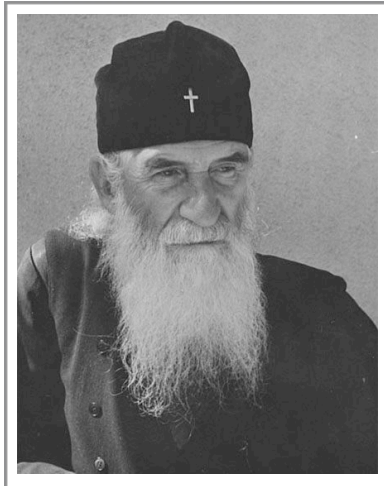


# Humanistic and Theantropic Education

By St. Justin Popovich



Education without sanctity, without sanctification by the Holy Spirit, education without the perfecting and completing of man by the God-man, education without God, was invented in Europe in its humanistic idolatry. It is immaterial whether this idolatry is manifested in the divinizing of the Pope or of culture, science, civilization, technology, politics or fashion. The chief aim in all this is to organize man, society, and the world without God, without Christ. The same goes for education, whose chief aim is to educate man and the mankind without Christ our God. To this end,

humanistic education devoted itself to the creation of a new man. The plan for such a man is classically plain and simple: neither Christ nor anything pertaining to Him can have any part in this new man. So Europe got to work: it started creating man without God, society without God, mankind without God.

The Renaissance fired many hearts with hope. The Vaticanism had dessicated European man with its “scholasticism” in philosophy and its “jesuitism” in ethics, and had drained his creative life-force. The most essential thing was to renew European man by the humanistic spirit of ancient Greece, and so prevent his demise. This could be achieved, in the first place by distancing European man from Christ; secondly by breaking all his connections with the higher, invisible works.

Enter Rousseau. According to him, man has to be returned to nature and purged of everything supernatural, all that is natural is good, and the natural man is the best man. These are Rousseau’s ethics and pedagogics.

Rousseau brought a great deal of nature into man. But the question is: in what does man’s nature consist? The senses, replies the sensualistic philosophy personalized by Locke. Man as the senses: that is the true man. The senses are the beginning and the end of man’s nature. When all that is inessential to man is discarded, the senses are all that is left, and they make man what he is.

Reduced to the senses, though, man is too primitive, too rough and direct. In contrast to this, rationalist philosophy, headed by Descartes and Kant, suggests another type of man: man as reason. First and foremost, man is a

rational being; reason is what makes man a man, and everything else is too superfluous to be of primary importance in his being.

Voluntarist philosophers led by Schopenhauer and Stirner protested that the most important factor is excluded: man is neither the senses nor the reason, neither the one nor the other; he is primarily will. Yes, man as will is the true man, the new man.

Seeking this new man, Europe then ventured among beings lower than man and began to look for the origins of man among them, in order somehow to create man without God by relying on the animal kingdom. There was no little joy, and even some hysterical cries, when a hypothesis that man is descended from apes and other mammals thundered through Europe. Then Nietzsche descended on the world of sluggish European thought with all his tempests and earthquakes. With the ecstasy of a prophet and the flame of a poet, he proclaimed his gospel of the superman to the world. More passionate in thought than in feeling, he drew a daring and logical conclusion from Schopenhauer's voluntarism and Darwin's evolutionism: if the ape is a stage of development towards man, why should not man be a transition towards the superman? Yes, man is something to be conquered and transcended. "What is an ape to a man? Derision and sad shame. This is also what man should be to the superman: derision and sad shame." The superman is the reason for the earth's existence and the goal of history. What does the superman consist of? He consists of four main principles: God must be killed. For you higher men, says Zarathustra to his disciples, this God has been the greatest danger. But do not fear: "God is dead," announces Zarathustra; there is no danger for you, no obstacle remains to the appearance of the superman. The second principle is: do not spare your neighbor; that which falls should be pushed further. The third principle is: the most important thing is to desire power, a heedless, merciless desire for power. The fourth principle is: everything is permitted; for the superman, there is neither good nor evil; he lives beyond good and evil, beyond truth and delusion, beyond conscience and responsibility.

Let us take a break. The drama of humanism is complete: a new man is created-- the superman. From Rousseau's embryo, humanistic man has developed into a superman. The Renaissance man has culminated in the superman. But what is the essence of the superman? In what does he consist? He comes from a single instinct, the instinct of self-preservation. But can even the smallest beetle be built on only one instinct, let alone man, the most complex being on earth? In all the animal kingdom, which comprises over six hundred thousand species, there is not even a single tiny fly forged from only one instinct. The superman is, hence, in fact

subhuman, and therefore non-human. If you will, the superman is the most brilliant caricature there is on this darkened planet.

What is valid for the superman is valid also for his humanistic forebears. Rousseau's natural man is a half-man, because everything super-natural has been removed from him. Half-human is the same thing as sub-human, for all natural evils grow in him undeterred, even pampered, by humanistic education.

Locke's man as the senses, what is he? A fragment of a man is proclaimed a man. This is another sub-man, another human monster. What are the senses without a soul? A violin with five strings but no violinist.

Kantian man as reason, what does he represent? A piece of a man is pronounced to be a man. Where is the infinite world of human feelings that contains both our heaven and our hell? Can a man be man without that? No indeed; Kantian man is also a caricature of man.

And the Nietzsche-Schopenhauer man as will, how does he resemble a man? Where is the soul in him, with all its infinity, conscience and compassion? Can a man be a man without all these? It also is a caricature of man, just another caricature. Examine this display of humanistic new men: one half-man after another, one sub-man after another, one non-human after another, and this means one caricature after another, one midget after another. Do you not see that European humanistic education has created a host midgets and populated Europe with them? Rousseau's natural man is a midget, man as the senses is a midget, man as reason is a midget, the superman is also a midget. They are all stunted men, fragments and fractions of men. A whole, integrated man is nowhere to be found. We are witnessing a tragic display: without God, through humanistic education, European man has degenerated into a midget, a dwarf.

Lamentation like that of Jeremiah is called for here. European humanism has accomplished its mission; it has created a new man, that superman? He does not exist as an individual person, but exists as a collective force that devastates Europe through humanistic philosophy, science, education, culture, technology, and civilization. A specific type of European man was thus developed: Holbach's *l'homme-machine*, *homo faber*, *homo technicus*. In all respects, this is a man without God and without a soul; in other words, a godless and a soul-less man--a robot. A robot is a robot by its non-recognition of either God or the soul. Do you know what particularly supports him? Experimental psychology, *Psychologie ohne Seele* (psychology without a soul). This is the European humanistic science of the soul, a science of the soul that does not recognize the existence of the soul. Can there be a greater absurdity than this? But this absurdity is the

inviolable palace inhabited by his divine majesty, *Psychologie hone Seele*, and many European robots worship it as an infallible, divine being.

Yes indeed, a robot factory: from the Renaissance to today, that is what Europe has been being into and has finally become. A robot is the miserable type of man. Whoever has eyes to see can see that there never has, on this planet, been more miserable, monstrous and non-human man than the European robot. The shame and infamy, the eternal shame and infamy of Europe, this is her “new man”: man devoid of God with a soul existing simply a robot.

After killing God and the soul within himself, European man has been gradually committing suicide over the last several decades, for suicide inescapably accompanies deicide. Education without God has drawn Europe into such darkness as not other continent has ever experienced. No one recognizes anyone else as a brother.

**Let us ask what the goal of education is, if it not the enlightening of man, the illumining of all his abysses and pits, the banishing of all darkness from him.** How can man disperse the cosmic darkness that assails him from all sides, and how can he banish the darkness from his being without that one light, without God, without Christ? Even with all the light that is his, man without God is but a firefly in the endless darkness of this universe. **His science, his philosophy, education and culture, technology and civilization are but tiny candles that he lights in the obscurity of earthly and cosmic events.** What do all these tiny candles mean in the endless night and the darkness already fallen over Europe?

This frivolous faith in the omnipotence of humanistic civilization borders on insanity. Under its tragic influence, European humanistic education has created a conflict in us between Church and school, which has always spelled catastrophe for our Orthodox people. **Under its influence, even the man of our nation and faith has begun to become mechanized and robotized.**

There is only one way to avoid this final catastrophe. Which way is that? **To adopt theantropic education and introduce it in all schools, from the lowest to the highest, in all educational, national and state institutions, from the first to the last. Theantropic education radiates, illumines and enlightens by the only inextinguishable light in all worlds: Christ the God-man. This light cannot be extinguished or overcome by any darkness, even that of Europe.** It alone banishes all darkness from man, society, nation, and state. It is the only true light, illumining every man to the core, and revealing to us in

everyone our immortal, divine, and eternal brother. It teaches us that the problems of the person, society, of a nation and of mankind can be easily and clearly understood and solved only when the person, society, nation and mankind are viewed in the context of Christ the Theanthropos.

The main direction and characteristics of theanthropic education can be formulated thus:

- 1. Man is a being that can be perfected and completed in the most ideal and realistic way by the God-man;**
- 2. The perfection of man by the God-Man is achieved by means of the evangelical virtues;**
- 3. An enlightened man sees in every other man his immortal and eternal brother;**
- 4. Every human activity-philosophy, science, trade, agriculture, art, education, and culture--receive their everlasting value when they are sanctified and given significance by the God-man.**
- 5. True enlightenment is achieved by a holy life according to Christ's Gospel;**
- 6. The saints are the most perfect educators; the more holy a man's life, the better an educator and enlightener he is;**
- 7. Education is the second half of the God's man's heart, the Church is the first.**
- 8. In the center of all centers, of all ideas and activities there stands the God-man and His theanthropic collective: the Church.**

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