

tional Monetary Fund and GATT, as well as the creditor banks.

For all the foregoing, and praying that God has shown me the correct path, I respectfully allow myself to request that Your Holiness concede your attention and meditation to the subject of freedom for Mr. Lyndon LaRouche, in an attempt to come closer to truth and justice.

The other salient issue of the letter I sent to President Clinton concerned the painful situation of the underdeveloped countries of the Ibero-America continent, about which Your Holiness said in Medellín in 1986: “. . . we see that in the complex of poverty there are not only conjunctural causes, but also structural relative to the socio-economic political organization of the societies.”

Basically, I have conveyed my views to President Clinton regarding the fact that Latin America is being dangerously convulsed because of the political, economic, and social project that is being implemented on the continent.

Your Holiness, I have allowed myself to opine in this manner because that is what is indicated by my experience as President of a Latin American country from 1958 to 1962, a time when, together with President Kennedy, I involved myself in the plans for assisting the underdeveloped nations because of the notion “that the men and women who are hungry cannot wait.”

I pray that Your Holiness intercede with the United States of America, through the person of its young President William J. Clinton, so that he urgently review the policies that derive from the “Initiative for the Americas” of President Bush, and the Free Trade Agreements.

Just as I did with President Clinton, I reiterate to Your Holiness that I am deeply worried by the reality that shows us the existence of a great frustration in Ibero-America, with the concomitant disillusion and sadness of its peoples.

Despite the constant preaching of the Catholic Church and different sectors of Christian thought, the conditions of backwardness and injustice persist, along with the concentration of economic power in a few hands.

These cruel realities are destroying Latin America, and increase the proselytizing action of sects of a different character and of ideological groups.

Unemployment is an alarming sign in the whole world. It is opportune to recall the message Your Holiness addressed to the youth of Calabria on Oct. 7, 1984: “Youth without employment and without hope in the future, are exposed to all sorts of temptation: I refer specifically to the temptations of violence and drugs.” Undoubtedly a premonitory warning.

I endeavor to reach Your Holiness with a testimony of my concerns and my vocation for service. May God continue to show you the correct path. May He guard you.

A brotherly salute in Christ our Lord.
Arturo Frondizi
Former President of the Argentine Nation

New papal encyclical Truth illuminates

by Helga Zepp-LaRouche

“The splendor of truth shines forth in all the works of the Creator and in a special way in man, created in the image and likeness of God (cf. Gn. 1:26). Truth enlightens man’s intelligence and shapes his freedom, leading him to know and love the Lord. Hence the psalmist says: ‘Let the light of your face shine on us, O Lord’ (Ps. 4:6).” These words, which open the preface of the encyclical, are the leitmotiv and quintessence of the entire work.

The spirit in which Pope John Paul’s II new encyclical is written is very close to that of Nicolaus of Cusa. This can be seen not only from its title, *The Splendor of Truth*—Nicolaus speaks of “the sweetness of truth”—but also in the idea that universal and eternally valid Natural Law provides us with a useful instrumentarium for judging Good and Evil. Particularly Cusan is the specific method of *manductio*, leading the seeker step by step toward the truth. The parable of Jesus’ conversation with the rich youth in Matthew 19 is taken up again and again, in order to provide increasingly deeper understanding.

With this reformulation of Catholic moral doctrine, Pope John Paul II argues against what is, as he puts it, “certainly a genuine crisis.” This crisis, both outside and within the Christian community, is the result of an “overall and systematic calling into question of traditional moral doctrine on the basis of certain anthropological and ethical presuppositions. At the roots of these presuppositions is the more or less obvious influence of currents of thought which end by detaching human freedom from its essential and constitutive relationship to truth” (¶4).

The pope reports that the traditional doctrine of natural law and the universality and eternal validity of God’s commandments are now being rejected, and that parts of the church’s moral teachings are considered completely unacceptable, while the tasks of the teacher have been reduced to admonitions to act according to one’s otherwise independent conscience. There is also widespread doubt about the inseparability of faith and morality; people would prefer to tolerate a pluralism of behavioral modes which can depend on the choice of one’s individual conscience, or on differences in social and cultural matrices.

While the recently published new Catechism contains a complete and systematic exposition of Christian moral doctrine, the encyclical addresses certain fundamental questions

‘Veritatis Splendor’: the understanding

pertaining to the church’s moral doctrine, in order to achieve clarity on questions which are in dispute among ethicists and moral theologians.

Know thyself, O man!

Acknowledging the Lord as God, Who is the absolute Good, is the fundamental root from which all the individual commandments derive. Man, created in the image of his Creator, through being redeemed through Christ and through the presence of the Holy Spirit, will strive to have all his actions be a reflection of God’s glory. The pope quotes St. Ambrose, “Know, then, O beautiful soul, that you are the image of God” (¶10).

“Know that you are the glory of God (1 Cor. 11:7). Hear how you are his glory. The prophet says: Your knowledge has become too wonderful for me (Ps. 139:6, Vulgate). That is to say, in my work your majesty has become more wonderful; in the counsels of men your wisdom is exalted. When I consider myself, such as I am known to you in my secret thoughts and deepest emotions, the mysteries of your knowledge are disclosed to me. Know then, O man, your greatness, and be vigilant.” (¶10).

Here the pope touches upon the central point of departure taken by Lyndon LaRouche in his monograph on the ontological proof of the existence of God. The question initially is less one of whether man is capable of making positive statements concerning God, but is much rather the following: By means of what faculty is man capable of knowing anything concerning God?

Man, by virtue of his reason, is the image and reflection of the invisible God; “in the counsels of man your wisdom is exalted,” and by “consider[ing] myself, the mysteries of your knowledge are disclosed to me.” Thus there exists something within my own mental activity which renders me able to know something about God. Through the incarnation of Christ, man becomes *capax Dei*, capable of having his “share in the divine goodness”—provided that man lives up to the requirement which Jesus enunciated to the rich youth, who asked, “Teacher, what good must I do to have eternal life?” to which Jesus replied, “come, follow me!”

The pope speaks of the Sermon on the Mount as a veritable Magna Carta of the Gospel on morality, and cites Jesus: “Do not think that I have come to abolish the law and the

Prophets; I have come not to abolish them but to fulfill them.” However, “The moral prescriptions which God imparted in the old covenant and which attained their perfection in the new and eternal covenant in the very person of the Son of God made man must be faithfully kept and continually put into practice in the various different cultures throughout the course of history” (¶25).

Nature and freedom

The burning questions of human existence have always been the same: “What is man? What is the meaning and purpose of our life? What is good and what is sin? What origin and purpose do sufferings have? What is the way to attaining true happiness? What are death, judgment and retribution after death? Last, what is that final, unutterable mystery which embraces our lives and from which we take our origin and toward which we tend?” (¶30).

But while the question of the meaning of life remains the same—as does the answer to it—in the modern era an ostensible antinomy has become inserted between moral law and individual conscience, between nature and freedom. The idea of an uncompromising, knowable truth has been lost, and consequently “some have come to adopt a radically subjectivistic conception of moral judgment” (¶32). Freedom is often degraded into the ostensible right “to do anything they please, even evil” (¶34, citing the Second Vatican Council).

But true freedom is not the rejection of universal law; rather, it is the coming into agreement with that law. For, the law is called “natural law” “not because it refers to the nature of irrational beings, but because the reason which promulgates it is proper to human nature.” “Natural law,” the pope cites his predecessor Leo XIII, “is itself the eternal law, implanted in beings endowed with reason, and inclining them toward their right action and end; it is none other than the eternal reason of the Creator and Ruler of the universe” (¶44).

But God’s eternal law, which Thomas Aquinas equates with the “type of the divine wisdom as moving all things to their due end,” is not received by man “from without,” since God cares for men differently than he does for other creatures who are not persons; rather, it is received “from within,” through reason, which recognizes God’s eternal law and can therefore indicate the correct direction of man’s actions: “In this way God calls man to participate in his own providence, since he desires to guide the world—not only the world of nature but also the world of human persons—through man himself, through man’s reasonable and responsible care” (¶43). Thus, it is man’s acceptance of the divine plan, and his agreement to take an active role in its realization, that makes him free.

The pope further emphasizes the unity of body and soul, thus assailing the modern versions of the old heresies which had accepted a separation between the spiritual and the material world: “The spiritual and immortal soul is the principle of unity of the human being, whereby it exists as a whole—

corpore et anima unus—as a person” (§48).

Not ‘the prisoners of one’s culture’

Finally, the pope adds the consideration that people’s great sensitivity today for historical validity and culture leads many into mistakenly doubting the immutability of natural law, and thus into doubting the existence of “objective norms of morality” which are valid for all people, present and future, just as they have been so for those in the past.

“Is it ever possible,” he asks, “to consider as universally valid and always binding certain rational determinations established in the past, when no one knew the progress humanity would make in the future?” And furthermore, “It must certainly be admitted that man always exists in a particular culture, but it must also be admitted that man is not exhaustively defined by that same culture. Moreover, the very progress of cultures demonstrates that there is something in man which *transcends those cultures*. This ‘something’ is precisely human nature: This nature is itself the measure of culture and the condition ensuring that man does not become the prisoner of any of his cultures, but asserts his personal dignity by living in accordance with the profound truth of his being” (§53, emphasis added).

This “something,” this deeper truth of his being, lies not in the specific assumptions of a momentary, concrete structure of knowledge built out of one culture’s underlying hypotheses. The development of culture itself is proof of that which in all human beings transcends all specific cultures: All human history up to the present day, and our own existence as repositories of all previous generations, is proof of that unique human conceptual faculty which Plato calls the “hypothesis of the higher hypothesis.”

Lyndon LaRouche’s specific contribution in the field of economics is his proof of the necessarily negentropic development of relative potential population density, thus supplying a demonstration that the Book of Genesis in fact defines natural law, and that modern critics notwithstanding, it is

Veritatis Splendor (“The Splendor of Truth”), the 10th encyclical of John Paul II’s papacy, was released to the public on Oct. 5. Citations in this review are from the Vatican’s English translation.

Veritatis Splendor is available in the St. Paul Books & Media edition from Ben Franklin Booksellers, 107 S. King Street, Leesburg, Va. 22075 (Tel. 703-777-3661) for \$2.25 per copy. Also available are previous encyclicals: *Rerum Novarum*, (\$.95), *Laborem Exercens*, (\$1.25), and *Centesimus Annus* (\$3.95). When ordering, add \$1.50 postage and handling for 1-2 books, \$3.00 for 3-4 books; Virginia residents, add 4.5% sales tax.

still completely adequate for present-day conditions.

If the pope today is placing emphasis in this way on the unity of body and soul, or mind and matter, then this is all the more important because it not only has implications for the inviolability of human life, but has great epistemological significance as well. For, that which is produced by creative Reason in the domain of pure intellect—the adequate hypothesis as it expresses itself in scientific and technological progress to a higher level of mastery over nature, and thus to creating the preconditions for continued human existence—results thereby in efficient change in the material universe.

Concerning this, Nicolaus of Cusa said that the soul is the place where the sciences are invented—so much so, that mathematics, geography, music, etc. would not have existed had the soul not invented them.

Hence man’s individual conscience is not an autonomous and exclusive higher authority, but rather it expresses “moral obligation in the light of natural law.” Therefore one must not be “prisoners of one’s culture,” but instead the higher authority within man’s intellect, which represents his similitude to God the Creator, is bound by duty. If the individual follows his conscience in this way, he will fulfill himself in his actions and his person.

The pope quotes St. Gregory of Nyssa: “All things subject to change and to becoming never remain constant, but continually pass from one state to another, for better or worse. . . . Now, human life is always subject to change; it needs to be born ever anew. . . . But here birth does not come about by a foreign intervention as is the case with bodily beings. . . ; it is the result of a free choice. Thus we are in a certain way our own parents, creating ourselves as we will, by our decisions” (§71). Thus, we ourselves are responsible for what sort of human being we become.

John Paul criticizes those who claim that “one no longer need acknowledge the enduring absoluteness of any moral value.” Adherence to this belief results in an often horrifying degeneration of the human individual in situations of progressive self-destruction.

Conversely, when man is prepared never to denigrate the personal dignity of his fellow man who has been created in the image and likeness of God, and indeed is ready to treat this identity as moral truth for which he is even prepared under certain circumstances to sacrifice his own life, only then is he truly free. “The truth sets one free and gives the strength to endure martyrdom” (§87).

“Only by obedience to universal moral norms does man find full confirmation of his personal uniqueness and the possibility of authentic moral growth” (§96). Here the pope is speaking not only about a measure for sacredness, but at the same time he is defining the preconditions for genius, which is free to the extent that it extends, in a lawful way, the law of which its own creativity is a part.

The task, continues the pope, is therefore to assert oneself against the “prevalent and all-intrusive culture” (§88), and to

rediscover Christian faith and one's own faculty of judgment.

In conclusion, he warns that following the collapse of Marxism, we are threatened by an equally serious danger, namely the "risk of an alliance between democracy and ethical relativism, which would remove any sure reference point from political and social life, and on a deeper level make the acknowledgment of truth impossible" (§101).

Conversion

The encyclical *Veritatis Splendor* radiates an intense inner strength. It is a magnificent refutation of all relativist conceptions of morality, including that of John Locke, Immanuel Kant, Friedrich Karl von Savigny, and Carl Schmitt. And in its own way, it also confirms St. Augustine's recognition that a government which has rejected natural law and has devoted itself to liberalism and democracy, necessarily will tend toward violence.

There can also be no doubt that with this epistle, the pope is making a dramatic attempt to convert civilization—at a time when its continued apostasy from natural law has already brought it to the brink of its own destruction.

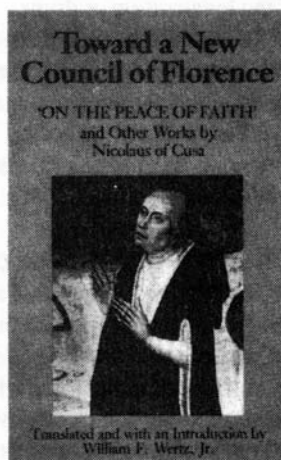
Reading the text of this encyclical is bound to make all those happy who are not slaves of the *Zeitgeist*, but rather who think seriously about the meaning of life. Those who seek to grasp the more profound truths of human existence will gain a sense of inner peace upon reading it, and will be strengthened in their optimism.

Toward a New Council of Florence

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Free Lebanon to assure lasting Mideast peace

by General Michel Aoun

Translated from Italian and reprinted by permission from the Milan newspaper Avvenire, of Oct. 14, 1993:

The developments of the situation in the Middle East and the great dangers which derive from them for Lebanon, impel me to insist again on the necessity of a rapid and concerted action for the purpose of helping Lebanon to recover its freedom of decision, as the necessary prelude to the reclaiming of self-determination by its people, and as the condition for a just and lasting peace in the Middle East.

From the outset of the hostilities in Lebanon, the international community never stopped denouncing the cycle of violence and stressing its attachment to the territorial integrity of Lebanon and its sovereignty. Yet events went against these principled positions. Never were the declared intentions accompanied by appropriate actions, and even less by the necessary means for their enforcement. This flagrant contradiction between what is said and what is done not only indicates the defeat of international law and the institutions which derive from it, but it attacks the spirit of the Lebanese people, mocked and betrayed, who continue to suffer the bitter reality of occupation, aggravated by an unprecedented economic and social crisis.

In the present international system, and in the face of the general incapacity to enforce the law, the silence of nations, especially the major ones, acts as a cover for others who multiply their aggression and give free rein to their hegemonic impulses. The law, thus diverted from its principle aim, becomes a back-up for crime. This is how, on Oct. 13, 1990, while the liberation of Kuwait was being readied, to enforce the resolutions of the Security Council, Lebanon was consigned, land and people, to Syrian occupation under the Taif diktat, which was called an accord and backed up by the concert of nations. This text never mentioned Syrian withdrawal, and legalized the occupation of Lebanon.

If some believed then that the Taif compromise could be a step toward peace, today no one doubts that it was biased in favor of the Syrian occupation of Lebanon. In fact, the "accord" begat a series of measures and "accords" with the aim of preparing the institutional framework for integrating Lebanon into Syria. By designating the officials of the three