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Consummation of Human History

RENAISSANCE OF APOCALYPTICISM

Some Representative Thinking

AUGUSTE COMTE, the founder of sociology, theorized that man progresses through three stages: the theological, the metaphysical, the positivist. This doctrine of progress, adopted since the time of the French Revolution, details the cultural ascent of man from ancient times to modern similar to the physical evolution of man from the animal kingdom. For many, this rational approach to history directly parallels (though often not taking into account) religious evolution and revelation.

A. Nicholai Berdyaev

If belief in progression blossomed during the French Revolution, it withered during World War I. Shortly before his expulsion from the Soviet Union by Lenin, Professor Berdyaev delivered his final lecture in which he discussed "the doctrine of progress and the goal of history".¹ He held that Russian thought had a special mission to resolve on a speculative level the urgent European problems raised by the crisis of Renaissance-inspired humanism.

¹ N. Berdyaev, *The Meaning of History*, Meridian Books, Cleveland, 1962, pp. 161-177.

This was so because Russian religious philosophy had remained faithful to the apocalyptic vision.

He asserted that not only had the authors of the doctrine of progress not taken into account the manifestly spiritual direction of history, but also neglected to realize that the concept of progress itself grows out of the messianic and millenarian faith of the Hebrew people. In fact, he claims, except in relation to this religious trust in the hopeful and just resolution of history, a belief in progress is groundless.

Berdyaeu further charges that the secularized doctrine of progress is an entirely illegitimate deification of the future at the expense of the present and past. Progress postulates the coming of a time when all historical problems and antagonisms will be resolved; thus man is supposed to be advancing steadily to an untrodden height, for which all that has gone before is but an instrument. Every individual, human generation, and historical epoch are but means to this ultimate goal of perfection. But, says Berdyaeu, such an apotheosis of a future race has no compassion for either the present or the past; it is revolting to man's conscience because of its infinite optimism toward the future and infinite pessimism to the past and stands in direct contradiction to Christianity in which each generation is not simply a means to an end.

The Russian thinker also criticized the utopian illusions and pretensions implicit in the doctrine of progress. He complains that the anticipated terrestrial paradise is a distortion of the religious vision of God's kingdom. Naively looking forward to a solution of man's destiny within the closed circle of temporal forces, it falsely envisions an immanent rather than transcendent state of beatitude.

Basing his own philosophy of history on the apocalyptic vision found in the book of *Revelation*, Berdyaeu concludes that human destiny admits of no resolution within the secular historical framework; it must be solved from the perspective of eternity: the destiny of man involves a superhistorical goal, a superhistorical consummation of history in eternal time.

B. Reinhold Niebuhr

Berdyaev at that time was far in advance of his age. Since World War II, however, the apocalyptic view of history has become quite fashionable. When Reinhold Niebuhr wrote a new preface for his Gifford Lectures in 1963, he explained that Biblical and Hebraic faith makes the hazardous assertion of a meaningful history. This attempt to discern a pattern in the confusing cross-purposes of history sets Western culture apart and fills it with a dynamic quality, whose virtue consists of the resolute refusal to see salvation as a flight from historical responsibilities. But, he says, Western dynamism is subject to two vices: the evil of fanaticism which comes from giving ultimate significance to contingent goals; and a confused messianism which looks prematurely for an earthly kingdom of universal peace and righteousness. Niebuhr interpreted Russian Communism in this light as a secularized messianism growing out of Hebrew-Christian thought.² As a neo-Reformation theologian he wished to refute pseudo-messianic and utopian hopes by reminding man of his inevitably tragic and ironic history. Niebuhr repeated from a Protestant perspective the conclusions of the Orthodox Berdyaev.

At Edinburgh, the American theologian maintained that the basic distinction between historical and non-historical religions could be succinctly defined as the difference between those which expect a Christ and those which do not. A Christ is awaited wherever history is regarded as potentially meaningful. Where a Christ is not expected, history is either reduced to nature or swallowed up in eternity.

In reminding man of his ironic past, Niebuhr recognizes that the real problem of history is not the finiteness of all human endeavor, but rather the proud pretension that seeks to obscure its finite character. This type of utopian messianism incites all people and nations in rebellion against God on the one hand, and on the other, elevates the role of the messiah from a national to a universal level challenging the benevolent forces to operate where they never had before.

² R. Niebuhr, *Human Nature and Destiny*, Chas. Scribner's Sons, N.Y., 1964, vol. II, preface, viii.

C. Jurgen Moltmann

From Tübingen, this professor is architect of a "theology of hope". Inspired equally by New Testament eschatology and the independent Marxist philosophy of Ernst Bloch, he points out that Biblical testimonies are filled with a reachable, tangible hope. Because it is eschatological, Christianity is forward looking and forward moving and thus hope should be the mainspring of theological thinking. Moltmann views the God of Exodus and Resurrection not as an "eternal presence", but rather the God of future promise; therefore Christ should be understood in terms of categories of expectation. When theology anticipates the prospects and possibilities of the future, it will become a ferment in our thinking and a truly mobilizing force in a new creation.

Understandably, Moltmann hits hard the sin of despair; weakness, timidity and weariness are considered more debilitating than the temptation to desire to be God. We are construction workers and not merely interpreters of the future so the sweet decay of hopelessness, resignation, and inertia, as well as the retreat to either the golden past or the non-political realm of indifference, are intolerable for the Christian. As he put it, the world should not be viewed as a waiting room for the soul's journey to heaven but the battleground for freedom and the arena for creativity. The only reason to refer to the past is to see by analogy prefigurations of a better future. Moltmann agrees with a remark by Walter Rauschenbusch, the Baptist father of the Social Gospel: "Ascetic Christianity called the world evil and left it. Humanity is waiting for a revolutionary Christianity which will call the world evil and change it."³ And Moltmann himself said:

Christians exist, act, suffer and speak in the present, with the open Bible in their hands, as it were. Whoever closes the Bible in order to speak more effectively and contemporaneously no longer has anything new to tell his age. Whoever breaks off the conversation with the

³ Quoted, Moltmann, *Religion, Revolution and the Future*, Chas. Scribner's Sons, N.Y., 1969, p. 139.

present in order to read the Bible more effectively finally merely engages in sterile monologues.⁴

For Moltmann, this is the affirmation of original Christianity, and the key to overcoming the alienation of the church from the modern world as well as removing social oppression today.⁵

D. Carl E. Braaten

Lutheran theologian Carl E. Braaten has summarized the values to be derived from the renaissance of apocalyptic thinking and imagery in contemporary theology. First, it opens up new frontiers of Biblical research. Secondly, it provides a better historical binding between the Old Testament and the New by reporting the full ideological situation out of which Christianity stems. Thirdly, it can help us to construct a more adequate picture of the historical Jesus because the eschatological concept of the kingdom of God is the key to New Testament Christology. Fourthly, apocalyptic theology sheds new light on early Christian history by depicting the quest for the messianic kingdom rather than the consecration of the status quo which took place after Constantine made the Church the establishment faith.⁶

The above reasoning is characteristic of a major shift among Biblical critics in favor of an eschatological interpretation of the New Testament. As far back as the turn of the century J. Weiss and Albert Schweitzer had pointed in this direction. Braaten feels that the current trend of thinking will aid the Church in ridding itself of an unfortunate image as the bulwark of the establishment. Constantine thought of the Christian religion as a conservative and

⁴ F. Herzog, ed., *The Future of Hope*, Herder and Herder, N.Y., 1970, p. 157.

⁵ Besides his major book, Moltmann has summarized his position in *The Future of Hope*, Herder & Herder, N.Y., 1970, a symposium edited by Frederick Herzog in which five American theologians subject him to rather thorough criticism. For a theology of hope based on very different philosophical grounds one can look at the later works of Henry Nelson Wieman. As an early interpreter of process theology, Wieman used Bergson and Whitehead to construct a future-oriented position.

⁶ C.E. Braaten, *Christ and Counter-Christ*, Fortress Press, Philadelphia, 1972, preface.

stabilizing force; that day is gone. On one side, Church leaders no longer want to be the arm of the powers that be, and on the other, secular leaders are well aware that the existing denominations no longer wield significant power over public opinion. As Father Andrew Greeley has pointed out, big government, big business, big labor, big military and big education are simply uninterested in organized religion.⁷ Braaten therefore believes that the Church should return to its pre-Constantinian role as a committed social critic. In his mind, one of the advantages of apocalyptic thinking is that it looks at a society from the bottom up rather than from the top down. From there Braaten works his way to a revolutionary theology of the second advent:

The center of gravity lies in the future for both Marxism and Christianity. Christianity expresses this investment of hope in the future in terms of the symbol of the second coming. As Christ was a new edition of Adam, so the coming Christ will bring a new edition of humanity more glorious than his first coming in the flesh—*kata sarka*. Where this symbol of the second coming of Christ is completely dead, Christianity has ceased to be the religion of the New Testament. To use Kierkegaard's language, it has become the antithesis of itself. It is then just another religion—*re-ligio*—tied to the past and dead to the future.⁸

THE UNIFICATION PHILOSOPHY OF HISTORY

Rudolph Bultmann once counseled his listeners:

We started our lectures with the question of meaning in history, raised by the problem of historicism. We have seen that man cannot answer this question as the question of the meaning in history. But now we can say: the

⁷ A. Greeley, *Unsecular Man*, Schocken Books, N.Y., 1972, p. 14.

⁸ C. Braaten, *Ibid*, p. 106.

meaning of history lies always in the present, and when the present is conceived as the eschatological present by Christian faith the meaning of history is realised. Man who complains: 'I cannot see meaning in history, and therefore my life, interwoven in history, is meaningless,' is to be admonished: do not look around yourself into universal history, you must look into your own personal history. Always in your present lies the meaning in history, and you cannot see it as a spectator but only in your responsible decisions. In every moment slumbers the possibility of being the eschatological moment. You must awaken it.⁹

The celebrated scholar admonishes us: "Don't be inert; don't be despairing—but be awakened." This requires individual spiritual growth and social reconstruction. The common thread of these critics is affirmation: affirmation not based on false information but rather on a realistic foundation—that action can be taken, that we need not be frustrated onlookers, that through the Christian spirit we as well as our history have meaning.

Though Bultmann would have us relegate apocalyptic to interior realization, he by no means would have us withdraw from the world. In the *Divine Principle* view too, man is asked to search his personal history and there he will find the fruits of universal history. When one dedicates himself to God he becomes a part of the network of central spiritual figures of the past, and thus is impelled to contribute to the progress of the present—God's historical course of restoration. *Divine Principle* also would concur with Niebuhr and Braaten in recognizing the second coming as essential to the potential meaning and successful furtherance of Christianity.

However Unification theology is likewise in sympathy with the counsel of Niebuhr and Berdyaev in warning of the premature secularization of God's kingdom. One cannot help feeling that the kingdom they warn against is the one Moltmann is indirectly

⁹ Rudolf Bultmann, *History and Eschatology, the Presence of Eternity*, Harper Torchbooks, N. Y., 1957, pp. 154-155.

espousing. Be that as it may, *Divine Principle* would clarify the situation by emphasizing that the builders of utopia should not be materialistically inspired or motivated by class vengeance but must be on fire with the vision and authority of God.

It was Leibnitz who once used all of his ingenuity to prove that we live in the best of all possible worlds. Almost no one has been able to agree with him. Proponents of the *Divine Principle* will not be the first. From this viewpoint, the society we have inherited is a corrupt and savage apostacy from the world God intended. It would be difficult to imagine how far we have fallen—yet through certain men and women at different times we glimpse a panorama of the goodness that could be. The truth they record and pass on strikes inner chords in the people of their time. The seed is nursed and the plant flowers in history.

For *Divine Principle*, goodness marches on toward its goal in spite of numerous obstacles; the past, the present, the future are full to the brim with significance. Even as it was in the Exodus, the conquest of Canaan, and the founding of the Hebrew monarchy, and even in the ministry of Jesus, so it is today. God works to transform the world according to His dispensation of restoration—prolonged by the tragedy of Golgotha but by no means ended. From the early disciples who picked up the pieces to our own times, God has been working centrally to spark a fire wherever the heart, mind and soul of man have been so inclined to receive it.

Unification eschatology in detailing and defining such action by God—in the past or expected in the future—steers away from two extremes. First, *Divine Principle* avoids the violently literal apocalypticism fashionable in fundamentalist circles for much the same reasons that Origen of Alexandria rejected it 1800 years ago: he, who had emphasized the perfection of divine love, could not bring himself to believe that the wrath of God was a final expression of that love. On the other hand, the demythologized existential eschaton of Bultmann recognizes but one dimension of God's revelation. In the *Divine Principle* view, Origen's conception of three levels of Biblical interpretation (spiritual, moral, historical)

would apply in eschatological hermeneutics. Though Bultmann may quite uniquely emphasize the moral imperative in the summoning of the believer to a decision, eschatology also has an historical (not to be confused with literal) and a spiritual (symbolic) meaning.

According to Unification theology, if God in His wrath devastated the earth (along with a number of other supernatural cataclysmic actions) as envisioned by the chiliasts, this would either mean that God has given up His plan for the reconciliation of mankind or that He had made a bad mistake in the first place. Those who preach the literal end of the world and the fiery destruction of most of mankind claim that such a finale to world history would prove the absolute power of God. But what does that do to the faith that God is all-wise and all-loving? Could it be that a creation by God is unalterably defective and must be destroyed? A theodicy would be impossible in view of these facts and God would be confessing abject failure. Therefore, if these apocalyptic predictions are not literal, do they have more than just an existential, moral meaning?

Unification theology would see the spiritual and historical meaning of the end of the world as being the end of an epoch. As the world comes into the internal and external kingdom of God, consummated with the second advent, characterized by mature development of intuition and intelligence and spiritual power, it will be a time raging with desire for higher truth. It will unfold stage by stage. It will witness the rapid decline of old institutions and the concomitant confusion. The disclosure of new truth is to complete and explain the Old and New Testaments.

It will be a time—in short—not unlike today.

THE FINAL JUDGMENT

“There is a divinity that shapes our ends,
Roughhew them how he will.”

—Hamlet

Judgment in the New Testament means the separation of good from evil. *Krisis*, the Greek word, implies a radical division of mankind into those who support God and those against Him. As a shepherd separates the sheep from the goats, so God will separate good from evil at the close of the age. In the Fourth Gospel the suggestion is made that this final judgment takes place when one decides to follow or reject the Christ. The moment of decision is not placed at the literal end of time and the full manifestation of the divine kingdom in all its glory but occurs when one is confronted by the presence of the Messiah and accepts or denies him.

An eschatological message is often mistaken for a frightening pronouncement of final doom and fiery condemnation. For Unification theology, judgment is a process which God has used throughout time to shape us into human beings filled with divine love and charity, courage and wisdom. At the end of the old epoch, God-centered consciousness and conscience, which were dethroned at the Fall of our ancestors and have remained on the defensive against evil, will at last emerge triumphant. The judgment will be intensified on an internal level as new truth, new light, is carried like electricity through the body of mankind. Thus the judgment is not a sentence but a release, just as truth brings us liberation from darkness.

According to *Divine Principle*, in our own time we are witnessing a dramatic reversal of the direction of human events. In this generation the positions of good and evil have been decisively inverted. God and goodness, if as yet surreptitiously to many, have taken the offensive. Truth is being ushered in in an unprecedented fashion: light is seeking to enter any opening in the walls of the minds of fallen men; we even now look to the horizon to view the first signs of the dawn of the messianic age.

By reconstructing the historical picture of 2000 years ago, scholars give us vision to view our own time; rooting out the myth yet preserving the spirit, we are given the standard by which we can decipher truth and measure revelation. By taking us away from a cheap escape to other worlds, theologians have encouraged us to perfect the creation we are given and to alleviate suffering within

it. By making Christ more real to us, we become more real to each other.

According to Unification theology, the course of restoration will take place in two stages: through interior judgment, man's heart will be restored to its pristine estate; on the personal level man's identification with God and the ensuing bond of love formed between them will bring initial movement as goodness expands and trust increases in human relationships at all levels. Cooperation and social regeneration will be initiated more and more, but only on the foundation of man's inner realization. The long-sought goal of the true man creating a new world—the hope of Oriental and Occidental alike—is within sight. People today are being judged precisely to the extent that they are open to God's voice. The principality of Satan in this world is being overthrown and the new heaven and new earth, where religion is service and service is religion, are appearing. When all the man-made creeds for which men have so long fought with each other in vain will have fallen away, truth itself will reign, without the accumulation of debris and conventionality that have so long obscured it.

ONE WORLD

In this world's present chaotic state, there are nevertheless many phenomena which reflect the intention of God to realize His blessings for man. The Baptist clergyman, Dr. Harry Emerson Fosdick, who lived through the calamity of World War I and the despair of the Depression, nonetheless said that this was a great time to be alive; he could see at the end of a long dark tunnel the light of a new age. Berdyaev and the Roman Catholic thinker Maritain predicted that our world is destined for a new medievalism in which God is man's chief interest. Unification theology is no less optimistic. In the introduction to the book *The Religious Reawakening in America*, Gerald S. Snyder observes:

At a time when established religion has become an object of criticism, we have moved into what many consider to be one of the most religious periods in the

history of the United States. Young people particularly have sparked the revival of interest in spiritual values. Unfulfilled by the offering of the traditional church and the traditional temple, they have slipped into rebellion—not against God and religious values but against the establishment of Christian, Jewish and other faiths. They are searching for new forms and ways of achieving spiritual satisfaction to offset the dulling and sterile effect of a highly materialistic and technological society.¹⁰

Divine Principle views this surge of religious interest as an indication of the restoration of God's first blessing for man, growth to spiritual perfection. Because of the Fall, man lost his understanding of spiritual laws, the value of each person as a creation of God, and God's love. By constant discovery and effort, men today will not leave God without a spokesman. Understanding of the dynamics of the spiritual world and the necessity for spiritual growth have accelerated a demand for enlightened teaching. The discovery of the Dead Sea Scrolls and the widespread revival of mysticism have led many to reclaim the traditions of primitive Christianity, whose adherents treasured visions, prophecy, and the direct experience of God. All of these things contribute to a new, clearer awareness of spiritual laws.

Further, the value of the individual is being restored. The legitimate liberation movements, the civil rights movements, the demand for women's rights are all part of the growing recognition that each person is a child of God and as such has a unique value. As the world comes closer and closer to entering a new age, the contradictions, imbalance and intolerance of a fallen age will become evident and be rectified.

The ability to love as God loves and the ability to see from God's viewpoint are also being restored. The range of man's love to embrace all men as brothers is a constant refrain in today's

¹⁰ *The Religious Reawakening in America*, U.S. News and World Report Book, Washington, D.C., 1972, p. 11.

world; whereas once you were an outcast for loving those of other races and nations, now the one to be ashamed is he who does not. This breakdown of the barriers of fear and incapability to love also point to the restoration of man's first blessing.

If man had not fallen, according to *Divine Principle*, there would have been no need for separate nations and distinct religions: men would have lived as one sacred family and have been as one spiritual body, working together in a way similar to the cells of a healthy human body. However, because of the Fall and the subsequent fear and mistrust, men remained divided. Yet God worked through every culture, leading them on a course which would one day recreate the unity that should have been. The second blessing, to multiply, would have led to the original world of one family. Today we see the world moving ever closer in that direction. Toynbee has indicated that throughout history twenty-one to twenty-six cultural spheres have formed around religious teachings. As time has passed there has been a tendency for them to consolidate. Four major religious families now exist: Judeo-Christianity, Islam, Hinduism, and the Far Eastern. Each not only is experiencing a modern renaissance and reformation as it is confronted by the changes brought about by science, technology and industrialization, but more importantly, they are showing greater interest in each other than ever before.

The confidence that Christians shared at the beginning of the last century has been severely jolted, yet it is still true that Christianity retains a central position owing to its dominance in the leading nations of the free world. Without minimizing the contribution and the role of the other major religions, Unification theology sees the uniqueness of Christianity in its potential and promise to build one world family, and expects that God will use it as a base from which to establish His kingdom.

The one world created by God has been divided by man. Much of this has been brought about by wars. From the Biblical account, war began on the individual level in the fratricidal conflict between Cain and Abel, who, born to be brothers, became enemies. From this conflict between two individuals one can trace

the tragedy of family feuding, clan rivalry, tribal conflict and international warfare.

Cain, though told by God to master sin, could not. Could Abel then, by his love have provided a way for unity, as Jacob did with Esau? At the turn of the century, British industry had been successful, but it soon became aware of competition; its response to the higher quality of German goods was sulky and negative. In August 1914 Cain attacked Abel. War shook Europe to its foundations. Toynbee writes:

It was no wonder that the German response to the British response to German competition had been resentment sharpened by contempt. This unsatisfactory British response has to be reckoned as having been one of the contributory causes of the First World War, even if one holds that the principal causes were failings on the German people's part. Germany's sensational growth in wealth, population, and power since 1871 had turned the German's heads; Prussian militarism had captivated German hearts by its success, in Bismarck's deft, but steady and cautious hands, in achieving the political unification of Germany which had opened the way for her subsequent economic advance; and, in a post-Bismarckian and un-Bismarckian mood, the German people eventually took, in 1914, the fatal step that was a moral crime as well as a gross error of political and military judgment.¹¹

Few in 1910 could believe that they were skating on such thin ice. The western world seemed so secure. The warnings of the prophets were not easily heard.

So the war came. France, England and Russia battled Germany, Austria-Hungary and Turkey with disastrous consequences for everyone involved. With aid from the United States the Allies

¹¹ Arnold J. Toynbee, *Experiences*, Oxford University Press, N. Y., 1969, pp. 189-190.

forced the Central Powers to surrender. The Kaiser abdicated, the Hapsburgs were unseated, the power of the Ottoman Turks destroyed and the Romanovs murdered. While Lloyd George and Clemenceau gloated over their hard-won victory, Oswald Spengler predicted future uncertainty in his classic *The Decline of the West*.

For *Divine Principle*, World War I had more than simply political or economic significance. Kaiser Wilhelm's scheme was a Satanic imitation of Adam's mission of perfection and dominion. Wilhelm's defeat by the Allies made a condition of indemnity upon which the formation stage of God's final dispensation could come.

World War II, according to *Divine Principle*, should also be interpreted from a messianic perspective. Secular historians are content to discuss the political and economic conditions which produced the Nazis and the Japanese militarists. Actually, the real causes of this global conflict go far deeper. Hitler dreamed of ruling the whole world and thought of the National Socialists as the vanguard of a new society which would last for a thousand years. In a hauntingly strange way, the Fuhrer basing his New Order on the pre-Christian myths of the Teutonic people was a Satanic imitation of Jesus, whose mission it had been to establish the kingdom of God. With the final victory of the Allies over the Axis powers, indemnity was paid by which the growth stage of the final dispensation could be revealed.

Some who were aghast at the actions of Hitler were silent about the crimes of Joseph Stalin. Following in the footsteps of Lenin, Stalin worked to bring the entire world under materialism. Committed to a pseudo and anti-Christian ideology, he tried to thwart the fulfillment of God's providence by opposing the world of freedom and morality to be ultimately established by God. In this sense, Stalin and his legacy symbolize the exact opposite of what God willed for His world, and according to *Divine Principle*, the third attempt of Satanic forces to use the Cain-like jealousies of modern man.

Pope Pius XI concluded, "Communism is intrinsically wrong, and no one who would save Christian civilization may collaborate with it in any undertaking whatsoever. Those who

permit themselves to be deceived into lending their aid towards the triumph of communism in their country, will be the first to fall victims to their error."¹² Since the encyclical was published, at no time has the slightest evidence been offered to refute the pope's analysis. In the light of Biblical symbology, there is now a deadly rivalry between Cain and Abel on a world-wide scale; apocalypticism would interpret this ideological warfare between Communism and Democracy as one of the innumerable signs of what Jewish thinkers have called the birthpangs of the messianic age. *Divine Principle* sees inevitable confrontation between these two irreconcilable ideologies; yet from the resolution of that conflict, the last vestiges of materialism will fall away and one world of brotherhood will emerge.

This will represent the global fulfillment of the second blessing.

In accordance with God's dispensational fulfillment of His third blessing, man's dominion over creation is being restored in a most dramatic manner. It would be difficult to overstate the significance of the scientific and technological revolution which has taken place since 1900. In seven decades, the developed nations have seen a transition from the horse and carriage to the automobile and airplane. The railroad has been largely supplanted by the jetliner. The ice box has become the refrigerator. Plastics have been invented. Modern man puts on a suit that never wrinkles and zooms to work in minutes while listening to the news from all over the world. At no other time in history could we find out almost instantaneously major events from any continent; if something happens in Japan or Zambia or Peru, we know it. And they know we know.

The atomic era has dawned and the dream of space travel has become a reality. All of this is introductory and external phenomena to prepare the earth physically for God's kingdom. Yet man's inner dominion is also being expanded. Yale Professor

¹² Anne Freemantle, *The Papal Encyclicals*, Mentor Book, N.Y., 1956, pp. 255-262.

Charles Reich observed that as a result of the explosion of information about the universe, modern man has altered his whole orientation from Consciousness I to Consciousness III.¹³

Because of the Fall, man lost his two-fold dominion: inner and outer. Through philosophy, ethics and religion God has been working to restore man's internal dominion; through science and utilization of natural law, his external dominion. Until this era, there has been a gap between science and religion, just as there has been a struggle between the spiritual and the physical. However at this unique time in history the spiritual and the physical will become one, and science and religion will meet on common ground. It was Einstein who said that science without religion is blind and that religion without science is crippled.

Increasing interdependence of men and nations is being manifested in cooperative groups and agencies on every level. International economic communities, Church ecumenical movements, and numerous political alliances are now functioning across former barriers. Missionaries from the East to the West are now rivaling those from West to East. The idea of world government is discussed by some and the United Nations serves as a global forum. All these things signify that the old history is approaching its consummation. The new age will see one world, one kingdom; through God's direct guidance goodness will steadily rise and evil will eventually decline, though it will fight desperately—apocalyptically. One world will develop horizontally between Occident and Orient and vertically between the physical world and the realm of spirit. Then with His inspiration, all will share a common religious philosophy and outlook. As Joachim of Fiore predicted long ago, when the kingdom comes, God and men will live together as friends.¹⁴

¹³ C. Reich, *The Greening of America*, Random House, N. Y., 1970.

¹⁴ For further information about this remarkable Catholic abbot (1132-1202), see Ernst Benz, *Evolution and Christian Hope*, Anchor Books, Doubleday, N. Y., 1968, pp. 35-48.

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