

Forge an Ecumenical Alliance To Stop Genocide!

In previous issues of *Fidelio*, we have stressed the urgent necessity of creating an ecumenical alliance among Christians, Jews, and Muslims—as well as all other men and women of good will—based upon natural law principles as expressed, for example, in Nicolaus of Cusa's 1453 dialogue *On the Peace of Faith*. In our last issue, Helga Zepp-LaRouche, founder of the Schiller Institute, emphasized that “the very survival of human society could very well hinge on

whether we can establish a dialogue among the great monotheistic religions, focussed 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.”

That which all three of the great monotheistic religions hold in common is their shared adherence to the idea, expressed in the Book of Genesis, that all men and women are created in the image of God (*imago Dei*) and are therefore capable by nature of loving (agapic), creative reason, based upon their participating in the eternal Reason of God. Therefore, natural law is not the law of natural selection, or the law of the jungle, but rather the law of love based on reason.

From the standpoint of natural law, so defined, mankind's population must increase; this concept, developed scientifically as increases in man's potential population-density by Lyndon H. LaRouche, Jr., is expressed in the

Book of Genesis injunction to “be fruitful, and multiply, and replenish the earth, and subdue it.”

The Ten Commandments, or Decalogue, are themselves an expression of natural law. As Nicolaus of Cusa writes in *On the Peace of Faith*: “The divine commandments are very brief and are all well known and common in every nation, for the light that reveals them to us is created

along with the rational soul. For within us God says to love Him, from whom we received being, and to do nothing

to another, except that which we wish done to us. Love is therefore the fulfillment of the law of God and all laws are reduced to this.”

From this standpoint, we call upon all of our readers to join with us in helping to forge an ecumenical alliance to stop the upcoming United Nations conference scheduled for September in Cairo, Egypt. This conference is committed to a genocidal policy of population reduction. The policy which the U.N. hopes to impose at this conference, is a violation of those principles which adherents of the three monotheistic religions hold in common: the sanctity and sovereignty of the individual human being created in God's image, the sanctity and sovereignty of the family, and the sovereignty of the nation-state.

As Lyndon LaRouche emphasizes in his essay on “The Truth of Temporal Eternity” in this issue, the “free trade” policy which the U.N.-

EDITORIAL

allied International Monetary Fund is imposing dictatorially upon the nations of the world—a policy which necessarily assumes massive population reduction—violates every one of the Ten Commandments. LaRouche says, loudly and clearly: “To promote the practice of ‘free trade’ is to break every part of the Decalogue into little pieces, and, having done that, to spit in the Face of God.”

To tolerate these policies, to fail to mobilize effectively to stop the Cairo conference and the genocidal policies of the I.M.F., is an act of omission through which we shall have sinned against both God and our fellow man. Claims to be good Christians, Jews, Muslims, or other men or women of good will, will be proven to have been empty boasts.

As Friedrich Schiller writes in the accompanying excerpt from his *Philosophical Letters*, the choice is *ours*. If we choose the law of love, then we can create a community of “blossoming free states,” in which we are co-governing citizens. If we fail to act, however, our own egoism will contribute to the imposition of a global despotism in a “ravaged creation.”

In this issue, we offer you our readers the means to stop a New Dark Ages and to create a new Golden Renaissance. We urge you not only to read this issue of *Fidelio*, but also to join us in the Schiller Institute in giving of yourself for the well-being and happiness of future generations of our human species. That is the truth of Temporal Eternity.

To Raphael: On Sacrifice

Love has brought forth effects which seem to contradict its nature.

It is conceivable that I could enlarge my own happiness through a sacrifice offered for the happiness of others—but is this so, when the sacrifice is of my life? History has examples of such a sacrifice—and I feel strongly, that it would cost me nothing to die for Raphael’s deliverance. How is this possible, that we should regard death as a means to enlarge the sum of our enjoyments? How could the cessation of my existence agree with the enrichment of my being?

The assumption of immortality removes the contradiction—but it also distorts forever the high gracefulness of such a phenomenon; for love excludes consideration of future reward. There must be a virtue which suffices even without the belief in immortality—which effects the same sacrifice, even at the danger of annihilation.

It is indeed ennobling to the human soul, to sacrifice present advantage for the eternal—it is the noblest degree of egoism—but *egoism* and *love* separate mankind into two highly dissimilar species, whose boundaries never flow into one another. Egoism erects its center in itself; love plants it outside of itself in the axis of the eternal whole. Love aims at unity; egoism is solitude. Love is the co-governing citizen of a blossoming free state, egoism a despot in a ravaged creation. Egoism sows for gratitude, love for ingratitude. Love gives, egoism lends—regardless, before the throne of the judging truth, whether it be for the enjoyment of the next-following moment, or with the view toward a martyr’s crown—regardless, whether the tribute fall in this life or in the other!

Think thee of a truth, my Raphael, which benefits the whole human species into distant centuries—add thereto, that this truth condemns its confessor to death; that this truth can only be proven, only be believed, if he die. Think thee then of the man with the bright, encompassing, sunny look of genius, with the flaming wheel of enthusiasm, with the wholly sublime predisposition to love. Let the complete ideal of this great effect climb aloft in his soul—let pass to him in a faint presentiment all the happy ones, whom he shall create—let the present and the future press together at the same time in his spirit—and now answer thee, does this man require the granting of an other life?

The sum of all these perceptions will become fused with his personality, will meld into one with his “I.” The human species, of which he now thinks, is he himself. It is *one* body, in which *his* life, forgotten and dispensible, swims like a drop of blood—how quickly will he shed it for his well-being!

—Friedrich Schiller,
from the *Philosophical Letters*