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Knowledge and Enchantment: A World without Mystery?

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Interdisciplinary Symposium*

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Theodor Damian opening the symposium.



At the table, from the left: Vinton Thompson, Adele Weiner, Humphrey Crookendale, Louis Tietje, Richard Grallo, Doru Tsaganea, Alina Feld.



Vinton Thompson



Humphrey Crookendale



Alina Feld, Theodor Damian, Vinton Thompson



Adele Weiner, Alina Feld,
Theodor Damian



Adele Weiner and
Theodor Damian



Adele Weiner's presentation.

THEODOR DAMIAN

Sing a New Song to the World: The Never Ending Enchantment

Introduction

Enchantment, according to a basic definition, has to do with being attracted by something interesting, nice, being fascinated or charmed. It has also to do with magic, like being under a magic spell.

The Latin *incantare* means to charm, to enchant, to bewitch, to chant magic words.

One classic who wrote a lot about enchantment, and more particularly disenchantment, *entzauberung*, was the German sociologist Max Weber. He referred to the elimination of the magic, mystical element from people's *weltanschauung*, understanding of the world, and while stressing the need for change and progress, he deplored the loss of what he called the "sublime values", those related to transcendence.

In many interpretations enchantment is considered to have been related to the pre-Enlightenment history of the human society, a history, in essence, theocentric.

Enlightenment, supposedly, started the disenchantment of the world by abolishing religious values and thus inaugurating the age of reason.

As man was defined in terms of *cogito (cogito, ergo sum)*, as Descartes put it, instead of *credo*, "I believe," the secularization of our society progressed from the death of the king, executed during the French Revolution, to the death of God, proclaimed by Frederic Nietzsche, and others.

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However, the relation between enchantment and disenchantment is very strong. Both are centered on the chant. As you want to replace an old melody, you sing a new chant to the world, thus, the disenchantment becomes at once enchantment. This is like creating new idols after smashing the old ones. As the French say: *Le roi est mort. Vive le roi!* (The King is dead. Long live the King!)

While there are two orders and the new replaces the old, the new one still has to use enchanting strategies in order to be accepted, to take root, which means using transcendence, albeit in more absconce ways, hidden in its specific rhetorical definitions.

As old and new are apparently in opposition to each other, they still meet at the border. That is the gray line or territory where they look at each other, negotiate a transition and even if there is confrontation they are still connected; like a Romanian poet nicely put is: “when we hated each other something was still binding us.”

The chant that stays

A chant, beside music and other elements, uses words to enchant. That indicates the power that words have and also that every word is a reminiscence of the *ur-wort*, the originary divine *dixit*, the powerful word at the beginning when the spiritual brought about the material.

Ever since, the spirit chants to the matter and enchants it. That is why matter is so beautiful, just like Anoushka von Heuer said: “Every word is an incantation that infuses spirit into matter.”¹

But in order for the word to be able to do so, it has to be part of the right language, the language of God.

In other words, there is need for a certain type of asceticism of language or purification, if one wants to relearn or “remember” the language of God, the only one that can achieve the highest form of re-enchantment of matter, when matter becomes light, photonic energy. As von Heuer wrote: “Only the right language is capable to transfigure the matter, to convert it into light.”²

Transfiguration implies a sort of death and a sort of resurrection. Something changes and something stays the same, like in the theory of systems. Whatever dies, is disenchantment. As in A.

von Heuer's view: "Death is disenchantment. At the end there is nothing but the chant."³

For as long as one lives, one will experience enchantments, disenchantments and re-enchantments. There is always something bad in this world and always something good. But death is the end of this life. That is the final disenchantment here. It's like when the word disenchantment or re-enchantment itself is broken. The prefix "dis" goes away, and so the prefixes "re" and "en"; while these words: disenchantment, re-enchantment, enchantment disintegrate, what stays is the chant!

And that is the main thing. The chant never goes away. It is like the soul that after the dissolution of the body continues to exist and gets ready for a new enchantment in a new existential condition. There is transformation but not loss, like Lavoisier, the father of modern chemistry said, and there are cyclical existences, like Heraclitus of Ephesus intuited.

The chant never goes away because it is the *ur-wort*, the divine word spoken at the origin, the primordial song of God that brought things from non-being into being. Thus they stay into existence because God does not take His word back. The chant continues forever.

In one of his books, *The Sacred and the Profane*, the Romanian-American historian of religion, Mircea Eliade, explained in detail this type of *coincidentia oppositorum*, where two apparently opposite things live together in a paradoxical kind of unity.

Shortly put, the sacred is hidden in the profane and is revealed by it. Yet, it is the sacred that keeps the universe into existence and gives it stability. This echoes the philosophy of Parmenides of Elea who taught that the changing element in the universe is the illusion, like *maya* in the Buddhist tradition, and the unchanging element is the real essence which is stable and eternal.

According to Eliade the sacred is present in the profane in order to have it sacralized, just like the Christian theological tradition teaches that God became man in Christ so that in Christ man can become god.

This is like the sacred traveling from the ahistoric to the historic existential dimension, and getting historicized in order to lead the profane in the pilgrimage towards its final restoration which

comes with the full communion between the two. And it is like Chronos traveling toward Kairos and finding its fulfillment in the embrace of Kairos.

In other words, there is a purpose in everything even there where apparently there is no need for purpose.

The questionable knowledge

Enchantment and disenchantment are related to knowledge in many ways. The first connection can be seen in one of the essential myths of humankind, as some would say, or in the primordial phase of human existence, according to others, that is the paradisiac state.

There human existence was an enchantment, until Satan came and tempted Adam and Eve with the tree of knowledge. He enchanted them to determine them to eat the fruit and disobey God's commandment. This enchantment was at the same time a disenchantment from the state they were in. It meant death, the fall from their ahistoric existence into history and time.

Adam and Eve wanted to be like God, to know good and evil, to know everything.

But what is knowledge? To see something? To understand something? Is it to have a personal, subjective perception, opinion about something?

Just as Parmenides and Descartes believed, the skeptical philosopher Emil Cioran was very doubtful about the value of knowledge or opinion: He wrote: "To describe, to name acts is to yield to the madness of expressing opinions; a wise man has said that opinions are 'tumors' which destroy the integrity of our nature, of nature itself."⁴

Abraham Heschel also asked the question: "What is it that we seek to know? What does the knowledge of man aim at? What knowledge or object of knowledge do we question when we raise the question about him? What does the question about man hope to accomplish?"⁵

Therefore the essential question is: what is the purpose of knowledge? Is knowledge possible at all? How do we know that we know? That is the ABC of any epistemology.

If the purpose of knowledge is to explain away the universe, what kind of universe would that be? A universe entirely possessed

by man? It would be a dead universe, because, again, according to Karl Barth, whatever man possesses he destroys.

Or, in Cioran's words, "In an explained universe, nothing would still have a meaning, but madness itself."⁶

Cioran is very skeptical about man's capacity to understand his knowledge, to manage it well, in accordance with the purpose of the universe, or to make that knowledge into a link of harmony between man and the universe, between man and God.

He writes that man is "a shadow grappling with images, a somnambulist who sees himself walking, who contemplates his movements without discerning their direction or their cause. The form of knowledge he has chosen is an offence, a sin if you like, a criminal misdemeanor against the creation, which he has reduced to a mass of objects before which he stands as their self-proclaimed destructor, a dignity that he sustains by bravado rather than bravery."⁷

As an imperfect being, man can only have imperfect knowledge; that is why he has a reductionist attitude towards the universe and thus a destructive one.

Cioran condemns acerbically the confusion that man makes between form and fond, surface and essence, crust and kernel, illusion and reality. The suggestion is that knowledge has to come from contemplation and must be informed and shaped by it. This is how he puts it:

"Specializing in appearances, practiced in futility (by what else could he satisfy his thirst for domination?) man amasses the knowledge which is its reflection, but he has no real knowledge; his false learning, consequence of his false innocence, having diverted him from the absolute, all that he knows is not worth knowing... A thousand times better to take the vow of madness or to destroy oneself in God, than to prosper by means of simulacra! One articulate prayer, repeated inwardly to the point of hebetude or orgasm, carries more weight than any idea, than all ideas."⁸

Having lost his place in the proximity of God, man lost access to the essence, to the essential. Hence his being lost in the superficial. There is no salvation in the superficial, that is why the imperative need to go back to the absolute, and, contemplation which includes the type of prayer Cioran is talking about, is the way.

The other type of knowledge

In other words man needs to recover the metaphysical dimension of knowledge and then he needs to learn what to do with what he recovered.

The message of the skeptical philosopher about knowledge is clear: knowledge has to do with the essence and it is true only when it brings man out of metaphysical superficiality and closer to the absolute. He says: "To know is to know the essential, to engage in it by sight and not by analysis or speech. This garrulous, brawling, blustering animal who exults in racket (noise is the direct consequence of the original sin) must be silenced, for he will never approach life's inviolate sources if he still has dealings with words. And so long as he is not delivered from metaphysically superficial knowledge, he will persevere in that counterfeit existence in which he lacks any standing, where everything in him is beside the point. Dilapidating his being, he employs his will beyond his means; he wills with despair, with rage... to the point of annihilation or absurdity."⁹

The idea is, again, that knowledge has to do with the contemplation of being, of the essence of things, which according to Parmenides, is what truth and permanence is about.

Once there is crust there must be kernel, and while different from each other, they are bound together and the existence of one indicates the other's existence.

Contemplation that brings this type of essential knowledge is done only in silence (not in words, not in noise), or in a language that shelters in it this silence. Such a language, according to A. von Heuer, is the house of being¹⁰ and helps one communicate with God who is, as Meister Eckhart put it, "a word at the extremity of silence."

A. von Heuer also believes that "One must go beyond knowledge; knowing must be accompanied by an equal forgetfulness of knowing."¹¹ That indicates the metaphysical dimension of knowledge. Knowledge cannot save the world, because to know, in many ways means to possess, and what man possesses he destroys, as Karl Barth wrote.

Then in order for it to be a saving experience, knowledge cannot be an autarchic discipline, but a propaedeutic one, leading to the disciplined exploration of the eternal, of things hidden from the

foundation of the world, as René Girard would say, and here is where knowledge meets contemplation.

Going from knowing to the forgetfulness of knowing is like moving from what seems to be the light of knowledge to the cloud of unknowing, like progressively going beyond knowledge and ascending to the high point where God dwells in the dark cloud of mystery.¹² *The Cloud of Unknowing* is a book written by an anonymous author in the second half of the 14th century about contemplative prayer. It instructs the reader how to forget the knowledge from the phenomenal world and enter the noumenal one, the realm of unknowing that separates human knowledge from God who can be approached apophatically only in contemplation and who could be found not in the realm of any thing but in that of Nothing.

Conclusion

In the primordial state man was supposed to grow in knowledge while obeying God and in the enchantment of contemplation. He chose an end to that enchantment by abruptly going for sudden and total knowledge. Satan's charming of man meant disenchantment and death. Ever since, enchantment and disenchantment, as opposite as they are, seem to go hand in hand.

As the history of human existence shows, this course is in the detriment of man and of his harmony with the universe and God, as single emphasis on human reason is a reductionist approach to a comprehensive definition and understanding of man.

What theology proposes is the cultivation of a new type of knowledge, one that goes hand in hand with other capacities man has as divine gifts that must be put to work, such as contemplation. That would be a type of knowledge that works with humility, not arrogance, and that recognizes that besides being of this world and needing to understand it, man belongs also to a higher level of existence as he or she was created in the image of God and thus is capable of, and compatible with eternity: *homo capax infiniti*.

A humble knowledge will bring one to understand that man is ontologically a religious being, *Homo religiosus*, as Mircea Eliade put it.

That type of knowledge would represent the new chant and a new kind of enchantment that will never be disenchanting again.

NOTES:

¹ Anoushka von Heuer, *Le huitième jour ou la dette d'Adam*, Jean-Luc de Rougemont, Geneve, 1980, p 4.

² *Ibidem*, p. 5.

³ *Ibid.*, p. 58.

⁴ Emil Cioran, *The Fall into Time*, Quadrangle Books, Chicago, 1970, p. 49.

⁵ Abraham Heschel, *Who Is Man*, Stanford University Press, Stanford, CA, 1965, p. 4.

⁶ E. Cioran, *op. cit.*, p. 28.

⁷ *Ibidem*, p. 42.

⁸ *Ibid.*, p. 46.

⁹ *Ibid.*, p. 47.

¹⁰ Anoushka von Heuer, *op. cit.*, p. 4.

¹¹ *Ibidem*, p. 52.

¹² *The Cloud of Unknowing*, Edited and with an Introduction by James Walsh, S.J., Preface by Simon Tugwell, O.P., Paulist Press, New York, 1981.

RICHARD GRALLO

Epictetus in the City¹

What we cannot control, he said
We mustn't fear nor tacit dread
For its becoming, good or ill
Transcends the limits of our will
What we must rather do, he states
Is line our will up with the Fates
And let their hands our lives unfold
And bask serene in peace untold

But let us not in vain pretend
That there is little that we can lend
For there is Power in our soul
And there are things we do control

John W. May

Introduction

Imagine the last time you encountered any of these annoyances of contemporary city life: (a) you are delayed on a train, (b) someone cuts you off while you are driving, (c) you hold a door for a stranger who passes through and says nothing to you or (d) a friend is forty minutes late for lunch.

This paper has three aims related to annoyances such as these: (1) to identify key teachings of Epictetus, (2) to apply them to contemporary contexts and their annoyances and (3) to offer recommendations and predictions related to this knowledge.

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First of all, who was Epictetus? Epictetus became an influential Stoic philosopher who lived from 55 to 135 C.E. Born into slavery, he served in the household of a secretary to the Roman Emperor Nero. In that position he received some education through the Stoic philosopher Rufus. In 68 C.E. he was freed and then he founded his own school in Rome. Along with other philosophers, he was exiled from the capital in 71 C.E. by the Emperor Vespasian and lived and taught the remainder of his life in the small Greek town of Nicopolis.

He wrote no books, but his teachings were captured by his student Arrian in two books: The *Handbook* (or, *Enchiridion*) and the *Discourses*. The *Handbook* is a brief compendium of maxims in 53 sections. It gives the impression of Epictetus as a no-nonsense personal trainer whose goal is the development of personal excellence and virtuous character in his students. The *Discourses* are more extensive classroom notes and dialogues with students, collected into four “books.” The *Discourses* reveal a more nuanced thinker who drew freely upon his predecessors but who remained practical in his ends and in his methods. In both books, distractions from the goals of personal development are clearly identified and ruthlessly dismissed, and sound mindful practice substituted in their place.

Epictetus was known by the Emperor Hadrian and his work was studied by the later Emperor Marcus Aurelius. Although physically disabled, he did not let this interfere with his teaching.

His entire teaching centered on philosophy as a *way of life* and not so much as an academic discipline. Practitioners of this way of life were compared with seasoned athletes, not academics.² The achievement of *self-knowledge* was central and was to be used as a means to achieve *self-appropriation*.³ Self-appropriation serves as a basis for effective self-management and the freedom that goes with it. This way of life involves learning what is *in our control* and what is *not in our control*, attending mainly to what is *in our control* and less to what is not in our control. On this basis one incorporates growth-oriented habits into one’s character and development.

Since real philosophy is a way of life, not so much an academic discipline,⁴ it became important to distinguish it from various distractions, including some that may seem “philosophic.”⁵

Consequently the practice of philosophy is a kind of *mindfulness* or disciplined focusing of attention.⁶

Paramount among his teachings is the exhortation that we learn to distinguish events that are *in our control* from those that are *not in our control*.⁷ As shocking and disheartening as it may be to the beginner, it is a fact that most events in the universe are simply not in our control. This includes the weather and astrophysical events, the meanderings of microbes, the economy, changes in geography and most of human politics and social interactions. The injunction includes the thoughts, feelings and behaviors of others including the noisy neighbors and barking dogs. It includes all past events and most future events. It even includes many of our own automatic thoughts, feelings and behaviors. The very fact that they are automatic makes them not under our control.

Instead of worrying about something like *climate change* (not in our control), he counsels that we focus on *habit change* (which is in our control). More generally, instead of worrying about any X which is not in our control, we should focus on what is in our control. The specific exercises that he prescribes are methods to do this.

The question arises then what is *in our control*? For Epictetus, our own thoughts, feelings and behaviors are in our control, but only if we work to bring them under our control. This is no easy task. It will take years of practice to develop a discipline of mindful attention to those aspects of ourselves that are candidates for self-control. To assist in this large task of gaining self-control a really useful philosophy concentrates study in three areas: (1) our impressions and reactions to them, (2) our choices and (3) our judgments.⁸

The discussion of this paper will leave out the gray area of *social influence*⁹ as opposed to outright control. In his practice, Epictetus assumed the power of social influence in his attempts to teach and persuade; however, he clearly recognized that, from the student's perspective, interpretations of impressions, judgments and choices were in the control of the student.

Managing (the Interpretation) of Impressions

The first crucial area for philosophic studies is the management of our impressions. For Epictetus “impressions” are anything that comes to our consciousness (or is given and might be called “data”). These include sense impressions (or sense data) of all sorts, as well as feelings, desires and aversions.¹⁰ The frequency, intensity and duration of impressions are highly varied and their constant presence may seem an on ongoing storm.¹¹ This state of affairs is identified by William James as the “buzzing, booming confusion” of consciousness.¹²

Impressions are important for a variety of reasons. First, they orient us towards choices and judgments by filling out a landscape of meaning and concerns in which we are to operate. Impressions provide the raw material whereby we can identify gaps between our current situation and a more desirable future state. Hence, they play a formative role in the construction of goals. Second, impressions can be a strong motive force within us. Included among impressions are desires and aversions which are easily recognized as sources of internal motivation. Finally, impressions can be misleading. Frequently things are not as they initially seem: that is, the interpretations that we ascribe to our impressions are often uselessly vague or false.¹³

Since impressions can influence the construction of goals, are a strong motive force, and can be misleading it is important to manage them carefully.

Since impressions come to us largely unbidden and often in the context of routines or habits, managing them is really a matter of *managing our interpretation* of them. The management of impressions begins with managing our *attention* through noticing, focusing, wondering, following. For this activity Epictetus assigns a major role to questions and questioning. By *interrogating* our impressions we come to understand how they arise and where they lead if left unchecked and unchallenged.¹⁴ Such interrogation involves resisting automatic thoughts,¹⁵ as well as renouncing a know-it-all attitude¹⁶ and the general bias.¹⁷ Automatic thoughts are “thoughts that are instantaneous, habitual and nonconscious.” They are “thoughts that have so well learned and habitually repeated that they occur with little cognitive effort.”¹⁸ The general bias is an often unstated belief, used as an operating principle, that one is

sufficiently knowledgeable in an area to need no further learning. In its extreme form, it can crystalize as a “know-it-all attitude”¹⁹ and become operative as a hidden agenda which tends to shut down conversation, exploration and learning.

Managing Choices

The second key area for philosophic study is our *choices*. Choice and refusal are the premier acts of individual freedom.²⁰ Exercising choice always involves the existence of goals.²¹ Exercising choice and moving towards goals is not always easy and often involves some opposition.²² Choices are so important that anyone’s life can be accurately mapped out as a series of choices extended over time.²³

Managing one’s freedom of choice is an art and a discipline.²⁴ It is often not easy.²⁵ It involves setting and managing goals²⁶ and remaining true to one’s moral purpose.²⁷ It involves an accurate judgment about what is in our power and what is not. It involves identifying and weighing options. It involves a decision or commitment to act for our good. To be effective these decisions must be preceded by relevant questions and insights, evidence and criteria for judging evidence.²⁸ In contrast, poorly made decisions fail to accurately identify what is in our control. The result is often a desperate attempt to “move against people” because they interfere with one’s uncontrolled desires.²⁹

Whatever decisions and choices are made there will be consequences both in the world and in developing habits within oneself. To the extent that decisions and choice are in our power, we can have some influence over these consequences.

Managing Judgments

The final central area for philosophic study according to Epictetus is our *judgments*. Judgments are answers to yes-no questions (also known as *reflective questions*). “Is this true?” “Is that good?”

The function of *judgment* is not to be confused with a blaming attitude or with rash judgment. A blaming attitude is often an

attempt to condemn persons for this or that trait or action. A rash judgment is a rush to affirm or deny the truth of something, or it is a rush to approve or disapprove the value of something with little or no consideration of evidence and reasons.

There are two basic types of judgment: *judgments of fact* and *judgments of value*.³⁰ Judgments of fact affirm or deny the truth of some proposition.³¹ Judgments of value approve or disapprove of something as worthwhile.³² Regarding judgments of fact Epictetus indicates that truth resides in a judgment and in the appropriate application of a criterion of truth.³³ Regarding judgments of value, Epictetus argues that attributions of “good” and “evil” to any event or thing reside in a judgment and in the appropriate application of a criterion of what is valuable.³⁴ Both these types of judgment are important because they settle for us the facts and values needed to guide further actions. They enable learning to inform and guide our actions. Without them nothing is ever settled as being factual or worthwhile. The one who refuses to make any judgment remains adrift in a sea of possibilities with no facts or values to consult or to use as a frame of reference.

Managing judgments is also an art and a discipline that can be improved. It requires sustained practice to improve the quality of our judgments.³⁵ This often involves making fewer judgments, making judgments evidence-based and regarding any other thought as mere hypothesis until it is filtered through appropriate forms of critical thinking that lead to well-founded judgments of fact and value. Because judgments can be defective they need a critical review.³⁶

Judgments play a key role in our lives. They contribute to attitudes; they set the stage for decisions and choices and provide their justification.³⁷ However, while judgments may often lead to high emotions, if they are made properly, they can also lead to greater tranquility.³⁸ In addition, judgments will support or deny interpretations of impressions formed and decisions made; they could, therefore, lead to cognitive dissonance.³⁹ Cognitive dissonance is “an unpleasant psychological state resulting from inconsistency between two or more elements in a cognitive system.”⁴⁰

Summary, Recommendations and Predictions

Three areas of cognitive functioning have been examined according to teachings offered by Epictetus. These three areas are (1) impressions and our interpretation of them, (2) choice and (3) judgment. If the reader verified the existence of these operations in his or her own experience, then the points made here constitute *knowledge*, because they are verified. They also constitute *self-knowledge* because it is knowledge about aspects of one's own functioning.

Self-management and self-regulation⁴¹ rely heavily upon accurate self-knowledge.⁴² Both self-management and self-regulation are forms of *self-control*. The alternatives to self-control are problematic. They include being out of control or being controlled by others. In this light then, self-control emerges clearly as a form of freedom.

By implication, readers who have followed so far are then faced with a number of choices. (1) They may explore these ideas further or not. To do nothing is the path of least effort. To choose further exploration would require sustained effort in examining how we actually interpret our own impressions and manage our choices and judgments. This examination will involve "positive" events such as desires fulfilled, choices completed and correct judgments made. It will also involve "negative" events such as desires frustrated, choices gone awry and defective judgments. To summon that sustained effort will likely be no easy task because it is often a slow process.⁴³ This is especially true if the advantages of seeking self-knowledge appear far off and if one is subjected to censure and ridicule by others for attempting such an enterprise.⁴⁴

(2) Readers may do the further work of changing habits or not. To do nothing is the path of least effort. To change habits requires not only perseverance but sustained commitment in the face of possible failure.⁴⁵

(3) Finally, readers may commit to becoming a *learning-centered personality*, in which life-long learning takes a central place, or they may not commit to that. To do nothing is the path of least effort. Developing a learning-centered personality requires settled establishment of new habits that foster comprehensive learning. This includes taking responsibility to nurture one's own

desire to know and giving it primacy, making time and space to study in depth, associating with other learning-centered personalities, and getting in the habit of improving habits as experience and learning require. These new habits embrace Epictetus' call to take responsibility for one's desires, choices and judgments.

By way of recommendations, Epictetus makes suggestions that are reminiscent of Aristotle's concern for mental practice and social discourse.⁴⁶ Regarding mental practice learners should be prepared to engage in better self-management practices over the long term,⁴⁷ engage in dialectical thinking or thinking in opposites,⁴⁸ and have reasonable expectations regarding their own learning.⁴⁹ Regarding social discourse practitioners should avoid unproductive interactions,⁵⁰ engage in the practice of active listening (that is, listening with a desire to know),⁵¹ avoid taking sides in disputes,⁵² in the spirit of Socrates assist others to be a witness to their own experience,⁵³ employ teaching methods that promote learning in specific situations,⁵⁴ and always seek a constructive pro-growth result.⁵⁵

By way of prediction, if any reader ignores the lessons Epictetus has to teach once they have been presented, then any memory trace of them is likely to slowly evaporate over time. In addition, any system of self-management that was present at the time of forgetting is likely to continue in force as a matter of habit. If the habits in place are inimical to learning, then the practitioner of those habits will not only block future learning, but will continue bringing about effects based on sustained ignorance. In contrast, if these lessons are applied consistently then a new system of self-management will develop. This new system will be superior to its predecessor since it will result in greater freedom⁵⁶ and effectiveness⁵⁷, less emotional disturbance⁵⁸, improved social relations.⁵⁹

Return then to some of the annoyances presented above: (a) you are delayed on a train, (b) someone cuts you off while you are driving, (c) you hold a door for someone, and they say nothing to you as they pass by or (d) a friend is forty minutes late for lunch. In each instance, some event occurs, maybe by surprise, and it is accompanied by a strong emotional response, for example, a

response of anger, anxiety or depression. Epictetus encourages us to examine our responses to see if patterns emerge. Do we get angry often? Do we get anxious often? Do we get depressed often? If so, and if we allow it to go forth, we are then practicing being angry, or anxious or depressed. We are developing emotional *habits* of anger, or anxiety or depression. Week by week, month by month we are becoming an habitually angry, or anxious, or depressed person.

Are we content with this state of affairs? If we are, then we will be stuck with this situation well into the future.⁶⁰ If not, is there anything that we can do about it? Epictetus would ask: Is there anything about these annoyances that is *in our control*? For him the answer is affirmative: we can manage our interpretations of impressions, we can manage our choices and our judgments. If one is delayed on a train, one can interrogate one's impressions and one's interpretation of them. Why is the train delayed? What is useful about this? How might I constructively use my time? What judgment am I making to feel this emotion? Is that judgment sound? What other judgments can I reasonably make? How do I choose to be in this situation? Is there anything interesting or amusing about this situation? What is great about it? The delay then *instantaneously* changes from being a mindless, unpleasant out of control emotional experience into a playful contemplation about current circumstances and how I am choosing to interact with and in those circumstances. For the neophyte, this contemplation may seem difficult and anything but playful, but for the seasoned practitioner it is an exercise in freedom – the freedom of not being emotionally controlled by chance events.⁶¹ It is the freedom of bringing a measure of happiness to any situation.⁶²

NOTES:

¹ The author wishes to thank Professor Theodor Damian for his invitation to participate in the Symposium.

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³ Bernard Lonergan, *Insight: A Study of Human Understanding*, University of Toronto Press, Toronto, ON, 1992.

⁴ Epictetus, *Discourses*, I-xv, I-xx, IV-x.

- ⁵Epictetus, *Discourses*, II-xix, II-xx.
- ⁶Epictetus, *Discourses*, III-xxiii.
- ⁷Epictetus, *Handbook*, 2, 14, Loeb Classical Library, v 218, Cambridge, MA, 1985.
- ⁸Epictetus, *Discourses*, III-ii, III-xii.
- ⁹Steven Covey, *Seven Habits of Highly Effective People*, Free Press, New York City, 1989.
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- ¹¹Epictetus, *Discourses*, II-xviii.
- ¹²William James, *Principles of Psychology*, Martino Fine Books, Eastford, CT, 2010.
- ¹³Epictetus, *Discourses*, I-xx, I-xxviii, II-xviii; *Handbook*, 1.
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- ¹⁵B.A. Alford & Aaron Beck, *The Integrative Power of Cognitive Therapy*, Guilford Press, New York, NY, 1998.
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- ²⁰Epictetus, *Handbook*, 3, 5; *Discourses*, III-xxiv.
- ²¹Epictetus, *Handbook*, 4; *Discourses*, III-xv.
- ²²Epictetus, *Handbook*, 20, 22; *Discourses*, IV-i.
- ²³Epictetus, *Discourses*, I-i, I-iv, III-ii, III-xii, IV-x; *Handbook*, 14, 31, 35.
- ²⁴Epictetus, *Discourses*, II-i, IV-I.
- ²⁵Epictetus, *Discourses*, IV-i.
- ²⁶Epictetus, *Discourses*, III-xv.
- ²⁷Epictetus, *Handbook*, 4, 35.
- ²⁸Epictetus, *Discourses*, I-vii, I-xvii, I-xxviii, II-xi, III-ix.
- ²⁹Karen Horney, *Neurosis and Human Growth*, Norton, New York, 1950.
- ³⁰Epictetus, *Discourses*, III-iii, III-xxiv.
- ³¹Epictetus, *Discourses*, II-ii.
- ³²Epictetus, *Discourses*, II-ii, II-iii.
- ³³Epictetus, *Discourses*, II-ii, II-xi.
- ³⁴Epictetus, *Discourses*, II-ii, II-iii, II-xvii, II-xxii.
- ³⁵Epictetus, *Discourses*, II-xix, III-ix, III-x.
- ³⁶Epictetus, *Discourses*, II-xix, II-xxii, III-xvii, IV-ii.
- ³⁷Epictetus, *Discourses*, III-ix, III-x.
- ³⁸Epictetus, *Handbook*, 5; *Discourses*, II-xvi, III-xix, IV-I, IV-iv.

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- ⁴² *Handbook of Self-Regulation*.
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- ⁴⁷ Epictetus, *Discourses*, II-ix, x; IV-viii.
- ⁴⁸ Epictetus, *Discourses*, IV-ix.
- ⁴⁹ Epictetus, *Discourses*, II-xxi.
- ⁵⁰ Epictetus, *Discourses*, II-xx.
- ⁵¹ Epictetus, *Discourses*, II-xxiv.
- ⁵² Epictetus, *Handbook*, 43; *Discourses*, III-iv.
- ⁵³ Epictetus, *Discourses*, II-xii, II-xv, II-xxiv.
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- ⁶⁰ Epictetus, *Discourses*, II-xxiii; III-xxiv.
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DORU TSAGANEA

From Disenchantment to Re-Enchantment in Theoretical Physics

The Concepts of Enchantment and Disenchantment

The concept of enchantment is defined in the Webster Dictionary as:

1. “a feeling of being attracted by something interesting, pretty, etc.” or “the state of being enchanted;”
2. “a quality that attracts and holds your attention by being interesting, pretty, etc.” and – for some people surprising - as
3. “a magic spell.”

In the common language enchantment is associated with charm, attraction, delight, fascination and allure. But also – although with low or very low frequency – with magic. In psychology, enchantment is regarded as a feeling or psychological state.

Its antonym, the concept of disenchantment is defined as a state of being “no longer happy or satisfied with something.”

In social sciences, disenchantment has a particular meaning. The term was borrowed by Max Weber from Friedrich Schiller and introduced in sociology in order to designate the dominance of rationalism, science and organization over myth and belief in the society of the nineteen and early twenty centuries.

Complementary, the term re-enchantment was later defined in the context of explaining without appealing to super-natural forces various phenomena and observations that have been apparently contradicting the classical, formal logic. Subsequently, I will try in this brief paper to offer an “enchanted view” of the evolution of theoretical physics and cosmogony by using the correlated concepts of disenchantment and re-enchantment.

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The Time of Enchantment: Kepler and Newton

Johannes Kepler was born in 1571 and died in 1630, twelve years before Newton's birth. He was a contemporary of Galileo Galilei, and lived in the time of the increasing tension between Catholics and Protestants that would lead to the Thirty Years War. Although he was highly respected as an astronomer, mathematician and astrologist and was an advisor to the Austrian Emperor Rudolph II, he was forced by religious and political adversities to move to several German, Bohemian and Austrian cities.

He remains in the history of science as one of the greatest astronomers and mathematicians of all times, and for the moderns as – essentially - the man who discovered the laws of planetary motion. But for himself and for many of the great minds of the seventeenth century he was more than this. He was also a great theologian and an important astrologist in a time in which astrology was regarded as a true science.

The sixteenth century was the century of Reformation and Counter Reformation, and the seventeenth was that of the Religious Wars in which about eight million people died. For the Europeans of that time the religious beliefs were extremely important, and Kepler was the man who – in their minds - was able to understand and rigorously describe God's geometrical plan for creating the universe.

The powerful logic of this plan as well as its extraordinary mathematical coherence were undoubted proofs of God's infinite power and wisdom. Subsequently the man who had been able to reveal this was not only a remarkable scientist. He was a blessed person whom God had allowed to understand an important element of His plan of creation.

Therefore, from the perspective of the seventeenth century the formulation of the laws of planetary motion was not only an important achievement in the areas of astronomy, physics and mathematics but also in the field of theology. It was an impressive religious revelation and a rewarding mystical experience as the titles of his major works suggest – *Mysterium Cosmographicum* (The Sacred Mystery of the Cosmos), *Astronomia Nova* (New Astronomy) or *Harmonices Mundi* (Harmonies of the World).

As a complex scientific and religious achievement, Kepler's work constituted a source of joy and hope not only for himself but also for his contemporaries and his followers. It created a spiritual

environment of creative excitement and enchantment – with its dual meaning of true satisfaction and magic – that would lead to the creation of the new, and in fact the real physics by Newton.

Newton's *Philosophiae Naturalis Principia Mathematica* (The Mathematical Principles of Natural Philosophy) was published in 1687, and since then it became one of the basic books of human civilization. It has been for physics what Aristotle's *Organon* has been for logic, Kant's *Critique of Pure Reason* for metaphysics and Darwin's *On the Origin of Species* for biology. That means a book that by the richness of new ideas and the logical power of reasoning would be not only the most influential and celebrated book of its time. But – even more important – it would be impossible to be surpassed in the future. Something comparable to what are in the arts the sculptures of Michelangelo, the IX Symphony of Beethoven or the plays of Shakespeare.

The scientific ideas presented in this book were completely new at that time, and impossible to be denied or disproved, but its spirit has been that of the sixteenth and seventeenth centuries. The word “physics” used by Aristotle as title of his volume dealing with similar topics was not included in the title of Newton's masterpiece. And it is highly probable that this was not accidental. It was caused by the fact that for Newton, like for Kepler, his field of study was not the simple motion of material objects but the grand design of the universe embodied in the laws of material objects' motion. His three laws of dynamics as well as his law of universal gravitation were basic philosophical principles expressed in mathematical terms and not only calculation formulas. Subsequently, Newton's physics would be a cause of supreme enchantment as it is a description of the great design of the material universe impossible to be surpassed. But at the same time it would open the door for disenchantment.

The Time of Disenchantment

The creation of Newtonian physics associated with the parallel development of differential and integral calculus as well as the discovery of the laws of planetary motion by Kepler had an extraordinary beneficial influence on the development of most scientific fields for the next two hundred years. They lead to truly remarkable achievements in physics, astronomy and chemistry and

they powerfully influenced the methods of research and thinking in other sciences. Not only the biologists of the eighteenth and nineteenth centuries tried to attain in their fields of research results comparable by their clarity and rigor with those of the Newtonian mechanics, but also the social scientists. Adam Smith, Lavoisier, Darwin or Marx were interested in different areas of studies, and they had different or even adversarial philosophical, religious and political beliefs. But they had also something in common – the belief that the correctness of their method of study and the validity of their scientific results should be at least comparable if not equal with what had been achieved in classical mechanics.

This positivist approach leading to a high scientific ethics had – as I observed before – extremely rich and beneficial consequences. But, it also caused a gradually increasing disenchantment. The tendency to generalize the manner of thinking used in mechanics was gradually diminishing the element of mystery associated with the scientific research. The probability of surprise was continuously decreasing. The discovery of the method of calculation of the yield of a steam engine has obviously been theoretically significant and has had huge economic implications. But what has it been in comparison with the discovery of God's mathematical plan of the universe! Probably very little or even nothing!

However regardless of how powerful and influential the scientific knowledge might be in a specific historical period, it is finite because the human beings are finite. But the universe is infinite, and therefore the disappearance of mystery can be only apparent and temporary. After a period of apparent vanishing it emerges again and causes exciting and passionate research generating new enchantment or re-enchantment as it happened in theoretical physics in the second part of the nineteenth century.

The Time of Re-Enchantment – from Maxwell Equations to Today Physics

The concept of disenchantment as it was developed by Max Weber, as well as the associated concepts of enchantment and re-enchantment include among their futures not only satisfaction or dissatisfaction, attraction or apathy, interest or indifference but also

a degree of mystery. Without mystery there is not enchantment. There is only satisfaction or delightfulness.

As I pointed out before, during the eighteenth century and the first half of the nineteenth century the feeling that the research in theoretical physics has a more or less mysterious characteristic was gradually diminishing, and was consequently entailing a state of disenchantment (with the Weberian meaning). But in the second half of the nineteenth century and in the following one the impression of mystery reemerged and re-enchantment was step by step replacing disenchantment. This process was caused by a number of historical achievements, among those the most important being:

- the formulations of the equations of the electro-magnetic field by James Clark Maxwell (1862-1863, 1865);
- the development of thermodynamics and statistical mechanics by Rudolf Clausius (1865), Josiah Willard Gibbs (1875 – 1878), and Ludwig Boltzmann (1876 – 1890);
- the Michelson Morley experiment (1887);
- the derivation of the transformation relations by Hendrik Lorentz (1892 – 1904);
- the discovery of radioactivity and the development of the theory of radioactivity by Marie and Pierre Curie (1898 – 1902);
- the creation of quantum mechanics by Planck (1900) and its development by Heisenberg (1925, 1927) and Schrodinger (1926, 1947)
- the development by Einstein of the theories of special relativity (1906) and general relativity (1915);
- the creation of the atom model by Niels Bohr (1913);
- the discovery of nuclear fission by Otto Hahn (1838)
- the creation of the atomic bomb (1945).

These scientific achievements were extraordinary by themselves but they were also remarkable because they have apparently contradicted not only the classical physics but also the principles of formal logic.

Maxwell explained that magnetism and electricity - two phenomena that had been regarded as strange and mysterious since the ancient times – were associated in a common field and conceived the equations that describe it. The creators of statistical mechanics successfully applied statistical methods in an area that

had been regarded as the most representative domain of natural and logical determinism, and not of probability. Michelson and Morley observed that the speed of light is constant regardless of the system of reference, a phenomenon in absolute contradiction with the Newtonian physics, classical logic and common sense.

On the basis of Michelson Morley experiment, Lorentz formulated the equations describing the modification of space and time, and Einstein developed his theory of special relativity asserting a point of view in contradiction with the perception of the whole mankind – that the space and time are interconnected and not independent.

Similarly, absolutely non-intuitive and apparently contradictory principles were included in the theory of general relativity and in quantum mechanics. Einstein associated the mass with energy, suggesting the possibility of the transformation of mass in energy, and tried to explain the light as being simultaneously wave and particle. Marie and Pierre Curie observed that in the case of radioactive elements the mass is transforming in energy through radiation, something believed to be impossible until then. Even more non-intuitively the creators of quantum mechanics asserted that the energy is generated and transmitted in quants leading to the conclusion that the energy is not a continuous variable but a discrete one.

Finally like in the old mysterious tales with wizards and witches, Otto Hahn discovered the nuclear fission – the source of overwhelming energy – and the atomic bomb – the weapon of absolute destruction – was created. The mystery reemerged and the fascination generated by the study of the infinite small universe and of the infinite big one has pushed the theoretical physics to new remarkable achievements.

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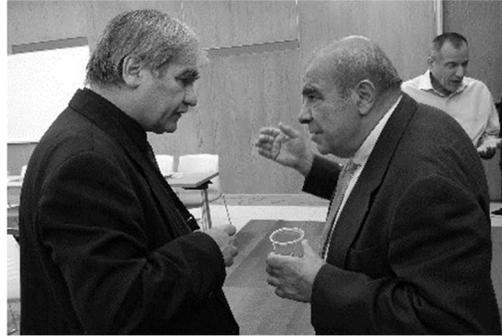
David Rosner (left), Doru Tsaganea, Theodor Damian, Richard Grallo



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ALINA N. FELD, PHD

Teilhard de Chardin and D. G. Leahy: Philosophical Foundations for Sustainable Living

Teilhard de Chardin, “a mystical pilgrim of the Eucharist”¹

In an early essay, *Cosmic life* (1915), young Teilhard spoke of a global communion with the earth leading to a communion with God. The earth, matter as such, is hallowed as part of a sanctifying moment: “Hoc est corpus meum refers not only to the bread on the altar but to everything in the universe that nourishes the soul for the life of Spirit and Grace has become yours and has become divine”.² Teilhard has made several attempts to construct a Mass on the World. He envisioned the flesh of God extending outwards into the world from the Host in the Monstrance: “extensions of the Eucharist.” The whole world has become incandescent and a single Host. Teilhard envisions this metamorphosis encompassing creatures and organic matter, in an evolutionary all-encompassing, teleological, totalizing drive from the amoeba to Point Omega. The key moments of the process are complexification and intensification. They provoke the qualitative leap, from matter to spirit, from consciousness to self-consciousness as well as the leap into transcendence. Nothing is alien to this sacramentalizing of the universe and no one is excluded. His ontology transcends all dualisms Platonic and Cartesian separating body and soul and discarding matter as an impediment to spiritual ascension. Material science was itself revelatory. During his anthropological and archeological fieldwork in China in the 1920s he saw parallels between the development of the human body and the divine body, an evolving theo-poiesis, the prolongation of God’s love through creation. The word becomes flesh in humanity, humans become God

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through this process of mutual embodiment. The cosmos itself is a mystical body through which we become God in a movement beyond self that is central to both Eckhart and Leahy.

The world is the “final and the real Host into which Christ gradually descends until his time is fulfilled...Nothing is at work in creation except in order to assist, from near at hand or from afar in the consecration of the universe.” Division between Self and other is radically transcended in this universal sympathy, a form of extended caritas to Buddhist proportions.

During his 1926 visit to China he began to practise what he called a Mass upon the altar of the world. Its purpose: to divinize each new day in a sacrament of life animated by the spirit. From then on he worked continuously on the mass on the world. On New Year’s Day 1932 he wrote explicitly of celebrating the Mass with non-Christians on an expedition to the Gobi Desert. His sermon contained the following prayer of universal sacred presence embracing all:

“what we ask of that universal presence which envelops all is first to reunite us as in a shared living center with those whom we love, those who are so far away from us here, and themselves beginning this same new year, I offer to God this Mass as a highest form of Christian prayer.”³

Teilhard did not see Eucharistic communions as discrete and isolated performances but as successive contacts and assimilations to the power of the Incarnated spirit, thus a theogenesis co-extensive with the duration of life.

His mystical view of the Eucharist vindicated his childhood conviction that God is in rocks; that it is through tasting and touching seeing and sensing matter that the divine enters our world and only secondly through knowing, The sciences discover the universe in a grain of sand, the curve of a bone. Research for Teilhard is adoration, fossils and bones, part of divine labor. Believer and non-believer become poets, mystics, researchers, priests since the flesh, human and non-human, is the divine milieu of the world.

D. G. Leahy's Thinking Now Occurring⁴

American Catholic thinker D. G. Leahy arduously constructs his argument introducing The Thinking Now Occurring in *Novitas Mundi, Foundation: Matter the Body Itself, Faith and Philosophy*.

What does D. G. Leahy mean by TNO? The phrase TNO denotes the “thinking,” no longer classified as theology or philosophy, that represents the radical transformation in the very being of intellectual activity as well as of Being itself, that Leahy argues to be occurring in the present “for the first time in history.”

I will briefly introduce the major doctrines of TNO.

TNO means the end of self-consciousness. TNO is existence itself as embedded in time, yet possessing a transcendental essence. There is no eternal reference that authorizes or justifies the sacrality of concrete existence, no Platonic sacred archetypes of which the concrete things are copies. The things themselves, and we ourselves, in our immediacy and materiality, are the sacred. The mantle of divinity has been passed on to us, and to that which is here and that which is coming into being precisely now through our creative auspices. The transcendental essence of existence is the God who entered the world. The consequences of TNO can be experienced. But one might wonder whether it can also be thought. Yes, it can, because the nature of thought itself has been radically changed. If the transcendental essence of existence has entered the world, thought no longer separates itself from that which it is the thought of. The new faith thinks the transcendental essence of existence as inseparable from existence itself. God is the world.

The Way to TNO

D. G. Leahy reads the history of thought as a continuous development whose outcome is the fulfillment of an ancient spiritual promise: that faith will be reconciled with an exalted form of intelligence – philosophy and its natural product, natural science—that faith itself had brought into being.

His seminal work, *Novitas Mundi*, traces the history (from Thomas Aquinas to the recent past) of a progressive occluding of the “transcendental essence of existence” - the essence of existence as proclaimed in what Aquinas calls Sacred Doctrine - and also

announces and celebrates a shift in the substance of that history, through which this occlusion clears and the promise is fulfilled.

Novitas commences with an account of the absence of the notion of existence in the ancient world. The ancients, Aristotle included, had no explicit knowledge of existence as a completed totality. Aristotle's highest deity keeps the universe revolving but does not bring it into being for the first time. It is only with Christianity that the principle of *creatio ex nihilo* situates the idea of existence within a transcendental horizon and confers it a transcendental essence. Existence as a whole is now comprehended as God's Creation. Thomas Aquinas, through his formulation of the Christian Faith as Sacred Doctrine, finds in natural reason an adequate instrument for pursuing the investigation of created existence and at the same time gives to it a place within Creation. Natural reason possesses the dignity of being the finite analog of an infinite, Divine intelligence. Science itself is established as pertaining to nature, that is, to Creation, and the instrument for carrying it out, natural reason, is provided to man. There is a limit to human capacity, and where that limit is reached, Sacred Doctrine itself rounds out the picture of the totality of Being. But with the certainty of Sacred Doctrine, the possibility of doubt also emerges. With the appearance of existence itself, the possibility that it might lack its transcendental essence becomes capable of being conceived.

Thus, beginning with Descartes, a two-fold transformation takes place that, while blocking Sacred Doctrine to science and reason, removes the limits placed upon the latter. Thinking can and must now expand its researches to include fundamental questions that had belonged exclusively to Sacred Doctrine. Sacred Doctrine now falls under a kind of interdict, and serious thought from Descartes through Heidegger and beyond situates both human reason and existence without recourse to it.

D. G. Leahy's task in the main chapters of *Novitas Mundi* is to trace the history of the interdiction of Sacred Doctrine and to show, for each of the thinkers considered, how, while the very possibility of the thinking in each case is provided ultimately by articulations first made available by Sacred Doctrine, still, faith and Deity are held under the interdict. With a few exceptions, any intellectual transparency of Being to God is completely obscured.

At the end of modernity, however (that is to say, during the course of the twentieth century), a series of inversions and reversals in thinking occurs, such that the very rationale for the interdiction of faith unravels. Today, and for some time now, owing both to developments within philosophic thinking and advances within the natural sciences, the question of the essence of existence has become an inescapable preoccupation for serious thought. However, this preoccupation does not imply a return to Sacred Doctrine. TNO notes, rather, the extreme objectification of existence that is science's preoccupation. It embraces the enormous wealth of detail, for instance, with which science has been able to specify the nature of material reality; it finds no difficulty in situating human sentience within the provenance of the material world; it allows experience, perception, conceptual activity, logic, mathematics, language, all to appear on the same footing as matter, and it allows all to appear within the unfolding of a completely external historicity. But in the midst of all this, faith finds itself no longer on the other side of a barrier, excluded from serious participation in the preoccupations of thinking. The very inclusive character of existence itself forces the questioning of the essence of existence, and in this questioning, the matter of faith can no longer be seriously left aside. It appears that the very direction of thinking that led to this inclusive character of existence was there, not "all along," but precisely since the advent of the doctrine of *creatio ex nihilo* and the appearance of the transcendental essence of existence in revelation and Sacred Doctrine. Now "for the first time in history," the sense of that revelation can be truly seen by the eye of faith and, at the same time, the pertinence of faith as providing the missing element for the comprehension of existence as a whole comes to appearance. The two truths of faith and reason are no longer held apart from one another, and the ancient promise is fulfilled.

Incarnation Fulfilled

It is a commonplace of the cultural historiography of the West to see a massive reorientation of spiritual attention occurring at about the time of the European Renaissance of the fifteenth and sixteenth centuries. Whereas the Middle Ages valorized the eternal, the other-worldly, the incorporeal, with the Renaissance,

conscientious thought and cultural production begin increasingly to lavish attention on the this-worldly, the historical, the radically particular and concrete character of experience, objects, and events.

D. G. Leahy's Incarnationist ontology attributes the very possibility of an orientation towards the historical, the material, the radically particular, to a transformation of and within Being that is the progressive fulfillment of the Incarnation event. The work of the Incarnation does not occur all at once. It develops historically through a series of phases that can be traced in the thinking of the major Western philosophers, in particular, Aristotle, Plotinus, Augustine, Aquinas, Descartes, Leibnitz, Kant, Hegel, Kierkegaard, Marx, Nietzsche, Peirce, James, Dewey, Husserl, Heidegger, Sartre, Derrida, McDermot, Altizer. TNO is the current historical mode of this progressive Incarnation and involves an assertion that the resistance to Sacred Doctrine that seems to infect the substance of philosophy since Descartes has been once and for all overcome by the God's fully entering into existence. Whatever exists is now His Body, and the oppositions that animate all previous thinking: matter/spirit; thought/reality; mathematics/physics; perception/thought; imagination/matter are all dissolved into the single reality of the Incarnation qua existence: Ray Kurzweil's Singularity is another instance and actualization of this truth event.

Reality itself has become intrinsic to our own act of thinking, our own perception, our own imagination. All categorical distinctions have dissolved, faith needs no longer concern itself with the particular form of the Christian narrative. There is no representation anywhere, no gap between thought and its object, no ontological difference between signifier and signified, between code and codified. The last barrier between the phenomenology of existence and existence itself, the last impediments to Sacred Doctrine, have fallen away; the sacred character of immediate existence and our own act as the production of it are both self-evident. The Promise is fulfilled.

Poly-Ontology

In TNO each individual person becomes the Creator of existence itself, while existence is sustained in and by our

experience. That is because the Creator has transferred His own creative capacity to each of us, whether or not we are aware of it. We each are the initiators of any ontology we might, in an earlier view, profess, and our thinking and our acting, each understood as aspects of the other, are thoroughly responsible to and for the world we separately and together create. This constitutes not a new ontology but a poly-ontology: there are as many ontologies, not only as there are individuals, but as there are acts of thought. The entire of existence is constituted new in every moment through, by, and as each of us. This creation of existence is not an internal affair of individual souls, isolated by an interior depth from each other and from the world that they create: creation is rather utterly external. The old interiority is understood in retrospect as the world of a self that is the correlate of a self-consciousness that has now been entirely overcome. There is no longer a self to be conscious of itself, instead there is awareness, which, even when it attends to its own somatic condition, does so in a matter of attention not different from that paid to the external world. The promise is fulfilled.

Paolo Soleri

Inspired by the thought of Teilhard de Chardin, Arcosanti is the urban prototype created by Italian architect Paolo Soleri (1919-2013) as a model of ideal human habitat adapted for the 21st century. Through his work as an architect, urban designer, artist, craftsman, and philosopher, Paolo Soleri explored the countless possibilities of human aspiration. One outstanding endeavor is Arcosanti, an urban laboratory, constructed in the Arizona high desert. It attempts to test and demonstrate an alternative human habitat which is greatly needed in this increasingly perplexing world. This project also exemplifies his steadfast devotion to creating an experiential space to “prototype” an environment in harmony with the human being.

In his philosophy “arcology” (architecture + ecology) Soleri formulated a path that may aid us on our evolutionary journey toward a state of aesthetic, equity, and compassion.

The arcology concept proposes a highly integrated and compact three-dimensional urban form that pursues the opposite of urban sprawl with its inherently wasteful consumption of land, energy, and

time, tending to isolate people from each other and community life. In an arcology the built environment and the living processes of the inhabitants interact as organs, tissues, and cells do in a highly evolved organism. This means that multiple systems work together coordinated and integrated to minimize waste while maximizing efficient circulation of people and resources, employing multiuse structures and exploiting solar orientation for lighting, heating, cooling, food production and esthetic impact.⁵

Soleri's philosophical ground for the architectural conception is the thought of Teilhard de Chardin—we find de Chardin once more on the threshold separating/connecting cultures and religions, Asian and European, eastern and western, also science and religion, faith and reason.

Inspired by Teilhard, Soleri's arcology enacts the adventure of architecture as evolutionary quest. Arcology, the architecture of urban forests rather than elite "orchids" is defined by a few main concepts: the city as hyperorganism, self-creating reality, esthetogenesis, lean alternative, miniturization-complexity and density.⁶

He identifies himself as forest architect due to the "habitat imperative of our time which designates the urban forest as primary".⁷

For the body-brain of Homo sapiens, the city is the urban forest. Cities have for millennia authored civilizations. To forget this might be our undoing. When seven billion people need shelter, orchids would not do; billions of mediocre orchids would become the killing field of man's spirit.⁸

The idea of city as hyperorganism is well grounded in Teilhard-Soleri's evolutionary ontologies: "Two worlds apart—biosphere and homosphere—are contained within one single process: the living process."⁹ He continues in Teilhardian mode of complexification and intensification of organic processes, of matter becoming consciousness:

...the city is a hyperorganism; that is to say it has to find whatever accommodation it might desire not in letting go of self-control and self-discipline by instead introducing them in their self-transcending dimension, Rightly so if we truly believe that the self-creational character of becoming is for real. The art of living belongs to such a self-transcending dimension.¹⁰

The Lean Alternative

The Lean Alternative is an attempt to reformulate the materialistic tide into a considered balance where production consumption and worth form a balancing act, a graceful trinity working on the basis and inspiration of knowledge, learning, and transcendence. The lean alternative resonates with the lean hypothesis, finding the grace in leanness of means to achieve coherence and harmony in ends.¹¹

Solari diagnoses as metastasis the condition of our sprawling cities or “hermitage culture”:

The qualifications of hermitage culture are bigness, flatness, isolation, logistical crippling, land destruction, soil decay, aquifer degradation, quarantine of forests, pollution, and inevitably materialism—a biblical scale catastrophe.

The metastasis of the city that has generated suburbia and exurbia is soon to become a planetary phenomenon to be serviced by six billion cars, replaced every five to six years. Ignoring this green intentions only lead to brown results. Any green improvement increases the appetite of the market-hungry consumer.¹²

He calls what is happening in today’s green movement reformation. We put solar panels on a single family home but that cannot change the impact of inefficient construction or the consumption inherent to moving around the suburbs. We buy hybrid cars but must drive in the gridlocks of daily commutes. We buy “green washed” products but continue the same hyper consumption that sprawl mandates. These improvements produce a “better kind of wrongness.” Do we have enough land and other resources to sustain the current types of development? Does green consumerism get to the root of the problem? Could the American dream be reconsidered and reinvented?

Solari suggests instead of reformation, a radical reformulation of the way that we think about living and design for sustainable, ethical, aesthetic, habitats.

Arcology seeks to embody a “Lean Alternative” to hyper consumption and wastefulness through more frugal, efficient, smart, yet elegant city designs. Leanness is inherently obtainable via the miniaturization intrinsic to the Urban Effect.

In summary:

In nature, as an organism evolves it increases in complexity and it also becomes a more compact or miniaturized system. Similarly a city should function as a living system. Arcology, architecture and ecology as one integral process, is capable of demonstrating positive response to the many problems of urban civilization, population, pollution, energy and natural resource depletion, food scarcity and quality of life. Arcology recognizes the necessity of the radical reorganization of the sprawling urban landscape into dense, integrated, three-dimensional cities in order to support the complex activities that sustain human culture. The city is the necessary instrument for the evolution of humankind.¹³

NOTES:

¹ Richard Kearney, "Mystical Eucharistics: Abhishiktananda and Teilhard de Chardin", in *Mysticism in the French Tradition: Eruptions from France*, eds Louise Nelstrop and Bradley B. Onishi. *Contemporary Theological Explorations in Christian Mysticism*, Ashgate Publishing, Burlington, VT, 2015, pp. 192.

² *Ibidem*, p. 193.

³ *Ibid.*, p. 196.

⁴ David G. Leahy, *Novitas Mundi: Perception of the History of Being*, New York University Press, New York, 1980, pp. 295-300.

⁵ *Ibidem*, p. 45.

⁶ *Conversations with Paolo Soleri*, ed. Lissa McCullough, Princeton Architectural Press, New York, 2012, pp. 30-32; pp. 45-46.

⁷ *Ibidem*, p. 30.

⁸ *Ibid.*, p. 31.

⁹ *Ibid.*, p. 37.

¹⁰ *Ibid.*, p. 37.

¹¹ *Ibid.*, p. 51.

¹² *Ibid.*, p. 39.

¹³ *Ibid.*, pp. 37-44.

DAVID J. ROSNER

Distraction and Disenchantment: Some Thoughts on George Ritzer's 'Cathedrals of Consumption'

This paper expands upon a number of themes found in George Ritzer's *Enchanting a Disenchanted World: Continuity and Change in the Cathedrals of Consumption* (Sage, CA, 2010). This provocative book about consumerism in the postmodern west starts with the premise of "the disenchantment of the world" (originally postulated by Max Weber)¹. This disenchantment largely stems from the gradual decline of religious or spiritual explanatory frameworks, and the rise of a scientific worldview in its stead. The current absence of any overarching transcendent framework, according to many thinkers, has resulted in a state of spiritual emptiness for many citizens of the developed world, despite the outward manifestations of unparalleled material prosperity and scientific advancement.² It is this disenchanted modernity that is the starting point for Ritzer's interesting analysis of contemporary consumerism.

According to Ritzer, the spiritual landscape of our disenchanted post-modern world is now in fact so empty that post-modern capitalists have actually attempted (perhaps unconsciously) to "re-enchant" it for profit. Ritzer thus analyzes in detail contemporary phenomena such as theme parks, Disneyland, Las Vegas, shopping malls, cruise ships, etc., which function as "transporting" experiences. Ritzer calls these "cathedrals of consumption", in that they function as secular versions of religious institutions like medieval cathedrals, but with the new religion being shopping and commercialism. As these escapist contexts center on shopping and spending money, they thus constitute re-enchanted capitalist mini-worlds in the midst of the disenchanted post-industrial west. Accoutrements such as flashing neon signs, ornate holiday displays, bright lights, festive,

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anaesthetizing muzak, strategically placed merchandise, etc. all contribute to a happy, other-worldly atmosphere, where one's daily cares and burdens are seamlessly swept away in a fantasy of capitalist excess. Marketing and retailing experts spend much time studying the laws of psychology, so as to learn how to most effectively conjure up these enchanted environments and thus motivate consumers to spend as much money as possible.

The book contains interesting descriptions of the exhaustive regimentation and attention to detail involved in the actual day-to-day operation of these cathedrals of consumption. Consider the repressive regulations for Disney employees operating through strict conformity to the prescribed formula – e.g., no employee beards or conspicuous facial hair, etc. as these are not consistent with the “brand”. It seems these enchanted environments are not enchanted at all for those employees working behind the scenes, where a no-nonsense business model reigns supreme.

Also discussed in detail by Ritzer is the disastrous impact of the recent (and by most accounts ongoing) economic recession on the capitalist cathedrals, and how such consumerist lifestyles may now be financially and perhaps even morally unviable. Besides the connection with Max Weber's notion of disenchantment, Ritzer's book discusses consumerism in connection with major social philosophies like Marxism, critical theory and postmodernism, and thus anchors his discussion in theory throughout. Yet this paper will focus more on the notion of cathedrals of consumption specifically through concepts relevant to the idea of civilizational decline, such as the ideas of decadence and boredom.

What exactly is the phenomenon of consumerism? Are the shoppers compulsively flocking to the mall at 3 am on “Black Friday”, or the vacationers and business travelers gambling their savings away in Las Vegas casinos, ultimately just bored to death? Consider in this connection Arnold Toynbee's famous statement: “I do not believe...that civilizations break down through being worsted by their environment...when they break down the cause is not some blow from outside, but some inward spiritual failure.”³ In affluent societies, most people aren't literally starving or desperate for shelter anymore. They are no longer fighting off the barbarian hordes. So now that their basic physical needs have been achieved, how do the denizens of the post-modern west fill up the empty space

of life and confront “the slow ticking of time”⁴? Many people can barely endure the day-to-day drudgery of their banal jobs and stifling domesticity. On the other hand, the holiday shopper in a decked out mall at Christmastime can now transport him/herself out of this insufferable monotony, and out of the dreariness and spiritual impoverishment of the post-industrial post-modern landscape generally, into a re-enchanted mini-world of decadence and glitz. The subject now undergoes a post-modern version of a transcendent experience but within the most artificial of settings.

Of course, everyone knows we don’t really *need* most of the products on sale at the shopping mall (e.g., video games and the latest soon to be obsolete gadgetry), but that is not what the entire exercise is about anyway. Thinkers as diverse as Seneca, Pascal and Heidegger all postulated that we desperately seek such distractions because they prevent us from having to confront the silence of the empty space of being and, underlying it, the stark fact of human finitude.

Another interesting development is the recent proliferation of gigantic deluxe shopping complexes in wealthy but more traditional religious societies, e.g., Dubai and Abu Dhabi, not generally considered part of the post-modern west. Here observant Muslim women in burkas shuttle down gold plated escalators spending outrageous sums of money, in settings far more spectacular than we see in the US. Yet these more traditional religious societies would not seem to be suffering from Weberian disenchantment. Or would they? Perhaps consumerism trumps all, especially when people possess ridiculous amounts of money. Does extreme wealth eventually constitute a threat to genuine spirituality? Perhaps its just human nature – if they have the means, people from all cultures simply enjoy spending money on material possessions. Or maybe such decadent shopping contexts serve to distract the population from a restrictive, repressive religious framework and thus provide a pleasurable escape.

These questions all highlight the provocative, timely and complex nature of Ritzer’s book. I believe the work is not merely an interesting work of sociology but one which also implicitly raises questions about the human condition and the spiritually impoverished state of our civilization (and perhaps that of others as well).

NOTES:

- ¹ See P. Lassman et al, *Max Weber's 'Science as a Vocation'*, Unwin Hyman, London, 1989.
- ² See Charles Taylor, *A Secular Age*, Harvard University Press, Cambridge, MA, 2007. Also Cornelius Castoriadis, *The Rising Tide of Insignificance (The Big Sleep)* www.notbored.org/RTI.pdf
- ³ Arnold Toynbee, *A Study of History*, Oxford University Press, NY, 1962.
- ⁴ See M. Heidegger, *Fundamental Concepts of Metaphysics*, trans. W. McNeill, N. Walker, Indiana University Press, Bloomington, 2001.

Părintele Dumitru Stăniloae în viziunea Monicăi Lovinescu

Abstract. In this research, the author is highlighting the way how, father Dumitru Stăniloae, the greatest Romanian Theologian of all the times, is presented in the *Memories* and other *Diaries* of Monica Lovinescu (an important writer and cultural personality of the Romanian exile from Paris). There are emphasized and analysed the fourth notes of her from the aforementioned books, translated in Romanian Language and published at Humanitas Publishing House from Bucharest between 1991 and 2011. While, the Romanian Theologians present his works and his activity in an encomiastic way, the Romanian writer from France, offer an interesting a complex perspective of him. In their notes, the image of Rev. Stăniloae contains ironical accents, descriptions of his works and of his personality, but also presentation of some interactions with him.

The analyse of this paragraphs from her works brings into attention a new Father Stăniloae, a different and more opened one, and a personality that can be understand both by the Theological and secular space.

Despre părintele Dumitru Stăniloae s-a scris destul de mult în ultima vreme. S-au valorificat aspecte ale operei și biografiei sale¹, s-a prezentat activitatea sa publicistică², s-au realizat ample comparații între ideile lui și cele ale altor teologi contemporani³, s-a analizat teologia lui⁴, sau s-au publicat dialoguri cu el⁵. În mare parte, toate cele ce s-au scris, sunt rodul muncii unor reprezentanți ai spațiului teologic. De aceea, s-ar putea spune că el a fost aproape “confiscat” de acesta.

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În acest context, considerăm că ar fi interesantă redescoperirea viziunii pe care au avut-o unii oameni importanți ai spațiului laic, care au interferat destul de puțin cu arealul teologic, despre el. De exemplu, prezentarea opiniilor unor oameni precum Monica Lovinescu⁶ sau Sanda Stolojan⁷, personalități marcante ale exilului românesc din spațiul francez, ar aduce noi accente în acest domeniu.

Asupra viziunii celei dintâi ne vom opri în rândurile următoare. Numele ei se leagă de amplele emisiuni realizate la Radio Europa Liberă, de polemica cu Constantin Virgil Gheorghiu⁸, în care a angrenat nume mari ale culturii românești din exil⁹, de multe volume de jurnale și însemnări personale pe care le-a lăsat, dar și de alte aspecte. Datorită rolului de o importanță primordială pe care l-a jucat pentru românismul din spațiul francez, ea a interacționat cu multe nume importante ale culturii române din țară sau din străinătate, atât înainte, cât și după 1989. Între cei cu care s-a întâlnit de câteva ori și pe care-l evocă în *Jurnal*, se numără și marele teolog român. Scriitoarea îl cunoaște și îi lecturează parțial opera, vorbind despre ea. Spre deosebire de evocările celor din spațiul teologic, ce sunt tributare unui limbaj encomiastic, fiind structurate liniar și aducând, pe alocuri, aminte de autocenzura și cenzura vremurilor trecute, cele ale doamnei pomenite sunt diferite atât prin prospețimea stilului, cât și prin sinceritatea descrierilor și prin diferența care există între evocări. Deși în paginile textelor ei există doar patru însemnări ce amintesc de numele lui, dintre care doar două pot fi considerate texte evocative, celelalte reprezentând fraze cu velențe de-a dreptul *proust-iene*, ele sunt interesante, pentru că prezintă o altă față a părintelui. Îi subliniază caracterul complex, evidențind atât candoarea sa umană, cât și erudiția sa teologică. În același timp însă, surprind aspecte ce țin de modul în care utiliza el ironia.

Două dintre ele, ce pot fi regăsite în volumele 5 și 6 ale jurnalului scriitoarei, sunt referiri scurte și vizează nu atât relația dintre teologul român și poetul Ioan Alexandru, cât aprecierea cu care-l gratulase cel dintâi într-una dintre discuțiile cu ea. Astfel, la 1 aprilie 1996, referindu-se la opera poetului, Monica Lovinescu apreciază calitatea ei, arătând că: “Noi nu-l acuzaserăm pe Ioan Alexandru decât de a fi ceea ce părintele Stăniloae numea “misticul

de stat”¹⁰. Folosirea expresiei, postumă de altfel, nu relevă malițiozitate din partea părintelui profesor, ci doar posesia unui fin simț al ironiei și al nuanțelor. Prin prisma acestuia îl va clasifica pe autorul *Imnelor Transilvaniei*¹¹ și a altor volume cunoscute în poezia românească contemporană¹², fără a-i deprecia însă opera sau a-i minimaliza calitățile.

Formularea lui a avut, după cum se vede, un impact puternic asupra scriitoarei pomenite. O dovedește faptul că își va aminti cuvintele lui și atunci când va primi vestea trecerii poetului din această lume, când, mintea ei va realiza o prezentare a metamorfozei lui, pornind de la cuvintele teologului român. Iată ce va nota în jurnal atunci, în anul 2011:

“Telefon de la Niculescu: a murit Ioan Alexandru în spitalul din Germania unde nu-și mai revenise cu totul după atacul cerebral. Îl chem totdeauna în amintire pe cel dintâi: integru, pur, cu *Infernul discutabil*, iar nu pe “misticul de stat” cum îi spunea părintele Stăniloae”¹³.

Deși au existat puține interacțiuni între cei doi, jurnalista a fost puternic impresionată de personalitatea părintelui scriitor. Va ține să evedențieze acest lucru în paginile jurnalului ei. Va arăta acolo că de fapt, nu erudiția teologică și opera prodigioasă au fost cele care i-au generat un respect profund, ci prezența și atitudinea pe care o avea în raport cu anumite probleme ale epocii. Deși ca teolog, părintele Stăniloae s-a ascuns după textele de teologie savantă, preferând să nu adopte o atitudine în raport cu anumite probleme importante ale vremii, ca om, în discuțiile particulare, era profund preocupat de soarta țării și a lumii sale, privind însă toate din perspectiva creștinului și a sacerdotului ancorat în Dumnezeu. Însemnările din 10 octombrie 1981 ale scriitoarei relevă acest fapt:

“Sâmbătă, 10 Octombrie (1981)

După amiaza – Părintele Stăniloae cu fiica lui. A ținut să ne aducă ultima lui carte și a avut curajul să scrie o dedicație (nu toți îl au). Parcă visez la un alt timp, în care l-aș fi putut avea aproape și aș fi învățat și eu ceva din ortodoxie și despre Dumnezeu.

Mare căldură, pace – amară - (timpul i se pare a merge spre sfârșitul lui), o umilință cinstită (ne-excluzând sentimentul valorii sale). Cuvinte simple, de toate zilele. Nici o emfază, nici o retorică.

Prin Nicu Steinhardt (și poate altădată Yvonne Rosignon), aș fi putut că cred. P. St. m-ar fi putut învăța ce e credința”¹⁴.

După cum se poate vedea, personalitatea duhovnicească a părintelui profesor are o puternică înrâurire asupra Monicăi Lovinescu, care-și exprimă regretul că nu a fost suficient de catehizată și consideră că, în alte timpuri, părintele Stăniloae ar fi putut să o instruiască în cele ale credinței. Faptul că discuția lor se concentrează în jurul Ortodoxiei și nu al temelor politice sau a stării generale a României în comunism, în ciuda interesului vădit al interlocutoarei cu privire la aceste subiecte, dovedește puterea sufletească a părintelui, care a reușit să-i distragă atenția dinspre cele lumești și să o facă să se orienteze înspre chestiuni de profunzime. Reușita lui e cu atât mai mare cu cât oameni precum Nicolae Steinhardt, Sorin Dumitrescu sau alții, nu au reușit să aducă în prim plan Ortodoxia și importanța ei în dialogurile cu dânsa, în ciuda eforturilor susținute pe care le-au făcut.

S-ar putea crede, lecturând aceste fragmente, că Monica Lovinescu, atât de îndrăgostită de Ortodoxie, datorită părintelui, a fost mereu complezentă cu el și s-a străduit să-i înțeleagă și să-i laude opera și ideile. N-a fost însă întru totul așa. La 1 aprilie 1982, ea va nota în jurnal câteva rânduri cu privire la emisiunea pe care i-a dedicat-o celui de-al treilea volum al *Dogmaticii* sale¹⁵. Va protesta împotriva rigidității unor clasificări regăsite acolo, dar și împotriva unor chestiuni privitoare la stil. Cu toate acestea, nu va renunța la realizarea prezentării, și va găsi și o ilustrație muzicală potrivită, după cum scrie în jurnal:

“Încep, cu greutate, emisiunea despre al treilea volum din “dogmatica” părintelui Stăniloae. Cu greutate, pentru că am rămas dezamăgită. Mi-e cu adevărat dificil în acest secol în care Malraux și Bernanos (și nu numai ei) îl vedeau pe Satana punând stăpânire pe lume, să enumăr cu Sfinții Părinți, și chiar pe “mirifica scară” a lui Ioan Scărarul, păcatele în forma lor pietrificată de secole și nezgâlțată de nici un cutremur contemporan. Mă așteptam fără îndoială ca un fir (dacă nu un fior) reinterpretativ să străbată paginile părintelui Stăniloae cum le străbate pe acelea ale lui Bruckberger (comentariile la Evanghelia tradusă de el). Mă înșelam și, în plus, probabil că nici n-aveam dreptate, primul e teolog, al doilea, în ciuda preoției, doar eseist. Mă consolez cum pot: cu

limpiditatea gândirii, cu frumusețea limbii (frumos arhaică în traduceriile din Sfinții Părinți), cu “pocăința” și “smerenia” cu atât mai ispititoare literar cu cât îmi sunt mai străine. Voi ilustra cu slujba de Înviere de la Mănăstirea Xenofontos de pe Muntele Athos. Emisiunea m-a obligat cel puțin să ascult atent aceste admirabile discursuri (Archive P.), iar mănăstirea am văzut-o cu vaporeșul de pe jos, când V. era sus, pierdut pe inospitalierul Munte Athos”¹⁶.

Acestea sunt cele patru subtile însemnări pe care Monica Lovinescu i le dedică părintelui Dumitru Stăniloae în paginile multelor sale volume de jurnal. Deși nu ocupă un rol principal între personajele cărora le dedică gânduri, rânduri, crochiuri și evocări în aceste opere, ele sunt totuși importante datorită modului în care autoarea îl privește pe marele teolog. Citarea unor pasaje care-l relevă drept un om cu un rafinat simț al umorului, descrierea prezenței sale puternice și marcante prin tăria spiritului, prezentarea atitudinilor sale în raport cu comunismul românesc, dar și prezentarea unor pasaje în care critică anumite aspecte ale operei lui publicistice, toate acestea contribuie la de-teologizarea părintelui Dumitru Stăniloae și a imaginii lui.

Eliberată de anumite clișee specifice tagmei teologice, scriitoarea reușește să prezinte un părinte Stăniloae dez-encomiasticizat, o figură umană, paternă, cu o gândire responsabilă, dar înfricoșată totuși de anumite aspecte, un om cu preocupări serioase, pe alocuri neînțelese, restituindu-l nu doar peisajului teologic, așa cum adesea fac operele scrise de cei din cadrul acestei tagme, ci și celui laic, în tușe frumoase, interesant construite, ca pe un om al epocii. Condeiul ei iscusit de literată transformă evocările în adevărate pagini de medalion literar, reliefându-l într-o formă care, din perspectiva complexității caracteristicilor ar putea fi clasificată drept “3D”, atât celor familiarizați cu biografia și opera lui, cât și celor profani într-ale teologiei, și accesibilizându-l totodată, fapt ce face importantă readucerea în atenția a însemnărilor ei și a celor similare.

NOTES:

- ¹ Cf. Florin Grigorescu, *Personalități contemporane: Dumitru Stăniloae (1903-1993)*, Editura Arhiepiscopiei Sucevei și Rădăuților, Suceava, 2011; Costion Nicolescu, *Teologul în cetate - părintele Stăniloae și aria politicii*, Editura Christiana, București, 2003; Mircea Păcurariu, Ioan Ică (eds.), *Persoană și comuniune – prinos de cinstitie părintelui profesor academician Dumitru Stăniloae la împlinirea vârstei de 90 de ani*, Editura și Tiparul Arhiepiscopiei Ortodoxe, Sibiu, 1993; Cătălin Pălimaru (ed.), *Părintele Dumitru Stăniloae, teolog al profunzimilor*, col. „Restituiri”, vol. 1, Editur Renașterea, Cluj-Napoca, 2012; Nicolae Răzvan Stan, Lucian Dindirică, *Părintele profesor Dumitru Stăniloae sau Consonanța dintre dogmă, spiritualitate și liturghie*, Editura Cetatea de Scaun, Editura Mitropolia Olteniei, Târgoviște, Craiova, 2015; Dumitru Stăniloae, *O prietenie între Părintele Dumitru Stăniloae și Părintele Donald Allchin*, trad. Dorin Demostene Iancu, Editura Basilica, București, 2014; Tîmitei Aioanei, Nicolae Cristian Cădă (eds.), *Părintele Dumitru Stăniloae, mărturii și evocări*, Editura Cuvântul Vieții, București, 2013.
- ² Iată cele mai importante cercetări dedicate acestui aspect: Gheorghe F. Angheliescu, *Bibliografia părintelui academician profesor dr. Dumitru Stăniloae*, Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1993 (reeditată, sub diferite titluri, și tradusă și în alte limbi: Idem, *Părintele Dumitru Stăniloae, un urmaș vrednic al patristicii clasice (bio-bibliografie)*, Editura Enciclopedică, București, 2013; Idem, *Părintele Dumitru Stăniloae, un urmaș vrednic al patristicii clasice (bio-bibliografie)*, Editura Mitropoliei Olteniei, Craiova, 2008; Idem, *O pater Demetrios Stăniloae, enas axios diadokhos tes klasikes paterikes grammateias (bio-bibliographia)*, trad. Cristina Rogobete, Editura Enciclopedică, București, 2011; Idem, *Svjatoj otec Dumitru Stăniloae, dostojnyj naslednik klasičeskoj patristiki (bio-bibliografija)*, trad. Georgeta Stoica-Marcu, Editura Enciclopedică, București, 2011; Idem, *El Padre Dumitru Stăniloae, un digno discípulo de la patristica clásica (bio-bibliografía)*, trad. Mihaela Șerban, Editura Enciclopedică, București, 2013; Idem, *Padre Dumitru Stăniloae, un valoroso discepolo della Patristica Classica (bio-bibliografía)*, trad. Nicoleta Prescură-Călina, Andreea Neață, Ștefania Țiulescu, Editura Enciclopedică, București, 2013); Victor Botez, „Dumitru Stăniloae: necrolog și bibliografie selectivă”, în *Revista de filosofie*, XLI (1994), nr. 1, pp. 97-

- 106; Virginia Popa, *Părintele Dumitru Stăniloae – biobibliografie*, ediția a 2-a, Editura Trinitas, București, 2013.
- ³ Vasile Cristescu, *Antropologia și fundamentarea ei hristologică la Wolfhart Pannenberg și Dumitru Stăniloae*, ediția a 2-a, Editura Trinitas, Iași, 2006; Sandu Frunză, „Aspecte ale polemicii Blaga-Stăniloae în jurul definirii religiei”, în *Revista de Filosofie*, XLVIII (2001), nr. 5-6, pp. 599-610; Jürgen Henkel, *Îndumnezeire și etică a iubirii în spiritualitatea ortodoxă. Ascetica și mistica părintelui Dumitru Stăniloae*, trad. Ioan Ică, col. „Monografii și tratate”, Editura Deisis, Sibiu, 2003; Daniel Oprescu, *Dialogul Ortodoxie-Catolicism în viziunea teologică a părintelui Dumitru Stăniloae*, Editura Ars Docendi, București, 2008; Vasilică Mugurel Păvălucă, *Lucrarea lui Dumnezeu în creație după părintele Stăniloae și Jürgen Moltmann*, col. „Studia oecumenica”, vol. 9, Editura Presa Universitară Clujeană, Cluj-Napoca, 2014.
- ⁴ Teodor Baconsky, Bogdan-Tătaru Cazaban (eds.), *Dumitru Stăniloae sau paradoxul teologiei – centenar 1903/2003*, Editura Anastasia, București, 2003; Emil Bartoș, *Conceptul de îndumnezeire în teologia lui Dumitru Stăniloae*, col. „Teze”, Editura Cartea Creștină, Oradea, 2002; Maciej, Bielawski, *Părintele Dumitru Stăniloae – o viziune filocalică despre lume*, trad. Ioan Ică, Editura Deisis, Sibiu, 1998; Ștefan Buchiu, *Cunoașterea apofatică în gândirea părintelui Stăniloae*, ediția a 2-a, Editura Basilica, București, 2013; Ieromonahul Calinic, *Teognosia – sinteza dogmatică și duhovnicească a părintelui Dumitru Stăniloae*, trad. ieromonahul Nectarie, Editura Deisis, Sibiu, 2014; Sandu Frunză, *O antropologie mistică – introducere în gândirea Părintelui Stăniloae*, ediția a 2-a, col. „Universitaria”, Seria „Filosofia religiei”, Editura Eikon, București, 2016; Idem, *Experiența religioasă în gândirea lui Dumitru Stăniloae – o etică relațională*, col. „Athenaeum”, vol. 12, Editura Dacia, Cluj-Napoca, 2001; Florin Caragiu, *Antropologia iconică reflectată în opera Părintelui Dumitru Stăniloae*, Editura Sophia, București, 2008; Ioachim Giosanu, *La déification de l'homme d'après la pensée du Père Dumitru Stăniloae*, col. „Theologie”, Editura Filocalia, Roman, 2013; Nicolae Moșoiu, *Taina prezenței lui Dumnezeu în viața umană – viziunea creatoare a părintelui profesor Dumitru Stăniloae*, ediția a 2-a, col. „Cartea Religioasă”, Editura Paralela 45, Pitești, 2002; Liviu Petcu, *Lumina din inimi – spiritualitate isihastă în traducerea și tâlcuirea ărintelui Stăniloae*, Editura Trinitas, Iași, 2003; Silviu Eugen Rogobete, *O antologie a iubirii – subiect și realitate personală supremă în gândirea teologică a părintelui Dumitru Stăniloae*, col. „Plural. Religie”, Editura Polirom, Iași, 2001; Sorin Șelaru, *Biserica – laborator*

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- ⁶ Reflectate în paginile multelor volume de jurnal ce-i poartă semnătura. A se vedea, de exemplu: Monica Lovinescu, *Posteritatea contemporană – unde scurte*, vol. III, col. „Memorii – jurnale”, Editura Humanitas, București, 1994; Idem, *La apa Vavilonului*, col. „Memorii-Jurnale-Convorbiri”, Editura Humanitas, 1999; Idem, *Jurnal*, vol. 5- 1996-1997, col. „Memorii-jurnale-convorbiri”, Editura Humanitas, București, 2005; Idem, *Jurnal*, vol. 6 – 1998-2000, col. „Memorii-jurnale-convorbiri”, Editura Humanitas, București, 2002; Idem, *Jurnal*, vol. 7 - 1990-1993, col. „Memorii-jurnale-convorbiri”, Editura Humanitas, București, 2002; Idem, *Jurnal*, vol. 4 -1985-1988, col. „Memorii-jurnale-convorbiri”, Editura Humanitas, București, 2002; Idem, *Jurnal (1981-1984)*, ediția a II-a revăzută, col. „Memorii – jurnale – convorbiri”, Editura Humanitas, București, 2003; Idem, *Jurnalul din jurnale (CD) – 1941-1947 (fragmente din „La apa Vavilonului)*, Editura Humanitas Media, București, 2011; Idem, *La apa Vavilonului*, vol. 1-2, Editura Humanitas, București, 1999-2001.
- ⁷ Cf. Sanda Stolojan, *Nori peste balcoane. Jurnal din exilul parizian*, trad. din franceză de Micaela Slăvescu, revizuită de Sanda Stolojan, col. „Memorii – jurnale”, Editura Humanitas, București, 1996, p. 41, pp. 110-111.

- ⁸ Pentru o descriere amplă a acesteia, a se vedea și: Constantin Cubleșan, *Escale în croazieră. Constantin Virgil Gheorghiu*, Editura Grinta, Cluj-Napoca, 2011, pp. 8-16; Neagu Djuvara, *Amintiri din pribegie (1948-1990)*, Ediția a X-a, Editura Humanitas, București, 2012, pp. 164-167; Marin Preda, *Viața ca o pradă*, ed. Nicolae Preda, ediția a III-a, Editura Marin Preda, București, 1993, pp. 301-303.
- ⁹ Cf. Mircea Eliade, *Europa, Asia, America... Corespondență A-H*, vol. 1, ed. Mircea Handoca, Editura Humanitas, București, 1999, p. 385; p. 436, p. 441; p. 459; p. 481; p. 468; Idem, *Europa, Asia, America... Corespondență*, vol. al II-lea - „I-P”, ed. Mircea Handoca, Editura Humanitas, București, 1999, p. 469, 523-524; Idem, *Europa, Asia, America... Corespondență*, vol. al III-lea - „R-Z”, ed. Mircea Handoca, Editura Humanitas, București, 1999; p. 255, p. 257, p. 259, p. 260, p. 425, p. 427, p. 481, p. 482, p. 490, p. 510, p. 520, p. 521, pp. 545-546; Virgil Ierunca, *Trecut-au anii... Fragmente de jurnal. Întâmplări și accidente. Scrisori nepierdute*, col. „Memorii – Jurnale – Convorbiri”, Editura Humanitas, București, 2000, p. 89, pp. 90-91; p. 93, p. 95, p. 98, p. 99, p. 103, p. 104, pp. 125-126; pp. 142-143; p. 145.
- ¹⁰ Monica Lovinescu, *Jurnal*, vol. 5- 1996-1997, p. 74.
- ¹¹ Ioan Alexandru, *Imnele Transilvaniei*, Editura Renașterea, Cluj-Napoca, 2015.
- ¹² Idem, *Imnele iubirii*, Editura Cartea Românească, București, 1983; Idem, *Lumină lină*, Editura Palimpsest, București, 2004; Cf. Bartolomeu Anania, „Iubirea este singura dogmă”, în *Tabor*, IV (2011), nr. 11, pp. 5-6.
- ¹³ Monica Lovinescu, *Jurnal*, vol. 6 – 1998-2000, pp. 401-411.
- ¹⁴ Idem, *Jurnal (1981-1984)*, ediția a II-a revăzută, p. 23. Textul este reluat și în: Monica Lovinescu, *Jurnal esențial*, ed. Cristina Cioabă, col. „Zetgeist”, Editura Humanitas, București, 2010, pp. 25-26. De preocupări serioase în raport cu soarta lumii și a țării, dar și cu propriul său destin, va da dovadă părintele și în alte lucrări. O dovedesc și însemnările din luna iunie a aceluiași an, din jurnalul Sandei Stolojan: „Mă duc să-l văd pe părintele Stăniloae la Saint-Serge, unde locuiește într-o cameră de student. Se află la Paris de câteva zile. Nimeni n-a știut că va primi titlul de „doctor honoris causa”, nici un român n-a fost de față la ceremonie. După părerea lui Olivier Clement, care a ținut o frumoasă cuvântare, rușii de la Saint-Serge nu sunt prea încântați, dat fiind ambiția rusească de-a fi în materie de ortodoxie cei dintâi, dar sunt obligați să se încline în fața lui Stăniloae și în fața unui teolog ca Olivier Clement. Mai e ceva: teama de a dispăcea Patriarhiei din București, de

vreme ce singurii prezenți erau celălalt preot român și episcopul, numiți de București la Paris. Părintele Stăniloae mi-a vorbit despre lucrările lui: *Dogmatica*, acum tradusă în toate marile limbi, volumul X din *Filocalie*, publicat de Olivier Clement la editorul Desclees, și o carte despre iubire publicată în Elveția.

Despre situația din România spune că niciodată n-a fost atât de umilit poporul român ca acum. A vorbit cu scârbă și despre cultul personalității lui Ceaușescu, de caracterul diabolic al sistemului care-l apără. Nu se poate apropia nimeni de el. E înconjurat de o pază extraordinară. În posturile supreme a pus numai rude și oameni apropiați. Până și Securitatea, zice părintele Stăniloae, s-ar fi săturat de regim. Pe urmă, mizeria, cozile, lipsurile – la sate mai ales. Părintele Stăniloae mi-a făcut aceeași impresie de curaj și autenticitate ca altădată. O judecată fără greș, o înțelepciune trecută printr-o minte *tradițională*, capabilă să fie în același timp de mare actualitate". Sanda Stolojan, *Nori peste balcoane. Jurnal din exilul parizian*, pp. 110-111.

¹⁵ Cf. Dumitru Stăniloae, *Teologie Dogmatică Ortodoxă*, vol. 3, Ediția a 2-a, Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1997.

¹⁶ Monica Lovinescu, *Jurnal (1981-1984)*, ediția a II-a revăzută, p. 78.

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