

cy of London, Paris, and then, Moscow, has been abundantly exercised to thwart, thanks not only to the string of mediators, from Lord Peter Carrington, to Lord David Owen, Thorvald Stoltenberg, and now Carl Bildt, but also thanks to U.N. Secretary General Boutros Boutros-Ghali.

End the witchhunt against Germany

It is persistently asserted, in bad faith, that it was Germany who broke the consensus by "hastily and unilaterally" recognizing Slovenia and Croatia on Dec. 23, 1991. Let us look at the facts, and at the documents. The European Declaration made at Brussels on Sept. 16, concerning guidelines for recognizing new states in eastern Europe and in the former Soviet Union, upholds existing law, i.e., notably, the inviolability of borders, and the non-recognition of entities which may emerge as the result of acts of aggression. On that same day, the declaration regarding former Yugoslavia proclaims that the [European] Community and its member-states, *have agreed to recognize* the republics which so desire, should they accept *before Dec. 23, 1991*, to honor the specified commitments.

Therefore, let there be an end to this trial for witchcraft against Germany, a country both democratic and well-disposed toward us, on the pretext that it "went it alone" and broke the European consensus.

In its First Opinion, the Badinter Commission confirmed, that, contrary to what is often still alleged, there was no act of "separatism" by Slovenia or Croatia, but that Yugoslavia had in fact been "*dissolved*" and that the Yugoslavian institutions no longer "satisfy the requirements" for there to exist a federal State. The Second Opinion declares that the existing internal borders become the international borders, and thereby, inviolable. Opinion Three underlines the fact that the borders of these new states are to be "*protected*" (the which, places the U.N. under an obligation to aid and succor these states, and to do nothing which prevents them from exercising their right to self-defense). Opinion Eight, notes that the territories of these new States, lie "entirely" under their authority, and that the pretense, by Serbia-Montenegro, to act as the successor state to ex-Yugoslavia, is unacceptable, as no single State can claim the succession to itself; thus, Serbia-Montenegro must request recognition, and itself satisfy the criteria laid down by the Commission, bearing upon respect for borders, rights of minorities, and prohibition of acts of aggression. Opinion Ten reiterates the points made above, yet again.

The questions posed by this conflict, have to do with a war of conquest, prohibited by the U.N. Charter, and by the Helsinki Accords. It shall also be asked, whether war crimes, and crimes against humanity, shall go unpunished. Were that to be the case, were we to allow the notion, that there shall henceforth be some sort of correlation, between religious faith, and nationality, a great blow will be struck to our civilization.

Vatican corrals red Bishop Samuel Ruiz

by Robyn Quijano

Mexican Bishop Samuel Ruiz, self-appointed mediator and "Commander No. 1" of the narco-terrorist Zapatista National Liberation Army (EZLN), whose heavily armed forces continue to threaten Mexican stability and territorial integrity, received clear notice from the Vatican that his dirty operations will no longer be tolerated. On Aug. 14, the Mexican press reported that Pope John Paul II had just named Bishop Raúl Vera López as coadjutor Bishop of San Cristóbal de Las Casas, Ruiz's diocese in Chiapas, the southern Mexican state in which the EZLN launched a bloody insurrection on Jan. 1, 1994. The Vatican also ordered the return to Spain of the diocese's vicar, Gonzalo Ituarte, Ruiz's right-hand man. The coadjutor bishop will not only be on hand to witness all of Ruiz's activities, but has been given full succession rights to the post of the bishop.

Both actions, although they do not fully resolve the crisis in Chiapas, will go a long way toward limiting the subversive operations of Ruiz and his EZLN. It now falls to the government of Mexican President Ernesto Zedillo to finish the job. Several Mexican bishops, as well as a sector of the Mexican government associated with former President Carlos Salinas de Gortari and would-be President Manuel Camacho Solís, have opposed the removal of Bishop Ruiz. But now, Bishop Vera López can intervene in episcopal matters of the diocese, that is, return the Catholic Church to its proper role, and end the use of the diocese as a terrorist recruitment camp. Without Ituarte, Ruiz is crippled in his activities of setting up the poor indigenous population as cannon fodder for this foreign-run war against Mexico.

Mexico's Apostolic Nuncio Girolamo Prigione announced in a press conference on Aug. 15, that "Pope John Paul II has named Bishop Vera to improve things. He will have to study the situation, and if there is something twisted, he will have to straighten it out."

The day the press was notified of Bishop Vera's new assignment to corral the red bishop, Monsignor Prigione attacked Liberation Theology in a sermon. "The Catholic Church does not accept or agree with the great deviations that some Theologists of Liberation put forward. . . . Those on the outs or in a fight with the Bishop of Rome might at most become a sect or cabal, but never a local church." The nuncio was referring to Samuel Ruiz's organizing for an "autochthonous catholic church" of leftist rebels.

On Aug. 17, one of Samuel Ruiz's communist priests, Father Pablo Ramos, gave a presentation in Buenos Aires to a conference of the Cuban-spawned São Paulo Forum, a terrorist umbrella group which includes narco-terrorists, drug legalizers, communist parties, and Liberation Theologists, on "The Situation in Chiapas Today." In it, he bragged that the terrorist insurrection on Jan. 1, 1994 had massive support of indigenous groups within 24 hours of the first attack, because of the strong continental work that had been done before the insurrection began. Ramos, who is executive secretary of the Human Rights Center Fray Bartolome de las Casas, founded by Samuel Ruiz to do the public relations work for the Chiapas insurgency, openly embraced the agenda of the Forum, which included Colombian FARC terrorists, Colombia's third drug cartel, and Evo Morales, leader of the Bolivian Coca Producers Council, pushing the legalization of drugs.

A long battle

The battle to remove Samuel Ruiz—which would in effect decapitate the EZLN apparatus—has been a long one, partly because of the support Ruiz has received from factions within the government and the Roman Catholic Church in Mexico; from various Ibero-American, European, and North American bishops linked to Theology of Liberation; from Castro's São Paulo Forum; and from pro-terrorist non-governmental organizations (NGOs) protected by the United Nations and the British, such as Amnesty International and Americas Watch.

As *EIR* has documented, the EZLN neither defends the Indians it purports to represent, nor is it a national movement. Rather, it is an international destabilization operation run by the British to destroy Mexico's institutions and its sovereignty.

The evidence is overwhelming. For example, it is proven that Germany's Roman Catholic "charity" organization Misereor gave several million dollars to Ruiz, but the Mexican government has yet to conduct an audit of how those millions were used, despite requests for such an audit from several bishops and congressmen.

The naming of Bishop Vera, who is identified as an opponent of Theology of Liberation, must be seen in the context of a much wider battle the pope is waging worldwide to defeat this gnostic "theology," as well as to reorient the Latin American Bishops Council, and combat the usurious, genocidal policies of the International Monetary Fund (IMF) and other "structures of sin."

Within this battle, the recent naming of anti-liberationist Cardinal Lucas Moreira Neves as the new president of the Brazilian National Bishops Council (CNBB), is particularly important, given that Brazil is the Ibero-American bastion of the Theology of Liberation. The outgoing president of the CNBB, Don Luciano Mendez de Almeida, had on several occasions publicly backed Bishop Ruiz and the latter's schis-

matic proposal for an "autochthonous indigenous church."

The commitment of the Vatican to corral the Theology of Liberation terrorists goes hand in hand with the growing mobilization against the usury-based international financial system.

"The debt has already been paid, many times over. Just look at the numbers," stated Tegucigalpa Archbishop Oscar Rodríguez Madariaga, president of the Latin American Bishops Conference, according to a Reuters report in *El Sol* on Aug. 24. Referring to the behavior of foreign lending organizations and creditors, Monsignor Rodríguez charged that "international financial organizations are here to serve humanity, not to enslave it. . . . If they have already earned what they are legally and humanly due, why do they continue to exploit [nations]?"

Monsignor Rodríguez emphasized that the church believes that the debt of most Ibero-American nations has already been paid many times over. "When they try to collect certain interest . . . even the catechism of the Catholic Church says that they may be violating the Fifth Commandment, if people die of starvation [because of their actions]," he said. "It is no longer an economic problem, but an ethical one. The pope has organized on behalf of debt forgiveness of Third World countries. When there is the will to do so, the debt can be forgiven." He reported that the church is discussing this matter with the Inter-American Development Bank, with somewhat more difficulty with the IMF, and behind "closed doors" with the World Bank.

On Aug. 22, the Venezuela daily *El Nacional* carried a statement by Msgr. Ovidio Pérez Morales, president of the Venezuelan Bishops Conference. "The foreign debt, sadly and shamefully, deserves the adjective 'eternal,'" he wrote, noting that "we pay, yet the burden becomes increasingly heavy." Payments scheduled for the next year, have created a "monstrous situation," he warned, in the face of which there is no alternative but "to form a strong national movement, in solidarity with brothers beyond our national borders, which can save us from such intolerable slavery." Monsignor Pérez's article decries the fact that Venezuelans will be forced to live as "vassals . . . working only to satisfy greedy creditors who will never be anything else." Internal reforms to achieve economic health are meaningless, he said, "if there is no liberation from the slavery which the 'eternal' debt signifies."

Added to this is the voice of Catholics who met in Córdoba, Argentina, in the VI Encounter of Builders of Society. Convened by the Catholic Church, the conference criticized the neoliberal, i.e., free trade, policy imposed by Finance Minister Domingo Cavallo, and demanded a rescheduling of payments on the foreign debt. Msgr. Italo Di Stefano, head of the church's Social Pastoral Commission, warned in closing the conference that the current economic model, was leading to "a progressive disintegration of culture, the family, and our people."