

The key to the Catholic Church's opposition to "radical capitalistic ideology" is the fact that, although it affirms the right of private property in opposition to socialist collectivism, it also teaches that the possession of material goods is not an absolute right, but that the use of such goods is subordinated to their original common destination as goods created for the benefit of man and the glory of God. Thus, the Church teaches that the dignity of man as a person is prior to the logic of the market place.

From this standpoint, Pope John Paul II calls for a struggle against an economic system which upholds the absolute predominance of capital in contrast to the free and personal nature of human work. As the collapse of communism should make clear even to the liberation theologians, the alternative is not socialism, but rather a "society of free work," in which the state does not stifle private initiative, but nonetheless is morally required to intervene in order to care for and protect the poor.

According to Catholic social doctrine, the state must intervene indirectly according to the *principle of subsidiarity* by contributing to the promotion of economic opportunities, and directly according to the *principle of solidarity* by defending the poor and defenseless. As the Pope stresses, the origin of evil in the area of economic and social activity is the kind of freedom which cuts itself off from the truth about man, that God has imprinted his own image and likeness on him.

It is the denial of this transcendent truth about man which leads to what John Paul II refers to as the "culture of death" which is reflected in anti-childbearing campaigns, which he describes as a form of "chemical warfare" against millions of defenseless human beings. It is the denial of this truth which gives rise to the use of drugs and other forms of destructive consumerism. It is also the denial of this truth which leads to the use of war to resolve conflict, such as in the recent Gulf War, which the Pope condemns, and also to the fact that the conditions

in the Third World today are still "a yoke little better than that of slavery."

World Development

The Pope calls for internationally coordinated measures to rebuild the formerly communist Eastern European countries, to overcome the underdevelopment of the Third World, and to make the necessary corrections in the developed countries of an economic system which carries the risk of an "idolatry" of the market. Repeating Pope Paul VI's declaration that "the name of peace is development," John Paul II writes, "Just as there is a collective responsibility for avoiding war, so too there is a collective responsibility for promoting development." He calls for a "concerted worldwide effort to promote development," and where necessary, to find ways to "lighten, defer or even cancel the debt."

At the same time, however, he stresses that "development must not be understood solely in economic terms, but in a way that is fully human." Therefore, "The apex of development is the exercise of the right and duty to seek God, to know Him and to live in accordance with that knowledge." Thus, economic development is not an end in itself, but rather the means by which man, through solidar-

ity with his fellow man, becomes more fully human, because he is acting in the living image of God.

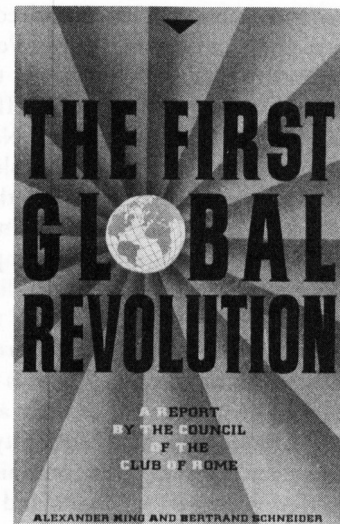
This encyclical, which is addressed to the Christian churches and to all the great world religions, is an invitation to all people of good will to offer "unanimous witness to our common convictions regarding the dignity of man, created by God." It is also addressed to the "many people who profess no religion" in the hope that they too will contribute to building a society worthy of man. As the Pope points out, this appeal "will not always win favor with everyone." However, "no one can say that he is not responsible for the well-being of his brother or sister," for "every individual, whatever his or her personal convictions—bears the image of God and therefore deserves respect."

On May 10, 1991 Helga Zepp-LaRouche, Chairman of the Board of the Schiller Institute, called upon the governments of the world to implement Pope John Paul II's new encyclical. As she wrote, "There is only one way out" of the catastrophe currently facing the Third World, "and that lies in immediately implementing . . . Centesimus Annus . . . and building a just new world economic order."

—William F. Wertz, Jr.

New Club of Rome Report Declares War on Humanity

In 1972, the United Nations convened an international conference on the environment in Stockholm, Sweden. The meeting succeeded in achieving the goals of its organizers: to give widespread credibility to the fraudulent idea that man's intervention on nature, in the form of scientific and economic development, necessarily leads to intolerable environmental



The First Global Revolution
by the Council of the Club of Rome
Pantheon, New York City, 1991
259 pages, paperback, \$15.00

abuse. That led to two decades of environmentalist assaults.

The conference, which was chaired by a Canadian named Maurice Strong, built on the arguments that had been put forth in a book published that same year called *Limits to Growth*. This was the first, controversial, and widely publicized report produced by the then-recently formed elite, neo-Malthusian organization called the Club of Rome, of which Strong was a charter member.

Now, twenty years later, this same powerful zero-growth network is preparing a new assault against the human species. In Rio de Janeiro, Brazil next June, the U.N. will convene an "Earth Summit," an eco-fascist extravaganza whose immediate goal is to establish a supranational, environmentalist dictatorship.

Once again, Maurice Strong is heading the effort. And once again, the Club of Rome—a self-described prestigious organization whose members include Queen Beatrix of the Netherlands, Czechoslovakian President Vaclav Havel, and former U.S. President Jimmy Carter—has issued a manifesto which is intended to exert strong influence over the agenda of the Rio meeting.

'Man Is the Enemy'

Titled *The First Global Revolution*, the new Club of Rome opus minces no words in putting forth its principal premise: "The common enemy of humanity is man," the study declares. All other problems are "symptoms," not "causes," which are "caused by human intervention. . . . The real enemy, then, is humanity itself."

Thus, it is not surprising that the report demands the continuing depopulation of the Third World, and Africa in particular, along with draconian controls on any future industrial and agricultural development, and the enforcement of the "sustainable development" (i.e., zero-growth) economic model, which will ensure mass starvation and death throughout the world.

The report is meant to be a "blueprint for the 21st century," co-authors Alexander King and Bertrand Schnei-

der declared at a press conference in Washington, D.C. Sept. 16. They confirmed that its publication was timed for maximum input into the Earth Summit. Close to one million copies will be printed in nineteen languages.

Club of Rome's 'New World Order'

Since its founding in 1968, the Club of Rome has played a pivotal role in the drive to impose a global neo-Malthusian order. This study represents its latest attempt to use quack "science" to justify policies that will mean mass misery and death.

This time around, the Club of Rome has picked up the two latest scientific frauds cooked up by the people-hating kooks in the environmentalist-zero growth lobby—"global warming" and the "greenhouse effect"—to justify its genocidal prescriptions.

Global warming and the greenhouse effect represent such a threat to the planet's survival, the Club of Rome report maintains, that it will be necessary to do away with the nation-state, "restructure" democratic governments, and erect new supranational institutions to enforce a draconian environmentalist regime throughout the world. This, King told the press, is the Club of Rome's "new world order."

The report specifically calls for setting up a U.N. Environmental Security Council, which would parallel the work of the U.N. Security Council, but in the area of the global environment.

Such an entity would be the equivalent of a global ecological police force, which would intervene to prevent countries from developing their economies by, for example, building large dams or steel complexes, on the grounds that such projects supposedly would pollute other nations.

Sovereignty, Democracy Must Go

Well aware that implementing such stringent measures will inevitably provoke political resistance of the kind which has already started to emerge in the Third World against the Brazil 1992 meeting, the report launches a

frontal assault against national sovereignty and the democratic system, on the grounds that these conceptions represent major obstacles to creating the supranational dictatorship, centered on a revamped and strengthened United Nations, which the Club of Rome wants.

"The very concept of sovereignty proclaimed as sacrosanct by all governments is under challenge and not only as a result of the development of regional communities," the report gloats. "Indeed, many smaller countries already have very little control over their own affairs in consequence of decisions taken outside their territories, such as the establishment of commodity prices or interest rates, or by economic policies modified to obtain IMF [International Monetary Fund] funding."

"Erosion of sovereignty," the report continues, "may be for most countries a positive move towards the new global system in which the nation-state will . . . have a diminishing significance."

War Against Iraq: Trend-setter

The study cites the war against Iraq as a trend-setter for future assaults on national sovereignty: "A new concept has emerged . . . 'the right to intervene,' [which] was recently put into practice. . . . It consisted in a humanitarian operation within the state of Iraq in favor of the Kurdish people. Such a concept, if it were to be confirmed in the future, would represent a considerable evolution in international law, which for one would be more of a reflection of humanitarian considerations than of constitutional rules and nationalist self-centeredness."

It is also indicative of the ghoulish mentality of the Club of Rome that the study becomes positively ecstatic when it predicts that ethnic strife, such as that now occurring in such bloody fashion in Yugoslavia, will grow. The authors clearly anticipate that this will exacerbate the collapse of central governments and allow for unfettered intrusions on national sovereignty.

—Kathleen Klenetsky

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