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PLEADING FOR THE GREAT ALLIANCE BETWEEN SCIENCE AND SPIRITUALITY



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Preface

In the midst of a golden autumn with old reflexes, was held in Iasi, the city of seven hills, the Annual Conference of the European Transpersonal Psychology Association (ETPA) titled: *Pleading for the great alliance between science and spirituality*.

The conference began in the morning of 13th September 2014, in the elegant Aula Magna of "Petre Andrei" University, under the harmony of the transfiguring music of George Iovu. Two days of a genuine scientific frame followed, on the strenght of both authorities in the field as young emerging researchers. Dearest guests from France, Portugal, Italy and Spain attended our conference and, of course, there were guests from Romania too.

The germinative synthesis provided by the communications presented (both in plenary or section) has found an excellent reply in the workshops held in the afternoon of both days.

There was a book release also, titled "The secret of eternal youth" signed by Ionel Mohîrță (Romania), which enriches the portfolio of holistic therapy through intervention model that proposes to preserve youth.

This volume, 13th in number, compiles some of the papers presented at the conference. With the diversity of topics, our volume would like to prove essential that beyond the many crises of the age, man continues to seek answers to the big questions of life. Above all, this benefit would argue that between science and spirituality there is not a galactic precipice, but on the contrary. Therefore, the alliance between them is not only possible but also acutely needed since we can discover here a dialogue that may be a cure.

Coordinators

God, the undying hope

Anca Munteanu¹

Bidden or unbidden, God is present.

Delphic Message

We live in a predominantly secular world, confused by multiple absences. This explains why modern man often fails in a state of desolation desolated. But the real Supreme awaits us, always provoking us a fertile "state of equilibrium" (Noica, 2013, p 147). This explains why God's problem is really one of the outbreaks, fascinating, disturbing and exciting. Of course, the idea of God throughout history recorded multiple versions depending on the evolution of human consciousness and improvement of the tools of knowledge (J.Y. Leloup, 2012).

The present study aims to address several arguments proving the existence of God.

St. Thomas d'Aquino (apud Mânzat and Mânzat-Tănase, 2006) believes that alongside the direct ecstatic experience, there are two ways of knowing the Supreme Court: studied his creation on the one hand, the facts to them committed throughout history, on the other hand. In God's existence can rely on classical and modern evidence. By focusing our attention on classical arguments, we will consider briefly the set of five

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arguments that Thomas Aquino made in his Summa Theological (apud G. Benedict, 2014):

- Unmoved Mover Argument: everything is moving and what moves is moved by something and we cannot go on forever, there must be something that is not moved. This unmoved mover is God;
- Primary Cause Argument: on the basis of any effect has a cause reach an infinite causal chain. To stop the presumed existence of a First Cause that is God;
- Possibility Argument: all beings are corrupt and dependent, therefore, the antithesis must be an independent and incorruptible being which is God;
- Degrees Argument: as all human attributes are dosed gradually, there must be a Supreme Court to which these qualities are perfect and eternal. The Absolute is God;
- Teleological Argument: since the whole universe exists in an amazing order and harmony, it cannot be the work of chance which leads to the hypothesis of God.

Given that these arguments were developed in the XIII century, of course they are illustrating the stage at which human knowledge was to the era, from which the relevance of criticism and amendments.

We cannot omit the proofs of God's existence another four reasons, namely:

The **ontological argument**, the best known version is that belonging to Anselm of Canterbury (XII century) and on summary it sounds like this: if we talk about God, there must exist in our minds this idea that cannot occur if Supreme Being is not there in deed. Kant (cited

Benedict, 2014) demolishes this evidence without appeal, disclosing the doing of an unpardonable tautology, by introducing "existence" in the definition of God. According to the famous German philosopher, divinity can be understood only on the moral aspect.

The **cosmological argument** has most seniority, being drafted in several versions that have as leitmotif the following reasoning: everything has a cause, it is based in turn on a previous cause and because we cannot continue indefinitely, we finally reach to an uncaused caused (a primary cause) which is called God.

The **historical arguments** put forward the idea of God's existence, relying on the consensus of all the people of the world in this respect ("a consensum Gentium"). In this respect, Cicero said, "what is permitted may not be all false, that must be rooted in man's very being" (Internet).

In this complex ideation, we add together with G. Benedict (2014) that the history of humanity itself, especially the Bible, which was not wasted with dust times but survived all odds, gives shape to thesaurus traditions may constitute difficult to ignore evidence of the existence of the Supreme Being. For example, Old and New Testament is full of major events, proving divine intervention. And Benedict G. (2014, p. 67) English reputed specialist in philosophy of religion concludes: all history is sacred and reads like a diary in which God shows how to implement the plan on the human species. According to the same sources speaking and a Christological argument, since the biographical evidence and Jesus historical parables (A. Schweitzer)