

# The Duty of Human Solidarity

**A**s we enter 1993, the world is overwhelmed with human misery, the unnecessary product of man's inhumanity to his fellow man.

The planet continues to spiral deeper into economic depression, because those who dictate financial policy would prefer to salvage a bankrupt financial system at the expense of human life, rather than subordinate that system to the purpose of serving mankind. In Africa, after decades of subjugation to looting by the I.M.F., millions are threatened with death due to starvation, disease, and war, unless we can transform the emergency relief effort in Somalia—which some would use as a pretext for further extending their neocolonialist vision of a “New World Order”—into a long-term solution based upon the economic development of the whole continent. Meanwhile, in Europe, the Serbian military commits genocide with impunity against the people of Bosnia.

Despite this sobering picture, which one could unfortunately elaborate with examples from every corner of the world, the Schiller Institute succeeded during 1992 in launching a global Civil Rights movement devoted to returning our world to harmony with divine and natural law, based upon the principle of love or solidarity. As reported in this issue of *Fidelio*, by the end of last year the worldwide Coalition for Peace through Development found institutional expression on several fronts. In Ibero-America, the **Movement for Ibero-American Solidarity (MSIA)** was formed in Mexico in May; the **Movement for National Identity and Ibero-American Integration**, in Argentina in October; and the

**Center for Ibero-American Studies and Solidarity**, in Anapolis, Brazil in November. In Germany, a new political movement—**Civil Rights Movement Solidarity**—was also launched in November. And lastly, in this issue of *Fidelio*, we print the call for a **Student Non-violent Constitutional Committee**.

The ecumenical concepts which both bind these new institutions together and define their policies and practice, are twofold. First, these institutions maintain that all men and women are created in the living image of God (*imago viva Dei*). Second, they insist that it is incumbent upon each one of us to express his religious faith through “works of charity”; for, as in the words of St. James, “faith without works is dead.”

The principle of solidarity is a reflection of the Commandments to love God and our neighbor. It dictates that we must love our enemy, and that we must strive to conquer evil with good, as these injunctions are expressed in Christ's *Sermon on the Mount*. That is the reason why, although the use of violence may be permitted as a last resort, as in the case of a just war, non-violence is “more conform-

able to moral principles,” in the words of Cardinal Joseph Ratzinger.

Although the term solidarity has been used in

many ways, the meaning used here is that of the Christian notion of social charity. For example, in his encyclical *Populorum Progressio* issued in 1967, Pope Paul VI identified the moral obligation of the industrialized nations “to help develop the developing countries” as the “duty of human solidarity.” We second the teaching of Paul VI, that peace on earth can only be achieved through the development of all humanity in the spirit of universal charity.

Now of course this notion, that there is only one human race, that the goods given us by God are meant for all, and that relations among individuals and peoples should be based on love, is not the view prevalent either in our own nation or the world today. In his article entitled “Why Albert Pike's Statue Must Fall: The Scottish Rite's Ku Klux Klan Project,” Anton Chaitkin reveals the role played by Confederate General Albert Pike, who was the Sovereign Grand Commander of the Scottish Rite of Freemasonry Southern Jurisdiction, in founding the KKK. The fact that a monument to Pike stands promi-

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nently in Judiciary Square in Washington, D.C., goes a long way to explaining the lack of solidarity in the institutions and people of the United States today. If we are to end racism and restore this country to the constitutional principles of its Founding Fathers, a necessary first step is to educate and mobilize the population to demand that this tribute to Confederate justice be removed.

One of the main obstacles to establishing social justice based upon the principle of solidarity is the fact that, especially since the French Enlightenment, the idea that religious faith and scientific reason are in opposition to one another has become increasingly accepted. The divorce of science from religion has been to the detriment of both. Science without the Creator has degenerated into a materialism which is necessarily unscientific, and religion without science has tended increasingly towards fundamentalist irrationalism.

In an article entitled "Why St. Thomas Aquinas Is Not an Aristotelian," William F. Wertz, Jr. challenges the commonly held view that St. Thomas was an Aristotelian, and in so doing demonstrates that Aquinas, in the tradition of St. Augustine, adopted Plato's most crucial concepts of the creation of the universe based upon eternal ideas, and the participation in God of all His creation—the very concepts of Plato which Aristotle rejected. As a result, Aquinas' theology, which is traditionally held in high esteem in the Church, is coherent with the development of modern science by such giants as Nicolaus of Cusa, Gottfried Wilhelm Leibniz, and Georg Cantor.

The major feature in this issue, "On the Subject of God," by Lyndon H. LaRouche, Jr., is the third article of a trilogy by the author to appear in *Fidelio*. The preceding articles are "On the Subject of Metaphor" (Vol. I, No. 3) and "Mozart's 1782-1786 Revolution in Music" (Vol. I, No. 4).

In this essay, LaRouche rebuts the pseudoscientific arguments of Oxford University Professor of Biology Richard Dawkins, who recently announced that faith in God is analogous to a computer virus, and that evolutionary theory has removed any scientific basis for arguing the existence of God. In refuting Dawkins, LaRouche restates the Classical proofs of Plato and Leibniz of the existence of God, from the standpoint of Georg Cantor's concept of the *transfinite*.

I find *virtually* in the Christian religion the disposition for the highest and most noble; and the various manifestations of the same in life seem to be so adverse and tasteless merely for the reason, that they are unsuccessful representations of the highest. If one observes the characteristic trait of Christianity . . . it lies in nothing other than in the *supersession of the law* or of the Kantian imperative, in place of which Christianity wants to have established a free inclination. It is therefore in its pure form the representation of beautiful morality or of the incarnation of the Holy, and in this sense the only *aesthetical* religion . . .

Friedrich Schiller, letter to Goethe,  
August 17, 1795

LaRouche shows that belief in God is not a capricious act of arbitrary blind faith. As he says, "It is the intelligibility of the Creator's work, as this is accessible to us within the inferior domain of Plato's *Becoming*, and Cantor's *Transfinite*, which is the intelligible basis for morality, and also the intelligible elementary basis for faith in the ontological existence of the Creator." LaRouche argues that the negentropic, evolutionary development of the human species, especially as reflected in the advancement of humanity's potential population-density through scientific and technological progress, is itself a negative proof of the existence of an absolutely infinite God. If man is able to use his capacity for creative reason—which man has insofar as he is *imago viva Dei*—to change the universe in the direction of the good, then, *contrary to Aristotle*, man participates in God. As LaRouche stresses: "Through knowing this connection, we have access to certainty respecting the efficient existence of God as the higher species of universal personality which bounds and subsumes both our universe and ourselves individually."

LaRouche concludes (speaking of the I.M.F. financial oligarchs who fancy themselves the new "gods of Olympus"): "Aeschylus' Prometheus warns that there is a real God who will work justice upon both Olympian pretenders and on behalf of mankind. I am certain that Aeschylus' Prometheus is a true prophet; we shall have an end of Olympus' tyranny soon, and that by aid of God's own agent, the *imago viva Dei* acting within men and women." That is the duty of human solidarity.