

The countries of the Third World cannot be subjected to a demographic policy which obeys the principles of the international financial institutions: that it is necessary to lower the population to increase profit. . . .

At no time in history has the betterment of the conditions of life of the population begun from a reduction in the birth rate. It is natural that the birth rate drop, to the degree that the standard of living of the population improve, and this is only possible when there is a Just Order.

The neo-malthusian theories defended by the World Bank and the International Monetary Fund are no solution for the developing countries. . . .

The proposal to invest portions of the interest owed on the debt in Third World countries, is clearly not a solution for these countries, because this represents a path toward the denationalization of their economies; the denationalization of the productive sectors of the debtor countries. . . .

Philippines

Vicente Puyat, chairman of the Grand Alliance for Democracy, the new opposition party:

As a candidate for the Senate and chairman of the Grand Alliance for Democracy, I extend my greetings and best wishes for the success of your conference in celebration of the 20th anniversary of Pope Paul VI's *Populorum Progressio*.

As in the case of most nations of Latin America, our economy is being strangled and the future of the Filipino people is being endangered by the foreign debt and the conditions for its collection imposed by the creditor banks and the International Monetary Fund. In our fight for the sovereignty of our nation and the progress of our people, we have been greatly encouraged by the Vatican document, "An Ethical Approach to the International Debt Crisis," and by the example of President Alan García of Peru.

May 1987 finally be the year in which the *Populorum Progressio* is carried out.

U.S.A.

Richard A. Black, candidate for mayor, Boston, Massachusetts; and Elliot Israel Greenspan, director, National Democratic Policy Committee, New Jersey:

. . . The historic actions of the Peruvian people in the fight against the policies of usury and genocide of the banking institutions in the North have been for us a joyous source of inspiration. For our own actions in Boston, against narcotics, we had been unjustly imprisoned. Yet, in recent weeks it has become clear that it is we, the anti-drug fighters of both North and South, who will be victorious. News of the recent indictment in Peru of Pedro-Pablo Kuczynski, co-president of First Boston Corp. has now especially put many on notice at the hated Bank of Boston. The bell tolls today for our enemies. . . .

Christian morality the international

by Helga Zepp-LaRouche

Mrs. Zepp-LaRouche, the chairman of the Schiller Institute, delivered the speech which we excerpt here on April 3 at the international conference in Lima on the 20th anniversary of the papal encyclical Populorum Progressio.

Permit me to begin my remarks with some words of warmest greetings, which I want to convey to President García and the entire Peruvian people, in the name of all the international forces of the Schiller Institute! Your historic struggle for the development of your country deserves not only the most profound admiration and support for the sake of what you are doing for your own country itself. Today every individual citizen of Peru can be proud, that your courageous example represents the hope for all developing countries, an example to literally billions of people, who cannot summon up the force on their own, and do not have the power to resist a most brutal repression by the forces of international finance. But your example also gives hope to all those people in the so-called industrial countries, pressed down by corrupt institutions, institutions for which the term "moral senility" is actually a mild characterization.

And is there a more noble venture in this world, in which there is so much suffering and so much injustice, than to give hope to betridden humanity, and to demonstrate, that the courage of resolute desperation can also be victorious over the most fearsome schemes of tyranny in unequal battle?

The great poet, after whom we have named the Institute, Friedrich Schiller, wrote in the introduction to his essay on *The History of the Secession of the United Netherlands from the Spanish Government*, "Grand and calming is the thought, that against the spiteful arrogance of princely power there is yet one help, that the most calculated of plans shall founder upon human freedom, that passionate resistance can bend even the extended hand of a despot, courageous persistence can ultimately exhaust the horrible sources of his succor."

As Schiller wrote, he wanted to erect a beautiful monument to the strength of citizens for the world to see, in order to awaken in the breast of his reader a joyous feeling of himself, and in order to give a new, incontrovertible example of "what man may dare for the good cause, and what he may

and debt question

accomplish by uniting his forces.”

And in fact, it is just this mental attitude which is necessary for the battles unfolding now, for humanity stands at probably the most important *punctum saliens* in its history. We are already in the middle of an economic depression, out of which either a new, just world economic order, based on the principles of the papal encyclical *Populorum Progressio*, will be realized in the very immediate future, and in which there will be an integration of Ibero-America as proposed in [Lyndon LaRouche's 1982 document] *Operation Juárez*, or we will be catapulted into uncontrolled financial collapse and chaos.

The entire world monetary system is completely bankrupt; the foreign debts of all developing countries, and so of the majority of mankind, only amount to \$1 trillion, whereas the public and by far greater debts of the OECD nations are \$12 trillion. As the financial collapse escalates, it becomes more and more clear how utterly immoral this financial system is. In addition to an estimated \$600 billion annually in drug traffic—all money which is washed clean, and flows into the hands of “respectable” people and speculation operations—there are also now the exposés of the gigantic illegal weapons trade. More and more of the large industrial businesses are involved in financial scandals, and what is coming out into the light of day, is that their leading managers have worried far less about producing industrial goods, than about their involvement in illegal currency speculation and “insider deals.” And a considerable number of these “honorable” managers are now going to disappear behind prison bars for a number of years!

The representatives of this thoroughly bankrupt and immoral banking system were the ones who came to the developing countries to demand that they pay debts back, in full knowledge that this could only happen at the cost of the death, starvation, and limitless poverty of millions of people! These bankers and representatives of the IMF have not even the slightest right to collect their usurer's interest—no right because of their own business practices, and because by far the largest portion of the debts of developing countries are illegitimate debts! . . .

Christianity's war on usury

It is very useful to remind oneself, that Christianity had declared war on usury from the very beginning. While the Old Testament forbid levying interest against Jews, although interest demands were allowed against non-Jews, there are numerous passages in the New Testament which denounce usury. As is well known, Christ threw the money changers out of the temple, and the Apostle Paul writes in the first letter to Timothy: “For the root of all evil is greed for money; those who succumb to this greed deviate from the faith, and are caught in countless tormenting worries.” The Apostles handed down Christ's repeated warnings, that a person may not serve two masters, he can only serve God, or Mammon. Christ was extolled as the Messiah of the poor, and over the entire course of human history, this battle against the perversion of money-greed and usury has been raging.

On this background, the demands for a new, just world economic order, raised in the encyclical *Populorum Progressio*, are only a magnificent reformulation of what constitutes the essence of Christianity and thus all of Western civilization.

On the Progress of Peoples defines the just world economic order, just for the reason, that this encyclical is based upon natural law. The “juridical” foundation for the demanded, legally binding reorganization, is the order of creation itself, in which the human being, as the living image of God, is at the center, and has the responsibility to “collaborate in the perfection of creation.”

Natural law defines the responsibility of all people, regardless of race, origin, or nationality, to fully develop the potentials with which they are endowed, and through personal and responsible effort to attain to a balanced humanity, and thus a higher dignity. But natural law just as well defines the responsibility of the state, and indeed all states, to create those conditions under which this best possible development of all individuals in the state is possible.

It is obvious, that only the sovereignty of the nation makes possible such a reciprocal relationship between the citizen and the state, in which the citizen contributes the maximum to the development of the state, and thus to the progress of the community, and, the other way around, in which the state provides its citizens the optimal opportunities. This reciprocal relationship in law can only be guaranteed by a representative republican system, because only in such a system are the freedom and the rights of individuals protected, because the representatives of the people are thus doubly called upon to account for their activities.

It is also obvious, that all supranational institutions place themselves above the rights of the individual, and thus tread under foot the rights of the individual founded upon natural law. Who has ever heard, for example, that the IMF is concerned about the rights of individuals defined in this way, in developing countries, even if the victims in this case are

actually many millions of individuals? As is well known, the IMF and the banking system also place themselves above the decisions of elected governments. So, from the standpoint of natural law, the national sovereignty of all nations is the most primary of all basic conditions for the “development of peoples.”

“The task is to build a world where every person, without regard to race, religion, origin, can lead a fully human life, free of the enslavement either by other men, or by an insufficiently mastered nature; a world where freedom is not an empty word,” as *Populorum Progressio* says. And further, “It is a weighty responsibility of the highly developed countries to help those peoples striving to develop themselves.”

Pope Paul VI formulated the necessity for an international division of labor in the same sense as Friedrich Schiller, as well as Nicolaus of Cusa, had done before, namely, that no people can make claim to its wealth for itself alone. “Every people must produce more and better, first of all in order to guarantee its own people a life in true human dignity, and also to contribute to the further development of humanity.”

That means nothing else than that it is the responsibility of the Federal Republic of Germany, where I come from, to produce more and better in order to help the developing countries, and the same goes for all of Western Europe, the U.S.A., and Japan. It means not only, that the so-called free market economy, which in fact does not exist, is deeply inhuman, on which Pope Paul VI clearly said: “The rule, according to which contracts are concluded in the free agreement of the partners, is subordinated to the requirements of natural law.” That means, that the new, just world economic order must be founded upon natural law, and thus that an order be created which is in accord with the negentropic laws of development of the physical universe. The world economic order must be in agreement with the ontological lawfulness of the order of creation, and only if we turn this into reality will mankind survive!

And who, I ask you, would have any right before this supreme authority to set himself against this divine plan for the development of everyone? No one! Not Reagan, not Paul Volcker, and not Helmut Kohl! Fine—there may be very many rich and powerful people, whose greed has made of them the most bitter enemies of mankind, and they may be very sophisticated and clever in defense of their greed, even if millions of people have to give their lives for it, but from the standpoint of morality they have not the slightest basis or justification for their actions.

The reason why Christianity, but especially Christianity, has always fought bitterly against usury, is intimately connected to this image of mankind founded in natural law. The usurer does not respect human dignity, they would rather exploit the need of others to make them ever more dependent. Even slavery has never been anything different than the exercise of the power of the rich, for whom those they exploit are of no higher value than animals.

‘Providence’ and the Protestant ethic

Although atheism and materialism play a large role in the world, Cardinal Ratzinger is still correct, when he points out the profound connection between extremist liberal capitalism and Calvinism. In his speech in November 1985 on “Christian Ethics and Economic Policy,” he mentions Max Weber’s thesis about the internal connection between the shaping of the economic order and the determining religious idea.

Although Weber is on the other side, such a connection exists in fact. Upon closer examination, one finds that the real reason why most of the industrial countries are so stubbornly against solutions to the need which cries of heaven in the southern hemisphere, is located in the fact that the powerful political forces in these countries are Protestant or Calvinist. For example, the somewhat tattered “Reaganomics” is nothing but typical Calvinism in its brutal form.

In Calvinism, Protestant Providence is driven to its extreme. Those people who achieve wealth and power upon Earth, regardless of the means they use to that end, are predetermined by God to be wealthy and powerful—*basta!* Whether the person is good, makes a serious effort to do good deeds, or whether he is the contrary, all of that means nothing. One recognizes in the personal possessions on earth, who God’s elect is.

That this theory is the perfect legitimization for the most brutal exploitation of everyone and each individual, is self-evident. And God is not good, but ultimately a totally despotic tyrant, who decides to save the one according to his arbitrary whims, and sends the other to damnation. But if God is so irrational, then the person can be all the more so—the chief point is that he accumulates wealth.

That this “religion” is little more than the rationalization for sheer plundering and imperialist exploitation, is obvious. Both Adam Smith, so often cited on behalf of the market economy, as well as the evil Parson Malthus, were themselves nothing more than paid agents for the British East India Company, for which they supplied the so-called theory to provide a cover for naked colonialism.

But it is not only Calvinism, it is Protestantism itself, which, under conditions of crisis, threatens to become pure immorality. While in the Augustinian-Cusan tradition of Catholicism, free will ultimately lays upon a person the full responsibility to do the good even under the most severe of circumstances, in Protestantism this is not the case. The Augustinian Catholic is obligated to the good and universal truth so much, that he must be willing, if necessary, if the object of this good and truth is great enough, to stake his life on it. He is fully the living image of God, the Creator, and has the task to become ever more similar to God through ever greater perfection of himself, and this without limits, without ever being able to achieve that perfection. In this there is a tremendous responsibility, but also an immense freedom.

It is just this freedom which the Protestants lack. As Luther clearly said: “Thus is the human will in the middle

between God and Satan—pinned like a horse. If God has so ordained, then the person wills it, and goes where God wants him to go. If Satan has ordained it, the person wills it, and goes where Satan wants him to go. And it is not left to his free will to run to one of the two riders, or to prefer the one over the other; rather the riders themselves fight among each other for control over him, and possession of him.

“Such a person has no free decision with respect to God, or in matters upon which depend salvation or damnation; rather he is a prisoner, someone subjugated, someone bound either to the will of God or the will of Satan.” So, the Catholic horse is the more creative, since it can at least buck and throw Satan off its back!

In view of the importance of fundamental religious convictions for economic practice, it is understandable why Cardinal Ratzinger attacked Teddy Roosevelt and Rockefeller by name, and accused them of wanting to replace the Catholics in Ibero-America with “other Christians.” This is understandable from the standpoint of the forces of international finance, that they do not like the free, pure human dignity based upon natural law being defended by people, and the “subservience” of a Luther pleases them better, someone who takes his fate as it comes. No, we may with good conscience assume, that for the majority of the Protestant financial circles in the northern countries, religion is only the rationalization for their unbridled exertion of criminal economic policies.

When Pope Paul VI speaks in *Populorum Progressio* about dictatorship and imperialism of international finance capital, this is not an exaggeration by any means. One can even go a step further, since the various organizations which these financial circles utilize, are openly racist, who see the “brown, black, and yellow people” as a threat to the “white Anglo-Saxon race.” The Trilateral Commission, the World Wildlife Fund, the Club of Rome, and all the rest, are unabashed about their racism when they speak of so-called overpopulation, and when they say that neo-mercantilist development, which means industrialization, has to be prevented in the southern hemisphere.

Helmut Schmidt, for example, is one of a group of Atlanticists who very well see the danger of a global financial collapse, but who see the solution in Schachtian austerity and a policy of reducing population. Schmidt is hectically traveling around the world to exert influence over the great world religions, and to dissuade them from defending human life as a sacred and inviolable good. Beware of the Socialist International, and especially its chairman Willy Brandt, who has happily been dishonorably thrown right out of his job as chairman of the Social Democratic Party of Germany. . . .

A new image of man

If these forces become dominant in the coming weeks and months, mankind will not survive, and mankind’s lack of the fitness to survive will be the reason for it.

It will be all the more important to mobilize all human

forces simultaneously in this world, to put the power of tyranny to an end, as it has happened many times in history. Only this time, all of humanity, the entire world is at stake!

Whether we can win or not ultimately depends upon whether we overcome moral senility, and can launch an ethical renaissance, which Pope John Paul II has repeatedly called for. That means, that we have to begin with our image of man, because our actions in practice will be determined by that, also in economic policy.

We must erect a beautiful image of man by our own example, an image which lifts a mankind so bowed down up again. Every person has an inviolable human dignity, because he carries the potential of the divine spark in him, which enables him to develop his own creative potentialities according to the laws of Reason, and by means of scientific and technological progress to understand ever better, how the eternal laws of creation are ordered, and so become ever more capable of continuing creation on Earth, and ultimately in space. To the degree that people accept the responsibility to perfect themselves according to the best of their abilities, and to develop ever greater moral beauty, to that degree will peace on earth be possible.

Friedrich Schiller placed beauty of character as the highest ideal for man. For if a person does passionately what is necessary, if in him his inclinations and his duty, joy, and necessity, coincide, then such a person is a beautiful soul. If he fulfills his duty, moreover, with grace, then shall he win the love of others for whom he lives. It is this beautiful image of man, the way Schiller saw it, which we must implant deeply in people today, to give them power.

If, strengthened by the moral authority of *Populorum Progressio*, the leaders of Ibero-America can fight through to realize the program of *Operation Juárez*, then the continent will have a beautiful, exciting future ahead of it. The youth of today will be freed from the chains of poverty, and accomplish great things. Ibero-America will become the continent of hope and a fountain of youth for the entire world. If we now realize *Populorum Progressio*, then in two generations at most we will have created the material conditions in which all people will live in human dignity.

If we now make Christian morality the foundation of economic policy, then we will act like every farmer, who cultivates the field in joy, because he wants to produce food for mankind, because everyone must eat, and who will take joy when the new plants grow from the earth in the spring. If we act this way, then also the first continent, Africa, will become a flourishing garden in one or two generations, a continent where healthy children play, who will take joy in the flowers.

Why should mankind not be capable of embarking on the Age of Reason? We as human beings are endowed with Reason, and man is greater than his presumed fate, and we will make sure that the Good is victorious over Evil—once and for all!