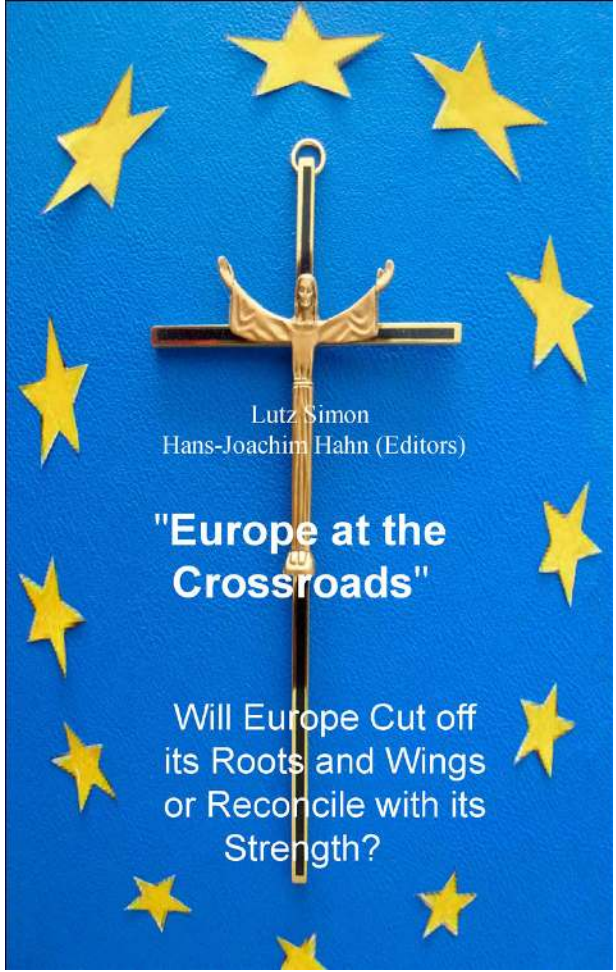




Lutz Simon
Hans-Joachim Hahn (Editors)

"Europe at the Crossroads"

Will Europe Cut off
its Roots and Wings
or Reconcile with its
Strength?



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EUROPE AT THE CROSSROADS

**Will Europe cut off its roots and wings
or reconcile with its strength?**

Books on Demand

Dedication

This Special Edition (translation from the German original documentation of our symposium on „The Cultural Identity of Europe“) was prepared for the 8th World City Bar Leader´s Conference in Frankfurt 2013

It is dedicated to the presidents of bar associations around the world and to all lawyers, notarys and attorneys, and people of the law who seek to implement and protect justice in their countries and spheres of influence.

May this book about the roots and implications of Europe´s culture, political and legal system be a useful inspiration to you.

Apology: Since our time and resources were limited, we were not able to able to produce the book at a perfect standard; Footnotes have only been partly translated; references left in German, since many of the books referred to are not available in English.

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Introduction Europe's Cultural Identity

Europe is facing a critical decision. Are we moving towards a structure without contours, a featureless, formless conglomeration void of all common beliefs and values? It will take more than a unified European economic area to guarantee that the peoples of Europe will have a place worth living in; a place where basic human values still exist. In the absence of a common identity Europe will remain a colourless entity providing no orientation for the individual and incapable of creating a future for its citizens. The only approach leading to a satisfactory European future is to be found by remembering the fact that up until now Europe's structure has been one of separate countries, each with their own special cultural characteristics, and with their own particular traditions, yet still all part of the occidental Christian community bonded together by their philosophical and religious attitudes, sharing the same roots in their literature, art and music, and in their architecture.

Europe has never been multicultural. Despite its many borders, its small and even minute states, it has always been a culturally united region. During the past one hundred years, the tendency towards ominously fateful dictatorships, contemptuous and destructive of humanity in general, has made us forget the great European achievements in scientific fields, in research, in art and education, or has at least pushed those achievements out into the cold. Henceforth, they live in oblivion - only of importance when the country's economy or a certain individual deems that they may be of service. The status of Christianity in society has been pushed into a humanitarian corner where non-Christians, or even atheists and enemies of the church

consider that they can disregard or ignore the central issue of actually having ***Faith in God***, as long as they are able to use all the facilities offered by the church i.e.: nursery schools, schools and hospitals, as long as the quality of such facilities remains unimpaired. Even though a public attack on non-Christian convictions has not been instigated by Christians for as long as anyone can remember, the state and its various organs are systematically pushing Christianity aside, supposedly in order to protect other religions and irreligious viewpoints, which is in principle a reason to be respected. At the same time the very same state continues to celebrate itself as being neutral and objective. Religious Education, being allegedly based on superstitions, is replaced by Ethics. On the rare occasions when the subject is still actually taught, topics such as Environmental Conservation or Emancipation are dealt with instead of lessons from the Old or New Testaments.

The Christian Professors' Forum, constituting Christian professors of all faculties and having no regard for creed or denomination, has set itself the task of regaining recognition amongst academics for the essence of Christianity, its values in everyday life, and the culture which Christianity represents. By doing so the Forum aims to reinstate a life with God, thus opposing the dictates of a naturalistic conception of the world.

Without conscious reflection on the values and beliefs which have been handed down over the generations there will be no Europe of the future.

The ten contributions in this book portray a cross section of those events which have influenced European culture over the years; from the Greco-Roman era through the Christian Middle Ages right up to the ever-increasing atheistic and Muslim tendencies in today's Europe. Christian Professors of Ethnology, Philosophy, Medical Science, Political Science, Theology, Law, Islamic Studies, Biophysics

and Religion from the Czech Republic, Italy and Germany have shared their thoughts.

The first contribution shows that Christianity provided the foundations for the underlying structure of most cultural achievements. Without the influence of Christianity atheism would be robbed of its intellectual tools; without Cartesian Duality atheism would lack the necessary foundations. Christianity created the basis for the human dignity and liberty of the present day.

The second contribution compares the philosophy of Plato with Christianity, showing that there are many similarities; the one and absolutely good God; the immortality of the soul; Christianity and Plato's philosophy are both capable of self-criticism and in both there is a Day of Judgement on which souls will be judged according to moral criteria. The contribution, while also showing the grave differences between Plato's Philosophy and Christianity, makes us aware of an unconditional striving towards justice and righteousness. It shows how Christendom embodied Greek philosophy and the cultural heritage of the Romans, thus making the great cultural achievements of the past millennia possible.

The third contribution shows that secularization may well have brought freedom, but that it was not the beginning of a new direction or a renewal. Since secularists no longer accepted life after death, the whole of life became limited when viewed from the perspective that death ends all.

The next contribution discusses the two main threats posed to Christendom - on the one hand Nihilism and on the other the problem of superman, which mankind without God is confronted with. It looks into the question as to where Nihilism "the most uncanny of all guests" originates. It follows the philosophical path from Nietzsche to the present day.

The contribution entitled "Christian Values in Europe's Health Services - A Futuristic Vision" emphasises the

importance of Christian values in the European Health Services of the past, present and future. Ministering to others originates in Jesus and in our conception of a Christian person. Once deprived of the aid to orientation which this conception gives our present day medical practices, the basic principles of medicine will be seriously endangered.

The next contribution presents the uniqueness of Europe's intellectual history. Using 12th century history as a basis, it uncovers the causes and sources from which the academic freedom enjoyed by scientists and researchers in the western cultural areas originally sprang. It examines the restrictions which are, even in this day and age, still imposed by Islam and the causes thereof. The separation of law and politics has led, since the Peace Treaty of Münster in 1648 and during the following centuries, to the separation of law from the very ideal of justice and Christian values and finally to the state being in a position to misuse or even exploit the law. An impartial education and the freedom of the academic spirit at universities stand aside whilst functionalist training operations take their place, designed to breed human resources for commerce and industry.

Two of the contributions take a look at Islam and its effects on life. The difference between the western principle of the division of power between priests and the king, and the Muslim principle of combining both functions, are addressed in particular.

They look at the differences in religious freedom, namely the fact that it is possible to embrace Christianity and it is also possible to turn away from it and refuse to accept it, whereas it is possible to embrace Islam **but not to** turn away again. The contribution also looks at the differences in a person's singularity in both religions; the judiciary system and the resulting problems when assimilating Muslim immigrants into a western community. Finally, the reasons in favour of our not abandoning our traditional beliefs and

values; the reasons motivating us to rediscover and preserve Christian values in a Europe of the future are expounded. The central theme in Christianity **not** morality, as is the case in all other religions, but Jesus' most important commandment, namely that of **love**. Love enables us to keep the Ten Commandments. Human rights alone do not transform people into true Christians; the Human obligations laid down by Jesus Christ in the Sermon on the Mount are what make a Christian.

Christianity must be rediscovered and reinstated in the Europe of the future. Christianity without contours and fluffy round the edges, is of absolutely no use, either to Germany or to Europe. Germany and Europe would do well to listen to the lyrics written in 1561 by Johann Walter, Cantor of Torgau and a friend of Martin Luther. The first verse tells us the following:

Awake, awake, oh German Land,
Who gave yourself to sleeping,
Consider what your God has spent,
To send and use you, reaping.

What was valid in 1561 is still valid now, and verse six continues:

Right now the truth is all suppressed,
With no one there to hear;
The lie instead is nicely dressed,
They even dare to swear;
God's Word is under ill regard,
The truth is scoffed and torn apart,
On litters lies they bear.

These words should be a warning to every Christian in Europe, no matter of what denomination or spiritual

persuasion, to strive towards a future Europe where the traditional beliefs and values of occidental Christian culture are not only called to mind, but restored to all their former validity - in the face of the opposing forces of atheism and of the onmarch of different faiths and religions.

26 March 2007, Frankfurt am Main
Lutz Simon

The Proprium of the European Constitutional History compared to the Eastern paradigm of uniformity

Prof. em. Dr. Karl Hahn

Vita:

- Born: **1937**
- Study of political science and history, philosophy and educational science at the Universities Tübingen and Munich, the PH Schwäbisch Gmünd and the Free University of Berlin.
- Promotion to Dr. phil. in political science, philosophy and educational science at the University Munich **1968**.
- Teaching and research activity as scientific assistant at the PH Berlin from **1969-1970** and at the Institute for political science of the RWTH Aachen from **1971-1974**.
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Focal topics of Work and Research:

- Political history of ideas of the Ancient World including late antiquity and Byzantium, special areas of focus: the political thinking of the Greek tragedians, Platons and Aristoteles'
- Political history of ideas of the Middle Age, special areas of focus: Ideas of Emperors and the Empire and

- federative and cooperative concepts of constitution
- › Political history of ideas of modern times, special areas of focus: the idea of the reason of state, the contract theory and federative political thinking
 - › The political-theoretical discussion of the ideas of the French revolution
 - › Constitution and power and democracy and federalism theories Rousseau, Alexis de Toquevilles, Proudhons, Bergson and Peguys and Weils and French post modernism
 - › The political thinking of the classic German philosophers
 - › The political thinking of romanticism
 - › Historical awareness and dramatically-dialectical theory of action
 - › Coming to terms with the past and political identity awareness in Germany
 - › Research of totalitarianism
 - › Theoretical foundation of peace and conflict research
 - › Theoretical foundation of political education
 - › Dimension of the history of ideas of political culture and political identity in Germany and Europe
 - › Federalism and regionalism in Europe including the republics of the former Soviet Union
 - › Political theoretical, social-intellectual dimensions of the conflict of the Near East

Other:

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The Proprium of the European Constitutional History compared to the Eastern paradigm of uniformity

To be more precise, the topic shall be the genesis and the peculiarity of the Occidental paradigm of difference opposing the eastern paradigm of uniformity. Thus, the emphasis lies on the occidental paradigm of difference, its origin and development and its problems.

The center of the elaborations will be the meaning of the schism of 1054, the schism between the Orthodox Eastern church and the Latin Western church. This schism is of significance for world history, as it is constitutive for the occidental paradigm of difference. Secondly important is the fourth crusade 1204, which led to the conquest of Constantinople and the rise of the Latin, meaning Occidental Empire in the Orient.

At first, two preliminary remarks must be made: Every political-cultural paradigm poses to be a synthesis of plurality and unity, of unity and difference. However, it needs to be inquired which principle dominates respectively, the principle of unity or that of difference. The elaborations can secondly be understood as an exposé of a historicalhermeneutic research project. This means some of the following would still need to be differentiated and made more precise. But the essential matters for the current and future relationship of the West to the East like the East to the West, in particular regarding the unity and identity of Europe is illustrated.

However, before we address the significance of the schism of 1054, we must make reference to the previous history, because this decisive schism did not develop overnight, but has been a long time coming. Only a few points in this regard:

First, we must remember that already in Ancient times, there was an East-West-antagonism, the opposite between Greece as the representative of Europe at the time and the Oriental empires. Europe was originally not a geographic but a political-cultural term. Europe encompassed the areas to the West of the old Oriental empires that were Greek,

meaning also today's islands of the Near East. The border between Asia and Europe was accordingly determined by culture, not geographically.

Secondly, reference needs to be made to the antagonism between Athens and Rome, between Greece and the Roman Empire, whereas here it shall be remarked that the regimen of Rom required the victory over the Phoenicians. We always see it as a continuing development: Ancient Egypt, the Ancient Oriental empires - Greece - Rome. But there was an alternative to this development. The sea force of the Phoenicians and the Carthaginians could have by all means decided this fight about the regime of the Mediterranean region in its favor, but the continental force Rome won and this victory of Rome over the sea force of the Phoenicians was a prerequisite for the expansion of Rome and the development of the Imperium Romanum, in which the antagonism of Hellenistic culture and Roman regime was of constitutive significance. Prior to the Imperium Romanum the Hellenistic empires of the successors of Alexander the Great need to be mentioned, which already constituted a synthesis of Orient-Occident. After its victory over the sea force of the Phoenicians and Carthaginians, the Roman Empire accepted the succession of these Hellenistic Empires and in this regard also saw itself as a synthesis of the Occident and Orient. Surely the emphasis was on the Occident. The Oriental was however strongly received and integrated, the interpretation of regime by the Roman Empire was massively influenced by Oriental-despotic ideas. One keyword to be mentioned is the transition from Principate to Dominate. But now, it is important that in this Imperium Romanum the Hellenistic East was educationally superior to the Latin West. The capitol of education was Alexandria, the capitol of philosophy was Athens. This cultural superiority mainly led to the Hellenisation of Christianity. The Gospels and Letters of Paul are written in Greek. And this fact that the Empire continued to relocate

more and more towards the East was accounted for by Constantine the Great, he moved the capital to Constantinople. Constantinople is the ideal center of the East- West, Orient-Occident relationships.

The Eastern-Roman Empire was able to further assert itself in the context of the Migration Period, while the West Roman empire experienced a downfall in its turbulences: The German Empires, mainly the Frankish Empire as crystallization point of the West developed in the place of the West Roman Empire. And this Frankish Empire entered a close pact with the Pope already under the Merovingian's and then even more under the Carolingians. This was the foundation of the Occident: the Christianized Frankish Empire in association with the Roman-Catholic church and that the unity of this Christian Occident associated with Rome was constituted in war, in conflict and in the dispute with the Islam. For the self-consciousness of the Occident it is constitutive that it is Christian and not Muslim. The goal of the Islamic-Arabic expansion was the restauration of the ecumenical unity around the Mediterranean. In South-western Europe this expansion was stopped by the Franks. In the South-East the Byzantine Empire formed a barrier and a protective wall for the Christian Occident.

Another point needs to be mentioned here. At the time, the Christian Occident was the third world, to use modern terms. This is repeatedly forgotten in the West. In the early Middle Ages Byzantium was the First World, culturally, politically, militarily - in summary: in every aspect. The Second World was the Islamic-Arabic worlds, meaning the Islamic-Arabic world was culturally, philosophically, politically and militarily superior to the Christian occident. The Frankish Empire and the entire Occident was the Third World. This Third World had to mobilize all resources, all forces, to hold its stand against the Second World. And in confrontation with the Islamic World, to underline this yet another time, the Christian Occident gained its awareness of

identity. Here I want to make reference to a very important book by Henri Pirenne: „Mohammed and Karl the Great. The downfall of the Ancient World in the Mediterranean and the rise of the Germanic Middle Age“ (Original title: „Mahomet et Charlemagne“). The core thesis of this Belgian historian is that only through Mohammed and the Islamic-Arabic world the Frankish Empire was able to constitute itself as crystallization core of the Christian Occident. Thus, the Occidental development can only be understood in its contrast to Islam.

Now in this context it is of importance that the Byzantine Empire that was also threatened by the Islamic expansion asserted itself as the First World. This Byzantine Empire was a synthesis of the Orient and Occident as a Christian Empire. The Emperor had an interest in the unity of faith, because the unity of faith was the guarantee for the unity of the empire. But the Bishop in Rome also regarded himself as a guarantee for unity. Of course, this led to conflicts. They were mainly based on the philosophical, theological, cultural and of course also political-military superiority of the East. This cultural, philosophical and theological superiority was associated with the Byzantine Emperor towards the powerless Pope in Rome. Thus, in order to escape this impotence, he promoted the rise of the Western Empire, and was able to move the king of the Franks to accept the Emperors crown. This is called *translatio imperii*. The rise of a Western Empire is the work of the Pope. This was in 800. Of course, the rise of the Western Empire led to political and diplomatic tensions between Aachen and Byzantium that were peacefully resolved. The differences and tensions between Byzantium and Rome intensified until their final break in 1054.

As told, this schism of 1054 has its history, but on the other hand is a very decisive new step, because the unity between East and West now was officially and formally terminated and the West went its own way in dispute and

conflict with the East. In the West the paradigm of difference had a greater influence, while the principle of unity remained dominant in the East.

Thus, the first core thesis regarding this is the following: *The principle of difference, conflict, and opposition became essentially determining for the West with regards to matters a) in religion and church, b) in politics and state and c) in philosophy and science.* It is important that the schism of 1054 was associated with the investiture conflict at the same time. The investiture conflict signified the annulment of the unity of the imperial church, the annulment of the unity of church and empire by the construction of a papal supreme church as opposed to the Empire. The former bond between Pope and Emperor turned into a conflict. The fight between church and Empire, Pope and Emperor now traversed the entire Middle Ages and resulted in differentiation and versatility of Europe in the middle Age.

One important consequence was also the constitution and formation of an independent science and philosophy. European philosophy and science owe their independence and autonomy to the Middle Ages. They were constituted in the Middle Ages. But here, the detail counts. It was the canons, the canon law experts that claimed the arbitration court for themselves in the legal dispute between Pope and Emperor, church and Empire. They said: „We canon law experts decide who is right in this case.“ And as the Pope was in Rome and the Emperor was in Germany, the Sorbonne was able to function as arbitrator in Paris. This claim resulted in an autonomous, independent philosophy and science being able to establish itself alongside the state, political power and next to the church power, unique in all of history. Of course, this claim of autonomy expanded to all of Europe. Until today, this independence has been maintained. The principle of difference however did not only become relevant for the relationship of philosophy and science towards the outside, but also for the internal

relationship and decisively increased the scientific differentiation in the modern times to postmodernism.

The independence and autonomy of science and philosophy is being questioned today, in particular. This means the world historic uniqueness of a science independent of state, church and also economical power will most probably be lost in the age of globalization. In the course of the financial and industrial capitalistic globalization philosophy and science continue to become increasingly dependent on these global forces. A European achievement that can hardly be overestimated in its significance is at risk of being lost.

The Western paradigm of difference had influence already in the Middle Ages, long before the confessional separation, not only as difference of the Pope to the Emperor and Empire, but also within the church. There was a Pope and an antipope and then there was a council that ultimately elected a third Pope. Further, internal differentiation was very massive due to the different orders. The political sector also experienced increasing processes of differentiation. Due to the war between Emperor and Pope the Empire was weakened as a power supplying unity, and the minority states were formed. The Christian Occident did articulate a universal claim of unity, but Pope and Emperor did not reach a consensus about who would represent the unity. Thus, the minority states, France ahead of all others, proclaimed themselves autonomous regions. The king of France claimed to be Emperor and Pope in his country. Europe differentiated itself into a pluralism of minority states that constituted themselves in territorial states first, then in national states.

The differentiation process in the philosophical-scientific area was already mentioned. Regarding this, it shall be supplanted that this differentiation process went hand in hand with social differentiation. Science and philosophy as third power had its position in the cities. The municipal bourgeoisie, the third estate, was the natural ally of this

third power and a bourgeois society formed in Europe between the church and the state, which ultimately became dominant. The third estate turned into the general estate, and this is associated with the differentiation of the Occidental societies that can hardly be enforced more. This differentiation process is linked to so many mortgages, to so many losses, that today, it is necessary to overcome these extreme differentiations of the modern and postmodern times. Regarding this the communitarism-liberalism-debate in America has to be mentioned. Today, not only the opportunities for chances and the benefits of this differentiation process are seen. Today, we are much more conscious of its ambivalence. Today, the question is: How can we retrieve unity and identity? The communitarians indicate that without an ethos supplying unity, political communion cannot exist in the long run.

The second core thesis is: *The schism of 1054 constituted what could be called the occidental syndrome.* It exists in the following points: The first point is the previously discussed separation of the Occident from the East and Orient. Second, an increase of Roman regime rationality was associated with this separation, which mainly expressed itself in the Imperium Romanum. This separation from the East resulted in increasing differentiation, as already shown, which realized immeasurable dynamic forces and energies. This released dynamics in the West was associated with the Roman regime rationality and lead to a great increase of power. The multiple forces of the West could only be combined as a unity in the war against the East. This means the unified and thus overpowering West tends to rule the East. The first case of this East is the redirection of the Fourth Crusade to Constantinople, the conquest of Constantinople and the formation of the Latin Empire. Above all, this was done by Venice as the leading finance capitalistic force in association with the military forces of the Frankish Empire and in association with the papal supreme

church. The Byzantine Empire never recuperated from this defeat. It was the West that had weakened Byzantium to the extent that it was no longer able to hold its stand against the expansive Ottoman Empire in 1453. The victory of the West over the Byzantine Empire signified the destruction of its own protective wall against the expansive Islam.

In addition, the ruler ship of the East by the West was short, in the long run it meant a defeat. The Latin Empire did not last for even fifty years. The time of Crusades did span over several centuries, but in the end, Saladin came and terminated the regime of the West in the East.

In the context of the Fourth Crusade the Triad that constitutes the West in its uniqueness manifested itself, the Triad of capitalism, represented by the financial power of Venice, of statism and militarism, at the time represented by the Frankish kings and earls - Gottfried von Bouillons and other - and thirdly as a representative of the Occidental rationalism, the Roman Catholicism.

This triad also decisively determined the modern times. In World War I, this Triad is defeated. But the first time, it appears in the Fourth Crusade, and in the First and Second World War, it has been said, its ambivalence and self destructive power become apparent to the West. And it needs to be seriously questioned whether the current crusade of the West against the East and against the Orient will not ultimately end with a weakening of the West in spite of its victories, or even in defeat, because this occidental syndrome is destructive for the East and the Orient, but it is also self destructive.

As a consequence of the Fourth Crusade the anti Western currents and resentments in the orthodox nations and those influenced culturally by Byzantium deserve special attention: historians speak of a trauma. Because the Latin West must have raged so terribly in Constantinople that the Orthodox felt the Latin were worse than the Huns, and to be