

## Millions hear Pope's appeal for economic development

by Nora Hamerman

Pope John Paul II has dismayed the international financial interests and titled families who are intent on restoring feudalism and colonial rule, by using his speeches to millions in South America to call on world leaders to join forces and create "a more just social order" based on economic and cultural development.

Addressing millions of citizens, workers, church leaders, and youth in Venezuela and Ecuador, the first two stops on his four-nation tour which began on Jan. 27, the Pontiff reaffirmed the principles of Pope Paul VI's 1967 encyclical *Populorum Progressio* and his own 1981 *Laborem Exercens*, to assert that there can be no peace without development, and that it is through labor that man dominates the earth and collaborates in the work of creation.

On this basis, the Pope directly took on the issue of the usurious foreign debt which is being used to destroy Ibero-American economies and provoke massive misery and deaths. Speaking to a huge crowd of workers in San Francisco Plaza in Quito, the capital of Ecuador, on Jan. 30, John Paul II said, "We cannot ignore the difficult times in which your country finds itself on the economic and social terrain. Like other Latin American countries and in the rest of the world, yours—together with preexisting structural imbalances—is currently suffering the enormous weight of a foreign debt that threatens its development."

The Pope said that "an effective solution [to these problems] cannot be found without resolving, at the same time, issues that depend on the international economic order."

He acknowledged that "the Church does not have the competence nor the means to offer technical solutions to such problems." Nonetheless through proclaiming the "principles and moral, human, and Christian values of social life" the

Church must "help to enlighten consciences, change hearts, and stimulate the will of all citizens, especially of those who have the possibility and responsibility to put into effect the means to create a more just social order."

### Ending the debt burden

John Paul's appeal to world leaders, those with the "possibility and responsibility" to change the international economic order, was welcomed by Mrs. Helga Zepp-LaRouche, the founder of the Schiller Institute, in a statement released Jan. 31. She views this as all the more important because of the effort launched by the Schiller Institute to convene what has been named the "Indira Gandhi Memorial Summit," of leaders of developing and industrial nations within the first 100 days of the administrations of U.S. President Reagan and Indian Prime Minister Rajiv Gandhi, to plan out for rapid implementation a program for massive debt renegotiation, an end to the murderous austerity policies of the International Monetary Fund, and a new, just world economic order.

John Paul II called on Venezuela to put its oil and other riches at "the service of Ibero-American integration"—referring to efforts of the past two years to form an economic defense pact among Spanish- and Portuguese-speaking American nations against the usurious debt payment demands of foreign bankers and the International Monetary Fund. Moreover, the debt was one of the three topics on the agenda of a meeting the Pope held with Venezuelan President Jaime Lusinchi, the other two being drugs and youth, and Central America.

In Quito, as during a speech two days earlier to half-a-million workers at the Venezuelan steel city of Ciudad Guayana, John Paul II stressed the philosophical basis upon which

a new world economic order would be constructed, by citing the words of the first chapter of Genesis: "In effect man, created in the image of God, through his work participates in the work of creation and its perfection by fulfilling the commandment of the Lord to subdue and dominate the earth." (cf. Gen. 1, 28)

The Pope elaborated this fundamental Judeo-Christian concept of the dignity of labor, to sharply attack British-liberal as well as Marxist economic theories, stating that society must not treat the work of its citizens as "a simple commodity, an object of buying and selling in the market, as so often happens in the society of our days, under the influence of various ideologies."

### Scores 'Theolib' and TFP

The Pope's call for a new world economic order is the most effective counter to the oligarchical families manipulating cults of both "left" and "right" in order to destroy any chance for the industrialization of the Third World, which would make the power of the landholding families impotent and obsolete.

But he went further, and rejected both the right and left cults masquerading as part of the Catholic Church: explicitly attacking the Theology of Liberation networks which have bent their religious activity to Marxist "revolutionary" ends; and implicitly but unmistakably scoring their right-wing "anti-communist" counterparts, the Tradition, Family and Property (TFP) cult, by citing the very clause in the Venezuelan constitution that was used by that country's government two months ago to outlaw TFP.

As *EIR* warned in last week's cover feature (see also below, p. 37), TFP is being deployed by some of the oldest, fabulously rich, and evil European titled families with New-World branches—namely the Thurn und Taxis and Bragança clans—in a live conspiracy to kill the Pope during his current South American tour. The so-called Liberation Theologists defend the left-terrorist assets of this plot, notably Peru's unspeakably savage Shining Path cult (Sendero Luminoso).

In his address to the bishops in Caracas on Jan. 26, the Pope quoted Article 73 of the Venezuelan Constitution, which says, "The State will protect the family as the basic unit of society and will take responsibility for the improvement of its moral and economic situation." This article was the juridical basis on which TFP was banned last November, after a politically organized group of parents of children brainwashed by the cult presented devastating evidence to the country's justice department proving that TFP was plotting to murder the Pope.

The allusion could not have been lost on any politically astute observer in Venezuela, particularly since in the days before the Pope's arrival, one of the country's biggest newspapers, *Ultimas Noticias*, had carried a banner headline reporting charges by Lyndon H. LaRouche, Jr., the American economist and former Democratic presidential candidate,

that Prince Johannes von Thurn und Taxis and the Braganças, pretenders to the imperial thrones of Portugal and Brazil, must be held responsible if anything happened to the Pope.

A further slap in the face to TFP came when the Pope told Venezuelan President Luisinihi that he should export Venezuela's democratic experience to the rest of the continent. TFP portrays Venezuela as "socialist" and "totalitarian."

### Ongoing threats to his life

Venezuelan security precautions around the Pope were extremely elaborate and worked, but in Peru, his destination as this article is being written, the threat to his life may be even greater, and the protection is less certain. Ominously, Peru's TV Channel 5 in the middle of televising the Pope's outdoor mass in Caracas, was suddenly interrupted and for four minutes the voice track shifted to a Protestant preacher attacking the Pope as the incarnation of the Inquisition and the forces which suppressed the Gnostics at the beginning of Christianity. The sound came from Radio del Pacífico, run by collaborators of Luís Palau, who gained notoriety as the controller of Guatemala's strange former President Efraín Ríos Montt.

The incident provoked an international scandal, and as we go to press, Peru's interior minister is threatening to close down the station. But on the morning of Jan. 29, three Lima radio stations broadcast attacks on the Andean Labor Party of Peru, collaborators of Lyndon LaRouche, for its warnings about TFP's plot to assassinate the Pope. The stations called on Peruvian authorities to lock up PLAN organizers for a year and beat them!

Hours before the Pope was to speak at the city of Maracaibo, 32 "anarchists" were arrested and small arms and "subversive literature" seized at a nursing school near the site of the Pope's mass. Zulia state governor said the place "was a kind of bunker for extremist groups." Guerrillas, presumably from the Shining Path, threw Molotov cocktails at a power plant in the Shining Path stronghold of Ayacucho on Jan. 28, and knocked out electricity in the city for half an hour—the first attack by the terrorist group directly on the city of Ayacucho in a year. Shining Path has maintained an unusually high level of violence throughout the country. On Jan. 30, in a village outside Ayacucho, the cult murdered an Indian before his wife and eight children, accusing him of having sold food to military forces in the area.

In tandem, Moscow radio and TV, reporting on the Pope's trip on Jan. 29, denounced him for attacking Liberation Theology. The internationally circulated Soviet weekly *New Times* has published a major article timed to coincide with the Pope's tour of South America, listing "crimes" allegedly committed by "reactionary quarters in the U. S. and in the Catholic Church," and denying any reality to previous or current attempts on the Pope's life. The Soviet media have openly sympathized with the Shining Path cult and justified its actions as "anti-imperialist."

# Pope John Paul II's speeches and homilies

*Highlights translated from the Pope's speeches and homilies given in Spanish in Venezuela:*

**On euthanasia:** Always respect life, which is a splendid gift from God. Remember that it is never legal to suppress a human life by abortion or euthanasia. Your own constitution is very clear and correct on this. (Caracas Mass, 1/27)

**On the family:** The pastoral and educational presence of the Church could be a valuable aid to Venezuelan families in helping them counteract the dangerous menaces which threaten them. The State also has an important function in this field, as the Venezuelan Constitution itself recognizes, when it establishes in its article 73: "The State will protect the family as the basic unit of society and will take responsibility for the improvement of its moral and economic situation." [Article 73 was the juridical basis on which TFP was banned in November.] The law protects matrimony, favors the organization of an inviolable family patrimony, and provides what is necessary to help each family acquire comfortable and healthful housing. (To Bishops in Caracas, 1/26)

**Struggle against the plague of divorce** which ruins families and affects so negatively the education of the children. Do not break what God hath united. (Caracas mass, 1/27)

**Science, faith, and education:** Faith in the Gospel, and through it in the Christ it proclaims, carries with it knowledge which far transcends the level of science without ever breaking with it. And the truth is that the Gospel, despite its transcendence, seeks the perfection of all dimensions of man, without forgetting his concrete situation in the world and in history.

But evangelizing education need not be circumscribed to parochial schools. It should be present in all schools, without exception. Thus the *Catechesi Tradendae* expresses the hope that, on the basis of the inalienable rights of the human person and of families, public powers leave sufficient space so that "Catholic students can progress in their spiritual formation with the benefit of religious education dependent on the Church." (n. 69) (Mass in Maracaibo, 1/27)

**On Liberation Theology:** You know very well that today, unfortunately, there is no lack of those who, abusing the teaching mission received by the Church, proclaim not the

truth of Christ but their own theories. Nor is there a lack of those who distort the evangelical message, using it as an instrument in the service of ideologies and political strategies, in search of an illusory earthly liberation, which is not that of the Church nor of the true good of man. In such situations, the pastors and guides to the faith of the People of God must respond by fully and faithfully expounding the true doctrine, forcefully correcting errors, correcting with charity and firmness those who are mistaken, and, above all, putting a stop to those who are abusing the power received from the Church.

The Vatican II Council called "the divorce between faith and daily life one of the gravest errors of our time." (To Bishops in Caracas, 1/27)

Being faithful to the Church means not letting yourself be carried away by doctrines or ideologies contrary to Catholic dogma, as certain groups with materialist inspiration or dubious religious content desire. (Mass in Merida, 1/28)

**On the dignity of labor:** Man subdues or dominates the earth through labor, the vocation which God has given him to collaborate in the work of creation. Therefore, to achieve personal realization in labor, man takes advantage of technology. Today, we are witnesses of the transformations caused by the sciences and technology applied by the intelligence of man.

But, just as a technical instrument has a positive value, there also arise serious doubts and questions about technology becoming, and it has already become, alienating and manipulating to the point of having to morally reject the presence of a kind of ideology of technology, since it has imposed the primacy of matter over spirit. This dehumanizing and depersonalizing tendency explains why the Church never tires in asking for a radical revision of the notions of progress and development. Pope Paul VI did it in his encyclical *Populorum progressio* almost 20 years ago, and I have done in in Saint Peter's See and in my pastoral wanderings. How long must man, and the men of the Third World, have to unjustly put up with the primacy of economicist processes over the inalienable human rights, and, in particular, the rights of workers and their families? This is where we have to rethink and redefine the notions of development and progress, if we don't want to continue the shocking imbalance in which a minimal percentage enjoys the goods against a high percentage which lacks them, especially in the Third World countries.

[Recalling his *Laborem Exercens*] The key idea of the entire encyclical is . . . that, "at the very beginning of human labor is found the mystery of the Creation." Despite the fatigue and effort it requires, labor does not cease to be something good.

This character of human labor, as something totally positive and creative, educative and meritorious, should be the basis of setting its value and of decisions made today about it, including those related to the subjective rights of man.

Thus, "the principle of the priority of labor over capital" must always be put in first place.

The "great conflict" which has shown itself and continues showing itself after two centuries between the "world of capital" and the "world of labor" should be studied in the light of this principle. Accepting that labor and capital are inseparable components of the production process, to overcome the antagonism between them, there must be a permanent harmonizing of legitimate interests and aspirations, harmonization between those who hold the means of production and the workers. (Jan. 29, homily to a half-million workers in the Venezuelan steel city of Ciudad Guayana)

**On youth's responsibilities:** You are living in a historical moment not exempt from difficulties and problems: a crisis of true moral values; lack of security; economic problems; difficulty finding jobs; climate of immorality, injustices, delinquency, abuses, manipulations, and religious indifference.

Faced with this difficult situation, some could give in to the easy temptation of fleeing, of evasion, closing off oneself in an attitude of egotistical isolation, taking refuge in alcohol, in drugs, in sex, in alienating ideologies or ones which preach hatred and violence.

Faced with all that, and despite it, you have to overcome the given situation in order to leave for the future a worthier religious, social, and human climate than today's. The hope of living in a more brotherly, more just, more peaceful, more sincere world more made to the measure of man.

To conquer all vestiges of pessimism, you will sense the need to push forward with idealism, realism, and giving it all to building a more Christian and human society, where reigns the civilization of love which can make into a reality your temporal and eternal vocation.

Your fears and hope of the future are focused in a question which you frequently ask: What purpose is there to my life?

It is just that you ask this question, that you think of a reality which affects your entire existence. Because, in effect, the answers to this fundamental question are diverse and sometimes contradictory. There is no lack of prophets of hatred, violence, materialism, pleasure, egotism and totalitarianism. These, my friends, do not offer solutions because they will definitely betray your most noble aspirations, leaving you with an empty soul. . . . (Jan. 28, to a stadium full of youth in Caracas)

### **Call for a new economic order**

*On Jan. 30, Pope John Paul II delivered a message reasserting the doctrine of his *Laborem Exercens* to workers in San Francisco Plaza in Quito, Ecuador. Extracts, translated from his Spanish, follow:*

Your presence, brother workers, sends my memory back to the years of my youth, to my unforgettable experience as a worker, who like you put up with the joys and sadnesses, achievements and frustrations which accompany your hard

lives of labor. This permanent memory, together with the obligations of my pastoral ministry, have impelled me to give special attention on so many occasions to the problems of labor.

I have also consecrated my encyclical *Laborem Exercens* to them.

The Church has been preoccupied with the problems of frequent injustice and exploitation of workers for ages. In searching for an answer to those problems, the Church has issued a series of documents which comprise the so-called "Social Doctrine of the Church."

If we look at your concrete situation, we cannot ignore the none-too-easy times which your country is going through in the economic and social area. Like other countries in Latin America and the rest of the world, yours, in addition to previous structural imbalances, in these moments suffers the

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*Like other countries in Latin America, yours, in addition to previous structural imbalances, suffers the burden of a foreign debt which threatens its development.*

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burden of a foreign debt which threatens its development. And the consequences of an inflationary process which carries with it price increases and a reduction in currency's buying power. On top of this are the grave problems of unemployment, underemployment, lack of jobs.

We know that all these problems come from very complex causes and that efficient solutions cannot be found without at the same time solving problems which derive from the international economic order.

Faced with all this, it is true that the Church has neither the competence nor the means to offer technical solutions to such problems. As an integral part of its mission, however, it can and must always proclaim principles and values for social life which are moral, human, and Christian. These could efficiently help illuminate consciences, change hearts, and impel the will of all citizens, especially of those who have the possibilities and responsibilities to take measures to create a more just social order which is also capable of overcoming the difficulties which come up under various kinds of adverse circumstances.

We have to push ourselves to make sure that the intolerable abyss which separates those few who possess excessive riches and the grand multitudes of the poor and of those who live even in misery gradually disappears. We have to do all possible and almost the impossible so that, above all, this gap does not increase, but instead shrinks for the sake of

greater social equality in such a way that the present, so often unjust, distribution of goods produced by the labor of all, gives way to a more just distribution among the various sectors of society. . . .

The word of God, from the pages of Genesis up to the passages of the New Testament which propound to us the example of Christ worker, leave us many testimonials of the dignity and profound meaning of human labor. Man, created in the image of God, by his labor participates in the work of the Creation and of its perfecting, complying with the commandment of the Lord to subdue and dominate the earth (cf. Genesis 1.28). Labor is also "man's good, humanity's good, because by means of labor man not only transforms nature, adapting it to his very needs, but also realizes himself as a man, and more, in a certain sense makes himself more a man." (*Laborem Exercens* 9.23)

It confers to labor and to he who does it a dignity which realizes him as a person and makes him in solidarity with the others. You, workers, you know what it means to work to satisfy your needs and those of your families because work "is the foundation on which is formed the life of the family, which is the first school of work for all men." (*Laborem Exercens* 10) Your work is also a service to others, to the city or town in which you live, to the entire nation, because, "the fatherland is a great historical and social incarnation of the work of all generations." (*ibid.*) Realize your work, then, convinced of your dignity. . . .

For its part, society should recognize in you, in your own work, one of the foundations of its own prosperity and its own future. Thus, every social order which wants to serve man, has to place as the keystone of its legislation, of its institutions and of its productive life, such a valuing of the labor of its citizens, always avoiding turning it into a simple merchandise, an object bought and sold on the market, as happens so often in today's society under the influence of various ideologies.

Thus, the indispensable conditions of personal dignity which should accompany any form of labor, no matter how humble it may be, [include] its just retribution by means of a salary capable of filling the honest needs of the family as well as the affirmation of the rights which the happy development of the social conscience has been ceding to workers, such as social security, pensions, etc.. These are moral exigencies which are obligated by conscience. . . .

But what especially hurts me is that the poor, those weakest in resources, are the main sufferers of the negative consequences of this economic crisis. . . .

[He called for] stimulating all initiatives oriented to completing agrarian reform in all its dimensions.

[He exalted the solidarity of the workers] who must find adequate channels in labor unions and professional organizations, so long as they are truly representative of the legitimate interests and aspirations of workers and not political forces perhaps separate from them.

## The dirty families

"No, no, it's not *our* branch of the family involved in this, it's the *Lisbon* branch. Call them!"

—Leading member of the Bragança family in Brazil,  
Jan. 22, 1985

"What you're saying *cannot* be true . . . unless you're talking about the *Brazilian* Braganças. In that case, it's possible!"

—Mafalda Thurn und Taxis, sister of Johannes Thurn und Taxis, speaking from Munich, West Germany,  
Jan. 31

"Our family is *not* involved in this, there's no way! Unless, of course, you mean my brothers Luis and Bertrand. *They* belong to Tradition, Family, and Property. The rest of us hates TFP."

—One of the 12 children of Maria Bragança of Vasouras, Brazil, speaking of brothers Luis and Bertrand,  
Jan. 30

"I can't see Johannes Thurn und Taxis involved in this, he's a devout Catholic. . . . But, you know, he *does* have peculiar habits. . . . This affection for young men. The suspicion here is that he is a homosexual. . . ."

—A "high society" friend of Prince Thurn und Taxis in  
the United States

An extraordinary insight into the Hobbesian, back-stabbing, dog-eat-dog life style of some of the world's oldest and most influential oligarchical families is gained by reviewing the nature of the response of scions of the intermarried Regensburg, West Germany-centered Thurn und Taxis and Portuguese-Brazilian Bragança families upon being confronted by *EIR* representatives about *EIR* editor Lyndon LaRouche's charges that the "extended Thurn und Taxis family" would be held accountable were Pope John Paul II assassinated during his Jan. 25-Feb. 5 trip to Ibero-America.

As of this writing, the dark doings of these families and their minions in such cult organizations as the Brazil-based Tradition, Family, Property have suddenly been catapulted into the daily press of many of the nations of Ibero-America. Revelations about the suspected involvement of the Thurn und Taxis and Bragança clans in coordinating the assassination plans against John Paul II have appeared in the media of Venezuela, Peru, Panama, Mexico, and, most explosively, in their favored sanctuary of Brazil.

So hot had matters become for the TFP pets of the Thurn und Taxis and Bragança families that an ad appeared in the Jan. 30 *El Universo* of Guayaquil, Ecuador, under the name