

Former Argentine President Frondizi urges pope to intercede for LaRouche

The Sept. 30 issue of the Argentine newspaper El Norte published the article translated here under the headline, "Letter from Arturo Frondizi to His Holiness John Paul II." See EIR, June 18, 1993, p. 36, for the text of the letter to President Clinton which Mr. Frondizi refers to below.

Dr. Arturo Frondizi, the former President of the nation, sent a letter to His Holiness in which he refers to some of the problems which affect the international community today, particularly Latin America. The office of the Vatican's Secretary of State has acknowledged receipt of the letter and has also conferred the requested Apostolic Blessing.

Below we transcribe the full text of the letter sent by Dr. Frondizi to John Paul II. It states the following:

To His Holiness John Paul II

God, who shows you the correct way, has made Your Holiness teach by way of example, traveling throughout the world to be closer to the neediest. Humbly, but with great vocation, in both my private and public acts I have tried, with faith in Christ the Redeemer, to be of service to the cause of the human race. That is why I respectfully appeal to Your Holiness.

On Nov. 30, 1987, following the route of the encyclical *Rerum Novarum* of Leo XIII and upon the 20th anniversary of *Populorum Progressio*, Your Holiness stated: "The first fact to note is that the *hopes for development*, at that time so lively, today appear very far from being realized."

In addition, Your Holiness very accurately pointed out that: "In those years there was a *certain* widespread *optimism* about the possibility of overcoming, without excessive efforts, the economic backwardness of the poorer peoples, of providing them with infrastructures and assisting them in the process of industrialization."

Nearly six years have passed since Your Holiness told the world about the harsh reality of a multitude of men and women, children, adults and old people, "in other words, real and unique human persons, who are suffering under the intolerable burden of poverty."

Around the month of December 1985, on the occasion of having joined, as a former President of the Argentine nation, the Inter-Action Council of Former Heads of States, established in Vienna in 1983, I had the high honor of sending a message to Your Holiness.

To achieve success in the new tasks we had assumed to

help achieve a better understanding of the people of the world, I dared to appeal to the generosity of Your Holiness and to your spiritual guidance, requesting that you send us your word to illuminate our work and discussions.

I have always believed that the peace and development of the world are not only goals that are posed as moral imperatives for all men and, in particular, for those of us who are brothers in Christ. But, today they are also concrete political objectives that, with realism, can and should be sought by the leaders of all nations, even the weaker ones.

It is my desire, though I also consider it a duty, that Your Holiness be informed that on May 14 of this year, I wrote to the President of the United States of America, William J. Clinton, a decision prompted by two concrete issues. One, related to individual liberty and human rights, and the other regarding the dangers facing the Ibero-American continent due to the continuing application of the policies of adjustment and subjugation of the peoples to international usury.

The letter that I am referring to was recently published and commented upon by the national Catholic weekly *Camino*, sponsored by the Bishops Conference of the Dominican Republic, together with the news that four of the principal members of the Parliament of the Republic of China had joined the international movement to free the American political prisoner and economist Lyndon LaRouche. It should be stressed that this is the first time that representatives from that republic openly intervened in a case of violation of human rights in the United States.

I requested from President Clinton on the aforementioned date, that he exhaust all recourses within the law to definitively uncover the possibilities of granting freedom to Mr. LaRouche, who has spent more than four years in prison, out of a 15-year term to which he was sentenced when he was 69 years old, for dissenting from the ideas and thoughts of the Reagan-Bush era.

Previously, and in union with thousands of international personalities, I carried out a similar undertaking in 1991 when I requested that the Inter-American Commission on Human Rights of the Organization of American States investigate alleged human rights violations and related political attacks.

I inform Your Holiness that I have maintained a fruitful intellectual relation with Mr. LaRouche, through the reading of his books and articles on national sovereignty and human rights. When I first met him personally, our first agreement

was in regards to the statements of Your Holiness in the encyclical *Centesimus Annus*, where you assert that the countries of the continent cannot and should not pay their foreign debt with unbearable sacrifices, and that the “the other name for peace is development.”

I must also confess to Your Holiness that I have been strongly moved by the book written in prison by Mr. LaRouche, published in 1991, titled *The Science of Christian Economy*. In his preface he quotes the encyclical *Rerum Novarum*, and, after a brief analysis, the author expresses agreement with the utterances made several years ago by Your Holiness about “development [now] being so far from reality.” Regarding this area, Mr. LaRouche stresses that “During the recent quarter-century, social conditions in most parts of the world are far worse, on the average, than during the 1960s, and threaten to become soon far worse than 100 years ago.”

These and many others are the areas of agreement between my thinking and that of Mr. LaRouche. I will allow myself to transcribe another portion of the cited book, which I make mine in form and content: “A conspicuously leading cause of the greatly increased immiseration and endangerment of the human species, during the past quarter-century,

has been the willful murderousness with which such forms of the old ‘devouring usury’ as so-called ‘International Monetary Fund (IMF) conditionalities’ have been so widely, so murderously, so shamelessly applied to the precalculable effect of rapid and large-scale increases of death rates by means of malnutrition and related mechanisms.”

The above reference is strongly in agreement with the views expressed by Your Holiness during your recent visits to Jamaica, Mexico, and the United States, an occasion upon which you directed your prayers to the descendants of the native inhabitants and to “the victims of the adjustments of these times,” the major expression, by the way, of international usury.

While Your Holiness has not denied that there have been some good results in Latin America derived from private and public effort, care should be taken that that does not mean that there shouldn’t be attacks on “the effects of an economic system whose main motive force is lucre, where man is subordinated to capital.”

Mr. Lyndon LaRouche bases his economic ideas on the ecumenical point of Christianity, and he is a severe critic, with which I am fully in agreement, of the institutions that direct and control the world economic order, both the Interna-

LaRouche elected to academy in Russia

Lyndon H. LaRouche was elected on Oct. 14 as a corresponding member of the International Ecological Academy (IEA) of Russia, at a meeting chaired by Academy President Wolter Manusadjan. Manusadjan is also a member of the All-Union Medical Engineering Research Institute. LaRouche was proposed for membership by Prof. Taras V. Muranivsky, a professor at the Moscow State University for the Humanities. LaRouche’s candidacy received strong support from Prof. Bencion Fleischmann, who is a professor of mathematics in Moscow.

Muranivsky told the members of the IEA that LaRouche’s work in physical economy represents a “new trend in world thought.” Fleischmann said that after reading LaRouche’s monograph *So, You Wish to Learn All About Economics* in Russian translation, he had concluded that “this is the work of a real genius, a work full of original ideas—and originality is after all the most important positive influence on the work of the IEA.” Fleischmann added that even though many axioms asserted by LaRouche seem hard to accept, “we would like very much to discuss this with him directly. . . .

LaRouche can be thought of as the father of a new direction in the natural sciences.”

The meeting of the IEA was held in Moscow at the Economic Academy of the Ministry of Economics of the Russian Federation.

The IEA was the first non-governmental learned society to be founded in the former U.S.S.R. It is devoted to the protection of the biosphere through the application of modern science and technology. Several IEA members have been associated with the Soviet and Russian space program. Members include representatives from the fields of information science, mathematics, radiology, medicine, technical sciences, economics, philology, and psychology. Among the new members elected at the same time as LaRouche was Andrei V. Orlov, vice-rector of the Economic Academy of the Russian Economics Ministry; an ophthalmologist who is an expert in the biophysics of human vision; a senior professor who has carried out research in semiconductors; a petroleum engineer from Siberia; and the vice-president of the Academy of Diplomacy who is also a professor of international relations. Members of the IEA have made significant contributions to the world scientific community.

The IEA, founded in 1989 in Tallinn, Estonia, is also known as the “Academy of 100,” because its by-laws prescribe that the membership will remain constant after reaching one hundred.

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