

## John Paul II and the ides of March

by the Editors

*Soothsayer: "Beware the ides of March."  
Caesar: "He is a dreamer; let us leave him."  
— Wm. Shakespeare, Julius Caesar  
Act. I, Scene II.*

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An announced outbreak of suicides among some officials in Japan lends dramatic irony to the desperate efforts of the Japan government, and others, to pretend that Japan now has its part of the pulsating, ongoing, global financial crisis under control. The currently preferred policy of bankers and most governments, to pour monetary gasoline on the fires of financial holocaust, is feeding an early new round of explosions, soon to become more devastating than those of late 1997. Indeed, this year, although the timing of matters is not yet certain, it is fair to say that the "ides of March" are once again menacing, and that the current Caesars of world finance appear to have learned nothing from Shakespeare's drama, or other appropriate past tragedies.

For the moment, the consensus appears to be to run with a global replay of the 1921-1923 Weimar Germany hyperinflation. Naturally, in these times of political correctness, the governments which support this policy do not call it a hyperinflationary adventure, but, an effort to combat deflationary pressures. One's fancy drifts to the image of a passenger clinging desperately to the taffrail of the sinking *Titanic*, for fear of risking a ride in a lifeboat.

For *EIR* founder and contributing editor Lyndon LaRouche, whose youthful and adult experience is rooted in performance-oriented realities of the decades prior to and immediately following the 1939-1945 war, even decades of

uncomfortable, repeated familiarity with the escapist habits of denial among our '68 generation, have not yet accustomed him to observe the flight from reality among the present generation of leaders of governments, finance, and professions, without a sense of shock. Looking back over the recent ten years or so, had his generation not lost, through advancing age, most of the controlling positions in society, it is doubtful that the degeneration of the world's financial, monetary, and economic systems could have gone this far, without serious efforts to recognize that the post-1966 drift in economic and cultural policies, has been worse than merely a terrible mistake.

He emphasizes the importance of seeing that much of this aspect of the problem, denial, is, that those from the '68 university campus populations who survived the culling process, to rise to topmost positions of authority during the recent ten years or so, have a certain emotional attachment to precisely those cultural changes which have brought this present global catastrophe upon us. They regard success in imposing these cultural changes as "progress," as betterment in the conditions of life. They are willing to consider fighting against the effects of these changes, but not at the price of overturning those cultural changes which are the cause of the disastrous effects.

Hence, at the top levels of government, and of other immediately relevant kinds of influential institutions, there is a kind of indecision which results when a putatively irresistible emotional force is blocked by an ostensibly unmovable prejudice. Something is done, but, relative to the problem to be addressed, that something is effectively irrelevant to the problem which might be addressed.

Our Contributing Editor observes that it is a man from his

own generation, Pope John Paul II, who has shown himself able to see into the terrible tragedy being prepared in the vacillating circles of most governments and other relevant leading institutions. He finds a Classical kind of artistic beauty in the fact, that this Pope, despite his recently manifest outward infirmities, should spend the greater part of a week in Cuba—of all places!—there, to launch a bold initiative against the flank of the present global financial and related crises; but, then, the impossible is the customary achievement of this Pope.

There is no “fixit kit” for this presently, hyperbolically spiralling global, systemic crisis. This is no cyclical crisis; it is the terminal phase of the end of a global financial-monetary system, the global system built during the recent thirty-odd years, especially the nearly three hundred eighteen months since President Richard Nixon’s politically fatal folly of August 15-16, 1971.

The root of the problem lies not in the department of economics as such, but rather in the departments of philosophy and culture. A seemingly marginal bias, in adapting all kinds of social, economic, and other policies to a slight bending to the youth counterculture and post-industrial utopianisms of the ’68 generation, has cumulatively become the dom-

inant effect in global economy. People familiar with non-linear processes can appreciate such functional connections as this one.

Government inquires: “What must we change?”

The wise man looks that ’68er in the eye, and responds: “It is you which you must change.”

This is the aspect of the matter addressed by the homily which John Paul II delivered in José Martí Square on Sunday, January 25th. For those who understand such things, it is the most remarkable statement of policy issued from any known source, during this year thus far. On that account, it must be the subject of a strategic policy study. Implicitly, the answer to President Bill Clinton’s most urgent problem—the ongoing, inevitable doom of the present world financial-monetary system, lies in the areas identified by that homily. This doomed system can not be rescued, by anyone, by any means. The song has ended; the accompanist is about to collapse at the keyboard. The only hope for mankind, is to scrap the doomed system, while there is still time to do so, and to immediately launch a replacement.

Contributing Editor LaRouche identifies the relevant message contained within that Havana homily. The message is clear, and accurate, but requires a bit of study.

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# Pope’s Havana homily defends nation-state

by Lyndon H. LaRouche, Jr.

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Especially after his January 25 address to the large crowd in Havana’s José Martí Square,<sup>1</sup> no one could reasonably deny that Pope John Paul II’s visit to Cuba was even more a matter of flanking the present systemic crisis of humanity as a whole, than it was, also, an expression of sincere devotion to the welfare of Cuba as such.

The central feature of that homily is the positing of two, interconnected principles. The first, was a new statement of papal policy respecting the church’s relationship to the modern nation-state. The second, functionally inseparable from

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1. Although the new name for that square is Plaza of the Revolution, His Holiness’ homily identified the location: “With great joy I celebrate Holy Mass in this Square of José Martí. . .” Source: English text supplied at “[http://www.vatican.va/holy\\_father/. . . ii- hom 25011998 lahavana en.shtml](http://www.vatican.va/holy_father/. . . ii- hom 25011998 lahavana en.shtml).” The quotations from the address presented here are taken from that authority.

