

pressive clarity, Father Lobato underlined the modernity of Cusanus's thought by expressing his faith that "this memory of Cusanus will have have repercussions and will awaken imitators."

"The being and the dignity of man," Father Lobato said, "must be deduced from awareness of the relationship which pertains between man and the world and man and God. In fact he is the link between the two, the *copula mundi*. Cusanus develops this relationship in different relations in three fields: in being, in knowing, and in the exercise of freedom. Man has his place at the center of reality, and he is in truth the measure of all."

The Dominican professor beautifully expounded on the theme of man *secundus Deus*: "The power of man becomes creative power, and makes of man a 'second God': The first domain of this infinite power is the order of knowing, in *noiein*, the second is in the domain of doing, in *poiein*, and the third is in the domain of acting, in *prattein*. God the absolute creator with infinite power makes real things, man with his relative infinity cannot create real things, but he has a power to recreate a new world all his own, in the three abovementioned modes." He wrapped up: "What is typical of Cusanus is the accent placed on the participatory capacity of the creative potential of God."

The last speaker, Maria Cristina Fiocchi of the Schiller Institute in Italy, stressed the great ecumenical project of Cusanus of reunification between the Eastern Church and the Western Church, which was brought to fruition in the Council of Florence in 1439. Fiocchi took the opportunity to begin: "A little known chapter in the history of mankind was the Council of Florence, a religious event of far-reaching importance, and also a fundamental stage in the Italian Renaissance. It was in fact during this extraordinary event that the overcoming of the medieval philosophical heritage and of paganizing platonic dualism, was sealed in the most complete way. The Renaissance conception of man was incorporated into the Christian spiritual heritage, opening the way to the glorious European civilization, to scientific discoveries and to technological development."

She added, "Such a meeting is intended to be located among the celebrations for the 550th anniversary of the 'Decree of Union' unanimously signed at the Council of Florence. Mrs. Fiocchi concluded her speech with an appeal: "Let us take up the writings of Cusanus again, which have been forgotten for too long, and let us use them as the fertile inspiration for ideas that will allow us to emerge from the present dark ages."

The wealth of ideas and the depth of the subjects addressed, sparked off a lively discussion at the end of the seminar, which went on for nearly two hours. Those present were visibly struck and almost transformed by the cultural optimism communicated by the speakers, and enthusiastically accepted the idea that similar initiatives should take place in the future.

Wiesenthal: Soviet the biggest Jewish

The following passages are translated by EIR's Wiesbaden bureau staff from an article which appeared in the West German daily Frankfurter Allgemeine Zeitung and which is based on an interview with Simon Wiesenthal. The article was published on Dec. 17 under the headline: "We Were in Love with This Century."

Simon Wiesenthal directs the Jewish Documentation Center in Vienna, Austria and is the most famous "Nazi hunter" in the world today. He is among those Jewish leaders who protested the savage operation unleashed against Philipp Jenninger, the former Speaker of the West German lower house of parliament, the Bundestag, in early November 1988, following Jenninger's speech on the occasion of the 50th anniversary of Hitler's Kristallnacht pogroms against the Jews. An orchestrated reaction to Jenninger's speech, totally misrepresenting it as a justification of the Nazis' crimes, was carried out by the Social Democrats, the terrorist-linked Green Party and other Soviet assets in the West German parliament, backed up by a Big Lie campaign in the international media.

This led to Jenninger's forced resignation, and tightened Moscow's increasing blackmail grip over the political process in West Germany.

The article quoted below fits into the context of resistance, within the Federal Republic of Germany, against such manipulations by the Soviets and their assets among the Jewish community in the West—assets led by Seagram's magnate Edgar Bronfman, who is covering up for Soviet anti-Semitism in his zeal to promote "New Yalta" arrangements with the Kremlin.

Cyla Wiesenthal has been saying for years to her husband Simon: "Look, you have done enough against Nazism, let's live the few years we still have without threatening letters and without policemen in front of the door. Let us go to Israel or somewhere else." And he has answered her for years: "I understand what you mean. But I would feel like a traitor. Would you like to live with a traitor?"

"I have become the mouth of those who cannot speak any more," declares Simon Wiesenthal. Eighty-nine relatives, except his wife Cyla, were killed in concentration camps. "I found my wife several months after the war. We had a child

anti-Semitism is problem today

in 1947, to become a family. Friends, relatives, everybody one could think of, were dead." Poland had become a cemetery. . . . At that time he lived in Linz [Austria]. Never would he forget the day, when his daughter Paulinka came back from school before Christmas and said: "Every child has a grandmother, a grandfather, and aunts." She asked her mother: "Didn't you have a mother? Where is my grandmother?" He said that he went into the next room and cried. "And then I have asked myself: Can I tell everything to an 11-year-old child? How can I prevent her from looking at the other children in school as being children of murderers? And I said to myself, I am not allowed to destroy the soul of my child." He called up a friend in Vienna and asked him to say he was his cousin and to invite his daughter once to Vienna. He never talked at home about his work; only when his daughter got older, did he start to tell her the truth bit by bit. . . .

Law, Not Vengeance, is the title of his memoirs which appeared recently. What everything is all about is truth and justice. He is thinking in terms of guilt and atonement. . . .

Stalin like Hitler

Deeply engraved in him is the knowledge that atrocities are possible not only in one nation. Anti-Semites among the Poles, Ukrainians, and Soviets are not better than anywhere else. He does not differentiate between Hitler and Stalin. His aversion against Communism is hardly less than the one against National Socialism. He tried to find out the details of the mass executions of Katyn, and uncovered the collaboration between the Gestapo and the Soviet secret service NKVD. He is an insider to the conditions in the East bloc, and much to their dismay, he also studies the present. The anti-Semitism in the Soviet Union, he says, is today the most important Jewish problem in the world. . . .

One of those whose lives he saved, was invited by Wiesenthal in 1965 to the wedding celebration of his daughter Pauline. He showed gratitude also to other Germans, who had behaved humanly during the Third Reich. Not all party members were Nazis, he said. And there is nothing like collective guilt. . . .

He never uses the term war criminal, because with this word one would make soldiers out of murderers. He uses the

term Nazi criminals. . . .

"People think that I am a Jewish James Bond or an old Don Quixote. No. What is my work? The work of thought. I am used to thinking around six corners, if I want to figure out something. The police can ask everybody, I can not. . . ."

Questions are often answered with questions in reply. "What is the higher morality? The man, who has millions of people on his conscience in liberty, or a certain transgression in order to make the right win?" Facing the crimes of the Nazis, our right is a kind of "building instruction by the police" when confronted with an earthquake. . . .

He is not a hater. "Were I to hate, I would already be ruined spiritually." He can only forgive what happened to him personally, but not the crimes against other people. He described in his book *Die Sonnenblume* [*The Sunflower*] how he was at the death-bed of a guilty SS man who asked him, the Jewish prisoner, vicariously to forgive him. Wiesenthal could not forgive him and went out of the room without saying one word. . . .

After he was freed and the war was over, Wiesenthal went to Stuttgart to find the mother of the young murderer. He forgave her and did not mention what her son did. . . .

Justice is the foundation of life, Wiesenthal says. . . .

After [Social Democrat Bruno] Kreisky had become chancellor, several hundred legal proceedings against presumed Nazi criminals were dropped. . . . Kreisky took over the Polish Secret Service slander that Wiesenthal had collaborated with the Gestapo. Wiesenthal took out a lawsuit for damages. . . . Nobody has hurt him after the war as much as Kreisky, he said. . . . Since that he felt himself to be an "Unperson." . . . "Nowhere more than in Austria, the word hunter had a negative undertone." . . .

Wiesenthal insisted in front of the World Jewish Congress, that one first has to have proofs before one can charge somebody. . . . He showed the door to an American TV team, which asked him about the difference between [Adolf] Eichmann and [Austrian President Kurt] Waldheim, and he rejected the threat of "American psychopaths against the nation of Austria." This has brought him sympathies in Austria, but not at all in the U.S., where he lost friends. . . .

Hitler not only killed millions of Jews, Poles, and gypsies, but also millions of Germans and Austrians were harmed up to the second generation. . . .

"Many young people today don't know what happened. Dictatorships deal with young people from early to late; not so democracies. It was the fault of my generation that we didn't know anything. We were in love with this century. I painted caricatures of Hitler, but we didn't take him seriously. A man with such idiotic ideas in such a cultured and intelligent nation! And nobody should say, only the Germans! The whole world has not acted in a proper way from the beginning." . . .

Next spring people can see the story of his life in the movie "The Murderers Are Among Us."