

and the rights of man, and they have always polemicized against the consumerist and hedonistic structure of contemporary societies. Therefore, I agree with these two principles; the battle against the Pantheon and the support of man with all of his rights. *Homo sive natura* [man in his natural state], at times the pantheists of the Middle Ages said; it is a paradox from the Catholic point of view, but it expresses the idea well.

Where I'm a bit more skeptical is, on the economic problem; that is, the destruction of the market economy; if this means the market economy as it is configured today, before and after these events, phenomena of growing recession in various parts of Europe and the world. But I think that the path taken by Bretton Woods is still practicable. We must remember that the final approach of Bretton Woods was the unity of a trading currency. The problem of exchange rates, the problem of using the dollar as the basic currency for trade, are things which came later. The Special Drawing Rights, which could have meant, in a certain sense, overcoming the Anglo-American monetary domination, but never made it off the ground. So, I want to say that it is important not to forget certain lessons from the recent past, in order to change a situation as difficult as that in which we find ourselves.

Eurasia: Eurasia is one of our goals. Our Institute was founded based on the collaboration between Asia and Europe. Italy has had and has an important role, including in dissent with the United States itself; just look at what we as an institute have done to break the isolation of Iraq, look at the evolution that is taking place inside Iran, one of the most important countries. Among other things, this oil alliance, which threatens to subordinate the politics of the United States to certain Arab countries which still maintain slavery, tolerate slavery, and ignore nations such as Iran, with a very ancient civilization. Iran is a democratic country. Where are the Parliaments in Saudi Arabia, or in Kuwait, or in the United Arab Emirates?

I would ask you to pass over the things I have said, and answer the questions put by Senator Folloni, as to how we can join our efforts to arrive, in the name of the celebration of man and against the Pantheon, at this Eurasian cooperation, in which also the Americas and Africa will eventually join.

What Is the Difference Between Man and Beast?

LaRouche: Let's take the first question from Senator Folloni. The question is, were there things, like the degeneration of morality in Europe today, experienced

earlier in Asian cultures?

The history of man, the prehistory of man, is even as interesting as its history. But the essential thing about man is—which is a question which is very seldom addressed today in politics, or in theology also—is the question of, what is the difference, from a scientific standpoint, what is the difference between man and an animal? For example, how do I tell the difference between a baboon and Henry Kissinger? (which is a real challenge). The point is, what does man do functionally, what is there about man's nature, which is different than that of any animal? Not as a doctrinal question, as a scientific question.

Now, we have a very interesting Russian scientist, who has something to say about these things. He's not alive any more, except he speaks to me: Vernadsky, Vladimir Vernadsky. Now, Vernadsky correctly defined the physical universe as of three different components, distinct

POPE JOHN PAUL II:

'Ward Off the Dread Specter of Wars of Religion'

Addressing the participants of the Pontifical Council for Interreligious Dialogue on Nov. 9, 2001, who were meeting in the Vatican on "The Spirituality of Dialogue," the Pope noted that, "Your assembly is reflecting on the progress of interreligious dialogue at a time when the whole of humanity is still in shock from the events of last September 11. It has been suggested that we are witnessing a veritable clash of religions. But, as I have already said on numerous occasions, this would be to falsify religion itself."

The Pope quoted from his Apostolic Letter, "Novo Millennio Ineunte": "In the climate of increased cultural pluralism that is expected to mark the society of the new millennium, it is obvious that interreligious dialogue will be especially important in establishing a sure basis for peace and warding off the dread specter of those wars of religion which have so often bloodied history."

A true spirituality of dialogue provides the motivation for persevering when misunderstandings arise and prejudice can stand in the way of common accord, the Pope said. "Dialogue is not always easy or without suffering."