specifies which sanctions are to be applied in relation to the offences mentioned in sub-paragraph (1) of this article.
-