

# **Our Great Lady, the Earth World is on Fire!**

## **On the Depth Metaphysical Symbolism of the Great Fire at the Notre Dame de Paris**

by Freihart Regner, June 2019

In the evening and night of 15–16 April 2019, at the beginning of Holy Week, in which Christians all over the world commemorate the suffering, death and resurrection of Jesus Christ, the Roman Catholic Cathedral of Notre Dame in Paris, a centuries-old emblem of the city, was on fire. A large crowd gathered around the church, weeping for the “Heart of Paris”, praying and singing the “Ave Maria”, a prayer invoking the Virgin Mary, the “Mother of God”, after whom the church is named. At the same time people all over the world followed the catastrophic fire at this World Heritage Site on livestream. The French government was receiving messages of sympathy and within a very short time millions of euros were donated for the reconstruction of the church. On Twitter the controversial US President Donald J. Trump communicated some – not exactly helpful – advice how best to extinguish the fire. The day after the disaster French President Emmanuel Macron promised that the church would be restored within five years. Some religious relics of inestimable value, including the crown of thorns worn by Jesus of Nazareth during his crucifixion and one of the largest and most important church organs in Europe, were saved from the flames. Two days later the climate activist Greta Thunberg from Sweden, barely sixteen years old, was greeted in Rome by Pope Francis. He encouraged her to continue her commitment to combating the climate crisis, while she handed him a piece of paper bearing the slogan “Join the Climate Strike!” Well-disposed church people use biblical attributes to describe Greta or even compare her to Jesus, while her right-wing populist opponents accuse her of pecuniary motives and of allowing herself to be instrumentalized by political interest groups. The 29-year-old US politician Alexandria Ocasio-Cortez is experiencing something similar: Within a few short months she has become an influential source of hope in the democratic party. Her political manifesto includes the *Green New Deal*, i.e. a plan for a comprehensive socio-ecological transformation of the US economy in particular, and of the world economy in general.

Could there possibly be a metaphysical connection between all these impressive events, that is, in Hegel's terms, a connection *related to the Truth as the Whole?*<sup>1</sup> Yes, there is, and it can be summed up in the following formula that provides a dialectical diagnosis of our time (see diagram below). *In this incipient global age, world society is in a critical transition from the antithetical patriarchal egological phase – i.e. a mode of thinking that infers from our own self-interested*

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1 "The truth is the whole. The whole, however, is merely the essential nature reaching its completeness through the process of its own development. Of the Absolute it must be said that it is essentially a result, that only at the end is it what it is in very truth; and just in that consists its nature, which is to be actual, subject, or self-becoming, self-development." (Hegel, G. W. F., 2001, S. 8: The Phenomenology of Mind. Transl. by J. B. Baillie. www.blackmask.com. Retrieved 05.04.21).

advantages (in German: *Vorteile*, literally: preferred parts) to the world as a whole – to synthetic “feminal globalogic” – i.e. a holarchic<sup>2</sup> mode of thinking that infers from the world as a whole to its social parts.<sup>3</sup> This dialectical transition from antithesis to synthesis affects all functional systems of society, i.e. both the religious, political, legal, economic, and scientific systems and the interpenetration of all these systems.<sup>4</sup> Greta Thunberg says: “Our house is on fire!”<sup>5</sup> – a truly prophetic<sup>6</sup> picture for our home planet Earth, whose vegetation and civilization<sup>7</sup> is massively threatened by global warming and which, given the many devastating forest fires, is indeed already on fire.<sup>8</sup> In analogy to the response to the major fire that consumed large parts of Notre Dame Cathedral, she calls for us to adopt “cathedral thinking”<sup>9</sup>, i.e. just as determined and decisive a commitment to fighting climate change as to restoring the cathedral. Notre Dame is not an ordinary house, however, but a place of Christian worship, a church, and according to this metaphor the Earth should be regarded as *our house of God which is now ablaze*. Pope Francis accordingly called his second encyclical from the year 2015 *Laudato si': About the Concern for the Common House*. In it he addressed mainly the problematic areas of environmental and climate protection combining this with an explicit reprimand about “the weakness of the international political reaction”<sup>10</sup>. The papal circular was described by different sides as a call for a worldwide rethinking and as a turning point in church history.

In Catholicism the Pope is regarded as the supreme representative of Jesus Christ, his spiritual authority therefore goes back to the historical Jesus of Nazareth, who two thousand years ago acted as a charismatic miracle healer and a Jewish itinerant preacher with the eschatological message of an imminent “Kingdom of God” in Galilee and Judea. Paul of Tarsus, however, can be seen as the actual founder of Christianity in the sense of a world religion. He elevated the life story of Jesus of Nazareth beyond the Judeo-Christian original community to *the universal Christ figure of the suffering, dying and resurrected Son of God*, who redeemed believing mankind from the original guilt they had borne since the fall of Adam through his sacrificial death on the cross, thus reconciling them with God again. Hence the great sacred significance of the crown of thorns, the Holy Nail and a splinter of the Holy Cross that are housed in Notre Dame and were saved by the grace

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2 For more on the term "holarchy" in the sense of an organismic hierarchy of entities or holons, see Koestler, A. (1984): *Die Wurzeln des Zufalls*. München: Scherz.

3 See [www.ludus-mundi.com/weltproblem\\_egologik.pdf](http://www.ludus-mundi.com/weltproblem_egologik.pdf) for more details.

4 The following Neo-Hegelian reasoning makes conceptual use of Niklas Luhmann's sociological systems theory.

5 "Our house is on fire". Speech given at the World Economic Forum in Davos on 25.01.19.

6 See also K. Göring-Eckardt, who compared Greta Thunberg with biblical prophets: [www.goering-eckardt.de/2019/03/22/kanzelrede-im-rahmen-der-duisburger-akzente/](http://www.goering-eckardt.de/2019/03/22/kanzelrede-im-rahmen-der-duisburger-akzente/) (rt. 09.05.19).

7 See, for example, "Fleeing climate change – the real environmental disaster | DW Documentary." (YouTube, rt. 17.05.19).

8 See e.g. "Climate Change – The Facts" (YT, rt. 09.05.19).

9 „Greta Thunberg warns: 'Time to panic! Why 3 Brexit summits? Time for 'Notre Dame cathedral thinking'" (YT, rt. 09.05.19).

10 Pope Francis (2015/18, S. 42, translation F.R., here and throughout this article using [www.deepl.com](http://www.deepl.com)): *Laudato si': Über die Sorge für das gemeinsame Haus*. Enzyklika. Libreria Editrice Vaticana / ed. Sekretariat der Deutschen Bischofskonferenz. Bonn: Verlautbarungen des Apostolischen Stuhls ; 202.

of God and thanks to the chaplain of the Paris fire brigade, Jean-Marc Fournier: “The crown of thorns plays a central role in our Christian faith. It is such a strong symbol that we had to do everything we could to prevent it from becoming a victim of the flames”,<sup>11</sup> as the “Hero of Paris” later reported. The precious relic was initially secured by a code. “It took a while until we had the code. Colleagues of mine had in the meantime entered the cathedral to pave the way. Thus we were able to get this most important relic to safety in time.”<sup>12</sup>

“The Origins and History of Consciousness”<sup>13</sup>, the main work of the great Jewish physician and depth psychologist Erich Neumann<sup>14</sup> provides insight into the meaning of the Christ myth<sup>15</sup> in terms of what can be called depth metaphysics<sup>16</sup>. According to this interpretation the dimension of the divine, and thus also of religion, first came into the world with human consciousness, the development of which took place in a dialectical confrontation with primordial images produced by the collective unconscious, which C. G. Jung called the *archetypes* (or the *archetypal images*).<sup>17</sup> Accordingly, the first image of God was *The Great Mother* – also the title of Neumann's second major work<sup>18</sup> –, which symbolizes birthing and nourishing aspects of the unconscious, but also its regressive and threatening aspects (see diagram below: matriarchal mythologic). The Great Mother was the goddess of the prehistoric “matriarchy”<sup>19</sup>, understood here as an archetype, which was later transformed into and glorified as the “Mother of God” in patriarchy and is still worshipped today as the Virgin Mary in Catholic Christianity (see the prayer “Ave Maria”, above). In France a multitude of churches and chapels called Notre Dame have been consecrated to her, the largest and most important of them being the Cathédrale Notre-Dame de Paris.

In Neumann's “Origins and History of Consciousness”, the Great Mother as an archetypal image represents the unconscious womb of nature from which human consciousness is born and into which it, like a baby, goes back to sleep again and again, only to awaken anew from it. Since

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11 [www.t-online.de/nachrichten/panorama/id\\_85603152/der-held-von-notre-dame-spricht-ich-stand-ganz-alleine-im-brennenden-turm-.html](http://www.t-online.de/nachrichten/panorama/id_85603152/der-held-von-notre-dame-spricht-ich-stand-ganz-alleine-im-brennenden-turm-.html) (rt. 09.05.19, transl. F.R.).

12 Ibid.

13 Neumann, E. (1984): *Ursprungsgeschichte des Bewusstseins*. Frankfurt a. M.: Fischer.

14 Neumann initially wrote a manuscript that could be described as the “Origins and History of the Jewish Human”. However, in a letter of 1938, C. G. Jung drew his attention to the “outstanding significance of the problem for humanity”. This suggestion probably led Neumann to expand his approach to a general “Origins and History of Consciousness”, which he wrote in Tel Aviv during the Second World War and which was then published in 1949. (Walch, G. M., 2010, p. 45: *Wandlungen des Bewusstseins: Erich Neumanns Tiefenpsychologie der Kultur*. Stuttgart: opus magnum.)

15 The term “Christ myth” is occasionally used as if the historical Jesus of Nazareth had not existed and was rather “only” a myth. In contrast, what is meant here is that the story of Jesus' life was already charged with archetypal images during his lifetime and even more so after his death, and is therefore of general mythical significance.

16 In analogy to the expression “depth psychology”, I am using “depth metaphysics” here to refer to a Neo-Hegelian theory of the True as the Whole that incorporates the concept of the unconscious.

17 For further details see [www.ludus-mundi.com/future\\_female.pdf](http://www.ludus-mundi.com/future_female.pdf).

18 Neumann, E. (1988): *Die Große Mutter: Eine Phänomenologie der weiblichen Gestaltungen des Unbewussten*. Freiburg: Walter.

19 There has been considerable controversy over the term “matriarchy” (see summarizing Hartmann, E., 2004: *Zur Geschichte der Matriarchatsidee*. Antrittsvorlesung. Berlin: Humboldt-Universität). Here it is explicitly not used in the sociological and political sense of a real dominance of mothers or women – hence the quotation marks – but in depth metaphysics and archetypal theory as to mean the dominance of the maternal symbology, see Neumann's “The Great Mother” (ibid.).

these are opposites that exist in tension with each other, consciousness, when the unconscious is symbolized as female, maternal and nocturnal, has to be represented as masculine, the son and the sun. The mother archetype therefore expands into the *image of the Mother of God with the divine Boy of Light on her lap* – as for instance depicted in the famous “Rose Windows” of Notre Dame, which fortunately also withstood the fire undamaged: The round windows, which have a diameter of twelve metres and were created in the 13th century and have since been restored several times, symbolize the flowers of paradise. From the point of view of depth metaphysics it can be interpreted as representing *the paradise of the innocent unconscious*, from which humankind was expelled through *Adam's first sin of becoming conscious*, symbolized by his eating the “forbidden fruit of the Tree of Knowledge”. Mary, the Mother of God, and the Child Jesus are depicted in the centre of the window, surrounded by biblical motifs showing Christ as the “Second Adam”, through whose death on the cross, according to Pauline theology, believers can return to paradise or enter the “Kingdom of Heaven”.

In the post-matriarchal development of humankind (i.e. in agriculture, city building, metal-working, writing, money transactions, etc.), consciousness consolidated and increasingly emancipated itself from the unconscious in the form of an independent *ego-consciousness*. For the archetypal representation this means that the boy of consciousness grows up, becomes a youth, as it were – see the story of the twelve-year-old Jesus in the Jerusalem Temple –, and increasingly steps into *opposition to the Great Mother*, i.e. by identifying himself with the *Great Father*, who became more and more important as an image of God in the pre-Christian millennia and who, in contrast to Mother Nature, represents *patriarchal culture*. This development eventually culminated in the mythological formula “I, the Son on earth, and you, the Father in heaven, are one”, as first expressed in similar terms by the Egyptian Pharaoh, the mythical incarnation of Horus, the son of Osiris, later by Jesus Christ, the “Son of God” and “Son of Man”, or attributed to him in universal Pauline interpretation. The father-son formula together with the associated abolition of the matriarchal cycle of life and death (“He who believes in me will not taste death”, “Resurrection of the dead”, “eternal life”) thus most distinctly mark the dominance of patriarchal ego-consciousness,<sup>20</sup> as in the following two millennia entire cultures will be monotheistically shaped and ruled by this doctrine. And its spiritual leader is the “Holy Father”, the Pope and Bishop of Rome as the head of the Roman Catholic Church, this post currently being held by Pope Francis, who comes from Argentina.

That mythical event of salvation, however, took place two millennia ago, and thus the question arises as to whether and to what extent there has been any development in the archetypal image since then. Was the redemption that was achieved through reconciliation of God the Father and humankind with its original sin accomplished once and for all by the Epiphany of Christ and are we now to believe that it has remained unchanged “from eternity to eternity”, as taught by the Catholic and the Protestant Churches? Or is it not more reasonable in the 21st century to assume that *consciousness has developed*, and thus also the *archetypal images of God that arise out of the unconscious*? This view is supported by the motif of the *parousia*, the return of Christ on Judge-

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20 See also Becker, E. (1973): *The Denial of Death*. New York: Free Press.

ment Day, which we already find in the Gospels, creating a tension that presses in the direction of future dissolution. But *in what form* should that second coming and reincarnation take place? In this secular age, do we really want to assume that Christ, whether literally or figuratively, will one day descend from the right hand of God the Father in heaven and pass a final judgment on the living and the dead, as it says in the Apostolic Creed? Apart from obvious scientific doubts about this religious image, it is an archetypal patriarchal idea of the otherworldly father as a judge-god, represented by Osiris, for example, who presided over the judgment of the dead. But if, as can reasonably be assumed, consciousness and thus also the unconscious primordial images have undergone a development since antiquity, then the question arises as to what could now *embody the comprehensive whole, be a second incarnation of the divine*, which both include and go beyond, i.e. *sublate* the first incarnation in Jesus Christ. In other words, in this archetypal view one would assume a process of salvation not in one, *but in two steps*, that is to say a *second incarnation*, which is needed for the Christ myth to be brought to full completion, to become itself and go into itself (see above Hegel's description of the Truth as the Whole or the Absolute becoming itself).

For a *depth-metaphysical* (and not a depth-psychological, theological or christological) answer to the question of the second symbolic incarnation of the divine whole, we again turn to Erich Neumann. "The Significance of the Earth Archetype for Modern Times" is the title of the visionary Eranos lecture he gave in 1953, in which he said: "Man, thing, earth. These are the big issues that modern man, knowing and not knowing, deals with. And this confrontation is religious, precisely because it no longer or hardly speaks of the divine."<sup>21</sup> And further: "Precisely because the gaze of modern man has been drawn down from a heaven that no longer gives him light to the earth and to himself, this light shining from below and out of darkness and depth becomes more and more precious and significant to him. This light, however, is ... a female light of the earth, a light of Sophia."<sup>22</sup> According to these profound insights, *the second symbolic incarnation of the divine whole would thus be the Earth World itself, female and spiritualized*, after its first incarnation in the God King and the Son of God, as already institutionalized in the role of the Egyptian pharaohs and found its historically unique expression in Jesus Christ.<sup>23</sup> Neumann's approach can be described as a kind of depth-psychological mysticism related to the everyday world („Lebenswelt“), since he writes: "This Sophia psyche as the original and the glorified Earth, as the unity of nature and spirit, is, it seems to us, the last transformation of the Earth archetype in modern times. It transcends human beings, and yet its place is in us."<sup>24</sup>

A similar approach is Teilhard de Chardin's evolutionary Christology,<sup>25</sup> according to which the development of the cosmos and the planet Earth follows the *law of centro-complexity*: the

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21 Neumann, E. (1992, p. 46): Die Psyche als Ort der Gestaltung: Drei Eranos-Vorträge. Frankfurt a. M.: Fischer.

22 Ibid. (p. 40).

23 Neumann, E. (1984, loc. cit., p. 110, transl. F.R.): "The immortal soul of the Osiris God King becomes [in ritual imitation] the immortal soul of every Egyptian, and the Christ Saviour becomes the Christ soul of every Christian and the self in us."

24 Ibid. (p. 52).

25 Teilhard de Chardin, P. (2008): The Phenomenon of Man. New York: Harper Collins.

further evolution progressed, the more complex organisms have become, but at the same time more centred. This is especially evident in the development of the brain culminating in the vanishing point of evolution, the famous *Omega Point*, which marks a point of maximum inner world centring, together with maximum complexity of the outer world. After initially being exiled by the Catholic Church, this Jesuit priest – to whom Pope Francis has now explicitly referred, in his *Laudato si*<sup>26</sup> – equated this Omega Point with the *Cosmic Christ*, since from his point of view it is the *unifying love* which organizes and advances the entire evolution and which he considers to be realized in the Heart of Jesus.<sup>27</sup> In contrast, Chardin believed that the complexity of the outer world takes shape in the *noosphere*, which he saw as a kind of spiritual envelope that surrounds the earth and in which humanity finally grows together into a comprehensive planetary spirit – Hegel would have called it: *the world spirit*.<sup>28</sup>

If we now bring together all three approaches – Hegel, Teilhard and Neumann – updating them in a metaphysical framework, we can speak of a *Sophia Sphere*,<sup>29</sup> a *shining envelope of wisdom and truth*, which surrounds the Earth World<sup>30</sup> in the global age and interconnects it by digital and tele-communicative means.<sup>31</sup> *And the corresponding image of God that is fitting in the present era is the archetype of the Great Woman*. It is, however, not so much regressive, as is sometimes thought, for instance in the “return of the Great Mother”, but rather progressive, as in the *arrival of a Great Daughter*, a “Goddess of Globalization”, if you will, facilitating a special, i.e. *depth-ecological and ecosophical reconnection to Mother Nature*.<sup>32</sup>

With her remark about the burning Notre Dame, Greta Thunberg was thus spot on, not only with respect to the environment, but also with respect to the religious symbolism: *Our interpretation is*

26 Pope Francis (op. cit., p. 61, official Vatican transl.): "The ultimate destiny of the universe is in the fullness of God, which has already been attained by the risen Christ, the measure of the maturity of all things." And in Footnote 53 it says: "In this horizon we can set the contribution of Fr Teilhard de Chardin;". Before that, prominent theologians and prelates, among them Pope John Paul II and Pope Benedict XVI, had already expressed their sympathy for Teilhard's ideas since the 1960s.

Official English translation of the Vatican can be found here: [www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco\\_20150524\\_enciclica-laudato-si.html](http://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html).

See on the other hand as an example for zealous resistance in the Catholic Church against this evolutionary view "Pope Francis and Teilhard" (YT, rt. 09.05.19).

27 Teilhard de Chardin, P. (op. cit., p. 293-294): "As early as in St. Paul and St. John we read that to create, to fulfil and to purify the world is, for God, to unify it by uniting it organically with himself. ... The universe fulfilling itself in a synthesis of centres in perfect conformity with the laws of union, God, the Centre of centres, in that final vision the Christian dogma culminates."

28 Ibid. (p. 297): "If the world is convergent and if Christ occupies its centre, then the Christogenesis of St. Paul and St. John is nothing else and nothing less than the extension, both awaited and un hoped for, of that noogenesis in which cosmogenesis – as regards our experience – culminates. Christ invests himself organically with the very majesty of his creation."

29 See also Walch, G. M. (loc. cit., p. 219).

30 "Earth World" means planet Earth as our common everyday world ("Lifeworld").

31 Cf. at partisan level Bündnis 90/Die Grünen (2019): Change in Confidence: Interim Report on the Policy Programme. On: [www.gruene.de](http://www.gruene.de) (rt. 12.05.19). "We do not want gender inequality to be digitally reinforced. Technological change can become an advantage for women and girls if we organize it in a feminist way". (S. 59, transl. F.R.).

32 For further details on depth ecology, ecosophy, and the Gaia hypothesis see [www.ludus-mundi.com/traumzeit.pdf](http://www.ludus-mundi.com/traumzeit.pdf), p. 9.

that the burning Notre Dame symbolized the archetype of the Great Mother of God Mary in the transition to the Great Daughter of God Sophia, whose incarnation can be seen as the Earth World on fire, which now needs to be extinguished with all heroic powers at our disposal in the years to come! At the same time, Greta herself is an archetypal phenomenon: she can be seen as a dignified carrier of the earthly light of Sophia of which Neumann was speaking in the quotation above, and she is also a charismatic representative of the *Magical Girl*,<sup>33</sup> who with her radical insistence on reason – “We won't stop until they start acting!”<sup>34</sup> – is currently and finally holding all the egologically conditioned world politics decisively to account! And it is precisely this archetypal charge that explains the many ascriptions of messianic eminence and qualities to “Saint Greta”, e.g. “prophetess”, “figure of light”, “female Jesus on a donkey”, “saviour of the masses”, “a modern Jeanne D'Arc” and the like, which gives the superficial opinion-makers of this “feuilletonist age” (H. Hesse, more on this below) ample room to lampoon<sup>35</sup> because it does not really tap the deep symbolic level in question. When Greta thus met Pope Francis shortly after the fire in Notre Dame and shook hands with him, what basically happened was a meeting between two metaphysical eras: on the one hand the highest spiritual representative of the antithetic, pre-global, egological patriarchy, and on the other hand an iconic representative of the synthetic, globalogical “feminarchy”, who has now attained world-wide fame.<sup>36</sup> The Pope, however – and this is highly noteworthy and can be considered characteristic of the transition between the phases at issue here –, explicitly encouraged Thunberg to keep up her ecological commitment, and in the above-mentioned second encyclical he called for profound, globalogical reforms both world-wide and church-wide.<sup>37</sup> This is of course being countered by the widespread egological, (right-wing) populist resistance and defensive manoeuvres against globalisation – including its challenging problems –, which are expressed in defamations and insults distorted by conspiracy theories, (“The Thunberg Dynasty”, “Fridays for Future business model, sponsored by the Rockefeller Foundation”, “climate-change hoax”, etc.), and even include death threats, against which Greta, her family and the whole FFF movement are constantly having to defend.

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33 Ibid., p. 1f.

34 [www.theguardian.com/environment/2019/feb/15/the-beginning-of-great-change-greta-thunberg-hails-school-climate-strikes](http://www.theguardian.com/environment/2019/feb/15/the-beginning-of-great-change-greta-thunberg-hails-school-climate-strikes) (rt. 11.05.19).

35 For example: “Regarding Greta Thunberg ... nothing comes to mind. So I thought – until recently an acquaintance of mine brought the phrase 'children's crusade' into our discussion. ... How would it be to give the film about the climate movement which is soon to be shot in Hollywood, the title 'Fridays for Future or the Children's Crusade'?” ([www.faz.net/aktuell/wirtschaft/hanks-welt/f-a-s-kolumnist-rainer-hank-ueber-greta-und-das-mittelalter-16182332.html](http://www.faz.net/aktuell/wirtschaft/hanks-welt/f-a-s-kolumnist-rainer-hank-ueber-greta-und-das-mittelalter-16182332.html), rt. 15.05.19, transl. F.R.).

36 Like “matriarchy” above, I am using the word “feminarchy” here not in the politological sense of government by women, but in the depth-metaphysical sense of a dominance of the archetype of the Great Woman, which, however, strongly favours the exercise of female power and reduces patriarchal oppression of women.

Cf. Bündnis 90/Die Grünen (loc. cit., p. 65, transl. F.R.): “A society of diversity that grants all people equal rights to participation and relies on a pluralistic democracy with equal rights needs feminism. In a democracy, the protection of human rights is the basis, and the realisation of women's rights is the yardstick”.

37 For more on the unavoidable resistance within the church see [www.die-tagespost.de/kirche-aktuell/online/Konservative-Geistliche-werfen-Franziskus-Haeresie-vor;art4691,197925](http://www.die-tagespost.de/kirche-aktuell/online/Konservative-Geistliche-werfen-Franziskus-Haeresie-vor;art4691,197925).

The dialectical phase transition from antithetical egologic to synthetic globalogic takes place not only on the religious level, but also on the political and economic levels, and it is highly revealing to look at the extent to which all these areas became intertwined and symbolically precipitated in the event of the Great Fire of Notre Dame. Emmanuel Macron has promised that the cathedral will be restored within five years – and will then be “more beautiful than ever”. In terms of political symbolism, this would correspond to a kind of five-year plan for the fundamental renewal of our currently extremely destructive socio-political, economic and capitalist<sup>38</sup> way of dealing with the Earth World, i.e. precisely the “cathedral thinking” that Thunberg is calling for. Similarly, the most recent report of the *Intergovernmental Panel on Climate Change (IPCC)* urgently draws attention to the fact that we have only a few years left to keep global warming within the critical limit of 1.5° Centigrade as provided in the Paris (!) Climate Agreement. In fact, this was part of Macron's political agenda from the very beginning, so that the recent handshake between Greta Thunberg and Pope Francis in some respects corresponds to the half-minute handshake between Trump's egological “America first!” and Macron's globalogical “Planet first!”, which was effectively made public in May 2017 and regarding which the French President later said: “My shaking his hand was not innocent. ... One must be quite clear that [in this respect] you don't make even the smallest of concessions, even if they are only symbolic.”<sup>39</sup> Accordingly, Macron, whose political orientation is also strongly influenced by Hegel's dialectical thinking,<sup>40</sup> was originally regarded as someone on whom the Europeans could pin their hopes, but has now encountered considerable resistance even from within his own circle. From a neo-dialectical point of view this can be explained such as that the habitus of Napoleonic self-importance is not easily compatible with a globalogical agenda. Macron would therefore be well advised to develop *more feminal competences, i.e. including decentralised networking*, as he seems to have realized himself, when he now presents himself for debate in various forums of French civil society on the occasion of the “Yellow Vest protests” (but apparently prefers to take the floor himself...)<sup>41</sup>.

Such feminal skills abound, though, in a new political figure of hope, Alexandria Ocasio-Cortez, a 29-year-old US-American activist and socialist-democratic politician who originally came from Puerto Rico with her family and who took up her mandate in Congress at the beginning of 2019 as the youngest U.S. Representative and also a highly popular and increasingly influential woman. She is a strong supporter of the *Green New Deal*, an international initiative whose goal is to

38 H. Lesch aptly speaks of the "capitalocene" ("Kaptialozän", [www.videogold.de/zeitalter-des-kapitalozaen-prof-dr-harald-lesch-th-koeln-2019/](http://www.videogold.de/zeitalter-des-kapitalozaen-prof-dr-harald-lesch-th-koeln-2019/) (rt. 02.06.19).

39 [www.sueddeutsche.de/politik/g-gipfel-macron-gegen-trump-machtkampf-beim-haendeschuetteln-1.35253761amp](http://www.sueddeutsche.de/politik/g-gipfel-macron-gegen-trump-machtkampf-beim-haendeschuetteln-1.35253761amp) (rt. 09.05.19, transl. F.R.).

40 [www.deutschlandfunk.de/frankreich-der-philosophen-praesident-emmanuel-macron.1310.de.html?dram:article\\_id=409204](http://www.deutschlandfunk.de/frankreich-der-philosophen-praesident-emmanuel-macron.1310.de.html?dram:article_id=409204) (rt. 09.05.19).

41 [www.spiegel.de/politik/ausland/emmanuel-macron-stellt-mit-acht-stunden-eigenen-rederekord-auf-a-1258615.html](http://www.spiegel.de/politik/ausland/emmanuel-macron-stellt-mit-acht-stunden-eigenen-rederekord-auf-a-1258615.html) (rt. 17.05.19).

And finally even: "Everything is supposed to be different now. French Prime Minister Édouard Philippe intends to make the government less 'arrogant' and less 'aggressive' in the name of his president Emmanuel Macron. ... And Macron's future course is to be green. 'It took me a long time to realise that the fight for the climate is just as important as the fight for jobs', Philippe confessed before the MEPs." ([www.spiegel.de/politik/ausland/emmanuel-macron-auf-oekologie-kurs-heute-ein-gruener-a-1272129.html](http://www.spiegel.de/politik/ausland/emmanuel-macron-auf-oekologie-kurs-heute-ein-gruener-a-1272129.html), rt. 15.06.19, transl. F.R.).



achieve a fundamental ecological shift in industrial society by creating more jobs in “green” industries, thereby stimulating the economy while curbing climate change at the same time.<sup>42</sup> Ocasio-Cortez also wants to include the traditions of indigenous communities,<sup>43</sup> which should be an indispensable demand.<sup>44</sup> This is also to be found in a similar form in the “Earth Charter”, a declaration of ethical principles for sustainable global development issued by the United Nations.<sup>45</sup> The young politician distances herself in a remarkably self-confident and charismatic way from the patriarchal practices of the Trump government<sup>46</sup> and the Republican Party, and is therefore subject to similar populist hostility as Greta Thunberg. At the same time, the conspicuous nervousness and the painfully denialist level of argumentation prevalent in the right-wing nationalist camp show just how much the two climate activists have their fingers on the pulse of the times with their initiatives.<sup>47</sup> Moreover, it is also becoming clear that *political radicalism*<sup>48</sup>, which is in keeping with the radical nature of the problematic situation in the literal sense of *being rooted in the social centre of reason*, can certainly meet with the approval of large sections of the population and lead to electoral behaviour and civic action<sup>49</sup>. Such political radicalism is an approach that is described here as *political normativism*<sup>50</sup> within the framework of a dialectical system of representative democracy<sup>51</sup>.

But why should the Earth World actually be saved, what is the *point* of all this, anyway? Do we happy few in the industrialized countries not live quite well in our superabundant affluence, and is it not well worth completely exhausting the entire resources of the planet for this purpose, especially since we have the upper hand over the developing and newly industrializing countries in all respects? “And for this reason we will simply continue like this until the whole earth is completely destroyed. After all, there is no alternative. And isn't it better not to exist at all than to exist without wasting energy, factory farming, plastic bags and air travel?”<sup>52</sup> Thus philosopher Richard D. Precht spelled out clearly, with marked cynicism, the ultimate self-destructive consequences of

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42 See also Bündnis 90/Die Grünen (loc. cit., p. 28, transl. F.R.): “We want to anchor the processes leading to a socio-ecological market economy in a Green New Deal. This should guide the investments and innovations of our time – both public and private – in the ecological modernisation of our fossil-based industrial society and reduce and eliminate the social and global costs of externalisation.”

43 “A Message From the Future With Alexandria Ocasio-Cortez”. YT, watch especially at 5:25 min (rt. 09.05.19).

44 traumzeit.pdf (loc. cit., p. 9).

45 www.erdcharta.de, paragraph 12.

46 weltproblem\_egologik.pdf (loc. cit., p. 4f).

47 See www.theguardian.com/environment/2019/jun/29/alexandria-ocasio-cortez-met-greta-thunberg-hope-contagious-climate (rt. 30.06.19).

48 “Ocasio-Cortez: ‘radical doesn't mean crazy’” (YT, rt. 10.05.19).

49 See for example the influential YouTube video “Die Zerstörung der CDU” (“The Destruction of the CDU”) by Rezo, which was clicked millions of times before the last European elections.

50 [www.ludus-mundi.com/politischer\\_normativismus.pdf](http://www.ludus-mundi.com/politischer_normativismus.pdf).

51 Bündnis 90/Die Grünen (loc. cit., p. 11, transl. F.R.): “Democracy is fundamentally dependent on intact forms of representation and direct citizen participation which bring the different perspectives and positions into the democratic process. Democracy therefore needs clearly identifiable parties with concise manifestos and attitudes that are open to public debate”.

52 [www.handelsblatt.com/arts\\_and\\_style/lifestyle/kolumne-von-richard-david-precht-greta-thunberg-braucht-keine-nachhilfestunden/24208058.html](http://www.handelsblatt.com/arts_and_style/lifestyle/kolumne-von-richard-david-precht-greta-thunberg-braucht-keine-nachhilfestunden/24208058.html) (rt. 10.05.19).

our insane egological mode of thinking and acting. And that pathological insanity is indeed *a non-sense and is sense-less*, since the world as a whole, in the present egological antithesis, does not make any sense at all in terms of inner conclusiveness, comprehensibility and evidence.<sup>53</sup> No wonder then – and long overdue – that Greta Thunberg, young and gifted with a form of Asperger's syndrome, is desperate about this senselessness – similarly, by the way, to the Magical Girl in Douglas Adams' iconic novel “A Hitchhiker's Guide through the Galaxy”, who only just failed to save the world *in the pre-global age*<sup>54</sup> – and that she, in her hearteningly uncompromising manner, is calling for the human herd of lemmings rushing senselessly into the abyss to stop short and turn around. *Meaning, and thus mental health, arise from the world only when it concludes itself in a dialectical circular triangle, arriving at a globalogical synthesis in the form of the noo-spheric world spirit*, i.e. when we think and act holarchically “inwards” from the perspective of the well-being of the whole world and all of creation towards the parts to be included – and no longer “outwards”, i.e. egologically from the selfish parts towards the environment which can be relentlessly exploited! *Only then does the meaning of the world and of life finally reveal itself as a creative sense of play, since the whole – despite all the seriousness, suffering and pain that are necessarily inherent in it – only makes sense as an overall joyful game,<sup>55</sup> only as the self-sufficient phenomenon of a holistic movement circling around the eternal tranquillity of nothing<sup>56</sup>, which is why it is referred to here in metaphysical terms as the Ludus Mundi.<sup>57</sup>*

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53 See Heidegger, M. (1986, p. 151, transl. F.R.): *Sein und Zeit*. Tübingen: Niemeyer. "Meaning is that in which the comprehensibility of something is contained. What can be articulated in comprehensible conclusion, we call meaning." For more details, see [www.ludus-mundi.com/6,28.pdf](http://www.ludus-mundi.com/6,28.pdf) (in preparation).

54 Adams, D. (1989, p. 5): *The More Than Complete Hitchhikers Guide*. New York: Wings Books.

55 For an easy-to-read introduction to the philosophy of play see the plea by Hüther, G. & Quarch, Ch. (2016): *Rettet das Spiel! Weil Leben mehr als Funktionieren ist*. München: Hanser.

56 Cf. Lütkehaus, L. (2010): *Nichts: Abschied vom Sein, Ende der Angst*. Frankfurt a. M.: Zweitausendeins.

57 For further details see 6,28.pdf (loc. cit.) and [weltproblem\\_egologik.pdf](#) (loc. cit.).

In addition to Eugen Fink's<sup>58</sup> groundbreaking cosmology of play, *Ludus Mundi* refers to Hermann Hesse's late work “Das Glasperlenspiel” (“The Glass Bead Game”), which was written not least in intellectual opposition to the then raging Nazi regime. Why might Hesse have chosen this title? He wrote, “[These] rules, the sign language and grammar of the [Glass Bead] Game constitute a kind of highly developed secret language drawing upon several sciences and arts, but especially mathematics and music (and/or musicology), and capable of expressing and establishing interrelationships between the content and conclusions of nearly all scholarly disciplines. ... All the insights, noble thoughts, and works of art that the human race has produced in its creative eras, all that subsequent periods of scholarly study have reduced to concepts and converted into intellectual property – on all this immense body of intellectual values the Glass Bead Game player plays like the organist on an organ. And this organ has attained an almost unimaginable perfection; its manuals, pedals range over the entire intellectual cosmos; its stops are almost beyond number. Theoretically this instrument is capable of reproducing in the Game the entire intellectual content of the universe.”<sup>59</sup>

The smaller choir organ in Notre Dame, which was located near the transept, was unfortunately almost completely destroyed by the fire. The precious main organ was built in 1868 – it was the “masterpiece” of the organ builder Aristide Cavallé-Coll, who later became famous, and who had built it to gain membership of his guild. After the fire it was covered with rubble and dust, but miraculously survived the blaze undamaged. The fear that the five manuals and more than 115 stops had been burnt and that the approximately 8000 pipes would have melted has therefore not been confirmed, as Pascal Quoirin, who had restored the unique instrument only a few years ago, was

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58 Fink, E. (2016): *Play as Symbol of the World and Other Writings*. Transl. Ian Alexander Moore and Christopher Turner. Bloomington: Indiana University Press.

See also Roesner, M. (2003): *Metaphysica Ludens: Das Spiel als phänomenologische Grundfigur im Denken Martin Heideggers*. Dordrecht: Kluwer.

In view of the self-destructive Anthropocene, the following well-meaning political anthropocentrism and humanism of Bündnis 90/Die Grünen (loc. cit., p. 5, transl. F.R.) would appear problematic: 'At the centre of our politics is the human being in his or her dignity and freedom' – that was the first sentence of the party's programme of principles of 2002. ... This sentence is the principle that remains valid in the event of all changes and decisions, from which everything starts for us and against which everything must be measured." Contrary to this, it would currently seem much more appropriate to focus political action not on humans, but on concern for the Earth World, the centre of which, in turn, is nothing (which, of course, is difficult to convey politically... . (Cf. Fink, E., op. cit., p. 223, transl. F.R.) From this decentering view of metaphysical play, humans appear to be responsible players in the world game, whose basic rules are the *human rights*. Despite their name, however, human rights are not to be understood in terms of humanism or anthropocentrism in the narrower sense, but rather their observance should politically and legally re-regulate the world, which is currently completely de-regulated. The *phase transition from egologic to globalogic* thus corresponds to the phase transition from *homo oeconomicus* to *homo ludens* (J. Huizinga), or to *homo ludi mundi* or *global player*.

See also the statement made by Amnesty International at this year's Human Rights Award ceremony for Greta Thunberg and the Fridays for Future movement: "Human rights and the climate crisis go hand in hand. We cannot solve one without the other".

The natural philosopher Harald Lesch makes a joke about the above-mentioned misanthropic and human-decentering attitude: "Two planets meet. One of them says: 'You look bad.' The other replies: 'I'm suffering from humans!' The first: 'Oh, that'll pass.'" (Lesch, H. & Kamphausen, K., 2018, back: *Die Menschheit schafft sich ab: Die Erde im Griff des Anthropozän*. München: Droemer Knauer. Transl. F.R.).

59 Hesse, H. (1970, S. 12, transl. F.R.): *Das Glasperlenspiel*. *Gesammelte Werke* 9. Frankfurt a. M.: Suhrkamp.

able to confirm after a detailed but not yet completed investigation. Johann Vexo, one of the four organists of Notre Dame, who was on duty there on that Monday, must have been particularly relieved about this: “About 10 or 15 minutes after the beginning of Mass, when the priest was reading the Gospel, we heard an alarm. ... And so I immediately left the building and went to the Place du Châtelet, from where you can see the cathedral. That was at about 7.20 pm... and the roof was ablaze. [Notre Dame...] is a place where you can find the most beautiful things we have created in France – architecture, sculpture, furniture, goldsmithery... Not to mention the music, because it was in Notre-Dame that what we call western music, classical music, came into being. And it is a place where I have spent hours, days, nights... so you can imagine my confusion and pain at seeing all this in flames.”<sup>60</sup>

When he wrote of the organist at his “cosmic world organ” Hermann Hesse must have been thinking of that organist who many people – perhaps also Vexo<sup>61</sup> – consider to be the greatest (ecclesiastical) musician of all times: Johann Sebastian Bach.<sup>62</sup> Before he was going on to create one musical masterpiece after the other in his middle and late years – he finally produced more than a thousand<sup>63</sup> – the young Bach had improvised on the church organ and developed his incomparable art of composition, not least in *free playing*. In the “Glass Bead Game” it is the Magister Musicae, the music master, who imparts to the boy Josef Knecht, who will later become the Magister Ludi, the master of the glass bead game, the love of *The Art of the Fugue* – as also the title of Bach's last work, which ended movingly when the composer died on July 28, 1750. In the fugue, the divine creation, the cosmic order and the structure of the natural world resonate with mathematical precision, which is why music has to be understood as the quintessence of the *Ludus Mundi*.<sup>64</sup> Bach's arguably most profound works, however, are the St. Matthew's Passion and the St. John's Passion (which the young Hesse once sang in a choir, which must have been a profoundly influential experience for him).<sup>65</sup> In them, the Via Dolorosa of Jesus of Nazareth, is portrayed in a musically quintessential way, as it literally ends with the thorns being placed on his head, which according to legend are today in the Notre Dame. According to our metaphysical reading, the

60 <https://de.euronews.com/2019/04/19/organist-in-notre-dame-da-horten-wir-den-alarm> (rt. 10.05.19).

61 Listen to "Johann Vexo Orgue des choeur Notre-Dame-de-Paris J.S.Bach Sonata 2 BWV526 | Vivace" (YT, abg. 10.05.19).

Also listen to: "Olivier Latry, titular organist of Notre Dame, has recorded works by Bach for the first time on the powerful Cavaillé-Coll organ. That was [shortly] before the fire. This almost became an obituary for an instrument whose history goes back to the 15th century. ... The recordings had been done in January. In March everything was ready. After what happened in April, 'Bach to the Future' has become a defiant piece of music history not only because of its title, but also because of its almost clairvoyant leaning towards the triumphal outburst of light from darkness." ([www.welt.de/kultur/musik/article195254575/Die-Orgel-von-Notre-Dame-ueberstand-den-Brand-Das-ist-ein-Segen.html](http://www.welt.de/kultur/musik/article195254575/Die-Orgel-von-Notre-Dame-ueberstand-den-Brand-Das-ist-ein-Segen.html), rt. 15.06.19, transl. F.R.).

62 The composer and conductor Mauricio Kagel, for example, put it this way: "Not all musicians believe in God, but they all believe in Johann Sebastian Bach". After all, his music is the last remaining proof of God after Kant, as another bon mot says.

63 See „András Schiff explains Bach“ (YT, rt. 20.05.19).

64 [www.ludus-mundi.com/quintessenz\\_musik.pdf](http://www.ludus-mundi.com/quintessenz_musik.pdf) (in preparation).

See also Hesse, H. (loc. cit., p. 39).

65 Ibid. (p. 41): "In the struggle for survival in the midst of the unspiritual world powers, both the Glass Bead Players and the Roman Church were too dependent on each other for a decision to be made between them, although there were frequent opportunities for this to take place, since in both powers intellectual honesty and the sincere urge for clear, unambiguous formulation drove them to separate."

spiritual renewal of the cathedral would thus only have been accomplished when the musical world game was heard again on its organ. However, this would be form of an ecclesiastical doctrine that was likewise renewed, in which the traditional patriarchal and egological image of God would be synthetically sublated in the future feminal and globalogical image of God, and thus *the archetypal dialectical triangle – Great Mother > Great Father / Great Son > Great Daughter* – would only be coherent and hence be conclusive and meaningful in itself. *The restoration of Notre Dame would thus correspond to its transformation from the patriarchal Mother of God, Mary, to the feminal daughter of God Sophia, in which the patriarchal God the Father and his Son of God Jesus Christ are enclosed, sublated, and transfigured in the new house of God together with the crown of thorns.*<sup>66</sup> And Hesse's patriarchal world organ should then, after nineteen male organists since the year 1600 who have thus far been more or less exclusively male in Notre Dame de Paris, perhaps at last be played by a female organist.<sup>67</sup>

After all this, what is the depth metaphysical teaching of the burning Cathédrale Notre-Dame de Paris? *According to our interpretation, this powerful historical event is about nothing less than the drastic symbolic call to humanity to return to paradise the long run, into the Garden Eden of Nature, to which, according to its own truth, the Earth World is eventually destined to play as a creative world game!* For let us not forget, given our notorious western arrogance, that the indigenous peoples have been living in that paradise for millennia, and that they have lived there predominantly peacefully and contentedly in spiritual harmony with nature (*thesis of patriarchal mythologic: unconscious, “wild”<sup>68</sup> thinking directed from the natural and cosmic whole to its parts*)<sup>69</sup>. Humanity was not driven out of the Garden of Eden until – albeit necessary in dialectical terms – civilizational ego-consciousness began to develop. At that point it began alienating itself

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66 Cf. in the patriarchal context of interpretation, but already in a clear transition to a feminal archetypal understanding Pope Francis (op. cit., p. 175 f, official Vatican transl., see above): "Mary, the Mother who cared for Jesus, now cares with maternal affection and pain for this wounded world. Just as her pierced heart mourned the death of Jesus, so now she grieves for the sufferings of the crucified poor and for the creatures of this world laid waste by human power. Completely transfigured, she now lives with Jesus, and all creatures sing of her fairness. She is the Woman, 'clothed in the sun, with the moon under her feet, and on her head a crown of twelve stars' (Rev 12:1). Carried up into heaven, she is the Mother and Queen of all creation. In her glorified body, together with the Risen Christ, part of creation has reached the fullness of its beauty. She treasures the entire life of Jesus in her heart (cf. Lk 2:19,51), and now understands the meaning of all things. Hence, we can ask her to enable us to look at this world with eyes of wisdom."

See also the Initiative Maria 2.0, which was founded at the beginning of 2019, and is also known as the Church Strike. Women in the Roman Catholic Church in Germany are opposing patriarchal power structures in the Church through this initiative. They are demanding that women be given access to all church offices, the abolition of compulsory celibacy and comprehensive clarification of cases of abuse in the church.

67 By my aunt Inge Geiger, for example, who served as organist in our home community Großerlach in Baden-Württemberg for 57 (!) years. A few years ago she was twice so kind as to give me the church key so that I could meditate in silence in front of the impressive stained glass altarpiece by Christian Oehler, which depicts the blessing of Christ and under which I was baptized and confirmed. I am very grateful to her for that!

68 Lévi-Strauss, C. (1967): *Das wilde Denken*. Frankfurt a. M.: Suhrkamp.

69 See *traumzeit.pdf* (loc.cit.).

See also Josef Knecht's biography as "The Rainmaker" in the "Glass Bead Game", which takes place in a prehistoric matriarchal society.

from creation and became discontented inwardly and outwardly, resulting in systematic exploitation, abuse and destruction of the environment, and thus the *World War against nature (antithesis patriarchal egologic: deliberate instrumental thinking one's own selfish partly perspective towards the eagerly exploited whole)*<sup>70</sup>. And now, in the global and digital age, it is finally a question of returning to the natural paradise – not in a regressive and mythological way, however, but in a progressive and globalogical way on a higher spiritual level which transforms the previous opposites (*synthesis of feminal globalogic: a thinking that includes the “deep” levels and action oriented towards the principles of deep ecology*<sup>71</sup>, *from the global whole to the socio-political parts*). *The catastrophe*<sup>72</sup> *of climate change should therefore be understood as the decisive moment in the history of humanity that gives us the opportunity finally to manage the necessary dialectical phase transition from egologic to globalogic!*

This transition is not taking place by itself or gradually. On the contrary, the entire inverted “ego-pie”, as it were, needs to be over-turned all at once and transformed into its true globalogical form of we-ness.<sup>73</sup> It obviously will not work to execute this shift portion-wise, in moderate steps from one climate conference to the next, because that would still remain within the pattern of the old ecological programme.<sup>74</sup> Greta Thunberg, Luisa Neubauer and the whole Fridays for Future movement are thus absolutely right, the pupils demonstrating worldwide deserve our undivided support, and since time is running out fast and, according to the IPCC, there is only about one decade left to prevent the worst, which is the tipping point to completely perpetuating global warming, it is

70 See [weltproblem\\_egologik.pdf](#) (a.a.O.).

Cf. also Horkheimer, M. & Adorno, Th. W. (2003): *Dialektik der Aufklärung: Philosophische Fragmente*. Frankfurt a. M.: Fischer.

See also „Die Erdzerstörer: Sind wir Menschen die Bösen? | Doku | ARTE“ (YT, rt. 17.05.19).

71 Cf. Kirchhoff, J. (2009): *Was die Erde will*. Pulow: Drachen.

72 Not: the apocalypse of climate change – since this has already taken place, namely in the apocalyptic 20th century, an abysmal and questionable age of "abandonment of being" and "remoteness from God" (Heidegger), of mass extermination by world warfare and the self-destruction of civilization. After this veritable suicide of humanity (cf. Nietzsche's prophecy that he made at the end of the 19th century: "God is dead! God remains dead! And we have killed him! How shall we console ourselves, the most murderous of all murderers?") In: *The Gay Science*, Ch. 6, Section 125, Transl. Thomas Common. Mineola, New York: Dover Publications, Inc.) The present 21st century can be understood as *the global age of the rebirth of God and the world*, in which the world is only actually born and now for the first time sees the light of the itself as the whole world. This light is, however, initially a catastrophically darkened light, it is merely a shimmering reflection and a glimmer of hope of the human rational light, which is now called upon with all urgency to master *the post-apocalyptic catastrophe of climate change* within an extremely short time, finally to return to the natural paradise on a higher level and to transform the egological alienation into a homecoming on the level of globalogic. See also [6,28.pdf](#) (loc.cit.) and compare the following footnote.

73 Cf. Teilhard de Chardin (loc. cit., p. 287-288), from a Christological point of view: "The end of the world: the wholesale internal introversion upon itself of the noosphere, which has simultaneously reached the uttermost limit of its complexity and its centrality. The end of the world: the overthrow of equilibrium, detaching the mind, fulfilled at last, from its material matrix, so that it will henceforth rest with all its weight on God-Omega. The end of the world: critical point simultaneously of emergence and emersion, of maturation and escape."

74 F. J. Radermacher speaks in this context somewhat more scientifically of a classical *prisoners' dilemma*, i.e. a certain experimental arrangement in game theory. According to this, the rational – i.e. egological – behaviour of individual group members leads to a suboptimal result for the whole group. Only if all members decide on the right strategy together – i.e. using globalogic –, does the whole group, in this case the world community, profit.

[www.green-friday.de/weltrettungsmasterplan-1-radermacher-oekosoziale-marktwirtschaft/](http://www.green-friday.de/weltrettungsmasterplan-1-radermacher-oekosoziale-marktwirtschaft/) (rt. 18.05.19).

quite appropriate here to take recourse to the draconian measure of *radical "cathedral thinking"*, to shock sedate and moderate ego politics, including sections of the Greens, into awareness and shake them out of their complacent slumber!<sup>75</sup> "To do your best is no longer good enough. We must all do the seemingly impossible"<sup>76</sup>, as Greta quite rightly puts it, with her customary ruthless clarity and candour.

But what, at the politico-legal<sup>77</sup> level, is the key we need to open the door to paradise and to give our youth a natural, livable and sustainable<sup>78</sup> future in the medium and long term? The key to the Garden of Eden can only be a *Global Green Deal*, that is, *a change of course that is radical, i.e. goes literally straight to the root of the ecological evil, and reshapes our entire global way of life, our modes of work, production and consumption, and this as concertedly as possible and within the shortest possible time!*<sup>79</sup> Alexandria Ocasio-Cortez's radical and real utopian

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75 For example, "For the third year in a row, there has been no decrease in greenhouse gas emissions in Baden-Württemberg. What is going wrong?" In: [www.stuttgarter-zeitung.de/inhalt.verkehr-gefaehrdet-klimaziele-der-klimaschutz-im-suedwesten-stagniert.156fc5c4-46d4-4e76-9848-17ecf37f47db.html](http://www.stuttgarter-zeitung.de/inhalt.verkehr-gefaehrdet-klimaziele-der-klimaschutz-im-suedwesten-stagniert.156fc5c4-46d4-4e76-9848-17ecf37f47db.html) (rt. 16.05.19, transl. F.R.).

But at the same time: "Baden-Württemberg's Prime Minister Winfried Kretschmann does not want the [Fridays for Future demonstrations] to become a permanent event. Anyone who breaks the rules must be prepared for penalties. ... 'Otherwise everyone eventually chooses their topic and then charges it somehow morally – and that's impossible.'" ([www.welt.de/politik/video191260635/Fridays-for-Future-Kretschmann-warnt-streikende-Schueler-vor-Sanktionen.html](http://www.welt.de/politik/video191260635/Fridays-for-Future-Kretschmann-warnt-streikende-Schueler-vor-Sanktionen.html), rt. 16.05.19, transl. F.R.). How such a threat can be reconciled with Hannah Arendt's ethos of courageous common speech and action in the public space, to which Kretschmann so often and happily refers, remains the neo-conservative secret of the only Green state Prime Minister in the face of the imminent ecological catastrophe. For detailed criticism of his "new conservatism" see [political\\_normativism.pdf](#) (loc.cit.).

Natural scientist Harald Lesch, on the other hand, says: "Many more children will have to go out on to the streets."

([www.merkur.de/politik/fridayforfuture-tv-moderator-harald-lesch-verteidigt-schueler-muenchen-11999557.html](http://www.merkur.de/politik/fridayforfuture-tv-moderator-harald-lesch-verteidigt-schueler-muenchen-11999557.html), rt. 20.05.19, transl. F.R.).

Similarly, "No 'Middle Ground' On Fighting Climate Change, Says Ocasio-Cortez And Sanders" | TIME (YT, rt. 19.05.19).

For fairness's sake, however, see at YT the committed and convincing presentation of the *Bund-Länder Immediate Programme for Climate Protection* by Bündnis 90/Die Grünen with W. Kretschmann, A. Baerbock & A. Hofreiter, BPK, 28.06.19.

76 [www.speakola.com/ideas/greta-thunberg-speech-to-eu-parliament-2019](http://www.speakola.com/ideas/greta-thunberg-speech-to-eu-parliament-2019) (rt. 19.05.19).

77 As regards the legal dimension in the narrow sense, see "The Crime of Ecocide – Polly Higgins Interview". (YT, rt. 17.05.19).

78 See Bündnis 90/Die Grünen (a.a.O., p. 25, transl. F.R.): "We want to make the principle of sustainability the guideline for political action. ... According to this principle, we may only use natural resources to the extent that they can be regenerated. ... In specific terms this means that all political decisions must be measured by whether their consequences are compatible with planetary borders."

79 Cf. the "classic" Gore, A. (1992): *Wege zum Gleichgewicht: Ein Marshallplan für die Erde*. Frankfurt a. M.: Fischer.

V. Quaschnig, member of the "Scientists for Future", comments on the current state of affairs at the national level: "I see no clear policy at all [in the German government]. That is, at the moment we have no proposals at all that would lead us in the direction of managing to meet the climate targets of the German government, even in purely numerical terms. It has to be said, too, that the climate targets set by the government will not help to meet the targets of the Paris Climate Protection Agreement, because they are far too low to limit global warming to 1.5° Celsius. So we have basically failed in two ways: we have targets set by the German government with which we cannot meet the 1.5°C target, and we cannot meet the targets set by the German government because we do far too little to reach them." ("Stop climate change? #NoMorePillepalle", YT, 8:04 min, rt. 11.06.19, transl. F.R.).

agenda<sup>80</sup> is thus utterly appropriate and seeks to implement in the USA exactly what we mean by *political normativism*,<sup>81</sup> and it would be highly desirable for the European and German (Green) political landscape also to be oriented towards it and for paternalistically moderating resistance to be gently but determinedly pushed back.<sup>82</sup> For only with such a radical socio-political commitment – “If not now, when? Acting for a world in which we want to live”, as the natural philosopher Harald Lesch urges us in his new book<sup>83</sup> – we can do justice to our Great Lady, our Notre Dame, our common place of worship and paradisiacal Earth World, which is currently in flames that all can see, and let her and the coming generations experience the sustainable justice that she and they are due.

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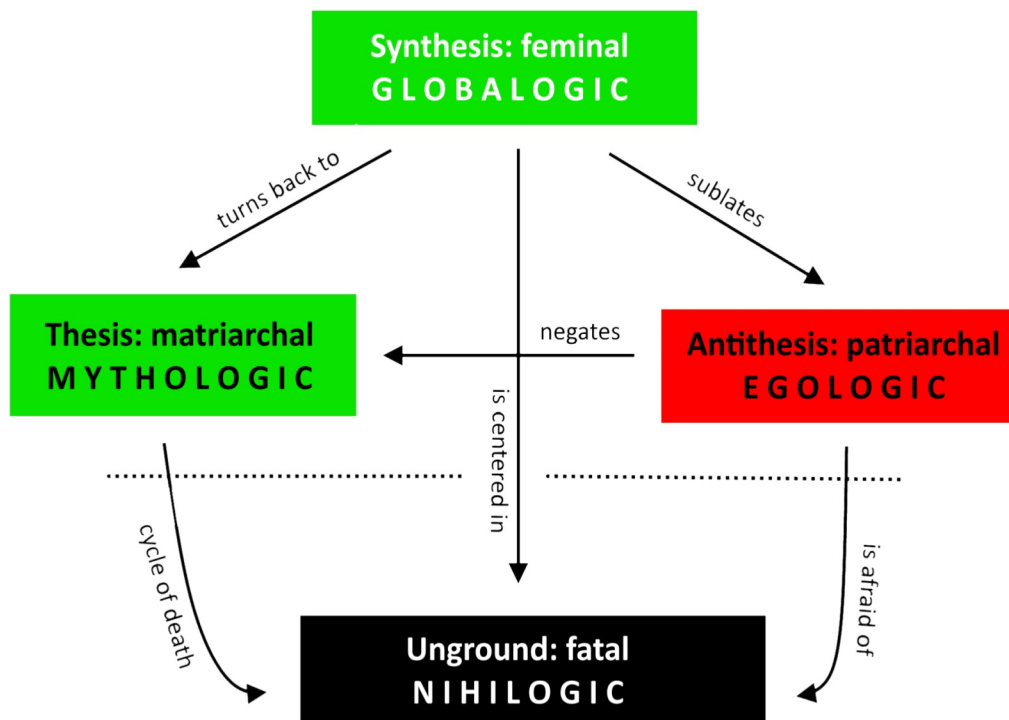
So if Germany, a highly privileged and respected country, has already failed to meet the climate targets so decisively – how can they be achieved at the international level with so many countries and economies that are incomparably weaker, and that in the course of only a single decade, the ***Decade of Action to Save the Planet***, so to speak, in which, if we go with the consensus of serious scientific researchers, ***it is literally the planet as a whole that is at risk?*** Is this not indeed an impossible and hopelessly utopian endeavour? And yet do in fact have all the technical solutions we need, as Quaschnig explains in the same interview, there is “simply” a lack of political will and a failure to employ them consistently. On the international level, too, the *Agenda 2030 for Sustainable Development* of the United Nations has already formulated everything that is reasonable and desirable. However, the decisive wake-up call needed to stop the insane egological programme evidently still has to be made, and above all we are still waiting for the radical kickoff of the new programme of measures oriented towards globalogic, the ***Global Green New Deal***.

In this critical phase transition, the only possible solution seems to be to use a dialectical double negation to give the egologic a taste of its own medicine, as it were, that is, to compete with it, but here in the form of a fair sporting competition, by an *agonal game*. My suggestion would be to organise a ***World Championship for Climate Protection: Which country will become world champion in climate protection from 01.01.2020 to 31.12.2029 in terms of a Global Green New Deal?*** As the example of the Football World Cup shows, such agonal frameworks can become incomparable foci/attractors/centres of worldwide social attention, collective participation, eager identification, ambitious efforts, competitive excitement, shared enthusiasm and enjoyment in playing, changing and innovating, which suddenly makes the “*seemingly impossible*”, as Greta said above, *possible*. At the same time, the positive agonal framing would resolve the *prisoners' dilemma* diagnosed by F. J. Radermacher above, since then all global players would see themselves committed to a common honorable goal, and no less than that of saving the world.

*The World Championship for Climate Protection* – including exciting sub-goals, continental sub-groups, annual interim results (see for example the *Climate Protection Index* at <https://germanwatch.org/de/ksi>) and a complex digital game interface for participative, interactive and creative fever – would be hosted by the UNO within ***The Decade for Climate Protection*** – see also currently the *UN Climate Action Summit 2019: A Race We Can Win*. The IPCC could be the referee, unequal starting conditions would have to be fairly adjusted according to a points system, so that small and underprivileged countries would have the chance to finally win, too. The patron and main organizer of the global competition could be, for example, the US politician and environmentalist Al Gore, who in 2007 received the Nobel Peace Prize together with the IPCC for his services to raising awareness of the climate crisis and its global dangers – and why not in a double chair together with Greta Thunberg, who will probably and hopefully be the next Nobel Peace Prize winner?

However, since climate protection cannot be seen separately from (ecological) human rights – think, for example, of the tens of millions of climate refugees to be expected in the future – it would also be ***The World Human Rights Championships***, and the UN Human Rights Council would be the referee in this regard. At the same time, however, this task would also fall to the UN itself, i.e. in the same decisive third decade it would have to be further developed from a currently still largely power-shaped institution to the legal institution of a *federal and subsidiary World Republic* (O. Höffe) incorporating a democratic *World Parliament* (J. Leinen & A. Bummel) (see more detailed in *political\_normativism.pdf*, loc.cit., p. 7. Likewise Bündnis 90/Grüne, loc.cit., p. 42F, own transl.: “We are pursuing a threefold goal for the United Nations: they should become *the only forum for decisions with global reach*, they should *democratize*, and they should maintain *strong institutions for dealing with global challenges throughout the world*.”). And the trophy for the World Champion at the end of the third decade would then consist of the historical merit to have first and at the last minute turned the helm of the global Titanic around in order to achieve world rescue and secure a future worth living for the generations to come.





80 „Alexandria Ocasio-Cortez: 'Call me a radical'" (YT, rt. 02.05.19).

81 See *political\_normativism.pdf* (loc.cit.). It should be said, however, that Ocasio-Cortez classifies herself quite far to the left in the political spectrum, whereas political normativism is to be understood as a middle-above?? synthesis of left and right. Her clearly progressive orientation seems partly due, though, to the strongly polarizing majority voting system in the United States, which leaves smaller parties virtually no chance for effective political organization.

82 C. Özdemir said in a similar context: "If we are too radical and divide society, then the others will rule. So we need some pragmatism in order to eventually forge the necessary alliances and put our ideas into practice." Here the formula could be helpful: politically pragmatic anyway, but as radical as possible, as moderate and willing to compromise as necessary. And not vice versa... . For such a maxim would not divide society, but it would ideally motivate and inspire it, which is exactly the purpose of a party for societal orientation.

([www.stimme.de/suedwesten/nachrichten/pl/Cem-Oezdemir-zum-Klimaschutz-Uns-allen-laeuft-die-Zeit-davon;art19070,4178186](http://www.stimme.de/suedwesten/nachrichten/pl/Cem-Oezdemir-zum-Klimaschutz-Uns-allen-laeuft-die-Zeit-davon;art19070,4178186), rt. 19.05.19, transl. F.R.).

83 Lesch, H. & Kamphausen, K. (2018): *Wenn nicht jetzt, wann dann? Handeln für eine Welt, in der wir leben wollen.* München: Random House.