

SPECIAL REPORT

The Vatican's world diplomacy is key to fight for progress

The editor of the Vatican's Spanish-language newspaper, Monsignor Calderon, told the press on Jan. 25 that "the pontificate of Pope John Paul II will be decided" by the political and theological stance that he would take at the third Latin American Episcopal Conference (CELAM) a few days later. In fact, Pope John Paul's speech at that conference confirmed his intention to carry forward the policies of his predecessors, Paul VI and John Paul I.

These policies have placed the Vatican in a leading role in global efforts to establish industrial progress — particularly in the Third World. And they are increasingly drawing the hostile attention of opponents of the industrial movement, throwing a spotlight on the more overtly feudalistic tendencies within the Church such as

the Georgetown Jesuit heresy and the "conservative" movement of oligarchist-allied Archbishop Lefebvre in Europe.

As Calderon had indicated, John Paul II put forward two principal features of the foundation for his pontificate in his address to the CELAM III meeting in Puebla, Mexico: first, the Catholic Church's recognition of its duty to involve itself in solving major social problems, while simultaneously condemning the pseudo-revolutionary doctrines of certain Latin American bishops; and second, an ecumenical commitment to open dialogue with all international forces regardless of their formal religious views.

Pope Wojtyla's speech made repeated references to Pope Paul VI's encyclical *Populorum Progressio* as the basis of current Vatican policy. This encyclical was authored over 10 years ago to formulate Church support for Third World industrial development as the means of ensuring the necessary moral development of these populations.

Prior to his much-publicized Mexican trip, the tenor of Wojtyla's political orientation had been made amply clear during his brief tenure in the papal office. For example, he immediately moved to pursue the plans of his predecessor John Paul I to initiate direct Vatican participation in the Middle East peace process. John Paul I had planned to visit Lebanon to attempt a peace mediation. Wojtyla sent Cardinal Bertoli to Lebanon in early December to investigate the situation, following two lengthy consultations between himself and Jordan's King Hussein at the Vatican beginning Dec. 14. While speaking with Hussein, John Paul II was also meeting with representatives of African liberation movements in an attempt to mediate a peace in southern Africa.

Speaking to the international press corps on Jan. 13, the Pope identified five strategic areas in which the Church planned major interventions: Lebanon, the Far East, Northern Ireland, Latin America, and Iran. While his intervention at the Mexican CELAM meeting

In this section

Our Special Report this week is on the Vatican, its worldwide diplomacy, and its role in the fight for progress.

- Valerie Rush from our Latin America desk reports on the CELAM III conference held in Mexico during January, providing a background to the significance of the conference's affirmation of science and development as Church policy.

- The Theology of Liberation, the heresy in Latin America, and its predecessor, the Cristero movement, in Mexico.

- The Vatican's commitment to development — the new name for peace — with excerpts from Pope Paul VI's *Populorum Progressio* and from John Paul II's speech to the CELAM III conference reaffirming that policy for progress.

- And from our Europe desk, Vivian Zoakos explains who the schismatic Archbishop Lefebvre is and who and what he represents.

undoubtedly represents Wojtyla's most decisive intervention into Latin America, he earlier attempted to mediate a dangerous dispute between Argentina and Chile, dispatching Cardinal Antonio Samore to both countries as his personal representative.

Most indicative, because most controversial, have been Pope John Paul's activities and pronouncements in relation to the communist countries of Eastern Europe and the communist movement in the West. As he told the reporters in January, "the task of Vatican diplomacy is to serve the cause of peace," proposing that full official relations be established between the Vatican and the socialist countries. Since that time, negotiations between the Vatican's negotiator and Poland have reportedly yielded significant results, and the Italian press now predicts that official relations will be established between the two probably before the end of the year. Much will depend on the Polish visit which Wojtyla now plans for May, a trip first discussed shortly after Wojtyla's election. The Pope also granted a lengthy audience to Soviet Foreign Minister Gromyko on Jan. 24, which was described as extremely cordial.

Especially indicative of his willingness to pursue Paul VI's course of open dialogue with communists was the exchange between Wojtyla and "Vaticanologist" Santini, the correspondent for the Italian Communist Party newspaper. Interviewed by Santini on an airplane headed for Mexico, Wojtyla pointedly said that "the first newspaper I read in the morning is the leftist press, starting with *Unità*. This newspaper makes some criticisms, and I like it." He continued: "The Church lives in reality everywhere, in Poland as in Italy, as in Mexico. The Church wants to serve everybody if it wishes to be what it must be. The aim of the Church is the common good, and to further that unity, that solidarity which you were speaking about."

Pope Wojtyla has made several significant gestures to socialist Europe, all of which have led his former anti-communist admirers to speculate publicly in the press whether the Pope is not in fact "a left winger" despite earlier predictions to the contrary. For example, on Jan. 18, John Paul sent a message of good will to the Polish government noting that "he wishes their cooperation in the common task of securing peace," a message the Polish government published in all major national media.

In the following report, *Executive Intelligence Review* examines the Vatican's policy, including quotations from the encyclical *Populorum Progressio*, which charted the Church's recent role in favor of industrial progress, statements by Pope Wojtyla, and a report on the CELAM III conference. And we provide a profile of the policy's opposition, featuring an in-depth report on the movement behind Lefebvre — the first in a general circulation English-language publication — by our European desk chief, Vivian Zoakos.

CELAM III: policy is science, growth

The Third Episcopal Conference of Latin American Bishops, held in the Mexican city of Puebla, concluded earlier this month with a programmatic victory for those forces within the Catholic Church that are viewed by friend and foe alike as the "Paul VI" faction. Despite much public fanfare in the United States and Latin American press over a supposed factional battle within the Church, the reality is that the medievalist tendency associated with both the Marcel Lefebvre forces on the "right" and the "Theology of Liberation" forces on the "left" was soundly trounced.

The crucial issue: the sanctity of the human mind.

According to the Message to the People of Latin America issued at the close of CELAM III, "God's power requires that man contribute his maximum efforts to the fruition of his labor of love by all means possible: (through both) spiritual force and conquests of science and technology in favor of mankind." By the exercise of his creativity in the service of God, man will foster a "Civilization of Love" characterized by peace, industrial and scientific development, and respect for his fellow man. This is man's "transcendental vocation" and thus man will "live to the fullest his divine filiation."

Medellin, 1968

The battle fought out at Puebla had been defined much earlier, in fact 11 years earlier, at the historic CELAM II conference in Medellin, Colombia in 1968. At that conference, forces allied with Pope Paul VI succeeded in splitting the Latin American church away from the so-called traditionalists, those encrusted reactionary layers within the Church hierarchy largely identified with Latin America's land-holding oligarchy, the latifundists. Pope Paul, the first Pope to travel to Latin America, made an unprecedented intervention to inaugurate the conference. CELAM II had been chosen by Paul VI as the springboard for his revolutionary encyclical *Populorum Progressio*, and through this statement, he provided the small core of humanist bishops who took control of CELAM with a potent instrument for reforming or even "revolutionizing" the powerful Latin American Catholic Church.

Populorum Progressio defined the rights of man as being social and economic as well as spiritual but, more significantly, defined creativity — the use of man's intellect to perfect the world around him — as primary to the evolution of a new humanist world order. "The Bi-