

Eye on Washington by Stanley Ezrol

'John Paul II is a Marxist'

Operatives of the Society of Jesus have initiated a one-two-punch campaign here to discredit Pope John Paul II's new encyclical, *Laborem Exercens (On Human Work)*, which newly acclaims the principle of the necessity of man's increasing mastery of the universe. The left-wing attack appeared at a seminar on the encyclical sponsored by the radical Institute for Policy Studies (IPS) and addressed by former Rep. Father Robert Drinan, S.J.; Father Phillip Land, S.J. of the Jesuit think tank "Center for Concern;" Marcus Raskin, of IPS among others. Speakers described the Pope's document as a "radical statement" for its defense of the rights of labor to organize, bargain collectively, and strike. Monsignor Higgins of the Dominican Catholic University of America went so far as to praise the Pope for addressing the Marxist issue of "altering the workers' relations to the means of production."

'John Paul II is a right-wing libertarian'

Following this, the pseudo-conservative Heritage Foundation sponsored a symposium at Catholic University involving Father Jim Schall, S.J. of Jesuit Georgetown University, Jude Dougherty and Claes Ryn of Catholic University, and Bruce McCole of Freedom House, and other New Right activists. Claes Ryn, the most explicit, complained that the Pope might be misinterpreted as expressing a concern for all men. With the enthusiastic approval of Father Schall, he made the astonishing statement that Christianity has always op-

posed a concern for the fate of the human species as being too "morally easy." He insisted that Christian morality did not extend beyond the injunction "love thy neighbor," which he asked to be interpreted literally as the only acceptable sense of responsibility for other humans. Therefore, he concluded that the Pope could only be supporting freedom for "mediating structures," those "free associations of individuals" below the level of nations, which, according to him, form the only basis for morality. Ryn concluded that the Pope wrote *Laborem Exercens* in the Tory tradition of Edmund Burke.

Father Schall next suggested that the influence of British economist Barbara Ward on John Paul II should be examined, and complained that the encyclical was generally uninspiring and probably delinquent in some respect, because it did not endorse the role of the "free marketplace" in determining wage levels.

Schall told me privately that he was horrified at the possibility that John Paul II might be moving beyond his "Thomist and Aristotelian background" by "confusing" creative intellectual activity with work.

The next day, I went to what was billed as a debate between libertarian conservative Terry Dolan of the National Conservative Political Action Committee (NCPAC), trained by the Jesuits at Georgetown, and liberal labor consultant Vic Kamber, who has founded the Progressive Political Action Committee. What the two actually announced is that they had already begun to work together on the 1982 congressional election campaigns.

Dolan said that if he is successful in manipulating "perception" of the issues, the New Right will score ballot victories despite the effects of their own policies as embodied in David Stockman. Dolan

said, "I think the standard [Ronald Reagan] will be held to in 1982 to 1984 will not be a particularly strong one. . . . In 1934 the depression was worse than it was in 1932 when Roosevelt said, 'If you elect me I'll get you out of it.'"

Kamber responded, "Much of what Terry said, I agree with. We will copy the New Right." He then outlined a campaign for attacking Senate Labor Committee Chairman Orrin Hatch for raising money from Houston oil interests, concluding "Is it evil to raise money from oil PACs? Not at all. Is it wrong? Not at all . . . but those are the kinds of tactics that have been used against the liberal candidates."

When I questioned Dolan, he realized that I was attacking his left/right partnership with Kamber. He leaped to Kamber's defense; "I don't think it debases the political process to talk about our issues, or Vic's issues." At which point, Kamber interrupted, "our issues." To which Dolan responded, "Right, our issues. What it boils down to is you don't like our issues."

I chatted with Kamber's aide about the role of the Society of Jesus in leading both left- and right-wing political movements. He said, "The order is cohesive. They work through different movements to achieve their goals, but they are all Jesuits." When I asked him what he thought about the battle now raging in the Church between the Jesuits and the Augustinian current that the Pope is allied with, he became quite agitated. "That's not true. The Society takes its orders directly from the Pope. The order is called 'the Black Armies of the Pope' because it does the Pope's dirty work. They always follow the leadership of the Pope."

Methodists he did protest too much.