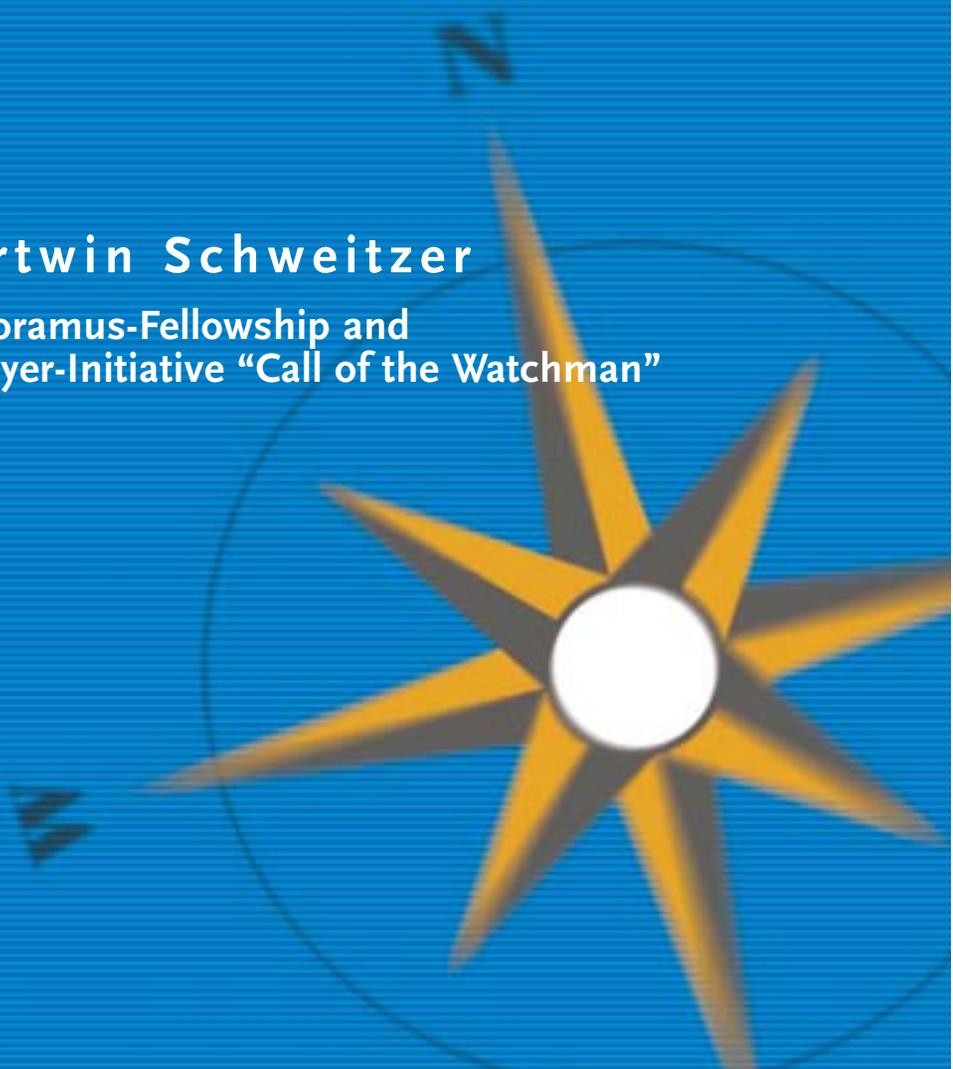


EUROPE

– which way?

Ortwin Schweitzer

Adoramus-Fellowship and
Prayer-Initiative “Call of the Watchman”



This publication originated in Germany. Thus, all the examples are from Germany. There are certainly similar examples of support for a reference to God in the European Constitution from other European countries that could be cited. The author would be definitely interested in such quotations, including details of the author and source, in the original language and a German translation (if possible). Thank you!

Imprint

Author: Ortwin Schweitzer, Headmaster, retired, Leader of the Adoramus-Fellowship, and Co-Manager of the Prayer-Initiative "Call of the Watchman" (more about the author at the end of this brochure)

Layout, Photography: Almut Schweitzer, Wuppertal

Print: Konradin, Leinfelden-Echterdingen

English: Evelyn Souan, Munich, Germany

Order from: Dorothea Best, Wielandstr. 16, D-74348 Lauffen
Fax: 07133-961187 E-mail: dhbest@web.de
Please, not less than 4 copies

Translation: in German, English, French, Italian, Polish. You can find the whole text in the internet at: www.waechter.ruf.de . (*Gebetsinfos > Politischen Seite*)

Payment: Donation. Thank you!

Bank Account: Adoramus-Gemeinschaft e.V.
Volksbank Rems,
BIC GENODES 1VWN
IBAN DE41 6029 0110 0280 0980 06
Purpose: "Europe"

Published: 1st Edition – October 2003

© Adoramus-Gemeinschaft e.V.

This brochure may - also in part - be copied as long as the meaning is not changed. Please send three examples on the above address. Further translations, only with permission of the author and proof of philological qualifications.

EUROPE – *which way?*

A serious contribution to the reference to God
in the Preamble to the European Constitution

Ortwin Schweitzer

Adoramus-Fellowship and
Prayer-Initiative “Call of the Watchman”

The **Adoramus-Fellowship** has existed since 1990 and is a group of committed Christians living in the Württemberg area (southern Germany) It is their goal, out of the strength of a committed fellowship, to implement renewal in the church and society. The Fellowship supports, among others, Ortwin Schweitzer's ministry of national prayer.

The **“Call of the Watchman”** is a prayer initiative that arose, not from Adoramus, but in a free-church, an initiative in which Ortwin Schweitzer is a leading co-worker, which is definitely supported by Adoramus. The “Call of the Watchman” unites over 200 localities in Germany in which Christians from various churches are willing to pray for Germany and Europe around the clock for 24 hours on a given day of the month. To help align and give the prayers direction, the leaders compose a monthly prayer-letter based on current events, which is sent to the groups and is also available in English.

Table of Contents

- 04 Preface by Prince Albrecht of Castell-Castell
My Desire and My Hope
- 06 Acknowledgement of the work of the Convention
- 07 Voices for a reference to God in the Preamble
 - Foreign Minister Joschka Fischer
 - Minister President Erwin Teufel
 - The “Polish recommendation”
 - Catholic Bishop Josef Homeyer
 - Evang. Delegate of the CDU
 - The European Evangelical Alliance
 - Pope John Paul II
- 10 The Text of the Preamble (1st and 2nd paragraphs)
- 11 Assessment of the Preamble
 - 1. The religion of reason
 - 2. Humanism and tolerance
 - 3. The influence of various religion in Europe
 - 3.1. The Judeo-Christian faith
 - 3.2. The Islamic faith
- 20 From European constitutions to the European Constitution
 - 1. From God's Grace to Democracy
 - 2. The name of God in European constitutions
Greece – Ireland – Germany – Switzerland – Poland
 - 3. An interesting observation –
An attempt at interpretation
 - 4. A notice!
- 25 The reference to God in the Preamble
 - Proposals for a new formulation
 - Personal declaration
 - Echo-card

My Desire and My Hope

When driving through Europe with open eyes, one cannot overlook the churches, the many elegant buildings and towers. They lend our nation its character because they stand on high above the towns and cities. Most of them are attractive places of interest, especially marked and described in city maps and brochures. And rightly so – since they are a visible testimony to our history.

Christians built them: lords of the land, city leaders, Christian churches and fellowships invested a great deal so that people could come together for prayer, teaching, celebrations and worship.

The Christian faith has formed our culture, public life and state law. Our judicial system, mores and morals, our way of life and yearly calendar – all of this was founded and developed from the creative order that God determined for everything living.

It is not good if we forget this. They are facts: proven and valid, even if we are not always conscious of them.

That is why it is wise, not to avoid our own personal question. Who am I? Where do I come from? Where am I going? Is my life an accident or is there a reason for it – is there a goal?

My answer is: YES – it is God's will that I am alive; it is God's gift when I am well – my life has meaning because I am made in God's image.

Similar questions can be asked on a national level: What is the character of my country? Where does it come from historically? What is its goal: does it have a unique position in the European family of peoples?

I also answer at this level with a clear: YES – the good will of God can be felt in that my country even exists, and He has given our nation – just as every other land – an important and unmistakable role to play within the circle of nations. This knowledge makes me happy and eager to watch the future cooperation of the peoples of a United Europe.

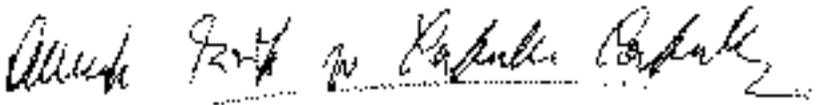
And so I ask the same question again, this time of Europe: What is the identity of our continent? Where does it come from, what are its cultural, intellectual and spiritual roots? Based on these, what is its specific part and pitch in the concert of peoples?

Who else other than He who sees and guides the destiny of our world, who except for God can answer these huge questions?

That is why I wish that we Europeans would recognize God in our new Constitution – out of gratitude for the good in the past, in humility for all of our great human failures and as an expression of hope for God's blessings for the future of Europe.

In Germany, I live in a country in which God is named in the Constitution as the measure of all responsibility. I wish for a Europe that will express the same sentiment in its Constitution.

September 2003

A handwritten signature in black ink, reading "Albrecht Fürst zu Castell-Castell". The signature is written in a cursive style and is positioned above a horizontal dotted line.

Albrecht Fürst zu Castell-Castell

Acknowledgment of the work of the Convention

Beginning in the Spring of 2002, the Conventional Committee of 105 people, democratically formed of delegates from the whole of Europe, worked intensively on a draft for a “constitution” for Europe. The work was greatly influenced by the President of the Convention, Valéry Giscard d’Estaing, former French President from 1974-1981.

The Convention ended officially on 10th July 2003 after passing a draft – just in time to present it to the government heads in Thessalonica.

This draft will then be considered in the national governments and, in a series of special meetings of state leaders (“government conferences”) that begin in October 2003, be edited and passed. Thereafter, the Constitution must be ratified by the national parliaments and becomes then effective. This process should be completed before the European elections in May 2004 and the entrance of 10 new nations.

The new constitution shall clarify

- (a) how citizens live together,
- (b) the relationship of the national governments to European central administration,
- (c) the responsibilities and functions of individual committees and organs.

One is loathe to untie the “package” of this draft for fear that a consensus of the 25 states may not be gained and with that, an irretrievable chance for the continent would be forever lost.

Still, time for consideration was given purposely and that means the possibility for modification and necessary changes.

The historical event this Constitution represents is that 25 sovereign states that in the past have repeatedly warred with each other, now freely – not conquered or coerced – bind themselves to a single Union. With this Constitution, Europe will enter a state of lasting peace.

Moreover, this Constitution makes it clear that Europe is not only an economical and monetary union, but also a union of values. This fact is expressed in the Preamble as well as in the “Charter of Fundamental Rights” which was written three years ago and adopted in its whole as the 2nd part of the Constitution.

The citizens of the EU owe their sincere gratitude for the huge achievement of the Convention and its President.

Voices for a Reference to God in the Preamble

This brochure is not so concerned with the structural and political perspective of the draft but rather a special point: the spiritual aspect of the future constitution, the “reference to God”.

Should the name of God be used in the Preamble? The history of the continent speaks for it; or should “God” not be included in order to maintain separation of church and state, only stating the values that grew out of (Christian) tradition? The development of Europe in the last 250 years since the Enlightenment seems, for some, to suggest this.

This issue was very actively considered and discussed at the Convention as well as in the Parliament in Strasbourg. Thus, Foreign Minister **Joschka Fischer**, who represented Germany, spoke out clearly for a reference to God in the preamble. Also, Minister President **Erwin Teufel**, stated his opinion with the following words:

“The large majority of citizens to whom religion means something, must be able to see that reflected in the Constitution. I ask those who think differently to recognize this fact. In the preamble, the Greek and Roman civilizations are rightly named as the decisive European traditions. To be historically truthful, then, the belief in the God of Christianity and other religions must be stated. This does not mean that anyone who does not want to is required to confess to God or a religion.”

The **Christian Democrats** at the convention suggested a very liberal formulation out of the Polish constitution and hoped it could also be accepted by atheists. It says:

“The values of the union consist of the values of those who believe in God as the source of truth, justice, goodness and beauty in the same way as those who do not share this belief but respect these fundamental values which have been drawn from other sources.”

The Catholic Church is still fighting for God to be named in the preamble. The President of the committee of the Bishop’s conference of the EU, **Josef Homeyer**, stated in an interview:

“Whatever dark events in the history of Christianity must be spoken of and criticized: the belief in God has shaped European civilization from the beginning up to today. It is possible to deny this simple fact only by a huge ideological effort....

God was called upon a million times in Auschwitz by Jews in the gas ovens. Respect for this suffering demands that God be written into the European constitution. This reminder of God

belongs to the dignity of Europe....

God's name in the constitution limits the power of politicians. We are speaking about a reference to God that is not against anyone; and certainly not against the non-religious freedom traditions of the Enlightenment and Humanism. These traditions must be put in relationship to one another. It is only in this manner that the constitution can do justice to the philosophical plural reality of Europe. It is not sufficient to speak of "common European values". This phrase must not be an artful pretext to push aside religious traditions.....

In fact, there was some progress at the convention:

- the legal status of churches in the individual countries will now be clearly recognized.*
- In addition, the EU is open to dialogue with the churches.*
- I also see a kind of progress in that in its preamble, the constitution is defined as, "the cultural, religious and human traditions of Europe". That is not enough, however. The term "Judeo-Christian tradition" must be included in the constitution, if only for the sake of enlightened human truth in the face of history. Citizens should be able to expect such truth from politicians.*

The Evangelical (Protestant) Delegates (EAK) of the German Christian Democratic Union (CSU/CDU) issued a press release which states, among other things:

"The reference to God is not connected to a Christian or even Church monopoly; rather it should fundamentally protect and secure the transcendental relationship of all humans with respect to their inalienable dignity. At the same time, it must be remembered that the political shaping of a united Europe needs the indispensable religious value bond, without which its whole cultural, humanistic and spiritual heritage would be neither conceivable nor viable. The EAK supports the efforts of the Christian churches in Europe that are calling for such a reference to God."

Many other voices from other European nations could be included who also spoke out at the Convention, in the European Parliament, and elsewhere, to include the name of God in the Preamble.

So, for example, the **European Evangelical Alliance (EEA)** also clearly stated:

"We are not requesting higher status for believers, but we want their voices to be heard in public the same as those of every other member of society. Motivated to preserve and protect this diversity, we reject the image of a purely secular society in which religious faith is limited totally to the private sphere. Instead, we

favor the picture of a pluralistic society in which various currents of belief and world-views can coexist and freely express their opinions, thus “filling democracy with life”.

Following that, the EEA also suggested the Polish version for the Preamble.

Finally, **Pope John Paul II**, who on 24th July, 2003 after the closing of the Convention, published a 10 point program, a decalog for Europe, in which is stated:

“(1) Historically and currently, Europe is saturated in its width and depth by Christianity. The Christian faith has formed European culture ... Christianity is the religion of all Europeans.

(4) The Christian roots are the main guarantee for the future of Europe. To ignore, forget, or hide the Christian heritage in Europe is an injustice, an affront and a deep impoverishment for which we would sooner or later have to pay.

(6) In this present discussion, which is ruled by laicism, materialism and prosperity, the church must be a constant witness to the finite dimension of human existence.”

The Text of the Preamble (1st and 2nd paragraphs)

Preambles generally serve as introductions to point to concrete regulations and set them in a broader context. For this reason, whatever is or, rather, is not in a preamble is of no small significance for the interpretation and understanding of a document. “Against this background, a general legal principle means that in effect, the “explanations” contained in the preamble are to be used to interpret the main text. The Federal Constitutional Court has already practiced this many times.”¹ So the battle about each word of the Preamble is understandable. Just as with the Charter, so also with the Constitution, every phrase was wrestled with because legal practice has shown, as Busse proves, that the Preamble is the portent for interpreting “concrete rules”. To call Europe simply “religious” or Christian”? What makes it more difficult is the problem of translation into 20 (future) official languages.

In spite of many good arguments for a clearly spoken reference in the Preamble to the God of the Bible who has been honored for centuries in Europe, it was not possible for the advocates to embody the phrases, “Jewish-Christian traditions” or “Christian heritage” or “God”. Instead, the Convention followed the suggestion as put forward by President Giscard d’Estaing:

“Conscious that Europe is a continent that has brought forth civilization; that its inhabitants, arriving in successive waves since the beginning of mankind, have gradually developed over the centuries the values that are the foundation for humanism: equality of all humans, liberty, respect for reason (2nd draft), priority of reason (1st draft), ...

Drawing on the cultural, religious and humanistic traditions of Europe, whose inheritance is still present – has the central role of humans and the idea of their inviolable and inalienable rights as well as respect for law embedded in society ...

the honorable convention partners, after exchanging their good and proper form of authority, have agreed as follows ...”

(end of preamble; the §§ of the Constitution follow).

The change from “priority” to “respect” of reason is mere mitigation which really changes nothing. So priority means “predominance” and respect, “dominance”. The antithetical position to a Christian reference to God remains unchanged.

¹ Christian Busse:
*A Critical Acknowledgment
of the Preamble to the
Charter of European Basic
Rights, in European Basic
Magazine, 31.12.2001, 28
Yr., Nr. 21-23, Pg. 563*

Assessing the Preamble

The following views of the Preamble may appear hard, too hard for some. However, they should be examined without prejudice as to whether they are applicable.

1. The religion of reason

1.1 Of course it is clear that for 250 years, the Enlightenment has formed our culture and education. However, it is new that Humanism and Rationalism will be drafted for the whole of Europe as a “Constitution”, which will be generally binding. This is exclusive! *This is meaningful to God: not only men!*

1.2 To refuse the formulation of the reference to God as suggested by Poland and at the same time to expect Christians in the EU to bow to the “pre-eminence of reason” is ideologically and biblically speaking, idolatry. Ever since the days of the golden calf, (Exodus 32) the Bible calls relegating God and putting *something else* in His, that is first place in a list of importance, is “idolatry”. Paul wrote in Romans 1:21, “For although they knew God, they neither glorified him as God nor gave thanks to him!”

According to the Bible, reason is special but still just a gift from God to man. We should thank our creator for it; *reason is a good gift from God, not a substitute!* The good function, reason, is not being debated, rather the “God” exclusive effect of the term reason. However, the preamble in fact does just that by not thinking the reference to God can carry the majority but instead, gives reason “priority”. This shows that here, “reason” and “humanism” (see below) are being used to exclude, that is, they are in fact fighting terms. We Christians must fight this with all of our strength. This scale of values will remain unacceptable for Christians!

Where else, if not in this case, is there a “*status confessionis*”, a *faith state of emergency*?² After the 2nd World War, the churches and Christian parties repeatedly called for “faith marches”, light chains and peace demos, with results up to the Fall of the Berlin Wall in 1989 in Berlin. They were always about “something”: against rearming Germany; for liberating East Germany; for peace in Iraq, etc. Now, though, it is not about “something”, but about God and His name in United Europe. “Our father in Heaven: hallowed be thy name!”

1.3 The Enlightenment, and all the a-theisms that came out of it, have always taken special pleasure in criticizing the

² A similar situation took place in 1934 when the 1st theme of the Barmer Declaration opposed the then accepted ideology with: “Jesus Christ said, I am the Way and the Truth and the Life, no one comes to the Father except through me. (John 14:6) – Jesus Christ, as testified to in the Holy Bible, is the one Word of God that we must hear, trust in living and dying and obey. We reject the false teaching, that the Church, as the source of preaching, can and must recognize still other events, powers, structures and truths as God’s revelation outside and next to this one Word of God”.

churches in particular (Voltaire: “écrasez l’infame!”) and the Christian faith in general (faith seen as self-inflicted immaturity of reason). This criticism of religion is still in effect. The arguments used in the preamble reveal, however, that this religion-critical a-theism is itself a religion, in that “God” is replaced by reason as the norm for the highest goal for human life. And they believe it! If that is not a “religion of reason” ...

1.4 An important part in the discussion at the Convention in reference to God was what was seen as the necessary separation of church and state.³

Churches as institutions are part of society. That is why it would be useful to describe the social position of churches as to rights and obligations in some of the following paragraphs of the Constitution. This occurs in all European national constitutions and it is good.⁴

1.4.1 Faith in God is, however, a personal matter for each EU-citizen and must therefore be addressed apart from the issue of “separation of church and state”. Faith is general – that is why it belongs in the Preamble; church membership is specific – that is why it should be regulated in the paragraphs of the Constitution. Several surveys show that many people “believe in a god” in all many individual forms, but do not attend a church. Especially these “believers in God” that do not belong to a church, must be kept in mind by this decision, even when they do not give voice themselves.

1.4.2 The reference to God is also still “in general” since it is simply a part of “being a whole person”. This is a fact that was recognized for centuries up to the Enlightenment. It has also been a part of European make-up since the beginnings of settlement that they “transcend”, that is question and honor beyond themselves. However, since the Enlightenment, there has been an attempt to replace this in-born human capacity with rationalism, an attempt that has failed to this day (just as Communism in the 20th century). It just does not work.

That is why a future-oriented European Constitution must provide its citizens with the possibility to transcend life by naming “God”. Every analyst of the times knows that post-modern man is not looking for humanism and rationalism, but rather humanity and meaning. The word “God” and what it entails certainly comes closer to meeting that need more than any – however cleverly presented -ism. The present and future Europe is concerned with faith – even though not necessarily bound to church – more than with philosophy.

³ This position is called “Laisism”. It is against any clerical influence on public life outside the Church (Brockhaus)

⁴ The European Constitution regulates in Part I, Article 51, the “Status of churches and ideological communities, and in Part II, the so-called “Charter of Basic Rights”, in Article 10, “the individual’s freedom of thought, conscience and religion” So the rights of individual and the right for the Church to exercise its faith freely is ensured by the European Constitution. That is without doubt, a success for those who fought for these points, since they were not originally planned. The state guarantees the churches and the believers their rights. Separation of church and state is clearly sealed and signed by contract.

Especially developments in the Euro-American culture in the past two decades unmistakably confirm the growth of a new religiousness.

1.4.3 There is another argument why, in spite of sufficient “church paragraphs”, the importance of naming God in the Preamble must be understood by even the strictest Laisists.

The articles of the Charter of Basic Rights are about people as individuals and their freedom to assemble as a group /church. The Preamble is about God, vis-a-vis humans. Whoever places this under the category, church and state, has not learned beyond sociology class as far as their perception of God is concerned. “God” cannot be pushed into a sociological or cultural corner of the church.

One can deny God’s existence; but it cannot be religious-phenomenologically denied that the three great religions that shaped (Judaism and Christianity) or influenced (Islam) Europe, all three speak of a god that faces the world vis-a-vis. This is meant by “God” in the Preamble, whether one believes or not. This can neither be locked away in “church” nor regulated by church paragraphs.

Thus, in the end, Laisism has no counter-argument against including God in the Preamble, because it concerns God and not “His people” and their integration in the states' order in the world.

1.4.4 Peoples' ethics are based on their beliefs, their world view; even a lack of faith produces ethics. What is true for one, is true for society.

The European Union wishes to be recognized as a community with values. The values it names have all sprung from centuries-old Christian traditions. What, then, is the significance of not mentioning the God in whose honor these values grew, but keeping the values? Answer: here again is the fallacy of the Enlightenment: Christian ethic but without God.

Laisism is trying to prevent the natural and generally human combination of faith and ethic by refusal of the name of God in the framework of a state constitution. The break in logic of this inconsistency must be revealed and reversed.

An old saying is valid: “The state needs something it cannot provide for itself.” This is not from Greek philosophy; it is the Christian concept of the state.

1.4.5 One may openly ask what the results are where for example, in France, Laisism is practiced and what is the fruit of the relationship of church and state as practiced in Germany. It can not be by chance that it was important to the

churches that the national and not the laisistic conditions and regulations be kept in the European Constitution. These appeared better for getting along than the laisistic separation. Is not a friendly with-each-other in the sense of “an open sym-phony” more fruitful than a stubborn next-to-each-other?

1.5 Furthermore, it must be said: giving reason such a “divine” position is philosophically and historically unreasonable. Even one of the greatest European philosophers, Immanuel Kant, in his standard work, “Critique of Pure Reason” critically sets limits to reason: that it cannot say anything about the existence of God; neither positively prove nor negatively deny it. Thus, it is hubris and unreasonable to put reason in place of God, on whom Kant personally believed. Belief in God and reason are, according to Kant, not opposites, but different ways of knowing: reason knows matters of reason, faith knows God. What is the problem?

1.6 The optimism of the 18th-century Enlightenment can be pardoned for this belief. It is unforgivable, however, to offer this optimistic faith to a Europe that has gone through two World Wars and the Holocaust, in spite placing reason on the throne in every area. The alternative is not to make compromises to the churches on a few paragraphs, but to name the God who promises: “Peace on Earth and goodwill toward men” (Mark, 2: 14). This was the reason why, after the horror of the Third Reich, the fathers of the German Constitution included “God” in the Constitution. They felt: only people who were guided by pleasing God and living accordingly could ensure peace and liberty in Europe.

2. Humanism and Tolerance

“Humanism” itself, as the name says, has, since the Renaissance, purposefully not been related to God but to the “central position of man” (Preamble) and his capabilities – above all, his reason. As already stated, in this case, humanism and reason are fighting words since they obviously put naming Christian tradition under taboo. Why? – because, historically, they do not belong to the Christian “stream of values” since they arose out of protest against the Christian message. Thus, they “draw from” the stream of values of “religious traditions” – as expressed in the Preamble – but instead of naming the source, they call themselves the source, the origin of all values.

“Humanism” appears in the Preamble twice (as subject and adjective) whereas the Christian faith is not even once

used as an adjective. Instead there is a feeble “religious”. The word “Christian” should be avoided because the EU should not be a “Christian club”.

This decision is peculiar, in light of the fact that for the past 2000 years, Christianity has shaped this continent's deepest values; but humanism only for 500 years, so it is relatively young, and the Enlightenment has only been of influence for 250 years.

Would anyone be pressured by the inclusion of the Judeo-Christian view of God on which Europe's history is based? The Polish version makes allowance for the fact that there are also free thinkers in Europe. It is at this point, however, that tolerant humanism shows how intolerant it is when faced with real faith. Suddenly, the discussion about the Preamble can be reduced to the simple question of whether Europe of the future should be characterized by tolerant Christianity (Polish version) or by intolerant humanism (present form of Preamble)

It seems to appear that in Europe, it is a greater imposition for atheists to accept a formulation that clearly includes their standpoint, than for Christians to tolerate a formulation that does not even once mention their belief in God; that, in fact, actually expressly excludes it. The shocking part is that this fact is not considered an unacceptable imposition! It was here that the first Christians stood and proclaimed: “We must obey God more than man”, no matter the cost to body or life. To follow their example would be to arise and protest in every country of Europe: We demand, “we will not enter a future Europe without our God and His being clearly named in the Preamble!” That would be heard! It must be heard!

This Christian confession would neither pressure nor monopolize anyone, for it sees itself pluralistically. It simply sets an intolerant humanism against the limits of Christian tolerance as far as humanism can be tolerated from the Christian side, but also demands the same from it. It is the duty of the State to create equal space for the Christian faith next to humanism; and not just in the “Basic Rights” in Part 2, but from the beginning – in the Preamble. If there has to be “pluralism” and “tolerance”, then it must also be recognizable – and from the first sentence on. The Constitution, which later on (Article 51, 3) acknowledges “the special contribution of the churches”, is lacking a conclusive method, if then exactly this special Christian contribution to Europe may not be mentioned in the Preamble.

Omitting the Christian faith in the present draft of the Preamble is, under the auspice of a pluralistic Europe to which the Christian churches agreed expressly and in face of the overemphasis of humanism, not acceptable.

3. The Influence of various Religions

One argument for leaving out the word “Christian” in the Preamble and the Constitution is usually pointed out that there are several religions in Europe and there will be more in the future. For this reason it is important they say that there be, “freedom of thought, conscience and religion” (Article II-10) and no one may be discriminated against because of their religion (Article II-21). A special emphasis on one religion therefore seems not to be justified and the word, “religious” suffices to distinguish this fact for Europe.

The standpoint of religious plurality and also the prohibition of discrimination on the basis of religious membership, which also clearly includes change of religion (II-21) – a fact that could be of great importance to Moslems in Europe, is to be heartily welcomed. Religious freedom is obviously a European trademark compared to the Moslem or Hindu culture. Christians support pluralistic religious freedom out of religious conviction because their faith teaches that God gives man the freedom of choice in matters of faith.

If here, in spite of valuing the world-view of pluralism, a case is being made to include the Judeo-Christian God in the Preamble of the Constitution, it is because there are two grounds of a religious nature. One is related to the past, the other to the future.

3.1 The Judeo-Christian Faith

The Christian faith shaped Europe – not exclusively – but intensively, in every area of life. Usually, though, it is not mentioned that it was, in fact molded by two religions – Judaism and Christianity.

The Jews were always a minority, but of high cultural influence. Judaism played and still plays an essential role in Christianity itself. Christianity without Judaism could not exist! It is not about “influence” (as in the case of Islam, Hinduism, etc.), rather it concerns the character of Christianity and its cultures (Europe, America, Australia).

For example, there is the Hebrew Bible, the so-called “Old” Testament, which is an integral part of the Christian document of faith. Based on this foundation of biblical belief, it is

really only possible to speak of the “Judeo-Christian roots” of Western civilization: be it our value system (human dignity before God, the position of women), be it the ethical conviction of western society (the Ten Commandments, neighborly love), be it life's rhythm of the 7th day as a day of rest, be it the countless images, metaphors and comparison that influence European languages to this day or be it the theological statement: “All men are equal before God”, which has become the political basis for modern democratic states.

These should all be more than enough grounds to include the Judeo-Christian reference to God in the preamble of a constitution in the western civilization. In addition, a clear expression of God is necessary to ensure democracy itself and all its liberties, because contained within the Judeo-Christian monotheism is a critical distance to all authorities that claim absolute supremacy because the world belongs to God – whether it be tyrants, despots or ideologies such as communism, national socialism or spiritual “bulwarks” with visions of grandeur such as atheism, humanism, laicism, etc.

This is why Christians must insist on a clear reference to God if they wish to ensure and preserve a truly (!) plural and democratic form of government.⁵

Jacques Delors, a former President of the EU Commission in Brussels, said at a Christian conference in 1992: “If we do not manage to give Europe a soul within the next ten years, the game is over”. We should take prophetic voices like this seriously. To include the God of the Bible – that would be to give Europe a soul it could live with.

3.2 The Islamic Faith

“The Moslems” are a main argument in the current discussion about Europe for not clearly using the word “Christian”. This begs the question, what influence has Islam had and might have on Europe. The answer is indisputable.

In comparison to Judaism, the Moslems have had a much lesser impact in the past centuries in Europe. Through them came Babylonian astronomy and mathematics, the complete works of the Greek philosopher, Aristotle (which influenced the late medieval scholastic theology), as well as medical knowledge and Moorish architecture. Although these were important influences, they can not begin to compare to the Judeo-Christian stamp on Western civilization.

The problem with Islam lies on quite another level. Experts say that Europe has yet to come to terms with Islam. The

⁵ See **Rolf Rendtorff**, “The Significance of the Old Testament for our Political Culture”. Speech on 12th /13th December 1987 in Heidelberg, Ev. Academic Ass. In Germany

allowances made for Islam and the significance that has for and in Europe need to be examined not in retrospect but with foresight.

Islam is actually an aggressive religion, aggressive against the “unbeliever”. Countless suries in the Koran attest to it; and at the same time “Jews” and “Christians” are repeatedly named.

To reproach Christians in connection with the Crusades, Inquisition and witch hunts, ignores the fact that, as opposed to in Islam, not one of these acts was covered by the article of faith for Christians – the New Testament – and in the meantime, these have been admitted and regretted by the church countless times.

The goal of the Christian faith is to build “God's Kingdom” and Jesus said: “My Kingdom is not of this world”. As for implementing God's Kingdom on Earth, Jesus said: “Blessed are the meek, for they shall inherit the Earth” (Math. 5: 5). Jesus is not out to gain power, rather he wants to win hearts. Wherever – in the name of Christ – power is sought after, “the result” differs markedly from “the Kingdom of God” of Jesus of Nazareth.

The form of government which is the earnest goal of the Christian faith is democracy, because it allows individuals in everyday life the freedom to which the God of the Bible has called all men.

Not so Islam. The goal of Islam is to build a god-state. Unlike by Jesus, by Mohammed, faith and politics are one. “God-state” means that the government and society are organized according the Scharia. The clergy rules; the people and their representatives are subordinate to them. The goal of Islam is, in this manner, to take over the world. The methods are flexible, the goal is clear.⁶ In Moslem countries, it has been observed that, as of a certain critical mass, the radical elements use repressive methods to suddenly take over and may not be contradicted because the radicals always quote the Koran. The means by which the God-state prevails is not “meekness”, but instead the Holy War which can also include various very peaceful methods.

It is quite probable that coming generations will wish the fathers of the European constitution had named the Judo-Christian reference to God as formative for Europe so that it would be clear that Europe can not be a “house of Islam”, because it is written differently into the Constitution.

Today, we are still in the phase of tolerance with Moslems in the minority. However, through Terrorism – the constitu-

⁶ **Basam Tibi**, *Islam expert and himself a Moslem, has pointed out this inherent single-mindedness of Islam several times. For example, in “Fundamentalism in Islam. A Danger for World Peace?” Sc. Book Society Darmstadt. Here, he reveals Islamic fundamentalism as a modern politically and not religiously motivated phenomena. Likewise, Udo Ulfkotte, “The War in our Cities”. How Islamists Infiltrate Germany, Eichhorn, 2002*

tional guardians knew what they were talking about – we are noticing the lava bubbling beneath our feet. A possible scenario could be that the next generation will fight for their rights alongside the Moslems and the one after that for their survival in a Moslem Europe. No one should expect tolerance then! The history of Islam teaches differently.

The issue of the reference to God in the Preamble today includes, among others, the question of whether Europe of the future would rather be a “Christian club” (Turkey’s accusation) or a “house of Islam” (strategic goal of the radicals). By omitting the Judeo-Christian name of God as the basis of our European culture, the present form of the Preamble inadvertently opens the door for Islam’s vision of building Europe into a “house of Islam”. Europe may be ruined one day because of its purely formal and indiscriminate idea of tolerance, of which it is so proud, by those who do not share this definition of tolerance but who know how to use it to reach their goals.⁷

⁷ **Max Frisch**, “*Biedermann and the Arsonist*”, 1958. A satirical comedy in which an upright citizen, because he is afraid to openly contradict two arsonists who have attached themselves to him, places himself step by step under their power although their sworn and open goal is to destroy his world – which he thinks is a bad joke – until he and his house are blown up.

From European constitutions to the European Constitution

1. From the grace of God to democracy

England was the first nation to move in the direction of democracy. In 1215, the feudal lords wrested the “Magna Charta” from King John “the landless”. Through it, the nobility protected themselves from arbitrary acts by the crown. For the first time, the medieval idea that the law is above rulers, became a constitutionally legal document with the Magna Charta. Should, however, infringements occur through a monarch, a committee of 25 barons would settle the matter – a predecessor to Parliament, just as the entire Magna Charta was the precursor for citizens' rights within a sovereign kingdom. It was natural that the introduction to this medieval document spoke profusely of God: “knows that before God”, “for the health of our souls”...”to the honour of God and the exaltation of the holy Church”.

Throughout centuries of democratization and secularization, the national view of the constitutional monarchy changed in England and other countries, also changing the manner in referring to God in government contracts.

Thus, the present “Official English Constitution”, Section 8 simply states: “ The Sovereign must by law be a Protestant. The Church of England and the Church of Scotland are the established official churches”.

Similarly, the Constitution of the Danish Kingdom states in Chapter I § 4: “The Evangelical Lutheran Church is the Danish people's church and , as such, is supported by the State, and Chapter II § 6 commits “The King shall belong to the Evangelical Lutheran Church”.

God is not named in either constitution, but by naming the respective leading religion, it is clear – from a spiritual view – that the state has established an indissoluble Christian foundation for the country. This is further strengthened by the obligatory membership of the King to this faith.

The Greek Constitution also contains this state regulation of the leading denomination for the nation in Article 3 (1): “The main religion in Greece is the East-Orthodox Church of Christ...”.

2. The name of God in European constitutions

The majority of the present members of the European Union do not name “God” in their constitutions.

Three countries, however, have clearly included “God” in their constitutions – and that exponentially at the beginning. The whole constitution is placed under the sign of calling upon God and including the basic rights that regulate the lives of these nations. The paragraphs that define the position of the churches within the whole society follow. The three countries are Greece, Ireland and Germany.

Greece

The Constitution of the Greek Republic (2001):

“In the name of the Holy, Consustantial and Indivisible Trinity.”

Ireland

The Constitution of the Irish Republic (1937)

“In the Name of the Most Holy Trinity, from Whom is all authority and to Whom, as our final end, all actions both of men and States must be referred, We, the people of Ireland, humbly acknowledging all our obligations to our Divine Lord, Jesus Christ, Who sustained our fathers through centuries of trial, Gratefully remembering their heroic and unremitting struggle to regain the rightful independence of our Nation, and seeking to promote the common good, with due observance of Prudence, Justice and Charity, so that the dignity and freedom of the individual may be assured, true social order attained, the unity of our country restored, and concord established with other nations Do hereby adopt, enact and to give ourselves this Constitution.”

Germany

Basic Law for the Republic of Germany (1949)

“Conscious of their responsibility before God and man, inspired by the determination to promote world peace as an equal partner in a united Europe, the German people, in the exercise of their constituent power, have adopted this Basic Law.”

Greece – Ireland – Germany: is there a reason or a connecting line of thought common to these three peoples?

3. An interesting observation

The Apostle Paul first set foot on European soil in the state territory of present-day **Greece**. Greece was not only the source of antique humanistic impulses; Constantinople became the center of the Eastern Church. It was there that in a synod in 381, the question of the divinity of Jesus was settled (“true God of true God ... and became man”). Greece is not only the cradle of the Orthodox Church; but also the only EU nation that belongs to the Greek-Orthodox faith.

Rome was already early on the center of the Western Church. From there, the Gospel reached **Ireland** (ca. 431). The first Roman-Catholic churches north of the Alps, the Celtic churches and in particular the cloisters, were established in Ireland. Their greatest contribution was the Irish-Scottish mission to Scotland and on the continent, in the direction of Gallia and Swabia as far as Bavaria beginning in the seventh century. It was in Ireland that the “*Western Church*”, the Roman-Catholic Church, managed the first significant toe-hold in Europe outside of the Roman Empire.

Germany was the land of the birth of the third largest denomination in Europe due to the reformation of Martin Luther in the sixteenth century. *Protestantism* spread especially in middle and northern Europe; forming many sub-groups within a short time and, to the present day, new churches and church-forms are actively developing.

Greece – Ireland – Germany: these three nations are descriptive of the *three phases of the history of God and the European continent*. And precisely these three nations are the only ones that have clearly included “God” in their constitutions. Only a coincidence?

If ever history was led by a higher hand – it can be felt here. However, what does it mean for Europe?

If this spiritual interpretation of European history contains a bit of truth, then it would be a clear assumption that God is controlling the destiny of this continent – in spite of everything; and that is why this continent should still continue to count on God.

That is why it really seems meaningful, standing at this point in history, to include the God that has been with us all the way – in spite of our turning from Him. Such a reference to God in the Constitution would neither question the constitutional right of separation of church and state, nor would it put pressure on the laisidity of other constitutions. To the contrary, they would be relieved by a subtle inner backdrop, because the EU would express for everyone, what, for several reasons, could not be done on a national level. There is more.

Although **Switzerland** is not an EU member, it was the first nation in Europe to have a true ruling of the people, democracy.

In England, the nobility stood against the Crown, but here, in 1291, representatives of the common citizens of the cantons Uri, Schwyz and Unterwalden united in Rütli-Schwur against the Habsburger rulers. From this point of view, Switzerland is

the actual cradle of democracy in Europe. This of all countries, also begins its constitution by calling upon God. Swiss Federal Constitution (1999)

“In the Name of God the Almighty! The Swiss people and the cantons, in responsibility for creation ...”

It is not only a religious-historical thread, but also a democratic-historically political thread which is made visible by the call on God and both effect each other in this matter. Another thread must be added.

In May 2004, ten more states will join the European Union. The largest is **Poland**; and God is also named in the Polish Constitution. Particularly, the Polish version gave the incentive to mention God in this way in the European Constitution.

So, this issue is touched by religion and democracy, the past and the future. Anyone who is even just a little open to look at the spiritual connections in history, can not avoid seeing an undeniable call for the decision-makers to not exclude God, but to give Him a place in the new Europe.

4. A notice!

A further word about Germany. The fathers of the German Basic Law did not include the name of God because of Martin Luther, but because of Adolf Hitler. Germany, which had started with the spiritual impulses of the Reformation, had also experienced the depth of human perversion without God. For this reason and as a warning, as a “notice” for Germany, but also for other nations, the founding fathers wanted to proclaim to the new Germany: we have recognized the fact that without God, we head for darkness; that is why we want to build a new Germany in the east and west, not only in the political responsibility to people (as democracy), but consciously and above all, “in responsibility before God”.

Against this background, Germany has experienced at significant times its post-war period as a time of blessings: reconstruction of the land in the West and the East; in the West, gradual return to the international family of nations and reconciliation, especially with France; in the East, the DDR as an important partner in the “brotherhood” of the East-Block; and then the historically incomparable reunification of East and West, which became the trigger for liberating all of eastern Europe, creating finally worldwide a new political situation. So, the courage of the East-Germans could become a blessing for the whole world through the explicit help from God

and with that, a counterpoint for the Nazi-devastation in Europe and the world.

The suffering of the oppressed East-Germans must not be ignored nor the shame of the West-Germans to stand up as Germans. This too, is part of the history of the German nation with the God who is named in the Constitution: time in the desert for purification.

Could it be that the seriousness and blessings in post-war German history were perhaps an impulse for the question of God and its relevance for a blessed future in Europe? God is the God of history – also today!

The reference to God in the Preamble

Suggestions for a new formulation

TThere are several possibilities to include the reference to the Christian belief in God in the Preamble. The contents could point to the “Judeo-Christian heritage”, to the “value of the biblical message”, or simply, to “God”.

1.

The largest, but very good suggestion was made at the Convention itself by the Christian and conservative representatives, a version taken from the Polish Constitution:

“In the knowledge that the values of Europe contain the values of all who believe in God as the source of truth, justice, good and beauty, as well as those not sharing such faith but respecting those universal values as arising from other sources, ... “

Although this wording is very liberal up to not more closely defining the meaning of God, this form could even be accepted by Moslems, it was rejected by the “laisistic camp”. The dismay was great.

2.

The next suggestion would not require a separate paragraph; it could be added to the existing version (changes in italics):

“Conscious that Europe is a continent that has brought forth Western civilization; that its inhabitants (...), rooted in the Christian belief in God, have over the centuries, developed the values underlying European humanitarianism: equality of persons, freedom and appreciation of reason, ...”

Explanation of the changes

- > In addition to European civilization, there are other advanced cultures that are much older. The values listed in the Constitution are known world-wide as “Western civilization”.
- > The phrase that Europe was settled in successive waves is, in my opinion, dispensable, since it is obvious and also makes a cumbersome sentence.
- > All of the essential European values, as specified here, are historically proven of Christian origin. The wording is easy to insert here.
- > “Humanism” should be substituted by European “humanitarianism” because humanitarianism describes the

values better than the word “humanism”. Humanism is an ideology like all “-isms”, a philosophical system; what is obviously meant to be expressed here, though, are the European values that characterize Europe and not a philosophical system.

- > In listing the European characteristics, it is sufficient to express “appreciation of” reason in Europe. Perhaps, that is what was meant by changing “priority” to “respect”.

3.

The choice of words used in paragraph 2 to describe the various traditions on whose sources Europe drew, is too diffuse. “Cultural” is not an ideological source, but rather the result of an ideology. “Religious” is too general (see below). “Humanistic” is the only clear concept with contents. When speaking of religious sources in Europe, precision is required. The traditions from which present-day Europe draws and was formed are the same three all over:

- (a) pre-Christian of the original inhabitants
(Teutons, Slavs, Celts, etc.)
- (b) then the Judeo-Christian
- (c) then the Roman-Greek, in the form of the Renaissance, Humanism and later also Rationalism

So, the sentences could read more precisely:

“Drawing inspiration from the *pre-Christian, Judeo-Christian and humanistic-enlightened* inheritance of Europe, ... the central importance of the human person ...”

Explanation of the changes

- > At different times and with varying force, these three sources have repeatedly surfaced in Europe. Therefore, it would be unfair treatment to name the ancient part twice, without mentioning the other two constituents of our culture in the same breath. The word, “religious tradition” would seem to summarize all this – but: the West was not called the “religious”, but the “Christian West”. To the contrary, paganism was religiously sharply divided from Christianity – otherwise missions would not have been necessary and Bishop Bonifats would not have been killed as a missionary.
- > From everything said so far, it is clear that for Christians, that although humans are of central importance to God, they do not have a central position – that is for God alone. For non-Christians, the change in wording has little mea-

ning, since they are concerned with the central value of humans and not with a theological reason.

4.

A completely different, and not yet considered manner to include the Christian reference to God in the Preamble, without altering the present draft, would be to replace the introductory quotation from Thucydides with one from Jesus Christ. Appropriate would be, for example, the words of Jesus from the Sermon on the Mount:

“Whatever you want men to do to you, do also to them, for this is the Law and the Word of God”.

Jesus Christ – Matthew 7: 12

This saying has general human validity. It would be an extension of the thoughts in the Thucydides quotation. With this the foundation would be expressed, not only for the most basic premise for all democratic order (consideration) but also for the values of Europe, such as equality or human dignity.

If, however, replacement is not possible – what could express Europe's pluralistic society better than a Greek and a biblical quote next to each other?

Pray and **Work!**

For everyone who wishes to take the next steps following “Europe – which way?”

Imprint

- 02 Pray and work!

- 04 How we can pray
 - 1. Gratitude that Europe is growing closer together
 - 2. Lamentation and repentance over the state
Europe is in
 - 3. Listen when God speaks
 - 4. Intercession for the government
 - 5. Worship God
 - 6. Proclamation of the Lordship of Jesus Christ

- 05 What we can do concretely
 - 1. Self-committment
 - 2. Letters to responsible persons
 - 3. Echo-Card and “Personal declaration”
 - 4. Multiplication within the church
 - 5. Internet
 - 6. Prayer Meetings
 - 7. Information stand
 - 8. Talks with polititians
 - 9. Advertisement in local official gazettes
 - 10. The media

- 09 Adresses of European State and Government Leaders

Pray and work!

“I think that the kind of initiative that you have started, does not have a good chance but it is also not hopeless.”

The man who wrote these words to be should know what he is talking about because he was at the front for the Evangelical Church in Germany. To be totally realistic, the chances that a reference to God, which has already been denied, will be included, are very slim. However, this time, there are not 105 delegates who will vote, rather only 25 government leaders; and these are approachable. The meetings will start in the beginning of October and end, at the latest, in mid-December 2003.

Some of the problems are:

- > The huge international authority of the President of the Convention;
- > The hard work and the time spent by the 105 high-ranking Convention members, who are happy to have reached a compromise, whose success they do not wish to have piked apart (although many of them still wish for a reference to God);
- > The worry expressed by the governments that unity would not be reached – at least not by May 2004 – if “the package” were reopened. In other words: changes are not wanted;
- > The personal world-view position of the 15, that is, 25 government leaders who do not want any changes at this point because they deem the present form to be good. And, after all, they are the ones who make the decisions.
- > The constitutions of most of the European states contain no mention of “God”, so their governments ask: why then, here?
- > The great number of reservations concerning the church that most Europeans have, though most believe in something (“transcendancy”), but keep it to themselves and so do not belong to any church, from which they distance themselves as an institution anyway;
- > The lukewarmness of Christians. They believe in God but they will not confess Him publicly nor do they stand up for their faith as the first Christians did, who risked their lives;
- > The resignation of the majority of Christians because they have to live in a “post-Christian era” and must be thankful if they can find an “ecological niche” in this secular society; they lack the Holy Spirit who is the “spirit of power, of love

and self-discipline (Paul in 1. Tim 1:7).

- > Christians who ask: Is it really so important? Or the realisation: most Europeans do not believe in God anyway – so why should He be included in the Constitution?
- > Everyone who is asked, says: “It has already been decided. It can not be changed. There is no point in holding on.

These are the dimensions and weapons of Goliath, whom we are up against. Who will face him?

Wendelin Wiedeking, President of Porsche AG, explains in his book, “The David Principle”, the success-strategy that the little man can use to assert himself against the big guys in economy, politics, sports and culture. It is not sheer size, but *courage, personality, credibility and newly-created values* that are the secrets of success against the Goliaths of this world.

A well-known and very successful leader in economics expresses here biblical truths in secular words. It is a specific encouragement since we know about the power that is behind all these words: the living God. David knew it too: “I come to you in the name of the Lord Zeboath, the God of the army of Israel whom you have mocked” (1 Sam 17: 45). God's honour had been tarnished by Goliath; to restore that honor, David stood up to Goliath.

God has done so much for Europe in the past centuries. He let the Gospel spread from this continent to the whole world. He repeatedly gave a new beginning after terrible wars. Our nation has had no war since 1945; and God has guided the will of the nations to build one “house” together. And now He should not even be mentioned! Men and women are needed who have a spiritual vision for our continent and who can not stand it when their God is simply sent away like an old beggar; who cry out because the name of their Heavenly Father is not blessed but dishonoured.

For those who stand up, it is not a question of success, if they manage to “pull it off”, but a question of love, having been touched in prayer by God 's pain, and of obedience, to open their mouths. David was like that. He prayed and acted.

How we can pray

We pray because we know that conflicts about God's honour must always first be handled and decided through prayer.

> Martin Luther *proclaimed*, in a similar situation:

“And let the prince of ill
look grim as e'er he will,
he harms us not a whit;
for why? His doom is writ;
a word shall quickly slay him.”

(translated by Thomas Carlyle, 1831)

The “word” that Luther meant is “Jesus Christ”. We call upon His name over the whole situation, “Jesus is the victor!”

- > *Worship* the triune God, the Lord of everything and everyone.
- > *Pray* that God, the Lord and Jesus, the Son, together with the Holy Spirit will be praised in every city and in every nation in Europe; and that many will come to believe in Him, the triune God and be saved.
- > *Gratitude* for the process of understanding among the peoples of Europe in the last decades; and thanks that our country was able to play an important and positive role. Gratitude for 58 years of peace!
- > *Thanks* that more and more people have been praying for “Europe”. Ask for further strengthening of the contact among the European prayer warriors, especially in this present situation.
- > *Regret* and repentance for the way that Man (humanism) and his reason (rationalism) have become absolutes that have been put in God's place; and which through the Constitution should now be finally and clearly enthroned in place of God as the highest value for Europe.
- > Listen when God speaks:
“If My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven and will forgive them their sin and heal their land.” (2. Chron. 7: 14)
What does this mean practically for our government and those of Europe?
“Whoever denies me, from him will I turn and leave him and his people and his land to their fate. If they repent and worship me, I will hear them and heal their land. Then, instead of a curse, there will a blessing all over the land.”

- > *Intercession* for the Christians among the government leaders, that they can openly speak of their interests, using wisdom to discuss and convince.
- > *Pray* for protection against an outbreak in Europe of the powers of chaos in various forms, whose goal is the total destruction of all that is good in people's lives. God in our midst protects us from the all too familiar attitude of one against the other, and especially from moral decline. We need God!
- > Pray that this issue gets into the media, and that a sudden interest in this matter develops in all the people's of Europe.
- > Last but not least: intense prayer that the "Judeo-Christian reference to God" be included in the Preamble and that a meaningful discussion will take place in the government conference, leading to a different result from the present.

"So be it, Lord; Thy throne shall never
like earth's proud empire, pass away;
Thy Kingdom stands, and grows for ever,
till all Thy creatures own Thy sway."

Gerhard Valentin, after John F. Ellerton

What we can do concretely

Using the slingshot and stone, David chose a method that was unknown to his opponent; it was a surprise for Goliath.

The method of writing a brochure which calls for rebelling for God and then distributing it through official and unofficial channels all over Europe – this was, until now, an unchosen method. May it, like David's stone hit the giant Goliath that stands before us and says: im-possible! But, "for God, no thing is impossible"!

For the future, Christians must understand what their mandate from God is as citizens of a nation, that is, the EU. They must learn that they have a command from God to joyfully and actively work to shape their immediate and wider social environment.

Christians must learn how to cleverly intergrate, that is, knowing and using the mechanism of democracy, for example, by calling for pluralism, influencing public opinion, possibly taking leadership position; even also joining political parties, organising a democratic majority for important decisions, etc.

In this case, quick reaction is a must:

- > In spreading this brochure, in our circle of friends, leaders, in the church, etc. Timeframe: October – December 2003; reaction, the sooner, the better.
- > Distribution also to friends in other European countries (in so far as translations are available) requesting reaction and distribution.
- > Writing a well-thought-out letter to a state or government leader because he will later be sitting at the table to take a decision.

Now to this and other concrete actions in more detail. They should not be understood as directions, rather as a guide and stimulus to be used freely.

Suggestions for action

1. Action

Cut out the card below and, on the empty half, write out words that can be hurled, that is spoken, like stones of faith. For example, "Through God we will do valiantly" (Psalm 60 : 12), or "If God is for us, who can be against us?" (Rm. 8: 31). Place the card so that you will see it several times a day and be strengthened by it.

Committment

I WANT TO DO MY BEST TO SEE THAT THE NAME OF GOD IS HONOURED BY MY SURROUNDINGS AND FRIENDS AND THAT “GOD” WILL BE NAMED IN THE EUROPEAN CONSTITUTION. I WILL PRAY FOR THIS CONTINUALLY.

Signature:

2. Action

Try to write a letter to your government leader – but a letter in which the authenticity of your person and your faith can be felt.

This pamphlet supplies enough arguments. Use the points that appeal to you most. The argumentation may be personal but should state the issue clearly.

Write in the same way you would like to be approached, if someone wanted to win you for their case. Usually, they hear only criticism; seldom thanks for their work. Write to win them!

Again: we are not fighting against people, so derogatory remarks, accusations or impertinence are not allowed.

At the end of this publication, there is a list of all European leaders one can write to. Consider before God who else to write to; one can also write to local constituency representatives.

Please do not include a copy of this brochure – otherwise he might receive 20 and throw them all away, including the letters. Be natural in your letter and express your opinion as individually as possible.

Finally, whoever writes a letter should not stop praying, even if he receives a negative response. So, continue to pray until the results are published in the papers, in any case. The truth is: “Our help comes from the Lord who made heaven and earth”.

3. Action

Whoever does not wish to write their own letter can fill in and tear out the “Personal Declaration”, and send it to our address, where it will be collected. At the right time, it will be sent with the others to an address where they will reach those who make the decisions.

4. Action

Let the brochure spread the message!

Because the time is short, it is essential that this prayer and action program take place in the shortest time possible. That is why every reader who stands behind the purpose of this publication is a multiplier. Order the brochure and give out copies to all your friends and acquaintances. It may even be possible to convince your church leader to speak a few explanatory words before church members take a copy; and a prayer from the altar should also be said. Perhaps a petition could be made for signatures with the text from “personal declaration” (Petitions are only valid with full names and addresses) Anyone with friends in other European countries can send them copies in their language requesting they distribute them and show reactions towards their governments. For available translations see page 2 of the brochure.

5. Action

The text will be available in several languages – in internet under www.waechterruf.de. Since the majority of correspondence is done by email, it is then possible to send the entire text electronically per mail to friends.

Please be careful, though that you do not inadvertently send a virus. That would greatly damage our cause.

6. Action

Participate in prayer meetings within the church framework which you might initiate yourself; or in fasting and prayer days. Perhaps you will have a chance to pray at a political party meeting.

7. Action

How would you feel about a booth at the market with a huge banner. “Is God worth a signature to you?” – a great way to draw people into a conversation after explaining what it is all about. The list should include an addition: “I feel that I belong to a church” yes/no.

In this way, people can participate who believe in God but do not belong to a church. Everyone should receive “Europe – which way?” and perhaps, “From minus to plus”. It might also be possible to use the “personal declaration”.

8. Action

Seek opportunities to speak with politicians and parties in your area. Ask them about their position on this issue, that is, their willingness to support the reference to God.

9. Action

Put a short notice in the local official gazette, where you may already be known. Ask those who would want a reference to God in the EU Constitution to contact you. Keep a supply of brochures on hand!

10. Action

This suggestion applies especially to public figures in the church, politics and society Ask at the local, private or public or Christian channels if they would be interested in making a program or talkshow on this theme.

And should we not be able to obtain a change in the Preamble, God has seen that we stood up and spoke up for Him. He is not the patron saint of the church, but of the whole world. That will never change!

Addresses of European State and Government Leaders

Whoever can identify with the concerns of this publication and would like to express it in a letter, should contact the appropriate leaders themselves. The biblical instruction, “honour to whom honour is due” (Romans 13:7) should set the tone for the letter, even though a clear stand must be taken. It is also important to say a prayer for the person before writing: this will automatically define the style and contents.

If one person writes, his letter will certainly get no further than the receptionist; if ten citizens write personally – and always about the same matter – it will be noticed; but if hundreds write, each letter an original, then it will get through to the boss.

The letters should not be longer than one and a half typed pages. Otherwise, they will not be read. You may also send us a copy, “for your information”, if you would like to.

Addresses:

Grossbritannien:	Prime Minister Tony Blair 10 Downing Street SW 1A London Great Britain
Belgien:	Premierminister Guy Verhofstadt Rue de la Loi – Wetstraat 16 1000 Brüssel Belgium
Dänemark:	Statsminister Anders Fogh Rasmussen Prins Jørgens Gård 11 1218 København K Denmark
Deutschland:	Bundeskanzler Gerhard Schröder Willy-Brandt-Str. 1 10557 Berlin

- Finnland:** President of the Republic of Finland
Tarja Kaarina Halonen,
Mariankatu 2
00170 Helsinki
Finland
- Frankreich:** M. le Président de la République
Jacques Chirac
Palais de l'Élysée
55, rue du Faubourg Saint-Honoré
75008 Paris
France
- Griechenland:** Prime Minister
Costas Simitis
Irodou Attikou 19
10674 Athens
Greece
- Irland:** Taoiseach Bertie Ahern
Government Buildings
Upper Merrion Street
Dublin 2
Ireland
- Italien:** Presidente del Consiglio dei Ministri
Silvio Berlusconi
Palazzo Chigi
Piazza Colonna 370
00187 ROMA
Italia
- Luxemburg:** Premier Ministre
Jean-Claude Juncker
Présidence du Gouvernement
4, rue de la Congrégation
1352 Luxembourg
Luxembourg
- Niederlande:** Prime Minister
Ministerie von Algemene Zaken
De heer dr. J. P. Balkendende
Postbus 20001
2500 EA Den Haag
Netherlands

Österreich: Bundeskanzler
Wolfgang Schüssel
Ballhausplatz 2
1014 Wien
Austria

Polen: Chancellery of The Prime Minister
Leszek Miller
00-583 Warszawa, Al. Ujazdowskie 1/3
Poland

Portugal: Primeiro-Ministro
José Manuel Durão Barroso
rua da imprensa á estrela 4
1200-888 LISBOA
Portugal

Schweden: Primeminister
Göran Persson
Rosenbad 4
103 33 Stockholm
Sweden

Spanien: Excmo. Sr. José Maria Aznar
Presidente del Gobierno
Completo de la Moncloa Edf. Semillas
28071 Madrid
Espagna



Ortwin Schweitzer, retired Headmaster was born in 1937, Evangelical-Lutheran, married, lives near Stuttgart. He studied Modern Philology and Evang. Theology in Tübingen, Basel and Reading/UK.

For 30 years, he served in different ministries in the Evang. Church in Württemberg.

He is now one of the prayer leaders on the national level with emphasis on "Politics and Society". Within the framework of the prayer initiative, "Call of the Watchman" he publishes "The Political Page" monthly, which treats a current political theme, attempting to understand it from a godly point of view, followed by guidance for prayer. (www.waechter-ruf.de > prayer info > Political Page)

Ortwin Schweitzer is the author of several books, including his latest, "*Germany – my love*" (2003). The main theme in this book are the causes for the shame of the Germans, for their broken national identity and how, through Jesus Christ, forgiveness and a new beginning is possible. This book gives hope for Germany and the assurance that Germany will never again be a curse but rather a blessing for people.

I SPEAK OUT WITH MANY OTHERS FOR A FORMULATION IN THE PREAMBLE OF THE EUROPEAN CONSTITUTION THAT LEAVES ROOM FOR BOTH THE CHRISTIAN FAITH IN GOD AND A WORLD-VIEW WITHOUT GOD.

THE FORMULATION FROM THE POLISH CONSTITUTION (SEE P. 25) OR ONE OF SIMILAR NATURE SEEMS TO ME TO BE A GOOD MODEL .

please note here your adresse, date and signature:

Write down your view personal: your feedback is important

sender Mrs. Mr.

email _____

Country _____

Please affix stamp

Echo-Card

Mrs.
Dorothea Best
Att: Ortwin Schweitzer
Wielandstr. 16

74348 Lauffen / Neckar

Germany

PREAMBLE (Paragraphs 1 and 2)

Our Constitution ... is called a democracy because power is in the hands not of a minority but of the greatest number.

THUCYDIDES II, 37

“Conscious that Europe is a continent that has brought forth civilization; whose inhabitants, arriving in successive waves since the beginning of mankind, have gradually developed over the centuries the values that are the foundation for humanism: equality of all humans, liberty, appreciation for reason ...

Drawing on the cultural, religious and humanistic traditions of Europe, whose inheritance is still present – has the central role of humans and the idea of their inviolable and inalienable rights as well as respect for law embedded in society....”

The dice have been thrown: in spite of enthusiastic protagonists, the “convention” did not include a reference to God in its draft for a European Constitution. The main argument was the separation of church and state.

Some Christians say: “Why quote “God” when the whole continent is marked by ungodliness and the “Christian West” disappeared long ago?” The answer: we need a reference to God because of the past, the future and the present Europe:

The **past**, because Europe was deeply influenced by the Judeo-Christian traditions of the Bible: in its value system (human rights, position of women), in its ethics (Ten Commandments), in its measure of time (7th day as a day of rest). The **future**, because the belief in one God, to whom everyone is accountable, is the only effective corrective against dominance, in totalitarian as well as democratic systems. The **present**, because Christians are only useful to Europe if they participate responsibly in society, exercising their faith through prayer, speech and action.

“To be salt” means to be present in the “soup of this world”. Here is an opportunity to do so.

Personal Declaration

TOGETHER WITH MANY OTHER EUROPEAN CITIZENS, I HAVE THE WISH, AND SUPPORT THE EFFORTS, THAT THE NAME OF GOD SHOULD BE CLEARLY STATED IN THE PREAMBLE OF THE NEW EUROPEAN CONSTITUTION. I DO THIS WITH THE INNER CONVICTION AND FAITH THAT ALL HUMAN ABILITIES AND ALL THEIR HIGH VALUES HAVE THEIR SOURCE IN GOD, THE CREATOR.

I EXPRESSLY ACCEPT THAT THERE ARE PEOPLE WHO HAVE ANOTHER UNDERSTANDING AND WORLD-VIEW. IN THE SAME WAY, HOWEVER, I ASSUME THE SAME AMOUNT OF TOLERANCE AND FRIENDLY ACCEPTANCE TO BE GIVEN ME.

Dear Mrs. Best,

- Please send me copies of “Europe – which way?” and copies of the supplement “Pray and Work” in language.
- I am willing to write a letter to
- I can contribute financially.
- I participate in a prayer group in
- I would like to participate in a prayer group in my area. Where can I register?

Signature, date

Please mark your choice. Thank you!