

Catholic Bishops do it again: demand Mondale's economic program!

by Kathleen Klenetsky

Under the leadership of Cardinal Joseph Bernardin of Chicago, the Roman Catholic bishops of the United States issued a pastoral letter on war and peace in May 1983 which greatly helped to legitimize the KGB-controlled nuclear-freeze movement in the United States and Europe, and added another major obstacle to the West's ability to shore up its defenses in the face of increasingly ominous Soviet threats. Now, with their release on Nov. 12 of a draft pastoral letter on economic policy, the bishops have provided fresh ammunition to those forces that want to undermine the United States, both militarily and economically.

The bishops' statement, officially entitled "The Pastoral Letter on Catholic Social Teaching and the U.S. Economy," amounts to an American version of "liberation theology," which has recently been denounced by both the Vatican and the Pope. It focuses on the failures of the American economy, including the inadequacies of the welfare system, the lack of sufficient jobs, and other obvious problems. But instead of recommending a high-technology-vectored economic gear-up, and the kinds of tax and credit policies which would make that possible, the document uses these problems to justify an "experiment in economic democracy" which smacks of the kind of corporatism associated with Mussolini and the Mondale wing of the Democratic Party.

Austerity and defense cuts

Among other recommendations, the pastoral specifically calls for solving poverty in the United States and in the developing sector by massively redistributing income, taxing consumption, and setting up more worker-ownership and co-participation schemes—schemes pioneered by the British Tavistock Institute and other centers of social engineering for the express purpose of getting people to reduce their own standard of living. It also demands deep cuts in American defense spending, implicitly charging that the Reagan administration's military budget increases have further impoverished America's poor.

The document might just as well been penned by the chief economist at the International Monetary Fund, given its per-

vasive emphasis on austerity, albeit cloaked in rhetoric about helping the poor. One section of the draft is particularly telling: "A consumerist mentality which encourages immediate gratification mortgages our future. . . . Both our cultural values and our tax structures need to be revised to discourage excessively high levels of consumption and to encourage saving and consequent investment in both private and public endeavors that promote the economic rights of all persons." And while bemoaning the dire situation in the developing sector, the pastoral does not lay the blame where it actually belongs: on the IMF and its conditionalities policy, and the rest of the international financial community which, like the bishops, blame the American "good life" and U.S. defense spending for Third World misery.

Apologists for the pastoral are invoking Pope John Paul II's frequent attacks on materialism as the "higher authority" for the document's diatribe against "consumerism." But the Pope has repeatedly coupled such attacks with an insistence that industrial and agricultural development and technological progress are essential for meeting the developing sector's problems—a crucial point which the bishops utterly neglect.

Although the pastoral's release was held up until after the presidential elections, ostensibly to avoid partisan overtones, that in no way detracts from its obvious political intent. The bishops themselves announce in the draft that one of its two main purposes is "to add our voice to the public debate about U.S. economic policies." In his address to the bishops' conference in Washington, where the pastoral was publicly unveiled, Bishop James Malone, of Youngstown, Ohio, and president of the National Conference of Catholic Bishops, stated bluntly that the bishops have a right and a duty to speak out on public policy in four key areas: the arms race, economic policy, U.S. policy in Ibero-America, and abortion. "Neither the issues nor our ministry as bishops allow for passivity or timidity."

Father David Hollembach, a Jesuit who advised the pastoral drafting committee, says that while the document doesn't endorse "liberation theology" outright, since it "doesn't fit our [U.S.] reality," the bishops are nevertheless "calling for

a new American experiment in democracy, and to say that they are not proposing radical changes would be wrong." And theologian Bernard Cooke, of Holy Cross College in Massachusetts, predicted that the pastoral letter will have a far greater impact than the one on nuclear war. "What is new about this document," he says, "is that the bishops are suggesting that there be a very careful re-evaluation of the structure and implementation of American capitalism from an ethical point of view."

Attacking Reagan

While there are, no doubt, many among the 290 American bishops who sincerely believe that the pastoral will help ameliorate some of the gross injustices that exist in the U.S. and world economies, the actual architects of the document intend to use it for insidious purposes. The immediate objective is two-fold: to undercut the second Reagan administration, especially in the area of defense policy, and to foster the creation of a Green movement in the United States, modeled on the Nazi-communist Green Party of West Germany.

One giveaway is how the liberal press and the Mondaleite Democrats have greeted the document, praising it as a well-timed antidote to the administration's programs. The *Boston Globe* editorialized on Nov. 13: "The draft letter on the U.S. economy . . . is a bold statement of the moral necessity of advancing economic equality in the U.S. It challenges directly the economic and social policies of the Reagan administration. . . ." And Rep. Timothy Wirth, a liberal Democrat from Colorado who has led the Mondaleite assault on the American defense program on Capitol Hill, summed up the hopes of many of his cohorts: "The debate about the poor in this country could have come to a crashing halt after Nov. 6 [but] the bishops have kept it open and I think that's great."

That the pastoral letter should adopt this approach is hardly surprising, given that the five-member committee which drafted it includes some of the most liberal of the American bishops, such as Bishop Peter A. Rosazza of Hartford, and the committee chairman, Bishop Rembert Weakland. They are being assisted by the Jesuit Brian Hehir, who also played a key role in drafting the bishops' pro-nuclear freeze statement, and by a number of left-liberal economists.

Weakland's role is particularly significant. Now the archbishop of Milwaukee, Wisconsin, Weakland was formerly the abbot primate of the Benedictines. Founded by Gnostics who were forced to go underground in the fourth century A.D., the Benedictine order has historically functioned as one of the chief internal subverters of the Augustinian heritage of the Catholic Church. The Benedictines have been, and are, one of the principal forces behind the Western and Russian oligarchies. Adolf Hitler was trained in the Benedictines' Lambach abbey in Austria, and other leading Nazis, including one of the Strasser brothers, were also Benedictine products—as was the Nazi ideology.

Beginning in the 19th century, the Benedictines (whose anti-republican outlook was the subject of one of James Fenimore Cooper's most powerful books, *The Heidenmauer*) launched a massive influx into the United States for the purpose of subverting the American system. One of their chief outposts was St. John's Abbey in Collegeville, Minnesota, which to this day wields heavy influence over the state's political operations, and is reliably reported to share control of the Mondale machine with the grain cartel, which is also based in Mondale's home state.

True to the order's heritage, Weakland has defied the Pope by claiming that the ordination of women priests is a good idea, and has said that the bishops' pastoral on war and peace should have "taken a stronger stand" against nuclear weapons by calling for them to "be reduced to zero." More recently, in discussing the economic pastoral, Weakland stated that the Pope's views on the pastoral, "shouldn't color [the bishops] discussion" on it.

Building the Green movement

Weakland has also publicly allied himself to the Greens' vehemently anti-American activities. In June 1983, the archbishop addressed a mass demonstration in West Germany protesting the deployment of Pershing and cruise missiles to Europe. Appearing with Weakland at that KGB-inspired demonstration was Gerd Bastian, the former West German army general who has become a leading controller of the Nazi-communist West German Green Party. Bastian toured the United States in October with Green leader Petra Kelley.

Weakland's alliance with the Greens isn't limited to attacks on U.S. and allied defenses, but is being expanded through the new pastoral letter. *EIR* has learned that some of the key organizers of the nascent American Green movement have been directly involved in the development of the pastoral and expect it to give a major boost to their efforts.

Harry Boyte, founder and director of the Minneapolis-based American Green movement, disclosed recently that one of his chief collaborators, Joe Holland of the Jesuit-run Center of Concern in Washington, D.C., was a "key architect of the bishops' pastoral," and was permitted to introduce "Green ideas" into the document. Another individual who acted as a bridge between the U.S. Greens and the pastoral drafting committee is Monsignor Jack Egan, a protégé of the late radical activist, Saul Alinsky, whose "community-control" ideology has been adopted by the Greens.

In a recent interview, Boyte confidently declared that the bishops' pastoral "will really help us organize a Green movement in the United States," adding that it will give an undeniable imprimatur to their operation. As *EIR* founder and presidential candidate Lyndon H. LaRouche warned in an Oct. 23 nationally televised broadcast, the Mondaleites are now plotting to split the Democratic Party into "centrist" and "Green" offshoots.