



## **Notes to Albert Schweitzer, His Concept of "Reverence for Life" and the Fifth Commandment**

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### **Abstract**

The theologian, musician and physician Albert Schweitzer is one of the great Persons of modern times. But he was a big critic of modernity and even of Christianity, and tried to give his time a new ethical basis with his concept of "Reverence for Life". However, it must be revealed that his concept has certainly to do with moments of self-promotion.

With his ethical concept he stands in a special relation to the Fifth Commandment "Thou shalt not kill". The more important it must be to realize, what influence had this relation in the political debates on war and peace he was engaged in.

But even if it is to see that Schweitzer's conclusions remain contradictory and even if he was not successful to built up a perfekt ethical system, his concept of "Reverence for Life" gives an important impuls against the modern rational manipulation and exploitation of the world and for a life in God's creation that is worth living.

**Keywords:** Albert Schweitzer, Ethics, Reverence for Life, Commandment, kill, nuclear weapons.

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## **I Introduction**

The veneration of the theologian, musician and physician Albert Schweitzer is unbroken till today<sup>i</sup>. And the concept of "Reverence for Life" he had started to propagate is still enjoying high global resonance. After his latest biographer Oermann Schweitzer wanted "to inspire people to change their thinking and their actions reflect more ethical" with this concept. And then to have given this "inspiration a face and this enthusiasm with Lambarene a place, that makes Albert Schweitzer one of the great figures of the 20th century"<sup>ii</sup>.

The more it must be important to put him and his concept in relation to the ancient commandment of God "Thou shalt not kill"<sup>iii</sup>, which of course was before his eyes and is currently being debated on various areas of life. But first some comments on the work and the becoming of the person Albert Schweitzer.

## **II Work and Personality of Albert Schweitzer**

It may be recalled that Albert Schweitzer was referred to as the "perhaps the most famous European of the 20th century." And American Journalism awarded him the predicate „greatest man in the world". However, it should not be overlooked how important there was "a certain constellation of contemporary history". But if you look around on such persons as Francis of Assisi, Martin Luther, Blaise Pascal and Kierkegaard, which are here mentioned in the same breath, there it was similar<sup>iv</sup>. Obviously, Schweitzer was a child of his time. And his time came especially after the Second World War, when many people were looking for new orientation.

And yet one can also view such emphasis on the time constraint of Albert Schweitzer as wrong, as his "principle of "Reverence for Life" mainly is one thing: timeless" For this

principle does not bring along his standards already like a patent remedy, but requires him who is practicing it, always ethical decisions. Therefore this principle might be "perhaps more relevant than ever"<sup>v</sup>.

In any case, this ethical concept of Albert Schweitzer, the proprietor of various honorary Doctorates<sup>vi</sup>, the award winner of the Friedenspreis des Deutschen Buchhandels (Peace Prize of the German Book Trade) 1951 and the Nobel Peace Prize in 1952 is inextricably linked to the expression of his personality.

Thus we read: "His international reputation as an ethicist is based particularly on the force of his example"<sup>vii</sup>. So many people of his time were impressed by this as simple and credible perceived personality of Schweitzer. And they were fascinated not only by his authenticity, the "identity of his life and his teachings"<sup>viii</sup> but also by his versatility. For people management, organizational skills, strategic and practical thinking were obviously his greatest strengths. As there were enough people being theologically and philosophically educated. But they could rarely build hospitals, raise the money for it, write bestsellers and play<sup>ix</sup> world-class organ<sup>x</sup>.

It is this breadth, which impressed many "culture assiduous Central Europeans" concerning Schweitzer. In contrast, Americans love, emphasizing strongly the "pioneering spirit" of a man who apparently gave up a brilliant academic career in Europe to be a selfless doctor in Africa"<sup>xi</sup>.

However precisely here ist to be seen a contradiction that is hardly noticed by the world of Schweitzer-venerators. For it is often overlooked the fact that Schweitzer in 1905, when he began his medical studies, had hardly a chance on an academic career<sup>xii</sup>.

Similarly, the apparent simplicity of Schweitzer's character, which was widely used as proof of its authenticity, after Kantzenbach was not to present "as simple and straightforward, as it will make us believe the life images out of the pen of countless Schweitzer enthusiasts, which were lacking every critical distance"<sup>xiii</sup>. Ultimately, however, Oermann knows to prove on detailed source-evidences - in opposition to Schweitzer's

biographer Cousins - that Schweitzer was a "master of self-promotion"<sup>xiv</sup> who knew very well to use his personality and his reputation to promote his projects.

And regarding his concept of "Reverence for Life" (1931) so Schweitzer knows artfully to give the impression with his autobiography, "From My Life and Thought"<sup>xv</sup> that there would be "a common thread of his decision of 1896, to devote his life from the age of thirty on practical service to others, that directly led to his medical state examination"<sup>xvi</sup>.

But exact examinations give evidence of "a lengthy, sometimes painful journey of self-discovery, about which Schweitzer only exchanged with his "loyal comrade" Helene Bresslau (his wife)<sup>xvii</sup>. But this must not speak against this approach.

However, in order to classify Schweitzer's concept of "Reverence for Life" reasonable, it is actually essential to lead in mind shortly some biographical highlights.

### **III Biographical Overview**

Albert Schweitzer grew up the son of a liberal preacher in the Alsace, which has fallen on Germany just after the Franco-German war. Therefore all his life remained home in the tension of the German and French culture<sup>xviii</sup>; which of both nationalities just was given to him by international developments.

For the development of his concept of "Reverence for Life", a youthful experience seemed so important to him that he felt the needs to come repeatedly back to it. And so Schweitzer reported that he had made slingshots with another classmate, Henry Braesch, in order to shoot on birds in the vineyard at Günsbach. However, when this idea should be executed by him as a eight-year-old fellow and he was asked by Henry to shoot, there the church bells in the village started ringing. And that meant for him:

"I put away the slingshot, shooing the birds that they flew away and were safe from the slingshot of my companion, and fled for home. And again, when the bells of Lent also

sound in sunshine and bare trees, I think taken and thankful about how they have at the time the commandment "Thou shalt not kill" rang in my heart"<sup>xix</sup>.

Skillfully Schweitzer wants so to indicate the early beginning of his later formulated principle of "Reverence for Life"<sup>xx</sup>. But before formulating it closer he was engaged in the studies of philosophy and theology in Strasbourg, Paris and Berlin, as well as extensive organ lessons - last with Ch.-M. Widor. Schweitzer received his philosophical doctorate in 1899 with a dissertation on Kant's Philosophy of Religion. In 1900 he was awarded with the Licentiate in Theology. And 1902 he became a "Privatdozent" of New Testament. In 1900 he further began with the position of a vicar of St. Nicolai in Strasbourg, during which time he was also engaged in musicological issues. And he writes that he given the fact that so many people around him had to wrestle with grief and sorrow, "could lead a happy life". Therefore he made the decision in 1896, "to live for science and art until 30 years of age and then to consecrate myself from then on a direct human serve"<sup>xxi</sup>.

However, it should not be overlooked, in which difficulties had brought him his much-discussed scientific research. Although he remained member of his Protestant Church until old age<sup>xxii</sup>, his 1906 published "The Quest of the Historical Jesus" signified a break with the Church's teaching tradition in their overall result: Jesus would be not the Son of God, but a man, who had shared the then prevailing ideas of end time of Judaism. However, as the coming of the expected kingdom of God failed, Jesus had sacrificed himself - aware of the imminent expectation that soon after his death this kingdom would dawn.

And it had been Paul who reinterpreted theologically the disappointed imminent expectation of the early Christians on the coming of the kingdom of God, that God's kingdom can begin in us "in Christ and subsequently through a life in Christ in us people beyond the times." Thus, Schweitzer emphasized just the breakage and not the continuity between this and the other world, and described "Jesus of Nazareth, especially as people of his time, and not as the Son of God"<sup>xxiii</sup>. In this respect the early church Christology, as

described by Adolf von Harnack, whose lectures he had attended in Berlin, for Schweitzer was "little more than a theological overpainting of the Church Fathers"<sup>xxiv</sup>.

From that Schweitzer drew the ethical conclusion, that it couldn't be the historical Jesus, who can give support to the people in their quest for a just life. It could only be "the resurrected (Jesus) in the people themselves"<sup>xxv</sup>. Just with this Schweitzer regarded Jesus of Nazareth as a people of his time and not as an "omniscient and risen Son of a personal-paternal God, in whose hands he places his death"<sup>xxvi</sup>. And that for professional theologians means finally: "The God of Schweitzer's thinking is not the Christian God"<sup>xxvii</sup>.

Nevertheless, Schweitzer has never stood outside his church. However, he claimed just to be able to update the Jesuanic love-ethics "regardless of their hist(oric) emergence circumstances". For although our "practical appropriation of Jesus' belief is denied for us", it remains that an understanding is possible<sup>xxviii</sup>, which it is "an understanding of will to the will", "in which the essence of belief is immediately given"<sup>xxix</sup>.

And so he was "venerated even as modern Protestant saint, especially in America in the 1950s. And he was honored as «the greatest soul in Christendom». However, this did not alter the fact that Schweitzer was accused of expert theologians over again, that he had "reduced God to an ethical idea, rather than understand it as a personal opposite." This explains why Schweitzer never became part of the academic and theological citation communities<sup>xxx</sup> and thus ultimately maneuvered himself in the role of an theological outsider<sup>xxxi</sup>.

In this respect, certainly these issues must have played a role, as he left Europe, after he commenced the study of medicine in 1905 and made his Doctorate in medicine in 1913, to go to Lambarene and to found a hospital. After all, the Paris Mission, which was formal emitting him, imposed on him a ban to preach, since he "had a reputation of atheism"<sup>xxxii</sup>.

And next, concerning the development of his new concept of "Reverence for Life", he had the war-torn Old Europe in his mind also in the dark Africa, thousands of miles distant. His aim was to overcome the "cultural decadence", which he criticized emphatic<sup>xxxiii</sup>,

and especially to let the age of historicism behind him, where you can feel just as "epigone"<sup>xxxiv</sup> or as "idle mills"<sup>xxxv</sup>.

Therefore, he grabbed back with pleasure on his African environment, and in particular to his trip on the Ogowe in 1915, where he reported: "On the evening of the third day, as we were passing drove through a herd of hippos at sunset, suddenly the word ""Reverence for Life"" stood in front of me and it was not suspected nor searched by me"<sup>xxxvi</sup>.

As impressive and convincing this powerful scene may seem out of wildness and beauty for citizens from European and American big city canyons, it must not be overlooked that it has been found with the release of Schweitzer Strasbourg lectures of the winter semester 1911/12, that he already there had made his students familiar with this concept<sup>xxxvii</sup>. Apparently he reaches here again with audience appeal with the Ogowe scene to an impressive stylistic device to generate enough resonance.

With this powerful imagery he was in a certain proximity to Nietzsche. However, after initial enthusiasm for Nietzsche Schweitzer stresses "with age, the opposition to him"<sup>xxxviii</sup>. For indeed Nietzsche affirmed also the elemental nature, "but saw in the face of the law of the stronger no longer need to be merciful"<sup>xxxix</sup>. However Schweitzer saw in his fundamental principle of "Reverence for Life" nothing "as the Christian commandment of love translated into philosophical language" - albeit with an even greater scope because you it wants to refer to all living<sup>xl</sup>.

#### **IV Schweitzer's concept**

In his principle of "Reverence for Life" Schweitzer means strictly deontological the insight as a "fundamental fact of consciousness of man": "I am life that wants to live, in the midst of life that wants to live"<sup>xli</sup>. For him, this insight forms the basis of an elementary, universal ethics<sup>xlii</sup>.

And the idea of "Reverence for Life" further gives a slightly formulable scale before to the "people who have become thinking", because it brings against "all will to live the same Reverence for Life" as their own:

"The Good means to him (the "people who have become thinking"), to preserve life, to promote life, bring developable life to its highest value. The Evil: To destroy life, to damage life, hold down developable life. This is the thinking necessary, universal, absolute principle of ethics ... He is only ethically, when life as such is holy, that of the people and that of all creation"<sup>xliii</sup>.

Thus, Schweitzer wants to distinguish himself critically from the previous western metaphysics. And he wants to relate the Jesuanic commandment of love and the Golden Rule not only to people, but also to all of creation. He calls not for a confession of Christ<sup>xliv</sup>, but relies on intuitive experience and emphasizes the "irrationality of life." His ethics therefore is rooted "not in knowledge, but in an immediate desire to live and in a mysticism. The attitude of "Reverence for Life" is >ethical mysticism<". According to M. Honecker this is an ethic of conviction, which is based not on an escapist but on a world-affirming attitude, but was active, so >ethical< mysticism. And the aim of this ethical mysticism ultimately is "the becoming one with the being, the life." This ethic has no limits"<sup>xlv</sup>.

## **V The commandment "Thou shalt not kill"**

Long time the apodictic prohibition against killing in Ex 20:13 in the Old Testament seemed to be clarified enough for modernity, that it was translated "You shall not murder"<sup>xlvixlvii</sup>. Now there arose opposition one hand against an apodictic understanding of the law in the Old Testament by considering whether this might be generally "church rhetoric"<sup>xlviii</sup>.



Much more problematic, however, is that the original Hebrew, the use is not uniform. The precise distinction between premeditated and intentional killing is absent in the vocabulary רצה resp. רוצח<sup>xlix</sup>. And so Bailey can resume in her study: „This study has demonstrated that while the verb רוצח (rtsh) sometimes means "murder," more often it does not or is ambiguous or unclear. When the word appears in an ambiguous list, it is better translated "kill"<sup>l</sup>.

If it is now believed that about Deut 19 and Num 35 as asylum texts reflect a younger legal and terminological extension of the meaning of the verb to any killing<sup>li</sup>, so it would not be surprising. Because apparently the understanding of important vocabulary depends on the respective understanding of language and its partially contradictory development. Thus, for example, it is referred to Bailey and against a too strong clarification on the current British usage and argued: „In modern British parlance we tend to use the phrase "serial killer" and not "serial murderer." This illustrates that we cannot quarrel too much over whether it is "murder" or "kill"<sup>lii</sup>.

Obviously, however, the word רצה is not used in the killing of animals, in war or in cases of self-defense<sup>liii</sup>.

Overall, it must be acknowledged that the prohibition against killing of Ex 20:13 is no absolute prohibition. Thus, not every killing in any situation is unconditionally prohibited. Certain exceptions are accepted, such as the case of the death penalty, self-defense, suicide, or even in the killing of an innocent man in the tragic situation, "that two people's lives comes in competition to each other, without becoming guilty one to another". Similarly represents an exception the voluntary self-sacrifice of a human being (martyrdom) in the service of an identified as a priority value<sup>liv</sup>.

Among the topics where the prohibition against killing is of particular importance, also includes the questions then the so-called "euthanasia" or abortion<sup>lv</sup>.

In the New Testament the prohibition against killing of Ex 20:13 is radicalized by Christ in the Sermon on the Mount. For Jesus emphasizes about the character of the 5th commandment in addition, "the attitude as the cause of the offense". For murder and manslaughter are only the accumulation point of a perishable event: already the causes that lead to it are, therefore be assessed in the same way as murder<sup>lvi</sup>.

Therefore, that one infringes the prohibition of killing already who is merely angry with his neighbor, insults him or curses him: "You have heard that it was said to those of old, 'You shall not murder; and whoever murders will be liable to judgment.' But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, 'You fool!' will be liable to the hell of fire"<sup>lvii</sup>.

And later Martin Luther's Small Catechism supplemented in the commandment "Thou shalt not kill. What's this? [Answer:] We should fear and love God that we are doing our neighbor in his body no harm nor sorrow; but help him and support him in all bodily needs"<sup>lviii</sup>.

With regard to this extension of the fifth commandment by Luther there can easily be drawn connections to Albert Schweitzer, who was grown up in his Lutheran church, and to his repeated extension of the prohibition on killing all living beings at all. He appealed passionately for the Protection of Animals:

"One must have not only awe but also "compassion with all life", "because compassion knows no bounds." Schweitzer indeed made the difference between "higher" and "lower creature". But ethically all creatures are "brothers" at the same level in terms of the Brotherhood of St. Francis of Assisi. The path to genuine humanity entails only on this knowledge."<sup>lix</sup> And "for the absolute protection of life Schweitzer accepted to be derided as the "savior of the earthworms"<sup>lx</sup>.

## **VI Observations on the commandment "Thou shalt not kill" and Albert Schweitzer's concept of "Reverence for Life" in the face of nuclear East-West confrontation**

After the award of the Nobel Prize had made Schweitzer and Lambarene world famous, everybody expected that he would also speak about issues of the day. That he had long avoided from his Lambarene perspective, "not to be crushed between political factions". However, he spent his days politically well informed, apparently in the "light of the experience of World War II, the mass murder of the Jews and the many people coming to death through atomic bombs"<sup>lxi</sup>.

In 1954 he gave on this reticence after the hydrogen bomb tests of the Americans. He published the call to all scientists in April 1954, to explain the people on the "horrible truth" of the hydrogen bomb. And he used his acceptance speech for the the Nobel Peace Prize<sup>lxii</sup> on 4 November in Oslo to promote peace between peoples. Thus he became for many an "equatorial authority of conscience". And the anti-nuclear movement received by Schweitzer "a face with a high brand recognition and market value." Schweitzer himself was well aware of this and took advantage of this in conjunction with scientists and politicians all over the world<sup>lxiii</sup>.

Encouraged including by UN Secretary-General Dag Hammarskjöld Schweitzer turned particularly intense against the use of nuclear weapons and against their experimentation after the "Göttingen Manifesto" by 18 nuclear scientists of 12 April 1957<sup>lxiv</sup>. He started with the radio address from 23.4.1957<sup>lxv</sup> and other later published and in many languages translated radio broadcasts (three appeals: "Waiver of test explosions", "The danger of nuclear war" and "High-level negotiations")<sup>lxvi</sup>.

And to the american President Kennedy he writes several times admonishing so on 11.23.1962:

"Do you really want to take this terrible responsibility that your country will use the nuclear weapons first, and thus end our last hope to avoid nuclear war? [...] A nuclear war

is inhuman. [...] We are lost in inhumanity in the both world wars. And we are planning to sink deeper into a coming nuclear war. This horror may not be fulfilled. We must stop to live in spiritual blindness"<sup>lxvii</sup>.

However, it must make pensive that nothing is known of similar cautionary letters to the Soviet leadership<sup>lxviii</sup>. What does this mean for the concept of "Reverence for Life", if it is only demanded by one side ? Should it be not valid for the other side<sup>lxix</sup>?

Similar amazing is the relation of Schweitzer to the former GDR leadership. So Schweitzer was cited uncontradicted in an biography, which was authored in the GDR, with regard to a visit of the Chairman of the East German CDU and Deputy State Secretary of the German Democratic Republic, Gerald Götting, in Lambarene in 1960: "I'm happy to have met you in my age have, because I can hear from you about the growing response to my call for "Reverence for Life" in the socialist world and even more so, because you give me hope that a time will come, in which this most human of all the efforts culminating in the peace on earth, may be reality in a renewed society"<sup>lxx</sup>.

Schweitzer did not refuse to become a honorary member of the Academy of Sciences of the GDR<sup>lxxi</sup>. Apparently Schweitzer used Götting "to make known Lambarene to Ulbricht and thus in the Soviet Union". And he accepted being exploited to certify a "moral superiority of the GDR compared with the Federal Republic of Gemany on the nuclear issue"<sup>lxxii</sup>. He also tolerated in the congratulations of Walter Ulbricht to his ninetieth birthday his depiction that people are striving in the socialist state, the German Democratic Republic, "to realize this "Reverence for Life" with all social consequences"<sup>lxxiii</sup>; although (after Oermann) Schweitzer knew that there was shot on "republic refugees"<sup>lxxiv</sup>.

And as Schweitzer raised his voice the last time on 3 June 1965 on foreign policy events beyond the nuclear issue, he requested the Americans, not the Vietnamese party, to cease hostilities in Vietnam immediately and to deploy an international arbitral tribunal<sup>lxxv</sup>.

In this respect, in this reaction of his concept of "Reverence for Life" remains a contradictory impression.

## VII Outlooks

It must not mean a disqualification of a philosophical concept, if it is not completely consistent. But if Schweitzer requires for his concept of "Reverence for Life" universal validity because it is "rationally", so questions must be allowed, e.g. whether such rationality is really well founded<sup>lxxvi</sup> and resilient.

In any case, Schweitzer's ethics of "Reverence for Life" is an ethic of conviction and therefore knows no compromise. And as absolute ethics it should be taken to all areas of life: Who is damaging or hampering lives will be guilty. And there is no restrictive measure. In contrast, M. Honecker asks how its rigor should be assessed and whether the person should be required guilty. Becomes e.g. a doctor killing bacteria (in a therapy) a "mass murderer of the bacteria"<sup>lxxvii</sup>?

And Honecker further asks whether in nature itself everything is life-enhancing and if there is not even life-destroying in the ecological cycle? Could life ever endure without dying - without limitation of potential life, e.g. without birth control<sup>lxxviii</sup>?

And could the "Reverence for Life" ever be absolutely without being rigorously, for example, by constantly avoiding eating meat? Because actually you could not be allowed to eat anything alive. And then a suicide by starvation would ultimately unavoidable, as in the ancient Manichaeism<sup>lxxix</sup>.

As meaningful as an extension of the "Reverence for Life" beyond man may be on the flora and fauna as well (and broader than Schweitzer had conceptualized it concretely), will not the people be deprived of their livelihood by the fact that plants and animals are no longer available for him as food? Therefore whoever would proclaim seriously that man should feel guilty if he does for him inevitably necessary and inevitable as killing animals for food or destroying bacteria for health? Or if only life can stand against life, how is the question to be solved, which life is preferable in a particular conflict case? And how is all this to

bring in connection with the "special position of man in the universe", for only him is promised to be "image of God"<sup>lxxx</sup>.

After Honecker Schweitzer's principle of "Reverence for Life" performs "to an excessive overload" and "the call to compassion for all living to a spiritual .. overloading". And he analyses that Albert Schweitzer's "ethical mysticism" contains "no guidance for normative ethics"; it is not normative ethics, but "Gesinnungsparänese" (admonition for attitude)<sup>lxxxi</sup>.

But if the goal of "ethical mysticism" is "the being one with the being, with the life" and therefore knows no limits<sup>lxxxii</sup>, so it does not have to be wondered at, that there is to find some contradictory and unfinished in Schweitzer's concept of "Reverence for Life", for it remains the divine order and assignement for mankind which is far exceeding human thought, as Schweitzer himself has already written in his book "Culture and Ethics" and formulated impressive in allegorical language :

"The foreshadowing and the longing of all deep religiosity is contained in the ethics of "Reverence for Life". But this is not expanding it to a closed belief, but allows, to let the cathedral unfinished. It finishes only the chorus. But in this chorus piety celebrates a vibrant and ceaseless worship"<sup>lxxxiii</sup>.

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## Notes

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- i Actually see e.g. P.-P. Schmitt, Ein Leben für Afrika, in: Frankfurter Allgemeine Zeitung 12.7.2013, p.8; or get an overview e.g. in: <http://www.schweitzer.org/2012/de/> or on [http://www.albertschweitzer-haus.de/de/Albert-und-Helene-Schweitzer/Das-geistige-Werk-von-Albert-Schweitzer#faqAnchor\\_3](http://www.albertschweitzer-haus.de/de/Albert-und-Helene-Schweitzer/Das-geistige-Werk-von-Albert-Schweitzer#faqAnchor_3); or on <http://www.albert-schweitzer-zentrum.de/wissenswert/biografie/>
- ii See N. O. Oermann, Albert Schweitzer 1875-1965. Eine Biographie. München 2010<sup>2</sup>, p. 312
- iii See e.g. Ex 20,13, Deut 5,17
- iv See N. O. Oermann, Albert Schweitzer 1875-1965. Eine Biographie. München 2010<sup>2</sup>, p. 307
- v See N. O. Oermann, Albert Schweitzer 1875-1965. Eine Biographie. München 2010<sup>2</sup>, p. 311
- vi e.g. Zürich 1920, St. Andrews 1932, Oxford 1932, Edinburgh 1932, Marburg 1952, Cambridge 1955, Kapstadt 1955, Ost-Berlin Humboldt-Universität 1960, Braunschweig 1961; see N. O. Oermann, Albert Schweitzer 1875-1965. Eine Biographie. München 2010<sup>2</sup>, p. 317ff.
- vii See R. Grabs, Art . Schweitzer, Albert, in: RGG<sup>3</sup> Vol. 5, Col. 1607
- viii See Albert Schweitzer - Mythos des 20. Jahrhunderts, in: Der Spiegel, Nr. 52 v. 21.12.1960, p. 50-61 (52).
- ix See N. O. Oermann, Albert Schweitzer 1875-1965. Eine Biographie. München 2010<sup>2</sup>, p. 311
- x See e.g. E.R. Jacobi, Art Schweitzer, Albrecht, in: MGG 12, p. 371: "Schweitzer's interpretation of Bach's music was revolutionary for his time. One has referred him as the father of the so called organ-movement; he has given impetus to a movement which sought to turn away from orchestra-sound stage of the organ of the later 19th century and to return to the stand-alone organ sound according to the architecture of the polyphonic game." See further A. Schweitzer, Deutsche und Französische Orgelbaukunst. Leipzig 1906, see A. Schweitzer, J.S. Bach, Leipzig 1922<sup>5</sup>
- xi See N. O. Oermann, Albert Schweitzer 1875-1965. Eine Biographie. München 2010<sup>2</sup>, p. 311
- xii See N. O. Oermann, Albert Schweitzer 1875-1965. Eine Biographie. München 2010<sup>2</sup>, p. 311
- xiii See F.W. Kantzenbach, Albert Schweitzer. Wirklichkeit und Legende. Göttingen 1969, p. 7-9
- xiv See N. O. Oermann, Albert Schweitzer 1875-1965. Eine Biographie. München 2010<sup>2</sup>, p. 307
- xv See A. Schweitzer, Aus meinem Leben und Denken, in: A. Schweitzer, Gesammelte Werke in fünf Bänden ed. R. Gräbs (further abbreviated GW), Vol. 1, München (1974), p. 19ff.
- xvi See N. O. Oermann, Albert Schweitzer 1875-1965. Eine Biographie. München 2010<sup>2</sup>, p. 307
- xvii See N. O. Oermann, Albert Schweitzer 1875-1965. Eine Biographie. München 2010<sup>2</sup>, S. 307
- xviii See G. Bischoff, Art. Elsaß, in RGG4, Vol. 2, Col. 1232
- xix See A. Schweitzer, GW, Vol. 1, p. 276 (from 1924). Similar in GW Vol. 5, p. 173
- xx See N. O. Oermann, Albert Schweitzer 1875-1965. Eine Biographie. München 2010<sup>2</sup>, p. 17
- xxi See GW 1, p. 99 (from 1931)
- xxii See N. O. Oermann, Albert Schweitzer 1875-1965. Eine Biographie. München 2010<sup>2</sup>, p. 53
- xxiii See N. O. Oermann, Albert Schweitzer 1875-1965. Eine Biographie. München 2010<sup>2</sup>, p. 49
- xxiv See N. O. Oermann, Albert Schweitzer 1875-1965. Eine Biographie. München 2010<sup>2</sup>, p. 50
- xxv See N. O. Oermann, Albert Schweitzer 1875-1965. Eine Biographie. München 2010<sup>2</sup>, p. 50
- xxvi See N. O. Oermann, Albert Schweitzer 1875-1965. Eine Biographie. München 2010<sup>2</sup>, p. 52
- xxvii See e.g. H. Groos, Albert Schweitzer, Größe und Grenzen, München/Basel 1974, p. 464, cited by N. O. Oermann, Albert Schweitzer 1875-1965. Eine Biographie. München 2010<sup>2</sup>, p. 51; or see the critical remarks of H. Thielicke, after which Schweitzer was not "arrived at the empty grave" in his theology is (as it is essential for the Christian faith), but have tried "to cope in other ways". H. Thielicke, Der Evangelische Glaube. Grundzüge der Dogmatik. Vol. 2, Tübingen 1973, p 560
- xxviii See A. U. Sommer, Art. Schweitzer, Albert, in: RGG 4, Vol. 7, Col. 1063
- xxix "There is an understanding of will to will, in which the essence of world view is given immediately." See GW Vol.3, p. 883
- xxx There is, for example, none of his texts recorded in the "basic texts of modern Protestant theology". See W. Härle (Ed.), Grundtexte der neueren evangelischen Theologie, Leipzig 2007

- xxxix See N. O. Oermann, *Albert Schweitzer 1875-1965. Eine Biographie*. München 2010<sup>2</sup>, S. 54
- xxxix See A. U. Sommer, *Art Schweitzer, Albert*, in: RGG 4, Vol. 7, Col. 1063
- xxxix See e.g. P. Ernst, *Ehrfurcht vor dem Leben. Versuch der Aufklärung einer aufgeklärten Kultur*. Frankfurt am Main/ Bern/ New York/ Paris 1991, p. 32ff.
- xxxix Regarding the Salon knowledge „We're all just epigones.“ see GW Vol. 1, p. 158
- xxxix See A. Schweitzer, *Was sollen wir tun? 12 Predigten über ethische Probleme*, Heidelberg 1974, p. 113, cited by N. O. Oermann, *Albert Schweitzer 1875-1965. Eine Biographie*. München 2010<sup>2</sup>, p. 153
- xxxix See GW Vol. 1, p. 167-169, and GW Vol. 5, p. 179-180
- xxxix For there it says: "What is life, is not only an enigma, but a mystery - we know it only through intuition and we are infinitely far from being able to produce it as with the forces of nature controlled by us. Therefore, it is the "Reverence for Life", from which also the most convinced materialist is animated when he avoids to crush the worm on the street or plucking flowers futile. And this reverence is the root note of all culture. In it lies the greatness of the Indian culture." See N. O. Oermann, *Albert Schweitzer 1875-1965. Eine Biographie*. München 2010<sup>2</sup>, p. 150 (with respect to A. Schweitzer, *Straßburger Vorlesungen* ed. E. Gräßer/ J. Zürcher, München 1998, p. 692-723 (693)) Apparently there are references to Goethe's concept of (religious ) reverence in Goethe's „*Wilhelm Meisters Wanderjahre*.“ See *Goethes Werke*. Hamburger Ausgabe in 14 Bänden. Vol. 8, Hamburg 1948 ff, p. 149-158.
- xxxix See N. O. Oermann, *Albert Schweitzer 1875-1965. Eine Biographie*. München 2010<sup>2</sup>, p. 168
- xxxix See N. O. Oermann, *Albert Schweitzer 1875-1965. Eine Biographie*. München 2010<sup>2</sup>, p. 167
- xl See W. Zager, Review on ALBERT SCHWEITZER, *Die Weltanschauung der Ehrfurcht vor dem Leben Kulturphilosophie III*, hg v C. Gunzler/ J. Zürcher, 2 Teilbände (Werke aus dem Nachlaß, Bd 4/1 u 4/2), München 1999 u 2000, in: *ThR* 62 (2002), p. 379
- xli See GW Vol. 5, p. 181
- xlii See M. Honecker, *Grundriß der Sozialethik*, Berlin/ New York 1995, p. 257
- xliii See GW Vol. 5, p. 181
- xliv See N. O. Oermann, *Albert Schweitzer 1875-1965. Eine Biographie*. München 2010<sup>2</sup>, p. 169
- xlv See M. Honecker, *Grundriß der Sozialethik*, Berlin/ New York 1995, p. 257
- xlvi See e.g. <http://www.bibleserver.com/text/ESV/Exodus20> 5.2.2015
- xlvii See e.g. A. G. Wildfeuer, *Das fünfte Gebot: "Du sollst nicht morden!" Das biblische Tötungsverbot und die besondere Schutzwürdigkeit menschlichen Lebens im Ethos der Menschenrechte*, in: E. Jünemann/H. Theisen (Hrsg.), *Zehn Gebote für Europa. Der Dekalog und die europäische Wertegemeinschaft*, Erkelenz (Altius Verlag) 2009, 113-134, in: <http://www.perennis.de/public/Publikationen/publica-all.html> v. 22.7.2013, p. 2
- xlviii So is asking E. S. Gerstenberger, >Apodiktisches< Recht >Todes< Recht?, in: Peter Mommer et al (eds), *Gottes Recht als Lebensraum*, Festschrift H.-J. Boecker, Neukirchen-Vluyn 1993, p. 17: "How about if the particular formulations רצח תלם are no legal propositions, neither secular nor ritual, are? If they come from only the municipality rhetoric to the inculcation of important behaviors? "And there is no reason, to contribute something that applies to apodictic רצח תלם-formulations, not to apply to the apodictic ex 20:13."
- xlix See Koehler (Ed.), *Lexicon in Veteris Testamenti Libros*, Leiden 1953, p. 907
- l See W. A. Bailey, "YOU SHALL NOT KILL": THE MEANING OF רצח תלם (RTSH) IN EXODUS 20:13, in: *Encounter*, December 1, 2004, p. 53. That correctly is against A. G. Wildfeuer, *Das fünfte Gebot: "Du sollst nicht morden!" Das biblische Tötungsverbot und die besondere Schutzwürdigkeit menschlichen Lebens im Ethos der Menschenrechte*, in: E. Jünemann/H. Theisen (Hrsg.), *Zehn Gebote für Europa. Der Dekalog und die europäische Wertegemeinschaft*, Erkelenz (Altius Verlag) 2009, 113-134, in: <http://www.perennis.de/public/Publikationen/publica-all.html> v. 22.7.2013, p. 3
- li See e.g. Frank-Lothar Hossfeld: „*Du sollst nicht töten!*“ *Das fünfte Dekaloggebot im Kontext alttestamentlicher Ethik*. Beiträge zur Friedensethik 26, Kohlhammer, Stuttgart 2003, p. 36-66
- lii See M. Bredin, Review on W. A. Bailey, "You Shall Not Kill" or "You Shall Not Murder"?: An Assault on a Biblical Text. *Collegeville* 2005, in: *Biblical Theology Bulletin*, Vol 38, March 1 2008, p. 45
- liii See A. G. Wildfeuer, *Das fünfte Gebot: "Du sollst nicht morden!" Das biblische Tötungsverbot und die besondere Schutzwürdigkeit menschlichen Lebens im Ethos der Menschenrechte*, in: E. Jünemann/H. Theisen (Hrsg.), *Zehn Gebote für Europa. Der Dekalog und die europäische Wertegemeinschaft*, Erkelenz (Altius Verlag) 2009, 113-134, in: <http://www.perennis.de/public/Publikationen/publica-all.html> v. 22.7.2013, p. 3
- liv See A. G. Wildfeuer, *Das fünfte Gebot: "Du sollst nicht morden!" Das biblische Tötungsverbot und die besondere Schutzwürdigkeit menschlichen Lebens im Ethos der Menschenrechte*, in: E. Jünemann/H. Theisen (Hrsg.), *Zehn Gebote für Europa. Der Dekalog und die europäische Wertegemeinschaft*, Erkelenz (Altius Verlag) 2009, 113-134, ebenfalls in: <http://www.perennis.de/public/Publikationen/publica-all.html> v. 22.7.2013, p. 16

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- lv See W. Trillhaas, *Ethik*, Berlin 1970<sup>3</sup>, S. 200ff.
- lvi See A. G. Wildfeuer, *Das fünfte Gebot: "Du sollst nicht morden!" Das biblische Tötungsverbot und die besondere Schutzwürdigkeit menschlichen Lebens im Ethos der Menschenrechte*, in: E. Jünemann/H. Theisen (Hrsg.), *Zehn Gebote für Europa. Der Dekalog und die europäische Wertegemeinschaft*, Erkelenz (Altius Verlag) 2009, 113-134, in: <http://www.perennis.de/public/Publikationen/publica-all.html> 22.7.2013, p. 4
- lvii Mt 5,21f.
- lviii See K. Aland, *Luther Deutsch Vol. 6*, p.143. Or in the Large Catechism Luther says: "It is excreted this (fifth) commandment not only by him who does evil, but even by him who can do good to the neighbor, first come, defend, protect and save be that no harm or damage befall him in the body , and is not doing it." See K. Aland, *Luther Deutsch Vol. 3*, p.53. In the presence T. Koch tries to formulate this objective as follows: "Respect every man, even as he is, in its dignity and therefore admit him an unconditional right to life. - Take nothing away from the others of its viability. but promote life and liberty of the people. - True unswervingly the right and oppose you every act of violence, every wrong." See T. Koch, *Zehn Gebote für die Freiheit: eine kleine Ethik*, Tübingen 1995, p. 33
- lix See A. Schweitzer, *Ehrfurcht vor den Tieren*, ed. E. Gräßer, München 2006, p. 115f., cited by N. O. Oermann, *Albert Schweitzer 1875-1965. Eine Biographie*. München 2010<sup>2</sup>, p. 177
- lx See N. O. Oermann, *Albert Schweitzer 1875-1965. Eine Biographie*. München 2010<sup>2</sup>, p. 178
- lxi See N. O. Oermann, *Albert Schweitzer 1875-1965. Eine Biographie*. München 2010<sup>2</sup>, p. 253
- lxii See [http://www.nobelprize.org/nobel\\_prizes/peace/laureates/1952/](http://www.nobelprize.org/nobel_prizes/peace/laureates/1952/) 24.7.2013
- lxiii See N. O. Oermann, *Albert Schweitzer 1875-1965. Eine Biographie*. München 2010<sup>2</sup>, p. 256ff.
- lxiv See J. Beckmann (Ed.), *Kirchliches Jahrbuch für die Evangelische Kirche in Deutschland 1957*, 84. Jahrgang, Gütersloh 1957, S. 85f.
- lxv See *Frankfurter Allgemeine Zeitung* Nr. 95 24.4.1957
- lxvi See *GW Vol. 5*, p. 578ff.
- lxvii See *Albert Schweitzer. Werke aus dem Nachlaß. Theologischer und philosophischer Briefwechsel 1900-1965*, ed. W. Zager u. E. Gräßer u.a., München 2006, p. 426f.
- lxviii And it is also found no proof in the published correspondence. See *Albert Schweitzer. Werke aus dem Nachlaß. Theologischer und philosophischer Briefwechsel 1900-1965*, ed. W. Zager u. E. Gräßer u.a., München 2006, p. 5
- lxix However, Schweitzer "confessed the United States to use nuclear weapons, just in case that the Soviet Union should use such weapons. It would be necessary to avoid that the West would be be disadvantaged compared with another nuclear power ... ". In any case, then Schweitzer saw a dawn in the Test-Ban Treaty (Moscow Agreement), which was prepared by the United Nations Commission since March 1962 and then was signed at 25 June in 1963, which prohibited all nuclear tests in the atmosphere and under water (except underground tests ). But he still had concerns." See N. O. Oermann, *Albert Schweitzer 1875-1965. Eine Biographie*. München 2010<sup>2</sup>, p. 270
- lxx See B.M. Nossik, *Albert Schweitzer. Ein Leben für die Menschlichkeit*, Leipzig 1978, p. 347 cited by N. O. Oermann, *Albert Schweitzer 1875-1965. Eine Biographie*. München 2010<sup>2</sup>, p. 275
- lxxi See N. O. Oermann, *Albert Schweitzer 1875-1965. Eine Biographie*. München 2010<sup>2</sup>, p. 278
- lxxii See N. O. Oermann, *Albert Schweitzer 1875-1965. Eine Biographie*. München 2010<sup>2</sup>, p. 279
- lxxiii See N. O. Oermann, *Albert Schweitzer 1875-1965. Eine Biographie*. München 2010<sup>2</sup>, p. 284
- lxxiv See N. O. Oermann, *Albert Schweitzer 1875-1965. Eine Biographie*. München 2010<sup>2</sup>, p. 284
- lxxv See N. O. Oermann, *Albert Schweitzer 1875-1965. Eine Biographie*. München 2010<sup>2</sup>, p. 297
- lxxvi See M. Honecker, *Grundriß der Sozialethik*, Berlin/ New York 1995, p. 258; and see critically H. Groos, *Albert Schweitzer. Größe und Grenze. Eine kritische Würdigung des Forschers und Denkers*. München 1974
- lxxvii See M. Honecker, *Grundriß der Sozialethik*, Berlin/ New York 1995, p. 257f.
- lxxviii See M. Honecker, *Grundriß der Sozialethik*, Berlin/ New York 1995, p. 258
- lxxix See M. Honecker, *Grundriß der Sozialethik*, Berlin/ New York 1995, p. 258
- lxxx See Gen 1,27
- lxxxi See M. Honecker, *Grundriß der Sozialethik*, Berlin/ New York 1995, p. 259
- lxxxii See M. Honecker, *Grundriß der Sozialethik*, Berlin/ New York 1995, p. 257
- lxxxiii See *GW Vol. 2*, p. 382