

# **The Moral Role of the Person in the Process of European Integration and Unification. Brief Consideration of Moral-Christian Anthropology on Post-War European Identity**

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**ABSTRACT:** The study aims to depict and evaluate the terms from the relation Individual-Person-Citizen, starting from the determinant role of the Person in the religious consciousness of the European *Recent Man* (Patapievi, 2001). We also intend to analyse his capacity and availability in assuming and concretising the religious vocation in a globalising post-modern world. From this perspective, *the New Europe* does not yet have a well-defined identity. We will analyse, from the Christian moral anthropology, the starting point of this historical process of the identity, convergence, integration and unification of the European Union. We will highlight, in this context, the capacity of the Person – a concept promoted by the Cappadocian Fathers – in the process of overcoming the conflict Individual-Citizen, which generated in time a series of conflicts on the audience and on the social moral prestige of the Christian faith and religious practice. Our approach will start from a Christian theological horizon of messianic eschatological expectancy, by assuming an analytical perspective generously offered by Orthodoxy.

**KEY WORDS:** person, European integration, European unification, subsidiarity, federalism

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## Introduction

After the (a)moral confrontation—form a Christian perspective—of the totalitarian Nazi and communist ideologies from the West and the East of Europe, leading to the death of over 70 million people and the appearance of the labour camps and communist gulags for the first time in the history of the human kind, a group of democratic-Christian politicians, philosophers and economists, *as a result of a critical analysis on the future political-religious post-war slippages, will depart from the extremist-totalitarian options of those times.* They will propose as solution for the post-war political, economic and spiritual crisis the launch of the project/process of *substituting the self-governing, centralist, national, and bureaucratic Napoleonic modern state with a new type of state, which is European/transnational – the model of the federal Christian subsidiary state* (Ică Jr. 2002, 48).

With origins in the social doctrine of the principle of the subsidiarity of the Roman-Catholic Church (Ică Jr. 2002, 48), this new type of state will grant *a place of honour in the new post-war environment to the Christian Person/personalism and to the Christian morality, by highlighting the perspective of the federal model of the political unity in the national religious-cultural diversity.* This model proposed by the founding fathers of Europe will have as consequence not only the integration of the European nations, in the same political unity, but also their reunification in a national and transcultural diversity, by underlining the existence of a time between a “not yet” and a Christian moral eschatological “already”, in a triple economical, ecumenical and ecological hypostasis. This project will start from the acceptance of the diversity and alterity of the other, in a rediscovery of the Christian life, and of a solidary/solitary religious meaning in the communion of the diversity of the human communities, as we will present it further.

### 1. The challenge/paradigm in the new post-war European dialogue

The most important political event from the end of the 20<sup>th</sup> century and the beginning of the 21<sup>st</sup> century was the initiative for *European integration of the 28 nations from the West and the East of the Europe, in the Big and New Europe.* This event was part of a more ample process of the convergences of the actions that aimed to culminate with *the post-war European political, economic,*

*military, social and cultural (re)unification*. Characterised by an agitated cultural and civilizational history of 28 centuries (Denis de Rougemont 2002, 47)—a period filled by the aggressions of the migrating people and by religious and civil wars between the European nations—the peak of the European history will be, during the World War II, *the confrontation between the totalitarian gnostic and the millennial Nazi and communist utopias and ideologies*. This dramatic meeting/war between a sacralised politics and a secularised religion (Ică Jr. 2002, 48), will lead, after the conflict, in a first stage, to the fall of the *Iron Curtain* and the promotion in the East and in the West of *the socialist/ community and liberalist/individual ideology*.

The second stage will start after 1989, when the communist regimes from the Eastern Europe will also fall, but also when *the Cold War between the East and the West of Europe will end*. If, before this period, *the old Europe was tributary to closed a philosophical and religious geopolitical vision, circumscribed to an Autarchic One to the detriment of the Being and Becoming*, presenting as theoretical consequence not only the annulment of the dialogical opening between individuals and nations, but also the undermining of the promotion of the principle of the communion in the community, and of the subsidiarity from the heart of the *Christian ecclesiological morality*. The reductionist approach of the Autarchic One, in the detriment of the Being and Becoming, will have as historical and practical effect not only the isolation of the nations and cultures, due to the racist and religious hate, but also the desire to conquer the other, seen as an enemy. *After 1989, through the new philosophical-religious paradigm* (Marga 2001), *there will be a passage to a new political-economic and philosophical-religious social approach, militating peacefully for the maintenance of the freedom of initiative and individual creativity, specific to the individual liberalism, and also for the initiative for social justice, an idea taken from the European* (Ică Jr. 2002, 48), *to which a third path is added, through the promotion of the Christian community personalism in the diversity of the forms of institutional social expression*.

The future founding fathers of Europe—as Robert Schuman, Konrad Adenauer, Denis de Rougemont, Jean Monet, and others—will promote the idea that, in the new paradigm of reunification and integration, *the Europe of the spirit cannot be separated from the Europe of the politics, and the Europe of the*

*politics cannot be separated from the Europe of the spirit. In the new community body of the European institution, the start will be a vivid creating dialogue between people, communities and nature and between the various cultures and religions, a dialogue with origins in a personal God opened to communion inside community (Ică Jr. 2002, 48).*

In the new post-war political-theological and economic-social context of this dialogue, there will be a passage from *the antagonism of the old communication between West and East to the political-economic dialogic partnership and to the political-social-religious dialogue, where the subsidiarity and the federalism are not strictly connected to a form of political government/ political authority and more connected to the manner in which and in whose behalf the socio-political authority is exercised.* In this context, the idea of united Europe appeared in 1950, when Robert Schuman, the former French foreign minister, intending to smooth over the post-war conflictual economic tensions between France and Germany, proposed the common administration of the industry of coal and steel. This association will later form the *common market* (EEC), to which six western countries will adhere: Belgium, France, Italy, Luxembourg, Nederland, and West Germany. After a period, in 1986, through the unique European act and the Maastricht Treaty, in 1991, a new extended unique European organisation, similar to EEC, is proposed. It intended to integrate inside its border the *free commerce, the movement of the labour and goods, and the common use of a unique currency.*

In the new supra-state structure, the socio-political-economic decisions are taken *not from high to low, but from low to high (subsidium), for the person to the community, from the community to the State, up to the federal superior level of the European united nations, by defending the decisions favourable to the common well-being of the society.* In this context, for the base of the new political-theological thinking, *many economists, historians, theologians, sociologists, and political scientist will rally for several decades, activating through their research, the collective memory of the old European continent, a memory that generates new positive-evolutional convergences.*

The conclusion of these researchers is that the historical Europe had and still has in its structure no less than *four cultural legacies/roots that we need to respect when defining the future European Union.* From the perspective of these legacies, *there will be automatically discussed not only the identity of*

*the future Europe, but also the temporal role (Duby 1984, 15-16) of the old European sources/roots, through the dimension of the Greek, Christian, and Latin inheritance and the inheritance of the modern age (Marga 2014, 197). The Indo-European components, as the Celtic contribution and the German influence (Marga 2014, 198) will be added to these legacies, as solid arguments of an opening toward a new dialogue, in the diversity of the manners to approach the cultural differences, from the perspective of the new political paradigm of the European identity and unification.*

The contribution of various legacies to this new dialogue is historically observed in the political and institutional frames of the modernity, in the relations between the utopic and civic-minded dimensions of the modern political construction, between the moral religious dimension, the revolutionary policy and the political philosophy, between the general will and the individual will, and between the individual and the community (Marga 2014, 198). The observance and the deepening of these contributions will be reached in time, only after the historical Europe, born in the melting-pot of the complex of the tensions, with its action poles in Athena, Rome and Jerusalem. Each of these contributions had its admirers and its detractors (Braque 2006, 11). What is the summarised contribution of each of these legacies? We owe to Athena (Rotaru 2005a, 297-298) the rationality, the language of the disciplines, the fundamental philosophical conceptualisations, the democracy, the dialectic, and the arts; in the same time, we owe to Rome the cities, the roads, the architecture, the cadastre, the cartography, the citizenship, the law, and the universal empire.

On these two legacies, leading to the appearance of the Individual/individualism and of the popular mass/Citizen, the Christian moral dimension of the Person/personalism, and its Judaic roots, will juxtapose (Marga 2014, 204). The re-establishment of the founding triangle Jerusalem – Athena – Rome will be an enormous step for the recognition of the European cultural fundament. This triangle can inspire the future political-theological models, as those related to European identity, integration and unification (Marga 2014, 205). From the series of the four cultural legacies, our study will discuss only *the relation between the moral role of the Person versus Individual-Citizen, quantifying to a superior level the philosophical-juridical vision of the Greek concept of individuality and the Roman concept of justice and of the*

*Latin citizen* (Philip 1958, 258), by highlighting the dimension of the *Christiana Europa* heritage (Romero 2006, 202); the Christian religion fertilizes the other two cultural components, in a symbiotic interaction and impregnating a new direction of historical evolution (Marga 2014, 202).

## 2. The perspective of the Christian heritage

The modern and postmodern contemporary world is in the middle of a plenary crisis of authenticity, generating the search for new paradigms and for a totalising spiritual-material meaning. Starting from a reductionist knowing, which is philosophical-religious and economical-political speculative in the modern rationalist pattern, the autonomous modern thinking, beginning in the 12th century, will facilitate, in a first stage, *the passage from a sacralised society to a desacralized society, and, later, the passage from a consumption market to a consumption society, ending in the contemporaneity in a globalising trans-economical metastatic irrationality, breaking its own modern laws established by the triad Market-Production-Profit. Inside this triad, the new rules of the modernity oscillated between excess and absence and between freedom and the disfiguring slavery of the fleeing pleasures (John 8:14), ending eventually in the belief in the Myth of the Continuous Progress, which is an unachievable myth, characterised by dissolution, randomness and permanent plurality* (Fotiou 2008, 5).

The autonomous modern thinking—beginning with the philosophical-scientific Enlightenment of Descartes, Voltaire, Isaac Newton—will lead to a new vision on the world, in which *the subjective opinion replaces the theonomic Revealing Truth of our Saviour Jesus Christ*. This subjective approach, characterised by a *dialectic thinking in “or” type antinomies*, scientifically more than spiritually founded, will open the gates for the illusions coming from the father of lies (John 8:44). The life is lived, from that point on, *in a disfigured manner, in a utopia, characterised by a greedy world, where some will miss the bread, while others will miss the freedom*. The two main features of the new vision on the world are the philosophical-religious dualism and the individualism (Fotiou 2008, 6).

The philosophical-religious dualism focuses on the three elements of the ontological triad Man-World-Nature, placed in an antagonist relation of a Manichean type, where the man is against God, the man against the

man and the man against the nature. All these confrontation will degenerate in the end in immanent egoist individualism, where people will be put in direct conflict by the self-promotion of the opinions and the choices that discriminate the freedom of opinion of another one (Fotiou 2008, 6). An important role in the development of the Manichean dialectic thinking will belong to the biological and sociological theories – the biological Darwinism extended to the level of a Nietzschean social Darwinism, where the entire world will be converted in a battle field, where *the body is in conflict with the soul, the reasoning with the feelings, the man with the woman, and the bourgeoisie capitalism with the working class* (Fotiou 2008, 6; Saharov 1996). *The man-person, image of God (Genesis 1:27) will obey, from now on, to his own will, desires and pleasures, while the old dialogue Person-Person, Divinity-man, will be perverted and substituted with a dialogue Person-Subject/Object to be dominated.*

The interiority and the quality of the life revealed by Jesus Christ, through the communion of life from the human community, will be substituted with measurements and statistics, while the positive sciences will become the new religion of the world. The Individuals, as Citizens, will see in the natural environment only an enormous territory to be forever exploited, because the nature will be considered only an unanimated object, good for possession, domination and (Fotiou 2008, 56). Blinded by continuous progress and the enslavement of the degenerating objectives, the new autonomous vision will lead, in time, not only to the disfiguration of the Image of Jesus Christ/God and Man, but also to *the creation of a world and of a society in the image and likeness of the demiurge man/body*. If in *illo tempore*, the religious man desired to create the Paradise on Earth, the modern man is trying to renounce to the divine verticality, (trans) figuring the meaning of life, by highlighting the individualism and the modern citizenship, through a dualism oriented toward the *disfiguring oblivion* and the refuge in the pseudo-religions of the secular world, which give the illusion of the possibility to escape this lifeless life without the help of God.

The refuge in the pseudo-religious approaches *will abolish the unicity of the Person, underestimating the historical process of the man changing from the image of God to the Likeness of God, reversing the relation divinity-humanity in the relation humanity-divinity*. In this context, Fukuyama (1992) affirms *the end of the history and of the last man, culminating, in the present and in the*

*future, with the conflict between the cultures and civilisations of the world. Facing this challenge, a real turning point in the history of the human thinking, the modernity offers two false solutions:*

1. *The first false solution invites us to renew our faith in the individual, starting from a polymorphic diffuse sacredness, in order to better understand the individual interests on long term, corroborated with a policy of voluntary limitation, in order to avoid the disruption of the natural equilibrium. This solution, proposed by the New Age followers (Rotaru 2005b,193-216), is religiously equal to the refuge in a future where the techno-science is believed to have a messianic role, because the science becomes a religion.*

2. *The second solution proposes the return to the premodern structures of the social orders and to the old collective concepts of nation, race, and guilds of the humanity, the return to a religious medieval historical past, in order to find there the new salvation paths of the society and of the man. This also explains the recrudescence of the contemporary fundamentalism and nationalism that will be placed again under the firing line of the historical judgement (Capra 1983).*

*These reductionist solutions of the western world, from North and West, will barricade themselves behind a Neoliberal unilateral capitalist religious economy, offering the people, in an individualist civic-minded approach, the transformation into a selective club of privileged egoists, against a poor and economically underdeveloped South and East (Huntington 1996). This solution of the unidimensional man, which is based only on profit and consumption, will be contested by the Christian oriental vision of the world and on the man. The Christianity affirms, in the new changes of global world paradigm, that the man does not need so much to ameliorate the past and present system of material-spiritual values, but to establish an equidistant and complementary correct vision on the man, world, history, and economic development, starting from a real evolutionary-value relation, given by God, in the dialogue of the permanence between the man and Him. This personal vision, as a model of living alternative to the contemporary individualist-materialist and civic-minded model, will be not only accessible, but also egalitarian for all the people of the Blue Planet.*

If we believe in the affirmation of Max Webber – that there is an ontological conception of the reality behind each theory on the man

and society, with a corresponding specific vision on the representation of Existence and Truth, than, as a result, our perspective must start from an ontological fundament specific to our Christian religious perspective (Fotiou 2008, 24).

The objective of our research is, therefore, the ontological perspective of the Eastern Church, *centred on the concept of Person and on the moral role*, the most precious and dear treasure. From the perspective of the ontology of the Person, the relations between God, Man and Nature are dialogical and interpersonal (Ziziaoulas 1999, 24), global and accessible models of life, giving to all disregarding the race or any type of individual-professional training. From the Christian perspective, we do not need to ameliorate the present system of values, but to adequately prioritize *the needs of our times, by highlighting the Christian ethos, extended to the global/universal dimensions and in an evolutionary value relation with all the things given by God as Revelation and Holy Tradition*.

From a Christian perspective, all the elements of the Creation can coexist in harmony, inside the cosmic process we call *Christian life, all tending to (trans)figurate in a new Eden*. This vision holistically, connecting the harmonious unity of all the parts of a whole, after the model of Existence of God, will begin with the harmonious communion of the three Persons, the model of the Holy Trinity, who are One in Three and Three in One, the Mystery of the Unique Divinity, manifested in Three distinct hypostases, united in an existence of the sacred order, without subordination, equal one to another—undivided, inseparable and unblended (Chalcedon 421)—they are given in a supreme perichoretic communion of the endless divine love. The theology of the person and the Christian morality propose the eternal need of the human kind for the vocation of the deification/transfiguration after the model of the life-giving Holy Trinity, in the plenitude of the community inter-relational communion.

The ontology of the Church will translate the terms of the Trinitarian equation centred on the Person through *a passage from the existence of an immanent fleeting present to an eternal coexistence, where the other lives inside me and I live inside him, together living in and with Our Saviour Jesus Christ*. The Christology founded by the Cappadocian Fathers from the 4th century, as the

Metropolitan Zizioulas mentions in his work *Creation as Eucharist*, aimed to establish an existential concept on the man and the world, leading not only to *an inner peace of the man living the tragedy/ terror of the history*, but also to the understanding and living of the dimension of the Revelation related to the Person, starting from the model of Jesus Christ, the Theanthropos/ God Man. This brings the Reality of His Person, the foundation and the hypostasis of becoming into Good, Truth and Beauty for each man, for the first time in the history of the man's becoming. The understanding and the equalisation—through the experientiation of the Revelation Mystery of the uniqueness of the Person and through the Trinity Mystery—will require a new way of thinking that is not revelation/relational, but paradoxical.

The Epistle to Diognetus, a treasure of the ancient Christian literature from the 2nd century, addressed to the prefect of Egypt, Claudius Diognetus, and defending the Christians, proves this new way of thinking: *The Christians are not different from other people, nor through country, neither by speaking or clothes... they live in their countries, only that they do it as immigrants, they participate as all public affairs as citizens and complete all duties as strangers. They have a body, but they do not live for the body (immoral). They live on Earth, but their citizenship is in Heaven. They obey to the laws, but, through their (moral) lives, they are above the laws. They love all and all persecute them; they are not known and condemned. They are killed and they make others alive.* These short lines of the epistle show better the differences between Individual, Citizen and Person:

1. *If the Individual is characterised by distance and separation, leading to the individual egoistic polymorph, the Person is characterised by closeness, by relating to the others, in the Unity of the creation of God*

2. *If the Individual, due to the egoistic polymorphic attitudes, enters in a moral category that is numerically well determined, he will become, inside the equation Person-Individual, a (in) personal object in the image of the Man and not a Subject of the creation of God.*

3. *The Individual's image, instead transfiguring in an Image of God in Good, Truth and Beauty, will become an image disfigured by the permanent excesses and momentary lust, which are a right, but not beneficial (1 Corinthians 10:23).*

4. *The Person, unlike the egoist Individual, is a unique being; no one and nothing can replace him with material non-values. Its moral religious quality is equal to that of the created good Cosmos (Genesis 1:31), developing from this*

*perspective in the religious horizon of a being's culture, which is not subject to individualisation and combination, but in an embrace of the entire world and by achieving the ad intra and the ad extra of the entire created unity.*

5. *The inner world of the Person, unlike the individual world of the egoist man, will be a world of the agreement between Reasoning, Feeling and Will, in a descending Metanoia, permanently offering the love for the other, expressed through good deeds. It will continuously flow in a life religiously charged, eliminating the dualist Manichean dialectic, where the individualism fights against biology and sociology, the organic side fights against the inorganic one, the theory fights against the practice of spiritualisation, and the peace fights against the war.*

6. *From this perspective, the global vision on the society and on the man will belong to a fraternal society, where the man will be a citizen of a Christian citadel, by giving himself in the dialogue Me-You-Him, gaining the most valuable good, the Redemption.*

7. *The new society will lead, through the dialogued word of the Saviour, not only to a solidarization between the citizens, but also to their active engagement in the life of the Christian citadel, where each of them will maintain an organic and functional relation with the structural elements of the system.*

8. *The moral quality of the Person involved in the life of the citadel will also lead to overcoming the dangerous horizon of the continuous oscillation between the individualism and the collectivism of the laic citadel, by relating to a new reference value axis, established in the same time in the Transcendence and in the Immanence of the Cross, which we have the freedom to choose or to reject.*

### **3. Toward a new Ethos and a culture of the dialogue**

From the perspective of the connections between the relation Individual-Person-Citizen and the European integration and unification process, Denis de Rougemont observes that the development of the new European project requires, in its development, a double genesis, by highlighting, on one hand, the laic/political reference value axis, and, on the other hand, the religious/spiritual reference value axis of the Transcendence and Immanence. By its centrality in the new solitary/solidary and personal/community way of living, the Person's moral role will lead not only to a leap toward a paradoxical and relational thinking—the “and” type, but also to an equilibrium of the tensions between the Individual and the Citizen of the society—the “or” type. A

life completely oriented toward God, Man and Nature, where everything is integrated and centred on the ontology of the Person's moral role, will, therefore, lead not only to an avoidance of the confrontation between secular gnostic (a)moral utopias, tributary to an eschatology perverted in totalitarian ideologies based on racial hate—Nazism and class hate—communism, but also to an opening of the conciliation, a vision of peace and communication between Individual and Citizen, as observed in the following examples:

1. Firstly, a society centred on the moral role of the Person, starting from the role of Becoming and Being in the history as counterpart of the autarchic principle of One and of the Multiple, dominant until now, will overcome the Nazi individualist ultranationalist of the superman prototype, and the communist prototype, where the mass phagocyte the individual. Unlike these reductionist visions of the Becoming and Being, the ecclesial Truth will encompass, through a reversibility of the sense toward the Omega point, the national and the universal, because the Truth (John 14:6), as supreme authority, embodied in Our Saviour Jesus Christ, in a new relation with the Individual and the Citizen, is a Truth-Love, extrapolated not only toward the man, but also toward the place/country sanctified by man through his moral life and Truth as permanent aspiration to a freedom of consciousness and confession, starting from a fruitful meeting with the reality of the love of Christ. Therefore, to love the man and the country, the community and the society does not mean to renounce to the identity of the Individual and Citizen, but to live permanence, through enrichment, seen as a plurality of aptitudes and attitudes of the unity, in the diversity of the infinite possibilities leading to the Omega point of the history.

2. All humans, Image of God (Genesis 1:27) and all nations are called to this Immense Truth, preached by Our Saviour Jesus Christ; man and country participate to all the processes of the world, by using and developing the value they carry inside.

3. The Christian man will fight for the ideal of a humanity extended worldwide, according to the message of the Good News from the Gospel preached by Jesus Christ (Rotaru 2014, 34).

4. A society centred on the moral role of the Person will overcome not only the obstacles of the individualist religious sectarianism, but also the cultural syncretism, because two people, nations or cultures will not mix confused, but preserving their unicity. Starting from the equality of rights,

they will prove the respect for their differences. The differences do not give the right to start a war; it rather leads to recognition in separation and to positive communication. The diversity is recognised as basic element of life. In a personalist holist society, there is no superior or inferior nation; the nations are just different and the aim of their existence is to open toward the others in a dialogue of love, where the particular visions can coexist through adjustment and conciliation. Only in this way, the unity does not mean levelling and to be different will not lead to isolation. Thus, the diversity and the identity, the plurality and the unity will lead to a more profound level of understanding the dialogue originated in the Mystery of Love and Communion, after the model of the Persons in the Holy Trinity, eternally sharing the holiness of life.

5. In a similar way, *a society centred on the moral role of the Person will also overcome the potential dangers related to equality and freedom, because the absolutism, compared to the freedom, and the relativism, compared to the equality, end up creating problems impossible to be solved, as those contained in the theory of the superman and of the communist mass ideology.* A secular vision on the man, engaged and engaging the people, proposing nothing more than fidelity and obedience, disregarding the equality, will lead to anarchic political and religious individualism, leading to racist hate. On the other hand, a secular vision on man and society, faithful and obedient only to the equality between people, will deliberately ignore the freedom and will lead to totalitarian immobility and worldwide isolation.

*Therefore, a society centred on the Person will transform the triad freedom-equality-fraternity, because the freedom can combine with equality only by starting from the dialogue between the people, who are all the image of God (Genesis 1:27). From a Christian perspective, the freedom without fraternity will degrade to the stage of materialist individualism, while the equality without fraternity will degrade to the stage of suppressing any right in the name of the masses.*

## Conclusions

The main conclusion of our study is that the new project related to the European identity must be based *not on an ethics, but rather on an Ethos* circumscribed to the Christian Person and morality. *This Ethos will be the instrument to overcome the pseudomorphosis of the history, anthropologically*

*concretised under the form of the superman, a Nazi ideal, and of the popular masses promoted by the communist ideology.*

The vocation of the Christian moral godliness/theosis, resembling to the Holy Trinity, will become, in this context, not only an archetype, but also a model of eternal Life for a community of all the people – disregarding the race and the gender, based on the communion of the reciprocal offering of love in the relation Divinity-Humanity-World. If the Individual can be characterised through distance and separation, the Person, *in this process of love that never fails* (1 Corinthians 13:8), is characterised by the closeness to the other, starting from the beginning of a relation, and by the solidarity in which all the people, Image and Likeness of God (Genesis 1:27) *will be part of a society of the common Good and Goodness*, sanctified through their moral deeds. The highlighting of the solidarity and of the reciprocal respect will. Therefore, be the main features of a Christocentric and ecclesial centric society, where each man is called to a dialogue of love and giving in the triangle Me-You-Him.

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