

ganization of American States (OAS) recognized Argentina's legitimate claim to the islands and demanded that Britain decolonize them. Britain ignored these, even while it ignored the islands and their inhabitants, known as Kelpers. It was Argentina which provided the islanders with most of their basic services, communications, and transportation infrastructure.

At no time from 1833 until 1965, did Britain make any effort to seriously negotiate a solution to the dispute over the islands which centered around the issue of sovereignty. Negotiations which began after 1965 ended in failure, due to British intransigence on this issue. This was the case right up to March 2, 1982, when the last round of talks between the two nations ended.

From the very beginning, Prime Minister Thatcher's emissaries went into high gear at the United Nations. They had no intention of negotiating. While Argentina bent over backwards to maintain a moderate diplomatic stance, even indicating its willingness to implement the original U.N. Resolution No. 502 (which called for a cessation of hostilities and withdrawal of troops), Britain never maintained any position other than demanding the withdrawal of Argentine forces and a return to the *status quo ante*. It bullied and bludgeoned even Non-Aligned countries into backing its resolutions against their own interests.

In Moro's words, the British moved "with deftness and speed in every possible area of endeavor . . . confounded world public opinion by painting Argentina as the aggressor, by claiming legitimate sovereignty over the islands, by picturing the islanders as hostages, by branding the military government as an atrocious dictatorship."

As today, the cowardly and pragmatic European governments did Thatcher's bidding in condemning Argentina and imposing sanctions against the "aggressor."

The Argentine operation to occupy the islands was bloodless. The junta's stated objective was to make a symbolic occupation, leave a reduced garrison on the islands and recommence talks as quickly as possible. "Occupy in order to negotiate" was the slogan. It had no reason to believe Thatcher would respond by sending an enormous naval task force to the South Atlantic, or that the United States would ally with Britain against Argentina and turn its back on Ibero-America.

The analogy to today's Anglo-American vendetta against Iraq again comes to mind. Moro notes appropriately that what Argentina had really done on April 2 was "to slap a colonial power in the face," adding correctly "and what better excuse could a beleaguered prime minister have to distract her people from the more pressing and crucial problems that endangered her remaining in office?" The South Atlantic conflict "came to Mrs. Thatcher as a tailor-made alternative with which to distract from the realities that were eating away at the foundation of her Conservative government, and she was not about to let it slip by."

The conceptual power of Christianity

by Warren A.J. Hamerman

The Feast of Faith

by Joseph Cardinal Ratzinger
Ignatius Press, San Francisco, 1986
153 pages, paperbound, \$9.95

No matter what your religious belief or personal spiritual activity, here is a book by a provocative Vatican thinker in which you will find rich insights into the survivability of mankind in today's world wracked by moral, economic and strategic crises. In his preface, Ratzinger states his broad intent as follows: "Only if man, every man, stands before the face of God and is answerable to him, can man be secure in his dignity as a human being." Ratzinger identifies the fact that at an hour of complete crisis in the physical and moral condition of man, no solution is possible without an exploration of fundamental philosophical and cultural truth-seeking.

Ratzinger divides his work into two sections: The first is a general theoretical discussion on the contemporary "dispute" over whether the modern age has "ended" prayer and religion. A second section deals with practical applications such as the status of Church music, in which he treats such questions as the distinction between the bestializing aspects of pagan music, and the spiritualizing compositions of Wolfgang Mozart, whom he identifies specifically: "The cultic music of pagan religions has a different status in human existence from the music which glorifies God in creation. Through rhythm and melody themselves, pagan music often endeavors to elicit an ecstasy of the senses, but without elevating the senses into the spirit; on the contrary, it attempts to swallow up the spirit in the senses as a means of release. This imbalance toward the senses recurs in modern popular music: The 'God' found here, the salvation of man identified here, is quite different from the God of the Christian faith. Quite different coordinates of existence are applied, quite a contrary view of the cosmos as a whole is exhibited. Here music can indeed become a 'seduction' leading men astray. Here music does not purify but becomes a drug, an anesthetic."

Ratzinger argues that the so-called "modern" philosophic crisis can be traced to the misconceptions of Aristotle nearly two and a half millennia ago. What the Christian, Jew, or Muslim calls "God," Aristotle and his followers called "being" or "ground." To Aristotle, the higher being existed in a realm which was completely inaccessible to man. Man exists in time, while God or being exists in eternity. Thus, neither can participate in the other: "There is a real theological objection to a God who operates *ad extra* in creation and revelation. Aristotle was the first to put it in its most pointed form; it has always been behind the scenes in Christian theology, and to this day it has probably not been fully dealt with. According to this objection, eternity by its very nature cannot enter into relationship with time, and similarly time cannot affect eternity."

Personal relationship to God

Ratzinger argues that the Christian solution to this apparent paradox is in a personal "dialogue" relationship between man and his Creator, which closes an otherwise unbridgeable chasm. This God is "someone Who speaks, someone to Whom man can speak." From an ecumenical standpoint, the Christian, Judaic, and Islamic God all recognize this two-way dialogue relationship between the revelation of God to individual men and women, and their subsequent words and deeds. The unique characteristic of the Christian synthesis is its belief in the Trinity: "The basic reason why man can speak with God arises from the fact that God himself is speech, word."

The Cardinal argues that the famous Prologue of John's Gospel is best translated literally, as follows: "In the beginning was the Word, and the Word was in communication with God."

Son and Spirit are described in terms of pure "hearing." Through Christ, God participates in man and man has the capacity to participate in the divine in an ongoing imitation of his Creator.

Readers of Ratzinger's book can expect to have their horizons expanded, while exploring these questions from a variety of unexpected standpoints. For instance, he argues that in our crisis-wracked world, no one should overlook the strong appeal which the Asian religious idea of abandoning oneself into eternal nothingness with the hope of freedom, will have for pained men and women: "I believe that as far as religion is concerned, the present age will have to decide ultimately between the Asiatic religious world view and the Christian faith. I have no doubt that both sides have a great deal to learn from each other. The issue may be decided by which of the two can rescue more of the other's authentic content."

The 'Enlightenment' was sterile

Furthermore, Ratzinger identifies the evil effect which the 18th-century Enlightenment had in attempting to dissolve

the dialogue between Creator and creation into a vague notion of "self-transcendence."

The Enlightenment was a secular tantrum against the greatest minds of Christian culture, such as Cusa, Leibniz, Leonardo, Kepler, and Raphael. It attempted, through either a militant secularism or a sterile religiosity, to substitute the attainment of academic knowledge among an elite for the process of unlocking the divine capacity of every human being to seek the truth.

In contrast to both an abandonment in the eternal beyond, or inspirationless duty, Ratzinger teaches the Christian idea that as a result of God's participation in time in Christ, "love becomes the causality operating in the world to transform it; in any place, at any time, it can exercise its influence. As a cause, love does not vitiate the world's mechanical causality but uses and adopts it. Love is the power which God exercises in the world."

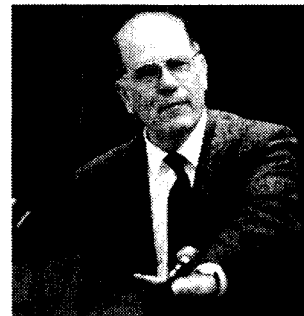
This conception, now under massive attack by the Anglo-American and Russian establishments, has been the basis of all the creative accomplishments in art and science of Christian civilization from the Italian Renaissance through the work of Leibniz, and the positive alternative to George Bush's New World Order.

'From the prison in which the politician's career expires, the influence of the statesman is raised toward the summits of his life's providential course. Since Solon, the Socratic method has become the mark of the great Western statesman. Without the reemergence of that leadership, our imperiled civilization will not survive this century's waning years.'

—Lyndon H. LaRouche, Jr.

IN DEFENSE OF COMMON SENSE

by Lyndon H. LaRouche, Jr.



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