

style operation, was designed to obliterate the Peres-Arafat accords. Assassin Baruch Goldstein's "Committee for Safety on the Roads" is one of a network of U.S.-funded Jewish Defense League-affiliates currently deployed to blow up the peace accord.

British Manipulations

In a 1986 special report, "Moscow's Secret Weapon: Ariel Sharon and the Israeli Mafia," the LaRouche-associated magazine *Executive Intelligence Review* detailed the collaboration of British and Soviet intelligence, together with such British agents-of-influence as former U.S. Secretary of State Henry Kissinger,

in deploying exactly this network to provoke war in the region. This is the same group of interests which had attempted on several occasions since the early 1980's to dynamite the Temple Mount mosque, on behalf of a Freemasonic effort to rebuild Solomon's Temple on the site.

The highest level of the conspiracy, according to *EIR*, is found among the British oligarchical patrons of the United Grand Lodge of England's Quatuor Coronati Lodge. Since its inception, the lodge has been dedicated to seizing control of the holy places in Palestine. The lodge's affiliated publication, *Biblical Archeological Review*, has

popularized the effort to destroy Islamic holy places.

The Kach/Temple Mount efforts are one coloring in a spectrum of deployable forces that the British establishment has amalgamated to keep the Middle East in perpetual crisis over the past century, from the Sykes-Picot accords that carved up the region in the aftermath of World War I, to the 1990 "New World Order" plan put into motion by Margaret Thatcher and George Bush. Peres' book is an excellent remedy, especially when the British geopolitical dynamic in the region is added in and understood.

—Mel Klenetsky

Peace, Natural Law, and the Individual Mind

These two books by Jasper Hopkins are especially helpful to those of us attempting to find a true basis for peace among different religions and cultures. The first, which is the second edition of a book originally released in 1990, includes his translations of "De Pace Fidei" ("On the Peace of Faith") and "Cribratio Alkorani" ("An Examination of the Koran"); the second includes three critical essays on the approach taken by Nicolaus of Cusa in this latter work on the Koran and also includes new English translations of four works: "On the Hidden God," "On Seeking God," "On Being a Son of God" and "Dialogue On the Genesis [Of All Things]," translations of which previously appeared in this reviewer's book *Toward a New Council of Florence*, together with this reviewer's translation of "On the Peace of Faith" and the Prologues and Table of Contents of "An Examination of the Koran."

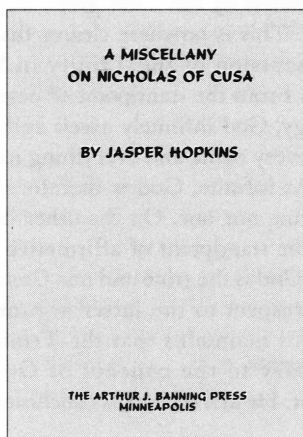
Those who claim that, in quest of peace with Islam, Cusanus in "On the Peace of Faith" resorted to a "lowest-common-denominator" approach which effectively denied the unique truth of the Christian religion, are necessarily provoked by his "An Examination of the Koran," where he argued that the Koran is true only to the extent that it coheres with Christianity. Such critics have tried to explain away the latter by

claiming that Cusanus' approach is contradictory, based upon mistranslations of the Koran, or upon the belligerent relations between Christianity and Islam at the time.

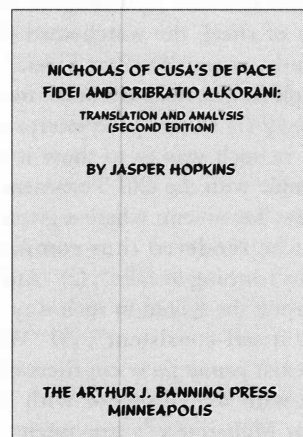
The answer lies elsewhere, however. For, if one reads both works in light of Hopkins' essay, "The Role of Pia Interpretatio in Nicholas of Cusa's Hermeneutical Approach to the Koran," one comes to the inescapable conclusion that, for Cusanus, the diversity of religious rites expressed in differ-

ent religions all presuppose the religious theology of Christianity, as truly defined.

In his introduction to the first book, Hopkins writes concerning "On the Peace of Faith": "So Nicholas takes as his task the showing to Jews, Muslims, Hindus, and others that their religions either presuppose or implicitly contain the truth of all the essential doctrines of Christianity. Accordingly, in his attempt at evidencing how Christianity



A Miscellany on Nicholas of Cusa
by Jasper Hopkins,
Arthur J. Banning Press,
Minneapolis, 1994,
312 pages, hardbound, \$23.00



Nicholas of Cusa's De Pace Fidei and Cribratio Alkorani
Translation and Analysis (2nd ed.)
by Jasper Hopkins
Arthur J. Banning Press,
Minneapolis, 1994,
268 pages, hardbound, \$30.00

constitutes a religion to which all others are 'reducible,' he was not attenuating Christianity by repudiating the dogmas of *creatio ex nihilo* [creation out of nothing], *deus ut tres personae in una substantia* [God as three persons in one substance], and *Verbum caro factum est* [the Word was made flesh]. Rather he was claiming that these very dogmas are essential to the non-Christian religions."

In his essay on "Cusa's Hermeneutical Approach," Hopkins writes: "Nicholas harbors the conviction that if he can help the Arabs to see the truth of the Gospel within their own scripture—and can help Christians to see that that scripture, when rightly understood, is not at odds with Christianity's sacred books—then mutual persecution will cease and Christianity and Islam will come closer to actually being *religio una in rituum varietate* [one religion in the variety of rites], the watchword of his previously written 'De Pace Fidei.'"

Hopkins describes Cusanus' method as follows: (1) "Attempt to interpret the Koran in such way as to show it to be compatible with the Old Testament and the New Testament; where a given text cannot be rendered thus compatible reject its teaching as false"; (2) "Attempt to interpret the Koran in such way as to render it self-consistent"; (3) "Where there exist *prima facie* conflicts of the Koran with the Gospel or with itself, look for Muhammad's true intent, hidden beneath his use of symbolism and his accommodation of the uneducated"; (4) "Interpret the Koran as intending to give glory to God without detracting from Christ"; (5) "Work, insofar as possible, with the interpretation that the wise among the Arabs assign to the Koran, and attempt to show that even their interpretation implies Christian doctrines."

The Issue of Natural Law

While Hopkins' analysis is a very useful contribution, he fails to sufficiently emphasize Cusanus' use of natural law to identify and defend the truth of Christianity, as being presupposed by Islam as well as other religions and cultures. For example, in his essay on "Cusa's Hermeneutical Approach," Hopkins writes that the law of Abraham, Moses and Christ are one law, "which is

most fully disclosed in the teachings of Christ and which, in 'De Pace Fidei,' he identifies as 'the law of love.'"

While all Christians certainly believe this to be true, what Cusanus actually writes is that the law of love is impressed on the minds of *all* human beings, insofar as all men are created in the creative image of God: "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."

Thus, Cusanus' argument is based on the truth of the Gospel, but only as illuminated by our God-given natural reason. This is nowhere clearer than in his discussion of the Trinity in both works. From the standpoint of negative theology, God infinitely excels and precedes every name and everything nameable. As infinite, God is therefore neither trine nor one. On the other hand, from the standpoint of affirmative theology, God is the trine and one Creator.

In respect to the latter argument, Cusanus maintains that the Trinity is necessary to the concept of God as Creator. He arrives at this conclusion, as

Venice: The Real 'Empire of Evil'

Elisabeth Gleason's book is not intended for the casual reader of popular biographies. It is a thorough, well-documented biography of a man who is one of the most important and evil figures of the last five hundred years.

Contarini is best known for his role as a cardinal of the Catholic Church during a time in which the growth of the Protestant movement, led by Martin Luther and John Calvin, ripped the Church apart. A major portion of Gleason's work focusses on Contarini's deceptive attempt to find a compromise between Catholics and

did St. Augustine, based upon an examination of the human mind as bearing the image of God's creative power. The human mind is trine and one insofar as it is creative. It is one mind and yet has three and only three operations. As Cusanus writes in "On the Peace of Faith": "Also notice that there is a certain fecundity in the essence of the rational soul, that is, mind, wisdom, and love or will, since the mind exerts intellect or wisdom from itself, and from both proceeds the will or love. And this trinity in the unity of essence of the soul is the fecundity, which man possesses in his similarity to the most fecund, uncreated Trinity."

Thus, Cusanus is not merely defending the dogmas of Christianity, but rather he is rendering them intelligible based upon natural law; and he is directing this not only to Muslims, Jews, and other non-Christians, but also to professed Christians whose misconceptions of the truth of Christianity and failure to act in the spirit of Christianity are themselves a cause of evil and discord in the world. In the final analysis, it is Cusanus' concept of all men and women created in the image of the agapic, creative power of the triune God, which constitutes his enduring contribution to establishing peace among the peoples of the world.

—William F. Wertz, Jr.



Gasparo Contarini:
Venice, Rome, and Reform
by Elisabeth Gleason
University of California Press,
Berkeley, 1993
335 pages, hardbound, \$35