

---

## THEOECONOMICS

**Tiberiu Brăilean, Plopeanu Aurelian-Petru\* and Chiper Sorina**

*University 'Al. I. Cuza', Faculty of Economics and Business Administration, Bd. Carol I no. 22,  
Iasi, Romania*

(Received 31 October 2011, revised 1 November 2011)

---

### Abstract

To a certain extent, it may be that the inflexion that occurred with Renaissance was necessary and even unavoidable. For hundreds of years, the human body was not only ignored but even repressed to the advantage of our spiritual nature. Against the background of the rediscovery of Greek spirituality, da Vinci, Michelangelo and the other coryphaei of Renaissance restored the value of the human body and, in part, they restored its dignity as well. For Jesus would heal both souls and bodies, all physical illnesses that he would encounter; and what is more, He resurrected people and brought them back to their body. Consequently, the care for the body and the care for the soul must always be in a harmonious equilibrium because, according to the tradition of Abrahamic religions, we shall be resurrected in these bodies as well. Yet, soon the other extreme peaked up, with its excess and recklessness. This other extreme is characterised by humanism, rationalism, secularism and the cult of carnal pleasures, with other words, - the happiness on Earth. During the modern age, it is not man who has been forgotten but God. Societies have become desacralized, salvation has been replaced by progress and the soul has nested itself in a corner, oppressed by an entire technology of sensual pleasures. We have become wondering bodies feeling lost, in which less and less light can be seen. Therefore, a new Renaissance is needed, a spiritual Renaissance this time, in order to restore the equilibrium for which we were pleading above and in order to achieve the re-enchantment of the world.

In any case, things can no longer continue as they are. We need 'a new Heaven and a new Earth'. It is in this spirit that we are launching a new concept expressed by a compound word: *Theoeconomics*. The concept bespeaks an interdisciplinary approach between Theology and Economics, or even a transdisciplinary approach, because it also deals with what goes on beyond the two co-joint disciplines. Because there is always a 'beyond'... Within *Theoeconomics*, it is not Theology that has to obey Economics but the other way round; Economics, while preserving its arsenal of concepts or notions, has to take over Theology's basic rules and principles, whose transmission is made via Ethics or Morals. The stronger the ethics of a community, the more coherent and sustainable the community will be, and the more efficient and human need-appropriate its economy will become. We still need to learn the norms of a good social organisation that the ancients knew so well.

*Keywords:* Theology, Economics, paradigm, institution

---

---

\* Corresponding author, e-mail: [aplopeanu@gmail.com](mailto:aplopeanu@gmail.com)

## 1. Introduction

“For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul?” (Mathew – 16.26)

Theoeconomics could be the discipline that studies the divine laws and principles that govern the economic issues of human communities. In the economic, social and ecological maelstrom created by people, the recognition of the divine principles that undergird the Cosmos and their application to earthy affairs can be the solution during this crucial age in the history of humanity. We have already proven what we can do: we are about to destroy our planet. Therefore we must change and allow God to work. This is how a new man will emerge: *homo universalis*, as part of the evolution that Jung called ‘the continuous embodiment of the Self’ [1], and Schumpeter termed ‘perennial gales of creative destruction’ [2].

We can see all systems collapse: the economic, the educational, the medical, the environmental, and the political system etc. Also, if we look carefully, we can notice that innovation and creative solutions emerge in all fields, as if someone were to take care of us, as if someone would bless us with ‘Zero point energy’ (Barbara Marx Hubbard) [3]. We have to understand our higher self, the inner voice, bring our projections home and allow God to take control over us and decentre our identity from the ego towards our deep essence. This is the key to becoming a universal man.

Then, we have to find our calling and mission: why we are here. We have to become close, by the law of affinities, to those who think and act like us. We have to look for those who are capable of bringing out what is superior in us. Where two or three persons are gathered in the name of this superior Self, ‘*I am*’ will be close to them. We have to say ‘yes’ to the divinity inside us. For the Universe is anthropocentric, each of its particles has man as its ultimate purpose. Its own chemistry is a psycho-chemistry and its history has a deeper causality. Consequently, events that we usually explain in economic, political or ecological terms can be better understood from the perspective of spiritual patterns and archetypes.

Eric Voegelin identified the pseudo-religious roots of last century’s totalitarian political systems in a broken spirituality whose arsenal of symbols and representations caused so much harm [4]. In order to fight successfully against evil in any form, one has to go to its roots and suppress them. Our opinion is that, starting from the same causes, nowadays the evil has moved in the economic field and manifests itself as selfishness, materialism, mercantilism, consumerism, monetarism (understood as the cult of money), globalism. Even more, it has taken other secondary and even more hideous faces as well. Consequently, the war against current totalitarianisms must be waged on the economic battlefield, but it is a war of strong sociological, anthropological and psychological implications. It is each and everybody’s war against one’s own passions, attitudes and behaviours. The modern idols that we venerate – the idols of secularism, rationalism, humanism, progressism, productivism, mechanicism,

quantitativism, enlightenment etc., must be crushed and the sacredness of the true altars must be restored.

There is a more insidious, more perverted and less visible evil whose defeat requires a mutation of consciousness; this is the great stake of the moment in which we are now. Unfortunately, currently we also have forms of false and reversed spirituality and they are more numerous now than they were in the past. Countless abuses, inequalities, injunctions, aggressions, malversations of all kinds are produced in its name, and they do not take the shape of some 'new Middle Ages', as Berdiaev believed, but rather of a 'new slave system' [5]. History returns cyclically, in a spiral, as we live in a bound Universe (David Bohm) [6].

*Homo religiosus*, who has meanwhile become *homo oeconomicus*, lives in precarious patterns that are de-spiritualized and full of the hasty pursuit of petty matters; almost all big religions have hyper-developed, through their believers' own application, their exoteric and almost profane parts at the expense of true faith. They have developed all sorts of fetishes, standard schemes and ritualistic formulas that lack nothing but grace. This distancing from faith and authentic religious experience has introduced a crisis of meaning in people's souls and an extremely dangerous existential angst. We no longer receive answers to our great questions and then, in this emptied space, doubt and fear have taken their abode instead of peace, forgiveness and love. Our societies have not only de-sacralised but they have equally become de-moralized and the main symbols in our collective mind are a constellation of monetary signs, for which we are always ready to strike our fellows.

Of course, what we live now constitutes, in fact, an economicist alienation in which we simply waste ourselves. In this article, by thinking across disciplines, we make a modest attempt to issue a statement against this contemporary form of alienation. If our attempt fails, maybe the readers can take from it at least our alarm signal and thus prompted to act, they will start their own work to come out towards the light and rekindle the divine spark that dwells in them. So that, from one spark to another, maybe a great light will grow, a light that is not created neither shadowed. This is our only chance to save ourselves from a situation that tends to become apocalyptic, to become sons of Light, children of the Spirit, from the Lord, and in the Lord, as Meister Eckhart said [7].

To this end we need to rewrite and recreate not only the economy but also an entire system of mentalities, i.e. almost everything, because we have reached a dead end. We would be happy if our readers could find a way in what we have written. We have combined elements of doctrine with the analysis of some practical experiences and we have joined together elements of Theology and Economics, Geo-economics and Geopolitics, Physics and Biology, Spirituality and History, Anthropology and Sociology, Ethics and Semiology. Our readers might have the impression that they are led through a labyrinth. But Ariadna's thread is with us. In other words, we hope that there is a common thread of thoughts that binds the various approaches together, as the title suggests.

## 2. The archetype of the Apocalypse

“And He that sat upon the throne said, behold, I make all things new. And he said unto me, write: for these words are true and faithful.” (Revelation 21.5)

The entire Biology is in fact an Astrobiology. We know, for instance, the influence of the Sun on the evolution of plants, but the other celestial bodies influence life on Earth as well. For instance, vegetables that have underground bulbs or tubers are heavily influenced by the Moon. Then, watched from above, man’s main internal organs reflect, in their disposal, the solar system. A person breathes 25,920 times a day, i.e. the number of years that make the famous Platonic or Pythagorean ‘Great Year’ in which the Sun completes a full tour, with the twelve stages of the zodiac. The average length of human life on Earth has the same number of days.

It is good to know such facts when we deal with Economics, in fact with Theoeconomics. One aspect that must firstly be established concerns ownership. Everything that exists belongs to God and not to us. This is why the bitter fight for properties in order to gain them and defend them with all sorts of juridical, mental and physical gates constitutes an attack to divine Creation. Ownership was given to humanity (“Be fruitful, and multiply, and replenish the Earth, and subdue it” - Genesis 1.28) and not to certain people, namely to the most rapacious. Private ownership represents a materialist extension of our superficial ego, of our selfishness. It is the source of all evil. We are the same as our fellows, sharing the same unity of humanity; then, why fence ourselves behind gates?

We are aware that such statements can gain us the accusation of utopism, that some readers could send us in the arms of the socialists, for instance in the arms of Engels – the Engels of *The Origin of the Family, of Private Property and of the State*, or in Saint-Simon’s arms. Yet, what did these two authors want? Only to dispossess others and redistribute properties, as Vladimir Soloviov noticed [8]. By contrast, we consider that these properties belong to God, and they are offered to humans to manage and make use of.

The paradigm of modernity and of the Enlightenment is 400 years old and it has come to an end. This requires a radical reorganization of our societies and a transformation of global practices concerning Nature. In fact, the human species can destroy itself, as it happened to so many other species before us. Another universal and divine law says that you shall reap that which you sow. Consequently, one cannot sow corn-cockle and expect wheat to grow. Or, this is what we have been doing for hundreds of years. Now we have to start anew and sow wheat, in the hope that it will still have time to grow, and we shall still have time to eat our bread into Being although “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” (Luke 4.4).

Another crucial source of wealth – a labour factor as economists call it – that we tend to forget is work – human work. Work is a way to serve the Good and recuperate the spiritual altitude for which we were created: “in the sweat of thy face shalt thou eat bread” (Genesis 3.19). Or, today we have come to

consider that one can live without working, by abusing somebody else's work or by speculating, by cultivating money that would spawn other money, etc. This is a very dangerous illusion for money in itself cannot create value but we have turned it into a postmodern idol, a new golden calf that we venerate most of our time. "For what profit is it to a man if he gains the whole world, and loses his own soul?"

Another value wrongly exploited is land, i.e. our mother who has fed us and supported us energetically. We have brought the land and the entire nature in crisis through our economic behaviour that consumes resources intensely and is very polluting. We have become the vampires of the Earth. Hence, the accelerated changes of climate, the disappearance of species and the exhaustion of resources.

Currently we are in a process of passage from one form of consciousness to another. The modern mind is caught in the trap of a mechanical concept about the Universe, which is about to be changed. We have excessively technologized our life, which has increased productivity very much but it has also created damaging dangers. The dizzying and dehumanised speed at which technologies change generates big adjustment problems and deep changes at the level of human psyche, as well as new forms of social organization such as the network. These technologies have a very serious impact on the inner experience of one's personal identity and perception of the self. Man isolates himself and distances himself from nature. Or, identity is also a social construct, and this phenomenological mutation creates problems.

Mass-media surround us as a second skin and continuously modify individual frontiers, connectivity networks and moral structures. There is the tendency to unite individual minds, hence numerous mass delusions. We witness accelerations of synchronicities, of intuitions and of the para-psychic and psycho-physic manifestations. Technologic progress allows imagination to make projections of great accuracy and speed by attracting our psyche and our body in an increasingly closer relation.

Isis' veil, the veil between matter and consciousness, between Heaven and Earth, becomes increasingly thin and permeable. According to Edward Edinger, a disciple of Jung, we are currently experimenting the 'archetype of the Apocalypse', which is also a Revelation [9]. Heaven and Earth meet in us. The way we have lived so far is destroyed but a new way of living comes to life and we are born again with it. The ego and the self fuse for ever. As Jesus said: "The hour is come - and it is now" (John, 4.23).

We need a global culture, a holistic project that should support a sustainable development. This is why we need to bring to life again the transcendentalist impulse that could stir a genuine spiritual revolution in our society. By capitalizing on the social potential of the Internet, which is not appropriately understood, we could benefit from a useful infrastructure in order to spread this new paradigm, which could allow, for instance, the harmonious orchestration of resources and policies in a time of crisis.

In *The Great Transformation* [10], Karl Polanyi states that all problems could be solved through an unlimited quantity of consumer goods. We disagree for the following reasons: 1) no matter how big it might be, the quantity produced is limited anyway and 2) an incorrect allotment can lead to the enhancement of discrepancies between the super-rich and the super-poor. This can lead, in its turn, to great social conflicts. As Nietzsche said, “the deed creates the doer, almost as an afterthought” [11].

In fact, we have been in the middle of an economic war for a long time. Its casualties are not in the least less terrible than those of a real war. It originated in human greed – the root of all evil. It is as if a chemical compound were discharging in your stomach when your money multiplies, creating dependency. These economic, political and climatic troubles allow governments, banks and big corporations to take advantage of the population’s shock so as to implement policies to their own interest [12].

On the other hand, these difficult times generate the best opportunities for those who understand the need of fundamental economic reforms. Unfortunately, they are few. It is not sufficient, for instance, for the G-20 meeting in London in 2008 to only draw a list of fiscal paradises. They should have been simply eliminated. The fact that there was no will to do it shows, one more time, that politicians are only some puppets in the hands of big puppet handlers. Thus, some people are still allowed to bypass fiscal systems, while common people are over-burdened with taxes and fees which, more recently, are used to compensate for the robberies made by big bankers. This is profoundly unjust and profoundly non-democratic. “We shall squeeze you empty and then we shall fill you with ourselves”, warned George Orwell in his famous novel *1984* [13].

Everything that is composed will be decomposed, the entire matter will return to its origins; this is why materialism is not of much help. The attachment to matter generates passions against nature and then harmony is destroyed. All elements of nature with all their interactions, everything that is created and everything that is born will return to origins. The peace from above lies in us to generate and to fulfil and so that we can become Humans (*Anthropos*).

There is no need for other rules than those written in the holy books. Imposing something else can enslave us. It is better to be dominated than to dominate. It is better to be ignorant than to be ‘connoisseur’. For nobody can truly know by accumulating knowledge. Or, an ignorant person is like a clean field on which something can be built. “Where lies *nous*, there lies the treasure.” [14] For the only thing that matters is that which is eternal.

We need to become reintegrated in ourselves and re-establish our relation with the Source, with the Principle. We need to be saved from ignorance and forgetfulness. Nothing exists ‘in itself’ or ‘through itself’; everything is in interdependence, in a web of relations. We need faith. Faith is good both for the individual and for the community. The American economists Robert Barro and Rachel McCleary have established a report between the development rates of

various countries at world level and the data referring to the fundamental religious beliefs of their populations [15].

A society based on a religious belief that promotes sincerity, openness towards foreigners, thrift, honesty and propriety can make savings from its necessary resources, by decreasing criminality, corruption and deceit. The two authors also consider that religiosity has an effect on morality in the work place; we refer here to an ‘economico-religious equation’ that would sound as follows: ”serious work that is considered pleasant to God leads to a superior Gross Domestic Product, which, in its turn, generates prosperity” [16].

Without faith no system which is a kind of objective truth (therefore, the economic system is also included) has any chance for success. We can make many analogies between the economic and the confessional system. For instance, the word *credit* derives – etymologically – from the Latin word *credere*, which means *trust*, *credibility* in English. This means that crediting is based on trust. In fact, man is religious in his nature, being endowed with trust. The neurologist Ernst Poppel considers that trust is part of man’s fundamental endowment, that man needs trust to survive and manage in an ultra-differentiated environment that is hypersensitive and based on fragile conventions. Man needs stability so as to ensure the smooth progress of his activities. Or, trust is the only element that offers him vital safety. And in all world religions, faith is original trust, trust in the absolute degree.

### 3. Economic religions

In the twentieth century, the main expressions of evil could be found especially in politics. This entitled Eric Voegelin to write about *Political Religions* and identify the religious roots of totalitarian political ideologies [4]. Yet beginning with the 1980s and especially in the twenty first century the evil has moved mainly in economy. This prompted us to write about *the Religions of Economics*, looking for the religious roots of economic doctrines [4]. Both approaches start from the fundamental hypothesis of the recognition of the evil’s presence in the world, in the Judeo-Christian tradition and from the identification of its primary roots in the religious field. The roots are the deformation of true faith by an occult trend that has been developing in parallel to the Church, from medieval heresies to globalism. This is a Gnostic trend that has aimed for and has managed to conquer power, as Umberto Eco suggested in *Foucault’s Pendulum*, in 2000 [17]. This time it has used economic, materialist and consumerist means, i.e. selfish means.

To speak about economic religions against the background of contemporary desacralization, behavioural mercantilism and the monetarization of the economic and social life in general, will be viewed as a curious endeavour at the most. Reality and its symbols are today impregnated by a ferocious econocracy. The concepts of religion and economics have followed institutions and their symbols, so as to find themselves today in the middle of the battle, under the authority of some very mundane and immanent commanding bodies.

Religion is mainly understood as the Church. Unfortunately, the Church itself has been seduced by very materialist temptations, although *to be* does not exclude *to have*, and economics is understood as the maximization of monetary gains, by any means and against anyone, in a dark loneliness that leaves the other forgotten or, in the best-case scenario, makes him a competitor who threatens our pray. The protestants have even introduced the famous ‘salvation through economy’, according to which, if you have got rich through sustained work and thrift, through savings and investment, through enterprise and initiative, this is a sign that God has chosen you, has forgiven you for sleeping with the maid and has ranked you with the rightful, the saints who dwell in ‘the desert of the world’.

We have a very strong religion of money; money has become a new golden calf, a postmodern idol that we venerate most of our time. Its very strong fortresses are the banks – one of the most pagan creations, together with stock exchanges. It is not only morality that has been driven away from the economy, from politics and from the entire social life, but the radix itself, the religious root that has undergirded them: “in the sweat of thy face shalt thou eat bread”. Work has become de-monetised as a social norm and big gains no longer come from work; theft and speculation are encouraged under various ever ‘subtle’ forms.

Globalisation has also become a kind of ‘religion’ and, in any case, it is the defining problem of the century that we have started, “the focal point of some hostile passions and sometimes even of violent protests” [18]. “A total social phenomenon, globalisation is analogous to nothing from the past and it represents a reality that defies all social and mental paradigms known so far, a gigantic mutation of civilisation that traumatises societies and intimidates intelligences. It becomes manifest through an increasingly obvious break with the value hierarchies of traditional cultures, as well as with the values of classical western modernity in relation to which it appears as a worrying and non-classifying post-modernity.” [19]

The state that took the place of the transcendent God is no longer ‘born to govern’; it undergoes a devolution of power which is taken over, in part, at sub-national level, through the increase of regional and local autonomies and in part at supranational level, through the increase of the role of supranational international organizations that are more or less official. Thus, power is exercised now along several lines. Yet we can say (without fearing that we might be mistaken) that today power lies in the hands of economy. It tends to be centralized in the hands of big capital and, of course, of its representatives, and it has an esoteric grammar and a Gnostic under-layer.

With the emergence of economy, the equilibrium of late modernity became even more precarious, everybody seems to be fighting against everybody, and we have been at least naive in perceiving the major economic stakes of the century and we have lost the battle even before we started by selling almost all our weapons to the enemies. There is an economic totalitarianism just like there is a political totalitarianism. Their pathology is essentially the same; this is why much lucidity and responsibility are required.



The problem is that we do not have much of an economy and that we have very few good economists, hence the dependence on the outside and the severe external constraint. We have abandoned our destiny in somebody else's hands.

Our individual and collective passions are mainly connected to fortune, which brings about power and pleasure. The 'open society' is full of mercantile spirits that launch severe attacks to the life of the spirit and to the spirit of life. People's appetite for self-destruction seems to have risen exponentially and the order of societies is intensely endangered. Discrepancies in wealth have become so huge that they can ruin the entire social architecture. We see this as a degenerate situation, as man's alienation, as an option for existential closeness towards the transcendent and as a flattering of the ego.

What kind of consciousness produces such an economicist behaviour? It is said that the order of the soul determines the order of the City, which means that our souls could have been tempted as if by Lucifer. We share Eric Voegelin's view that experiences are similar to their symbols, but symbols are transient. In this sense, it is easy to have an intuition of what kind of human experience money symbolises: an egolatric closeness in uncertainty and lack of meaning.

We argue that we need a new science of Economics that would draw its sources from the depth of consciousness, from social morals and that would overcome positivist limits both in terms of the starting hypotheses and in terms of its method, priorities, and so on. Economics cannot be a natural science; it must come out of the methodological tyranny that now subjects it and come closer to the quaternary structure of the real and of being: man–society–cosmos–God and the non-falsified equation of existence. Because humans live in history, the new economics also needs a new theory of history understood as the unfolding of meaning structures in time. It cannot be reduced to neoclassic abstractions nor to institutionalism, but it has to take into account the underlying anthropological level, the richness of ideas and symbols through which the human community expresses its fundamental existential experiences. In all civilisations, there is a spiritual ground of the economic, social and political order and it needs to be emphasised.

Human community perceived itself as a microcosm, a reflection of the macrocosm. Its existential harmony depends on its connection to the source, from where the principles of its order also derive. The moment when vertical communication is blocked, community sinks in darkness. This is exactly what is happening today, as the climax of a pathology of the spirit that has deep roots in the history of modern civilisation. Today we experience, on multiple levels, a crisis of this civilisation; in this sense, the so-called 'gnoses of modernity' play a central role.

A new economic theory must proceed from the symbols that it finds in the social world, inventory them, order and classify them. The root of evil lies in the bad organisation of the world, in the vitiation of consciousnesses, of the architecture of creation and of the order of being. We have become proud and revolted, the slaves of matter alienated in a detestable cosmos. Our existential attitude produces disequilibrium of consciousness; it does not lead to divinity but

it distances us from it. This is where we have been led by the progressivism of French encyclopaedists, by August Compe's positivism, by humanism, rationalism, liberalism, marxism and by all totalitarian regimes of the 20<sup>th</sup> century, ending with contemporary globalism.

The way we position ourselves in connection to the structure of the real is deformed; it produces disorder, anxiety and even terror. Here lie the roots of the crisis. It is pointless to look for them on the surface by trying to sweeten the epiphenomena. The reason lies deeper. The social order is no longer a symbolic construction of the experience of the transcendental, the latter being sunk in the immanent, in the content of the world. Economics, just like politics, cannot be separated from religion if it aims to serve the good whose essence – whether we like it or not – is religious and moral. Or, the contemporary desacralisation and immorality have created a large space for the manifestation of evil, which seems to have unleashed itself in the world.

The secularism of modernity separated Economics from the realm of high ideas and created a discipline that considers itself self-sufficient but it feeds on its own weaknesses. The cutting off of the divine head of the hierarchy, the refusal of transcendence as a source of order, leads to debauchery and to economic totalitarianism. There is a fundamental reality, a primordial support of the other values that the economic field has distanced itself from, by modifying the entire existential positioning of individuals and of communities; the spiritual aspects have become separated from temporary aspects which become the depositary of new identities. Spirituality has become scientific, i.e. deformed, but also 'respectable'.

Thus, the battle for riches unleashes an entire apocalyptic delirium – a generalised manifestation of the most primitive instincts that become acts of the self's self-dissolution and conditions of the 'salvation through economy'. Yet, we cannot deny the existence of a religious lode in modern economic developments. The problem is that it is no longer authentic but perverted; it is of Gnostic nature. Thus a new paradigm has taken shape which foregrounds the unfortunately (only) elementary analysis of economic phenomena, of globalization in particular and of the societies reactions. This modern paradigm represents, in fact, a substitute of the classical traditional paradigm which considered humans in harmony with their community, with Cosmos and with God. It has created a few 'ersatz-doctrines', rooted in the dark depths of human nature and an unprecedented irruption of disorder in history.

Economics cannot remain outside these preoccupations. Hence our attempt to offer a synoptic and multidimensional perspective on the reality of economic systems and on their necessary correlation with the 'unitary whole'. For, as Noah Sealth said, „All things are connected like the blood which unites one family... We did not weave the web of life; we are merely a strand in it. Whatever we do to the web, we do to ourselves.” [20]

#### **4. Conclusions**

The decline of the Western world has started. Even if Oswald Spengler predicted it as early as 1918 [21], it has now become palpable both at economic and at political level and it stirs countless worries. The values of white men are in crisis in their own home, yet they are being disseminated on the other continents, in the entire world, from Tunis to Chile and from Dubai to Seoul. As Alexander Soljenitzin said in a speech at Harvard in 1978, modern Western civilisation has started sliding down the dangerous slope of the adoration of man and of material goods. Any other human need – more subtle or more elevated – has been driven away from the City. Thus, life has become deprived of higher ideals and society, in the absence of meaning and of the necessary spiritual binding element, has fissures and it has become desacralized. Visible and invisible evil has seeped in through society's fissures; it has first destroyed religion, then ethics, politics, and now the economy. The air has become fetid. Liberty has turned into libertinage.

Such a civilisation cannot last. Irrespective of its technological and military endowment, it can only propagate frozen non-values and a mediocre subculture deprived of spirit and of transcendence. In the absence of a religious vertical axis, it can also propagate a lot of destruction. Furthermore, it can even constitute an attack to humans to whom one day we could find a technological substitute, to say nothing of the genetic modifications that flourish. The question is, who/what will come after that: the robots, China, the yellow race?

Yet, maybe with the mystery of the year 2012, a renewal will occur. This would imply capitalizing on the 'window of chaos' that Ervin Laszlo mentioned [22]. Yet we need a modified consciousness. Whoever will succeed will advance to a superior level, who won't..., will lag behind, for wheat will be separated from corn-cockle. This is why there is a need for a new spiritualization, this is why economics, which now dominates, needs moral and spiritual laws in order to become *Theoeconomics*, an economic theology and in order to relinquish, thus, its current economic 'religions'.

#### **Acknowledgements**

This paper was written with financial support from the project POSDRU/89/1.5/S/49944 – 'Dezvoltarea capacității de inovare și creșterea impactului cercetării prin programe post-doctorale' (Developing the Innovation Capacity and Improving the Impact of Research through Post-doctoral Programmes), funded through Programul Operativ Sectorial Dezvoltarea Resurselor Umane (Human Resources Development Operational Programme), in affiliation with 'Alexandru Ioan Cuza' University of Iasi.

## References

- [1] D.W. Robinson, *Conscience and Jung's Moral Vision: from Id to Thou*, Paulist Press, Mahwah, New Jersey, 2005, 27.
- [2] J.A. Schumpeter, *Capitalism, Socialism and Democracy*, Routledge, New York, 2003, 84.
- [3] B.M. Hubbard, *Conscious Evolution: Awakening the Power of Our Social Potential*, New World Library, Novato, California, 1998, 212.
- [4] E. Voegelin, *Political Religions*, in Romanian, Humanitas, Bucharest, 2010, 12.
- [5] N. Berdiaev, *Slavery and Freedom*, Charles Scribner's Sons, New York, 1944, 65.
- [6] D. Bohm and F.D. Peat, *Science, Order and Creativity*, 2<sup>nd</sup> edn., Routledge, London, 2000, 108.
- [7] R.B. Blakney, *Meister Eckhart: A Modern Translation*, Harper & Row, New York, 1941, 224.
- [8] V. Solovyov, *The Justification of the Good*, in Romanian, Humanitas, Bucharest, 1996, 290.
- [9] E.F. Edinger, *Archetype of the Apocalypse: Divine Vengeance, Terrorism, and the End of the World*, Open Court Publishing, Chicago, 2002, 27.
- [10] K. Polanyi, *The Great Transformation: the Political and Economic Origins of our Time*, Beacon Press, Massachusetts, 2001, 236.
- [11] F. Nietzsche, *Götzen-Dämmerung*, in Romanian, Humanitas, Bucharest, 2008, 33.
- [12] N. Klein, *The Shock Doctrine. The Rise of Disaster Capitalism*, in Romanian, Vellant, Bucharest, 2008, 82.
- [13] G. Orwell, *1984*, in Romanian, Polirom, Iasi, 2008, 148.
- [14] J.Y. Leloup, *The Gospel of Mary Magdalene*, Inner Traditions, Vermont, 2002, 10.
- [15] R. Barro and R. McCleary, *American Sociological Review*, **68** (2003) 760.
- [16] R. Barro and R. McCleary, *Milken Institute Review*, **2** (2004) 38.
- [17] U. Eco, *Foucault's Pendulum*, in Romanian, Polirom, Iasi, 2005, 490.
- [18] J. Bhagwati, *In Defence of Globalization*, Oxford University Press, Oxford, 2004, 3.
- [19] I.I. Ică Jr., *The Social Thought of the Church*, in Romanian, Deisis, Sibiu, 2002, 481.
- [20] D. Villalba, *Zen en la Plaza del Mercado*, in Romanian, Elena Francisc, Bucharest, 2009, 141.
- [21] O. Spengler, *The Decline of the West, Volume I*, A. Knopf, New York, 1945, 31.
- [22] E. Laszlo, *The Chaos Point: The World at the Crossroads*, Hampton Roads Publishing, Newburyport, Massachusetts, 2006, 83.