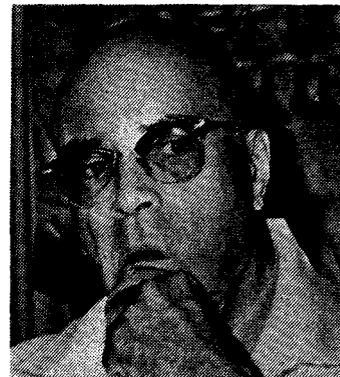

The Controllers



Sergio Méndez Arceo.

Tribunal in Mexico plans terrorist deployments

by Timothy Rush

The Feb. 9-13 conclave of the "Permanent People's Tribunal" in Mexico, convened from headquarters in the Bertrand Russell Foundation of England and the Lelio Basso Foundation of Rome, provides important answers to the question of who is really planning current deployments of international terrorism.

Though strands of the networks assembled in Mexico can be traced back to KGB-linked operations, the meeting was dominated by high-level controllers of the Jesuit-molded "Theology of Liberation," together with select representatives of the Socialist International, offshoots of the old European nobility, particularly the Italian, and British intelligence.

The centerpiece of the Tribunal's activities was a three-day "trial" of the El Salvadorean junta and the U.S. government for human-rights violations. This exercise in Brecht-style theatre by the perpetrators of the "left" side of the El Salvadorean carnage concluded on Feb. 13 with a release of the "verdict": continued terrorist insurrection from the left was justified "as sanctioned in international law."

Behind the scenes, radical jurists, intellectuals and "liberationist" church figures plotted a much broader campaign of terrorism and destabilization with the host country, Mexico, as a prime target.

The chief Mexican organizer of the event, the notorious "Red Bishop" of Cuernavaca, Sergio Méndez Arceo, publicly declared on the eve of the tribunal: "We must not only look at El Salvador, but also look within Mexico, to what is going on internally."

The true nature of the meeting was made plain when, in the middle of the "deliberations," a widely read Mexico City daily revealed proof that Méndez Arceo had personally sheltered Mexico's two most-wanted terrorists on church grounds in the early 1970s. The revelations sent a shock wave through the Tribunal's proceedings.

Equally damning, Honduran authorities detained priest Fausto Milla Nuñez Feb. 17 upon his return to Honduras from attending the tribunal as a special invited guest. Milla, who in the past has worked with European and U.S. priests in a program of radical action, was carrying \$40,000 whose origin or purpose he could not explain. The Mexico press openly asked if it had come from Méndez Arceo.

With judges like these

The Permanent People's Tribunal is the direct descendant of the famous Bertrand Russell Tribunal of the late 1960s, which used the cover of "judging" U.S. involvement in Vietnam as the basis for knitting together a large number of smaller terrorist capabilities into a unified, higher-level structure.

In 1978 it was a Russell Tribunal-sponsored "human rights fact-finding mission" which touched off the final phase of the operation to install Khomeini in Iran.

The Italian terrorist connection moved to prominence when, in a mid-1979 reorganization, the tribunal was re-named the Permanent People's Tribunal and its headquarters shifted to the Lelio Basso Foundation in Rome. The recently deceased "independent socialist" Lelio Basso pioneered in the establishment of Second International terrorist capabilities, and his name surfaced prominently last summer in connection with both right-wing and left-wing Libyan-financed terror and the Billygate scandal.

Leading terrorist controllers on the Tribunal's board of directors include Richard Falk of Princeton University; the Colombian writer Gabriel García Márquez; Noam Chomsky, anarchist and brainwashing theorist at MIT; and François Houtart, S.J., Belgian sociologist at Louvain University who has the dubious distinction of personally training the most celebrated priest-martyr

of the Colombian left, Camilo Torres, and who is the brains behind rightwing Jesuit deployments of the region, Roger Vekemans.

The Tribunal's team fielded to Mexico was crawling with Liberation Theologists. Most prominent among them, in addition to host Méndez Arceo, was Harvey Cox, one of the most significant international figures on the Protestant side of the network; and Philip Wheaton, director of Epica, a Jesuit think tank in Washington, which coordinates support for Central American guerrillas in radical U.S. church layers. Approximately half of the 22 "witnesses" called to give "testimony" during the proceedings were nuns or priests.

The acting president of the Tribunal was Harvard Nobel biologist George Wald, who left for Iran immediately after. A rabid environmentalist who was a leading spokesman for the proterrorist Seabrook rally in 1979, Wald described himself to the Mexican press as an "anarchist" and termed science "fundamentally a religious vocation." Wald called on "all countries to break relations with El Salvador" and heatedly denied that the Salvadorean insurgents were Marxists: "some of the most important groups in there are members of the Socialist International."

According to eyewitnesses, the three days of taking "testimony" consisted largely of alleged torture victims sitting behind folding screens and sobbing so uncontrollably that no actual words could be heard. From this procedure came Wald's saintly insistence that the conclusions were of necessity "impartial" and "above politics." Never once was any hint of the Jesuit role coordinating the "right" as well as the "left" side of the carnage brought in; nor any mention of the complicity of the left Jacobin forces with their ostensible enemies in implementing genocide policy of the sort associated with the Pol Pot regime in Kampuchea.

From the Tribunal, the "witnesses" and "judges" are now fanning out back to their home territories to build for disruption and terrorism "in the name of our El Salvadorean brothers and sisters." Declared Sorbonne professor Armando Uribe just before his return: "I am now sure that the Old Continent will move when it finds out about so much misfortune unleashed on one small and poor nation." U.S. sociologist James Petras spoke similarly as he decamped: "I believe that for the first time the American people will be able to learn in depth of the barbarity which is occurring in El Salvador."

The final "verdict" pronounced by Méndez Arceo and former Algerian minister Amar Bentoumi: "The accusations presented to the Tribunal are such that they legitimize insurrection . . . based on the El Salvadorean constitution itself and the U.S. Declaration of Independence."

Profile

The bishop who says 'the guerrilla is a Moses'

"Red Bishop" Méndez Arceo started his ecclesiastical life as a bombthrower—but of the right-Jesuit-molded coloration, not the left. He joined the Cristero movement, which in the late 1920s launched a general terrorist uprising against the Mexican secular state in the most backward areas of the country. At least one chronicler of the period places Méndez Arceo personally at the scene of one of the bloodiest actions of this guerrilla war, the dynamiting of a civilian train.

He soon became the personal protégé of the archbishop of Guadalajara, Francisco Orozco y Jiménez, one of the pillars of the Cristero revolt, a member of the Knights of Malta, and a strong protector of the Jesuits. Under Orozco y Jiménez's sponsorship, Méndez Arceo went to Rome in 1933 for study at the Pio Latino collegium.

It was under this "right-wing" coloration that the churchman rose through the Mexican hierarchy over the succeeding 25 years. As late as 1960 he achieved notoriety when he led a campaign against Mexico's free government textbooks for being "communist."

His appointment to the diocese of Cuernavaca was a natural outgrowth of these early activities and associations: Cuernavaca in the same years became the favorite Latin American nesting-place-in-exile of Italy's "black nobility," most notably scions of the Pallavicini dynasty and the House of Savoy claimants to the Italian throne.

Then Méndez Arceo moulted his feathers. In the early 1960s he put Gregorio Lemercier and Ivan Illich under his protection, and rapidly made the Cuernavaca diocese into a worldwide center of "left" countercultural and terrorist brainwashing.

Belgian priest Lemercier had already achieved fame for his theory that priests must undergo intensive group psychoanalysis of sexual fantasies in order to overcome the psychological scars of taking vows of celibacy. Local police in the mid-1960s twice broke up parties hosted by Lemercier at residences of Bishop Méndez Arceo, which featured monks parading as women.

Lemercier accompanied Méndez Arceo to Rome in 1965 for the Vatican II deliberations as his theological adviser, where Méndez Arceo made his first waves as a spokesman for what later became identified as the Theology of Liberation currents. Méndez Arceo's other chief

collaborator at this time was the Jesuit José G. Vergara.

Illich came to Cuernavaca on Méndez Arceo's invitation in 1961, direct from Jesuit training in New York City and a deployment to arrange sterilization of women in Puerto Rico. In 1962 Illich founded the Centro de Información y Documentación (CIDOC), which for 14 years indoctrinated a full generation of young European priests headed for assignment in Latin America, together with a steady stream of student radicals from throughout the Americas. The curriculum: drug parties, "deschooling" programs, antiscience crusades, "liberation" and "people's war." By 1969 these activities had stirred an official investigation by the Vatican; Méndez Arceo personally undertook Illich's defense in the higher Church councils, and successfully kept CIDOC open.

A year later he began the export of his work directly into the United States, journeying to San Antonio, Texas, for the investiture of the first Chicano "liberationist," Bishop Patrick Flores.

Méndez Arceo joined with leading Jesuits in a meeting in Salvador Allende's Chile, which launched Liberation Theology as a defined continent-wide conspiracy, making him a founder of the conception of the "Christian-Marxist dialogue." During the same period, he arranged publication of the Jesuit liberationist magazine of Mexico, *Christus*, as the official publication of his diocese. In February 1978, he became one of the principal protagonists of a meeting that month in Havana with Fidel Castro, which arranged closer Cuban cooperation with liberationist networks in Latin America.

The content of this "dialogue" for Méndez Arceo? Pure dark ages ideology. "Marx let himself get taken in by the idea of progress," he wrote in 1977. "We Christians can perceive with more penetration how much the expansion of capital and advanced industrial techniques have damaged the nature base of well-being."

After personally directing proto-terrorist anarchist currents of the 1968 student rebellion in Mexico, the Cuernavaca bishop turned "mediation" in terrorist kidnappings into a virtual profession during the 1970s. During his fifth such "mediation," in February 1977, he insisted on keeping a large ransom sum "for other members of the gang" when terrorist kidnappers were nabbed by police before the ransom payment had been completed! The leader of the guerrilla group involved: "El Güero" Medrano, trained by Méndez Arceo and Illich at CIDOC a decade before.

He aptly summed up his terrorist protection activities a year ago when asked to comment on the terrorist M-19 seizure of the Dominican embassy in Bogotá, Colombia: "The guerrilla is a Moses, reacting to the mistreatment of his brother," Méndez Arceo pronounced. "He has a wrenching mystical experience and sees with clarity that an uprising of his people is the response of God to the clamor reaching his ears."

The PLM exposes Méndez Arceo

Much to the chagrin of its organizers, the Permanent People's Tribunal was unmercifully held up to examination by antiterrorist forces in Mexico and ended its five-day stand with its credibility in shreds.

A week before the tribunal was due to begin, the respected antiterrorist security section of the Partido Laboral Mexicano (Mexican Labor Party—PLM) called a rally at the Mexican interior ministry to publicize presentation to the ministry of a security dossier on the tribunal's scheduled participants. The dossier was accepted on behalf of Interior Minister Enrique Olivares Santana, by the associate director of the Department of Political Investigations, Alfredo Algarin. Two Mexico City dailies, *El Diario de Mexico* and *Avance*, ran prominent coverage of the event the next day, as did the leading paper of Méndez Arceo's base, Cuernavaca.

The dossier was widely distributed to other ministers at the annual "Assembly of the Republic" later in the week in the northwest state capital of Hermosillo.

The PLM followed up with high-profile rallies and leafletings in front of the Del Prado Hotel during the days of public sessions starting Feb. 9, which were further covered in several major newspapers. Members and guests of the tribunal came flooding out to the street during breaks in the proceedings, clamoring for the dossier "everyone is talking about."

Then a widely read evening daily, *Ultimas Noticias*, suddenly printed in full the charges of a long-time Méndez Arceo employee that the tribunal's host had used Church grounds to hide Mexico's two most wanted terrorists of the early 1970s, Genaro Vazquez and Lucio Cabañas.

Knowledgeable sources believe the decision by *Ultimas Noticias* to cover the story was coordinated with elements of Mexico's security forces who were issuing a warning in this form that they were closely scrutinizing the tribunal's activities. More scandals hit scarcely 24 hours later when tribunal organizers, in conversations with the press, revealed that Mexican Foreign Minister Jorge Castañeda had personally made arrangements for the tribunal to be held in Mexico City.

Castañeda, as *EIR* has previously documented, is a close ally of Willy Brandt's Socialist International, whose policy is one of support for terrorism and insurrection in the Third World. Castañeda has gone out of his way to try to force Mexican President José López Portillo to

break diplomatic relations with the Salvadorean junta, and to support the guerrilla insurrection in that country.

When a tribunal official was asked if the idea of having Mexico host the tribunal's meeting was aimed at manipulating López Portillo into endorsing this Castañeda line, she replied, "I believe that when things get so critical as they are in El Salvador, where actual bloodshed is going on, manipulation becomes necessary."

The depth of discrediting the tribunal was evident in the final press conference Feb. 13. Immediately after Méndez Arceo opened the conference, a reporter asked if his support for Salvadorean guerrillas was linked to his history of sheltering guerrillas in Mexico as revealed in that week's press. After a rapid whispered conversation with journalist Luis Suarez, the official biographer of Lucio Cabañas, the Red Bishop paused for a number of seconds in the completely quiet room and then answered "No comment."

The case of the bishop's cellar

The following account of Méndez Arceo's links to terrorism is excerpted from the Feb. 11 edition of the widely read Mexico City evening newspaper, Ultimas Noticias.

Manuel Rodríguez Iturbide, 103 years old, asserted that he will fight like he did during the Mexican Revolution . . . to ensure that Bishop Sergio Méndez Arceo, a protector of guerrillas and subversives and a well-known Cristero fighter, pays him the severance pay he owes him for 37 years of service. . . .

Rodríguez Iturbide used to earn 300 pesos [\$13 U.S.] per month, serving as a sexton, gardener, doorman, and messenger for the Cuernavaca bishop. "All I want now is to receive the compensation I am entitled to according to Mexican federal labor law, for having been unjustly fired. . . . Besides, I saw with my own eyes that Méndez Arceo used Church grounds to hide Genaro Vásquez for 15 days. He also hid him in a house the bishop owns on Humboldt Street in Cuernavaca. He equally helped out Lucio Cabañas and other guerrillas, and he continues to do so for activists and agitators," Rodríguez added.

Juencio Esparza Maldonado, Rodríguez's attorney, stated that his client has now been offered a salary of 2,000 pesos [\$90] per month for the rest of his life, if he will just forget the whole incident.

Riot potential built up in United States

by Jeffrey Steinberg

A spokesman for Reverend Jesse Jackson's Operation PUSH told an *EIR* staffer this week that "Chicago will burn" by the early spring months of this year. "Chicago is the most racist city in the country. . . . A lot of people will be surprised at the new allies that PUSH has made; I mean outside of the black and Hispanic community."

This open call to arms by the Chicago-based militant organization parallels developments in Atlanta and Washington, D.C., and adds new evidence that the Institute for Policy Studies allies of the former Carter administration are moving ahead with plans to present the Reagan administration with a crisis of urban riots.

Washington war room

In Washington, D.C., plans have already been locked in place for a riot, possibly through a municipal strike led by sections of the American Federation of Government Employees. AFGE is run top down by Institute for Policy Studies operatives working closely with Socialist International agent William Winpisinger of the International Association of Machinists.

Sources in Washington report that AFGE officials accompanied Winpisinger late last year on a private trip to Cuba, where several meetings took place with Cuban defense minister Raúl Castro. Those same AFGE officials, the sources report, have set up a Washington, D.C. war room inside the union offices. They have also charted out a net of safehouses in which to house outside agitators from the Anti-Klan Network, who would be brought into the city for anti-Reagan demonstrations.

Danger heightened in Atlanta

The danger of riots in this southern city—tense over the last 18 months' pattern of kidnapping and murders of black children—was heightened this week with the arrival on the scene of a team from the Justice Department's Community Relations Service, otherwise known as the "Community Riot Service."