
Conference Report

Jesuits push for the nuclear freeze and the 'post-industrial society'

by Anna Keller

Three hundred community activists in the United States Catholic Church, representing the major Archdioceses of New York, Chicago, Washington, D.C., St. Paul/Minneapolis, and Cleveland, met at Notre Dame College in Baltimore July 27-29 for a strategy session on how to build support for the "peace movement" among American Catholics. Although the great majority of the bishops of the U.S. Roman Catholic Church endorsed a nuclear freeze in a pastoral letter "On Peace and War" issued in May, organizers have acknowledged that they are finding it difficult to mobilize Church members in support of the freeze.

The letter was issued just weeks after President Reagan had announced his strategy for ensuring "Mutually Assured Survival" by the development of directed-energy weapons to defend against nuclear missiles in a March 23 speech. The Soviet government of Yuri Andropov rejected Reagan's defense policy in favor of fulfilling the 16th-century Russian Orthodox Church prophecy that Moscow will become the "Third and Final Rome"—the center of a world theocratic empire.

The Baltimore conference, entitled "Voices for Justice—Being Catholic and American in the 1980s," had little to do either with the doctrines of Apostolic Christianity on which the Church was founded or the republican principles of the United States. The central issues—the nuclear freeze, a post-industrial economy—will lead to the United States destroying itself from within, a policy for which the Soviet KGB is actively organizing. As *EIR* has documented, the peace movement in the United States is being led by KGB agents calling for the United States to disarm, while the U.S.S.R. continues to develop the most advanced weapons technology.

The "Pastoral Letter on War and Peace" marked a turning point in the American Roman Catholic Church's official stand on science, technology, and human progress—and an important development for the peace movement. As an editor of a leading Eastern Establishment policy journal remarked, "Since the Catholics are a major policy factor in the United States, this issue will remain on top of the political agenda for years to come. . . . On foreign policy . . . U.S. Catholics . . . have become extreme liberals, more than their European colleagues. It definitely matters if the Catholic Church takes a public position on some hot issue."

The bishops responsible for issuing the letter have also launched an all-out effort to get Walter Mondale nominated for the presidency by the Democratic Party, and to pull other peace movement allied churches behind Mondale.

But, in the corridors and in private discussions, the Baltimore conference participants confessed that their chief problem is the lack of support from most Catholics. According to a source close to U.S. Church affairs, attendance at Mass has dropped 15 to 20 percent since May, in reaction to the Bishop's stand, and a community organizer among Hispanics for the Carter administration human affairs commission told a journalist recently that even the Bishop's statement "does not mean we have our act together" to generate support for the freeze among the majority of Catholics. "We can't get cooperation."

Although it is reported that the Catholic War Veterans Conference in Philadelphia Aug. 4-6 did vote up a qualified acceptance of the Pastoral Letter, one group of veterans distributed a leaflet which stated that "our moral duty is to defend freedom from bishops and politicians. . . . The [Pastoral Letter] was part of an anti-Reagan plot by . . . freeznik Democratic politicians. . . . The freeze is a fraud and a step toward war. . . . Andropov does not like Reagan's plans to build a defensive anti-missile system to protect the United States."

Breaking the conservative outlook of the base of the American Catholic Church was also discussed extensively in last spring's Tübingen, Germany conference of the radical Catholic "Concilium" movement, where the United States and President Reagan, along with the Pope, were identified with as the principal obstacles to "world peace."

Role of the Jesuits

The agenda of the Baltimore conference was set by members of the Society of Jesus, which has operated as an instrument of Eastern Orthodoxy's ethos since finding refuge in Russia after the Order was expelled from Europe by the Vatican in 1779. The Jesuits' historic role of using politics to undermine papal authority has culminated in the "Liberation Theology" movement which is one of the moving forces behind years of nation and population-destroying wars in Central America.

Now Liberation Theology is on the agenda for the United States. One of the principal items discussed at the conference was a second Pastoral Letter indicting capitalism and demanding a post-industrial world economy. The bishops' advisers on this new letter include John Filer of Aetna Life Insurance, and social democrat Michael Harrington, and the bishops are currently soliciting David Rockefeller for advice.

The Rev. James Cone, a black minister from William Sloane Coffin's Protestant (non-denominational) Union Theological Seminary (UTS) in New York was a featured speaker. Cone demanded total rejection of all "European" values, science, and art as "white propaganda," emphatically including the Bible. Cone, had recently returned from "The Ecumenical Association of Third World Theologians" in Geneva, Switzerland. The UTS is unofficially associated with the National Council of Churches, which recently has come under severe criticism, both from religious press, and other institutions, for its alleged funding of terrorism and gun-running in the Third World.

"The Bible reflects Catholic European white ideology," Cone stated. "When blacks read textbooks or the Bible written by Catholics, they are reading books written by the people that have oppressed them. . . . *We must build the Church from the bottom up.* . . . Whatever you say, it can't be European: not European theology, European art, European geography, or European geology. . . . That's what Liberation Theology is calling for."

Another delegate was a representing of the Italian "peace movement," Father Gianni Novelli. Novelli, who represents the Rome based *Centro Interconfessionale Per La Pace*, was brought to the United States to organize trans-Atlantic support and financial backing for his organization's efforts to stop the placement of the Euromissiles in Europe by this December 1983. Novelli circulated a document in his own name for the upcoming conference of the Franciscan Fathers. The Franciscans were being asked to support Novelli's organization's efforts to use even "illegal means" to stop the placement of the Euromissiles.

Henriot: blueprint against capitalism

The Jesuit standard bearers were Peter Henriot, S.J., Director of the Center of Concern in the Archdiocese of Washington, D.C, and the Rev. William Byron, the first Jesuit president of Catholic University of America, the training college for future U.S. bishops, also located in Washington, D.C.

Henriot began his own speech declaring that his priority is to intervene into U.S. electoral politics to push the peace movement—although the Pope had ordered the Jesuits in 1982 to end their participation in politics.

"This is a teaching moment . . . and we are a teaching order. . . ." Henriot stated. "Next year is 1984—we must translate our perspective into politics. . . . Catholics as citizens cannot drop out. We must exercise our option to win. . . . It might be Sen. John Glenn against Reagan in the 1984 elections . . . to work for a Third Party would be foolish. We



Monsignor Higgins declaiming on the "post-industrial" society to an unreceptive audience at the New York Jewish-Catholic Colloquium, March 1982.

NSIPS/ Stuart Lewis

must make the peace issue *the* issue of 1984; we must hold every candidate *accountable* at the presidential level, the gubernatorial level, the senatorial level, the city council level. . . . We must raise the peace issue at the state assembly level and then all the way to the national conventions in 1984 [emphasis in original]."

Henriot circulated his reading list during the smaller workshops and seminars he lead throughout the three-day meeting. His suggested bibliography was headed by *North-South Proposals* of the Brandt Commission and the World Bank. Henriot himself is a member of the pro-genocide Club of Rome which works to reduce the world's population by billions.

Henriot was enthusiastic about his upcoming trip to Rome on Sept. 1, to attend the Jesuits' international conference, when the Society will elect a new Superior-General.

Henriot told *EIR* how excited he was about the prospects of a new Jesuit international leader. "The Pope put in his own man after Arrupe's stroke; this time we'll get to elect one of our own. We hope to elect someone who will have foresight about questions dealing with the United States and Central America."

'The Church's Henry Kissinger'

How the Jesuits hope to win over American Catholics was the topic of the most popular plenary speech, that of Father J. Bryan Hehir, Director for International Justice and Peace of the U.S. Catholic Conference.

Hehir and his associate Ed Dougherty were co-writers of the Bishops Pastoral Letter backing the freeze. Hehir was introduced from the podium as "the Catholic Church's Henry Kissinger. Some say there are dark forces behind the Bishops; then it is Bryan." Hehir studied under Kissinger at Harvard

University.

Hehir said that his objective was to win “the hearts and minds” of the faithful. He reiterated that the Pastoral Letter is a political and epistemological weapon for change, that those assembled at the conference did not understand adequately how to use it, and that the primary problem they confront is that the average Catholic parishioner does not agree with the nuclear freeze.

“We must offer ourselves and position ourselves . . . as an alternative and precise political weapon. The federal budget and Central America are on the agenda of the American Church. We are like IBM. We have an international structure . . . more parishes than post offices, a chairman of the Board, a sophisticated communications system, and a guiding philosophy determining how we carry out our goals. This is given to us by the Jesuits.”

After the industrial economy

Exactly what the Jesuits have in mind for the U.S. economy was made clear in a speech by Monsignor George Higgins. Higgins, although not a Jesuit, has performed a leading role on behalf of their social philosophies for 25 years at the United States Conference in Washington as the USCC expert on labor affairs.

Purporting to speak for the labor viewpoint, Higgins promoted the post-industrial “Aquarian society” which is the intellectual basis of Jesuit labor philosophy, known in the Western world as Solidarism.

“The economy is not in the best of shape,” Higgins began. “I mean specifically our Midwest heavy industries. There is no more auto and steel. I go to Detroit once a month. . . . The economy is in structural crisis. . . . There are signs of progress and hope that people are beginning to realize this is structural. We can hopefully start moving people from those industries and bring some order to our economy. We need to reconcile subsidiary and socialization . . . some new American pragmatic way. . . . I was in Rome recently at a seminar on [the Papal encyclical] *Laborem Exercens*, with Tom Donahue, the Secretary General of the AFL-CIO, discussing these developments.”

Small is beautiful

The policy outlined in his speech, of restructuring the economy along the lines of “subsidiary and socialization,” stands for breaking down the centralized features of a national economy, and developing of independent communities based on local control. Instead of investing in new technologies, countries would share the existing wealth or poverty. Higgins demonstrates himself to be a great fan of the *Mir*, a concept pushed by Aquarians which means a “one world village” and which is derived from the Russian peasant word for village (or world). The *Mir* concept is a unifying conception of the Concilium movement with which Monsignor Higgins is associated—the religious movement organized around Dutch schismatic Hans Küng, which met in Tübingen last spring. Küng has been censured by the Vatican for his activities.

However, Higgins’s involvement with “establishment” unions, despite his radical rhetoric, is not surprising. During the Baltimore event, Higgins, attending one of the seminars on labor organizing in the Third World, sponsored by Father Henriot’s *Center of Concern*, given the high degree of development of the American workforce, most people they wanted to convince, were unionized, and therefore he said, “Not all unions are bad . . . some of them are doing what they are supposed to be doing. . . . I attended the International Federation of Free Trade Unions (IFTU) in Oslo recently . . . the meeting was very satisfactory.”

The IFTU, which consists of the major trade unionists of the non-communist world, was formed by the AFL after World War II. The IFTU passed a disarmament resolution calling for a halt to all nuclear weapon testing, development, and production.

‘Change through images’

The Jesuits’ fight for the souls of Americans was well expressed by a nun from New Rochelle College in New York. Sister Haint worried that the fight to undermine Catholic theology might be difficult—but “I identify with the great mass of Aquarian conspirators who want to change the world through images.”

Eastern Orthodoxy’s ethos of a one world feudal empire is receiving a timely assist from an ongoing revival of the monastic orders, or the “religious” as they are technically termed, who totalled a full 50 percent of the conference sponsors. In the world theocracy, according to Third Rome advocates, local communities are better run by a local religious chieftain, an abbot, or a nun. Under the Copts in Egypt, and the “millet” of the Ottoman Empire, which are alternate Third Rome community models, this, in fact did occur, and, in the case of the Copts today, still functions.

The July 10 Sunday magazine of the *New York Times* ran a cover story endorsing the monastic ideals of chastity, poverty, and solitude. The *Times* story, which featured the hermitic Carmelites, warmly encouraged American women to consider the sisterhood as an honorable vocation in American life. The *Times* casually reported, in the same piece, that members of one order in Roswell, New Mexico wake up in the middle of the night three times a week to whip themselves.

One nun who spoke in Baltimore, Sister Cafferty, the superior of the Order of Presentation, who introduced herself as a close personal friend of both Father Henriot and Father Hehir, emphasized that Americans do not and will not give up materialism very easily. Cafferty, never once mentioning education or industrial growth as a way out of the current misery of the Third World, instead advocated that nuns start organizing an international conspiracy to spread their “sisterly” values of poverty and self-denial in the name of “peace.” “Each year, as the Sister Superior. . . I have the duty and obligation to send four sisters from my Order to Central America. This year I signed the documents for my very own real sister, . . . who is also a Sister . . . knowing full well she might die there.”