

Dateline Mexico by Josefina Menendez

Jesuits hit the oil region

Strategically key Chiapas is going through a wave of peasant violence, and all evidence points to an old, familiar source of evil.

Mexico, another Iran?

You've seen it in press speculation over the last year, and shuddered as you imagined the consequences. But you reviewed the differences between the two situations and felt somewhat reassured.

Start worrying again.

There are indeed enormous differences in the histories and immediate prospects of the two countries. But there is a powerful motive for outside destabilization in terms of Mexico's oil wealth and a network dedicated to Iran-style destabilization from the inside: the Jesuit-controlled "Theology of Liberation" network.

These two factors came together in an incident in Chiapas state this past weekend which has the policy- and intelligence-circles of Mexico buzzing and must be closely scrutinized by those outside the country concerned with preserving Mexico's political stability and development prospects.

On May 31, an armed conflict involving two antagonistic peasant groups vying for control of a hacienda and gunmen hired by the landowners left at least one dead and two injured. The shootings took place in the remote Tzeltal-speaking Mayan Indian area of Citala, northeast of the state capital of Tuxtla Gutierrez.

The reason political antennas shot up all over the country is that Chiapas is one of the most strategic areas in Mexico. The northern

fringe of the state dips down from the Indian highlands to the premier oil belt of the country, the Reforma fields. The state's boundary to the south forms the border with Guatemala—one of the Central American nations increasingly drawn into polarization and armed conflict in the wake of the 1979 Nicaraguan Revolution.

Insiders here have paid the greatest attention to recent pronouncements from Henry Kissinger and his coterie at the Jesuit Georgetown University complex in Washington to the effect that the wave of instability in Central America constitutes an "Arc of Crisis" aimed at Mexico and terminating in Mexican oil fields. They have a healthy suspicion that Kissinger's circles are behind such a "southern flank" destabilization scenario.

Combined with such an outside motive is a startling concentration of Jesuit "Liberation Theology" in the region, precisely the force capable of channeling one of the most backward populations of the nation into Jacobin, antidevelopment riots.

In an ongoing investigation, the *EIR* is assembling devastating documentation of the Jesuit role from sources here and in the United States. Here are a few of the key facts uncovered so far:

*The nearest town to the site of the shootings is Bachajon, the Jesuits' command center for the May-

an Indian region and one of just two "field stations" set up by the Jesuits in a 1950s strategy of "going to the countryside."

*Two Jesuit priests, Nacho and Mardonio Morales, translated the agrarian reform legal codes into the Tzeltal language and shed any "evangelizing" role entirely in order to undertake their "social mission" in the area, following the launching of the Theology of Liberation in 1968.

*Theory for the "social work" was provided by Jesuit Eugenio Maurer, scion of an old oligarchical family, who journeyed to the Sorbonne to write a book on *The Tzeltales: Pagans Superficially Christianized or Indians Fundamentally Christian?* Other products of the Sorbonne unit where he studied are Cambodia's Pol Pot and Iran's Bani-Sadr.

*Most important, the bishop of Chiapas, Samuel Ruiz, has given his protection and support to the spreading of the Theology of Liberation throughout the diocese. Jesuit circles compare him to the "red bishop" of Cuernavaca, Mendez Arceo, but note a difference: "Mendez Arceo is just prophetic, something like an ambassador; but Samuel Ruiz is a true pastor to the masses." Radical American anthropologists from a Harvard University field station, invited by Ruiz to "advise the doctrinal groups" set up by the Jesuits throughout the Mayan highlands on agrarian agitation, admiringly compare Ruiz to the martyred archbishop of El Salvador, Oscar Arnulfo Romero.

It is this deeply embedded operation which poked its way to the surface in the events at the Bolonchon hacienda.