

Toward a Dialogue Among the Great Monotheistic Religions

by Helga Zepp-LaRouche

There is no doubt that the great monotheistic religions—especially Islam, and Europe’s oldest institution, the Vatican—are a thorn in the side of the forces of neo-Malthusianism and oligarchism. Our problem is therefore not simply the secularization of society and estrangement from religion as a so-called sociological phenomenon; rather, we are dealing here with outright cultural warfare, whose aim is to expunge these religions—by means of subversion and penetration, in the case of the Vatican and the Catholic Church, and in the case of Islam, through methods which have just had a test run in Bosnia.

No one has more clearly articulated the motives for this warfare, than Britain’s Prince Philip. A few years ago, at a conference on “Religion and Ecology” in Washington, he raised the call for a return to the pre-Christian, pagan cults, because these offer completely different prospects for population control than does Christianity.

How monstrous, what he proposes! What troubles him so much about Christianity, is its unconditional defense of the sacredness of every human life—a principle not present in the pre-Christian cults. The same Prince Philip publicly stated that when he is reincarnated (!), he wants to return as an AIDS-causing virus, so that he could most efficiently counteract population growth!

Although this neo-Malthusian aspect of the cultural warfare against monotheistic religions has been operative for a long time, it has assumed new dimensions follow-

ing the opening of Europe’s borders in 1989. The forces which have effectively dominated the world during the entire twentieth century—first through the Versailles system, and then through its updated version, the Yalta agreement—immediately went about making it clear that they intend to replace the East-West conflict with a North-South conflict.

But how could people in Europe, for example, be persuaded that the real enemy is now the poor countries of the South—especially when European leftists, at least in their better days, have felt a certain sympathy for the problems of the developing countries?

Islam was an attractive candidate to become a new enemy image, especially as there was already a growing awareness within the Islamic world that what remained of so-called Western values—namely, the rock-sex-drug counterculture and the questionable benefits of Free Market economics—represented a threat to the Islamic nations.

What is often described in the West as Islamic fundamentalism, was, among other things, an attempt to avoid becoming corrupted by these questionable values, and to seek out their own cultural roots. But of course, that which isn’t corrupt is also not controllable; and so, Islam was seen by the proponents of Free Trade as a palpable threat to their system.

The satanic way the genocide against the Muslim population in Bosnia was planned, executed, and then presented to the whole world, had the disgusting side-effect of convincing the Islamic world that they were in fact being treated by the West as the *new enemy*. And if you stop and talk with many people among the Bosnians, you will quickly find out that the architects of this genocide have also succeeded in their aim.

Helga Zepp-LaRouche, founder of the Schiller Institute, delivered these remarks in introducing a discussion panel on Ecumenical Dialogue, at the Institute conference held in Kiedrich, Germany, on Dec. 10-12, 1993.

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EIFNS/Carlos Westley

Schiller Institute founder Helga Zepp-LaRouche.

Historically, what has happened in Bosnia will in all likelihood turn out to be an even more important watershed than the capitulation to Hitler in Munich. But not only that: Because of the great probability now that it will expand into a Balkans-wide war, and because of the consequences for the region of the former Soviet Union, and the long-term effects on the Islamic world, this also signifies yet another paradigm-shift for Europe—that is, unless, as I have said, the rudder is swung entirely around.

The message being delivered is: Evil has become socially acceptable; now you can sit down at the same table with murderers.

The fact that there is even already a theory to back up this monstrous process, was just recently flaunted by the formerly British-licensed magazine and chief organ of cultural warfare, *Der Spiegel*. An interview with the Berlin sociologist Alexander Schuller celebrates the “return of evil.” His conclusion: The Good has been abolished; the impulse to be good doesn't exist anymore. People have to learn to accept the evil we all carry within us; we must learn to live with it, and yes, even to love it, he says. Love is only complete when it reserves ample space for evil; and people have to discover that evil is really a lot of fun. You have to control your horror of it, however, and for this, people need rituals and gruesome ceremonies. And after all, Schuller says, human beings are “real vermin” anyway.

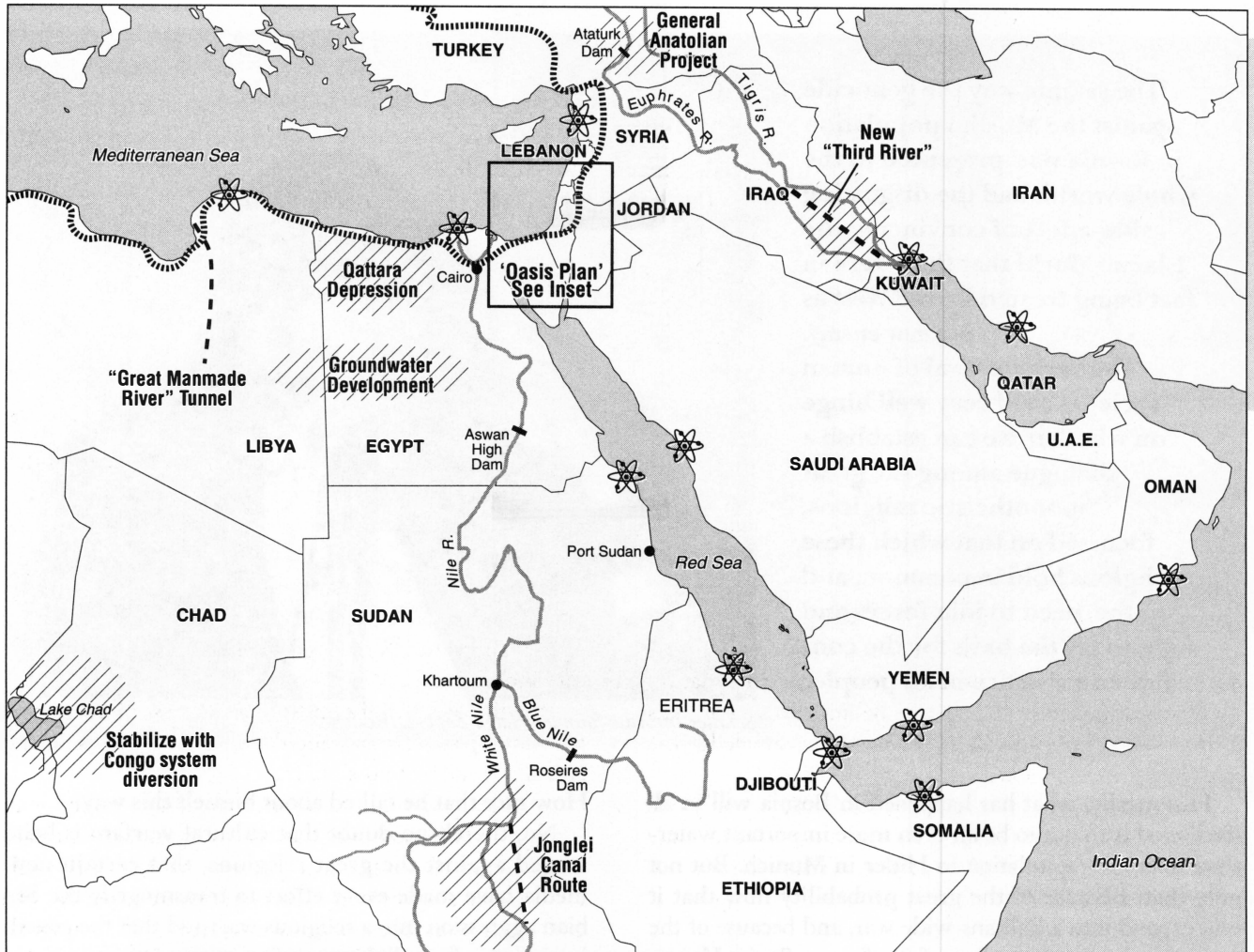
How nice that he talked about himself this way!

No, there's no doubt that cultural warfare is being waged against the great religions; that certain news media have made every effort to transmogrify the Serbian aggression into a religious war; and that the general intention is for religious warfare to serve as a continuation of the policy of “divide and rule.”



The Peace of Faith

In view of the acute threat to the lives of hundreds of millions of people and more, and in view of the monstrous assaults on people's morality, the very survival of human society could very well hinge on whether we can quickly and effectively establish a dialogue among the great monotheistic religions. I also think that in the course of this dialogue, in view of the attacks from the forces of evil, it is not all that wise to emphasize the settling of theological differences; rather, the main question, in the spirit of Nicolaus of Cusa, is *to focus on that which these religions hold in common, and on the need to join forces and fight to lay the basis for the continued existence of all people living today.*

The atrocities committed by followers of the various religions during the fall of Constantinople were still fresh in Nicolaus of Cusa's mind when he drew up his grand proposal for an ecumenical dialogue. In his work *De Pace Fidei (The Peace of Faith)*, he lets the wisest rep-



Selected Infrastructure Projects—Greater Middle East

 "Nuplexes" – nuclear-powered development sites
 Trans-Arabian High Speed Rail Route

'The comprehensive plan Lyndon LaRouche has been proposing since 1975, must be immediately put into effect. Ports and canals must be built; infrastructure, energy for desalination and irrigation must be created; construction must get under way; and most important, the dirt must start being moved immediately and concrete projects begun, so that the Palestinian population in Gaza can develop some confidence that an actual improvement in their living conditions is on the way.'

Left: Selected infrastructure projects for the greater Middle East.

representatives of the various religions enter into a discussion with God and ask Him for advice, since after all, they are all fighting against each other for His sake.

In the course of the dialogue, it emerges that the source of all their difficulties lies in the fact that man, whom God has endowed with free will, is only kept in ignorance by the princes of darkness, when man cleaves not to the "inner man," but rather to the "external man."

The task, however, is to locate, behind all the religious differences, the single right faith, and to acknowledge the sole "henceforth inviolable religion."

And just as there are not many wisdoms, but only one absolute wisdom; and just as it isn't possible to have many eternities, since before all multiplicity there is unity; so there is also one God. God is the Absolute, the origin and source of everything.

Nicolaus then presents a magnificent explanation of why the one and three-fold God does not, as is often mistakenly claimed, consist of three gods, but that the Trinity denotes God's fecundity and creative power. And through the mediation of a world soul or world spirit, every creature has a place in this order, as a part of the whole.

Man is distinguished by his capacity to participate in the divine creative principle—what Nicolaus calls *capax Dei*.

Philo Judaeus, in his commentary on the Book of Genesis, was the first to use Platonic philosophy to explain that when it says that God made man in His own image, it is not a physiognomic image that is being talked about, but rather man's creative reason.

Creative reason—man's likeness to God—represents man's capacity to continually make new, valid hypotheses concerning the laws of the universe. These hypotheses permit man to extend his power over nature, first as a fundamental discovery, and then as the discovery is applied as scientific and technological progress. This in turn makes possible the continued existence of the human species.

As Lyndon LaRouche has demonstrated in many of

his writings, increasing relative potential population-density is the indispensable prerequisite for the survival of human society. The source of all social wealth is not the possession of raw materials, or the right to collect usurious interest; rather, it is nothing else than the creativity of the individual, and his ability to increase the productivity of the labor process through his invention of technological innovations.

It is therefore in the most vital interest of every well-functioning state, to develop the creative faculties of all its citizens in the best possible way.

All these matters are highly relevant to policy-making today. And nowhere has that relevance been clearer than in the Mideast peace process, what is called the Jericho-Gaza agreement. True, the comprehensive plan LaRouche has been proposing since 1975, under the rubric of the Oasis Plan, must be immediately put into effect. Ports and canals must be built; infrastructure, energy for desalination and irrigation must be created; construction must get under way; and most important, as LaRouche emphasizes, the dirt must start being moved immediately, and concrete projects begun, so that the Palestinian population in Gaza can develop some confidence that an actual improvement in their living conditions is on the way. But I think the peace process will only have a chance of succeeding, if at the same time Jews, Christians, and Muslims relate to each other on the level of ecumenical dialogue. Only from this standpoint will religious Israelis come to see why it is in their own vital interest to develop the Palestinian labor force to the very highest skill levels. And only in this way will religious Muslims learn to overcome the mistrust they have accumulated over the centuries. And only then can the question of Jerusalem's status be settled satisfactorily.

Much depends on this. For, if a true peace process can be successfully gotten under way on the basis of economic development, why shouldn't similar methods also succeed in other parts of the world, wherever the need exists?