

Excellence of Knowledge: Exploration of the Interrelationship of the Human Sciences at Last Known

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ABSTRACT: Food chain patterns in nature and throughout the biosphere have led to the perpetuation, preservation, and continuity of biological life, and when incidents have occurred, they have impacted the entire chain through various disruptions and even endangered life itself. It is quite natural and normal that in all living things, there should be a spirit of self-preservation, which is an astonishment to scientists, but a food chain itself contains a science beyond human science, and here scientists recognize that there is something that is beyond life, although they may not be able to name what or who that something is. If divinity has thus projected its image in its creation, it is only natural and academically honest that in science too there should be recognized so-called trophic chains, or in other words, interrelationships of the sciences, interdependent in their diversity and spectrum of activity, yet with a single purpose, the purpose of transcending them towards the ultimate reality of knowledge.

KEYWORDS: mysterium fascinans, crown of beauty, sacredness of prophan, neurotheology, hester panim

Introduction

There is in Christianity a sense of jealousy - holy or less holy - of all that is not Christianity, of the glorification of divinity. As the crown of creation, man is exalted above all creation (Rotaru 2005a, 295-324), entrusted with the honor of reflecting in his being, life and action the image of the divine. Christianity rightly claims to be the crown of the crown of creation, and the mandate to be *imago Dei* through *imitatio Christi* and *missio Dei* is one that escapes human limitations and transcends into the immensity of the eternal divinity. Yet, willingly or unwillingly, Christianity records in history failures to identify divine images, divine presence, divine work in creation, leading to the consequence of exclusion or self-exclusion.

The hypothesis of this article, expressed by the expression excellence of knowledge, refers to the sacred, divine mandate entrusted to the human being to participate in the *Gloria Dei*, the glorification of God on earth as it is in heaven. This special knowledge contains within itself eternal life (John 17:3), therefore, just as the essence of a food chain is biological life, so knowledge is the bearer of eternal life and light for all humanity. Because Christianity has been entrusted with this excellence of knowledge, its responsibility before the divine for the spiritual life of humanity is sacred. A selfish failure, an exclusivist tragism, an indifferent passivity, an undivine superiority, an ignorance of the various human sciences, and thus the sacred mandate may be affected with eternal consequences. Thus the antithesis is not to be sought at the opposite pole, that of secularism (Rotaru 2016, 251-266), but in the dilettantish tendency of Christianity to reject everything that does not bear religious phylacteries.

In the divine intervention on the road to Damascus, words of tragic drama and reality are spoken, designed to shatter all religious rigidity: "Saul, Saul, why do you persecute me?" (Acts 9:4) The question, "Lord, what do you want me to do?" (Acts 9:6) also arises in this article, and the chapters that follow are attempts to answer honestly some of the issues omitted in Christianity, in the hope that they will be in line with the answers that the deity himself would provide. Thus a first aspect is devoted to Eliade who, making a reverse leap of faith from the sacred to the profane,

proves the religious phenomenon of the human being. Next comes the chapter on diverse literature, in which a spiritual eye can identify unsuspected riches. In the last chapter, devoted to various scientific fields, I will only take up the wonder of some giants of science, which will also help to prove the working hypothesis of this article. The conclusions that will be highlighted in this article are also personal conclusions as a result of the field in which I work.

1. Eliade

It is a known fact and attested by history that the church has had the attitude and tendency to exclude anything that does not fit within dogmatic boundaries. The church then continued this attitude by de-naming or re-naming, bringing out the negative aspects of these outsiders, especially when it suffered from them, failing to achieve reconciliation. Thus arose secularism, a category of people anathematised by the church, doomed to perdition and even left exposed to evil forces. In this created context, Eliade goes over to the other side, to the side of secularism, at the cost of being anathematised himself, with the message to them that "Homo religious semper idem" (Cuțaru 2016, 20). The present work is an attempt to bring together in positive and reconciling terms, the attitude of Christianity to secularism, the attitude of secularism to Christianity, both agreeing that homo religious is not a Christian or secularist message but a divine one, the herald being, in our case, Eliade. It is disingenuous and un-academic to claim that secularism came into being as a result of the secularization of church property. The reality of Christianity in contrast to secularism has its beginnings with its definition as exclusively Chalcedonian. However, Christianity cannot be anything other than Chalcedonian, yet if the Councils had been followed by the Re-Councils, it is likely that humanity today would have faced other challenges, but not the challenge of excluding the profane, but rather of sacralising it, or more precisely re-sacralising it, to use Eliade's words.

Noting this symptom of Christianity, Eliade's attitude and activity is to penetrate the essence and ontology of humanity, to steal the sacred like Prometheus, and to bring it to humanity that has remained in darkness. But Eliade goes a step further than Prometheus, in that he actually discovers the sacred in the profane, where Christianity sees only the profane, and seeks to rekindle this sacred content: "Religion remains as a constant of human life, it can not be taken out the human being, since it is an ontological component and not an inherited one" (Cuțaru 2016, 17).

As an aside here, as Eliade has researched categories of religions, of peoples, from the beginning, I recall an attitude of the Tuareg tribe (the desert people): they build their tents so that the wind blows from one direction to another. In a closed tent they feel imprisoned, deprived of their freedom. By analogy, Christianity, which is the holder of the Holy Spirit, should leave this Spirit as it has been given to them (John 3:8), not sequester Him within the dogmatic walls of the church, thus sequestering themselves as well, and recognize the Spirit's action in other categories of people as well, though perhaps in other forms.

Kierkegaard, the father of modern secular thought, certainly had no negative intention when he brought the conflict between reason and faith to the fore, yet the consequences were not long in coming, with religion lining up behind faith and secularism behind reason: "Kierkegaard came to conclusion that you could not arrive at synthesis by reason. Instead, you achieved everything of real importance by a leap of faith. So he separated absolutely the rational and logical from faith. The reason and faith bear no relationship to each other..." (Schaeffer 1968, 21).

In this created context, Eliade intervenes with the aim of reconciling reason with faith, secularism with Christianity, science with religion, proving that both have a common content that they cannot get rid of, although they work with totally different categories and typologies:

"For Eliade, science will best serve humanity if it regains its spiritual impulse, its wholistic, humanistic, metaphysical base" (Cave 1993, 186-187).

Moreover, secularism goes further by denying divine intervention in humanity, becoming god itself. Eliade sees this rebellion of secularism as destructive for the harmony and destiny of all humanity: "Traditional societies believed in a structured, harmonious cosmos, controlled by gods...and this belief...has been rejected in the modern world, such that humans now believe themselves to be the makers of their history" (Orsi 2012, 113), and if his spiritual attitude could be measured with an EKG or EEG, it would prove the same level as that of the ancient prophets who stood between God and men to lead them away from idolatry. Christ descended among men and became sin for them, so that they could transcend; Eliade descended into secularism, becoming a secularist, to reach out a hand to them, where, from firmly secured Christian positions, he could not grasp their hand.

Plurality and diversity are characteristics of humanity, and sometimes (e.g., Deuteronomy 23). God has made this distinction, and in the final judgment He will make the total distinction, yet the divine character is an impartial one, giving equal opportunity to all people for human-divine relationship. In his attempt to bring people closer to God, Eliade penetrated the religions of many peoples, he penetrated the tradition, culture and profane manifestation of many ethnicities, in order to search there for any trace of sacredness, he sought to taste their sacredness, at the risk of being poisoned, and at the cost of being anathematized by the holders of pure faith (just as the Pharisees did, who considered themselves unclean at the mere touch of someone unclean). Eliade has asked questions which, to pious Christian ears, would sound like blasphemy, yet his attitude is remarkably hopeful: "There is a problem which I have only touched on in allusion: to what extent can the 'profane' itself become 'sacred'; to what extent can a radically secularized existence, without God and without gods, be the starting point for a new kind of religion"? (Eliade 2019, 7).

Much can be said about Eliade, however many personalities have been sanctified only after a number of years have passed, because from a position of mediocrity the human being needs more time to see what others saw long ago, but the conclusion of this chapter is that Eliade saw an impartial God for human diversity.

In the preface to the second edition of the monumental "Encyclopedia of Religion" Lindsay Jones humbly acknowledges Eliade's contribution „We understand better now the mind and the behavior of „homo religious,“ and we know much more about the beginnings, the growth and the crises of different religions of the world”. Jones (2005, xix), and Kitagawa expresses himself in poetic form: „If you seek his monument (*Eliade's monument*), look in these volumes” (Jones 2005, xxvi). At a superficial glance opinions may be divided, but a deeper look into Eliade's work will reveal a Christian prophet for secularism, a secularist prophet for Christianity and a prophet of God for humanity.

2. Literary explorations or the beauty of souls from ashes

Faith without art is like the spirit without the body and art without faith is like the body without the spirit: „God is not only the Creator of the world. He is also the Spirit of the universe” (Moltmann 1985, 14), and the very essence, being and identity of Christianity is found precisely in the incarnation of divinity. Having inscribed in human DNA this divine quintessence, the incarnation, man receives in creation the distinction of being called "imago Dei." Just as a quasar is in constant turmoil and can at the same time pass through the state of implosion/explosion, (Encyclopedia Universalis Britannica 2010, vol. 12, 332), creating constellations, so man is given to penetrate the divine interior and at the same time "explode" with beauty as a supernova. The thesis of this chapter is the beauty of the soul, in antithesis to its painful inner turmoil, to become the unstemmed, the crown of creation, for which it was destined, because the tragedy of all creation is not its change or the ashes beneath which it lies, but the absence of divinity itself. But research and analysis

reveals that divinity is the very intense pain of the soul, struggling in the throes of creation to take on a divine face.

The tension that lies in the word "beauty" is so consuming and devastating that man feels that the tragedy of Eden will be repeated whenever he approaches it, and yet this paradox, this antinomy, is the primordial sacrament of man, of creation, through which he brings his worship and adoration before God, and at the same time it is the punishment and torment for breaking this taboo - the forbidden beauty, that is, the tree of the knowledge of good and evil. It is as if man were experiencing at the same time both the torments of Prometheus and the torments caused by Pandora, (Ferrari 2003, 916), these torments being only the shadow, only the copy of God's torment, namely the cross. When God looked at creation and exclaimed that all is very good, this term in Hebrew means both good and beautiful, just as the term passion means both love and pain.

Then, God's history was divided into three: the old creation before Eden, the tragedy of creation and the new creation. Since beauty, this excellence of God, was profaned then in Eden and is perverted now on Earth, the holy and sacred mission of Christianity, the holder of the faith, is to guard the beauty of God, that of Eden, to portray the beauty of God, that of the tragedy of creation, and to unite with the Creator in the new creation. If in Eden God made all things good, in the tragedy of creation we find these words only at the cross, when Jesus Christ completed the work, the cross being the culmination of God's beauty, and in the new creation the mystery of God is revealed, i.e. the Bridegroom and the Bride. Since creation is the metaphor (transference) of God into the seen world, and art is the metaphor of man (his transcendence into the unseen world), then the cross (the culmination, the sublime excellence of beauty), is the metaphor of God in man and the *mysterium fascinans* of the cross is the metaphor of man in God: "Culture is what we make of creation, and a metaphor that has come to stand for what humans have made of their particular corner of the earth" (Sedmak 2002, 73).

The purpose of this article is to participate in the symphony of creation, to be a note in this symphony, to be the moment in eternity, to be the grace of a movement of the spirit, to be the nuance in an infinity of unseen colours, to be a line in a painting that transforms the profane into the sacred, to be the intoxicating fragrance of love, to be the *rhyme* in the *heart* of God's poetry, to be a word permeated by the Word, to adore "He who is as being", to give the veil, like the veil of a virgin, to penetrate the mystery of beauty, at the price of the eternal torment of love. .. It is said that once an emperor called his servants and asked them to express beauty. They loved their emperor because he was good, they served him with love, but they were astonished at this request, as if after a lifetime of dedication the emperor was still displeased with them. Then they understood that love has no boundaries, they went beyond the edges and so one composed a poem, another composed a song, another made a painting. The Emperor was deeply astonished by his servants, yet he was captivated by the dance of a maiden, a dance that contained in the grace of its movements the betrayal of a heart moved by love, that pure love that troubles even the Creator of love: "Turn away your eyes from Me for they trouble Me!" (Song of Songs 6:5).

Since art is excellence, has the quality of transcending and has the property of transcending human boundaries, I believe that theology, in order to fulfill its mandate "as it is in heaven so it is on earth", must reconsider the importance of art, not as one method among many methods, but as the completion, the culmination, the burning of all, of the whole sacrament of the church, which is the union of bride and groom. Thus art has the capacity to open the eyes and to gather gems, hidden by the Creator under the sacred veil of pain, gems so precious that the Creator would jealously want them for Himself alone, gems so precious that they can be damaged by a profane touch, lacking the sensitivity of art.

From the abundance of gems in the literature, we have chosen a few from where little is sought, with the desire that the church may thus be enriched and at the same time make use of the

divine gift of the Holy Spirit which we do not know where it comes from and where it goes, but which can in no way be sequestered within the cold walls of the church: "Jurgen Moltmann was very open to theological dialogue, which he encouraged throughout his work. As he himself stated, "theological communion transcends its own, present, confessional, cultural and political boundaries..." (Ștefănică 2019, 47).

2.1. Hidden gems

Victor Hugo's masterpiece, "Les Miserables" (Hugo 2020, vol. III, 292), reveals various characters against the backdrop of the social upheavals caused by the French Revolution and the Napoleonic Wars. The influence of the priest Myriel on the miserable Jean Valjean, made miserable by a miserable society with icy moral and social laws, proves once again that a simple divine gesture is enough to make the whole of darkness kneel in defeat before the light, even though 19 years of imprisonment in a dungeon for stealing a loaf of bread to feed hungry children turned this act of Jean Valjean into a miserable brute. But God does not let anything divine be lost, not even this good intention to help, albeit by immoral means, some children. The novel then follows the changed life of this character, who now still in the same society with the same laws, the wretched Jean Valjean "shines like lights in the world," while also illuminating the lives and beings of other characters struggling in the same misery. Heartbreaking is the life of that woman Fantine, who dies in misery, not having the chance of Jean Valjean though, having met no Myriel in her life, surely God Himself will meet her. The end of Gavroche, that orphan child, a product of society, who dies innocently on the barricades, a symbol of the revolution, is too painful. The reader is left with a bitter taste when the Thenardier family meets on the pages of the novel, with a question that will only be answered in heaven: why, in the challenges of life, do some people become saints and others become demons? How much hope Cosette spreads for all those whose destiny is to walk the same path as hers! The conflict between the wretched Jean Valjean and the police inspector Javert, the moral and legal product of society, opens the reader's eyes to discern between the truly unscrupulous and the rottenness of a society. How painful that a sincere young man, Marius, cannot see the unstemmed stone hidden in the heaving chest of Jean Valjean, to whom he owes his very life.

The Childhood Book "The Chestnut" a controversial book that escapes the Christian mold, chronicles the life of a young boy, Arthur, a young orphan of extreme sensitivity of soul and sublime finesse of spirit, an angel disguised as a human being who becomes an atheist because of life's tragedies. On closer inspection, the reader discovers that it was not tragedies that transformed the angel Arthur into the atheist Rivarez, known as the Father, but an overly sensitive and delicate love. All readers agree that the Father ultimately died an atheist, yet applying biblical principles, the Christian would be profoundly astonished to discover in fact a precious nestemat hidden well from God, from profane eyes. "I understand that for your eminence it is far more important to win the goodwill of heaven than to snatch me from the most terrifying hell that can exist"! (Voinich 1950, 242).

The book "The Warthog" by Tadeusz Dolega-Mostowicz, an eminent doctor suffers a tragedy when his wife leaves him, causing him to lose his memory and then his entire life. Fate was merciless to him, and he was later taken in as a mill worker. Here he starts treating people, performing operations with rudimentary means, which astonishes everyone, even him, who cannot understand how he knows so much about medicine. The coincidence of the day made him stand in front of the grave of his wife, who had died in the meantime. Reading his wife's name inscribed on the grave, the witch doctor regains his memory. Love, only love, cured this amnesia: "This is your father, Professor Rafal Wilczur... Thank God, he regained his memory... Let him weep." (Dolega-Mostowicz 2016, 317). One might ask a question: what would have been the doctor's attitude and

fate if he had remained with his mind intact? "But God delivers the wretched through his affliction" (Job 36:15).

The book "Georges" by Alexandre Dumas, a young man, too fragile for such a big war... and racist. Witnessing the injustices and prejudices that take place on the island where whites live side by side with the mulattos, Georges decides to fight against them, by force of character. He leaves the island to study, but at the same time pursues his goal and devotes himself to hard training that helps him to build a strong character. When he returns to the island he fights against prejudice, achieving peace and equality between whites and mulattoes. The honor and dignity of this young man is worth noting, as he is finally able to give his life for a noble cause: "If I don't have to live with you," says Georges, turning back, "on my honor, I'd like to die like him"! (Dumas 1976, 318). Those people who give their lives for a noble cause are a precious treasure before God.

The novel "Tragedy and Triumph" by Ligia Seman, is the tragedy of the life of an orphaned child, a street child. On the pages of the book the reader finds not even a hint of pity or hope for Vlad. It is impossible for anyone on earth to live such a life, yet he did. A victim of abuse and injustice, the reader simply rebels against God, unjust to such a broken soul: 'He would have reason to rebel a lifetime against heaven. But his unspeakably wounded heart, his being so depersonalized, are conquered by the love of Christ.... Who else but Him can transform this 'rag' into a banner of victory'? (Seman 2008, 7). There are many kinds of martyrs, one of them being Vlad. Only God knew. On the last day, when a ray of hope also crept towards Vlad, he dies saving one of those who had torn his soul all his life. Then those around recognize who Vlad was, but too late, God took him away, he was too precious.

Waris Dirie in Somali means "flower of the desert", the tension being evident in the very combination of these two terms, but the one that bears this name can tell the reader much more, introducing them to the core of a life beyond any human imagination. And yet she, Waris Dirie, a "flower" struggling with the "desert" to survive and remain a flower, spreading a pleasant fragrance, tells us that it can be done, even though the mutilation of her being no longer portrays the divine face: "For over four thousand years African cultures have mutilated their women"(Dirie 2001, 232).

2.2. The doctrine of divine excellence

"He who is as being" (Aristotle 2021, 22), or "I am who I am" is the absolute truth and identity of God that transcends eternity. Identity is in itself excellence, and the proof of excellence is the creation of identities in one's own image and likeness. And the height of the excellence of divine identity paradoxically takes place in human space, where divine identity is revealed in the crucified Christ, who is both the Son of man and the Son of God. Thus man acquires his identity, namely *imago Dei* (more precisely *imago Trinitatis*), an identity understood both personally (through the unity of being) and in social communion: 'Human beings are *imago trinitatis* and only correspond to the triune God when they are united with one another'. (Moltmann 1985, 216). Thus the doctrine of divine excellence means "man as *imitatio Christi*" and escaping into the boundless, because the finite cannot encompass excellence. And because the subject of this section is faith and art in the realization of excellence, one can also define in poetic terms man as the metaphor of God, the metaphor of divine excellence.

One more clarification needs to be made, now that human identity has been somewhat defined, namely the subconscious, which is also part of human DNA, a subconscious that communicates with the conscious and yet stubbornly remains in the shadows, frustrating all attempts by man to unveil its veil and in which "personhood" (Blaga 2018, 47), must be understood from both a human and divine perspective. It is as if reminiscences of the old creation return to the memory of the present creation in order to help it towards the new creation: 'The metaphorical is

very manifest above all in metaphysical creation. Metaphysical creation consciously tends towards the revelation of the cosmic mystery...The objectively embodied substance of the creation of culture is in the last analysis...the revealing metaphor. This aspect is part of the very definition of the creation of culture" (Blaga 2018, 394-399). However, the subconscious must be under the control of the divine spirit, otherwise it would fall into the dominion of the other spirit, of darkness, from which many deviations originate.

Once human identity is identified, the proof of it is excellence. The title of the sub-chapter might be misleading, it does not refer to adding another doctrine alongside the other biblical doctrines, but the meaning refers to striving for excellence in all aspects of life and all other doctrines. Once upon a time, among students the greeting was "Excelsior!" Excellence needs no motivation, it is itself motivation, it needs no levers of support, just as vertical solitude is defined as unique, excellence has nothing in common with superficiality, with dilettantism. Excellence generates excellence. Foster stated that "the curse of the present age is shallowness", and C.S. Lewis warned, "The only serious thing is to give up the attempt by settling for less than perfection" (Lewis 2019, 118).

However, a spiritual alarm signal expressed in the secular words of Napoleon: "from the sublime to the ridiculous is but a step" must accompany the process of excellence at every step, just as the Roman emperors always had a servant by their side, whose mission was to remind the emperor "*sic transit gloria mundi*". The sign refers to the temptation of the serpent that then, in Eden, deceived Adam and Eve: "You will be like God"! The difference between the words of the devil and God is not great, in fact, the purpose of God's creation was to create man in His image and likeness. However, "I am what Christ is in me" only this is the identity of man that leads from here to the excellence of the worship and glorification of God: "Whatever perfection there is in any creature, it pre-exists whole and is contained in God, according to a mode of excellence" (Aquino 2009, vol. I, 172).

Spiritual poverty is also caused by this fact of man's convenience to look for jewels hidden under the ashes, or to refuse to recognize these jewels because of some prejudice, but the incriminating fact about Christianity is that it often fails to confer "to bestow a crown of beauty instead of ashes" (Is. 61:3 NIV), (in English it sounds more poetic and thus more provocative in awakening divine feelings and responsibilities), fails to fulfill this mandate, for which it has the trinity itself at its disposal. Mel Bochner, one of the founders of conceptual art, notes an impediment: "There are thoughts and feelings that cannot be discussed or that are trivialized by discussion. Should this be true of our attempts to capture and convey them visually, or is it really up to the gift of art to rise above such constraints and enable us to express what is otherwise inexpressible?" (Brown 2009, 430).

Another impediment of spiritual poverty would be the "myopia" of seeing "*creatio originalis - creatio continua - creatio nova*" at the same moment and in a continuous process towards perfection: „When we talk about a person's spirit, we do not mean... his static identity. People always live in a certain direction – the direction of something lying ahead of them...He is in that he **becomes**" (Moltmann 1985, 265).

Another mistake is to understand excellence as a picture to be framed and hung on the wall. The God of life brings forth a living creation, and not only that, but also raises the dead. If, however, Christianity needed a painting, it would be good to have a Moltmann or a Barth hung on the "walls of the churches", who fulfilled their mandate to give life to dead doctrines: "Faith, as the ground of knowledge and as the creative power of history, is here distinguished from the whole dim world of mythology and mysticism...Faith beholds life and existence where the man of the world sees nothing but death and non-existence; and contrariwise.

It is an art, that of identifying divine beauties in the desert, or of participating in the process of coal to become diamond, or of conferring heavenly distinctions on those who have turned to ashes, but it is an art of art, that of recognize the true beauties overshadowed by the false beauties: "Son of man, make a lamentation for the king of Tyre:... He had reached his highest perfection, you were full of wisdom and perfect in beauty... Your heart was puffed up from the cause of your beauty, you have spoiled your wisdom with your brilliance" (Ezekiel 28:12-18).

3. Giants of science face to face with the God of all science

Pursuing the working hypothesis - the excellence of knowledge - the purpose of this chapter is to prove that the human sciences converge towards one, provided that they tend towards perfection; from here, from this level to their transfiguration into supernatural sciences and their transcendence towards divine science is but a step. Following the work of personalities who sacrificed themselves on the altar of science, the amazement of the discoveries and the attempt to put into words the results they reached are true revelations for humanity. The contribution of scientists to the preservation of the spiritual food chain is immense, and Christianity is called to recognize, to be grateful and to integrate into its mandate their excellence, and at the same time in its field Christianity should in turn be animated by this spirit of excellence which opposes any superficiality and dilettantish attitude.

Werner Heisenberg (1901-1976), German physicist, one of the founders of quantum mechanics, which is the basic branch of physics, i.e., the basis of all sciences; member of the Romanian Academy, Nobel Prize (1932); his work was characterized by a categorical relationship between science and faith. In the circles of scientists, your words remained memorable: "The first sip from the glass of natural sciences will turn you into an atheist, but at the bottom of the glass God is waiting for you" (Petrina 2019, 412). I have quoted Heisenberg first in this chapter because he reveals to us the importance of excellence in scientific research, and only thus does man meet divinity. He also wants to tell us that atheist scientists are those who have not drunk the whole glass, either stop halfway, or continue until they reach the end. Putting this principle of Heisenberg into practice, surely the finality of the sciences will be the revelation of the one who is the creator of all sciences.

Ludwig Ernst Karl Max Planck (1858-1947), German physicist, author of the quantum theory that was the basis of modern physics; his theory revolutionizes science and the materialistic view of the world is totally changed; Nobel Prize in Physics (1918). His words are a real revelation: "Quantum physics surprisingly touches Transcendence. There is a first explicit encounter between God and Science" (Petrina 2019, 696).

Francis Sellers Collins (b.1950), famous American geneticist, led the Human Genome Project, member of the Pontifical Academy of Sciences, laureate of the Templeton Prize. At the presentation of the Project, the US president said the words: "Today we are learning the language in which God created life". And Collins declares: "It is a happy day for the world. It is humbling for me, and awe-inspiring, to realize that we have caught the first glimpse of our own instruction book, previously known only by God" (Collins 2006, 3). In the face of these discoveries and statements a Darwin or Dawkins must withdraw their offensive contributions to the field of science.

Sir John Carew Eccles (1903-1997), Australian neuro-physiologist, laureate of the Nobel Prize for Medicine, Doctor Honoris Causa at 11 universities, declares: "With the help of my studies I understood the uniqueness of each individual as the creation of God" (Petrina 2019, 274).

Andrew B. Newberg (b.1966), American neurologist, director of the Department of Nuclear Medicine, develops a new discipline that brings him worldwide fame, neurotheology: "In the present book we have considered many issues relating to neurotheology that bear directly on the overall persistence of religion. We have considered both the neuroscientific basis for religious and

spiritual phenomena, as well as neuroevolutionary perspectives that show how religious beliefs and practices might be deeply ingrained in the functioning of the human brain" (Newberg 2018, 280).

Michelangelo (1475-1564), Italian Renaissance sculptor, painter, architect and poet, one of the world's greatest artists. From the vast work I will refer to only one, the Creation of Adam, one of the most famous and complex theological images in the history of art: "In this masterpiece, Michelangelo is doing more than representing the moment of creation. He is employing his own creativity as a means of studying God's creative nature. If our creative capacity is a part of the image of God in us, then exploring and exercising our creativity can be a means of knowing him better. Art-making can be a form of visual-theology" (Christian History Magazine, Issue 91, Scripture on the Ceiling). A particularly striking aspect of this painting is that God is represented on the background of a human brain. Thus creativity is revealed to us as the very divine imprint in the work of man.

I reviewed only a few giants and a few of their works, in which they excelled, because following the explorations carried out, they were engulfed by the *mysterium fascinans* - "the element of solemnity present...in the concentrated and deep seclusion, the individual elevation of the soul towards the sacred.. ." (Otto 1992, 55) – that they may convey to humanity that God is the depth and essence of all sciences. Thus, this chapter also contributes to the demonstration of the working hypothesis, the fact that man encounters divinity in all creation and in all domains, at the level of excellence. Christian honesty must therefore be grateful to all holders of excellence and, at the same time, offer theological excellence through a creative orthopraxy.

Conclusions

The working hypothesis – the excellence of knowledge – is taken from "the excellency of the knowledge of Christ" (Philippians 3:8 KJV). For non-Christian categories this expression can be translated: *the excellency of knowing the divine immanency*. The excellency of knowing leads directly to the transcendence of the human being, "...he now understands the meaning of his Master's words, "What is man profited, if he...lose his own soul?" With him "the excellency of the knowledge of Christ Jesus" is supreme, for the possession of that knowledge is the salvation of the soul" (John Hutchison 1887, Lecture xv). But excellence is not limited only to transcendence and the justification of man before the divinity: "And be found in Him," here Paul alludes to the fortresses of escape in which men took refuge from the path of the avenger of blood: "Paul's ardent desire were to be found in Christ, hidden in His sacred wounds, whenever he might be sought for by the justice of God to be brought to punishment" (Henry Newland 1860, Philippians 3:9). Through this term - excellence - a boundless horizon is opened to man, in which he can taste divine dimensions of perfection, of perfection.

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The definition of excellence in the divine sense has an entirely different essence and meaning than human perfection, and yet Paul used a metaphor of a running race in which athletes of perfect constitution and disciplined training run competition and the winners are awarded before the royal throne and not on the racetrack: "Christian perfection really consists only in this constant striving for perfection". (Plumer MCMXIX, Philippians 3:15). With this, Paul also warns against antinomianism, an extremely dangerous trend in the perpetuation of spiritual life in the so-called food chain: "The drift of the whole section is clear. Freedom from Judaism, which relies so much on external conformity to law, implies no encouragement to laxity of life. The details are less clear. Laxity of life seems to be contemplated under two forms, the delusion that perfection has already been attained, and the delusion that Christian liberty involves the abolition of all moral restraints" (Plumer MCMXIX, Philippians 3:12). Therefore, Paul achieves the excellence of knowledge, through the change of paradigm, from the zeal and the race to kill, being fueled by a religion that, approached in non-conformity with the divine quality, becomes exclusivist, a religion that becomes his prison and at the same time anathema for everything what is not Judaism, to a race for excellence, fueled by the very source of life, a dynamic race to win the prize of saving lives. Thus Paul earns his right to be part of the spiritual food chain through the excellence of his dedication, and thus has something to say not only for arguing the working hypothesis of this article, but for all of humanity.

Another conclusion of this article, which meets the working hypothesis and is part of the spiritual food chain, is drawn from *Chronicles of Narnia* by C.S. Lewis, where the character Emeth, who has devotedly served Tash his whole life, realizes that Aslan is the Good One, and Tash is the Evil One: "But (Aslan) bent down his golden head and touched my forehead and said, 'Son thou art welcome.' But I said, 'Lord, I am no son of thine but the servant of Tash.' He answered, 'Child, all the service thou hast done to Tash, I account as service done to me... For I and Tash are of such different kinds that no service which is vile can be done to me, and none which is not vile can be done to him. Therefore, if any man swear by Tash hand keep his oath for the oath's sake, it is by me that he has truly sworn, though he know it not, and it is I who reward him. And if any man do a cruelty in my name, then, though he says the name Aslan, it is Tash whom he serves and by Tash his deed is accepted...' But I also said, 'Yet I have been seeking Tash all my days.' Beloved,' said the Glorious One, 'unless thy desire had been for me thou wouldst not have sought so long and so truly. For all find what the truly seek'" (Lewis 1994, 144). Therefore, theology is invited to recognize, in the secularist activity and category, that which is divine essence, and this it does so when it removes secularist appearances and penetrates into the depth of things. Thus, the literary characters in chapter two and the giants of science in chapter three can be recognized as part of the spiritual food chain through the excellence that characterized them, and thus have something to say not so much for arguing the working hypothesis of this article, but to all humankind.

And finally, a final conclusion regarding the responsibility of theology in the food chain of interrelationship with other categories of people, religions, sciences, I will take from the attitude of Pope Pius XII, in his confrontation with evil Nazism. I chose this pontiff in arguing the working hypothesis because he can answer Ricoeur's question, "d'ou parlez vous"? (Kearney 2010, xi). He speaks to us from the darkest period of human history, a man whose dilemma was not his life against the life of another but, rising above the natural life, stepping into the transcendent, his action was to save as many human beings as possible from inhuman situations, having at his disposal only that "*hester panim*" (Moltmann 1997, 178), a God who hides his face from pain so as not to see the atrocities that are happening. The pontiff knew that the hour of darkness cannot be approached by human actions and initiatives, nor by invoking legions of angels (or divisions, as Stalin ironized

him). In the hour of darkness he knew that it was the hour when the lamb, to receive the grace of being chosen to be sacrificed as a burnt offering, must not open its mouth. Silence is the noblest of human qualities, understood as not accusing criminals by protesting silence but, on the contrary, not accusing criminals. There are times when theology is called to an attitude like Pope Pius XII, a theology of the sacrifice of silence, in order to preserve life in a food chain attacked by the enemy of life. Thus the pontiff earned the right to have something to say for the hour of darkness, for the argument of this article, but also for the existing conflict between secularism and spiritualism.

Apologetics has its time and its contribution, dialectics has its time and its contribution, polemic has its time and its contribution, interrelationship has its time and its contribution and, contrary to the definition of theology (God speaks), it must also recognize the time of silence. Those categories of people who have not drunk the whole glass of the sciences, those categories of people who are not animated by excellence and prove it through inhuman atrocities (affecting life) and through spiritual atrocities (affecting spiritual life), they too must be saved, and one of methods is also that of this pontiff. Therefore, to argue the working hypothesis of this article - the excellence of knowledge - theology is invited to be able to address the category of those who are enemies of spiritual life. Thus, since the foundation on which humanity stands is the action of the divinity who through death conquered death, theology is called to the excellence of the sacrifice of knowledge, to be a part in the preservation, continuity and perpetuation of spiritual life.

An overview of this article leads me to Moltmann (1993, 216), in whose theology he also touches on the aspect of mysticism, but not of that higher knowledge that only the initiated have, but emphasizes the knowledge and addressing the other, from which the true freedom: "I become truly free when I open my life for other people...Then the other person is no longer the limitation of my freedom; he is an expansion of it." Moltmann (2015, 10) has something to say to Christianity and humanity about the imperative of interrelatedness through the depth of his relationship with the divine: "I began to see things with the eyes of the Christ dying on the cross." And if secularism has neglected its spiritual eyes with which to see the divine depths, theology is given this divine mandate, to offer humanity an accessible and relevant *imago Dei*.

Returning to the text of John 17:3, which I referred to in the introduction of this article - "and eternal life is to know You..." - the term knowledge in the Hebrew language is *yada*, the root of which is *hand*, and the meaning is : to know someone this presupposes that the persons concerned are as close to each other as to be at the distance of an outstretched hand, and the outstretched hand means relationship. Thus, an ideal knowledge between science and faith means a relationship between the two, and a transcendent knowledge (Rotaru 2005b, 36-37) of science and faith is the result of re-knowledge, of the ultimate knowledge, of the immanence of divinity in human reality.

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