

# Bearing Witness to the Truth

In the year 1429, a French peasant girl, Jeanne d’Arc, found herself called to take up arms to save her nation from foreign conquest and destruction. In so doing, she set into motion an historical process that created the conditions for the Renaissance establishment of the political nation-state, or *commonwealth*, under the leadership direction of France’s great King, Louis XI.

Jeanne, or Joan, or Johanna as she is portrayed in Friedrich Schiller’s drama *The Virgin of Orleans*, had been presented with a choice: either take up the challenge of such awesome responsibilities, and elevate her individual qualities to the higher, universal level required to meet them, or deny her calling, and remain forever isolated within the peaceful beauty of her “familiar vales.” In theological terms, she had to choose whether or not to become wittingly “*imago Dei*”—“in the image of God”—and act on that self-conception by entering the arena of history, summoning up her creative powers to transform the world. Like Christ at

Gethsemane, Joan chooses to leave the pleasures of her comfortable youth behind, and to “go forth” on the dangerous course required of her, if she is *to bear witness to the truth*.

The times in which we live call out for action such as Joan’s. This issue of *Fidelio* features many items aimed at helping our readers to assume the responsibility inherent in acting “in the image of God”:

## EDITORIAL

- A new translation of Friedrich Schiller’s philosophical poem, “The Artists,” by Marianna Wertz, in which Schiller poses the task before all of us in magnificent fashion:

The dignity of Man into your hands is given—  
Its keeper be!  
It sinks with you! With you it will be risen!

- A new essay by Lyndon H. LaRouche, Jr., “What Is God, That Man Is in His Image?,” written in defense of the philosophical standpoint presented by

## Johanna d’Arc’s Farewell

Farewell, ye mountains, ye beloved swards,  
Ye quiet and familiar vales, farewell!  
Johanna will now no more o’er you wander,  
Johanna says forever fare you well.  
Ye meadows, which I watered, and ye trees,  
Which I have planted, green forth merrily!  
Farewell, ye grottoes and ye cooling springs!  
Thou echo, lovely voice upon this vale,  
Which oft an answer gave to my refrain—  
Johanna goes, and she ne’er comes again!

Ye places of mine every silent pleasure,  
You do I leave behind for evermore!  
Disperse yourselves, ye lambs, amid the heather,  
Ye are a flock without a herdsman more,  
For there’s another herd which I must pasture,  
On danger’s yonder field of bloody gore:  
So hath the spirit’s call to me been given,  
I’m not by idle earthly longing driven.

For Who on Horeb’s summits once descended  
To Moses in a fiery bush of flame  
And ’fore the Pharaoh him to stand commended,  
Who one time Jesse’s boy of pious fame,  
The shepherd, as His champion intended,  
Who e’er His grace to shepherds did proclaim,  
He spake to me from branches of this tree:  
“Go forth! Thou shalt bear witness on the earth  
for me.

In rugged ore shalt thou thy limbs enlase,  
With steel thou shalt bedeck thy tender breast,  
Nor love of men thine heart may e’er embrace  
With sinful flames of idle earthly zest.  
The bridal wreath thy locks will never grace,  
No darling child will blossom at thy breast,  
Yet thee with military honors I  
Shall o’er all earthly women glorify.

Pope John Paul II, in his criticism of Buddhism for its espousal of “*nirvana*” and “indifference to the world.” Against the tide of “politically correct” relativism, LaRouche demonstrates that the very existence of scientific *Truth* and *truthfulness*, are at issue in this seemingly “religious” debate:

With some qualification, we say that this notion of the existence of God is unique to the doctrines of Moses, Christianity, and Islam. . . . [F]or related reasons, the method of Christian theology is rooted in that Socratic method which Plato employs in such locations as his *Timaeus*. . . . The most crucial, and scientifically provable portion of the opening chapter of Genesis, where the crux of the faith of the Hebrews, Christians, and Islam is presented, is . . . the notion of the individual person created “in the image of God.” . . . This God, who loves the world, is ostensibly unknown to those who would flee from the world in their search for nirvana.

Citing another great drama, Shakespeare’s *Hamlet*, LaRouche presents the tragic consequences of failing

For when i’ th’ fight the bravest do despair,  
When France’s final destiny draws nigh,  
Then thou mine oriflamme wilt onward bear  
And, as the rapid reaper cuts the rye,  
Shalt thou the haughty conqueror impair;  
Thou wilt his wheel of fortune now defy,  
To France’s hero sons salvation bring  
And Rheims set truly free and crown thy King!”

A signal hath the Heaven promised me—  
He sendeth me the helm, it comes from Him,  
With godly strength His iron touches me,  
And through me flames the pluck o’ th’ Cherubim!  
Into the martial throng it urges me,  
It drives me forth with stormy vim,  
The field-call hear I to me strongly pound,  
The war horse rears, and all the trumpets sound.

—Friedrich Schiller,  
from the “*Virgin of Orleans*,” Prologue, scene iv

to take action in the world, at the moment such action is required. In the famous Act III soliloquy, Hamlet—whose inaction dooms the entire Danish state—refuses to take charge of the events happening around him:

But that the dread of something after death,—  
The undiscover’d country, from whose bourne  
No traveller returns,—puzzles the will,  
And makes us rather bear those ills we have  
Than fly to others that we know not of?  
Thus conscience does make cowards of us all;  
And thus the native hue of resolution  
Is sicklied o’er with the pale cast of thought;  
And enterprises of great pith and moment,  
With this regard, their currents turn awry,  
And lose the name of action.

• “Today’s ‘Conservative Revolution’ and the Ideology of the Nazis: The Case of Martin Heidegger,” by Helga Zepp-LaRouche. To defeat the fascist Conservative Revolution, we must comprehend its roots in the oligarchy’s Nietzschean philosophy and their hatred of Western civilization and the Judeo-Christian tradition. Thus, Heidegger’s Nazism cannot be ignored: it must be confronted.

• “The Method of Learned Ignorance,” by William F. Wertz, Jr. An in-depth discussion of Nicolaus of Cusa’s *On Learned Ignorance*, the book, written immediately after the 1439 Council of Florence, which launched modern science in the Renaissance, developing for Christianity a concept of Jesus Christ which provides to human beings who imitate Christ so conceived, the power to defeat evil and to exert dominion over the physical universe.

In a speech in honor of Martin Luther King, Jr. reported in this issue, Lyndon LaRouche posed the challenge confronting each of us: “In making the last public address of his life, in reflecting upon the cup of Gethsemane, King walked to the podium, before thousands of people, and said, ‘I am drinking the cup. I wish to live, but I am drinking the cup.’ And he laid forth a mission.” . . . “Can you find in yourself some of that quality of Martin? Can you develop and purify yourself, to find in yourself something of that quality of Martin, rather than Sancho Panza? If you can, if enough can, then we can win. And the time has come to win. And the time for preparation is growing very short.”