

The Ecumenical Battle for the Common Good

As this issue of *Fidelio* goes to print, the world is on the verge of an accelerating financial-economic collapse and war in the Middle East. The Schiller Institute, under the leadership of Lyndon and Helga LaRouche, has succeeded in forging the only possible alternative to such a descent into a New Dark Age. In opposition to those who advocate such anti-human ideologies as globalization, free trade, deregulation, privatization, and a geopolitical clash of civilizations, the Schiller Institute, as reflected in the proceedings of its recent conference in Bad Schwalbach, Germany, is waging an ecumenical battle around the concept of the common good, or, as it is expressed in the Preamble to the U.S. Constitution, the General Welfare.

Concretely, what is required for civilization to survive at this moment, is the creation of a New Bretton Woods monetary system to replace the bankrupt I.M.F./World Bank system of genocidal debt collection, which system must itself be put through Chapter 11 bankruptcy procedures. The new system proposed by LaRouche must be based on a community of principle among sovereign nation-states, in opposition to the oligarchical model of globalization. The principle capable of forging such a community, is a commitment to the common good or General Welfare for the people and posterity of one's own nation, as expressed in the Schiller Institute's fight against energy deregulation and against the shutdown of D.C. General Hospital in the nation's capital. One cannot stand idly by when premeditated murder is in the process of being committed. It is simultaneously a commitment to the General Welfare of the peoples of

all other nations, which requires the extirpation of the legacy of British, Dutch, Portuguese, and French colonialism.

At this moment in world history, the achievement of that principle of the General Welfare requires great, ecumenical development projects, centered upon the creation of Eurasian development corridors as the locomotive of a global economic Renaissance, committed to bringing justice to all of humanity.

Such a project, catalyzed by the Schiller Institute, has moved forward in the recent period, with the

announcement on May 15 of the creation of the Eurasian Transport Union (E.T.U.) and with the formation on June 15 of the Shanghai

Cooperation Organization (S.C.O.), whose members include Russia, China, and several predominantly Muslim Central Asian nations. Such cooperation must of necessity be ecumenical in nature, given the diversity of cultures.

Of strategic cultural importance in this fight for the common good, are the parallel efforts conducted by Pope John Paul II. Pope John Paul II's recent trip to Greece, Syria, and Malta, retracing the steps of the Apostle Paul, like the Bad Schwalbach conference of the Schiller Institute, represents a bold effort to pull the world back from the precipice, and to establish the basis for world peace and development.

Prior to his trip, on April 27, the Pope wrote as follows: "It is the universal common good which demands that control mechanisms should accompany the inherent logic of the market. This is essential in order to avoid reducing all social relations to economic factors, and in order to protect those caught in new forms of exclusion or marginalization. . . . No system is an end in itself, and it is necessary to insist that globalization, like any other system, must be at the service of the human person; it must serve solidarity and the common good."

EDITORIAL

Visit the new Schiller Institute website at
www.schillerinstitute.org

In a May 7 statement, Lyndon LaRouche likened the Pope's mission to that of the Bad Schwalbach conference: "Future history looking back to these days, will recognize, that the only development of world importance to be compared with our sessions here, is the closely related, continuing ecumenical mission of Pope John Paul II, beginning with his recent strongly repeated attack, in defense of the universal principle of the general welfare, on the issues of globalization."

On May 15, upon his return to Rome, the Pope issued a statement on the occasion of the 600th birthday of the great Cardinal Nicolaus of Cusa, a report of which appears on page 27 of this issue. Cusanus, as the Pope notes, had also travelled to Greece in 1437 on an ecumenical mission, which resulted in the Union Council of Florence. This was the first and only time in the last thousand years that the Roman Catholic and Eastern Orthodox Christian faiths were reunited, albeit briefly. The Pope also notes that Cusanus reached out to non-Christians, especially Muslims and Jews, to avoid a clash of civilizations following the fall of Constantinople to the Turks in 1453.

It is, therefore, only appropriate that this issue of *Fidelio* be dedicated to the celebration of the 600th anniversary of the birth of Nicolaus of Cusa. It is precisely such an ecumenical mission today which is required, if European and Asian cultures are to cooperate for the common good, and if Muslim, Jew, and Christian are to avoid war and develop mutual trust in the Middle East, a trust which can only be based upon economic development for the good of all peoples.

What underlies the contributions of Cusanus, which are addressed in the articles in this issue, is his thoroughgoing commitment to the notion that man, as distinct from the animals, is a *cognitive* being, created in the living image of the Creator. For Cusanus, the power of the human soul is the power of cognitive Reason. From this concept, he derives his revolutionary conception of a universal concordance among sovereign nation-states, each

Words of Faith

I'll name you three content-laden words;
From mouth to mouth they are chasing,
But not from outside of us do they emerge—
'Tis words from the heart we are facing.
Mankind is of all his value bereft
If in these three words no faith is left.

Man was created free—*is* free
E'en though he were born in shackles.
Do not be deceived by the rabble's bray
Or idiots' abusive cackles.
Before the slave, when his chains he doth
break,
Before the man who's free, O do not quake!

And virtue—this is no meaningless sound—
Can be practiced each day if we trouble;
And much as we tend to go stumbling around,
Toward paradise, too, can we struggle.
And what no logician's logic can see
The child-like mind sees obviously.

And one God there is, a Will divine,
However man's own will may waver;
Supremely above all space and all time
The living Idea moves forever.
And though all's e'er-changing in form and
in scene,
Within that change rests a spirit serene.

Keep these three content-laden words;
From mouth to mouth implant them.
And if from without they do not emerge,
Then your innermost soul must grant them.
Mankind is never of value bereft
As long as his faith in these three words is left.

—Friedrich Schiller

committed to the common good of all. Based upon this same concept, he also became the founder of modern physical science.

Today, if our civilization is to survive and flourish, it will be because the example of Nicolaus of Cusa will have gained new life through the parallel efforts of Lyndon LaRouche and Pope John Paul II—and, because you yourself have made their mission, your own!