

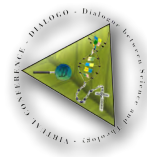
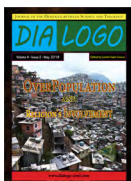
# Globethics Repository



## The rich man' s worry about tomorrow

This page was generated automatically upon download from the Globethics Repository. More information on Globethics see <https://www.globethics.net>. Data and content policy of Globethics Repository see <https://repository.globethics.net/pages/policy>.

|               |                                                                                                     |
|---------------|-----------------------------------------------------------------------------------------------------|
| Item Type     | Article                                                                                             |
| Authors       | Popescu, Nicolae                                                                                    |
| Publisher     | Dialogo / Research Center on the Dialogue between Science & Theology (Romania)                      |
| Rights        | © 2014 RCDST. All rights reserved.                                                                  |
| Download date | 2026-09-24 17:18:11                                                                                 |
| Link to Item  | <a href="http://hdl.handle.net/20.500.12424/3976480">http://hdl.handle.net/20.500.12424/3976480</a> |



# ***The Rich Man's Worry about Tomorrow***



Fr. Assis. Prof. PhD Nicolae POPESCU, PhD

Ovidius University of Constanta, Faculty of Theology

Constanta, Romania

[ruxandra.m63@gmail.com](mailto:ruxandra.m63@gmail.com)

## ARTICLE INFO

### Article history:

Received 14 April 2018

Received in revised form 9 May 2018

Accepted 15 May 2018

Available online 20 June 2018

doi: 10.18638/dialogo.2018.4.2.7

### Keywords:

Malthus; overpopulation;  
overconcentration; depopulation;  
wealth; poverty; resources; control of  
population; fertility; abortion; eugenics;  
worry; politics; abuse;

## ABSTRACT

In order to make the word of the Gospel fruitful, men must make their soul a „good soil” (Mathew 13:23). To do so, they must cleanse their soul and their mind of all preoccupations that are often destructive because they „choke the word making it unfruitful” (Mathew 13:22). First of all, the believer must choose on single Master to serve, his entire life, because „you cannot serve both God and money” (Mathew 6:24), then he must seek „his kingdom and his righteousness” (Mathew 6:33), and „all (material things he would have worried about before), these things will be given to you as well” (Mathew 6:33), as a gift, meaning on top of everything, meaning along God’s kingdom.

Thus we find out from the Gospel of Mathew that the poor and the needy, through „the worry about this world” experience the „fear of poverty”; just as the rich experience the „deceit of wealth” (Mathew 13:22) the „fear of the one close by”, which, in situations of „overpopulation” can get to ask for, or even steal the rich man’s wealth, obviously only to survive.

© 2014 RCDST. All rights reserved.

## I. INTRODUCTION

Reverend Malthus brought forward the issue of the ratio between resources and needs[1]. More exactly, if overpopulation is real, then it can be a very grave problem by its planetary proportion. But population growth is not the only source of concern, because affluence and the technological factor are equally important in the analysis of any social impact. From this perspective, the greatest contribution to the current environmental crisis is equally shared by the causes of the overpopulation phobia, respectively, both the billion of poor people,

due to their high fertility, and the billion of rich people, due to their right rate of prodigality.

An unbalance between population and resources can be called overpopulation, depopulation, and in many other ways, and, in the present case, overpopulation can be call poverty as well, the only difference being that in this case the transmitted message is one of the necessities of mutual help, whereas using the term overpopulation turns the attention towards a number of too many men (often unwanted). Which as a whole can mean: poor people,

unemployed, old, retired, immigrants, inhabitants of underdeveloped regions, addicts, young adults, exceeding young men, and thus appears not a simple value division between well-being and poverty, but an illicit substitution between choosing the living condition and the individuals who experience it.

Although only suggested by Malthus, the overpopulation theory has become a true ideology, the way the Blackwell Encyclopedia explains it, meaning „a constellation of beliefs and symbolic phrases, through which the world is presented, interpreted and evaluated in a way meant to shape, mobilize, direct, organize and justify certain directions to act and anathematize others.”[2]

Currently, no one can certainly say whether overpopulation is a real problem or whether it only serves to shift attention from issues that must be kept hidden. It is often not clear whether we are dealing with overpopulation or depopulation, because the meaning depends on perception, that is on the way the information is presented.

## II. MALTHUS ... DARWIN ... MARX ... NIETZSCHE...

Each of these personalities was specifically preoccupied by social issues. In 1798 Reverend Thomas Robert Malthus impressed by the poverty of most of the population in England, analyzing the causes of poverty, reached the conclusion that it is caused by a natural law, according to which the population grows geometrically (1, 2, 4, 8, 16, ...), whereas the means of subsistence only grow arithmetically (1, 2, 3, 4, 5, ...), which in time would inevitably lead to a disequilibrium.

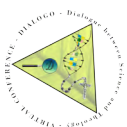
Suggested by Malthus as a solution against a possible demographic disequilibrium, control of population, in itself, did not contain any evil intention, since, in his opinion, this control could

have led to reducing poverty and the level of human degradation. The only way out of the poverty trap (or demographic trap, the Malthusian one) in which population growth is stopped only by repressive brakes (poverty, in all its shapes and forms) had to be using the preventive brake (according to Malthus, delaying marriage and pre-marriage abstinence). Reverend Malthus presented these ideas in an Essay on the principle of population[3].

The trouble is that Malthus also mentions in an uninspired way certain observations drawn from the works he had previously studied, observations which amplify the state of fear of the rich. Thus, he says: „In all ages, overpopulation determines the increase in the savages' natural tendency to war, and the hostilities arising from this kind of aggression keep on fueling plundering, long after the initial conflict is over, the one that pushed them to aggression”.[4] These opinions of Malthus' had an immediate success among Europe's aristocracy, amazed and alarmed by the „power of the people” proven during the American and French revolutions.

However, according to Malthus' very words „the theory of overpopulation” is nothing but a series of presuppositions, probabilities and conditional ideas that cannot be taken into consideration and applied in a mechanical manner. Thus: „But to make the argument more general and less interrupted by the partial views of emigration, let us take the whole world. Taking the population of the world at any number, a thousand million, for instance, the human species would increase in the ratio of: 1, 2, 4, 8, 16, 32, 64, 128, 256, and the subsistence as: 1, 2, 3, 4, 5, 6, 7, 8, 9. In two centuries the population would be to the subsistence as 256 to 9, in three centuries 4096 to 13 and in two thousand years, the difference would be almost incalculable.

No limits whatever are placed to the



productions of the earth. They may increase forever and be greater than any assignable quantity. Yet, the power of population being a power of superior order, the increase of the human species can only be kept commensurate to the increase of the means of subsistence by the constant operation of the strong law of necessity, acting as a check upon the greater power". [5]

It's true that in 1803, Malthus modified his theory a little, but the damage had already been done. Thus, after publishing his short and simplistic theory in the first edition of his essay and after having time and „willingness" to take into consideration both the facts and the theory, he ended up concluding that „Human beings are very different from flies and mice. When they face a limit situation, people can alter their behavior to adapt to these limitations"[6]. In other words, he takes back and repaints the incumbency of an evolution towards a demographic disaster.

But it was of no use since his ideas served as a fundament for the political notion of overpopulation that the planet could no longer feed, and of a society that would then know severe social conflicts. And, „if Malthus, as a true Christian theologian, recommended „moral abstinence" – celibacy, delaying marriage and sexual abstinence – in the post-war period they recommended family planning and limiting the number of births, using contraception and abortion, the so-called neo-Malthusian means, which Malthus never accepted nonetheless".[7]

Even though Malthus's prediction has not come true[8], his idea of control of population was so powerful that it served as the basis for Charles Darwin's natural selection theory, and for the class theory conceived by the fathers of Marxism - Leninism, K. Marx and Fr. Engels. Nowadays, also on the basis of Malthus's ideas, an entire conception of the world

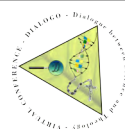
has taken shape, rather an ideological than a philosophical one: eugenics. And many philosophy lovers, not necessarily evil, such as Friedrich Nietzsche, created philosophical systems centered on the Superman, the result of the control of population and of natural selection within the human species. Therefore, Malthus's and Nietzsche's ideas were confiscated and used fraudulently by the Nazi, to „justify" their policy of physical extermination of the Jews, the gypsy, of sexual minorities and even of the disabled people.

#### *A. Is overpopulation a demographic phobia?*

Nowadays it is more and more evident that Malthus's prediction has not come true because of specific natural correction mechanisms. Thus, there are various obstacles for the overpopulation of the world, such as famine, epidemics, poverty, etc., and „with these encouragements to the population for early attachments and every cause of depopulation removed, the numbers would necessarily increase faster than in any society that has ever been known".[9]

It is true that between 1800 and 2000, there has been a truly explosive population growth. The explanation might lie in the growth in the quality of living and the technological innovations, the pharmaceutical industry and so on. In Nicholas Eberstadt's graphic presentation, this growth occurred not because people started to breed like rabbits, but rather because they stopped dying like flies.

At first glimpse, overpopulation seems to be an exceeding population density in relation with a certain survival optimum. That is why we consider overpopulation as a quality term. Theoretically speaking, we can speak about absolute overpopulation (generalized poverty) when we indicate a planetary disequilibrium and about relative overpopulation (overconcentration) when



we indicate the same disequilibrium but measured only for a country, a region, a location, or a homogeneous group of people/humans taken as a benchmark.

*B. Is the phobia of overpopulation justified, or is it just a pretext and an excuse?*

Undoubtedly, humans are the main resource of the planet, and as the future implies a constant growth of the quality of life, analysts foresee a continuous development of the population, on the basis of the innovations in all the fields of activity. Consequently, overpopulation can be alarming through its effects but only in its relation with certain realities. Thus, if we notice that the human habitat covers only 1% of the Earth's surface, it is hard to believe that there would be an overpopulation of the planet, or that it would be worth worrying about an evolution towards this situation. On the other hand, media data abounds in catastrophes both demographic and about the resources of the planet.

Detailed empirical studies invalidate the direct correlation between demographic changes and national and international political conflicts; most conflicts that coincide with population growth have been reduced over the last century; the competition over resources has instead brought cooperation between the exciting parts and conflicts can be associated with population growths only where government incapacity or inflexible policies mediate them.

The development of modern technology and pharmacology comes to meet the general-human hopes to avoid trouble, at unprecedented levels. We take modern comfort for granted, and we barely realize how addicted to it we are.[10]

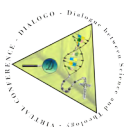
It is true; studies show that the planet can produce food both for the current and for the future population. And it is not surprising, as Randy Alcorn notices, that

famine appears because of a combination of several factors, which include natural disasters, wars, the lack of technology, the irresponsible use of resources, waste, greed, the inefficiency of government, a destructive mentality promoted by society and an inappropriate distribution of food.

Amartya Sen (winner of the Nobel Prize for Economic Sciences in 1998), demonstrated that the famine episodes of the last century were not the result of the overpopulation or of the scarcity of food but the result of blocking the access to these because of social and economic causes. It promoted the capability, that is someone's real possibility to live life the way they want, which implies both individual aptitudes and capacities, and access to resources, social, cultural and environmental conditions necessary to accomplish the respective aspirations.

Jacqueline Kasun, a professor of Economics at the Californian university of Humboldt, USA, shows in a vast argumentative paper,[10] that indeed the policy of the control of the world population is officially embraced by the leadership of America and by most international organisms, such as the World Bank, the World Health Organization, the UN, UNESCO etc. The numerous opinions issued by politicians who claim almost the same things in the public space fully contribute to this conviction. Thus: „In searching for a new enemy to unite us, we came up with the idea that pollution, the threat of global warming, water shortages, famine and the like would fit the bill... But, sometimes, when making them the enemy, we mistake symptoms for causes. All these dangers are caused by human intervention, and it is only through changed attitudes and behavior that they can be overcome. The real enemy then, is humanity itself.”[12]

However, starvation in the world is not because of a real lack of food.



This makes us understand that the real problem nowadays is not (absolute) overpopulation, but rather decreasing population, as well as unequal distribution of resources. To be precise, the real problem is not the local overconcentration (relative overpopulation), but the drastic decrease of fertility, at a general, even planetary level. In this respect, Francis Fukuyama pleads for the urgency and the possibilities of regulation: „In order to prevent the uncontrolled side-slip regarding the right to life and the principle of autonomy, analysts claim that political regulatory intervention is categorically a necessity, but its possibilities are already undermined by the massive erosion of the very self-restraint and resignation spirit that has always made regulatory social consensus possible[13].

*C. Substantiated by nothing, the theory of overpopulation is in fact a pretext*

and a justification for the anti-social policy led by certain governments. That is because in the last decades a self-sufficient society has been created, which is free to create and to transform itself[14] and had gradually eliminated the transcendental in our everyday life.

Thus, secular humanists deny the fact that there is a Creator and that there are laws made by God that govern the world. Therefore, there must be no law to regulate morality, and any action cannot be absolutely good or bad. And man, not being God's creation has no purpose and has the right to be free and live his own life as he pleases. Everyone decides in their conscience what is right and what is wrong, according to the situation.

Nowadays, they say that God was killed by nihilism and we are the witnesses of „a society based on the market and on the best product. The consequence of such a social organization is a society without family and

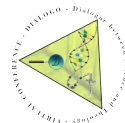
without children: a singles society”[15] in which selfishness and personal interest are worth more than common interest, in a society based upon the individual and not the person.

Absolute autonomy sees man as a superior (evolved) animal, endowed with superior intelligence, which can be used to enhance the human race. So that „modern genetics allows us to glimpse at the future, but also give us the possibility to change it. This is the result of the last 100 years of research, and the next 100 years have just begun!”[16]

Based upon this reasoning, secular humanists favor abortion, euthanasia and genetic engineering as means to reach this goal. Man is considered autonomous, that is able to elaborate his own ethical code. Man's wellbeing is the supreme value, him being allowed to do anything to be happy. And the world of tomorrow could be founded on the new bio-technologies applied to man not just to cure him, but to enhance him, to create a „perfect” mankind. In this world genetic manipulation and nanotechnology will change our metabolism and even our chemical composition[17].

But the great dream will not be to enhance our own characteristics using genetic manipulation or any other biotechnologies, but to create children as we please[18], copies with „qualities” or flaws previously and voluntarily chosen. Under these circumstances social relations will profoundly change the significance of the family and of the state that will have to decide whether it will allow or not each and every individual to choose how their own children will be „created”, even if: „No simple moral algorithm could indicate how such equilibrium should be approached in making public policy decisions”[19].

Reducing population already done by various viruses, illnesses, diseases, epidemics, vaccines and by introducing



cancer inducing additives in our food, by abortion, and contraceptive devices, by sterilization and other „measures” has not made the world a better place.

Indeed, overpopulation is a big issue, but only under the current conditions of resource distribution. If these conditions were to change, the problem might disappear forever. But, there is no single solution, but a series of competing or complementary solutions, each having their advantages and disadvantages. Thus: 1) artificially decreasing the world population through family planning. We simply reduce the number of people so that those who are still alive lead a better life. School or medical programs of sexual education are only the principal ideological means to reduce population. Thus, contraception is the basic lesson in sexual education: „Children must be taught about the necessity of responsible and mature decisions on stabilizing population through birth control since their school years”.[20] 2). A race between population growth and technology efficiency, but this solution involves huge investments in research and education, sacrificing immediate benefits to long-term benefits and a severe competition among inventors who are supposed to generate new inventions, to be freely shared with everybody in order to have a greater impact. It is hard to believe, not to mention to put into practice. 3). The ultimate solution would be moderation[21]; trying to live on less resources (to the necessary minimum), to be more generous, work harder, share what we have with those who do not have what they need and to wish not to develop to the detriment of others. It would be the ideal solution, but apparently it does not work at all as people tend to make generosity gestures not even to the close ones, least to the other inhabitants of the planet.

So, there is no solution, because our problem springs from a premise that makes

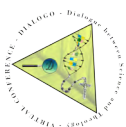
it unsolvable: they only want to change the world, without changing people’s mentality.

### III. THE ABSOLUTISM OF MATTER.

For Christians, the issue of overpopulation refers to the relation between the secular humanist approach and the Jewish-Christian one, and the demographic threat is seen, either as one of the biggest current problems of the world, or as another aberration of those who believe in their own strengths, completely forgetting about the divine presence and providence.

The most worrying effect of overpopulation, that is the difficulty in ensuring the subsistence of mankind, is a false one, because in reality it is in God’s attention. And issues such as „overpopulation” are part of the ordinary man’s pains. A believer knows that „the Lord is my shepherd, I lack nothing” (Psalm 23:1). Therefore, „resources” of any kind, including food are God’s gift for all men, but, first of all for Christians. In this respect, there is no limit to population growth for Christians, that is, there are no problems associated with overpopulation.

Let us add the fact that any measure against the assumed overpopulation implies that is necessary to kill people in order to solve the situation, and human happiness and fulfillment can be found by disposing of those who break the balance. But, this is the mentality that feeds prostitution, abortion and euthanasia, as well as the control of population. The other one (the Christian Neighbor) is seen by the adversaries of the Jewish-Christians as a threat that need to be eliminated, and not as an opportunity to give oneself out of love, so that the self and the other one can grow together. And this even under overconcentration conditions where: „The overcrowding of human masses in large modern cities is to blame for our incapacity to perceive our neighbor’s face



in the phantasmagoria of the ever-changing faces that overlap and fade away”.[22]

That is why, no matter how putting an end to life is motivated, it will always be a crime. „Because they were created in the image of God, human beings possess real dignity and impose special respect. That is why everything that is committed against human nature is committed, to a certain extent, against God’s will. (...) The contemporary secularized society gives various justifications to abortion, medical and social most of the time. Existing in this world, the Church is not unrealistic, but it cannot be superficial either when it comes to the reasons regarding the tendencies to justify abortion”[23].

It is increasingly stated today that man was created a vegetarian[24] and authorized to rule over God’s Creation, and this is true. But, God created mankind „in his own image” (Genesis 1:27), so this ruling implies both God’s love and care for His creation.[25] Obviously, this must not be understood in the sense of the industrial revolution, which generated capitalism, then hyper-technology and the present day civilization[26].

In fact, this is how the overpopulation anxiety was fueled, as a fear of an atheist soul, as a fight with one’s own demons. A Christian knows that the world cannot be abandoned by God, and left to the devil as a broken toy. But an atheist can only increasingly fear for his biological life, watching the recent calamities, but also the global economic, political and social changes. In this context, people claim more and more that overpopulation, associated with the resource deficit, would generate stress that would compulsory generate a high level of social aggressiveness. Stress associated with this assumed violence is in fact the real problem whose solution is seen in eliminating the other one.

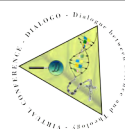
In a much more stressful situation, Christ

had Himself killed, just as Christians follow His example and do the same thing. Why? Because it is not fear and desperation that should rule our life, but love and trust. Maybe people, deceived and supported by Satan, have eliminated self-devotion changing the commandment of loving your neighbor into the command of eliminating your neighbor. And thus, in a complete pharisaic manner, through the control of the population as a rational solution to problems connected to overpopulation, Christian self-devotion (1 Corinthians 11:24) is replaced by the pharisaic elimination of the neighbor (Luke 18:11-12).

Even so, no matter how badly men would use their freedom, often against nature, God will never desert people, because even „If we are faithless, He remains faithful ...” (2 Timothy 2:13). And no matter how much man would fight natural laws through his scientific discoveries, never will the world be empty of God’s grace, without which life would not be possible, „for God so loved the world, that he gave his only begotten Son, that whosoever believes in him should not perish, but have everlasting life” (John 3:16).

The justification of the supporters of the population control is not a mathematical one, but a distorted anthropology on the human species, a view according to which, the human species has nothing special compared to other creatures, and any decision regarding our wellbeing implies on the one hand taking into account the wellbeing of the „other” animals, while others see men as inferior to animals, a sort of cancer of the earth, a view that attacks the Jewish-Christian ideas of man’s supremacy, considered to be ideas that provide the philosophical basis for the human destructivity as they intend to make man’s ruling of nature a holy thing.[27]

A very important aspect of the future society could be religion, just as it has been for



millennia. And if we make a „demographic” and „social” analysis, we will probably be able to anticipate which religion will have the highest number of followers, but, finally, there is no certainty upon the religious or profane future of this democratic majority. Others, in exchange, believe there will be a post-human world that: It will very much resemble the current one – free, correct, prosperous, protective and compassionate – but enhanced with more efficient therapies, with a greater longevity and, maybe, with a higher intelligence level. Post-human world could, however, be a more hierarchical and a more competitive environment than the current one, characterized by a higher conflict level; the concept of „common humanity”, known to everyone nowadays, could become memory: introducing in the human genetic inheritance genes belonging to many other diverse species could even make us no longer know for sure what a human being is. We could end up living for more than 100 years, impatiently waiting for our death, locked in an asylum. Or we might find ourselves facing a scenario similar Huxley’s world, a friendly tyranny in which everybody is healthy and happy, but no one remembers the meaning of the words hope, fear or fight anymore[28].

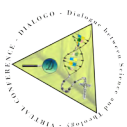
Formally, many interpreters make a difference between the attitude of the Old Testament, invoking a Jewish view[29], and the attitude of the New Testament having a Christian view on population. It is true, in the Old Testament there are events in which God does justice and a large number of people die for their sins. Such events include the destruction of Sodom and Gomorrah, the Flood and the Tower of Babel, then the Exodus and the Canaan. The blessing and the curse presented by Leviticus (Leviticus 26:13-35) are highly suggestive. Also in the Old Testament we can find prophecies through which God announce the decrease (after justice is done) of the population: „I will make people scarcer than pure gold,

more rare than the gold of Ophir” (Isaiah 13:12).

But no matter how we interpret the Holy Scriptures of the Old Testament, these episodes cannot be considered measures to control the population.[30] On the contrary, we have all the reasons to consider them measure to support population, even though they are not always as explicit as the gradual conquest of Canaan, where it is said: „But I will not drive them out in a single year, because the land would become desolate and the wild animals too numerous for you. Little by little I will drive them out before you, until you have increased enough to take possession of the land.” (Exodus 23:29-30). This pro-life attitude is explicitly and widely, though formally, presented in the Holy scriptures of the New Testament and it seems different from the Jewish view in the Old Testament and is characterized the love for the neighbor through fasting, abstinence and pro-creation sexuality, which are part of the orthodox solutions that for two thousand years have been implicitly performed as a way of life and counteract the assumed overpopulation, before it has even existed as a problem.

Survival can easily be obtained, but, the passions of the contemporary man (lack of faith, pride, selfishness, indulgence, cruelty and lack of compassion – in a word, lack of love), have made him forget which things are absolutely necessary and which are unnecessary, and no longer make the difference between survival and waste. Unlike him, the peasant, less dependent on comfort and technology, and more connected to land and religion, knows too well what the entire civilized mankind seems to have forgotten, meaning that the planet’s biological resources are not inexhaustible. [31]

Undoubtedly, problems never cease to appear in this world, because not everybody lives the Christian way. But Christians



are convinced that everything is in God's hands and any problem that might appear will effectively be solved upon the Second Coming, when there will be a new heaven and a new earth.

### BIOGRAPHY



Born on 09/01/1977.

Attended the Theological Seminary (1992-1997), Faculty of Theology (1997-2001) and Faculty of Law (2000-2005), graduated from the same faculty and graduated level courses (Theology - 2001-2002) and (Law - 2003-2004).

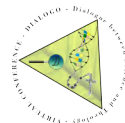
Assistant Professor at the Faculty of Theology, „Ovidius” University of Constanta since 2007.

Published three works along with Pr. Prof. Emilian Cornițescu, PhD,: „Old Testament and timeliness” and „The Old Testament - cultural and social moral religious issues” at the Europolis Publishing House in Constanta in 2008, and „Biblical Studies” at the Archdiocese of Tomis Publishing House in 2015, as well as other books, studies and articles.

PhD in Theology since 27/11/2009.

### REFERENCES

- [1] Thomas Robert Malthus, translated by Victor Vasileoiu and Elena Angelescu, *Eseu asupra principiului populației* (An Essay on the Principle of Population), Editura Științifică, 1992, p. 19-20.
- [2] Enciclopedia Blackwell a gândirii politice (The Blackwell Encyclopedia of Political Thought), David Miller (coord.), Ed. Humanitas, București, 2000, p. 366.
- [3] His main work is *An Essay on the Principle of Population*, as it Affects the Future Improvement of Society (1789, 1802); translated and adapted, Th. R. Malthus, op. cit.
- [4] *A Missionary Voyage to the Southern Pacific Ocean*, performed in the Years 1796, 1797, 1798, in the Ship Duff, commanded by Captain James Wilson. Compiled from Journals of the Officers and the Missionaries. London, 1799, p. 225.
- [5] Th. R. Malthus, op. cit., p. 16.
- [6] Julian Simon, *Ultima Resursă* (The Ultimate Resource), Princeton, NJ: Princeton University Press, 1981, p.177.
- [7] Professor Vladimir Trebici, PhD, *Malthus – Astăzi*. Studiu introductiv (Malthus – Today. Introductory Study), in Th. R. Malthus, op. cit., p. 7.
- [8] „Interpreters agree that the statistic-mathematic part of Malthus's work is relatively modest. The most important fact is that we owe it to Malthus that he explicitly formulated the „demographic and economic” correlation, only later developed in the 1960s-1980s in demography”. Cf. Prof. Vladimir Trebici, PhD, *Malthus-Astăzi*. Studiu introductiv (Malthus-Today. Introductory Study), in Th. R. Malthus, op. cit., p. 7.
- [9] Th. R. Malthus, op. cit., p. 17.
- [10] Konrad Lorenz, *Cele opt păcate capitale ale omenirii civilizate* (Civilized Man's Eight Deadly Sins), translated by Vasile V. Poenaru, Ed. Humanitas, 2006, p. 45.
- [11] Jacqueline Kasun, *Războiul împotriva populației* (The Unjust War against Population), Ed. Pro Vita, 2008.
- [12] Alexander King, Bertrand Schneider – Founder and secretary of the Club of Rome, *Prima revoluție globală* (The First Global Revolution), 1991, p. 104-105.
- [13] Fukuyama's plea for urgency and the regulating possibilities is remarkable, Cf. Francis Fukuyama, *Viitorul nostru postuman. Consecințele revoluției biotehnologice* (Our Post human Future. Consequences of a Biotechnology Revolution), Ed. Humanitas, București, 2004, especially part 3 that furthers his analyses of the Marea ruptură. Natura umană și refacerea ordinii sociale (The Great Disruption. Human Nature and the Reconstruction of the Social Order),



- Ed. Humanitas, București, 2002. In spite of these, the chances to succeed seem to depend more on the intervention of certain central institutions, exposed to the totalitarian drift, while the masses are moving away from responsibilities that ask for personal sacrifices. Cf. Gilles Lipovetsky, *Amurgul datoriei. Etică nedureroasă a noilor timpuri democratice* (The Twilight of the Duty), Ed. Babel, București, 1996.
- [14] „The true alternative is not between evolution and creation, but between the vision of a world in evolution, dependent on God according to His plan and the vision of a self-sufficient world, capable of creating itself and of transforming itself because of some purely immanent events” – Ch. Darwin, *L'origine dell'uomo* (The Descent of Man), Grandi Tascabili Economici Newton, Roma 1995, p. 105.
- [15] Cf. P. Ferri, *Bioetica, Ambiente e Salute. Alla ricerca di un possibile modello di salute*, Monte Università Parma, Parma, 2007, p. 111.
- [16] M. Brookes, *La genetic* (Genetics), Scienza, Trieste 2001, p. 189.
- [17] Cf. G. Stock, *Riprogettare gli esseri umani*, Orme, Milano 2005, p. 51.
- [18] Cf. Ibidem, p. 156.
- [19] R. Shweder, *Genetic and human behavior II. Philosophical and Ethical Issues*, in S.G. Post, *Encyclopedia of Bioethics*, Macmillan, New York 20043, p. 978-984, 984.
- [20] Arcata School District *Family Life, Life/Sex Education Curriculum Guide* Arcata, California, June 1976.
- [21] As Malthus recommends when he mentions the measures of the Chinese emperor who wants to ensure the welfare of his subjects. Cf. Th. R. Malthus, op. cit., p. 93.
- [22] Konrad Lorenz, op. cit., p. 19.
- [23] Comisia de bioetică a Bisericii Ortodoxe Române (B.O.R.) (The Bio-Ethics Commission of the Romanian Orthodox Church). Sectorul Biserica și Societatea al Patriarhiei Române: *Avortul, Eutanasia, Transplantul* (Church and Society Sector of the Romanian Patriarchate: Abortion, Euthanasia, Transplant) - 15-17 June 2004. (Text approved by the HOLY SINOD in the 15-17 June 2004 session).
- [24] Nita M., *Ecologia văzută prin ochii credinței în Dumnezeu* (Ecology Seen through the Eyes of the Faith in God), Editura Mitropolia Olteniei, Craiova, 2005, p. 130-141.
- [25] Mihălcescu-Târgovișteanu, I. (Bishop), *Catehismul creștinului ortodox* (The Catechism of the Orthodox Christian), Editura Arhiepiscopiei Bucureștilor, Secția culturală, Biblioteca Apostolul, București, 1938.
- [26] Zizioulas, J., *Preserving God's Creation: Lectures on Theology and Ecology*, King's Theological Review, volume 12, no. 1, 1989, p. 4.
- [27] A presentation of the procreation medical assistance techniques by Vasile Astărăstoie and Ortansa Stoica (coord.), *Genetică versus bioetică* (Genetics versus Bioethics), Ed. Polirom, Iași, 2002, ch. V; from an orthodox point of view previous debates are sintetized by Florin Pușcaș, *Procreația clinic asistată în teologia „diasporei” ortodoxe* (Clinically Assisted Procreation in the Orthodox “Diaspora” Theology), „Revista Teologică” (Theological Review), 1/1998, pp. 73-102.
- [28] F. Fukuyama, *L'uomo oltre l'uomo. Le conseguenze della rivoluzione biotecnologica*, Mondadori, Milano 2002, p. 297.
- [29] Cosmin Tudor CIOCAN, “The Concept of the ‘Elected’ People in all three Abrahamic religious movements”, in “The Phenomenon of Migration. Multi-Disciplinary Perspectives” Proceedings of Harvard Square Symposium, 2016 August. Cambridge, MA: The Scientific Press, U.S.A. 2016, vol. 2, pp. 282-303. ISBN 978-1-945298-03-5 (e-version); 978-1-945298-04-2 (paperback); [www.scientificpress.org/9781945298035.htm](http://www.scientificpress.org/9781945298035.htm);
- [30] Cosmin Tudor CIOCAN, “Congruence of rituals and theatre,” Proceedings DIALOGO (DIALOGO - The 2nd Virtual International Conference on the Dialogue between Science and Theology), DOI: 10.18638/dialogo.2015.2.1.4, ISBN: 978-80-554-1131-6, ISSN: 2393-1744, vol. 2, issue 1, pp. 42–53, 2015
- [31] Konrad Lorenz, *Cele opt păcate capitale ale omenirii civilizate* (Civilized Man's Eight Deadly Sins), translated by Vasile V. Poenaru, Ed. Humanitas, 2006, p. 25.

