

'Lula' da Silva and the new communist threat to Brazil

The following is taken from EIR's January 1994 Special Report, " 'Shining Path North' Explodes in Mexico":

There is every indication that 1994, the year in which presidential elections are scheduled, will see the culmination of the slow but systematic process of Brazil's institutional decomposition. This morbid state originated with the debt crisis of the so-called 1979 "Volcker Revolution," when the U.S. Federal Reserve arbitrarily raised interest rates and transferred to both the Third World, and to the industrialized areas of the advanced sector, the burden of its speculative operations, in order to preserve the corpse of the Bretton Woods system.

This process of decomposition is clearly expressed in the collapse of national institutions, victims of unbridled corruption—a collapse fed by a system in which the sense of justice has been exterminated. Influenced by a corrupt party system which transformed democracy into a clearing house, society has begun to descend into a Hobbesian world in which, on the one hand, there is a minority of ever-more selfish individuals who seek survival at any cost—the war of all against all—while an enormous mass of poor are victimized by those who feed social hatred and class struggle. Thus, the neo-liberal policies indiscriminately imposed by Brazil's President Fernando Collor de Mello feed the growth of the communist beast ensconced in the ranks of the Workers Party (PT), under the defiled cassocks of Marxist Liberation Theology. Neo-liberals and Marxists are two sides of the same coin.

Thus we are approaching the October 1994 elections with the PT candidate, Luís Inácio "Lula" da Silva, emerging as the favorite; the only resistance left, once the party system has collapsed, is the institution of the Armed Forces, which, as the power of last resort, will have to halt the destruction of the Brazilian nation-state.

Opting for what has been called "pragmatic accommodation," the PT hides a strategy based on the old communist theses of the "popular front," promoted in the 1930s by the Third International. These were the same forces which simultaneously directed the Spanish Civil War and the attempted takeover of 1935 in Brazil, which sought the overthrow of nationalist leader Getulio Vargas and the imposition of a communist dictatorship. In a word, *the PT proposes a violent seizure of power*, using for the moment a classic Leninist popular front as a Trojan horse.

But the PT's "popular front" strategy wasn't the result of a factional struggle between moderates and radicals within that party, as some misinformed—or ill-intentioned—individuals wish to present it both in party publications and in the national media. The truth is that this strategy is a line dictated by the so-called São Paulo Forum, the coalition of the continent's narco-terrorist and pro-terrorist organizations which coordinates with Cuba and to which the current PT leadership conspicuously belongs. The political offensive which sees 1994 as the year in which sovereign nation-states will be dismembered and replaced by neo-communist tyrannies, is coordinated through this Cuban-run coalition.

The São Paulo Forum, and the PT as its prototypical party, is in fact the intelligence product of three interrelated movements:

First, the São Paulo Forum takes up, decades later, the efforts of the Soviet-led Comintern (the Third Communist International), which holds tragic memories for Brazil, to annihilate the nation-state. Like the São Paulo Forum today, the Third International promoted ethnic and racial divisions, using the theories of an army of anthropologists, ethnologists, and indigenists trained in France, England, and the United States to transform nation-states into a mosaic of balkanized, ethnic states.



Luis ("Lula") Inacio da Silva joins other candidates groomed by Cuba's São Paulo Forum and Washington's Inter-American Dialogue to take over Ibero-America's presidencies, at a Princeton University seminar in April 1993. From left: Rubén Zamora of El Salvador's FMLN; Antonio Navarro Wolf of Colombia's M-19; Lula of Brazil; Pablo Medina of Venezuela's Radical Cause.

Second, the São Paulo Forum is the legitimate heir to the continental communist Latin American Solidarity Organization (OLAS) founded in 1967 in Havana, by Soviet-directed Cuban intelligence to coordinate the efforts of the guerrilla and terrorist groups which in the 1960s and early 1970s operated on the basis of the "foci theories" propagated by Argentine guerrilla Che Guevara and France's Régis Debray. This is extremely important for Brazil, because the guerrilla activity of that period was coordinated by OLAS from Havana, where Brazilian Communist Party leader Carlos Marighella received military training, and where he wrote the pamphlet *Some Questions about the Brazilian Guerrilla Movement*, which became the primary training manual for the continent's armed groups. This manual was analyzed particularly carefully by Prof. Friedrich August von der Heydte in his book *Modern Irregular Warfare*, published in Brazil by the Army Library, as well as in other countries.

During the period of the '60s and early '70s, Carlos Marighella's National Liberation Action attracted to Brazil a good number of Dominican friars who belonged to the networks of the "popular church" or "Christians for Socialism," as the currents belonging to Marxist Theology of Liberation were called in Chile under the government of Salvador Allende. Among those friars was Frei Betto, currently the primary adviser and spiritual guide to Lula as well as director of the São Paulo Forum's magazine, *América Libre*.

Third, the preceding brings us to the São Paulo Forum's most important element: Marxist Theology of Liberation. This is the bizarre theology of the continental neo-communist movement grouped in the Forum, whose central "chaplain"

is undoubtedly Cardinal Paulo Evaristo Arns, Archbishop of São Paulo and one of the primary spokesmen for Lula's electoral campaign and for the "popular front" strategy for the 1994 presidential elections.

Cardinal Evaristo Arns has for decades been tied to those networks of the alleged defenders of human rights which serve as the perfect cover for continentwide terrorist operations.

The Workers Party (PT) is the clearest example of a party structure which the São Paulo Forum seeks to create throughout the continent, as Lula himself admitted in an interview with Frei Betto published in the April-May 1993 issue of *América Libre*:

"The PT is, for Brazil and the continent, the first party which emerges with the goal of becoming a party of the masses with the view that the vanguard of the masses are the masses themselves and not a half-dozen luminaries. The Latin American left, for example, never knew how to deal with the religious question. The PT was born out of a large sector of the religious movement, that is, from the ecclesiastical base communities, from the progressive sectors of the Church, from progressive priests, and nuns.

"Our party has something which could help our comrades in the Latin American left: coexistence within diversity, democratic coexistence among different political currents—Christians and atheists, Marxists and non-Marxists, intellectuals and those who work in the countryside, small and medium-sized businessmen and workers. This sometimes conflictive and convulsed democratic coexistence is the greatness of the PT."

It is evident see that if the PT takes power in Brazil in

1994, with the almost illiterate ayatollah Lula as President, it will provoke the greatest strategic crisis that Brazil—and perhaps the entire continent—has experienced since the wars of independence. It will mean the immediate activation of all those political projects designed to bring about a cultural paradigm shift, implying the destruction of the sovereign nation-state, the Armed Forces, and worse, the Christian cultural matrix.

The PT's 'popular front'

As a result of the PT's 1989 electoral defeat, in which Brazilians elected Collor de Mello out of fear of a PT victory, and after Frei Betto reshaped Lula's "revolutionary personality" (Lula suffered a deep pathological depression after revelations about his personal life during the campaign), the PT's leadership and like-minded forces began—simultaneous with the 1990 founding of the São Paulo Forum—to devise (with an eye toward the 1994 elections) a strategy capable of eliminating among the business sector and especially among the Armed Forces all resistance to Lula's taking power.

From the start, the idea was to group in a large popular front all the forces considered to be progressive. This included an alliance with neo-liberal groupings inside the Brazilian Social Democratic Party (PSDB), whose most important leader is the current Finance Minister, Fernando Henrique Cardoso, who is also a prominent member of the Inter-American Dialogue and with whom the PT has maintained a relationship since at least 1979, when the trade unions led by Lula in San Bernardo do Campo, in São Paulo, supported his candidacy for the federal Senate, with the blessing of Cardinal Evaristo Arns.

On the basis of this new tactic, Lula accepted Fernando Henrique Cardoso's efforts to also have him join the Inter-American Dialogue as a full member in 1990. In December 1992, the PT became an observer in the Socialist International at a ceremony in Paris, during which its president Pierre Mauroy said that if Lula were to become a presidential candidate in 1994, "I would go to Brazil to campaign for him."

On the occasion of that ceremony, Lula met in Paris with the Brazilian communications magnate Roberto Marinho, owner of the *O Globo* telecommunications network. Lula and Marinho participated in the French government's official commemoration of the Five Hundredth Anniversary of the Discovery of America, organized by French Culture Minister Jack Lang and by Régis Debray. Following this Paris meeting, Lula agreed to meet with his arch-enemy, Marinho, at the latter's *O Globo* headquarters. The meeting was reportedly filled with cynical mutual recriminations about who was responsible for Collor de Mello's election.

During that period, sociologist Francisco C. Weffort, the PT's former foreign affairs secretary and one of its chief financiers, after spending some time as a fellow at the Washington-based Woodrow Wilson Center—linked to the "progressive" sector of the State Department and the Inter-Ameri-

can Dialogue—began to make his first contacts with national and international businessmen and bankers to sell Lula and the PT's "new image." At the same time, the PT's new foreign affairs secretary, Marco Aurelio Garcia, began to coordinate work on a social democratic program deemed to be less radical and more in tune with the PT's new image. This is what is now being presented as the basis for a policy of alliances. Garcia is a member of the São Paulo Forum's leadership.

In mid-April 1993, Lula traveled with Garcia to the U. S. to participate in the Princeton University conference entitled "Options for Latin America: Presidential Candidates for 1993-1994," sponsored by the Woodrow Wilson School of Public and International Affairs, which brought together the major São Paulo Forum's candidates from around the continent. Immediately afterward, the Inter-American Dialogue arranged for a number of meetings for those candidates with various officials the administration of new President Bill Clinton, and with others, such as the president of the Inter-American Development Bank (IADB), Enrique Iglesias, who hosted a dinner for Lula.

Noteworthy is the meeting which Lula had with the then-Assistant Secretary for Inter-American Affairs, Bernard Aronson, who praised Brazil's efforts to ratify the quadripartite agreements on nuclear energy, preliminarily signed by Brazil and Argentina with the International Atomic Energy Agency, which would subject Brazil to *technological apartheid*. Lula ingratiated himself with Aronson by affirming that his party had always fought for controlling nuclear energy.

Proletarian monetarism

More recently, during his 1993 year-end message, Cardinal Paulo Evaristo Arns, a public defender of terrorists and, as we said, "chaplain" of the continent's Marxist Theology of Liberation gangs, defined the policy of alliances which he thinks will bring Lula to victory in the 1994 presidential elections.

Lula alone can only bring in "30% of the vote," Cardinal Arns said; he immediately recommended forming political alliances, among them one with the Brazilian Social Democratic Party (PSDB), of which current Finance Minister Fernando Henrique Cardoso is a prominent member whom he supports. "We have a very competent and trustworthy minister. I've worked with him for over 15 years and I know that, aside from being capable, he is wise and persevering," the cardinal said, in total support of Cardoso's efforts to impose a violent austerity program in the name of economic stabilization.

Thus with the "ecumenical" neo-liberal blessing of the cardinal, whose beliefs constitute a type of "liberation monetarism," the PT and PSDB leaders are working together in an electoral alliance for 1994 whose first goal is to create "conditions of governability" in the country to permit Cardoso to impose his austerity package.

Lula and the PT's "pragmatic accommodation" coheres with what the Anglo-American elites have been proposing

to prevent the collapse of the neo-liberal economic model imposed over the past decade from unleashing a nationalist insurgency which will destroy their long-term interests. This is clear from the article written by Susan Kaufman Purcell, vice president of David Rockefeller's Americas Society, published in the *Investment Review* distributed by the West Merchant Bank. There, she described a shift from neo-liberalism to "social liberalism," as defined by Mexican President Carlos Salinas de Gortari—particularly in countries such as Venezuela and Brazil.

According to the Dec. 13, 1993 issue of *Gazeta Mercantil*, Purcell analyzed the possibility of that "pragmatic" alternative with Lula in Brazil, and warned that "global economic realities will push [the PT] in the direction of an intermediate position which combines social expenditures with responsible economic and fiscal policies."

Lula and the PT have already displayed a tremendous capacity for "pragmatic" genuflection. For example, on Dec. 13, 1993, Lula met for five hours with the American Chamber of Commerce where, speaking virtually as President of the Republic, he emphasized the need to change Article 171 of the Constitution which deals with the entry of foreign capital into Brazil. In previous meetings, Lula had had to deny the PT's more radical programmatic points, explaining that his program of government isn't yet elaborated. *Tribuna da Imprensa* also reported that Lula was hosted by the Israeli-Brazilian Chamber of Commerce and Industry at a luncheon at one of the most posh clubs in Rio de Janeiro.

This "quality" of being able to accommodate to the Anglo-American establishment won Lula a prominent article in the Nov. 27, 1993 edition of the *New York Times* in which it is precisely Lula's neo-liberal transformation that is highlighted: "In person, Mr. da Silva is a lot more flexible than his party literature. Although doctrinaire leftists won the upper hand at a party congress in June, Mr. da Silva's personal prestige gives him the autonomy to chart a more centrist course, forging alliances with center-left parties. 'I have nothing against foreign capital,' he said, recalling a series of recent meetings with foreign and national businessmen. 'No topic is closed. Anything can be discussed.'"

In December 1992, as part of an emergency program, Lula proposed to President Itamar Franco the "brilliant" idea of using part of Brazil's monetary reserves to purchase U.S. Treasury bonds, which would then be given as a guarantee to internal creditors who would accept extending the terms of their debt paper. In fact, this is a "proletarian" version of the dollarization plans promoted by the international banks controlled by the U.S. Federal Reserve, and which Minister Cardoso has attempted to impose in Brazil.

These proposals should surprise no one because, as an internationalist party, the PT has historically never defended the principle of the sovereign nation-state, which is why it can so easily agree with the most radical form of liberalism. Take, for example, the statements of former terrorist and PT

founding member José Dirceu at the X National Open Market Seminar, sponsored in June 1993 by the National Association of Open Market Institutions (Andima). Speaking to the audience of bankers, Dirceu didn't hide the fact that the PT shares the communist vision which inspired the 1935 coup attempt against patriot Getúlio Vargas. "We are not responsible for that corporatist military state. It was built by the Vargas dictatorship, the nationalism of the 1950s and the military regime. It was not the left; nor was it the ideas and proposals of the PT. We want to literally dismantle it and organize it from a party, patrimonial, fiscal and administrative standpoint. . . . We have no commitments to the productive state sector, as it was organized in the decades of the '50s, '60s, '70s, and '80s. . . . Thus we are open to discussing privatization," Dirceu concluded before an audience more than enthused over his expressions of what we have called proletarian monetarism.

The violent seizure of power

Despite all their efforts at camouflage, the PT's leaders can't hide the real face of the communist beast which resides among its ranks and is nourished by ever larger slices of Marxist Theology of Liberation. In the above-quoted interview with Lula, Frei Betto asked him whether the "PT has abandoned its primarily socialist goals and become social democratic, or whether it remains a potentially revolutionary-socialist party." Lula responded: "Most of our militants continue to think that socialism is the most important thing for humanity. . . . Nonetheless, the PT distinguishes between its strategic project, its utopia, and its government program. . . . Obviously this program cannot be our utopia, our dream. . . . Cuba continues to be a utopia for millions of people; it's important to defend not just the 1959 revolution. . . . Nicaragua is very important for the left and the PT. The Sandinista Front taught us about coexistence within pluralism and how to reach power without resorting to authoritarianism [sic]. . . . Today the economy is very interdependent. [The PT learned from the Sandinistas that it's important not only to have a large mass base and democratize its relations to the maximum, but also to establish more efficient international relations to obtain the solidarity which is often otherwise denied us.]"

Clearer than Lula's own words are the resolutions the PT voted up at its VIII National Assembly in June 1993:

"The PT fights to take over the central government as the key element of the workers' struggle for hegemony in Brazilian society. We do not confuse government with power, which is much broader and rooted in economic and social relations. Neither do we confuse Lula's program for government with the global realization of the PT's alternative strategic project, which assumes a more radical change in political and social relations. But the capture of government should be at the service of that perspective, through the construction of a new economic, political and social model. . . . The PT thus reaffirms that the fight for a democratic and popular

government and the possibility of achieving this through a popular base and an electoral majority are a strategic objective, understood as the actual expression of a government run by the workers, designed to address the concrete needs of the people within the socialist perspective.”

This same idea of “workers’ hegemony” and class struggle is repeated in the document “Guidelines for a Lula-94 Government Program,” issued by the PT national directorate in October 1993.

If the PT takes power in Brazil in 1994, with the almost illiterate ayatollah Lula as President, it will mean the activation of all those political projects designed to bring about a cultural paradigm shift: the destruction of the sovereign nation-state, the Armed Forces, and the Christian cultural matrix.

The fact is that what we are seeing in the supposed transformation of the PT is the old Leninist thesis of “the two tactics of the social democracy,” in which “all forms of struggle” coexist, from the fight within Congress headed by factions more oriented toward social democracy, to more radical forms of tendencies and forces within the PT.

Exemplary of this are the statements given by Frei Betto in 1988, in an interview published in the book *Sinal de Contradição*: “Armed struggle in Brazil is no longer justified. Why? Because there are a variety of legal and legitimate forms of struggle available? But it could happen that sometime in the next 10 years, the Brazilian bourgeoisie could again block us from any kind of access to our political space, to our economic rights. They are the ones who impose this route upon us. We are not the ones who choose it. And we cannot be so ingenuous as to believe that a group of slum-dwellers will be able to confront the police. That is how I understood the Gospel when it says to turn the other cheek. To turn the other cheek means judging one’s force. And not falling into the trap of a suicidal operation which would be, for example, trying to resist an over-armed police force with sticks and stones.”

In the current situation, these statements hold greater meaning, given that the slums are totally controlled by the organized drug traffickers and are thus heavily armed. There also exists an impressive level of organization in the slums, as was demonstrated during the famous *arrastoes*, (gang rampages) on the beaches of Rio de Janeiro and other cities

in recent years. It is indisputable that the PT seeks to intersect this process, ally with it, and take advantage of it for its own violent purposes. In this way, it will reach into the very heart of Brazil’s major cities, on the basis of the PT’s already existing link with the drug trade.

The ‘ecclesial base communities’ and the NGOs

Apart from the broad labor base represented by the Central Workers Confederation (CUT), the majority of the PT’s ranks come from the Ecclesial Base Communities, or CEBs, created by the Marxist Theologians of Liberation. The PT uses the CEBs the same way these theologians did in Nicaragua: to form their support committees for the Sandinista revolution.

The experience of the CEBs has served as the basis for the current “Campaign Against Hunger,” sponsored by the government on the model of Mexico’s Solidarity program and run by sociologist Herbert “Betinho” de Souza and by the Marxist Bishop Mauro Morelli, a creation of Cardinal Evaristo Arns. The campaign has in turn been used to create Citizen Action Committees, in which are combined the CEBs and a variety of non-governmental organizations (NGOs) headed by the CUT. These Citizen Action Committees, at election time, are expected to become full-fledged Lula support committees, providing a mass organization that can act on the principles of class struggle. The growth of the NGOs in Brazil was one of the principal outcomes of the United Nations’ World Conference on Environment and Development (UNCED), held in Rio de Janeiro in June 1992.

At the same time, Herbert de Souza runs the Brazilian Institute of Social and Economic Analysis (IBASE), a virtual intelligence center for the PT and this new mass movement. IBASE was created 12 years ago by the Marxist wing of the Brazilian National Bishops Conference (CNBB), and today’s maintains a staff of 100 paid analysts with a declared budget of more than \$1 million provided by 40 different foreign sources, ranging from religious organizations to the Ford and MacArthur foundations. In effect, the IBASE could be said to be the mother of all the Brazilian NGOs.

Under this new “popular front” policy, Betinho is planning to increase the flow of resources coming from Brazil’s major foundations and companies. This was already evident in the Citizens Participatory Seminar, organized by the Roberto Marinho and Brascan Foundations, the latter representing the interests of Edgar Bronfman in Brazil. At this event, held in Rio de Janeiro in November 1993, Betinho played a starring role at the side of banker David Rockefeller, who assured his audience in the name of the Anglo-American interests he represents that a Lula electoral victory was not considered a threat. In fact, he compared Lula’s electoral campaign to that of Carlos Menem in Argentina.

Well-financed by the major international foundations, Betinho is the prototype of the individual whose actions—as he himself has declared—“serve no nation or fatherland.”

The machinery of the CEBs, the NGOs, and other ecclesiastical organizations such as the Pastoral Land Commission and the Indigenist Missionary Council of the CNBB, went on to form part of the Confederation of Peoples Movements, founded in April 1993 with operations in 18 states. According to Frei Betto himself, the new confederation—which is headquartered in São Paulo and linked to the São Paulo Forum—is intended to pull together the whole zoo of “New Age” movements, ranging from the lobbies on human rights, sex discrimination, racial discrimination, victims of nuclear radiation and poverty, feminism and opponents of the U.S. blockade against Cuba, to opponents of paying the foreign debt.

This Brazilian experience of mass organization is viewed by the leaders of the São Paulo Forum as the PT’s main contribution to the “revolutionary struggle” in Ibero-America, and was the theme of a long article published in the Forum magazine *América Livre*, written by Gilberto Carvalho, a member of the magazine’s editorial board and PT secretary general. In that article, entitled “America: Paths for Building Freedom,” Carvalho explains the new organizations which in his view express the class struggle. Carvalho states:

“We were forced to understand that on this continent the strategy for real change is necessarily a strategy of the majorities. We understood that the government is not the totality of power. . . . The emergence of a multitude of popular organizations, of organized expressions of civil society, without having to ‘ask permission’ either from state power or from our parties which were supposedly ‘leading the revolution’ challenged us to a new dialogue. From then on, the concept of ‘democracy’ had a different flavor. . . . That is, the radicalization of democracy which encompasses the economic, the social, the political, demands that we revise our own political actions, both within our parties and outside them.”

For the PT, the expression “radicalization of democracy” has come to mean the same thing as class struggle, organizing through a network of NGOs. Carvalho adds that “millions came on the scene. They demanded hidden rights. Using the struggle to build and to extract new rights. Setting up in every country a complex network of citizens to give new content to the class struggle, putting it on a different level.”

In his article, Carvalho reveals his own training within Marxist Theology of Liberation and the CEBs: “What was born as a limited defense of life went beyond that. It dared to propose new forms of production, consumption, destruction.”

Finally, Carvalho revealed the strategy behind the PT’s policy of alliances: “It is through such projects that we can carry out alliances with other social sectors and parties which can assure us both victory and governability. . . . In fact, we should establish a process capable of giving a shock to the present correlation of forces, freeing up repressed energies,

stimulating the re-creation of a new, broad, mass socialist movement.”

Evaristo Arns, São Paulo Forum’s chaplain

In following the path of the PT, we must not forget Cardinal Paulo Evaristo Arns, who since the late 1960s has served as protector for all the terrorist networks of the continent and has been one of the most important mouthpieces for the Marxist Theology of Liberation. The PT was in fact raised from infancy in his lap. For example, in 1971, Cardinal Arns defended Frei Betto and a group of Dominicans who were tried for their connections to Carlos Marighella’s guerrillas.

From then on, Cardinal Arns became the leading center of resistance to the military government, through a network of human rights organizations that in essence served as sanctuaries for several pro-terrorist movements. This activity was financially backed, from the São Paulo diocese, by the interests of the Schlumberger-de Menil family based in Texas, a family which also financed similar operations in Central America, giving rise to the terrorist movements of that region.

An example of the role played by Cardinal Arns recently surfaced around the 1989 kidnapping of businessman Abilio Dinis, in which Arns served as mediator between the terrorists and the police. At the time, it was learned that the kidnapping was carried out through an international group which included two Canadians who were captured. The dimensions of this terrorist networks came to light in May 1993, when a huge clandestine weapons cache exploded in Managua, Nicaragua, revealing to the police a series of documents that included an analysis of the Brazilian situation, together with a list of businessmen susceptible of being kidnapped. The documents also showed the links of the Canadian terrorists to this continental network.

Despite the abundant police evidence, Cardinal Arns activated several of his political contacts—among them PT Sen. Eduardo Suplicy—to try to win extradition to Canada for the terrorist pair, which would protect them from, first, police inquiries, and second, criminal sentences in Brazil.

Arns’s relations with these terrorist networks stems from his close ties to the Castro regime in Cuba; those ties were formed under the auspices of the so-called “Marxist-Christian Dialogue” of the late ’60s. Arns’s intimacy with Fidel Castro came to light through a personal letter which the cardinal sent to the Cuban dictator through Frei Betto on the occasion of the 30th anniversary commemoration of the Cuban Revolution.

“Cuba,” declared Cardinal Arns, “can feel proud of being an example of social justice . . . in our continent. Christian faith sees, in the conquests of the Revolution, the signs of the reign of God in our continent as it is manifest in our hearts and in structures that enable us to make political coexistence an act of love. . . . This is a moment of pain for one whose mission as Bishop he has tried to make into an effective act of love toward the poor. Meanwhile, I am confident that our

Ecclesial Base Communities will know how to preserve the seeds of the new life that were sown."

To conclude, Cardinal Arns lamented that he was not able to visit Cuba, and said: "Unhappily, conditions are not yet favorable for our meeting. I am certain that the Lord Jesus will show us the opportune moment." After turning Jesus Christ into a mere political adviser, Cardinal Arns declared (referring to Castro) that "I have you daily in my prayers, and call on the Father to always grant you the grace to lead the destinies of your country"—in other words, he blessed Castro's unending perpetuation in power.

Of no less importance are the relations of Cardinal Arns with the networks of the masonic lodge B'nai B'rith and its intelligence agency, the Anti-Defamation League (ADL), represented in São Paulo by Rabbi Henry Sobel, who is the direct liaison in Brazil with the head of the international Zionist lobby, Edgar Bronfman. Other representatives of these networks are the Mindlin-Lafer-Klabin family interests, whose links to Anglo-American intelligence date back, at least, to the immediate postwar period, through the Klabin family's relations to the intelligence networks run by Sir William Stephenson, "Intrepid," and, above all, through Zionist leader Chaim Weizmann.

Divide the Armed Forces . . . to destroy it

The biggest complication in the PT's strategy of alliances concerns the role of the Armed Forces in what is supposed to be its future government. What keeps the PT's ideologues up nights is the question of what the Armed Forces' reaction will be to a presidential victory by Lula, which the PTers are taking for granted. For example, Juarez Guimarães, PT leader in the state of Minas Gerais, published in the third trimester 1993 edition of the party's magazine *Teoria e Debate*, an article commenting on the errors of Chile's Popular Unity alliance, to learn its lessons and avoid the same errors: "Lula follows Allende. Nineteen ninety-four is not the zero year for the Latin American left. The defeat of Popular Unity is located precisely there, between us and the future."

Then, Guimarães notes that "it was in its relations with the Armed Forces that the institutionalist slant of Popular Unity proved most tragic. Its rigid adherence to hierarchy, the concessions given to the coup-makers, the absence of a minimal structure of intelligence, the exposure of the most legalistic sectors to repression, the failure to use such mechanisms as the Constitution to erect a civil defense network, were the consequences of an all-out decision to preserve the unity and hierarchy of the Armed Forces, in the vain hope of neutralizing them. . . . All the political experience of Popular Unity did not in the least translate into military capacity."

With these lessons fresh in their memory, important leaders of the PT are seeking an approach to the Armed Forces, for the purpose of presenting themselves in their new social democratic guise, and to thereby neutralize any potential military action against a communist seizure of power. At the same time, they hope to take advantage of the misery and

impoverishment of the barracks to sow division in the ranks.

It is, therefore, no surprise that PT leader Cesar Benjamin, in an interview published in the Jan. 3, 1994 issue of the daily *Folha de São Paulo*, promised to quadruple the military budget and back such essential technological and security military projects as Calha Norte.

The PT's military strategy was drafted before the 1989 presidential elections. For example, in April of that year, the PT held a seminar on the issue, and its key military adviser, social democratic colonel Geraldo Cavagnari Filho, from the University of Campinas, recommended that the party seek points of convergence with the Armed Forces. "The PT intends to construct a desirable state, a socialist state. The military intends to construct a desirable state, a great power. There is nothing to prevent a socialist state from becoming a power. Thus, the legitimacy of constructing a great power should not be an object for discussion. The matter should be formulated in the following terms: What power do we want to construct—a military power or a power in which the social welfare is favored?" He also recommended that the PT avoid taking the electoral debate to the barracks, as this would be "extremely dangerous."

One of the main conduits of PT strategy toward the Armed Forces has been Adm. Mario Cesar Flores, former Navy minister under the Collor de Mello government, and current secretary of strategic affairs. Flores's proposals for restructuring the Armed Forces are taken from the anti-military book *The Military and Democracy*, otherwise known as "the Bush Manual to destroy the Armed Forces." Another important figure is journalist Marcio Moreira Alves, historically linked to the PT, to the Theology of Liberation networks and to the French social democratic group Libération of Danièle Mitterrand and Régis Debray.

Despite all its trappings, the PT's military program is nothing but a copy of the anti-military guidelines the Inter-American Dialogue has been issuing since 1988. It is no accident that Lula belongs to the Dialogue, as do his leading international advisers. In its 1989 campaign, for example, the PT published various aspects of its program, including:

"First. Redefine the role of the Armed Forces, to effectively subordinate them to civilian power. The Armed Forces should take charge of external defense, its use in the repression of strikes or popular mobilizations is prohibited.

"Secondly. The National Defense Council and National Information Service should be eliminated," a demand that the Collor government fulfilled.

"Thirdly. Changes in military training, which today employs a conservative, corporatist and anti-democratic curriculum. Separation of character training from professional training," with the idea of creating social democratic soldiers without a military character.

Other points include: "Creation of a Defense Ministry, demilitarization of public administration, elimination of the state of defense contemplated in the Constitution, elimination of obligatory military service and creation of community

service, extension of citizens' rights to the military, right of party affiliation and full eligibility."

For 'indigenism' and against Calha Norte

A good example of how the structure of the PT and similar organizations is oriented against the Armed Forces can be seen in the Indigenist Missionary Council (CIMI) of the Brazilian National Bishops Conference (CNBB), which promotes Lula's candidacy. In August 1993, the CIMI issued a statement, published in *América Libre*, which is a diatribe against the Calha Norte project as well as a defense of the notion of "indigenist nations" versus the sovereign nation-state. The declaration states:

"In the context of an anti-Indian campaign promoted by sectors contrary to the rights of Brazil's Indians, the massacre of at least 73 Yanomami (Indians) by a group of invading *garimpeiros* [wildcat gold miners] came to light. . . .

"The Constitution recognizes the original rights to their land of the Indians, that is, it understands that these rights precede the institutionalization of the Brazilian state itself. . . .

"Another anti-Indian argument unveiled is that of the supposed need to relaunch the Calha Norte project to protect Brazil's borders. The CIMI has never opposed nor does it now oppose the constitutionally anticipated actions of the Armed Forces, in the sense of safeguarding the physical integrity of the country. What the CIMI does not admit is that, in the name of national sovereignty, the federal government should permit—by commission or omission—the genocide of the Indian peoples who inhabit the border areas.

"The Calha Norte project had and has ethnocidal aspects. Its introduction encouraged acts of genocide, mainly during the José Sarney government when some 2,000 Yanomami died at the hands of the *garimpeiros* and of diseases transmitted by them, like malaria.

"The CIMI protests against attempts to remilitarize indigenous policy through a relaunching of the Calha Norte project. This project is unnecessary and even counterproductive to the idea of guaranteeing national sovereignty."

The PT's anti-Christian cultural project

It is neither Christian charity nor love of one's fellow man, nor the idea that man is created in the image and likeness of God, which unifies the ranks of the PT, but rather the most materialistic of concepts, based on the lowest instincts of social hatred and of sexual promiscuity among those who consider the structure of the family as one more relationship of "domination" that must be overturned. Stripped of their dignity, women become "comrades" prostituted to the highest ideological bidder.

From time to time, the intimate hedonistic universe of the PT suffers small or large convulsions. That is, what they formally criticize in their political lives, they have internalized in their intimate relationships, following the worst Sandinista example, or what novelist Gabriel García Márquez

praised as "the revolution with salsa." And, one would have to add, with marijuana as well. This nature of the PT is the result of its embrace of the New Age's "revolution of values" regarding drugs, the counterculture, and pornography, perversions which they now seek to impose throughout society.

All of this internal misery is sustained through the adoption of feminism as the leading cultural project of the revolution, and of the PT. The most blatant example of this was the defense of medieval witches as a symbol of feminine liberation offered by one PT ideologue, Marcos Rolim, a congressman from Rio Grande do Sul, who defended this thesis in a speech given on International Women's Day, in March 1991: "I believe that the feminists are, by far, the witches of modern times. It is true that we no longer burn them at the stake, but it is equally true that our society finds itself truly burning with prejudices. How many of us, men and women, consider ourselves modern but continue to sustain the medieval taboo of virginity? How many of us call ourselves democrats, but at the same time deny others the values of sexual morality that we exercise?"

In a violent attack against the Christian dignity of women, Rolim continued: "Forever imperfect and dangerous, women had, by nature, less faith. The term *femina* comes from *fe* (faith) and minus, or simply less faith. It is thought that over the three centuries from 1450 through 1750, at least 60,000 women were burned as witches. Such tactics had a biblical foundation (what else is new?): In John, Ch. 15. v. 6 we read: 'If someone is not in me, he shall be cast away and, like a branch, will dry up.' But who were these women we sent to the stake in European squares? Ordinary women who did not fit the male schema of piety; midwives and healers who possessed unofficial knowledge; old women with strange quirks; unfaithful wives; teenagers thought to be strange; anyone who for any reason whatsoever broke established behavioral mores."

This diatribe is aimed against the classical authors who, according to Rolim, always treated women as inferior: Plato, St. Thomas Aquinas and, especially, the Gospel of St. John and St. Paul's letters to the Corinthians.

Similarly, the attacks against the Christian family that permeate the PT's entire cultural project are revealed in an interview with the famous psychoanalyst Jurandir Freire Costa, conducted by the PT's theoretical magazine *Teoria e Debate*. Freire Costa states: "Homosexuality is a word which stresses the image of the normal versus the abnormal sexual relationship, [an image] created in the 19th century for the purpose of affirming the bourgeois way of life based on the idea of the family, on the idea that man should live exclusively for the private sphere and to be the father of the family, leaving public life to the competent technicians."

It would thus seem that feminism and homosexuality are the essential substance of the "new Latin American revolutionary man" of whom Frei Betto often speaks. And thus we are enabled to view the soul of the beast which seeks to rule the destinies of Ibero-America's largest nation.