

Editorial

The myth of collective guilt

There is a famous aphorism that those who refuse to learn from history are condemned to repeat its mistakes. Philipp Jenninger's speech on the Hitler era before the Bundestag was a stirring condemnation of the moral indifferentism of the majority of Germans of that time, who compromised with the bestiality of that regime—to whatever degree.

The lesson today should be clear to all who are not indifferent to the present-day horrors of International Monetary Fund policies which are murdering not just one people but whole continents full of people—as in Africa. The lesson should be clear to all Americans who have tolerated the introduction of brutal KGB justice into the U.S. court system—leading to the murder of Karl Linas and the unjustified incarceration of John Demjanjuk in an Israeli prison.

The lesson is underscored by the witchhunt now going on against Lyndon LaRouche and his associates.

We are in danger of repeating the brutalities of the past. While bitterly condemning Nazism, Jenninger in his speech, quite rightly rejected the notion of a collective national guilt, a notion which supposes that Nazism somehow had sprung up as an epiphenomenon of German culture. On the one side, Nazism like IMF genocide today, was the satanic creation of an international oligarchy intent on driving mankind back to a new Dark Age; on the other, the message of our Judeo-Christian culture denies any idea of collective guilt.

Every man and woman is individually responsible to his or her God and his or her own conscience, for his or her acts of omission as well as of commission.

Following the Soviet-inspired attempt to portray Philipp Jenninger as an enemy of the Jewish people, many have rallied to his defense. Indeed, it may be that the backlash to this deliberate Soviet disinformation operation will result in actually strengthening the Kohl government.

The British *Sunday Telegraph* of Nov. 13 and the Italian *La Stampa* and the *Wall Street Journal*, have all now broken with the press gang-up documented in our

Feature to come to the Jenninger's defense. On Nov. 15, *Yediot Aharonot*, Israel's most widely circulated daily, also defended him, writing: Jenninger "held up a mirror to the Germans in which they did not want to recognize themselves. That is why he fell."

On Nov. 14, in New York City Chancellor Helmut Kohl opened a major counterattack on the vicious propaganda against his government. Replying to the freak-out against Jenninger, he said there: "There is no 'collective guilt.' "

"If there were such guilt," he continued, "it would blur the distinction between the just and the unjust, and the individual criminal would be given the right to seek refuge in the anonymity of a group."

Echoing Jenninger's attempt in his speech situate the historical events which led to the rise of Hitler, he continued, "There is a common responsibility for ensuring that history does not repeat itself. Germans became guilty as individuals, but the injustice perpetrated under the National Socialist tyranny is part of our common history. This history has been entrusted to us in its entirety."

He directly referenced the fundamental point of difference between Western Christianity and the Russian Orthodox teachings. At the 1439 Council of Florence we reaffirmed the Augustinian addition to the Nicene Creed, which was rejected by what became the Russian Orthodox Church.

This is the *principle of the Filioque*: that God as Christ—and thus man when he acts in imitation of Christ—is capable of independent creative activity.

Kohl said, in his speech: "Jews and Christians should always remember that the basic values of free democracy rest on a biblical foundation which they share. By that I mean, first, the teaching that every human being is created in God's own image. Second, I have in mind the prohibition of idolatry, which protects us against the temptation of worshiping power or succumbing to a misguided faith the 'historical mission' of a race or class."