

When Banco Latino decided to build a new Caracas headquarters in 1980, Tinoco borrowed the funds from Banque Sudameris, Banca della Svizzera Italiana, American Express International Banking Corporation, and Araven Finance Ltd. (a joint partnership of Kuwait International Investment Co., Morgan Grenfell, Venezuela's Banco Consolidado, and Tinoco's Banco Latino).

As documented throughout this volume, this is the group which handles very large amounts of illegal money. The offices of Sudameris, American Express, and the more venerable Venetian insurance companies are omnipresent through Ibero-America. They dominate the insurance and re-insurance business and a great deal besides. Ibero-America lost over \$100 billion in "flight capital," most of it illegal, during 1981-83, and continues to lose funds to the offshore banking system. Phony invoices, phony insurance policies, phony subsidiaries employing phony consultants and chartering phony ships and planes, turn into offshore bank accounts, and thence into condominiums in Miami or whatever. There is a ghost economy whose purpose is to extract funds from Ibero-America, and it is maintained by the billion-dollar companies like Assicurazioni Generali. As noted, the Cisneros group itself has \$1 billion outside Venezuela.

Gustavo Cisneros Rendiles, Oswaldo Cisneros Fajardo, Pedro Tinoco, and their friends maintain one leg in this ghost economy. They operate at a level well above that of the country's mere politicians, whom they may grace on occasion with financial backing to obtain a favor here and there. They rub shoulders continuously—perhaps with a slight shudder—with the likes of Hernando Cartaya and World Financial Corporation. As reported earlier, the Hongkong and Shanghai Bank does not keep bags of heroin in its vaults, nor does it habitually lend to the merchants in up-country Thailand who gather the opium harvest; it provides a central banking function and currency for the hundreds of overseas Chinese banks who do. Citibank does not wittingly handle illegal flight capital, directly; its "international personal banking" officers maintain a short list of former colleagues to do this for them, so that Citibank may be the ultimate recipient of these deposits. The HongShang describes this as "free enterprise," and ideologues like the Mont Pelerin Society offer philosophical justifications.

The point is not so much that Oswaldo Cisneros got his hand stuck in the cookie jar, which is amusing enough, but rather that the Organizacion Diego Cisneros, the Grupo Latino, and the rest of their ilk collaborate with the bankers for the Jesuit order and the clearinghouses of the ancient European *fondi* to order the affairs of nations and their financial systems, such that an Hernández Cartaya will be available any time the bankers snap their fingers. In the tidepool of the financial underworld, thugs and crooks like Cartaya vie with each other for the good graces of the Olympians, who pick their servants from among the survivors.

Pope takes on IMF, terrorists in Peru

by Susan Welsh

Pope John Paul II, during his five-day visit to Peru which began Feb. 1, braved a red-alert threat to his own security to deliver a vigorous challenge to the international financial oligarchy whose austerity conditionalities in the Third World are breeding despair, pseudo-religious cults, drugs, and terrorism. The spiritual and social crisis affecting the countries of Ibero-America, he said repeatedly throughout his four-nation tour, cannot be solved without also resolving "the issues that depend on the international economic order."

In Ayacucho, Peru, the stronghold of the Shining Path terrorist gang (*Sendero Luminoso*), he laid the blame for terrorism squarely on the international institutions that have fostered unemployment and desperate poverty. Although he did not name the International Monetary Fund and the World Bank, his inference was unmistakable:

"The international community and institutions operating in the field of cooperation among nations must apply just measures in those relationships, especially in economic relations with developing countries. They have to abandon all discriminatory trade practices, especially in raw materials markets.

"By offering needed financial aid, they have to seek, by mutual agreement, conditions which permit aid to those peoples to get out of a situation of poverty and underdevelopment: renouncing imposing financial conditions which, in the long run, instead of helping those countries to improve their situation, sink them deeper and even can bring them to desperate conditions which bring conflicts whose magnitude cannot be calculated."

The assassination threat

The Pope's trip and his message were opposed by powerful international banking interests and aristocratic families who are trying to build a new feudal order from the ruins of nations like Peru. First among these, as *EIR* has documented, is the Tradition, Family, and Property (TFP) cult and its backers from Europe's ancient noble families such as the Braganças and Thurn und Taxis. This grouping, with the

connivance of East bloc intelligence services, constitutes the principal threat to the Pope's life, and security experts had warned that the Peruvian leg of the Pontiff's trip would provide the most likely opportunity for an assassination attempt.

Thus the world watched on television as the Pope was forced to make his way through million-person crowds, enveloped in a strange-looking bullet-proof-glass contraption. As he arrived at the airport in Lima on Feb. 3, the Shining Path delivered a flamboyant pyrotechnical show of force, plunging the city into darkness by dynamiting electrical towers just as his plane was taxiing down the runway. Then suddenly hundreds of lanterns were lit on a hillside overlooking the city, in the shape of a giant hammer and sickle. The Pope drove through the blacked-out city and addressed crowds in the darkness from the balcony of the Vatican's embassy.

In his speech in Ayacucho, the Pope appealed to the Shining Path terrorists, "those that have allowed themselves to be fooled by false ideologies," to put an end to the senseless violence which has taken 5,000 lives in four years:

"If your objective is a more just and brotherly Peru, seek the pathways of dialogue and not those of violence. . . . Evil is never a path toward the good. You cannot destroy the lives of your brothers; you cannot continue spreading panic among mothers, wives, and daughters. You cannot continue intimidating the elderly. Because of that, I plead with pain in my heart, at the same time with firmness and hope, that you will reflect about the path you have taken. . . ."

"I ask you, therefore, in the name of God: Change your path! Convert to the cause of peace and reconciliation! You still have time! Many tears of innocent victims wait for your answer."

The Pope's extremely tight security protected him from several threats and assassination attempts. One thousand soldiers protected his residence at the nunciature in Lima. As the Pontiff was speaking at a racetrack in Lima, an armed man successfully evaded the security check at the entrance and was only stopped at a secondary check-point. Five men with false press credentials were arrested when they attempted to climb to the platform with the Pope. In Ayacucho, Mayor Leonor Zamora, a sympathizer of the Shining Path terrorists, was stopped at the entrance to the airport. She was dressed in black, carrying a cross, and leading a group of 50 carrying a banner that read, "Thou shalt not kill." She said she was going to hand the Pope letters denouncing the violation of the "human rights" of the terrorists. She was not allowed to enter the premises because she refused to go through a metal detector.

No to the 'false prophets'

Throughout his tour, the Pope directed his fire against the Marxist-Jesuit "Theology of Liberation," calling on the faithful to remain true to the spiritual values of their Church. In Piura, he condemned "the falsities and false prophets, the re-

readings of the gospel in non-ecclesiastical terms inspired by social and political vision." He told the crowd of 100,000, "Evangelists must follow a strict and loving fidelity to the teachings of Jesus because they are not the owners of God's word but its ministers and servants."

Yet while attacking the "left-wing" Jesuits in this way, he was careful not to fall into the trap set for him by such "right-wing" groupings as the TFP. He stressed that the Church, while it opposes the revolutionary doctrines of the Theology of Liberation, is by no means against the liberation of a people enslaved by poverty and political oppression. His attacks on the "international institutions" behind the economic crisis and his many gestures toward the poor made that clear.

In Peru, where 35% of the population is Indian, living mainly in impoverished and isolated mountain areas, the Pope delivered a blow to the cultural relativism preached by anthropologists, liberation-theologians, and the *New York Times*. Instead of glorifying primitive culture, he stressed the universal character of Christianity, praised the missionaries, and stressed the need to bring higher levels of culture to the population, to stamp out cultism, superstition, and inhuman conduct.

In the jungle city of Iquitos, the Pontiff saluted the Amazon Indians: "You are among those destined to receive the message of Jesus Christ, because to the Pope and to the Church there is no distinction of races or cultures, given that to God there are not any Greeks, nor Jews, nor slaves, nor freemen, but Christ is for all."

And in Guasmo, he again attacked the manipulations of the false prophets and the cults: "Do not allow yourselves to be seduced by proselytizing campaigns promoted by groups and sects of little religious content, oriented toward making you lose your Catholic faith. Say no to bossism, which wants to utilize you as simple clients only at specific times. Say no to violence, which does nothing constructive. . . . Reject religious indifference, the extremist ideologies which preach hate, revenge, and atheism, or which, from another angle, put themselves in the service of despotism, of the pornography of power or money."

To the dismay of the drug-pushing financiers and the "Indianists" who glorify such "indigenous" practices as coca-chewing, the Pope told an audience of 1 million in Cuzco: "Egoism is also the cause of a corrupting business that has been created around the growing of coca, a product which natives sometimes use in a natural way as a stimulant of human activity, but which on becoming a drug has been transformed into a deadly poison that some exploit without the slightest scruples, with no concern about the grave moral responsibility of some reaping economic benefit at the cost of the physical and mental health of many, especially adolescents and youths who so often remain incapacitated from living decent lives."