

Pope rejects pre-Columbian 'anti-culture of death'

by Carlos Wesley

Defying an all-out offensive against his participation, Pope John Paul II presided over celebrations of the quincentennial of Christopher Columbus's arrival in the New World and of the evangelization of the Americas, held in the Dominican Republic on Oct. 11-14. There the pope met with the Ibero-American Catholic bishops, and called upon the continent's Roman Catholics to rally against what he called the "anti-culture of death"—the pagan, malthusian rabble which is condemning Columbus and those who followed for having replaced indigenous cannibalism and ritual human sacrifice with the principle of man in the living image of God.

The pope called on the leaders of Ibero-America to move rapidly toward the economic integration of the hemisphere, taking advantage of those factors they already have in common: religion, geography, language, and history.

During a mass for hundreds of thousands of the faithful before the Columbus Lighthouse monument in Santo Domingo on Oct. 11, John Paul said that "although the Church does not purport to offer technical solutions," it "supports the creation of an economic program at the continental level so that Latin America, overcoming isolationism, can present itself as a strong player in the international and world scene."

The next day, during the opening of the Fourth Conference of the Latin American Conference of Bishops (CELAM), which will be meeting for the next few weeks in the Dominican Republic, the pope said, "That one factor that can contribute noticeably to overcoming the pressing problems affecting this continent, is the integration of Latin America." Among "the great many factors in favor of integration," he said in another speech, "first and foremost is the Catholic religion, which is professed by the majority of Latin Americans. It is a component that by its very nature is on a different and deeper plane than mere socio-political unity."

The pope decried the tremendous proliferation of sects

and what he referred to as "pseudo-spiritual movements." While in many cases their spread is due to inadequate attention on the part of those in charge of the Catholic Church, "one cannot underestimate a certain strategy whose aim is to undermine the links that bind the countries of Latin America, and thus to undermine the strength that comes from unity," he said. In a what was believed to be a dig aimed at the United States, he added that "significant economic resources are allotted to underwrite proselytizing campaigns that attempt to break this Catholic unity."

Fake indigenism

The same could be said about the aims of the marches, violent demonstrations, and even terrorist activities in the Dominican Republic and elsewhere in Ibero-America before, during, and after the Oct. 12 celebrations of Columbus's landing. For weeks prior to the pope's arrival, the Dominican branch of a group calling itself Five Hundred Years of Indigenous, Black, and Popular Resistance, marched to protest against the alleged "ethnocide" and "genocide" committed against the indigeneous populations by the Spaniards five centuries ago. Among the signs carried by the protesters was "Long live the people's war! Free Comrade Gonzalo!"—a reference to Abimael Guzmán, the jailed leader of the Peruvian narco-terrorist gang Shining Path, responsible for the murder of 26,000 people, most of them Peruvian Indians.

One of the marches ended in a confrontation with police and the death of one of the protesters, which focused a good deal of attention on the protests. But the protests were in any case getting an inordinate amount of attention from the U.S. establishment media, particularly the *New York Times* and the *Washington Post*, supposedly upset that the celebrations were too costly for a poor country. One issue was the \$70 million the *New York Times* claims was spent to build the

Columbus Lighthouse (which also houses the admiral's remains). But the Dominican government said it only cost about \$12 million—about what was spent for the four-course dinners champagne and caviar at the mid-September annual meeting of the International Monetary Fund (IMF) in Washington, D.C.

U.S. newsmen caught inciting riot

On Oct. 12 Dominican police arrested three reporters from the U.S. Spanish-language network Univision. They were charged with paying slum youth to stage violent riots against the pope. A Dominican congresswoman leveled a similar charge against a correspondent for Ted Turner's Cable News Network and Telemundo, the other U.S. Spanish-language network.

Across the continent, similar coalitions of ecology kooks, New Agers, Marxist Theology of Liberation ideologues, indigenists, avowed communists, and others who openly support Peru's Shining Path and the Cuban regime, also mobilized against the quincentennial celebrations. Most of the demonstrators argued explicitly against western Judeo-Christian culture, and for a return to primitive, pagan, "indigenous" practices, as is argued by the death-cultists of Shining Path.

Counter-celebrants in Mexico re-created "ancient rituals at the pyramids of Teotihuacán," reported UPI, although it was not reported if this included the tearing out and eating of human hearts—a common practice among the Aztecs and others before the Spaniards helped the indigenous populations to achieve their liberation from their indigenous oppressors.

The marches, as well as the outright terrorist actions—such as the protests led by Colombia's M-19 and Communist FARC, which imposed fines of 10,000 pesos and issued death threats against those peasants and Indians who refused to participate, or the bombing of public buildings and statues in Bolivia by Shining Path's clone, the Tupac Katari—were all spawned under the umbrella of a single coordinated operation working out of the United Nations: the Working Group on Indigenous Peoples. To fund these divisive operations in Ibero-America, a \$40 million kitty is being established out of the Inter-American Development Bank.

Hence there is nothing "indigenous" about these operations. They were created by the same people in the United States and Europe who sponsored the bloodthirsty Khmer Rouge of Pol Pot in Cambodia, and its equally genocidalist "indigenist" gang in Peru, the psychotic Shining Path.

The United Nations is drafting a "Universal Declaration of Rights of Indigenous Peoples," to be issued in 1993, which has been proclaimed the International Year for Indigenous People. The declaration will recognize the right of "self-determination" for indigenous people, "the right to pursue their own way of life," according to the Greek chairman of the U.N. group, Erica-Irene A. Daes. Without realizing the irony, the Oct. 15 *New York Times* reported that the others represented on the five-nation U.N. Working Group on Indigenous Peoples are Nigeria and such paragons of the rights

of indigenous people as communist Cuba, China (which still squats on Tibet), and "Yugoslavia" (i.e., Serbia), which is pursuing its own indigenous way of life by the "ethnic cleansing" of the Bosnian population, while those overseeing the new world order mumble mealy-mouthed platitudes.

Terrorist gets Nobel Peace Prize

The awarding of the Nobel Peace Prize to terrorist Rigoberta Menchú, envoy to the U.N.'s various indigenist bodies during the 1980s for the URNG, the umbrella group for Guatemala's four guerrilla organizations, should make it clear that these "indigenist" operations are intended to promote the disintegration of the nations of Ibero-America—and other nations—making them easier targets for looting and depopulation on behalf of the IMF, the World Bank, and other institutions of the new world order.

If the stated aims of these "indigenists" were achieved—that is, if the "indigenous" people were forced to remain in a state of perpetual backwardness as "natives," instead of being allowed to develop as human beings—that would condemn millions in Ibero-America to death. Nothing shows the genocidal intent more clearly than the case of the Yanomamis, a Stone Age people who live in Brazil and Venezuela. To preserve the purity of the Yanomamis, autonomous territories are being established and isolated from the mainstream culture, even though the average Yanomami life expectancy is 35 years, while that of Venezuelans overall is 70 years. In other words, if they weren't isolated, their life expectancy could double.

John Paul II rejected the silly notions of those who blame Columbus for the current plight of millions of Ibero-Americans, including its "indigenous" people, instead of the flea market economic policies of IMF and other institutions of the new world order. Columbus was "a great admiral" who "planted the cross of Christ" in the New World, the pope said. He also rejected the proponents of population control: "It is not a matter of reducing at all costs the number of guests at the banquet of life; what is needed is to increase the means and to distribute with more justice the riches so that all can equitably participate in the goods of the creation," the pope said at the Columbus Day meeting of CELAM.

"Life, from its conception in the maternal womb until its natural end, must be defended, decisively and bravely," he said. "It is necessary, then, to create in the Americas a culture of life that counteracts the anti-culture of death, which—through abortion, euthanasia, war, guerrillas, kidnaping, terrorism, and other forms of violence and exploitation—intends to prevail in some nations."

His last comment was a clear reference to the death-dealing URNG of Nobel laureate Menchú and like groups, particularly Shining Path. This was made even more explicit when the pope said, "In this spectrum of threats against life, drug trafficking occupies a place in the first ranks, which the appropriate authorities should counter with all the available legal means at their disposal."

'Christ is the measure of all culture, work'

During his visit to the Dominican Republic to commemorate Christopher Columbus' s voyage to America, Pope John Paul II addressed many of the most pressing social and religious problems besetting Ibero-America in particular. The following excerpts are from his homily during the mass at the Columbus Lighthouse on Oct 11. and from his speech to the opening session of the Fourth General Conference of the Latin American Conference of Bishops (CELAM) on Oct. 12. The text was translated by EIR from the Spanish.

Mass at the Columbus Lighthouse

On the harmony of interests:

The commemoration of the Fifth Centennial of the beginning of the evangelization of the New World is a great day for the Church. . . .

To workers and entrepreneurs—from your respective responsibilities to society—I can no less than exhort you to a real and efficient solidarity. Your challenge in the current circumstances is to have as your common aim to help Latin American man to meet his unpostponable needs: to fight against poverty and hunger, unemployment, and ignorance; to transform the potential resources of nature with intelligence, industriousness, and constancy; to increase production and promote development; to humanize labor relations, always placing the human person, his dignity and rights, above selfishness and special interests. Looking over the current panorama of Latin America and, more so, the perspectives for the future, it is necessary to set the basis for an economy of solidarity. One must feel the poverty of the other as if it were one's own and become convinced that the poor cannot wait.

For their part, the powers that be must face up to the unjust differences that offend the human condition of men, who are brothers and sons of the same Father and partake of the gifts that the Creator has placed in the hands of everyone. . . .

Address to Latin American Bishops

On the foreign debt and the economic crisis:

Despite the advances in some fields, poverty persists and even increases. The problems are aggravated by the loss of purchasing power of money because of inflation, sometimes uncontrolled, and the deterioration of the terms of exchange, with the consequent diminution in the prices of some raw materials and the unbearable weight of the international debt,

from which derive tremendous social consequences. The situation becomes even more hurtful with the grave problem of growing unemployment, which does not permit bread to be taken to the home, and denies access to other fundamental goods.

Feeling deeply the gravity of this situation, I have not ceased to press in favor of a more active, just, and urgent international solidarity. This is a duty of justice that falls upon all humanity, but especially upon the rich countries that cannot evade their responsibilities toward the developing countries. This solidarity is a demand of the common universal good which ought to be respected by all the members of the human family. . . .

Solutions must be sought at a world level, instituting a true economy of communion and participation of goods, both in the international order, as well as the national. For this purpose, one factor that can contribute noticeably to overcoming the pressing problems that affect this continent today, is the integration of Latin America. It is the grave responsibility of the rulers to favor this already initiated process of integration of peoples which the same geography, the Christian faith, language and culture have definitively united in the path of history.

Closely connected to the problems noted, there is the grave phenomenon of the children who live permanently in the streets of the great cities of Latin America, undermined by hunger and disease, without any protection, subject to so many dangers, not excluding drugs and prostitution. Here is another issue that should quicken your pastoral concern, recalling the words of Jesus, "Let the children come to me" (Mat 19:4).

On the new evangelization:

The new evangelization does not consist of a "new evangel," which would always stem from us ourselves, from our culture, from our assessment of the needs of man. That would not be an "evangel," but a mere human invention and there would be no salvation in it. It does not consist either in cutting from the Gospel all that seems hard to assimilate by today's mentalities. Culture is not the measure of the Gospel, but Jesus Christ is the measure of all culture and all human work. No, the new evangelization does not rise from the desire "to please men" or to "seek their favor" (Gal 1:10), but of the responsibility toward the gift God has given us in Christ in whom we access the truth about God and man, and the possibility of true life.

On population control, abortion, and euthanasia:

It is a fallacious and unacceptable solution which advocates the reduction of population growth without regard for the morality of the means employed to achieve it. It is not a matter of reducing at all costs the number of guests at the banquet of life; what is needed is to increase the means and to distribute with more justice the riches, so that all can

equitably participate in the goods of the creation. . . .

Life, from its conception in the maternal womb until its natural end, must be defended, decisively and bravely. It is necessary, then, to create in the Americas a culture of life that counteracts the anti-culture of death, which—through abortion, euthanasia, war, guerrillas, kidnaping, terrorism, and other forms of violence and exploitation—intends to prevail in some nations. In this spectrum of threats against life, drug trafficking occupies a place in the first ranks, which the appropriate authorities should counter with all the licit available means at their disposal.

On liberation theology:

. . . We cannot forget that recent history has shown that when, under cover of certain ideologies, the truth regarding God and the truth regarding man are denied, it is impossible to construct a society with a human face. With the collapse of the regimes of so-called “real socialism” in eastern Europe, it is to be expected that also in this continent the appropriate conclusions are reached regarding the ephemeral values of such ideologies. The crisis of Marxist collectivism is not one rooted solely in economics, as I have highlighted in *Centesimus Annus*, because the truth concerning man is intimately and necessarily linked to the truth concerning God. . . .

There exists no authentic human advancement, no true liberation, nor preferential option for the poor, if one does not start from the very foundation of the dignity of the person and the environment in which he must develop, according to the project of the Creator.

On the proliferation of sects:

Following the example of the Good Shepherd, you must graze the flock entrusted to you and defend it from the rapacious wolves. A cause of division and discord in your ecclesiastical communities—as you well know—are the sects and the “pseudo-spiritual” movements referred to by the Puebla document, whose expansion and aggressivity it is urgent to confront.

As many of you have pointed out, the advances of the sects underscores a pastoral vacuum that frequently has as its cause the lack of formation, which undermines the Christian identity, and which leaves a great mass of Catholics without the proper religious attention—in many cases, due to a lack of priests—at the mercy of serious and very active proselytizing campaigns. But, it can also happen that the faithful cannot find in their pastors the strong sense of God that they should communicate in their lives. . . .

On the other hand, one cannot underestimate a certain strategy with the aim of undermining the links that bind the countries of Latin America, and thus undermine the strength that comes from unity. Toward that objective, significant economic resources are allotted to underwrite proselytizing campaigns that attempt to break this Catholic unity.

Seoul-Beijing ties portend instability

by Lydia Cherry

South Korea opened official diplomatic relations with the People's Republic of China (P.R.C.) on Aug. 24, an action which will redraw the political configuration of Asia. This was followed by a high-profile trip to Beijing by South Korean President Noh Tae Woo over Sept. 27-30. During the trip, cooperation was begun or intensified in numerous economic fields. The two countries concluded a trade agreement, and agreements to guarantee investment, on science and technology, and on establishing a joint committee on economy, trade, and technology. A banking link was also finalized, following earlier talks in Washington, D.C. between the chairmen of the South Korean and Chinese central banks. The delegation from the South Korean side to Beijing was large, including officials of several dozen multi-national Korean businesses.

Equally important, China, conducting an undisputed military buildup and flexing its military muscle to assert its territorial claims, reportedly held discussions with South Korea on military cooperation. The South Korean daily *Hanguk Ilbo* reported on Sept. 29 that discussions in such areas as exchanges between field grade officers were held.

China, the last gateway

South Korean polls reported wide-ranging support for the visit, which was viewed as President Noh putting into place the final plank of his “Northern policy” for the eventual reunification of Korea, prior to his retirement. Noh's plan, including the China leg, was first spelled out in a speech at the United Nations in 1988. Noh reiterated on Sept. 30 upon returning to Seoul: “To open the door widely on the road toward Pyongyang, I opened the door, first of all, leading to the former Soviet Union, many East European nations, and the United Nations. I have now opened the door to Beijing, the last gateway.”

With the collapse of the Soviet Union, China is being placed in the role to broker Korean reunification. In marked contrast to the earlier North Korean reaction to South Korea establishing close links with the Soviet Union in the Gorbachov era, North Korea has been totally silent about Noh's trip to Beijing.

China offers South Korea new markets and natural re-