

its leaders induced to make fundamental changes. This can be done either through domestic struggle, outside intervention, or a mixture of the two.”

What Falk proposes instead of national sovereignty is a low-growth “one world system,” run by supranational bodies and laws completely superseding nation-state government as the Russell tribunal attempts to do.

Sergio Méndez Arceo: Before becoming a world-famous “red bishop,” Méndez Arceo began his subversive career during the 1930s as a fanatic anticommunist militant. The young Méndez Arceo participated in the bloody Cristero armed revolts against the Mexican government. He is known to have taken part in more than one armed attack against government forces.

It was not until the 1960s that Méndez Arceo, under the influence of Liberationists such as Ivan Illich and the French homosexual priest Lemerrier, shifted toward the left. Soon after, Méndez Arceo’s kookery—such as introducing rock and roll and “mariachi” music in his Sunday mass—helped turn Cuernavaca into a paradise for terrorists and their controllers and financiers, like members of the Italian black nobility that currently live in Cuernavaca.

More recently, Méndez Arceo has been very active as a public spokesman for Jesuit-run insurrections in Central America.

Mexican security officials are aware of the Cuernavaca meeting. Their major concern is that the meeting could boost Jesuit-run revolts like the recent “peasant” incident in Chiapas.

Chiapas becomes a Jesuit time bomb

On January 18, a group of armed “peasants” took over and blocked the roads leading to the Cactus petrochemical center run by Pemex, Mexico’s state-owned oil company. The incident took place in the state of Chiapas, in the southeast of Mexico, where most of the country’s oil is located. Less than 48 hours after the takeover began, the “peasants” unblocked the roads after reaching a shaky agreement with the government of that state.

Although Mexican authorities managed to defuse the potentially violent revolt in which 3,000 armed peasants were involved, the incident has set a very dangerous precedent. What makes the incident alarmingly different from the almost daily peasant problems that one sees in Mexico is, first, that it was an actual attack against

Pemex’s installations, something that so far had just been a “threat.” Second, the peasants and Indians of this region are controlled and manipulated by the Society of Jesus and the “Liberation Theology” Church networks that the Jesuits run.

In July 1980, this magazine extensively documented in a Special Report titled “Chiapas and the Destabilization of Mexico” the Jesuit involvement in other peasant revolts near the Chiapas oil fields. The report explained that the primary target was the oil region; that through the “indoctrination” of Indians and peasants, the Jesuits were creating a ferment that could later be channeled in the form of violent revolts against Pemex directly. Last week’s Chiapas incident proves this beyond any doubt.

In a paid ad in the Mexican daily *El Heraldo* Jan. 19, the so-called peasants denounced the “pollution” that oil exploitation and petrochemical development have brought to the region; they also complained that Pemex took over their lands without compensation. In withdrawing from the blocked roads, the peasants threatened that if Pemex does not meet their demands in a 30-day period they would return to block the roads again.

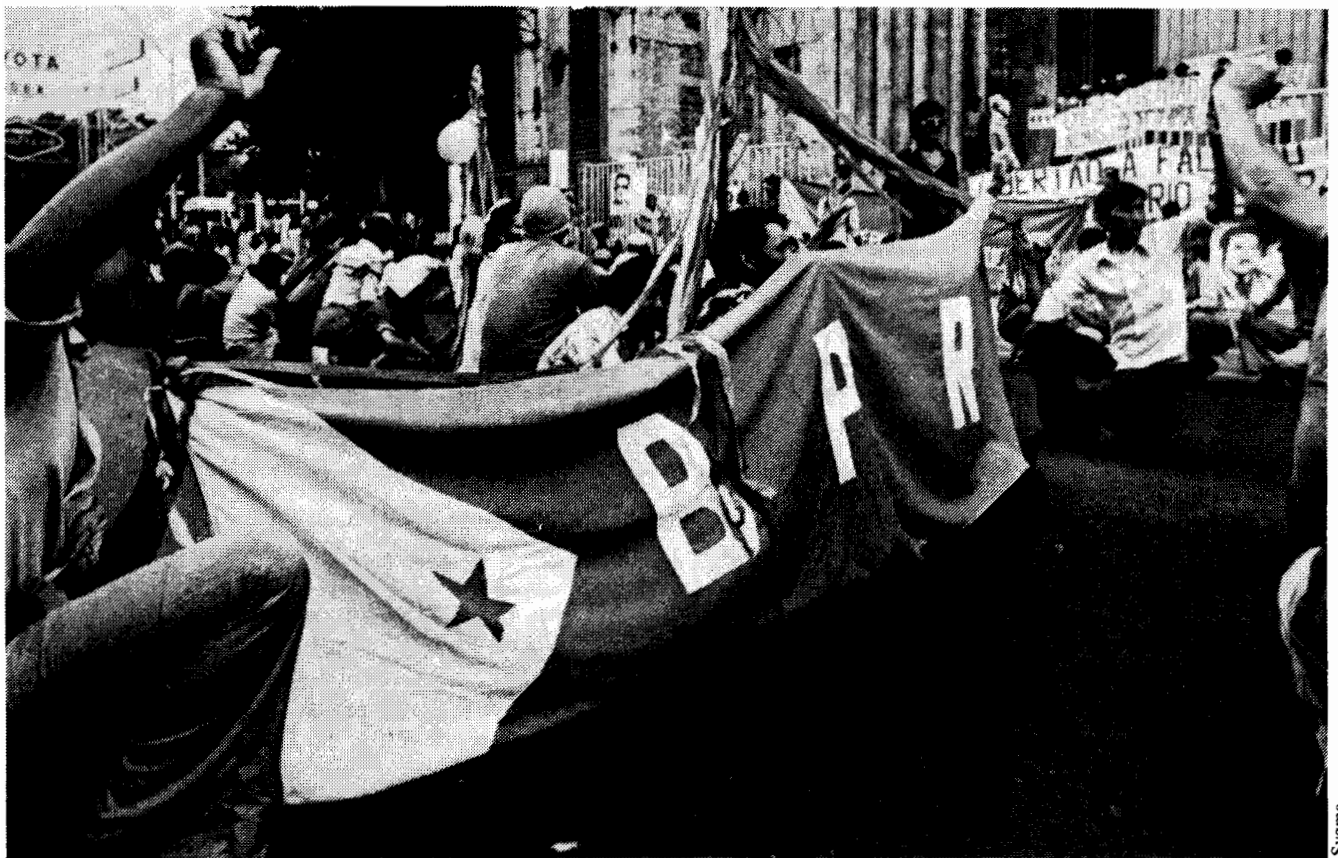
In the aftermath of the incident, reliable press sources in Mexico reported that both the governor of Tabasco (a border state with Chiapas), Jesús Rovirosa Wade, and “political groups” had been involved in the “negotiations” on the side of the peasants. Rovirosa Wade is a self-proclaimed ecologist and public enemy of Pemex.

The Jesuits’ involvement

The two major operatives in the Chiapas destabilization efforts are the bishop of that state, Samuel Ruíz, and Arturo Lozano, S.J., head of the Jesuit mission in Bachajón, Chiapas. Ruíz and Lozano, along with 35 priests operating in four other zones, have been involved for at least 15 years in “indoctrinating” the peasants and Indians.

Central America, concretely El Salvador, is the best “case study” of what Jesuit “indoctrination” leads to. The type of “insurrection” that the Jesuits and their social democratic allies are currently engaged in in Central America is what they plan to unleash in Mexico, particularly in the southeast oil region.

Working closely with the Jesuits in Chiapas is an array of political groups and figures in charge of creating an anti-Pemex public environment. Leading the list is the head of the Maoist-oriented Mexican Workers Party, Heberto Castillo, a regular columnist in the Jesuit-run magazine *Proceso*. Castillo has repeatedly charged that Pemex is committing “ethnocide” by drilling wells and expanding the oil industry in peasant-Indian regions. He has threatened that such “modernization” projects will lead to the “Iranization” of Mexico—with the Jesuits playing the role of the ayatollahs.



Sygm

El Salvador: a paradigm of staged conflict.

The political role of Liberation Theology

Father Simon Smith, S.J., the Jesuit chief of missions for the Third World, who is currently working out of the Jesuit Conference in Washington, D.C., commented on the Jesuit role in Mexico and Central America in a recent interview provided to EIR.

Q: What is the Jesuits' role in the recent Chiapas, Mexico incident where a group of armed peasants blocked the roads to a Pemex [Mexico's state oil company] installation?

A: Bishop Samuel Ruíz in San Cristóbal de las Casas [in Chiapas] and the Jesuits, the Mexican Jesuits who are working in the Chiapas region, have completely committed themselves to serve the needs of the indigenous population. They have been engaged for some years now in a long range of . . . projects that would facilitate self-determination by the indigenous population of their own cultural and economic future. And that is completely in accordance with the priorities of the Society of Jesus.

Q: How long have these been your priorities?

A: You are perhaps familiar with the history of us back in 1975 when we closed Instituto Patria [a high school for the children of the oligarchy—ed.] in Mexico City in order to commit ourselves to the needs of the poorest people, the whole indigenous population and the suburban populations around Mexico City. We have been present in those places ever since. We made a public statement in Mexico that the priorities of the Jesuits are, first, the involvement in the struggle for justice for the people who are on the bottom of the social pyramid, and second, open solidarity with the poor.

Q: What is the purpose of sending foreign Jesuits abroad?

A: We have a program for "gringo" Jesuits, Horizontes para la Justicia—Horizons for Justice—which is to make North American Jesuits sensitive to the reality in Mexico and Central America. In order to do that we have depended on the assistance of Mexican and Central American Jesuits working with the poor and have brought down a few people . . . as many as 20 in a given year to work with the Indians in Bachajón, Chilón, Villahermosa to work with the Tarahumara Indians in Torreón.

Q: Do you know about the Bertrand Russell meeting in Mexico next month?

A: No, I did not know about it, but it is very good. Many people dismissed the Russell Tribunal as crazy leftists who are all communists. In Europe the tribunal has a lot of impact. Thank God. And that is very much where the support for El Salvador is coming from, from the Socialist International in Germany, France, Holland and the Scandinavian countries.

The following are excerpts from an interview with Malachi Martin, an expert on Church matters and former member of the Society of Jesus. The interview was made available to EIR by an independent journalist.

Q: Where does the American Catholic Church stand regarding the active role of many religious people in the Central American developments?

A: In the U.S. today, the 273 or so Catholic bishops have taken a non-ideological American stand with regard to religion. . . . The result is that every pronouncement of the American bishops is to the Left because they say we must vindicate the poor, and therefore they would actually give money for arms to rebels.

Q: Has there been any direct influence by the American bishops on the Latin American Church?

A: Yes, they have communicated this left attitude to the bishops of Latin America especially during the Vatican II Council. Latin America has been the object of missions from the Maryknoll fathers, Jesuits, Franciscans, and

Dominicans from North America, and they are all of the same mind. Therefore, you find the Jesuits in Nicaragua training Marxists in the use of machine guns. They have no difficulty with that because they have no ideology, they are merely defending the poor. Liberation Theology is built from this idea. Liberation Theology is the most intelligent theological creation in two centuries.

Q: Isn't the current Pope opposed to this current?

A: Yes, it would have gone much farther if John Paul II had not been elected. The process in Latin America would have gone much further. He has begun to stop it, but it will take many years because most of the cardinals are in revolt against him, they do not obey him, they do not acknowledge his authority.

Q: In the meantime, what do you think will happen in Central America?

A: The process will continue. Local Church authorities regard communization as inevitable unless military control is assumed and that means a lot of trouble in coming years. Militarization is the only way. It has a very, very high cost. It means blood. It means husbands are killed, sons are killed, it means children starving.

Q: How do you think the Central American crisis affects Mexico?

A: I think the target of all this is Mexico. The oil, but also in taking Mexico, you cut North America off from Central and South America. If Mexico is anti-U.S. like Cuba or something like Cuba, Latin America is lost.



Iran Comes to Latin America: The Bogotá Embassy Takeover

**An Executive Intelligence Review
Special Report**

In this exclusive report, the *EIR* provides full documentary evidence that the Colombian "M-19," the first terrorist group to threaten the new Reagan administration, is run by a faction of the Colombian military and the Society of Jesus. It examines the role of the Jesuit "theology of liberation" in the plans to "Iranize" Latin America. Price: \$100.00. The report may be ordered through Peter Ennis, (212) 247-8498.