

themselves willing to risk their lives in a bloody battle to free themselves. But when they finally succeed, as they eventually must, they will create for themselves a stable democratic society in which struggle and work in the old sense are made unnecessary, and in which the possibility of their ever again being free and as human as in their revolutionary struggle had been abolished." The reader is then referred to a quote from Leo Strauss, the late

University of Chicago "conservative" philosopher: "The state through which man is said to become reasonably satisfied is, then, the state in which the basis of man's humanity withers away, or in which man loses his humanity. It is the state of Nietzsche's 'last man.'"

The swinish Fukuyama has forgotten a few things, however. The students in Tiananmen, like the Lithuanians and others, fought their fight

to the sounds of Beethoven's Ninth Symphony. If, today, a demoralized Lithuanian population is voting communists back in power, it is not because the promises of liberal democracy have brought them "satisfaction," but because of the ravages of liberal economics. When the revolutionary spirit is rekindled, the sounds of Beethoven's Ninth Symphony will be heard again.

—Mark Burdman

Doing Evil and Calling It Good

In this book, Catholic neo-conservative Richard John Neuhaus fraudulently claims that Pope John Paul II's encyclical *Centesimus Annus*, which celebrated the hundredth anniversary of Pope Leo XIII's encyclical *Rerum Novarum*, is an endorsement of Neuhaus' fellow liberal capitalist Michael Novak's concept of "democratic capitalism."

Neuhaus bases his argument not only on an erroneous history of capitalism, but also on a selective reading of both this encyclical and others written by Pope John Paul II, which he bolsters by appending to the end of the book a "condensation" of *Centesimus Annus* which censors the Pope's own words.

To indicate the fraud which underlies Neuhaus' book, one must merely point to the fact that not once does Neuhaus mention the problem of Third World foreign debt in the entirety of the text of his book. This omission of what the Pope has repeatedly identified as one of the primary causes of both poverty and war in the world today, is crucial to Neuhaus' attempt both to portray *Centesimus Annus* as a significant break from Pope Paul VI's *Populorum Progressio* and Pope John Paul II's other encyclicals, such as *Sollicitudo Rei Socialis*.

'Structures of Sin'

What Neuhaus wants us to ignore in *Sollicitudo Rei Socialis*, is the Pope's explicit denunciation of the "structures

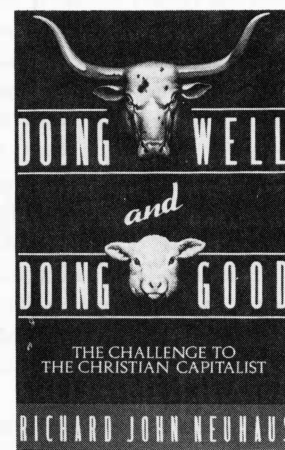
of sin" which are thwarting the development of the less developed countries.

In *Sollicitudo Rei Socialis*, the Pope says that both liberal capitalism and Marxist collectivism are "in need of radical correction." He says, "Each of the two blocs harbors in its own way a tendency towards imperialism, as it is usually called, or towards forms of neo-colonialism." He argues that "structures of sin" arise from the "all-consuming desire for profit" and from the "thirst for power." He explicitly calls for reform of the international trade system and of the world monetary and financial system, the very "structures of sin" he has identified.

A comparison of Neuhaus' condensation of *Centesimus Annus* with the Pope's text shows that he has systematically eliminated those statements by the Pope which, as in *Sollicitudo Rei Socialis*, call for such international reform.

Economics apart from God

Neuhaus' misrepresentation of the arguments of *Centesimus Annus* stems from his severing economics from Christian theology. The book starts by stating that "The Latin word *economicus* refers to divine dispensations or the general arrangement of everything that is. Christian theologians, for example, refer to the 'divine economy,' meaning both the internal life of God—Father, Son, and Holy Spirit—and the external way in which God



Doing Well and Doing Good: The Challenge to the Christian Capitalist

by Rev. Richard John Neuhaus
Doubleday, New York, 1992
312 pages, hardbound, \$22.00

has arranged the whole creation." However, Neuhaus rejects this theological definition of economics and instead follows Adam Smith in reducing economics to the "considerably more modest" concept of household "stewardship."

In so doing, he rejects the rooting of economics either in natural law or in the Trinitarian concept of equality, derived by St. Augustine, St. Thomas Aquinas, and Nicolaus of Cusa from Christ, the second person of the Trinity, and from which the Pope's thinking proceeds. Thus, when St. Augustine writes in *On Christian Doctrine*, "[u]nity is in the Father, equality in the Son, and in the Holy Spirit is the concord of equality and unity," Pope John Paul II writes in *Sollicitudo Rei*

Socialis, “[o]ne’s neighbor is then not only a human being with his or her own rights and a fundamental equality with everyone else, but becomes the living image of God the Father, redeemed by the blood of Jesus Christ and placed under the permanent action of the Holy Spirit.” He further writes: “Surmounting every type of *imperialism* and determination to preserve their *own hegemony*, the stronger and richer nations must have a sense of more *responsibility* for the other nations, so that a *real international system* may be established, which will rest on the foundation of the *equality* of all peoples and on the necessary respect for their legitimate differences.”

Thus, in denying the Christian concept of equality, Neuhaus is literally denying Christ, in Whom the brotherhood of all men is the essence of the principle of Solidarity. Instead of His being the Lord of economics, Neuhaus would transform Christ into Adam

Smith’s “Invisible Hand” of the marketplace—a startling transformation from a self-proclaimed Catholic thinker.

Neuhaus is correct in maintaining that there are two forms of capitalism. However, either out of ignorance or design, he like Novak has explicitly adopted the Calvinistic, liberal version of capitalism correctly rejected by the Catholic Church, and has omitted any reference to the American System of political economy of Alexander Hamilton, Matthew and Henry C. Carey and Friedrich List—precisely the issues, incidentally, developed by Lyndon LaRouche in his *Science of Christian Economy*.

As Pope John Paul II writes in *Sollicitudo Rei Socialis*, solidarity is “a firm and persevering determination to commit oneself to the *common good*. . . This determination is based on the *solid* conviction that what is hindering full development is that desire for

profit and that thirst for power already mentioned. These attitudes and ‘structures of sin’ are only conquered—pre-supposing the help of divine grace—by a *diametrically opposed attitude*: a commitment to the good of one’s neighbor with the readiness, in the gospel sense, to ‘lose oneself’ for the sake of the other instead of exploiting him, and to ‘serve him’ instead of oppressing him for one’s own advantage.”

Neuhaus’ attitude is just the opposite. In portraying the Pope as endorsing the very “structures of sin” which he in fact denounces, Neuhaus is attempting to render the nations of the Third World and the former Soviet sector, especially the Catholic nations of Ibero-America and Eastern Europe, defenseless before the genocidal policies of the International Monetary Fund. He is doing evil and calling it good.

—William F. Wertz, Jr.

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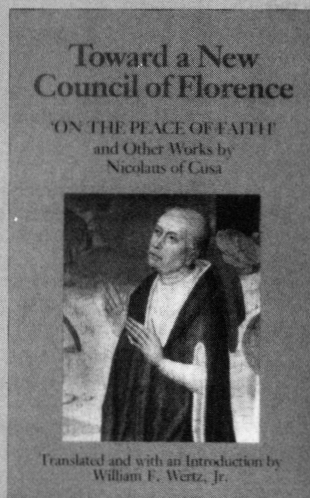
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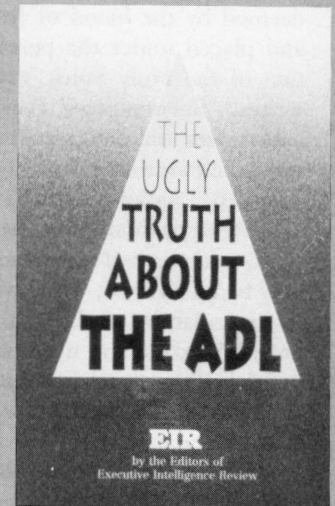
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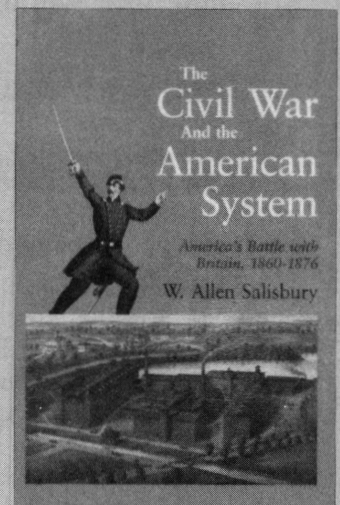
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