

LaRouche's 'Christian Economy' hailed in Italy

The Italian-language edition of American economist Lyndon LaRouche's *The Science of Christian Economy*, published in October 1994, was reviewed in mid-February by ARI, a Catholic news agency. The book has met with much interest among Catholic economists and people who have contributed to the "social doctrine of the church," which was the basis for the industrial reconstruction in Italy after World War II.

"There is no book in the world which does not give insight into its author; the book we are reviewing reveals him immediately, in his full intellectual scope of an enlightened economist, standardbearer of freedom and justice, a man of unbreakable faith, who was not reduced by the dramatic events he had to undergo. He reveals this with the clarity and sharpness of his thoughts, which he had to dictate by phone from the jail in Minnesota in which he was kept prisoner, although innocent, for five years,"

the review read, referring to LaRouche's unjust imprisonment.

"The theses which he develops, in order to demonstrate that social and economic policies must be inspired by principles of the Good, are mainly scientific. . . . They are also philosophical, historical, sociological, and literary, because they involve man: the sacredness of his life, his spiritual activity, his modes of behavior in history.

"Humanity, he writes, has to free itself from the evil which enslaved it, from all-consuming usury which, even if it changed colors, as the encyclical letter *Rerum Novarum* expressed in the nineteenth century, is still being practiced. . . .

"LaRouche's book is . . . an illuminating book, which analyzes and criticizes the most important social and economic realities in the world; a book which is able to give the reader new certainties and to inspire in him an extraordinary strength, which can make him react and free himself. It is also a compassionate, disquieting book, since it supplies evidence of the many wrongdoings and crimes perpetrated in the name of gain and power in all parts of the world, by evil gangsters who hide behind masks."

respect for individual cultural identities, but full esteem for them as a common treasure belonging to the cultural patrimony of mankind. Is this not the ideal held up by the Charter of the United Nations when it sets as the basis of the organization "the principle of the sovereign equality of all its members" (Art. 2.1), or when it commits it to "develop friendly relations between nations based on respect for the principle of equal rights and of self-determination" (Art. 1.2)? This is the high road which must be followed to the end, even if this involves, when necessary, appropriate modifications in the operating model of the United Nations, so as to take into account everything that has happened in this half century, with so many new peoples experiencing freedom and legitimately aspiring to "be" and to "count for" more.

None of this should appear an unattainable utopia. Now is the time for new hope, which calls us to expel the paralyzing burden of cynicism from the future of politics and of human life. The anniversary which we are celebrating invites us to do this by reminding us of the idea of "united nations," an idea which bespeaks mutual trust, security, and solidarity. Inspired by the example of all those who have taken the risk of freedom, can we not recommit ourselves also to taking the risk of solidarity—and thus the risk of peace?

Beyond fear: the civilization of love

16. It is one of the great paradoxes of our time that man, who began the period we call "modernity" with a self-confident assertion of his "coming of age" and "autonomy," ap-

proaches the end of the twentieth century fearful of himself, fearful of what he might be capable of, fearful for the future. Indeed, the second half of the twentieth century has seen the unprecedented phenomenon of a humanity uncertain about the very likelihood of a future, given the threat of nuclear war. That danger, mercifully, appears to have receded—and everything that might make it return needs to be rejected firmly and universally; all the same, fear for the future and of the future remains.

In order to ensure that the new millennium now approaching will witness a new flourishing of the human spirit, mediated through an authentic culture of freedom, men and women must learn to conquer fear. We must learn not to be afraid, we must rediscover a spirit of hope and a spirit of trust. Hope is not empty optimism springing from a naive confidence that the future will necessarily be better than the past. Hope and trust are the premise of responsible activity and are nurtured in that inner sanctuary of conscience where "man is alone with God" ("Gaudium et Spes," No. 16) and thus perceives that he is not alone amid the enigmas of existence, for he is surrounded by the love of the Creator!

Hope and trust: These may seem matters beyond the purview of the United Nations. But they are not. The politics of nations, with which your organization is principally concerned, can never ignore the transcendent, spiritual dimension of the human experience, and could never ignore it without harming the cause of man and the cause of human freedom. Whatever diminishes man—whatever shortens the