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Who is the human: the icon of God in the era of the great fantasy

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Abstract

Today on a global level, there is a continuous fermentation to change the established views about human. There are strong tendencies by certain groups of people on the planet that desire a more advanced human, but unknowingly perhaps, they are sketching a human with diminished potential, a human who will essentially have lost the world. A tragic human in the immense loneliness of the absence of the neighbor and the God. A human, who by mutating his nature and desiring to succeed in being omnipresent and immortal with the help of technology, ends up building a bottomless hell for himself. This study attempts a brief discussion of who human is, in the context of Christianity, as opposed to the aggressively imposed view of human that appears in today's narcissistic technological culture.

Keywords: east Christian anthropology; society and sociality; theology and science; narcissistic culture; freedom and spirit, self-authority

Sociality and call to Theosis

From its first steps in space, time, and matter, humanity realizes its existence as "society." Early examples of this sociality can be found in prehistoric cave paintings that depict both family gatherings and social activities such as group hunting of wild animals (Prehistoric cave paintings. 2020). Some paintings, such as those of Altamira (Altamira Cave Paintings. 2022), lead us at chronological depths of up to 35000 BC, but without providing specific information about the exact way human sociality was organized due to a lack of written evidence until (around) 4000 BC.

The first written references that define a truthful way of life can be found in the book of Genesis (1500-1400 BC), where sociality emerges as a fundamental constituent element of the human existence. God decides that it is not "good" for human (Adam) to be alone (Genesis 2,18)¹, so God creates the woman (Eve) as a companion for him.

In a previous verse (Genesis 1,26)², God calls human into existence, foreshadowing with the use of plural that God, but also humanity as His existing realized image, exists as a society of

¹ Genesis 2,18. And the LORD God said, "*It is not good that man should be alone; I will make him a helper comparable to him.*" (NKJV)

² Genesis 1,26 Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over ^[e]all the earth and over every creeping thing that creeps on the earth." (NKJV)

persons. God accepts human as potentially equal and establishes humanity's evolutionary status by giving humanity's sociality an eschatological dimension similar to that of the Trinitarian society. A dimension expressed as an expectation in Christ's high priestly prayer (John 17, 21)³.

In authentic Christianity, human relationships are an expression of Love, which involves sharing yourself with the other and finding a place for yourself in the other (John 14, 23)⁴. In Love, the presence of the other, seeing his face, being present in my life, is primarily my own wealth. As Silouan the Athonite (1866-1938) characteristically notes, "Others are our life" (Sacharov 1999). The Other affirms and verifies my existence and constitutes my deepest meaning. You live and life has meaning, because you live for the sake of the Other and not for yourself, you live because the Other exists, and most importantly, this Love can pass through death as the natural path of its existence.

On a human level, the way of love is a reflection of the Trinitarian way of life, the depth of which human can only perceive as a gift from above and always as an evolving discipleship since the spiritual knowledge is not yet complete and is viewed like an enigmatic reflection through a mirror (1 Corinthians 13, 12)⁵.

The unknown Self

The deviation from the above consideration of the "healthy" relationship, introduces us to the area of ontological illness, i.e., a derailed relationship with the neighbor, God and nature and with final symptom at the individual level, the mental illness.

Adam's fall is more than just a man-made historical event. Without exaggeration, we can tell that Adam represents the humanity in perpetuity. The humanity's fall stems from Adam's desire to reach the end of times ("eschata") and become God through an existential leap, by selecting a "symbolic" apple after the acceptance of externally implanted suspicion and disobedience to God (Genesis 3, 1)⁶. Adam avoided the path of Fatherly trust to obedience, to humble himself inwardly saying "I cannot yet understand, but I trust". He did not want God to be his guide in the journey of existence to achieve his essential spiritual maturity, to become a "god" with God.

It is important to note that, the fall contributed to Adam and Eve's estrangement because they felt naked and no longer intimate, but what sealed the fallen situation was the metathesis of responsibility. Adam indirectly blames God for giving him Eve (neighbor), while Eve blames the snake. Adam and Eve's primary barrier to adulthood is a lack of

³ John 17, 21. that they all may be one, as You, Father, *are* in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me. **22** And the glory which You gave Me I have given them, that they may be one just as We are one: **23** I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me. (NKJV)

⁴ John 14, 23 Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him. (NKJV)

⁵ 1 Corinthians 13, 12. For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known. (NKJV)

⁶ Genesis 3, 1. Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, "Has God indeed said, 'You shall not eat of every tree of the garden'?" ... Genesis 3,5. For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil." (NKJV)

responsibility, which ultimately causes relationships of trust to be deeply shaken. Adam without knowing what repentance (ultimate responsibility) is, shifts to a new and unknown spiritual state, with universal consequences since from this very moment, the nature itself mutates towards decay.

Authentic Christianity, as mentioned by the elder Sophronios (Sacharov 2013) is rarely preached and the patristic therapeutic anthropology for Adam is forgotten and ignored, leaving societies in a "spiritual gloom and ignorance". Humanity as a whole is experiencing the drama of alienated social relations which (drama) is expressed as an epidemic symptom in the form of depression. In today's age, since we have lost the Other as neighbor and the possibility to build trusting relationships between us, we are not confirmed by anyone and we do not confirm anyone. Everyone is a potential enemy. We are alone, scared and uncertain, we desire to belong only to ourselves but not to the Other. In essence, we do not share our existence with the Other. Because of this, many people experience a sense of immense orphanhood and constant inner tension as a form of idiosyncratic hell. They ignore that the deeper cause is the shattered self⁷ that renders man incapable of knowing what he truly desires and -as a result- incapable of creating truthful relationships. Human experiences an absence of ontological fullness⁸, an absence of life. Human follows in his life repeated patterns that are reminiscent of the ancient mythology of the cursed Sisyphus, leading to a life without meaning, a wasted life (Taylor 1987).

A remarkable discussion and perspective on the phenomenon of the inner self ignorance is presented by Tarkovsky's film "Stalker" (Tarkovsky 1979). In an area called the "Zone" there is a special room that has the power to fulfill people's deepest desires. A human named "Hedgehog" walks into the room with the desire to ask for his dead brother to be resurrected. When he returns home, instead of seeing his brother, he learns that he himself has become rich. At that moment, realizing the discrepancy between his deepest, but true desire, and what he thought he desired, he decides to kill himself.

Ignorance of the deepest desire is the today's tragedy of human. This ignorance leads him to choices that derail him ontologically and prevent him from creating truthful relationships, both with himself and with others. This unknown region of human existence (psychology calls it with the generic name, "subconscious") is not easily dealt with, it is tough and it likes to hide⁹, above all from the person himself, as Abba Makarios describes in great detail (Abba Macarius 1857; Abba Macarius 1921)^{10,11}. Let us also remember that Jesus himself came to

⁷ The scattered self is caused by man's inability to manage his desires associated with his thoughts. As a result, man very often is enslaved by specific thoughts "logismoi". These thoughts because of their contradictory nature create an intense anxiety, also the psyche and mind become trapped in a spiritual ontological prison, suffering from panic attacks and other neurotic symptoms.

⁸ B Corinthians 6:10. as sorrowful yet always rejoicing, as poor yet making many rich, as having nothing and yet possessing all things. (NKJV)

⁹ A Corinthians 4:4. For I know of nothing against myself, yet I am not justified by this; but He who judges me is the Lord. 5 Therefore judge nothing before the time, until the Lord comes, who will both bring to light the hidden things of darkness and reveal the counsels of the hearts. Then each one's praise will come from God. (NKJV)

¹⁰ What treasure is your mind after? Is it wholly and entirely Godwards, or not? If it is not, you must tell me what it is that hinders. Certainly, they are evil spirits, Satan and the devils, who have hold of the mind, and put fetters on the soul. The devil is very wily, and has many conjuring tricks, and loopholes, and all manner of shifts, and keeps hold of the ranges and thoughts of the soul, and will not allow it to pray properly and to draw nigh to God.

fight in the desert with this dark side of human existence (three temptations), before he even began his teaching. As long as human is under the influence of this dark side, which has some sort of "language" (Hendrix 2015), he cannot clearly see himself, nor the world, nor God.

The necessity of guidance on the path of existence

As (Abba Dorotheos 1871) and also later (Grigorios Sinaite 1857) typically states, human is not able to govern himself alone, he needs God as a guide in life. Modern human hardly accepts that the truth about life and things in the world, their purpose and meaning can be revealed in their deepest extent only by God¹² and in the special and unique relationship he builds with each person (Psalm 32, 15)¹³. Human ignores that God acts in the world (Gregorios Palamas 1857b; Meyendorff 1974) and that He delights to reveal himself to infants (Matthew 11, 25)¹⁴.

Contrary to the above Christian view, the Enlightenment movement characterizes this very choice of a guide as immaturity, as described by Kant (Schmidt 1989). Today more than ever, human assumes that with the tools of pure logic, usually expressed in the form of philosophy, science and technology in particular, he can govern himself. However he overlooks an important point, that spiritual ignorance is embedded in pure logic itself, in the mind of human (Abbas Isaak the Syriac 1923a; Abbas Isaak the Syriac 1923b)^{15,16}. Science

For nature itself is capable of fellowship with the devils and spirits of wickedness, and likewise with angels and the Holy Ghost.

[Direct fragment location: Abba Macarius, Homily 27, verse 19 (English and Greek correspondingly)

<https://archive.org/download/fiftyspiritualho00pseuoft/fiftyspiritualho00pseuoft.pdf#page=266>

http://khazarzar.skeptik.net/pgm/PG_Migne/Macarius_of_Egypt_PG_34/Homiliae_spirituales_50.pdf#page=93]

¹¹ There is another wrestling, in the heart, another hidden opposition, and another war with the suggestions of the spirits of wickedness, and another contest in front of him. Thus standing steadfast and calling upon the Lord in undoubting faith and much patience, and looking for the succour that comes from Him, he is enabled to obtain from that source inward deliverance from the bonds and hedges and earthworks and darkness of the spirits of wickedness, which are the workings of the hidden passions. 4. But this war can be brought to nought by the grace and power of God. By himself no man can deliver himself from the contrariety and error of thoughts and of unobserved passions and of devices of the evil one.

[Direct fragment location: Abba Macarius, Homily 21, verse 3 (in English and in Greek correspondingly)

<https://archive.org/download/fiftyspiritualho00pseuoft/fiftyspiritualho00pseuoft.pdf#page=225>

http://khazarzar.skeptik.net/pgm/PG_Migne/Macarius_of_Egypt_PG_34/Homiliae_spirituales_50.pdf#page=75]

¹² *likewise again, who can see or hold the soul? Or what soul is? It is not visible. man himself does not know himself, until the Lord reveals (that self) to him. (the translation here is mine from the original Greek text)*

[Direct location: Macarius the Great, Sermones 1-22 & 24-27 (18.1) (Greek)

http://khazarzar.skeptik.net/pgm/PG_Migne/Macarius_of_Egypt_PG_34/Sermones_1_22_24_27.pdf#page=41

¹³ Psalm 33, 15. He fashions their hearts individually; (NKJV)

¹⁴ Matthew 11, 25. At that time Jesus answered and said, "I thank You, Father, Lord of heaven and earth, that You have hidden these things from *the* wise and prudent and have revealed them to babes. "(NKJV)

¹⁵ Isaac the Syriac discusses in detail the difference between faith and knowledge that comes from pure logic and science and how faith leads to freedom while logic produces uncertainty and fear, see homilies 62 and 18 or LI and XLIV in the English translation from Bedjan's syriac text by A.J. Wensinck:

[Direct fragment location: Abbas Isaak the Syriac, On The Three Degrees of Knowledge, Homily 51 in English and Homily 62 in Greek correspondingly)

https://archive.org/download/IsaacOfNinevehMysticTreatises/isaac_of_nineveh_mystical_treatises.pdf#page=244, http://isaakosyros.blogspot.com/2009/06/blog-post_1535.html]

[Direct fragment location: Abbas Isaak the Syriac, Concerning How Many Degrees Knowledge Has and Concerning the Degrees of Faith, Homily 44 in English and Homily 18 in Greek correspondingly)

https://archive.org/download/IsaacOfNinevehMysticTreatises/isaac_of_nineveh_mystical_treatises.pdf#page=214, http://isaakosyros.blogspot.com/2009/06/blog-post_4258.html]

and technology are projected and advertised as the undisputed magic sphere that can give happiness, prosperity, health, safety and even meaning of life to human and why not immortality. It is widely believed that only advanced applied science will take care of us better than we have ultimately taken care of ourselves thus far.

There is a strong unconscious social compulsion throughout the world to follow scientists as the new prophets who will lead us to the new future promised land, because ultimately only they know the tortuous path. This point of view is propagated without a substantial counter-dialogue and is, at its core an idiosyncratic form of religious belief of many people towards a vague higher power that emanates from science. One might argue that such views reach the sphere of mysticism or magic (see technology advertisements presented as a miracle). It is now a common phenomenon for human to deny belief in a God, but to adopt and believe with childlike naivety in groups of scientists, even though their words often contradict and betray what they promised.

In the movie "The Sacrifice" (Tarkovsky 1989) the main character (Alexander) in his monologue aptly points out that scientific knowledge did not make us more compassionate and did not help us deepen our relationships with each other. It did not ultimately make us more human. Human has used the microscope in the same way the primitive human used the club, and that happens because his ignorance of the forces which determine his desires has not been enlightened.

The new apple and vision of Adam

Humanity stubbornly refuses to engage in a meaningful dialog about what truly benefits human as a whole. Non-governmental organizations and high-tech companies with plenty of financial resources and taking advantage of government institutional and legal loopholes, cultivate in human from childhood, a plethora of contradictory and unnecessary desires. Characteristic of all these "Pioneer" groups is the pervasive arrogance that characterizes them, and the desire to become the new prophets and shapers of the world, the new "Messiahs". In several cases their announcements and programs resemble religious sermons by missionaries rather than science, since terms such as "our mission is" (Facebook's New Mission. [no date]) are extensively used.

When they consider human, their view of him is "too narrow" and "too partial", they have very little idea of human, and they see him in terms of behavioral intentions. The exponents of these views cannot imagine that human can be an image of God and has been invited to become a "god" (Gregory of Nazianzus 1857b; Gregory of Nazianzus 1857a)^{17,18}. A god who

¹⁶ James 3, 15. This wisdom does not descend from above, but *is* earthly, sensual, demonic. ¹⁶ For where envy and self-seeking *exist*, confusion and every evil thing *are* there. ¹⁷ But the wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy. (NKJV)

¹⁷ «(man) is invited to become God » Gregory of Nazianzus, Homilia 43, Epitaph to Basil the Great, Migne PG 36, 560 (89-90)

¹⁸ «A living creature trained here, and then moved elsewhere; and, to complete the mystery, deified by its inclination to God » Gregory of Nazianzus, Homilia in Theophania, Migne PG 36, 324(29)

can converse with his creator, an abyss invoked by an abyss¹⁹, and as a human hypostasis can include God and the world in himself (Sacharov 2010).

It is more digestible and useful, as modern ideological trends emphasize, to consider human as a "hack-able animal" with a certain range of perfectly guided reactions and willing to improve himself. A human controllable and shapeable by technology, accepting for himself that he is a mortal creature without God and without eternity (Harari 2018) or rather an eternity that might arise from technology, in some vague-imaginary way.

Today, more than ever, technologically implemented imagination in various aspects of scientific applications poses a threat to human by being capable of severely deforming the core of the human essence without the human even realizing it, until mental symptoms appear. Augmented reality allows for the conscious entry of the imaginary into human life and in some cases has the potential to function as a "technological" drug or as a new way of escaping from reality. In smart cities, robots and automation will be able to replace human services, where the ontological absence of the "real" Other, creates a world without "neighbor". Social networks are already virtual meeting places where people can communicate and make virtual friends, virtual followers, and widespread displays of false selves. On the other hand, genetics companies promise to cure all diseases and, why not, the unthinkable until now, mortality itself, interfering with human's very nature, directly in his genetic imprint, often with a noble demand and without consent. There is also the intense desire to overcome human nature's limitations and escape even the two-gender condition, establishing new rules and laws. Allowing people to change their gender or develop non-gender identities as early as their adolescence. A fact which is disastrous, because young people are immature and unable to consciously choose whether or not, to lead themselves into gray ontological areas. However, none of these technological prophets promise a return to the previous state.

There are numerous examples like the ones above, but the ultimate goal of all these points of view is to make human able to shape himself in whatever way he wishes, using fantasy and technology. To elevate himself to the status of a superman or metanthropos (metahuman), to elevate himself to the status of God through his own power and wisdom. Of course, this is a demonic state of mind that only brings suffering. A state of existence that is incapable of loving or forming relationships. A state where a cruel creature is condemned by its own hand to build and live its hell, a state of distorted being without meaning.

Especially through intelligent systems, there is a serious risk of creating a totalitarian environment, controlling every aspect of life under the guise of providing good services or providing safety. Safety or freedom will no longer be a dilemma in an environment that is

<https://ccel.org/ccel/s/schaff/npnf207/cache/npnf207.pdf#page=704>

¹⁹ Psalm 41,8. Abyss calls upon abyss, with the voice of your floodgate. All your heights and your waves have passed over me. (CPDV)

cruel, merciless and rightfully extortionate, forming a human creature who will have lost through his constant retreats into an impersonal system, his self-authority "autexousion", i.e. his fundamental characteristic as an image of God (John Damascus 1857b; John Damascus 1857a; Loudovikos 2008)^{20,21}. One tragic metathesis from sociality to herd.

Remarkably, the prevailing view of these unprecedented technological realizations is that they have a self-worth of their own and that they are the normal rune of history. They are thus accepted by nations and states as pure revolution, progress and power. Any voice of restraint and revision regarding technology, is seen as anachronism and regression, there is no dialog, only imposed views. As a result of this tyrannical imposed behavior and the lack of contemplation, humanity is enslaved in an accelerating spiritual decline. The created void is filled with fantasy and technology that simulates a form of magic.

Who is human after all?

Humanity as a whole, having first ignored God, now ignores who human is in depth. Christ recognized this ignorance in the faces of all his crucifiers, pleading with his Father to forgive them because they do not know what they are doing (Luke 23, 34) influenced by forces unknown to them.

To answer the question, "who is human" Christianity holds that we must first know and learn who God is (John 17, 3)²² before being able to comprehend who human is as the God's image in the created world (Gregorios Palamas 1857a; Maximus the confessor 1992)^{23,24,25}.

²⁰ «because every rational being has self-authority, and this is the image of God», (*the translation here is mine from the original Greek text*) John Damascus, Migne PG 95, 112

²¹ self-authority was not given by nature, but as an honor (from God), as Gregory the theologian states «with self-authority he honored him (man). » But listen again from the father (Gregory), «he (man) is honored by the word and the image of God». So (man) does not have logic by nature but because of honor, and it is time to tell you, not as a logical soul but as a non-logical God received (man), (translation is mine) John Damascus, Migne PG 95, 168

²² John 17, 3. And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. (NKJV)

²³ Maximus the confessor holds that the man is "τό ὅλον αὐτοῦ" (the whole of him), indicating that the man has body and soul but plus something more that constitutes the whole man. Maximus the confessor, Questions and Doubtful Passages

²⁴ [59. And when it has transcended intelligible realities and the concepts, not unmixed with images, that pertain to them, and in a godly and devout manner has rejected all things, then it will stand before God deaf and speechless (cf. Ps. 38 : 13). It is now that: the intellect becomes simple matter in God's hands and is unresistingly recreated in the most sublime way, for nothing alien intrudes on it: inner grace translates it to a better state and, in an altogether marvelous fashion, illumines it with ineffable light, thus perfecting our inner being.]...[Rather it ascends in very truth, raised by the Spirit's ineffable power, and with spiritual and ineffable apperception it hears words too sacred to utter (cf. 2 Cor. 12:4) and sees invisible things. And it becomes entirely rapt in the miracle of it, even when it is no longer there, and it rivals the tireless angelic choir, having become truly another angel of God upon earth. Through itself it brings every created thing closer to God, for it itself now participates in all things and even in Him who transcends all, inasmuch as it has faithfully conformed itself to the divine image.]

[Direct fragment location: Gregory Palamas - To the Most Reverend Nun Xenia, fragments (English and Greek correspondingly

<https://archive.org/download/Philokalia-TheCompleteText/Philokalia-Complete-Text.pdf#page=1160>

<https://greekdownloads.files.wordpress.com/2013/06/filokalia-tomos-4.pdf#page=133>]

²⁵ Note: The deep acceptance of others, of ourselves, of God, of nature is the path to freedom. The man as hypostasis that embraces everything as a deep love that has everything within him. Acceptance as a way of healing and a way out of the curse and the underlying disease of the world, the crisis. In love and acceptance, you

God responded to human's ignorance with an incomprehensible act, His incarnation. In His incarnation as Son of Human, the Son and Word of God shows us how God lives as a human. Christ is both the supreme standard for human (Staniloae 2001) and also the path for human to overcome the existential abysses that stand before him, waiting to swallow him up.

Christ shows us the highest potential of human and also the highest standard of humanity. A humanity that should not treat human statistically, as an ant or a collateral damage. Christ is ready to leave the secured ninety sheep in order to search for the lost one and stipulates that every ordinance and precept has value only when it serves human's eternal perspective (Mark 2, 27)²⁶. Social utility or sacrifice for the sake of the whole, without respect for the value of each individual human being as the image of God, is simply an alternative form of totalitarianism. As the elder Sophronius characteristically describes, God stands in respect and amazement towards human (1 Peter 3, 4)²⁷ (Sacharov 1996) whom he will never deny (Isaiah 49, 15)²⁸, despite the ontological difference between God and human. God has set everything before human, the blessing and the curse (Deuteronomy 30, 19)²⁹ as a sign of his infinite respect for human's self-authority. Human can say "No" even to God and therefore he is abysmally free. However, human has been called to be God³⁰ and nothing less than that.

Christ came to undo the work of the devil and teach us a new kind of relationship that will truly rest the human (Matthew 11:29)³¹, heal him and restore his lost fullness and wholeness, make the inner human young again and bring him to spiritual maturity and unity. Christ came to draw humanity out of this ignorance (John 12, 47)³² and the way of sin (1 John 3, 8)³³ which (sin) in its ultimate expression is the alternative form of the pure falsehood and death.

Christ proposes a different path from that of Adam, that is, that true eternal life can only come through a relationship with Him and not through nature (an apple, a technology breakthrough or genetic miracle) or something else. He testifies openly that He Himself is the Truth, the Way and the Life (John 14, 6)³⁴. There are paths that are fancy, attractive,

don't judge, you don't close the door to the one who comes. In today's age we constantly place others outside of us, away from us, while we are staying alone and suffering.

²⁶ Mark 2, 27. And He said to them, "The Sabbath was made for man, and not man for the Sabbath. (NKJV)

²⁷ 1 Peter 3, 4. rather *let it be* the hidden person of the heart, with the incorruptible *beauty* of a gentle and quiet spirit, which is very precious in the sight of God. (NKJV)

²⁸ Isaiah 49, 15. "Can a woman forget her nursing child, And not have compassion on the son of her womb? Surely they may forget, Yet I will not forget you." (NKJV)

²⁹ Deuteronomy 30, 19. I call heaven and earth as witnesses today against you, *that* I have set before you life and death, blessing and cursing; therefore choose life, that both you and your descendants may live; (NKJV)

³⁰ Psalms 82,6. I said, "You are gods, And all of you are children of the Most High. (NKJV)

³¹ Matthew 11, 29. Take My yoke upon you and learn from Me, for I am ¹gentle and lowly in heart, and you will find rest for your souls. (NKJV)

³² John 12, 47. And if anyone hears My words and does not believe, I do not judge him; for I did not come to judge the world but to save the world. (NKJV)

³³ 1 John 3, 8. He who sins is of the devil, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil. (NKJV)

³⁴ John 14, 6. Jesus *said to him, "I am the way, and the truth, and the life; no one comes to the Father except through Me. (NKJV)

easy and comfortable, but they lead to immense suffering and ontological deadlock because they do not contain truth and affection (Matthew 7, 13)³⁵.

Christ is a model of profound compassion for all the creatures of the world, He is truth, surprise, mercy, self-sacrifice and a supreme greatness because of His unfathomable humility, being³⁶ the Life and Resurrection (John 11:25)³⁷ of every human being.

Christ calls us by name to become through his church, a society that in its highest eschatological dimension aspires all to become one (John 17:22)³⁸ and to constitute the highest civilization, the civilization of "Eucharist". In this kind of sociality everything will be a source of thanksgiving first to God but also to neighbor, constituting and contributing to true indissoluble relationships between all beings. Relationships, where everything is given as gift from one to another, making everyone wealthy. In a society where people are free to love and not free for impertinence (Jevtic 2012). Relationships, where everyone considers the Other as a dwelling and resting place, a paradise. And this in stark contrast to the situation where everyone is outside of the Other and at a distance, i.e., when everyone is totally alone in a built hell.

And to God be the glory.

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³⁵ Matthew 7, 13. "Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it." (NKJV)

³⁶ A fact that seems as craziness and a moronic for those hoping for technological immortality.

³⁷ John 11, 25. Jesus said to her, "I am the resurrection and the life; the one who believes in Me will live, even if he dies. (NKJV)

³⁸ John 17, 22. The glory which You have given Me I also have given to them, so that they may be one, just as We are one; (NKJV)

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