

Torrijos, in the Dominican Republic—I don't know by what means—but that the spirit of Torrijos was restless because he had been assassinated. . . .

I think that Reagan has been an extraordinary President. . . . Fidel has an extraordinary team, I imagine that Reagan also has one; Gorbachov must have one, and speaking of Gorbachov, look, Russia is spending millions on studies on paranormal phenomena. Did you know that? They make people speak from Moscow to Leningrad with telepathy and other things. This goes back years, man—then when someone brings up a man like Shri Satya Sai Baba, people get nervous. . . .

Now they say that I am crazy, and they take me to the psychiatrist. . . . I have called two already, they can vouch for it, this has nothing to do with disorders, but rather neurovegetative *distonias*. Take this down. . . .

I am not at all brave, but if you touch me now, I'm trembling—I'm crazy—I'm trembling. . . .

No, there is no good government here. . . . There are no economic plans here. . . . There is not one single economic plan to present to the International Monetary Fund. . . .

I want to reach an understanding with the Americans. . . . I am not an enemy of the Americans, but they have been using me savagely. . . .

Sai Baba is an "avatar," which in Hindu means a prophet. He has demonstrated that he is divine. . . . He sent a message through an emissary . . . that he was going to do a couple things here so that we would believe. One of them that he told me in advance, which was what happened in Red Square in Moscow, and sent a small plane from West Germany violating all the air space of Russia—the second power in the world. So that you would know, and tell it to Gorbachov: It was this Sai Baba. Then, he says afterwards—I am very afraid to believe him—that if you want proof, that is in front of your noses, I am going to put in Howard—the air base which feeds everything in Central America, full of radars and things—a small Costa Rican airplane. . . . If he wants, he can put one in front of the White House. . . .

I still fear death, I have not been able to correct this. This man says that one should not fear death, because he says that death is like a change of old clothes for new clothes, that the spirit leaves, and rises. He believes in incarnation, that there are several lives, a cycle of equal lives. . . .

Arnulfo [Arias, ex-president of Panama, Hitler supporter, and also a declared satanist] is not as crazy as they have tried to say in this country . . . when he says "history repeats itself in a spiral," because history is cyclical. . . . There will be another leader in Cuba when Fidel dies physically. I don't know who it is; that [death] of Fidel will be an irreparable loss; because at the personal level, I don't know if Raúl [Fidel's brother] has this capacity which I know in Fidel personally, profoundly human. They say he killed people, that he shot people. Well, it is that these were the circumstances for Fidel. . . .

Alert on Poland

Kremlin orders war on John Paul II

The global mobilization by the "Zionist lobby" against Pope John Paul II over the pretext of the Pope's meeting with Austrian President Kurt Waldheim, who has been targeted by as-yet-unproven charges of World War II "war crimes," was ordered directly from Moscow. The orders were delivered to Canadian liquor magnate Edgar Bronfman's organization, the World Jewish Congress, which has been negotiating secret deals with the Kremlin.

After the Pope's recent visit to Poland, Mikhail Gorbachov personally became deeply alarmed. The Soviet dictator fears the national resistance movement which the Pope launched there. He is committed to moving more Soviet troops in to crush Poland as soon as the "zero option" accord, to withdraw the protection of U.S. intermediate-range nuclear missiles from Western Europe, is signed with the United States.

Meanwhile, Pope John Paul II has committed himself, despite pressure from the appeasement faction in the Catholic Church, to two spectacular anti-Soviet moves:

1) Banned by Moscow from visiting Lithuania, the Pontiff sent an 18-page "pastoral letter" to Lithuanian Catholics urging them to respect their "freedom of belief," stating that Church membership should not be viewed as "unpatriotic." In Rome at the end of June, he will celebrate the 600th anniversary of the Christianization of Lithuania with exiled Church members.

2) Denied by Moscow the right to visit the Ukrainian capital of Kiev in 1988, the Pope has announced that he will hold a celebration in Rome July 9-10, 1988, with Ukrainian Catholics (Uniate) and "Autocephalous" Ukrainian Orthodox to commemorate the 1,000th anniversary of the "Christianization of Kievan Rus." Both the Ukrainian Uniate and the Ukrainian Orthodox Church have been outlawed by the Soviets.

Before his visit to Poland, a nasty campaign against the Pope took off inside the East bloc. In May, *Sovetskaya Litva*, the party paper of Lithuania, charged the Vatican and its supporters with trying to "give a pure political orientation" to the 1988 millennium, and with "falsifying the events concerning the 1,000-year celebration."

The speeches excerpted below show what it is that the Soviet dictatorship fears. We present quotations from Pope John Paul II's speeches in Poland, translated into English from the Italian translation that appeared in *Osservatore Romano*, the Vatican newspaper. All emphasis is in the original.

Drama of Polish agriculture

Speech given in Tarnow on June 11, during the beatification of Carolina Kozka (Osservatore Romano headlined the speech, "The Great Dignity of Woman"):

"God has chosen that which is weak . . . to confound the strong, to confound the scholars" (1 Cor. 1, 27). . . . This young girl . . . speaks of the great dignity of woman: of the dignity of the human being. Of the dignity of the body, even though, in this world, it is subject to death and is corruptible, just as her young body was submitted to death by the assassin, but this human body bears within it, the sign of immortality which man must reach in God, eternal and living, through Christ. . . . She gave her young life, when it had to be given, to defend her dignity as a woman. To defend the dignity of a Polish girl, of a peasant girl. "Blessed are the pure of heart, because they will see God." (Matt. 5, 8)

Agriculture, is in fact, bread. The bread from which man lives. Man does not live by bread alone, but to live, man must have bread. Therefore is it so close to our heart, that no one on this earth shall lack bread, that bread shall not be lacking in our Country . . . throughout the world, there is agreement, that the lack of bread is a scandal . . . at the same time, it is known, that the Polish rural world today, due to the dramatic experiences which have become its lot, is living through a complex crisis, both moral and economic.

How easy it would be, to list up the errors committed in the past, and those which continue, as witness to the underestimation of agriculture, which has become the field for unreflected experiments, lack of trust, and even, discrimination.

But the peasants, are in fact, not just those who nourish others, but those who constitute a factor of stability and permanence.

. . . Let Polish agriculture emerge from the many-sided threats, and cease to be condemned to a mere struggle for survival. Let it experience, many forms of help from the State. Many deformations of rural life find their origin, in the secondary status of the peasant, as a worker, and as a citizen. Thus, the model of the peasant, and of the peasant-worker who works with little result, and to the point of exhaustion, should be replaced, by the model of a fruitful and independent producer, knowledgeable and able to profit from, no less than

others, the benefits of culture, and able to increase that culture.

To 'live heroically every day'

Speech on June 12 at Danzig, to youth, on the theme of resisting the social climate no matter how negative it may be:

Man acts, according to the truth . . . dictated by his conscience, even though he may act against that truth. At that point, begins the essential drama, as ancient as mankind. In the moment, when the divine commandment is shown to him, man *chooses between good and evil*. . . In the first case—he grows as man, and always becomes more that which he must be. In the second case—man degrades himself. *Sin diminishes man*.

. . . One of the threats, is the climate of relativism. A threat, is the vacillation of principles and truth, upon which are built the dignity and development of man. A threat, is the infiltration of opinions and ideas, which lead to such vacillation.

. . . The Church in Poland, during these days of the Eucharistic Congress, has thus concentrated on this love of Christ "up to the very end," *to discover the source* of the same spiritual *force*, before all the sons and daughters of the this sorely tried Polish earth.

. . . This force is needed, in order not to fall into the temptation of resignation, indifference, doubt, or inner emigration; into the temptation of a flight from the world which can take many shapes, a flight from society, from life. Or even, into the temptation towards flight in the literal sense of the word—to abandon the Fatherland; into the temptation of a lack of hope, which leads to the self-destruction of the personality, of one's own humanity, due to alcoholism, narcotics, sexual abuses, the seeking of sensations, the refuge in sects or associations estranged from the culture, the traditions, and the spirit of our Nation . . . especially when, through various ways, the attempt is being made to convince one, that that which is "scientific" and "progressive," contradicts the New Testament. . . .

. . . This force is needed, to live heroically every day, although in a reality which is objectively difficult, to keep up the loyalty of conscience in professional work, and not to succumb to the conformism, so much in vogue today, not to remain dumb, when someone else suffers a wrong, but to have the courage to express just opposition and take up the defense. The daily courage of a youth, is courage full of initiative . . . not flight from a difficult situation.

. . . Here, in this place, at Westerplatte, in *September 1939*, a group of young Poles, soldiers under the command of Major Henryk Sucharski, resisted with a noble obstinacy, committed to an unequal fight against the invader. A heroic fight. They have remained in the memory of the nation, as an eloquent symbol. . . .

Each one of you, young friends, finds in life, *one's own 'Westerplatte.'*