

“BABEȘ-BOLYAI UNIVERSITY” CLUJ-NAPOCA

**SUMMARY OF THE
Ph.D.THESIS
ENTITLED
“JOSEPH RATZINGER’S CONCEPT OF EUROPE”**

**Ph.D. COORDINATOR:
PROF. UNIV. DR. ANDREI MARGA**

**Ph.D CANDIDATE:
LECT. DINU DIANA**

CLUJ-NAPOCA 2011

CONTENT

| | |
|---|------------|
| INTRODUCTION. ARGUMENT..... | 4 |
| Chapter 1. THE SOURCES OF EUROPE..... | 8 |
| 1.1. General Considerations Regarding the Different Acceptions of Europe...8 | |
| 1.1.1.Hegelian Aspects Regarding the Concept of Europe..... | 10 |
| 1.1.2. Nietzschean Elements Regarding the Concept of Europe | 19 |
| 1.1.3. The Husserlian Acception of Europe..... | 31 |
| 1.1.4.Heideggerian Elements Regarding the Interpretation of Europe.... | 39 |
| 1.2. The Determination of the European Characteristics of Europe in Ratzinger's Work..... | 44 |
| 1.2.1. Geographical versus Cultural Delimitations of Europe..... | 44 |
| 1.2.2. European Heritages..... | 49 |
| Chapter 2. JUDEO-CHRISTIANITY IN EUROPEAN HISTORY..... | 63 |
| 2.1. General Considerations of Analyzing Judeo-Christianity in a European Context..... | 63 |
| 2.2. The Basis of the Judeo-Christian Approach and the Dialogue between Religions..... | 73 |
| 2.3. Welcoming the Messianic Message throughout History..... | 96 |
| Chapter 3. THE EUROPEAN CRISIS..... | 101 |
| 3.1. The Crisis of Moral Values..... | 101 |
| <i>Biblical Interpretation in Crisis.....</i> | <i>101</i> |
| <i>The dialogue between Habermas and Ratzinger.....</i> | <i>105</i> |
| 3.2. The Crisis of Reality. The Reshaping of Secularization..... | 123 |
| <i>Wendezeit fuer Europa.....</i> | <i>123</i> |
| 3.3.The Diagnosis Of Europe from the Perspective of the Evolution of Nationalism in Europe..... | 125 |
| 3.4. The Crisis of Relativism as a Face of Intolerance..... | 127 |

| | |
|---|------------|
| <i>The Relativism of European Culture</i> | 131 |
| 3.5. The Exclusivity of Technical Reason and the Destruction of the Ethos. | 143 |
| 3.6. The Crisis of the Church and the Liturgy..... | 147 |
| | |
| Chapter 4. THE SOLUTIONS OF OVERCOMING THE EUROPEAN CRISIS | 152 |
| 4.1 The Reshaping of the European Secularization | 152 |
| 4.2. The Rediscovery of Religion..... | 158 |
| 4.2.1. <i>Ratzinger's Vision in Introduction to Christianity</i> | 158 |
| 4.2.2. Objective Results in Applying the Teachings of the Vatican II Council in Romania..... | 162 |
| 4.2.3. <i>Zeiten der Zeit. Die Zeit der Umkehr</i> | 167 |
| 4.3. Secrets of Christian Values..... | 171 |
| 4.3.1. <i>Gott und die Welt</i> | 171 |
| 4.4. Unity of Belief..... | 175 |
| 4.4.1. <i>Glaube – Wahrheit – Toleranz</i> | 182 |
| 4.4.2. <i>God's Revolution</i> | 184 |
| 4.4.3. Trends Which Influence Today's Exegesis..... | 185 |
| 4.4.4. Europe's Future | 187 |
| | |
| Chapter 5. STAGES OF THE PHILOSOPHICAL RELIGIOUS DEVELOPMENT OF RATZINGER'S WORK | 197 |
| | |
| Chapter 6. CONCLUSIONS | 206 |
| | |
| 7. BIBLIOGRAPHY | 211 |

Keywords: reason, religion, crisis, revealance of God, Christian Faith, European spiritual power, freedom of consciousness, human rights, democracy, modernity.

The beginning of a new dawn driven by rationality and techno economical reasoning has done great harm to the Christian culture. Fortunately, religion hasn't wasted its inner resources. Joseph Ratzinger shows us the way in which people can overcome the crisis which reached the European spirit, by correlating reason and religion. The crisis of the moral values is one of the main reasons attributed by Ratzinger to the fall of the modern society. He stresses the fact that once people start losing their Faith In God, moral values are left in the air. While finding solutions to the crisis Ratzinger states the fact that If the world and the man hadn't been the product of a creative intelligence that would contain measures and organize our existence in a rational way, then all that's left behind would have been just unnecessary rules for our behaviour. Taking into account the calculation of consequences, it is true that concepts like logos, the word in the beginning, the creative reason and the love are decisive for the Christian revealance of God.

The thesis entitled “Joseph Ratzinger’s Concept of Europe” aims at evoking the nature of the crisis which encompasses Europe as a whole, by analyzing the motifs which stand at the basis of the overthrow of the contemporary European world into a crisis of depth. The secularization process reaches a turning point where it needs to allow religion to reinstate its own view of the world which is in a permanent quest of solutions to its existential problems. The thesis consists of many chapters which analyze in detail the sources of Europe and the different definitions of Europe by determining the European specificity in Ratzinger’s work as a subchapter. A new subchapter is dedicated to making the geographic and the cultural delineations of Europe by using the comparative method. There will be brought arguments in favour of the cultural delineations.

A new subchapter will be dedicated to the the analysis of the elements which determine the cultural inheritance of Europe as it is defined in Ratzinger’s works. Next I will recall the general considerations for taking into account the Judeo-Christianity in the European context as well as the elements which underlye the dialogue between religions in terms of Judeo-Christianity throughout European history.

Then there will be made an analysis of the reception of the messianic message in different historical epochs. The next chapter is devoted to detailing the specifics of the European crisis, gradually analyzing the crisis of moral values, the crisis of reality altogether with the elements which led to its appearance, the correction of the secularization process, as well as the crisis which was fueled by the emergence of nationalism and relativism as main representations of intolerance, and nevertheless by recalling the crisis which is based on technical reason and on the destruction of ethos.

Once evoked the nature of the crisis, I will proceed to evoking the elements related to the process of overcoming the crisis, as of course becomes clear from the statements made by Ratzinger. The solutions trigger the rediscovery of religion, the return to faith, the knowledge of the secrets of Christian faith, and the unity of faith. The last part is an approach made to Ratzinger’s concept of Europe as it is revealed throughout the stages of his philosophical work.

This thesis aims to analyze the philosophical aspects of Joseph Ratzinger’s work by bringing into foreground the elements of the crisis which has put a hold on

the old continent due to the replacement of moral values by ideologies that harm the human spirit, at a time when true faith has been taken over by false values.

Ratzinger provides sufficient arguments in favor of the current approach to religion, but he remains faithful to the biblical text and to the faith in God as basic values. A first argument in selecting Ratzinger as a subject of study is based on the fact that Ratzinger is one of the greatest theologians and philosophers of our time, his work considers religion as a central part of reason. His ideas are very well articulated, his work is immense and over thousands of pages we can learn many things.

His work has also an educational character, his writings being open to any reader; although they are marked by a multitude of biblical quotations, they are profoundly philosophical. His work is addressed not only to a small community of specialists, but to all his contemporaries, being born out of the questions that require an answer in the current era. His work consists of papers and books which are designed for those who are contemporaries of the great theologian of our time, who was able to seek answers to the questions that the Christian culture had to find.

The genuineness of Ratzinger's work amazes contemporary readers and critics by clarity, wisdom and intelligence.

Another argument in choosing Ratzinger's work as a subject of this thesis is the fact that it has been insufficiently studied in Romania. In our country, Ratzinger is investigated only in the academic and theological circles, many of his works being still untranslated.

Joseph Ratzinger appears as the promoter of up-to-date writings which concern our present world. The European world is divided into cultural spaces in which no unity persists. Ratzinger's works are first and foremost the history of this process of understanding and, especially, the core of the search for a proper Christian response to modernity and secularization. They are also the vivid proof that nowadays, due to the existence of a deep religious crisis, it has become important, even necessary, that the person which has become the main guidance of the Church met other criteria such as qualities which reunited the pastoral ones with the intellectual, theological and wisdom related ones.

Even though the secularized culture accompanied by a rigorous rationality is a dominant feature of the current era, the Christian understanding of reality remains an effective force in the same way as it used to. The secular culture and the Christian understanding of reality share a common ground but they are crossed by points of

divergence. Not only the European space involves deep tensions. All cultural spaces have inherent tensions.

Science has reached a deadlock today. Despite the transformation of the world and the image of man, thanks to scientific knowledge, science cannot give answers to questions which concern the definition of man, his origins and the purpose of his existence. This is the point where religion comes with answers.

There is a relating link between reason and religion. Ratzinger appeals to a purification call based on mutual understanding between reason and religion. Reason and religion need each other and they need to be recognized. Both have a greater impact on the state of the world than any other cultural forces.

Ratzinger admits, that while Christianity arose in the East, Christianity was marked by growth in Europe. This encounter of Christianity with Europe was made possible because of Europe and Christianity marked the definition of Europe as a concept. The core speech in Regensburg is to show that that which unites the three major religions is the very reason.

Yet Christianity is linked with the other world religions to some extent, this fact making possible the dialogue between them. Abraham is revered as the father of faith. Christianity took over the Old Testament as the first part of the Bible.

All three religions have in their center the one God who created the world, who is the world's Savior and Judge. Despite similarities, Christianity can be closer linked to Judaism than Islam. The Church is strongly related to Judaism. It has its origins in Judaism.

The appearance of Jesus from Judaism is not a simple coincidence but a fact. "Jesu Gott ist der Gott Abrahams, Isaaks und Jakobs- der Gott des auserwählten Volkes. Kein anderer ist der Gott der Christen. Die katholische Kirche ist heute ueberzeugt, dass der Bund Gottes mit dem Volk Israel durch den in Christus begruendeten "neuen Bund" nicht aufgehoben ist".¹ The Jews must be seen as older brothers of Christians. Not the same thing can be said about Muslims.

The thesis opens with the evocation of the definition of the features of Europe seen through the eyes of Joseph Ratzinger. A glimpse of the unity of the very concept of Europe can be caught in the paper "Was ist Europa? Grundlagen und

¹ Karl Kardinal Lehmann „*Chancen und Grenzen des Dialogs zwischen den abrahamitischen Religionen*“, Herder Verlag, Feiburg 2006. p.107

Perspektiven", which evokes the European identity, its spiritual foundations of the past, present and future having as a starting point in the debate the concept of European construction. Based on assumptions of a much debated topics since the Roman Synod of Bishops and Cardinal Glemp, the theme is centered around the boundaries of Europe, raising questions about issues which concern the strict geographical boundaries. Ratzinger favours a cultural delienation of Europe to the detriment of geographical considerations, asserting that Europe can be mainly defined in cultural terms which involve the belonging to the same European cultural space.

This would lead to a better understanding of the fact that Siberia doesn't culturally belong to Europe, although it is inhabited by Europeans. Ratzinger made a foray into history to find the sources of Europe back in the 5th century BC, in Herodotus, who speaks for the first time about Europe as a geographical term.

With the formation of the Hellenistic and Roman states, a continent had been defined that was to become the basis of Europe later on, but that Europe had very different boundaries from today's Europe, taking into consideration mainly the countries around the Mediterranean Sea which, due to their cultural proximity, means of transportation and trade, and the crystallization of a common political system formed a true continent.

Starting with the centuries 7 and 8 AD and the broadening of the Muslim conquests, there became a boundary visible which ran through the Mediterranean Sea and which started to divide that which had once been a single continent into three different continents: Asia, Africa and Europe. Eastern Europe, with the capital of the Roman Empire in Constantinopolis didn't allow the transformation of the ancient world in a rapid manner and things remained unchanged until the 15th century AD. To the contrary, Western Europe started to change continuously from the 7th century onwards when the Southern part of the Mediterranean is practically withdrawn from the old continent whilst Europe continued to extend its borders towards the Northern part of the continent.

This process of continuous expansion consists of a spiritual continuity which focuses mainly on the belonging to the same historical-religious space created by expansion of Christianity: "Im Anschluss an das Buch Daniel sah man das durch den christlichen Glauben erneuerte und verwandelte Roemische Reich als das letzte und bleibende Reich der Weltgeschichte ueberhaupt an und definierte daher das sich

konstituierende Voelker- und Staatengebilde als das bleibende Sacrum Imperium Romanum.”²

This identification process is completed both historically and culturally under Charlemagne when the notion of Europe gets a new sense: the term is used to denote the European Empire ruled by Charlemagne, indicating thus the continuity of European history. With the end of the Carolingian Empire, the term of Europe disappears, but the term is still kept in popular store in the early modern era in conjunction with the Ottoman threat to denote a self-identification.

The use of the term “Europe” is enshrined in the 18th century, the creation of the Frankish Empire meaning thus the rebirth of a new Roman Empire which had never sunk. Along with its Western roots, Europe has Eastern roots too.

The Eastern Roman Empire, with its main center in Byzantium, was confronted with the Islamic invasions and the different migrations of peoples. The Eastern Roman Empire stretched up to the far North towards the Slavic peoples building its own Greco-Roman world which would distinguish itself from the Latin Western European world by means of using another model of liturgy, another ecclesiastical canon and by giving up Latin seen as a language of the scholars.

There are of course elements which bind the the two worlds together as one continent. A first element that we can take into consideration is the common heritage represented by the Bible and the Old Church, whose origins can be found far away from Europe, in Palestine. Another similarity resides in the idea of imperial policy, the same ecclesiastical foundations, the same legal foundations, the priesthood, which made possible not only the preservation of the cultural tradition but also of the religious one. Comparing the two major parts of the European world, we can notice that there are not only similarities which target the same ecclesiastical heritage but differences too which regard the nature of the imperial and ecclesiastical leadership.

A second phenomenon which has profoundly marked the situation in the contemporary European world is the discovery of America. By expanding its cultural borders towards Russia and Asia, Europe has been driven out of its own borders

² RATZINGER, JOSEPH KARDINAL “*Werte in Zeiten des Umbruchs. Die Herausforderungen der Zukunft bestehen*”, Herder Spektrum Verlag, Freiburg im Breisgau, 2005, p. 69.

beyond the ocean in America. The latter becomes a kind of extension of Europe, a colony, which receives its own identity in the 19th century.

The third phenomenon with major impact on the definition of Europe is found in the French Revolution. From this moment onwards, the state is perceived from a secular angle, based on rationalism and on the will of citizens. For the first time in history we can speak about a purely secularized state which sees religion as a private sphere.

The next subchapter is dedicated to the evocation of the elements belonging to the European heritage. Ratzinger attributes to this concept four elements: the Greek heritage (i.e. the difference between good and goods, the relationship between ratio and religion), the Christian heritage, the Roman heritage and the heritage of the modern era (with the necessary distinction between faith and law).

Europe is defined in four theses. According to these theses, a major impact on the concept of Europe is the coordination between democracy and unmanipulated rights or eunomia. If eunomia is a prerequisite of the survival of democracy against the tyrants, then eunomia is the premise for the open rights and moral values. The abandonment of the atheistic dogma as a prerequisite for public law and state formation and tribute to God is the right step taken towards setting a cornerstone for the ethos and the law.

The abandonment of nationalism and revolutions as a *sumum bonum* is another important aspect, together with the recognition and preservation of the freedom of consciousness, of the human rights and the human society based on freedom. The "Dialectics of Secularization" "About Reason and Religion. What keeps the world together. Prepolitical moral foundations of a liberal state" reveals the premises of the European analysis made by Ratzinger. It starts from the idea of historical development in which we find ourselves.

The outlining of two major tendencies becomes increasingly clear: first there is the globalized world society in which the economic, political and social powers are claiming more and more from each other and the different impact areas overlap. The second tendency is the development of the possibilities of human action, its general power to create things and to destroy them.

Hence it becomes important to take into consideration the implications of ethical and legal control beyond the control limits which were set before. The problem of finding ethical foundations becomes extremely important. Finding the good and the

reason to carry it out is a fundamental but still unanswered question. Science has reached a dead end. Despite the transformation of the world and the image of man, as a result of scientific knowledge, science is far behind in things which relate to the existence of man, his origins and the purpose of his existence.

Next the analysis leads to the examination of the relationship between power and law. Power should stay under the control and in the service of the law as a counterweight to violence. The task of finding its location is attributed to politics.

Freedom without law leads to anarchy, and thus triggers the destruction of freedom. Ratzinger argues that a strict reliance of scientific research on the method based on a pure Enlightenment typical method, conducts to the impoverishment of the human spirit and of man in general. The questions which derive from the human spirit are more complex, situated above pure scientific rationality, they are more of a subjective-like breed.

Men will decide according to the experiences they have. That which may seem plausible in a religious direction and which is subordinated to the subjective consciousness will have the role of the ultimate ethical decision body. Taking into consideration this situation, we can acknowledge the fact that this state represents a danger for mankind and will inevitably lead to the pathologies of religion and reason, in those specific fields where reason cast aside religion and ethos. Ratzinger concludes that scientific rationality has its shortcomings.

The preaching *Christlicher Glaube und Europe*, which Ratzinger held in Marienkirche Church, in Crakowia on 9/12/1980 on the occasion of the visit of the *deutsche Bischofskonferenz* (German episcopal conference) to the Polish episcopate, highlighted specific features of Europe, making Europe to be regarded as Europe. A first feature is regarding the image of Christ as a basis to that which is considered true humanity inside European history.

The specific Christian culture reveals the fact that the Christian culture can never be considered an exclusive culture of the material approach. This culture encompasses the dignity of consciousness and the awareness of the existence of rights. One cornerstone of European culture is given by values like the dignity of marriage and family.

Christian culture is a culture of love, a culture of compassion and of social justice. The European specificity casts light over the national and the crossnational level. The Christian culture is centered around the term *Logos*, which is used to

describe the word at its origins, the creative reason and the love which are decisive for a Christian image of God.

If we rely on the fact that the concept of Logos forms the core of Christology, of the faith in Jesus, then we can observe the indivisibility of the faith in God and in Jesus as Son of God.

The next chapter is devoted to Judeo-Christian aspects found in European history. It will analyze the relationship and the connecting elements between the two great religions of Judaism and Christianity with aspects that determine to a large extent the European specificity.

Despite similarities, Christianity is linked closer to Judaism than Islam. The Church is very strongly related to Judaism. It has its origins in Judaism. The appearance of Jesus in the bosom of Judaism is not a coincidence. To the contrary this determined His identity and therefore the identity of the Christians. "Jesu Gott ist der Gott Abrahams, Isaaks und Jakobs- der Gott des auserwaehlten Volkes. Kein anderer ist der Gott der Christen. Die katholische Kirche ist heute ueberzeugt, dass der Bund Gottes mit dem Volk Israel durch den in Christus begruendeten "neuen Bund" nicht aufgehoben ist".³

Therefore the essence of Judaism is identical to that of Christianity and has in its center: the love of God. The way to reach the essence in Judaism is essentially different from the way that Christianity is, because Jesus is understood differently: Judaism reaches the understanding of the truth and the life, but it does not know the path which must be followed. The path is found in Jesus.

The path is shaded in Judaism. The rituals by which animals were sacrificed in the Temple as a way of worshipping foretold forgiveness. But for Christians, every detail of the Old Testament leads to a detailed portrait of Jesus.

That is so tragic. The world itself in which Jesus was born didn't accept Him. The Scripture accounts for His image, but most Jews preferred the image, not the person.

No other religion apart from Judaism and Christianity has understood so well the relationship with God as a manifestation of faith. The Faith in God doesn't only express the act of believing but also the loyalty of the covenant.

³ Karl Kardinal Lehmann „*Chancen und Grenzen des Dialogs zwischen den abrahamitischen Religionen*“, Herder Verlag, Feiburg 2006. p.107

Sin is the opposite of belief: both in Judaism and in Christianity, sin and faith are not only morally and intellectually related, but spiritually. Christianity and Judaism share common approaches and deviations at the same time in a very unique way. Christians are considered fulfilled Hebrews.

The dialogue between the two religions has a common point of divergence, both Jews and Christians know who Jesus is, but they don't choose the same pattern in interpretation. Ratzinger affirms that religion and morality are inseparably linked. Reaffirming the universal role that religion plays for mankind, Ratzinger acknowledges the immense role religion has in saving the mankind.

Religions have the responsibility to save humanity and to work together to achieve this goal. In the section dedicated to the dialogue between religions, Ratzinger affirmed that the dialogue launched for unity in religion can be made taking into account several factors.

We must consider primarily the differences which exist between universal and tribal religions. Tribal religions follow certain primary models, that interfere in various ways with the major models attributed to world religions. Interreligious ecumenism can follow two patterns: either it tries to incorporate the theistic form in the mystical one or it does the opposite thing.

There is a third way, the pragmatic approach, which promotes the idea that religion ought to be giving up the claims of detaining the one and only truth, and directing its interest to causes that serve peace, justice, and integrity of creation. Religions could attire the form they presently have without conducting further contradictions on the various debates.

Nevertheless, Ratzinger considers that there are limitations to which these religions adhere: "In an age when we have learned to doubt the knowability of the transcendent and, even more, when we fear that truth claims about transcendence can lead to intolerance, it seems that the future belongs to mystical religion. It alone seems to take seriously the prohibition of images, whereas Panikkar, for example, thinks that Israel's insistence on a personal God whom it knows by name is ultimately a form of idolatry, despite the absence of images of God. By contrast, mystical religion, with its rigorously apophatic theology, makes no claim to know the divine; religion is no longer defined in terms of positive content, hence, in terms of sacred institutions. Religion is reduced entirely to mystical experience, a move which also rules out a priori any clash with scientific reason. New Age is the proclamation, as it were, of the

age of mystical religion. The rationality of this kind of religion depends on its suspension of epistemological claims. In other words, such religion is essentially tolerant, even as it affords man the liberation from the limitations of his being that he needs in order to live and to endure his finitude.”⁴

The next chapter brings into foreground the evocation of the crisis. The fact is being revealed that once the moral values give up the faith in God, they lose their foundations. If the world and the man aren't the product of a creative intelligence, which incorporates measures, organizing our human existence, then we are left with simple useless rules for human behaviour, which can be maintained or singled out, as per usefulness.

Another cause of the crisis is relativism, Ratzinger considers that relativism is predominant today. By excluding the truth of faith, intolerance reduces the major things in life to subjectivism. Ratzinger, leader of the Congregation for Truth, affirms that his role consists of promoting true Faith, which is increasingly overshadowed by relativism and the atheist ideology, and ensuring that the right direction is taken towards the preservation of faith.

The *Dictatorship of Relativism* is a sermon that was held in April 2005 in the Vatican before the conclave, in which Cardinal Ratzinger warned people of the danger seen in relativism. Ratzinger, Dean of the College of Cardinals, reaffirms the fact that the maturity of Faith specific to Catholics must be maintained so as not to be confronted with a wave of dispersal into other doctrines. Ratzinger believes that the danger lies in the fact, that Christians could be drawn on the wrong track because relativism sees in the true faith in God a road to fundamentalism.

Another reason for the crisis which grabbed contemporary Europe is seen by Ratzinger in the implementation of the exclusive technical reasoning and the destruction of the ethos. The Christian culture is pushed aside and replaced by a mechanized Europe, strictly focused on technical reasons that are not concerned with truth and reason. This is a European model in which the forces of dark magic practices take momentum and reach the apogee.

Ratzinger has a bleak view of the danger created by the promotion of the spirit of wealth, production and the sheltering of the concerns of living for tomorrow which

⁴ RATZINGER, J. “*Interreligious Dialogue and Jewish-Christian Relations*”, International Catholic Review, Communio, Washington 2010

would become general impulses for humanity. "Das alles aber bedeutet, daß Europa Mechanik ohne Ethos und letztlich gegen das Ethos exportiert; daß mit der Übermacht der technischen Fortschrittsideologie jene großen sittlichen Traditionen zerstört werden, auf denen die alten Gesellschaften beruhten, während die dunklen Praktiken des Zaubers und der Magie fortbestehen oder sogar verstärkten Einfluß gewinnen. Es bedeutet weiterhin, daß der Geist des Habens, des Machens und der Flucht ins Morgen mit seiner leeren Verheißung weltweit werden. Es bedeutet eine Einheit der Menschheit, die zugleich ihre wahrhaft vereinigenden Kräfte und Ehre großen gemeinsamen sittlichen Grundüberzeugungen zum Erlöschen bringt."⁵

Another cause of the crisis is the church crisis. Romano Guardini's book "Preparing Yourself for Mass" reveals the depth of Ratzinger's thought. In Ratzinger's view, the modern era cannot sufficiently understand liturgy. For many people, liturgy represents a sacred show where the believer says his prayer. The inner reality of the Mass is thus shattered, something irreplaceable will be lost. The reasons why this happens are many. It is time, that liturgy became the right thing for the faithful, ie the sacred action of the sacred community of Jesus.

The Chapter "Solutions to overcome the crisis" includes the key-elements for the overcoming of European secularization in a first step. The overcoming of European secularization is necessary. The conversion of reason by reason is done either by the reflection which starts from the subject's self-consciousness and the acting connoisseur (as seen in Schleiermacher) or by means of the present historicity in existential self-assurance of each individual (as in Kierkegaard) or linked (in Hegel, Marx, Feuerbach). The disintegration of ethics needs to be overcome in a corrective way.

The reason which internalizes its limits reaching out for the Other takes different shapes: it appears either in the form of mystical fusion with a dilated cosmic consciousness, or in the desperate hope to achieve a historical messianic message, or in the form of solidarity with his suppressed ones which would bring the messianic salvage. The unnamed divinities of Post-Hegelian metaphysics such as the "dilated consciousness", "the event impossible to predict by thinking" are booty for theology. Philosophy has to learn. Secularization is a double-sided and complementary learning process.

⁵ Ratzinger, J Europa - Wendezeit für Europa, pag. 90.

Salvatory biblical ideas give meaning to existential questions. Such examples are constituted by the idea of man created after the image and likeness of God, or the equal dignity of all people, unconditionally respected. It is in the interest of states to adopt a behavior of preservation of all cultural sources that feed the citizens' consciousness and solidarity norms.

Another solution is seen in the rediscovery of religion. Ratzinger believes that we need a reconciliation between the Church and modernity. Christianity is a religion of the Logos, the Reason. It is the religion of the persecuted people, it is a universal religion, it is the reflection of faith in the creative spirit from which reality derives.

Ratzinger's proposed solution is a simple one. Ratzinger refers to Kant, when he proposes the introduction of religion into the practical reason. "Yet God is "practical" and not just some theoretical conclusion of a consoling world view that one may adhere to or simply disregard. We see that today in every place where the deliberate denial of him has become a matter of principle and where his absence is no longer mitigated at all. For at first, when God is left out of the picture, everything apparently goes on as before."⁶ He sustains Pascal's thesis to propose laity a way of living which doesn't shut out the possibility of the existence of God.

Ratzinger refers to the ways of defining European life. In the chapter "Life and Europe", he refers to the sacredness of human life, explaining that the lack of a set of Christian moral values could lead to the violation of fundamental freedoms, to self-destruction and modern decadence.

Ratzinger is dedicated to the defining the significance of faith, which he considers a fundamental part of our existence. He sees in the agnosticism a mistake, a misunderstanding caused by not understanding religion. Christianity is the true fundamental value. Today's human society is following a decadent pattern, the selfishness, pride, and selfcomfort are situated about the claims made by truth. Man lives today against the truth and against the nature.

Tolerance is one of the main keys evoked by Ratzinger as solutions to the crisis. Ratzinger goes in search of an answer to the question whether the Christian faith and modernity can reach a consensus. If we take into account the fact that modernity is based on tolerance, then this could become possible. Ratzinger argues that Church teachings are not intolerant but truthful.

⁶ J. Ratzinger "Introduction to Christianity", 2nd Ed, Communio 2000 p.163.

Christianity has a European element. But above all it detains a message from God, not from any human culture. The nature of Christianity is able to reveal itself to culture and not to impose itself.

Ratzinger is interested in *Glaube-Wahrheit-Toleranz* in the issue regarding truth and the diversity of religions. Some people approach religion from the angle of feeling and taste. As people are changing their tastes and feelings, so are their religious ideas and practices. Ratzinger presents an analysis of truth, distinguishing two forms of religiosity. On the one hand there is mysticism which seeks its own identification with the universe in a form of impersonal unit.

This is the case of Asian religions and the New Age movement. On the other hand there is a personal understanding of God that we are united by love of God, but that we remain different from Him. The personal contact is the heart of this type of religiosity. Christianity and Judaism are the expression of this event. Ratzinger refers to the strengths and weaknesses of the approach to theology of religions: exclusivism, pluralism and inclusivism.

Exclusivity promotes the idea that only those who accept Jesus and the message of Jesus can be saved. Inclusivism is the view that non-Christian religions contain by default the Christian truth and therefore that adherents to this form are anonymous Christians. Pluralism believes that there are several ways to reach God in different religions.

References

PRIMARY LITERATURE

RATZINGER, J “*Abbruch and Aufbruch. Die Antwort des Glaubens auf die Krise der Werte*, Minerva Publikation, Muenchen , 1988

RATZINGER, J “*A turning Point for Europe*”, Ed. Ignatius Press, San Francisco 1994.

RATZINGER, J “*Called to Communion: Understanding the Church Today*” Ed. Ignatius, San Francisco 1996.

RATZINGER, J “*Catechism of the Catholic Church: Corrigenda* , 1998.

RATZINGER, J, “*Co-Workers of the Truth: Meditations for Every Day of the Year* “, Ed. Ignatius, San Francisco 1992.

RATZINGER, J., J. HABERMAS “*Dialectica secularizarii, Despre ratiune si religie*”, Traducere de Delia Marga, Biblioteca Apostrof, Cluj, 2005.

RATZINGER, J, “*Dogma and Preaching*”, Ed. Franciscan Herald, 1985.

RATZINGER, J, " *Eschatology, Death and Eternal Life.*" Ed. Catholic University of America Press , Washington 1988.

RATZINGER, J." *Europa in criza culturilor.*" Comunio 32, din International Catholic Review, 2005.

RATZINGER, J BENEDIKT XVI " *Europe: Today and Tomorrow*", Ignatius Press 2007.

RATZINGER, J , " *Feast of Faith: Approaches to a Theology of the Liturgy*" Ed. Ignatius, San Francisco 1986

RATZINGER, J " *Gospel, Catechesis, Catechism: Sidelights on the Catechism of the Catholic Church* ", Ed. Ignatius, San Francisco 1997.

RATZINGER, J. " *Interreligious Dialogue and Jewish-Christian Relations*", International Catholic Review, Communio, Washington 2010.

RATZINGER, J " *In the Beginning...: A Catholic Understanding of the Story of Creation and the Fall* Our Sunday Visitor, 1990.

RATZINGER, J " *Glaube und Vernunft*". *Die Regensburger Vorlesung von Benedikt XVI.*" Herder Verlag, Freiburg, 2006

RATZINGER, J BENEDIKT XVI " *Glaube-Wahrheit-Toleranz. Das Christentum und die Weltreligionen*", Herder Verlag, Freiburg im Breisgau, 2003.

RATZINGER, J " *God Is Near Us: The Eucharist, the Heart of Life*" Ed. Ignatius, San Francisco 2003. RATZINGER, J, " *God's Revolution*", ed. Ignatius, San Francisco, 2006.

RATZINGER, J " *Gott und die Welt. Die Geheimnisse des christlichen Glaubens. Ein Gespräch mit Peter Seewald.*", Wilhelm Goldmann Verlag, Muenchen, 2000.

RATZINGER, J. " *Introducere in crestinism: prelegeri despre Crezul apostolic*", EDITURA Sapientia, colectia studii teologice, Traducere M. Blaj, Iasi, 2004.

RATZINGER, J. " *Introduction to Christianity*", Ed. Ignatius Press, San Francisco, 2004.

RATZINGER, J. " *Interpretare biblica in criza. Despre problema fundamentelor si cailor exegetice astazi*, Editura fundatiei pentru studii europene, Traducere D. Marga, Introducere A Marga, Cluj, 2007.

RATZINGER, J. " *Jesus of Nazareth. From the Baptism in the Jordan to the Transfiguration.*" Ed. Doubleday, New York 2006.

RATZINGER, J, " *Journey Towards Easter: Retreat Given in the Vatican in the Presence of Pope John Paul II* ", 1987.

RATZINGER, J- Papst Benedikt XVI " *Licht der Welt. Der Papst, die Kirche und die Zeichen der Zeit*". *Ein Gespräch mit Peter Seewald*, Herder Verlag GmbH, Freiburg in Breisgau, 2. Auflage 2010.

RATZINGER, J " *Many Religions, One Covenant: Israel, the Church, and the World* ", 1999.

- RATZINGER, J “*Milestones: Memoirs 1927-1977* “ , Ed.Ignatius, San Francisco 1998.
- RATZINGER, J, PERA M. “*Ohne Wurzeln. Der Relativismus und die Krise der europaeischen Kultur.*” , Sankt Ulrich Verlag GmbH, Augsburg, 2005.
- RATZINGER, J, “ *On the Way to Jesus Christ*”, ed.Ignatius, San Francisco, 2005.
- RATZINGER, J *Pilgrim Fellowship Of Faith: The Church As Communion* , Ed.Ignatius, San Francisco, 2005.
- RATZINGER, J , “*Principles of Catholic Theology: Building Stones for a Fundamental Theology*” Ed.Ignatius, San Francisco 1987.
- RATZINGER, J “*Principles of Christian Morality*”, Ed Ignatius, San Francisco 1986.
- RATZINGER, J. “*Relativismus- neues Gesicht der Intoleranz*”, din *Interview am 30. November zur aktuellenkirchlichen Discussion mit einer Gruppe Journalisten in der spanischen Stadt Murcia*, *Communio*, (01). 2003.
- RATZINGER, J. “*Sarea pamantului, crestinismul si biserica catolica la cumpana dintre milenii*”, O convorbire cu Peter Seewald. Trad de T. Soroceanu, Edit. Sapientia, Iasi 2006
- RATZINGER, J “*Schauen auf den Durchbohrten: Versuche zu einer spirituellen Christologie — The Theological Basis for a Spiritual Christology* “(1984) trad. Engleza *Behold the Pierced One*, Ed. Ignatius, San Francisco 1986 .
- RATZINGER, J *The End of Time?: The Provocation of Talking about God* , 2005.
- RATZINGER, J, “ *The Meaning of Christian Brotherhood* “, Ed.Ignatius, San Francisco 1993.
- RATZINGER, J “*The Nature and Mission of Theology: Essays to Orient Theology in Today's Debates*”Ed.Ignatius, San Francisco 1995.
- RATZINGER, J Ratzinger, “*The Ratzinger Report.*”, Ed. Ignatius , San Francisco 1985.
- RATZINGER, J. “*The Spirit of Liturgy*”, Ed. Ignatius Press:, San Francisco 2000.
- RATZINGER, J “*To Look on Christ: Exercises in Faith, Hope, and Love* “, Ed.Crossroad, 1991. RATZINGER, J “*Truth and Tolerance: Christian Belief And World Religions*”Ed. Ignatius, San Francisco 2004.
- RATZINGER, J “*Volk und Haus Gottes in Augustins Lehre von der Kirche*”, Ed. Eos, St.Otilien, 92.
- RATZINGER, J “*Vom Wiederauffinden der Mitte. Grundorientierungen, Texte aus vier Jahrzehnten.* , Hrsgg. Vom Schuelerkreis, Herder Verlag, Wien, 1997.
- RATZINGER, J “*Wendezeit fuer Europa? Diagnosen und Prognosen zur Lage von Kirche und Welt*”, Johannes Verlag, Einsiedeln, 1991

RATZINGER, JOSEPH KARDINAL “*Werte in Zeiten des Umbruchs. Die Herausforderungen der Zukunft bestehen*”, Herder Spektrum Verlag, Freiburg im Breisgau, 2005.

SECONDARY LITERATURE

Nichols, Aidan OP “*The Thought of Benedict XVI. An Introduction to the Theology of Joseph Ratzinger*”, Ed. Burns & Oates, New York, 2005.

Allen, John “*The Future Church. How Ten Trends Are Revolutionizing The Catholic Church*”, Ed. Doubleday, New York, 2005

Allen, John. “*Pope Benedict XVI. A Biography of Joseph Ratzinger*”, Ed. Continuum International Publishing Group Lmted. London, 2000.

Allen, John L. “*The Rise of Benedict XVI: The Inside Story of How the Pope Was Elected and Where He Will Take the Catholic Church*. NY: Doubleday, 2005.

Allen, John, “*Pope Benedict XVI: A Biography of Joseph Ratzinger.*”. New York: Continuum International Publishing Group, 2005. Reprezintă o reeditare a cărții *Cardinal Ratzinger: the Vatican's Enforcer of the Faith*.

Bardazzi, Marco. “*In the Vineyard of the Lord : The Life, Faith, and Teachings of Joseph Ratzinger, Pope Benedict XVI.*” New York: Rizzoli International, 2005. ISBN 0-8478-2801-8

Boeve, Lieven, „*Europe in crisis: A question of Belief or Unbelief? Perspectives from the Vatican*”, Ed Blackwell Pb.Lmted, 2007,.

Bunson, Matthew. “*We Have a Pope! Benedict XVI*” Huntington, IN: Our SundayVisitor. ISBN 1-59276-180-1.

Chialda, Diacon Lect. M., *Învățăături moral-sociale după Decalog*, în „*Studii teologice*” VIII (1956), nr. 9-10, p. 603-621.

Geißler, H.: “*Die Glaubenskongregation und Kardinal Joseph Ratzinger – Papst Benedikt XVI.*”, in: *Die geistliche Familie „Das Werk“* (Rom 2006) 1–12.

Guardini , Romano / Ratzinger Joseph “*The Lord*”, Ed Gateway, Illinois, 2011.

Guardini, Romano “*Preparing Yourself for Mass*”, Ed. Sophia Institute Press, Manchester 1993.

Granados,Jose/ Granados Carlos / Sanchez-Navarro, Luis “*Opening Up the Scriptures. Joseph Ratzinger and the Foundations of Biblical Interpretation*”, Ed. Wm. B. Erdmans Publishing, Michigan 2008.

Harnack A. “*Das Wesen des Christentums*”. 1900, Jubiläumsausgabe , Stuttgart 1950, pag. 113-117

Hauke, Manfred, “*Das Zweite Vatikanum und die Überlieferung. Eine wichtige Wegweisung von Papst Benedikt XVI.*”, in: *Theologisches* 36 (2006) Nr. 3/4, 90–94.

Hildmann, Philipp W.: „Auf der Suche nach der „Seele Europas“. Joseph Ratzinger über politisch-gesellschaftliche Fundamente“, in: Politische Studien. Zweimonatszeitschrift für Politik und Zeitgeschehen 57 (2006) Nr. 406, 61–72; Orthodoxes Forum 21 (2007) 65–78.

Holz, Hans Heinz: „Ratzinger, in: Marxistische Blätter 44“ (2006) Nr. 6, 72.

Hoping, Helmut: „Gemeinschaft mit Christus. Christologie und Liturgie bei Joseph Ratzinger“, in: IKaZ Communio (De) 35 (2006) 558–572.

Hoping, Helmut: „Diesseits und jenseits des Staates. Die Wahrheitsfrage in der pluralistischen Gesellschaft. Zur Theologie des Politischen bei Joseph Ratzinger/ Benedikt XVI.“, in: Politische Studien. Zweimonatszeitschrift für Politik und Zeitgeschehen (2006) Nr. 1, 15–26.

Horn, Stephan O., „Zur Eucharistie im Glaubensverständnis von Papst Benedikt XVI.“, in: Notitiae 43 (2006) 237–256;

Hübner, Kurt „Irrwege und Wege der Theologie in der Moderne. Ein kritischer Leitfaden zu einer Problemgeschichte“ (Augsburg 2006) 255–293.

Hummer, F. „Papstbesuch im Phanar: „Fortsetzung“ einer Grazer Vorlesung. Aufsehen erregende Feststellungen über „Ostkirche und Primat“, in: Ökumenische Information Nr. 44 (31. Oktober 2006) 3–4.

Hurth, E., „Der Papst – ein Superstar?“, in: Regnum 40 (2006) 135–138.

Hildmann, Philipp W.: Auf der Suche nach der „Seele Europas“. Joseph Ratzinger über politisch-gesellschaftliche Fundamente, in: Politische Studien. Zweimonatszeitschrift für Politik und Zeitgeschehen 57 2006 Nr. 406, 61–72; Orthodoxes Forum 21 (2007)

Force James/ Popkin Richard, „Milleniarism and Messianism in Early Modern European Culture“, Ed. Kluwer, Dordrecht 2001, vol. III.

Fritsch, Roland, *Der bayerische Papst in Deutschland, apărută în : Materialdienst des Konfessionskundlichen Instituts Bensheim* 57 (2006) Nr. 6, 101–102.

Junginger, R., *Sehen, hören, verstehen? Stationen Papst Benedikts XVI. In Bayern*, in: *Heute in Kirche und Welt* 6 (Oktober 2006) Nr. 10, 1–4.

Junker-Kenny, Maureen: *Die vorpolitischen Grundlagen des Staates*, in: *Concilium* 42 (2006) Nr. 1, 96–106.

Karl Kardinal Lehmann „Chancen und Grenzen des Dialogs zwischen den abrahamitischen Religionen“, apărută în RATZINGER, J. „Glaube und Vernunft“. *Die Regensburger Vorlesung von Benedikt XVI.* Herder Verlag, Feiburg 2006

Kreeft, Peter, „Comparing Christianity and Judaism“, aparută în National Catholic Register, Boston, Ma, 1987.

Marga, A. „Diagnose: Articole si Eseuri“, Edit. Eikon, Capitolele Iudaismul si Crestinismul-Radacini Comune, Omul European, Noua Problema a Europei. Cluj-Napoca, 2008

Marga, A. „Premisele unei dezbateri epocale: Habermas-Ratzinger“, publicata ca introducere in „Dialectica secularizarii. Despre ratiune si religie“ De J.Ratzinger si J. Habermas, Editura Apostrof, Cluj, 2005.

Marga A. “*Philosophia et Theologia Hodie*” aparuta in Editura Fundatiei pentru Studii Europene, Editia 2, Caietul “Immutable Values in the Late Modernity . The Theological and Philosophical Work of Joseph Ratzinger”, Cluj, 2008. si Cap. “Valori ferme in modernitatea tarzie. Opera teologica si filosofica a lui Joseph Ratzinger. “

Marga A. “*Religia in Era Globalizarii*”, Editura Fundatiei Pentru Studii Europene, Cluj, 2006.

Marschler, Thomas, “*Perspektiven der Eschatologie bei Joseph Ratzinger*”, în: Joseph Ratzinger: ein theologisches Profil, hg. v. Peter Hofmann, Paderborn u. a., 2008. p. 161

Modemann, Christian, “*Omegapunkt. Christologische Eschatologie bei Teilhard de Chardin und ihre Rezeption durch F. Capra, J. Ratzinger und F. Tipler*”, Münster 2004.

Moll, Helmut, *Die christliche Identität Europas nach Joseph Ratzinger bzw. Papst Benedikt XVI.*, in: Maria als Patronin Europas, hg. v. M. Hauke, Regensburg 2009.

Pfnuer, Vinzenz “*Joseph Ratzinger Papst Benedikt XVI. Das Werk. Bibliographisches Hilfsmittel zur Erschliessung des literarisch-theologischen Werkes von Joseph Ratzinger bis zur Papstwahl* , Hrsggb vom Schuelerkreis, Sankt Ulrich Verlag, Augsburg, 2009.

Pursell, Brennan, *Benedict of Bavaria: An Intimate Portrait of the Pope and His Homeland* Ed. Circle Press 2008, ISBN 1-933271-17-5.

Rowland Traccy, “*Ratzinger s Faith. The Theology of Pope Benedict XVI*”, Oxford University Press, New York 2008.

Schaller, Christian: *Die „unverlorene Katholizität“: Joseph Ratzinger und die Orthodoxen Kirchen*, în: Der Glaube ist einfach. Aspekte der Theologie Papst Benedikts XVI., hg. v. G. L. Müller, Regensburg 2007. p. 118–133.

Schneider, Michael, “*Ansätze zu einer Integration östlicher Theologie bei Joseph Ratzinger*”, în: Orthodoxes Forum 21, 2007 45–64.

Schneider, Michael: *Das theologische Werk Joseph Ratzingers in seiner Bedeutung für ein Gespräch mit der Orthodoxie*, Köln 2006

Schumacher, Ferdinand, “*Ich glaube an die Auferstehung der Toten: das Ende der Zeit in der Theologie Joseph Ratzingers*” în: Der Theologe Joseph Ratzinger (Freiburg 2007) p. 73–99

Senior John/ Senior Andrew/Allen David, “*The Restoration of Christian Culture*”, IHS Press, Norfolk, 2008.

Spaemann, Robert “*Moralische Grundbegriffe*”, Verlag C.H.Beck, Muenchen, 8. Auflage, 2009.

Spaemann, R. *Universalismus oder Eurozentrismus?* in: K. Michalski (Hg.), Europa und die Folgen . pag. 313-322. Stuttgart 1988

Situl official al Vaticanului. www.vatican.va

Situl www.religiousebuecher.de

Tobin, Greg, “*Holy Father : Pope Benedict XVI: Pontiff for a New Era.*” Ed. Sterling, 2005. ISBN 1-4027-3172-8.

Weigel, George. “*God's Choice: Pope Benedict XVI and the Future of the Catholic Church*”, Harper Collins, 2005. ISBN 0-06-621331-2

Zăgorean, Arhidiacon. Prof. Ioan, “*Personalitatea morală creștină după învățătura creștin ortodoxă*” în “*Mitropolia Ardealului*”, V, (1960), nr. 5-6, p. 392-412.

BIBLICAL TEXTS

Biblia sau Sfânta Scriptură, tipărită sub îndrumarea și cu purtarea de grijă a Prea Fericitului Părinte Teoctist, Patriarhul Bisericii Ortodoxe Române, cu aprobarea Sfântului Sinod, Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1991.

Noul Testament cu Psalmii, tipărit sub îndrumarea și cu purtarea de grijă a Prea Fericitului Părinte Iustin, Patriarhul Bisericii Ortodoxe Române, cu aprobarea Sfântului Sinod, Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1983.

Noul Testament, tipărit sub îndrumarea și cu purtarea de grijă a Prea Fericitului Părinte Teoctist, Patriarhul Bisericii Ortodoxe Române, versiune revizuită, redactată și comentată de Bartolomeu Valeriu Anania, Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1993

DICȚIONARE. ARTICOLE. MANUSCRISE.

****, “*Manuscrisele de la Marea Moartă*” din originalul the Scriptures of the Dead Sea Sect, trad. În limba română de Simona Dumitru, Ed. Herald, București 2005. din Documentul Sadochit(ii, 2-13)

****, *Dicționar Biblic*, Ed. „Cartea Creștină”, Oradea, 1995.

****, *Învățătura de credință creștin ortodoxă*, București, 1992****, Teologia Dogmatică și Simbolică, Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1958.

****, *Teologia Morală Ortodoxă*, vol. I, Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1979.

****, *Vocabular de Teologie Biblică*, Ed. Arhiepiscopiei Romano-Catolice de București, 2001.