

Dateline Mexico by Josefina Menendez

Communists back church powerplay

Marxists and Mariolators are combining against industrial development—it's an old Jesuit method.

For the third time in the López Portillo administration, and the second time in less than five months, the Mexican Church has thrust itself into the center of the political stage to demand what is historically and constitutionally prohibited to it—direct participation in political activities. This time, the Church is being actively supported by the Mexican “left,” in particular, the Communist Party.

Government officials in the capital this week talked about an earlier historical parallel, the “Cristero Rebellion” of the 1920s. Then, the most reactionary layer of the Church, which was closely tied to the Society of Jesus in Mexico and the United States, took up arms to try to overthrow two key elements of the 1917 Constitution: Article 130, which explicitly stipulates that the clergy is prohibited from participating in politics; and the constitutional decree which makes the Mexican State the owner of the nation’s “soil and subsoil”—including petroleum.

The “Cristero Rebellion” temporarily drowned in blood the republican efforts to reconstruct the nation after the 1910 Revolutionary War. Today, 50 years later, the same sector of the Church, strengthened through new alliances, is trying to delay or halt the industrialization program of President José López Portillo.

The public spokesman for the

Church’s latest foray is no less than the head of the Chamber of Deputies, Luis M. Farías, who reopened the debate over clerical political participation by informing the press that a commission of the Chamber of Deputies was planning to invite Cardinal Ernesto Corripio Ahumada to present the Church’s position on legalized abortion. Seasoned Mexican politicians told *EIR* that it was obvious that Farías, twice a deputy, once a senator, and an ex-governor of the state of Nuevo León, was involved in a far-reaching power play.

Who is behind the Church move? Powerful financial interests tied to a handful of important Mexican banks are known to be involved. At least one minister in the López Portillo cabinet is known to be both closely linked to the church hierarchy, and have visible presidential ambitions. And during a recent stopover at the Mexico City airport, the international head of the Society of Jesus, Father General Arrupe, held private conversations with a number of well-connected businessmen and bankers.

Although Farías’ invitation apparently caught the López Portillo administration off guard, they regained their composure quickly and issued directives through Interior Minister Olivares Santana. In classic “Mexicanese,” Olivares told the press: “I want to affirm that we will be very respectful of the deci-

sions taken by one of the branches of government, in this case the legislative branch. But I don’t think there is any debate on the matter . . . I know that the authorities of the Chamber of Deputies have decided not to formulate or concretize that invitation.” In short, the Church apparently decided to stage a strategic retreat.

Its allies in the Mexican left, however, quickly came out in support of the Jesuits. In a new magazine published by the country’s “leading leftist intellectuals,” “ex-Jesuit” Kuri proclaimed himself a “Guadalupan Communist”—that is, both a communist and a follower of the fanatic cult of the Virgin of Guadalupe. He argues that the image of the Virgin has served as a rallying symbol throughout Mexican history. Of course, intelligence specialists know that when one encounters a mix of Marxism and Mariolatry, one has encountered a Jesuit agent.

The close links between the Church and the left can also be seen in a recent document published by the Communist Party (PCM) which will be discussed by the party’s upcoming Central Committee plenary meeting. Known as “Thesis 14,” the document—which is endorsed by the PCM leadership—calls for destroying various expressions of so-called “bourgeois ideology”. 1) support for the State; 2) the ideology of nationalism; and 3) above all, the ideology of anti-clericalism. In this regard, the PCM notes that there is a new progressive current of liberationists in the Mexican Church, and that the left cannot continue to “deny political participation to this important sector, which leads the majority of Mexicans.”