

## ASYNCHRONOUS PHENOMENA. PREMISES FOR A NOOLOGICAL SOCIOLOGY

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*There are events and phenomena that are not affected by time. Exceptional happenings, such as the emergence of sainthood, prophets, the genius, heroism and so on, are approached and explained in this article through a new sociological paradigm. Leaping from time, such remarkable events, that give history its rhythm and direction, but refuse to become only history, display themselves under particular circumstances. These blessed areas and periods of time don't overlap with the areas of certain historical civilizations and, consequently, they should not be mistaken with the great civilizations. Sometimes, in one people's geographic area take place time transcending events. A "dense space" overlaps with the historical context of that people. But it's just an overlap and not a synonymy between these two areas, because the factors that contribute to their emergence are totally different, opposite in fact.*

### ASYNCHRONOUS FACTORS IN THE LIGHT OF MODERN SCIENCES

***Asynchronous phenomena.*** Man is indebted to the time factor with his entire being and his entire existence; everything takes place in time and is a sure target for the unforgiving arrow of time flight. This vision is so strongly rooted in the modern European's mind that he would find it quite hard to believe that so much of what occurs in his life appears to be stronger than time that brings about death. However, the evolution of modern sciences and the entire Scripture lead us to a more comprehensive vision: everything that exists in time is due to certain exceptional events and phenomena that "leap" from time, such as sainthood, prophets, the genius, heroism, etc.; these do not have time, they are asynchronous in relation to the actual historical time. Moreover, historical time itself can be molded, given orientation and direction by such exceptional phenomena. Such exceptional phenomena and situations are in no way indebted to historical time or to any certain "place," that is, to space, as they are asynchronous in relation to the actual historical time. In other words, they certify the intervention in history of certain factors that occur asynchronously to the usual, ordinary time. The phenomena that derive from the occurrence of such factors are themselves asynchronous and they spread according to a different curve than that of usual,

descending time. Usual, circumstantial time leads to decline and disappearance, while the asynchronous factors and phenomena bring about an ascending vector; they establish eternal duration and life where it seemed that death was almighty and the only one that could triumph. If we were to refer to a science like geopolitics or sociology from the perspective of the intervention of asynchronous factors in the unfolding of history and therefore in the outcome of all human manifestation, we should talk about geopolitics and sociology of asynchronous phenomena. These would be the sciences of the influence, of the direct intervention of God's power on and in the entire range of collective manifestations, showing us how much vanity and superficiality there is in the pride of those temporarily powerful who believe they are the craftsmen of human destiny. The geopolitics of asynchronous factors and of the related phenomena is, no matter how unusual the phrase may seem, geopolitics of God's intervention in history as the most significant of all powers. How much more legitimate can it be to speak of the geopolitics or sociology of various entities built by man such as states, empires, international systems and so on, and not to speak of a geopolitics or sociology of the same entities as entities which include, in one form or another the providential intervention of God in history, that is, about the noological geopolitics and sociology or, to use the term we have suggested above, about the geopolitics of asynchronous factors and their adjacent phenomena? Why should we give more credit to G. Parker's theory, for example, on the domination states, i.e., on empires, than to Daniel's prophecies on empire which represent the most enduring basis for a „science” of empires, valid over epochs and geographical spaces? D. Cantemir, in his study on empires requested by the Russian tsar Peter the Great, has drawn upon Daniel's vision and idea on empire, offering us the first geopolitical study based on the Scriptures in world culture. There have been prior studies of noological geopolitics made by the Arabs, but they were not founded on the Scriptures. This is why the current paper is also based on an idea of a sociology and geopolitics of asynchronous factors, a geopolitics and sociology that aim at rereading great events from the perspective of the idea referring to the providential intervention of God in the great historical occurrences, through what we will call asynchronous events and phenomena which have a pneumatological essence. These are a lot more significant for the evolution of mankind than, for example, political, military or economic events.

The prophets of the Old Testament and their epoch have had a much greater impact on universal history than Nebuchadnezzar's empire. Universal history, in its fruitfulness, that is in its quality of series that enhances and uplifts everybody, is hugely indebted to the prophets, therefore to the chosen people, and only in its quality of descending series, only as a cycle that prepares an inexorable decline it is indebted to that empire. This empire has at most the significance of an instrument of „torture” inflicted on all those who decay in one form or another from godliness, the significance of a “whip of God” which strikes the sins and straying that bring about dangers and perdition. For the history and destiny of the Romanian people,

the sacrifice of Constantine Brâncoveanu and of his four children together with his secretary (Vornic) Ienache represents the most important event in the whole 700 years since the Romanian reigns were established, an event more significant and more full of consequences than any other event in Romanian history, no matter what that event may have been. It would have been sufficient for Brâncoveanu to have consented to abjure his faith and to convert to Islam for the humanly overwhelming reason of saving his four children from the Turkish yataghan, for the vertical line in Romanian history to have been broken then and for the history of this Christian nation to have ended. That moment on, Romanians would have had foreign elite as to its religion and every time this kind of phenomenon has had an intervention in history it has opened a series that eventually brought with itself the misfortune of a people, the crushing of its inner being, its disappearance. Such a phenomenon of severe departure of the elites from the Christian line has occurred in European cultures since the Quattrocento, a deviation which has catastrophically grown in the 18th century and again in the second half of the 20th century within the current of massive secularization of the entire Europe. It would have been sufficient for Moses, in his return from Mount Sinai, to have accepted that act of idolatry fulfilled by Aaron's gesture at the request of the wondering people for the history of the Jewish people and by this the history of the world to have stopped then following the fact that the people chosen by God to fulfill the divine plan had answered God's choice with a refusal. Sacrificing half the people that had slipped into idolatry (Ie irea 32: 25–29) shows us not only the tragic dimension of spiritual straying but also the crucial importance of pneumatological events for the history of mankind. Which man of those who know what Moses and the Levites' gesture meant for the whole history that followed does not show his gratitude to the prophet of the Old Testament? God would have never worked with an idolatrous people and the history of the world would have known such a big shake if that would not have been man's very end. It was not for itself that the people of the desert was achieving the act of freeing itself from the Pharaoh but for the Word of God to be fulfilled for the entire mankind. The people had been destined for Canaan and as the people of the prophets, the people of David and of Mary, it had also received an eschatological destiny and mission.

Asynchronous phenomena show that there is something in the world that is a lot stronger than the strongest men of the world, stronger than their will and the vector of the great empire's dominant time, which fixes the rhythm of history on the duration of their existence. Compared to the dominant time, fixed by the rhythm of an Ottoman history, for example, what happened with the Brâncoveanu saints is included in the category of asynchronous phenomena. The dominant historical time, the Ottoman one, had no power on the soul, on the spirit of these saints who mediated the triumph of God's will in the world, despite and against the will of the feared empire and of the feared sultan. Compared to Brâncoveanu's will, the will and power of the sultan, of the most important man in the world at the

time, were null. Brâncoveanu and his children together with Vornic Ienache were indeed free, stronger than the most powerful and feared empire of the epoch and one of the strongest in history. Those who were not free were that sultan, together with all the Westerners who consented then to the act of collective crime, tragically and accusingly proving that the West of that time somehow also abjured its faith, because no Western consciousness of the time reacted. Not even one. What was that Western world compared to the will of the sultan? Where was the proof that the West at the time was on the part of the great martyr of Christ in all that entire epoch since the West showed it was on the part of the sultan, on the part of the will and work of Islam, because, as we can see, history has kept no evidence of any Western reaction to the great unchristian wrongdoing of the Crescent?!

Throughout the teachings of the Scripture, the idea of asynchronous factors and of asynchronous phenomena is axial and only evolutionism and modern naturalism has driven (deviated) the human mind from this idea. Let us retain that an asynchronous phenomenon, as soon as it is manifest in a given space and in a certain time, acquires the character of factor capable of maintaining asynchronous manifestations in time and space, capable of giving the historical processes influenced by that phenomenon directions of asynchronous, ascending propagation. Therefore, asynchronous phenomena become factors that have a constant action and the property (capacity) of maintaining in the individual and collective living environment asynchronous manifestations, asynchronous propagation directions compared to the time which tends to attract everything towards death. The existence of asynchronous factors gives history and all the dynamisms of life an asynchronous direction, one in which and through which we can certify the providential intervention of God in the entire unfolding of existence, in all places and all centuries.

***Dense Space.*** Acknowledging the intervention of asynchronous factors is a significant way towards the knowledge of the action of the supernatural law in history and in the dynamics of human society. Thus, a new science emerges, in the field of sociology, geopolitics, anthropology, etc., which is sensible to the manifestation of asynchronous factors. This starts from the identification of asynchronous phenomena and studies their manifestation as asynchronous factors of the flux of individual and collective life. The emergence of a hero, or of a saint in a give community make of heroism and sainthood asynchronous phenomena in the life of that community in its entirety and in the life of every one of its members. A genius creation has the same effect, a great charismatic person also, a vocation (calling), a great character and so on, all of them has the property of establishing themselves as asynchronous factors of the flux of individual and collective existence, which thus will acquire models that are not related to the natural immanence of things but precisely with the intervention of what is exceptional in the flow of life. Sometimes, in the certain periods of history and in certain areas, such asynchronous phenomena have an enhanced density which gives those epochs

and places a distinguished, exceptional character. We designate such areas and periods of time as the “dense spaces” given the great concentration of the asynchronous phenomena within such areas and time’s intervals. As follows we will make the preliminary observation that history is indebted to certain areas of maximum asynchronous concentration such as the one spanning on the axis that links David’s psalms to the Annunciation and at the same time to the teachings of the Gospels, which come as a continuation of the teachings of the Old Testament, together forming the great corpus of mankind’s revealed teachings. These areas, their existence cannot be explained historically under any circumstance. As for the occurrence of certain exceptional experiences which cannot be explained by anything related to the environment of a civilization or its historical time, it is sufficient to remember that the great renewing experience of the chosen people during exodus, during its exit from being slave to the Pharaoh, occurs entirely in the desert. History cannot explain neither Moses nor the Pentateuch, not the epoch of prophets, nor David’s Psalms and in no case the Gospels or the Acts or St. Apostles Peter and Paul’s Letters or St. John’s Apocalypse. Historically speaking we can for example explain the phenomenon called „imperial apotheosis,” meaning the deification of Roman emperors starting with Octavian Augustus but history cannot explain the strength of Christians to bear persecutions, the terrible interrogatories and tortures, death sentences, executions in prisons and in public arenas without giving up their faith. Moreover, history cannot explain the states of ecstasy of Saint John the Evangelist. Through these states, the saint exiled on Patmos Island “receives from God through Jesus Christ revelation (the apocalypse) of mysteries which he would put down in the book meant to end the New Testament” (Bartolomeu, 2001).

This kind of book which concentrates the vision that the “supreme good will triumph through Jesus Christ” over and “despite the huge and devastating attacks of evil” (Bartolomeu, 2001), cannot be explained historically, but only through the intervention of forces that occur asynchronously compared to the historical time which seemed to shelter not the triumph of that very old Christian saint in Ephesus but the triumph of Octavian Augustus and the series of pagan emperors who called themselves gods and asked the citizens to erect them statues in the center of the town and to bring them prayers and offerings. *The two series of phenomena are asynchronous, they occur according to different rhythms and in opposed directions.* Certainly, the persecution of Christians can be explained half historically but, through the other half, the phenomenon is related to the plan of God, to God's care-taking of the world, because//as long as their power to win over the dominant historical time, over the persecuting empire with its armies, court houses, with its great and terrifying organization, with its entire apparatus and civilization, cannot acquire any explanation from history or from the environment of that civilization. The obstacles in front of the occurrence of asynchronous phenomena have a historical essence but the energy that supports the manifestation

of these phenomena and the propagation of these factors is not from this world, it does not have a historical essence. The fog of history always breeds forces that tend to overturn the spreading of the revealed teachings, the action of asynchronous factors and the manifestations of adjacent phenomena.

Modernity has brought with itself one of the most powerful attempts to axially overturn these teachings, an attempt that reached its climax with Darwin, Marx and Freud, the three late representatives of an area in which almost all the wanderings, deviations of modernity occurred. Also an area of great asynchronous density is that from which sprang the teachings of the „desert fathers”, the patristic teachings (the Christian Fathers), or the South-Eastern European area, which saw the emergence of a Christian world with a special profile, for which the great historian and religion hermeneutics expert Mircea Eliade invented a special term: “cosmic Christianity.” We can make the hypothesis that all the postmodern evil in the Balkan and Carpathian area are related by direct and indirect effects to the great phenomenon that is the disintegration of cosmic Christianity in this entire area. This raises the issue of the role of the Church to a terrible degree. Nothing from this area will find equilibrium and creative peace out of the Christian Church’s triumph towards the renewing faith cycle at the height of the Brâncoveanu epoch.

The area with the greatest asynchronous density proves to be that comprising Bethlehem, the Golgotha and the Carantania Desert, an area that includes the birth place of the Lord, the place of his crucifixion, and the place where Jesus the Lord confronted the evil, let himself be tempted by it and won for the victory of man’s redemption. It was there in the modest Nazareth and in the Desert, that began the great renewal and it is amazing to see how much humanity owes to such “places without place” (Plato), as it appears to be, for instance, the Carantania Desert. The renewal of the being and of man begins thus with the great lesson of the desert, because each being has to face a Carantania desert, its own inner desert, the desert of temptations and of solitude, as they are new beings of the crossroads between good and evil. The first teaching of the renewed man is that without the victory in the Carantania desert and then, on the Golgotha, history would be barren and man would be only a subject deserted through passions and sins, at the mercy of the bad master of this world.

***Dense Space and the great Civilization.*** As we can see, such areas do not overlap with the areas of certain historical civilizations and still just those areas are the ones that include the great concentrations of forces and factors that give history its rhythm and direction. These areas of great asynchronous density should not be mistaken with the great civilizations.

Sometimes, the two areas are overlapping in one of the same geographic area and even in the location of the same people. It is not even then that the two can be mistaken one for another, because the factors that contribute to their emergence are totally different, opposite in fact. Historians and linguists have long time ago noticed this phenomenon, and made a distinction between stratus, substratus and

adstratus of history, of language and of culture. Between the Christian substratus and the modern adstratus of Europe, many of the ties on which the unity of the modern European spirituality would have depended upon were broken. Thus, the European elites imagine, and what a strange imagining that is, that a European Constitution without any reference to the Christian bases of this culture could be possible. There is already and open conflict between the European Christian culture and the atheist Constitution, a conflict which is revealed by the reactions of the European people in the referenda for this constitution. It was rejected in France and in the Netherlands, and so on. These rejections are popular, at the scale of European peoples and not at the scale of one or other segment of the population, as the promoters of this constitution suggest. We will briefly examine certain *asynchronous areas*, to which many of the manifest features of our world are related. In a special section we will focus on one of them to which we owe a number of innovations of international relevance and at the same time the organization of peace in the century that has begun. This is the American area. But first of all let us still ponder on the idea of asynchronous factors and asynchronous phenomena, in order to build up a bridge – as fragile as this may be – towards the “new science” based on the whole scripturist noology, the very one through which this new category of knowledge would impose. This is a very important category because it makes us sensitive to the asynchronous phenomena which constitute the peremptory proofs of the uninterrupted presence of God in the world, in the structure and dynamism of the entire existence, an intervention without which nothing holds and nothing is intelligible.

Knowledge itself is possible and real only as a human knowledge within the knowledge of God. Man truly knows something only if the act of his knowledge is within the one with which God knows us and all the being He has created within His design. God has not stopped knowledge at a certain limit, but has made out of knowledge a continuous process and when man’s own lifestyle entirely darkened the light of true knowledge God was not late in intervening, divinely enhancing our knowledge. These interventions took the form of the “natural revelation”, which was transmitted to man via geniuses and through God’s prophets, and the form of the “supernatural revelation” transmitted to man directly, through God the Enhumanized Son, who was made a man for the redemption of both human life and knowledge. Thus, elements of the eternal design are placed in the revealed teachings, in the design of all things, therefore also in the specialized knowledge and it is precisely these elements that form what we want to call by the term that we have already announced: “asynchronous factors” and through a new science: noopolitics. Therefore, what are the asynchronous factors and the asynchronous phenomena?

***What are the asynchronous factors: the circumscription of a category.*** The asynchronous factors are the only ones by which we can explain the “*novelties*” in history, the *great renewals* and at the same time the *exits from the great crises*

which the historians of civilizations have called “*crises of civilization*” or “*cycle ending crises*”. How could we define these factors that have such an “atypical” typology? In a first “circling” of the term, we will mention that the *asynchronous factors* are those that intervene in the unfolding of a phenomenon, without emerging from the nature of the respective phenomenon, or from its *environment* (space) of manifestation or from *its time*. They derive neither from the *nature* nor the *time* nor from the *space* (place) of manifestation of the respective phenomenon; everything occurs as though the odds of the respective phenomenon would come from “beyond”. And this precisely because the entire creation bears on itself, in its structure, the components of God’s design. The autonomous man, without God, does not know anything and he does not want to know anything with respect to God’s design of the world, to the uninterrupted action and intervention of the divine providence in the world and in history. We commit ourselves to all these theories as well as to those of the likes of Berdiaev and Evola, who showed that the edifice of European modernity bears the stigma of the autonomous man, who considers himself the only being endowed with reason and with an *ego that mirrors* the universe. It was from this kind of hallucinatory belief that the moderns have emerged. From the moment when they closed the world’s arch in a vault without God, the edifice crumbled immediately because in that very moment when the vault of the edifice was being laid out, the resistance parameters were being ignored, the asynchronous factors which are not from this world and which are maintained in the creative act, in any creation and construction as a continuous dialogue with the very *directions of God*, with “what is not shown and is hidden in his wisdom”. God has made the world in such a way that the factorial parameters of his design became intelligible to the one who is dedicated to the ascending experience and knowledge, experience and knowledge which become, otherwise said, steps towards heaven. We have called these parameters *asynchronous factors*, because they always elude the descending time, which leads to death and destruction of all that belongs to the natural, material side of existence. All things contain, in their own way, such asynchronous factors and only the wrong kind of knowledge has led to the lack of knowledge of the real nature of things. The work of the Holy Spirit has seeded in things more than simple “characteristics” wrapped up in the features of the respective thing, as something given and definite. The work of the Holy Spirit has seeded in all things, together with the thing’s features the thing’s uses which make of the thing a *sum of unimagined, wonderful promises*, so that the thing is at the same time the location of a fulfilling manifestation, not only of the merciless passing which bring ruin and destruction.

*The second defining characteristic of the asynchronous factors*, one that is even closer to the etymologic meaning of the term, refers to their most important characteristic, namely that they have a *different rhythm*, a *different pulsation* compared to the *time of the phenomenon’s manifestation*, therefore to its historical or natural *rhythm*. These factors are asynchronous, transhistorical and have

supernatural origin. Their manifestation *obeys laws that are not from this world*, laws that, otherwise said, have a *supernatural, transreal character*. Their rhythm does not come from *the rhythm of historical time*. The life of the human species is therefore traversed not only by only one rhythm, by the pulsations of a unique and irreversible time, but by two rhythms, it is ordered according to two temporal patterns, which leads to the co-presence in all epochs of two temporal series, not only of one, as it would be inferred by the immanentist vision of history (which is the essence of historicism), and of two time propagation directions, an ascending and a descending one. While *historical time* is pulling us downwards with the arrogance of the elites, of the emperors, with the attraction for pleasures, with the pride of ideologies, all these hiding idolatries, the *asynchronous factors* (unhistorical at the same time) are pulling us upwards. In their supernatural striving they take over the fragile forces of those who are good and humble in this world, making them strong and victorious, and make the rulers of the world appear as unhappy debtors to the despised weak. It is just as in Mihai Eminescu's poem "You hear as the weak are crying far away// and the oppressed towards us// it is the voice of gentle Basarabia // in the last day of this world". The *triumph of gentle Basarabia*, crushed by the oppressing arrogance of the ephemeral worldly rulers is heard through the voice of the weak and oppressed. Their cry is the same as "the voice of gentle Basarabia // in the last day of this world", that is, in the day when the justice and truth of the many and humble is victorious. That cry is the victory of the rhythm in the depths. Through it, the ascendant movement of the world is triumphant as well as justice and good, which shows us that the "weak", the many and the humble are the axis of the world. They form the asynchronous factor in life, the resort through which the strong light of love, truth goodness and justice, enter history and the injustice of ages.

As opposed to everything that is actualized, the asynchronous factors are *pure latency, active virtuality, and axial formative*. They enter structures and therefore they allow and even induce *determinant chains* in the structure of events, while they are *indeterminate by principle*. The asynchronous factors are "free" of any spatial or temporal determination. Of course, the most terrible and the freest of any cosmic-historical determination among all asynchronous factors is the *enhumanization of God the Son*. Nothing in history and in the universe could have induced such an event. It is absolutely non-deterministic. This "event" has brought a different calendar, stronger than the calendars with which the great civilizations so far had operated, like the Egyptian one, the Asiro-Babylonian calendar, the ethnographic calendars and so on. They lost all relevance, appearing incapable of constituting a *frame of chronological reference* for what happened then and afterwards. Otherwise said, the event did not occur *in the same time*, in the time of those calendars and of those oriental civilizations and empires, and it became incomprehensible for the calendars of that time. This is why this kind of event cannot be explained "in time", in "that time" but outside the historical time when it

happened. Through this second defining feature of the asynchronous factors we have obtained an explanation for the term itself, that is, we are allowed to use the term asynchronous factors and not achronism, achronistic factors as it would have been required by their first feature – atemporality. In fact, the second characteristic proves to be the most significant in the historical and sociological studies, because the asynchronous factors, although they are atemporal in their essence, in their manifestation, they do take something of the stigma of temporality, otherwise said they do establish a certain time, although it is a new time and a new “place”, but still, *there is a certain time and place*. God the Son Himself slept for a few weeks in Andrew’s house in Capernaum, not in a place without place but in *that specific place*, on a sort of mat. He wept at Lazarus’ tomb in Bethany, Lazarus who was even brought back to life by the Lord’s tear and by Marta’s faith. He made the miracle of feeding the crowd with only five pieces of bread in Betsaida. All these were specific, humble, ordinary places until the moments that are recorded in the Gospels and the Acts. After that, Capernaum, Bethany and Betsaida were lifted to the trans-historical plan. Through the trans-temporal implication on Jesus’ godliness, they become super-temporal “events” and” places, they become trans-historical, and trans-spatial, showing evidence of a non-local and a-temporal character.

This is the character of these places and time intervals in and through which *factors* that prove to be asynchronous with respect to the previous time, occur in the individual and collective life. Those time intervals and those places seem not to belong to this time and to this world, they have features which make them exceptional and wonderful times and places, because they have a miraculous, unusual character, although they have a humble, ordinary appearance. The same thing can be said about the miracle of the shepherd in Maglavit, or like the apparitions of the Virgin in a humble place to a humble girl, or like Andrew’s house in Capernaum, a humble house with a sort of mat for sleeping, or the region of Betsaida, one of the most ordinary places in Judea, but which became an entirely extraordinary one through the unprecedented act that the Savior made there, an act which cannot be explained by any aspect of the history and circumstances of the time, no matter how small or how hidden, and so on.

Last but not least, *the third feature of the asynchronous factors* is their *semi-mysterious* feature. They are only attested by some of their frames of actualization, but they are not explained by those frames. By this particularity, they confirm their trans-category character. Thus, excepting the revealed teachings where certain asynchronous factors have a “name” without thus losing their mysterious character, we can speak of them as *imponderables* that are attested but not explained, and therefore we cannot refer to them as to measured and full-fledged parameters. The gospels attest the seven miracles, and give them names, without the act of naming extinguishing their mystery. Who, for example, can explain the Eucharistic mystery?! And nevertheless, a great doctor such as Keneth McAll (*Healing of*

*Genealogical Tree*) is producing peremptory evidence on the efficiency of the liturgical therapy. As for the Christian, the latter “knows” without comprehending that the mysteries are extremely powerful in human life and if he keeps within the righteous order of faith he would not dare trespassing them, although nothing within history forbids him to. The proof of this is precisely the fact that he has trespassed them in the last 200 years and to a great degree, in an avalanche of sins, lost ways and, therefore, falls. Moreover, there are even Christian confessions that do not even give these mysteries great value. Although they do not trespass them, they do not obey the rituals that keep the faithful in their horizon of actualization. These rituals are, otherwise said, actualization frames for the believer, and have entirely mysterious effects. This is the difference between an Orthodox Christian, for example, and a Neo-protestant Christian. The orthodox and the catholic give special significance to the rite through which, in certain days and in certain ways that are fixed by the authority of the Church’s tradition and through the universal model of the patristic Church, one has to fulfill the acts that are meant to bring us back from our wondering way to the righteous order and in direct connection with God as a person. On the contrary, the neo-protestant believer reads the frames of this kind of experience in the frames of everyday life. This difference had its role in the late modern epoch. Since the moment of the conflict between the freethinking intellectuals and the priests in the 18<sup>th</sup> century – the moment when intellectuals began to relate to an autonomist philosophy – the effect of this conflict was much more destructive in the catholic and orthodox areas than in the neo-protestant ones. This happened because, due to the communitarian and total character of the faith manifestations with the neo-protestants, the intellectuals of this church never departed from the community of believers as it happened with the Catholics and later on with the orthodox when communism appeared. Thus, the neo-protestant elites remained under the guide and control of the Church, which was no longer the case for the Orthodox or Catholics. Here the elites “escaped” from the community. They placed themselves under different influences than that of the Church and sometimes even moved against the influence of the Church, departing entirely, in their worldly manifestations, severed themselves entirely from the demands of the Christian order, without the Church having excommunicating them (we find an exception for the Catholics with the inquisition, but the acts of the inquisition did not prove defending of the dogma but of the Aristotelian character of the doctrine, which explains this inquisitorial character of the reaction to deviation – a character which would not have been possible in dogmatic terms, a fact that is confirmed by the sister universal Church, the Orthodox Church, which did not taken on nor created this kind of reactive institution). The fact that the asynchronism of the two times, the liturgical and the circumstantial or profane time, has become so obvious in the elites of the orthodox and catholic peoples could also explain the spiritual superficiality characterizing many that declare themselves orthodox or catholic in relation to the uninterrupted character of God’s demands for all the moments of

life. This dualism, emphasized by the elites' secularization phenomenon, has given birth to the risk of a breach between the churchly and the worldly (profane) man of everyday life, a breach between the moment of the liturgical experience and the moment of ordinary experiences. These breaches are responsible of the pharisaism so frequent with the lay elites of the Eastern societies, a fact noticed by the theoreticians of forms without fund. Between the façade and the background there is a breach that C. Radulescu-Motru sees as illustrative for the pseudo-culture of Eastern politics and for the disease of pseudo-cultivated societies. Faith stops when certain rites are fulfilled without belief and only for the sake of appearance. The demands of faith are abandoned at the exit from the Church, meaning precisely when the respective individual has passed the fence that surrounds the Church yard. This is the great evil of Eastern societies, more precisely, of their elites. Between the profound faith of the poor and the pharisaical faith of the rich there has always been a breach, attested by the gap between the seemingly (only seemingly) Christian attitude of the rich when he relates to the Church's space and system of reference and his consumerist, selfish, pharisaical verging on cynicism, attitude that lacks all Christian demands, when he does his businesses and orders his worldly life. Worldly life and churchly life are in one of the ugliest conflicts in almost all Eastern elites and in politicians, "capitalists" and intellectuals. This phenomenon could be related to the consequence of a certain centralism of the rituals related to mysteries, which had not yet occurred in the rural societies of cosmic Christianity. An Eastern countryman would feel as a continuous participant in the great unfolding of the liturgical mystery, as it is attested by the cosmic liturgy with the South-Eastern European peoples until mid 20<sup>th</sup> century. On the other hand, today's inhabitant of the city considers this a strict task of the priest while he himself is satisfied with participating in the Holy Liturgy from time to time. Thus, the breach between priests and lay people is emphasized and it is a tragic breach for the spiritual condition of man nowadays.

The importance of asynchronous factors is crucial for every science and, at the same time, it can suggest a possible bridge between science and religion. Through the theory of the asynchronous factor we can recuperate, for the land of science, the presence of the *divine providence* in everything that happens. The asynchronous factors are present in all processes, in any dynamism. Their existence turns comprehensible the *processes* that are in fact a progress from a *maximum indetermination* to a *progressive determination*, in agreement with the trans-historical rhythm and to the new direction imposed by the asynchronous factors. Otherwise said, the asynchronous factors induce a more and more powerful structure in their propagation environment and in the temporal sequence in which they have occurred, a structure that is maintained up to a limit that cannot be overcome in a *linear manner*, but through the interruption of the series and through the displacement of the evolutionary line towards the unpredictable and indeterminate emergence area of the *line* of a new becoming and, therefore, of the

new historical cycle. P. Sorokin, a sociologist exiled by Lenin from Bolshevized Russia, has gathered evidence that is irrefutable by universal history that a historical cycle begins with the emergence of "idealist," religious systems and ends with the triumph of sensualist-empirical, immanentist civilizations which lack the divine reference point. The exit from the crisis of this kind of civilization cannot be anything else than the return to the great religious cycle. This shows that in the secularist civilization's point of lethal crisis a phenomenon occurs which is totally unpredictable in the terms of that civilization. This phenomenon consists of the growth in the density of asynchronous phenomena, of religious experiences and only in this way mankind, tired by secularism, can get out of the sensualist interregnum. It is true that the agents that make possible this exit from the crisis are others than those who were predominant within the sensualist civilization, thus the spatial dimension of the evolution line. Therefore, a historical progression series ends with discontinuity and spatial movement. We call these *cyclical progresses* synchronism or synchronizations, and their interruption, followed by the displacement of the evolution line, are called by the term of *asynchrony*. The cyclical progressions or synchronizations are those through which asynchronous factors become relatively comprehensible, recognizable and, to a certain degree, determinable, so much as to permit us to notice the semi-mysterious act of their intervention in the processes and phenomena of life and history, not more than that. These cyclical projections are, of course, due to the asynchronous factors that are present in their manifestations as *axial factors* although most of the times those who witness their actualizations are not even aware of their intervention, not even when they are the agents or, more precisely, the vessels of this actualization. The power of these factors becomes noticeable especially in the intervals of interruption of a series, of a historical projection and of the inevitable spatial displacement of the evolutionary line. The asynchronous factors are the cause of this phenomenon. Because of their intervention in history, the world acquires the power to get out of the blockages in which it enters from time to time. This confirms the incapacity of elites to solve the crises by themselves, and therefore immanently.

Such blockages have been noticed by all theoreticians of civilizations. Toynbee, for example, calls them *interregnum periods*. They are typical for those intervals of endemic crisis of a civilization, a crisis for which an elite and the respective civilization do not seem to have intrinsic solutions (A. Toynbee, 22-23). In such periods, the elites can no longer maintain themselves at the top of history with their *creative contribution* but, as a last resort, with their dominance. They become simple *dominant minorities*, as Toynbee calls them. Therefore, we must ask ourselves today whether the state in which the world finds itself does not look like the *periods of interregnum* and to analyze things from the perspective of the *geopolitics of asynchronous factors* which intervene in such intervals in order to get the world out of the blockage and dead end where it was pushed by the dominant elites up to the moment the interregnum interval is broken.

We are therefore directed towards a brief examination of the answer given by European intellectuals to the issue of asynchronous factors in the cycle of late modernity. Together with late modernity, meaning the period after the 18<sup>th</sup> century – also called the century of the “enlightened” – a strange phenomenon occurs: the intellectual elites of the epoch overturn the meaning of asynchronous phenomena, initiating in history the cycle of great idolatry of ideologies. This phenomenon can be compared to the overturning that the chosen people suffered while Moses was on Mount Sinai, when Aaron, at the request of the people, consents to make them a golden Calf, to which they could bow. The new “golden calf” of the enlightened era was the idolatry of reason and those who performed this act were the elites of the French revolution, prepared by the secret groups of the enlightened. That was the historical beginning of the long series of affirmation of an glove-like overturned Europe. The era that began with the French revolution was to have its climax in the Bolshevik revolution and later on in the great antichristian scenario of Eastern Bolshevism, which we can study in the compressed experience of the “communist reeducation” in communist prisons. The climax of this experience was reached in the communist prisons in Pitesti, Gherla and Aiud in Bolshevized Romania, the country that was hated the most by Bolshevik antichrists. The overturning that brings in the foreground of history the supremacy of ideologies was to be followed by a second one, which Mumford called “the uprising of libido,” which has its climax in Freudianism, just as for the intellectualist cycle we have the climax in Hegelianism and Marxism. Just as in rationalist views everything that exists in the epiphenomenon of reason (reason of history according to Marx, absolute idea according to Hegel), in the light of Freudian pan-sexuality, human behavior is the epiphenomenon of sexual instinct, on the pleasure principle, of the libido.

*Asynchronous factors in the light of historiology.* On November 9, 1793, the elites of the revolution were rededicating the Notre Dame cathedral to the goddess of Reason. That was the dawn of an Europe that contained explicit directions for the rejection of the “revealed religion,” orienting every question to human reason as if towards the ultimate authority and source of answer. In its doctrinarian form, this new orientation was exposed synthetically in a famous book by Kant, “Idea of Universal History from a Cosmopolitan Point of View”, as its title was translated by W. Hostie (apud Patrick Gardiner, ed., “Theories of History”, Glencoll, III: Free Press, 1959). In the light of *explaining* the world on the background of this Europe and of this world, history is a “rational process” because “reason is the one that provides the plan and purpose of history” (“the history of the human race, seen as a whole, can be considered as the achievement of a hidden plan of nature meant to implement a political structure that is perfect in the inside and because of this perfect on the outside, under the form of a unique state form in which all capacities implemented by it in people can fully develop” (apud Montgomery, 13). This “inner” Europe was the first time eclipsed in the

great Romantic epoch by another model with another *spiritual rhythm* (Wallerstein, 1974). Together with these “subjective” Europes of the 18<sup>th</sup> and the 19<sup>th</sup> centuries, there was another one that appeared around the same epoch. This third one is ignored by intellectual groups but it was later on transposed into a first project and first movement of universalizing history through the American agent. That inner Europe whose *model* was triumphant in America can be conventionally called “*Florentine Europe*” because it has its first forms and formations stocked as testimonies and as models in the works of great Florentines, among which we have studied in a different work Leon Battista Alberti (Badescu, 2003). His work is a spiritual document through which we obtain information on this “model” of world which was to direct the process of renewals on the structures of Europe and, later, on the world itself in the postmodernist cycle.

In the light of this model, the world is the *product of spirit* more than the *product of economic, political or military forces*. The expression of the *spiritual power* in the process of molding the world is that of the *ways of spiritual organization* of the peoples and of the world. In “Noology” we have called these *spiritual ways*, which are at the same time *ways of organization and patterns of spiritual experience* (traire), noological or spiritual frames (Badescu, 2000). The world is build inside through the contribution of these spiritual frames, transferring itself in a plan of ethno-spiritual or ethno-historical competitions which do not oppose peoples or social classes but the very *ways of spiritually organizing the world*. These “ways of spiritual organization of the world” are the means by which God’s providential work (His care for the world, God’s grace) are brought into the world. This work is communicated to the world through charismatic persons, saints, heroes, geniuses, great reformers and so on and through their works, which summarize (under the form of models, typologies, proto-categories, prototypes, proto-orientations, archetypes, etc.) the spiritual ways of organizing the dynamisms of life. These occur asynchronously compared to the circumstantial historical time which brings ruin and decline in everything except what has spiritual nature. These exceptional “works” are therefore spiritual proto-organizations, nuclei of the “spiritual organization (structure) of existence” (and take various forms, from rites and customs to proverbs, rules of life, teachings, works of literature, philosophy, ethics, art, theater, theology, science and so on, institutional formulas, practical guides, etc.). They contain the world’s “spiritual reference point” and thus acquire, besides other qualities, that of “spiritual documents” regarding the state of the world and the ungoing of history. *Ethnomethodology* tells us that reality is essentially the product of our *interpretations* being always constructed and reconstructed (the essence of deconstructivism). Noology states that before our *interpretations* are our “*experiences*.” The *experienced* world becomes (due to experiences) an organized world, and thus we can say that the *experience patterns* are for the world (trece asupra lumii ca tipare) *patterns of spiritual organization of everyday life*. In other words, they acquire the quality of *noological or spiritual frames of existence*, and therefore of human manifestations, both individual and

collective. This is the operational meaning of spiritual or noological frames (ethnomethods). They are at the same time *pre-orientations*: patterns for a spiritual ordering daily life. In a way, this term has a semantic equivalent in the paradigm. The noological study of the world begins, therefore, with an inventory of spiritual or noological frames (ethnomethods) and ends with emphasizing their architecture, meaning their degree of latency and actuality and of their efficiency at a certain moment. Compared to spiritual or noological frames, all the other expressions of the spirit, starting with “scientific theories” are secondary, that is, they can be used only as angles for *reading* noological frames and in no way as “primary descriptions” of the state of the world. The description of the world’s spiritual conditions begins in the moment when the “reading” of the spiritual documents in one epoch have mediated the identification of the predominant spiritual frames in the respective epoch, in a certain people, a given society, an elite, in its experiences, meaning at the level of its spiritual manifestations. The predominant noological frames in a given society, the concrete spiritual experiences of its members, also contain the prophecy of a certain world, meaning its outline, read through the hypothesis of the permanent spiritual triumph in the world.

“In this process [of spiritual organization of the world], Hegel underlines, the hour of every nation strikes only once, the moment in which it serves as a vehicle for the rational spirit of the world and thus it brings its specific contribution to the history of mankind” (Montgomery, 14).

According to Hegel, history is in turns oriental, Greek, Roman, Germanic. For the sociologist, Hegel’s “solution” is “speculative,” lacking all “descent” into the real world. In this vision everything occurs “from the top to the bottom,” from an “objective spirit” towards the great historical process. The fact that this objective spirit “chooses” in turns another coat, first oriental, then Greek, Roman and eventually Germanic, calls for explanations that Hegel does not provide. Moreover, we do not understand the reason why the “objective spirit” has decided to wear *in aeternum* the Germanic coat. It is true that Hegel refers this entire dynamism to the role of “great people” who play the decisive part in crucial moments, but why they appear and disappear in a certain space and time remains an obscure issue. Hegel was to try to save his vision by resorting to a unique method, a sort of “reason” that self-generates like Athena from Zeus’ head // Afrodita din capul lui Zeus (Atena, zeita intelepciunii, s-a nascut din capul lui Zeus; Afrodita, zeita frumusetii, s-a nascut din spuma marii). This self-generation is called by Hegel “dialectical” and it consists in the universal tendency that the idea has in its unfolding, through all the dimensions of reality (from the biological to the historical one), to appear as a thesis that produces its *antithesis*, with the fight between the two giving birth to the synthesis. This synthesis, in its turn, becomes a thesis which produces its antithesis and so on.

Applied in France, for example, “the absolutist and authoritarian monarchy of the old regime can be considered the *thesis* compared to which the imminent anarchy and the liberalism of the revolutionary period appear as antithesis. Both of

these extremes combined eventually result in a *republican form* of government, which has adopted certain elements from both extremes” (Montgomery, *op. cit.*, p. 14). This way of looking at things is, as it has been said, a legitimist one, because it offers a justification for *evil* in history, since it is related to the fatal (necessary) unfolding of the *idea*. From here to legitimizing the two great pagan invasions in the history of Europe – Nazism and Communism – there is only one step and it was taken by Marx for communism, Lenin for Bolshevism (which is a synthesis between the two), etc. The only supra-historical justification for “accepting” the evil is a promised final liberty and as such everything is assimilated to an incontinent soteriological preaching which urges people to accept evil in the name of the freedom “that will come.” The same soteriological incontinence dominates the mind of post-December 89 Romanian and Eastern political and intellectual elites, which invoke, according to the same pseudo-messianic model the event of European integration, which justifies the most aberrant experiments made on the people that is manipulated and fooled in the name of an illusory promise of a future freedom, of a happiness that is to come. Everything is based on exploiting the peoples’ soteriological latencies, latencies that in post-materialist epochs are still marked by the historicist patterns, meaning they are still dominated by ideological formulas, by terrestrial promises. This explains the success of the manipulation, the haste with which the masses accept the experiments, pauperization, the theft of private properties, misery, all this evil being accepted in the name of a saving Europe that is to come. In fact, this Europe will actually never come because salvation never occurs when other nations come to those who quietly wait for their conquerors and occupants. The nucleus of all these soteriological exploitations of the human mind is an overturned theology (like the communist or liberaloid one), a class (like the proletarians), an elite (like that of today’s “democrats”), which are thus invested with soteriological powers in history. This investiture is the result of a huge propagandistic action and therefore of an extraordinary manipulation.

This *overturned theology* has bared fruit in Marx’s doctrine of the “class liquidation” and in Lenin’s theory of the “state” that has the right to kill (“the dictatorship of the proletariat”) to imprison or send to concentration camps all those who are “different” ideologically speaking (in their ideas and orientation). We realize that history cannot be like this (or only like this) and as such we have to find another *plan* of manifestation which would facilitate our access to the (moral) meaning of the historical movement, and to the meaning of history in general. This “manifestation plan” stops us from any reductionist attempt to assimilate the “understanding reason” to a historical agent such as *the state* (be this even the democratic state), to any type of historical agent (race, class, elite and so on). Understanding reason is not to be reduced to any human agent, no matter what this agent is. It is manifest only in and through the groups of people that participate in a dialogue. Those who participate in the dialogue are those who *gather* in the same meaning (*conventus*), and the force that keeps them united is the *Word* itself, the

enhumanized Word, the Logos made human, through which the being itself was renewed. The word is the very “reason” (the *logos*) of their existence together, a logos that works in and through them, in a mysterious way, though *gifts*. Any “reality” is therefore an “encounter” between the two dimensions: the dimension of *working gifts* and the dimension of the *community* of those who “gather,” find themselves together in the same “word” (meaning), just like those that share and confess it at the same time.

Every time those *destined* manage to use together these gifts (or graces) they will form a *charismatic solidarity* (*born in and through the given manifestations*) in space and in time. This allows us to say that they have found *their way* of “rationalizing” the world. It is established in and through the *community of the charismatics, of the gifted ones*. It is in this point that the great sophism of ideological manipulators has squeezed through. They have preached a degraded word. They have not preached Christ the embodied Word, but an earthly agent invested with powers, which is usually identified with the ideologist, with the doctrinarian of an ideology – the likes of Marx, Engels, Lenin – or with the agent called to impose the respective ideology – the proletariat – but also with the ideological commissioners of the soteriological doctrine, of the announced word. These are invested with fake charismas and their organizations are invested with renovating functions.

It is clear that, since charismas do not derive from anything real and, moreover, they are simple *latencies* (energies that can be actualized) compared to everything that is *something*, they reach the real in a mysterious way and the only institution (organization) that has the right to ritualize the mysteries (entirely) is the one that has received this kind of teaching be it indirectly (prophetic revelation) or directly (supernatural revelation), meaning from God the Son and then on in collaboration with the “saints” who are “the charismatics” of the mysteries (including miracle workers), that is they are channels of the Spirit and therefore **Vessels** of the sacred. That institution is the Church and all the striving of all kinds of ideologists has been to overturn the Church and replace it through the organizations established on the foundation of ideologies, of false promises, as they make promises without the Word of God and even against it, as it happens with Marxism. Thus, the true charismatics are not isolated, but always “encountered,” “confessors,” “living-together,” communities established in the process of gift “management.” This is why their organizations or noological frames (at the root of all these organizations, frames or patterns of spiritual experience is the Church, the place where the cult of God is achieved) acquire a paradigmatic value. They radiate, they are adopted as “spiritual methods” for ordering individual and collective life (ethnomethods). The “actualizations” are spontaneous and secondary, that is, first the latencies are actualized spontaneously and in this way the actualized “thing” returns to its source, as if it wanted to recognize its “model,” its source, its *cause*. What follows is a process of “unilateral resemblance,” that is,

the “thing” continuously relates to its identical model and source. Through this process, the respective “thing” is also “perfected,” meaning it fulfils the *model* through itself. That resembling and search for the model *gives birth* to the “hypostases” of the one that *resembles*, its subsistent gradations, without the “model” being degraded or lost (decreased).

If the one that has its source and therefore its resemblance in a model stops looking for that model, stops mirroring itself in the model, its manifestations will be marked by precariousness, by un-fulfillment, which leads to the abortion of hypostases, of the secondary “actualizations,” like the incapacity of the woman to become a mother spiritually, the incapacity to feel and act like a mother after the birth of her child. This makes her “frigid” to the creature she has given birth to, as it happens, for example, with the mothers who abandon their children, or actually abort it. Although biologically she is a mother, spiritually and in her soul she is “far” from the hypostasis of “motherhood,” which throws her being into precariousness. We are talking about a “spiritual deficit,” about a tragic un-fulfillment, due to the fact that she does not “assume the model,” due to the refusal of the “resemblance.” The world is the fruit of *multiple resemblances*, but also the headquarters of “non-resemblances,” more precisely *of the refusal of resemblance, starting with the most severe of the refusal, that of the resemblance to God*, which is the very *refusal of the face*. In this search for the dimension of multiple resemblances with what was seeded by God in the order of creation we read the pressure of asynchronous factors in all the structure of existence.

***Asynchronous factors: the genetic perspective.*** The asynchronous factors are present in all things, as a sort of *roots of things*, of species, of systems, of civilizations and so on. *They cannot be known intrinsically, but only as a phenomenon of actualization, as an exceptional manifestation and only in the dynamic frame of their progressive actualization. When a species dies, the phenomenon occurs: a) because something has struck its vital support (the individuals or members of the species have been exterminated) and this has caused the appearance of the specific circumstance for its disappearance, although its sentence had not been stated yet; b) or because its development has caused fatal disequilibriums with its life environment (as it happens with historical empires and civilizations) that is, what occurred was an external circumstance for the disappearance, but this is also not a sufficient reason for the disappearance; c) or because the Spirit is leaving that work and it remains unprotected in front of inner, invisible disequilibriums and the result is a quick installation of chaos and therefore of the “white death.” It is only this third factor that brings with it the circumstance of sure disappearance.* This is what happens with the final phase of civilizations that, as Spengler says, *no longer have any spirit*, they lack *soul*. They have intelligence but *they no longer have soul* and, therefore, they have no “inner measure”. (Cf. the chapter dedicated to the “death of civilizations” in “Noology”, a chapter which we will present in the third part of the current work as an illustration

to the hypothesis of asynchronous factors in geopolitics and geo-culture). There is recession of the asynchronous factor in everything and, as such, that thing, be it a civilization or a species, loses its mystery. We are facing extreme rationalism, when everything becomes *cerebral and neurotic*.

The artistic act becomes itself a simple technique (*techne*), that is, it becomes a *code*, formalism and academism appear. Some people even construct “love arts” as it happened with Ovid’s “Ars Amandi” or with ancient India’s famous book of erotic art. The modern civilization, benefiting from the TV, has generated this type of “erotic arts” within the pornographic films. In India, these love arts invaded the architecture of temples, forcing the elites of those times to forbid such arts in the decoration of temples. This is what happened with Octavian Augustus, who exiled Ovid in Dacia, at the Pontus Euxinus, because of his “Ars Amandi”, which the Roman emperor had ruled as *corrupting* for the youth and threatening for the empire, although that book of the poet of an era of massive decline and of overwhelming sensuality was nothing but the expression of an alarming symptomatology.

These *arts of love* are the aberrant expression of “rationalism” in the epochs of crisis, the most obvious symptom of the crisis of the *manifestation* of the “asynchronous factor” in its field of actualization, a crisis which would be fatally followed by malady and decline and in the end by the worst malady, that of death. In genetics, the actualization frame of the asynchronous factor is the *gene*, and the *process* or the *frame* that guarantees its propagation and sovereignty in relation to time is called *heredity*. “The gene is a *heredity unit*, which bears the entire genetic information of generations and of individuals. It is formed of a chain of molecules of nucleic acids, DNA (deoxyribonucleic acid) in most organisms and RNA (ribonucleic acid) in certain viruses. These molecules, which are disposed in a linear manner, form chromosomes (...). The arrangement of molecules is different from gene to gene, therefore, no gene is identical to another” (Pr. Gh. Calciu-Dumitreasa, 1998, p.35)

As such, *genes* contain the *asynchronous factor* in them, since “the arrangement of molecules is different from gene to gene” and *no gene is identical to another*. The asynchronous factor makes possible the inner differentiation and, at the same time, the *unity of differences*, as a unit of the vital rhythm. Therefore, genes are the frame of manifestation for the *asynchronous factors* in everything that exists, factors that confirm their presence and manifestations through differentiations and harmonizations or *synchronizations*, that is through the fact that every thing is aligned to the same rhythm, to unity, which is the very unity of the vital rhythm, any *dysrhythmia* being in fact the *equivalent of the disease*. Thus, any *outside* corpus, any dyschrony, are recognized and eliminated by the *organism* immediately, with the exception of that bizarre *nuclear dyschrony* that disorganizes life’s defense system as in the case of cancer, which shows that this disease is due to a deep dyschronism, it is truly a *nuclear dyschrony*. The gene affirms itself (is

actualized) through synchronisms and synchronizations, it maintains its *entire particularity*, so that it is impossible to mistaken one individual for another, one species *for another*, although the individuals are synchronous on the inside and on the outside (they contain harmonizations, synchronizations of rhythms inside and outside). Thus, difference and health are co-involved; they are the complementary sides of the same phenomenon. Only *disorder* brings disease, *difference* does not.

The different arrangements (of molecules in the genes) give the differences between humans. The disorder in the arrangement of molecules leads to disease” (Calciu-Dumitreasa, 35). As we can see, the gene has a semi-mysterious character since inside it the molecules arrange themselves differently from one gene to another and still genes are harmonized to form the unity of the vital rhythm, guaranteeing the triumph of life and of order where differences seemed to be predominant, leading towards a sort of empire of non-resemblance. What exactly makes so different, so not-resembling elements to be so well harmonized together until they form the unity of the vital rhythm stronger than the everlastingness of death, stronger than the implacable occurrence of the event of death in everything?!

Out of the about 80 thousand genes in the human organism, only “30 thousands are identified and stocked, constituting a sort of phone book in which we only have the phone numbers and very few addresses”. Therefore, “scientists can ‘call’ a certain gene, without always knowing its location” (Calciu-Dumitreasa, 35). Still from Craig’s study, which is quoted by Pr. Calciu (through which we have quoted it), we can draw the conclusion that genes behave as a sort of “individuals that are grouped functionally”, in the sense that 1/8 of our genes “lead the process of accumulation and expense of cellular energy, 1/6 survey the locomotive and the architecture of cells, 1/10 of the genes are simply “bureaucrats”, as they deal with surveying and directing the other genes” (Calciu-Dumitreasa, 35). Therefore, the organism is very little “bureaucratized”. Secondly, we notice that the *genes* have “functional intelligence” which intervenes in the dynamisms of life, having effects in the preservation of the organic structure. We are right to state that the genes are the frames of manifestation for *asynchronous factors* which are endowed with “functional intelligence. Thus the genes are contributing with their own “science” and “intelligence” to maintaining the organic order and to the preservation of life. Only this mysterious “intelligence” is the sign of the intervention of asynchronous factors, that is, those factors that occur we do not know wherefrom and why in order to take the organism for a certain period of time out of the fatal propagation of the destructing time through which the devastating effect of death is transmitted. Moreover, the genetic arrangement suggests the pattern of a “population of genes” ordered after a *just law*. Because only 10% offer support and frame to the genetic “bureaucracy”, all the other genes having *definite organic functions, working functions*. Thirdly, the asynchronous quality of genes is inferred by the fact that although laboratories can take “parts of the gene chain sequence and can analyze them, disintegrating them in the gene

bank, where they are frozen, the gene sequence is not entirely known, nor is the function of the entire chain identified. These genes in the deposit have a label for recognition, but it is not entirely known what they do and *how their function is harmonized with the function of the entire chain*" (Calciu-Dumitreasa, 35). This harmonization of functions is an asynchronous phenomenon, because it is through it that life spreads and this "science" of the functional harmonization of genes among themselves and of each of them with the chain of genes is entirely mysterious and asynchronous compared to the science of death, the science of what is material and corruptible. We call this science, this functional "knowledge" stored in the genes gnosinformation. All our knowledge is therefore characterized by a gap between *our knowledge* and the *functional "knowledge"* of the genes, meaning a gap between what we know and what the genes "know."

*Compared to our knowledge, the functional "knowledge" of the genes is superior. Between our genetic or genetic "knowledge" and the "knowledge" of the genes themselves there is an enormous gap which science can never possibly annul, unless the noology of genes (that is, their gnosinformation) would be apogenetically and therefore absolutely mysteriously transposed in the head of a genial geneticist, who would thus have the same degree of knowledge as the one placed by God under the form of informational energies of the genes in these networks of "gene chains".* And if this were to happen, man would be nothing else but the master of life in his time, and not its very *creator*. He could "create" life only in a subsequent sense, that is, by taking *life* from one *chain* and moving it into a *different combination*, but he could not create the gene as such, as a *root* of life. He could introduce it in a material of life, initiating a *modeling line* in the respective "material," as we see in cloning, but he could not create the gene itself. These two particularities show us that the gene is the actualization frame of life's *asynchronous factor*, in an absolute way. However, the gene is only the frame of this actualization and not the factor itself, which remains hidden, semi-mysterious, which confers life itself a semi-mysterious character, of gift of God.

Therefore, certain conclusions can be drawn from here. The first one refers to the character of frame for the asynchronous factor that the genes have in life.

The second conclusion refers to the fact that a *functional intelligence*, superior to any other intelligence or "bank of knowledge" that is deposited in the greatest scholars' brains of human kind, is seeded in everything that is alive. We call this intelligence and therefore the "gnosinformation" in the live materials of existence "*live science*". As no one in nature or in the world has put that live science there, it means that the "designer" is from beyond the world, from above it and from outside it. This is the "Creator" himself, the one who made this order, this *noology of organisms* or *genetic noology*, from the perspective of which the *living world is an unknown harmony of gnosinformation which is deposited in the genes, and which confers the genes a functional division and a functional autonomy*, a sum of gene-sic "competences" (gnosinformation) which we call with a general

term – *heredity*. That is, organisms have their own “pre-knowledge” regarding what they are to be, as though they somehow “knew” what they can and want to become. Fourthly, we, as reasoning subjects and consciences, are placed in an active relation to this omniscience, only that this happens at a third level of a structure that is a lot more comprehensive which co-involves God, the uncreated energies – meaning this, let’s say, “gnosinformation” - and, last but not least, the human consciousness, under which there are the other steps of the ontological ladder. “Beyond human ignorance, an *all-knowing being* knows not only the human being, the individual, but its entire structure, starting with the most secret element, which will never be revealed to man, up to the cell with its functions and the harmony of the entire organism. The divine creator and architect knows the works of his hands in its entirety, with the most hidden details. This is why our prayers in the Eucharist say that nothing of what we do or think is unknown to God, in front of whom nothing is lost, “neither the tear nor one drop of that tear” (Calciu-Dumitreasa, 37). “But even the hairs of your head are all numbered” (Lc. 12,7). “Numbered are the days and the minutes, the years and the ages of history. Those that are not yet done by us are known to God and his book contains that which hasn’t yet been thought by us. Nothing will be given to us and nothing will be taken from us without his knowledge” (Calciu-Dumitreasa, 38). “Great is the Lord in heaven, on the throne and up to the last piece of grass” (Calciu-Dumitreasa, 38). Scientists try to eclipse the asynchronous factors, meaning they want to overshadow their presence in the structure of everything that exists up to indistinction. Nature offers us proofs of the asynchronous factors everywhere. A team of specialists from the University of Cambridge, coordinated by John B. Gurdon (biologist) have proved that the cell is secreting certain *chemical molecules* that influence a gene towards a certain development, but they “do not influence the gene in the immediate vicinity towards the same development. Who is determining this *selection*?” (Calciu-Dumitreasa, 42) It is obvious that the action of the respective molecules on the gene shows that the cell is behaving as an *asynchronous* factor with respect to the future development. Especially since the very “cell that captures the secretion is making a choice” therefore it itself *behaves indeterminately* compared to all the other cells and with respect to the process of this secretion.

*Indeterminate behavior* is the sign of *asynchronism*. The respective cell is inducing an synchronized manifestation in the development process but it itself acts in an *asynchronous* way, which shows that it obeys other laws (“determinations”) than those related to its connection to other cells, and the vessel of those non-naturalistic “laws” is made up by the very chemical molecules mentioned above.

“These intercellular relations in the *embryo*”, which are marked in a non-deterministic way by the manifestation of a certain factor, a secreted chemical substance called *activin*, at cell level and by the choice a certain cell makes as soon

as it is influenced by this *activin*, “contradict the mechanical theories of modern science” (Calciu-Dumitreasa, 42). It is true that scientists have reintroduced the determinist hypothesis through the *theory the differentiated concentration of activin* as a factor of cell-choice differentiation. But even taking this into consideration, these scholars cannot deny the fact that this *activin* is behaving in an *asynchronous* manner, that, otherwise said, there is a type of substance that seems not to have other mission than to institute a *field of “choices”* in the embryo, a *frame for asynchronous manifestation*, which, although it is signaled by the *activin*, *it is not one and the same thing as this substance*. Thus, although the differentiated concentration phenomenon is the one that institutes the frame for the manifestation of the “choice” phenomenon, the very act of choice is not infirmed, only unveiled. Otherwise said, the frame of the choice is not instituted by one factor but by a concentration of factors, meaning by a zone of density which nevertheless is motivated by nothing else but the pure *purpose of instituting a frame of “free choice” for a cell, nothing more than that, as the activin does not seem to have other reason to be present in the cell structure except to mediate the formation of a free choice field, of an area of asynchronous density (because it is precisely in this respect that cells behave “freely” and not in a mechanical, deterministic manner)*. The fact that the cells participate in this kind of phenomenon of choice is the evidence for the intervention of the asynchronous factor, and thus we can say about the cells that they seem to be at the same time ‘citizens of a cellular country’ but also of a “celestial country”, a sort of “empire of freedom” or of “choice” through which a certain design is fulfilled, meaning a certain proto-functional exigency of holistic type, through which the cell “chooses” to participate in a whole which we can call *functional system of life*. It is as though someone in the very cellular root would want life to go on and not to be extinct.

***Asynchronous factors: the cosmological perspective.*** Fred Adams and Greg Laughlin present in a 68 page study published in 1977 in the “Review of Modern Physics” a scenario that divides the history of the world into four eras – “the Stellar (steliferoasa) Era (the current era), the Degenerated Era (in which all the stars of the universe will burn and there will be nothing else but huge pieces of stars, or even dead stars, with a rarefied mass and with a very weak light around them, more like white celestial bodies), the Black Hole Era, in which all stars will collapse and there will be nothing else but a mass of collapsed objects, and the Dark Era, in which black holes will evaporate and everything that will remain of the universe we know today will only be an immense soup of protons, electrons and neutrons” (Calciu-Dumitreasa, 1998). What can be seen in these studies is the *apocalypse of matter*, as the spiritual hypothesis totally lacks. This *universe without space and without time, situated in a-topos*, which is the *pure noological universe* does not follow this scenario. It can survive the material apocalypse, while “matter will follow its path to disappearance, by dissolving in the final soup as the scenario of the two astrophysicists present it” (Calciu-Dumitreasa, 1998, 17). The purely

noological time is not suspended within the time of the apocalypse, its asynchronism being stronger than the disappearance of the matter. Visions as that of the American scientists are impregnated with naturalist ideas, and they are totally apart from any reference to factors that do not obey the time of matter, which we have called asynchronous factors and which are semi-mysterious, *as they are only attested by certain actualization frames and are not explicated*. The universe in the model constructed by the two scientists is the universe of matter, which lacks the spiritual implicatum even at a hypothetic level. Compared to this kind of vision, Romanian scientist Stefan Lupascu proposes a vision of the universe which takes into account this spiritual implicatum and therefore the asynchronous factors.

Lupascu talks about an anti-universe and about anti-matter. To simplify things, says Calciu-Dumitreasa commenting on the Romanian scientist's vision, "the anti-universe is an *a-spatial* space close to God, which resembles the ideal and spiritual structure of God" (Calciu-Dumitreasa, 1998, 16). Or, to quote John's *Apocalypse* 21: 1 "And I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea exists no more", at 20:11, the same Book of Revelation, it is said "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled, and place was not found for them" (Apocalypse, 20, 11).

In fact, matter without a spiritual principle, without a noological tension is "unformed and empty", the "blind nothingness". Everything starts with the work of God, therefore through the Godly implicatum, without which everything is nothing. *As opposed to the apocalypses of matter – therefore the materialistic apocalypses – the noological apocalypses, those of the Bible, speak of a "new heaven and a new earth" when the history of matter is totally irrelevant, because everything is purified, matter is burnt down, and the new world is rebuilt in its pure spirituality, having a pure (noological) light and life, not a material, passing and therefore ephemeral one.* "While matter goes gradually towards destruction and disappearance, our souls, freed of concerns and of any material restrictions, will live in spiritual happiness and in the contemplation of the Holy Trinity" (Calciu-Dumitreasa, 1998, 17).

We are therefore in a totally Biblical horizon, that is at the examination of the revealed teachings, which are through themselves an *axial asynchronous factor for the history of mankind*, whose model of manifestation in history has remained insufficiently investigated. One of the epochs in and through which we can attempt to reopen the issue in order to draw a new beginning for the science of asynchronous factors is the prophets' epoch. This is the best opportunity, the most relevant frame, before the universally crucial moment of God's Enhumanization, to examine the manifestation model of the asynchronous factor of the revealed teachings in history. Moreover, the teachings of the prophets identify the asynchronous factors of the world and make visionary references to the way in

which these factors are manifest in history throughout the millenniums. This is the reason why, after we will have reviewed the confirmations found by means of science to the hypothesis of the asynchronous factors, we will come back to the prophetic teachings, and then we will try to investigate the issue in the light of evangelic teachings. So far, we can draw the conclusion that sciences, specially the sciences of man and of the society, should not ignore the action of the supernatural law in everything that exists, in the most humble and in the most grandiose manifestations in the micro- and macro-universe, in history and in sociology, in anthropology and in geopolitics, and even more in psychology or in the sciences about diseases and cures.

#### ASYNCHRONOUS FACTORS IN THE LIGHT OF SOCIOBIOLOGY

***Protosystemic genes.*** We have already talked about the importance of the genetic theory for proving the theory of the asynchronous factors. We return here to take a closer look at this idea from a more recent perspective, that of sociobiology. In sociobiology, the *organism* only counts as a vessel for the genes.

According to classical biology and also to sociobiologists, any structure emerges through natural selection, “ that process through which certain genes acquire, in future generations, a superior representation compared to other genes, (...) When in each generation new sexual cells are produced, the winning genes are separated and reassembled in order to produce new organisms” (Wilson, 2003, 25). So far, we are within the methodological naturalism and therefore within the strictly deterministic vision on the evolution of life.

The problem is that these genes carry a *novelty* we do not know where they got it from. Let us suppose they got it from the environment. We still have to consider that this novelty of theirs does not produce the integration into a new system (organism) unless it already contains (as “information”) a “systematic information”, meaning that the genes are *proto-systemic* and therefore proto-organic, “carriers of organisms and of organic character” before forming organic formations called organisms!

Therefore, it is not their “quantity” that is a force of assembling in itself, but their proto-organic character, which acts as a *pure latency* that comes towards us and in and through *the respective quantity* of manifest genes (or even through only one gene). This is why we can speak, as Wilson does, about “moral genes”, but we can no longer draw the same conclusion him, that they are the *result of a natural selection*. Their presence is the preemptory proof of the intervention of asynchronous factors in relation to the naturalist corrupting time. Natural selection can explain the emergence of a new population of genes but not the fact that those genes contain information about those protofunctional units in which a new organism, a proto-organism pre-lives. Who put this “information” there? Natural

selection cannot for example explain how the hypothalamic – limbic system appears, nor its persistency. Or this is the “place” where “cerebral centers for emotional control” appear and are act.

How is it that these “*cerebral centers for emotional control which can be found in the hypothalamus and in the limbic system* overwhelm our conscience with all the emotions discussed by the ethical philosophers” acting in a restricting manner on self-knowledge, and they *cannot be dislocated or turned away* as though there was a *proto-system* that was keeping them in the same “functional place” called hypothalamus!?

This is the problem: the “proto-system”. It is the proof of the intervention in the system of life which we call organism of asynchronous factors which seem to take care of the perpetuation of life in opposition with the factors through which the rhythm of death is pulsating in everything. The hypothalamic-limbic complex is the most terrible proof and confirmation regarding the hypothesis of asynchronous factors.

This is what Wilson says, as if to contradict his naturalistic theses:

“The hypothalamic-limbic complex of certain very social sciences as is man, *knows*, or, more exactly, *was programmed to function as though it knew that its fundamental genes* will be *fully proliferated* only if they orchestrate behavioral answers, which place at stake *an efficient mixture of personal surveillance, reproduction and altruism*” (Wilson, 2003, 26) (italic supplied). What is the origin of this “care” and of the strange proto-knowledge that pushes the organism to support its “moral genes? Isn’t this a proof for the “proto-system”? *How does that complex know the rule of its survival?* How come that *threshold* (of the proper gene number and combination) was not drowned into the tide of life, so that, although the individuals *pass away (die)*, the system that holds them alive (they and their descendants) remains, it spreads even constantly ascending, or at least stationary (but it never goes below a *critical threshold*).

Moreover, the hypothalamic-limbic system *knows* that *if it orchestrates certain behavioral answers*, through which the personal surveillance, reproduction and altruism rule is infringed, the result will be the dismantling of the system. Who, within the system, takes care of the system and therefore takes care of the systemic feature? Thus, the “centers of the complex take care to load the conscious thought with *ambivalences*” in any stressing situation, so that *hate* does not acquire an exclusive character, but it is immediately compensated by *love, aggressiveness* is compensated by *fear* and so on. *But how does the hypothalamic system know to distinguish between love and hate, so that if hate appears, it will immediately program love as well, and as such these combinations will trigger those combinations meant to “favor the maximal transmission of the fundamental genes”?!*

All these make up sufficient evidence for the “proto-system”, that is, for the providential intervention of the factors through which the systematic feature spreads despite and against the dismantling processes and effects. The proto-

system is a proto-active latency in any of the individual cases, in relation to any individual, as though the latter were nothing but a vehicle for the *field of intelligibility* in and through which *the whole* (the species) spreads, which contradicts the individual and yet it supports it as the only vessel for propagation over time of the species itself, as a sort of bridge on which the function passes over time. *The individual is nothing else but the bridge on which the species steps from time to time, from past to present and from here to the future and so on. This means the individual is the channel and the vessel of an intervention which “wants” the triumph of life over death, despite the second law of thermodynamics, also called law of entropy. Thus, there is an unexpected triumph of the theory of the emergence of supernatural or, in any case, extra-natural factors in all the processes of the universe, starting with the process of life.*

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