

underline the need to defend human life at all its different stages, while the promises of a new society—successfully presented to a bewildered public opinion—urgently demand clear political decisions in favor of the family, young people, the elderly and the marginalized.

In this context, it is helpful to turn to the example of Saint Thomas More, who distinguished himself by his constant fidelity to legitimate authority and institutions precisely in his intention to serve not power but the supreme ideal of justice. His life teaches us that government is above all an exercise of virtue. Unwavering in this rigorous moral stance, this English statesman placed his own public activity at the service of the person, especially if that person was weak or poor; he dealt with social controversies with a superb sense of fairness; he was vigorously committed to favoring and defending the family; he supported the all-round education of the young. His profound detachment from honors and wealth, his serene and joyful humility, his balanced knowledge of human nature and of the vanity of success, his certainty of judgment rooted in faith: these all gave him that confident inner strength that sustained him in adversity and in the face of death. His sanctity shone forth in his martyrdom, but it had been prepared by an entire life of work devoted to God and neighbor.

Referring to similar examples of perfect harmony between faith and action, in my Post-Synodal Apostolic Exhortation *Christifideles Laici* I wrote: “The unity of life of the lay faithful is of the greatest importance: indeed they must be sanctified in everyday professional and social life. Therefore, to respond to their vocation, the lay faithful must see their daily activities as an occasion to join themselves to God, fulfill his will, serve other people and lead them to communion with God in Christ” (No. 17).

This harmony between the natural and the supernatural is perhaps the element which more than any other defines the personality of this great English statesman: he lived his intense public life with a simple humility marked by good humor, even at the moment of his execution.

This was the height to which he was led by his passion for the truth. What enlightened his conscience was the sense that man cannot be sundered from God, nor politics from morality. As I have already had occasion to say, “man is created by God, and therefore human rights have their origin in God, are based upon the design of creation and form part of the plan of redemption. One might even dare to say that the rights of man are also the rights of God” (Speech, 7 April 1998).

And it was precisely in defense of the rights of conscience that the example of Thomas More shone brightly. It can be said that he demonstrated in a singular way the value of a moral conscience which is “the witness of God himself, whose voice and judgment penetrate the depths of man’s soul” (*Encyclical Letter Veritatis Splendor*, 58), even if, in his actions against heretics, he reflected the limits of the culture of his time.

In the Constitution *Gaudium et Spes*, the Second Vatican

Council notes how in the world today there is “a growing awareness of the matchless dignity of the human person, who is superior to all else and whose rights and duties are universal and inviolable” (No. 26). The life of Saint Thomas More clearly illustrates a fundamental truth of political ethics. The defense of the Church’s freedom from unwarranted interference by the State is at the same time a defense, in the name of the primacy of conscience, of the individual’s freedom vis-à-vis political power. Here we find the basic principle of every civil order consonant with human nature.

5. I am confident therefore that the proclamation of the outstanding figure of Saint Thomas More as Patron of Statesmen and Politicians will redound to the good of society. It is likewise a gesture fully in keeping with the spirit of the Great Jubilee which carries us into the Third Christian Millennium.

Therefore, after due consideration and willingly acceding to the petitions addressed to me, I establish and declare Saint Thomas More the heavenly Patron of Statesmen and Politicians, and I decree that he be ascribed all the liturgical honors and privileges which, according to law, belong to the Patrons of categories of people.

Blessed and glorified be Jesus Christ, the Redeemer of man, yesterday, today and for ever.

Given at Saint Peter’s, on the thirty-first day of October in the year 2000, the twenty-third of my Pontificate.

‘Politics Is To Attain The Common Good’

This “Address of His Holiness Pope John Paul II, to the Jubilee of Government Leaders, Members of Parliament and Politicians,” was given in Rome on Nov. 4.

1. I am most happy to welcome you, distinguished Government Leaders, Members of Parliament and men and women responsible for public life who have come to Rome for the Jubilee. I greet you and I thank Senator Nicola Mancino for the kind words he has spoken on your behalf. My grateful thoughts turn to Senator Francesco Cossiga, who has actively promoted the proclamation of Saint Thomas More as Patron of Statesmen and Politicians. My greeting also goes to the other distinguished leaders, including Mr. Mikhail Gorbachov, who have spoken in this assembly. I offer a special word of welcome to the Heads of State present.

Our meeting gives me the opportunity to reflect together with you, in the light of the motions just presented, on the nature of the mission which God, in his Providence, has entrusted to you, and on the responsibilities inherent in that mission. Yours can well be deemed a true and genuine vocation to politics, which in practice means the governance of

nations, the formulation of laws and the administration of public affairs at every level. We ought then to inquire as to the nature, the demands, and the aims of politics, in order to act as Christians and as persons conscious of the excellence and, at the same time, the difficulties and risks which politics entails.

2. Politics is the use of legitimate authority in order to attain the common good of society: a common good which, as the Second Vatican Council declares, embraces “the sum of those conditions of social life by which individuals, families and groups can achieve complete and efficacious fulfillment” (*Gaudium et Spes*, 74). Political activity ought therefore to be carried out in a spirit of service. My predecessor Pope Paul VI rightly affirmed that “politics is a demanding way of living the Christian commitment to serve others” (*Octogesima Adveniens*, 46).

Hence, Christians who engage in politics — and who wish to do so as Christians — must act selflessly, not seeking their own advantage, or that of their group or party, but the good of one and all, and consequently, in the first place, that of the less fortunate members of society. In the struggles of life, which can at times be merciless and cruel, not a few are “crushed” and are inevitably cast aside. Among these I cannot fail to mention those who are imprisoned. . . .

Justice must indeed be the fundamental concern of political leaders: a justice which is not content to apportion to each his own, but one which aims at creating conditions of equal opportunity among citizens, and therefore favoring those who, for reasons of social status or education or health, risk being left behind or relegated to the lowest places in society, without possibility of deliverance.

This is the scandal of the affluent society of today’s world, in which the rich grow ever richer, since wealth produces wealth, and the poor grow ever poorer, since poverty tends to additional poverty. Not only is this scandal found within individual nations, but it also has aspects which extend well beyond their borders. Today, especially, with the phenomenon of the globalization of markets, the rich and developed nations tend to improve their economic status further, while the poor countries — with the exception of some in the process of a promising development — tend to sink into ever more grievous forms of poverty.

3. I think with profound distress of those areas of the world afflicted by endless wars and hostilities, by endemic hunger and by terrible diseases. Many of you share my concern for this state of affairs which, from a Christian and a human point of view, represents the most serious sin of injustice found in the modern world. It must therefore deeply disturb the conscience of Christians today, especially those who, since they guide the political, economic and financial mechanisms of the world, are in a position to determine — for better or for worse — the destiny of peoples.

Truly, there needs to be a greater spirit of solidarity in the world, as a means of overcoming the selfishness of individuals

and nations. Only in this way will it be possible to curb the pursuit of political power and economic wealth with no reference to other values. In a now globalized world, in which the market, which of itself has a positive influence on human freedom and creativity in the economic sector (cf. *Centesimus Annus*, 42), nonetheless tends to be severed from all moral considerations, and to take as its sole norm the law of maximum profit, those Christians who feel themselves called by God to political life, have the duty — quite difficult, yet very necessary — to conform the laws of the “unbridled” market to the laws of justice and solidarity. Only in this way can we ensure a peaceful future for our world and remove the root causes of conflicts and wars: *peace is the fruit of justice*. . . .

The LaRouche Record

A 25-Year Fight for a New Economic Order

For the past quarter-century, Lyndon H. LaRouche, Jr. has led a fight for a new, just, world economic order, against the bankrupt and genocidal system of the International Monetary Fund and the London and Wall Street financier oligarchy. We begin our chronology with LaRouche’s 1975 call for an International Development Bank, and trace the political battle for a worldwide debt moratorium—a battle whose results can now be seen reflected in the Vatican’s Jubilee initiative. We then document LaRouche’s efforts, beginning in January 1997, to establish a New Bretton Woods system. Thanks in part to numerous visits to Italy by Lyndon and Helga LaRouche, this campaign created a core group of Italian political leaders committed to the New Bretton Woods perspective, who constituted the key organizing force behind the Nov. 4-5, 2000 Jubilee conference in Rome.

April 24, 1975: Lyndon H. LaRouche, Jr., at a press conference in Bonn, West Germany, calls for the restructuring of international economic and financial relations, including the formation of an International Development Bank, to issue credit for the promotion of industrial and technological development, especially of the developing sector. The proposal is elaborated in a pamphlet titled *IDB: How the International Development Bank Will Work*.

Aug. 19, 1976: Reflecting the widespread circulation of LaRouche’s IDB proposal, the Non-Aligned Movement, meeting in Colombo, Sri Lanka, issues a resolution calling for “a complete restructuring of international economic relations,” to bring about “a new world economic order.” Under-