

Economic policy can only be based on Christian principles

by Nora Hamerman

On March 4, 1988, *EIR* published most of *Sollicitudo Rei Socialis*, the papal encyclical marking the second decade of Paul VI's *Populorum Progressio*, which proclaimed that "Development is the name for peace." A week later, we printed Lyndon LaRouche's reply to John Paul II. While expressing his deep regard for the pope's identity as a "true missionary," who is of one mind with him "respecting the results of statesmanship to be achieved," namely the overcoming of a great "moral evil" in the world, LaRouche warned that the employment by political leadership of the encyclical's imprecision on certain issues could be "fatal to the very cause which the encyclical upholds."

Specifically, LaRouche pointed to Chapter VI, which begins, "The Church does not have *technical solutions* to the problem of underdevelopment as such, as Pope Paul VI already affirmed in his encyclical. For the Church does not propose economic and political systems or programs, nor does she show preference for one or the other, provided that human dignity is properly respected and promoted, and provided she herself is allowed the room she needs to exercise her ministry in the world."

"For me," the American economist and statesman declared, "there is no separation of morality from technical means. Although I know that there is allowable variety in the form of sovereign states and their institutions, I also know that there are certain intelligible principles which separate good from evil forms of economic and political systems." He added, "I recognize that a significant contributing cause for the lack of adequate precision on these matters, is the condition of the Catholic Church in the United States, especially the influence of relevant wealthy families which refuse to tolerate from the pulpit any teaching which affronts their zeal for the radically anti-Augustinian dogmas of the British East India Company's Adam Smith."

The report we present below bears out LaRouche's warning in the context of a world which has worsened dramatically in the five years since 1988. Even though the Soviet state has fortunately crumbled in the East, yet the center of oligarchical evil there, identified by LaRouche in the "*nomenklatura* and its attached gnostic state



In this detail from Rembrandt's "Parable of the Workers in the Vineyard" (1637), the vineyard owner surprises the workers by paying the last-hired as much as the first—an action prompted by love, not by the magic of the marketplace.

church," has not vanished. In the West, "the evil of oligarchical usurers' power" has grown cancerously. These evils, manipulating the peoples of the Balkans, threaten to engulf the world in a new war at any moment. Lyndon LaRouche, the one figure who possesses the "technical means" to combat these satanic forces, has been in prison for four years, punished for being far too effective a foe of the oligarchy.

The Roman Catholic Church is strategically pivotal in the midst of the world economic maelstrom. For a century it has been the largest institution in the world to stand up for the identity of morality and economics. Throughout that time, it has unflinchingly upheld the principle of the sacredness of human life. Moreover, its prominent presence in Ibero-America and eastern Europe makes it a potential rallying-point for those seeking freedom from the twin evils of liberal capitalism and communism.

For that very reason, the western oligarchy has "employed that imprecision" against which LaRouche warned in 1988, to demand the right to interpret Catholic social doctrine to the world. The most alarming sign of their success was seen last October in Santo Domingo, Dominican Republic, when the Vatican secretary of state, Cardinal Angelo Sodano, told the press that Mexico's President Carlos Salinas is part of "a new and important generation of politicians concerned with the progress of their people." Sodano went on to say that while Ibero-America's situation is difficult, some countries are making economic progress, and that "one example of this is the very low inflation rates they have

achieved in their economies." Sodano's sympathy for the flea market economic model widely known outside the United States as neo-liberalism, was echoed in the final document issued by the Fourth General Conference of the Latin American Bishops (CELAM), meeting in Santo Domingo.

Sodano was implying Vatican support for a faction which *denies* the possibility of an economics based on Christian principles, centered around Michael Novak. The report which follows exposes the pagan premises of Novak and his sidekick Neuhaus's fraudulent attempt to prove that Catholic social doctrine is Novak's "democratic capitalism." We present case studies of the crushing poverty which neo-liberal policies have brought to Mexico and Argentina, and show that ameliorative actions proposed in the name of a "solidarity" remote from that of the encyclicals, will not relieve this suffering, but will foment bloody uprisings.

Finally, we present a brief extract from LaRouche's 1991 book, *The Science of Christian Economy*, written in prison. Ironically, in 1956, a French Dominican, Father Bruckberger, wrote a book, *Image of America*, asserting that the American System of Lincoln's adviser Henry Carey, embodying Christian social doctrine in economic practice, was the unique alternative to the British System of Adam Smith and Karl Marx, but had been forgotten by America. Little did he know that a living American in that tradition, Lyndon LaRouche—then making his first economic forecast—would be the best hope for re-uniting Christian morality with economic practice in the apocalyptic 1990s.