INFORMATIONAL THEOLOGY. NORMATIVE ASPECTS OF THE SACRED IN LONG-TERM DEVELOPMENT

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Rezumat. *Dialogul între omul de ştiinţă şi teolog, având ca miză dezvoltarea societăţii umane, dezvăluie nevoia de proiecte comune, ştiinţifice şi religioase, aplicaţii concrete ale potenţialului sacru în procesul devenirii umane. Dezvoltarea socială pe termen lung necesită o cale unitară de gândire şi acţiune, un sistem etic invariant care să puncteze sensul însuşi al cunoaşterii. În lumina cunoaşterii ştiinţifice, putem sublinia faptul că societatea umană reproduce un model specific fiinţei umane, dăruită în mod transcendental cu argumentele comuniunii şi ale durabilităţii. Din acest model, umanitatea îşi extrage resursele de stabilitate în contextul relaţionării cu un sistem axiologic de valori şi principii.*

Abstract. *The dialogue between the scientist and the theologist, its stake being the development of human society, reveals the need for common, scientific and religious projects, concrete applications of the sacred potential in the process of human becoming. Long-term social development requires a common, unitary way of thinking and acting, an invariant ethical system which punctuates the very meaning of knowledge. If the dynamics of the human society bear the individual print of the social being, the structures, the mechanisms, the potentiality and the inclinations of reality have a fundamental connection with the sacred through the free will which characterizes the individual. Turning to the impressive thesaurus inscribed in the pattern of the reality of the world can generate stability and welfare. As in the case of the person-being, the standardization at the level of social decision-making implies a mechanism of appraisal and adjustment of the profile of the social „personality", and more precisely, of the „psychological moral profile" of society. Thus, in the light of scientific considerations, we could emphasize the fact that human society, according to the way in which it is constituted and in which it acts, reproduces a pattern specific to the human being, transcendentally gifted with the arguments of communion and durability. From this pattern, human kind extracts its stability resources in the context of its relating to an axiological system of values and principles. Transcendental over determination of any axiological system requires during the act of decision-making the ethic and moral standardization for any durability intercession.*

Keywords: scientist, theologist, pattern, long-term social development

1. Introduction

The idea of *sacredness*[1] seems to have been accepted by the modern society only at the conceptual level, it being associated in this sense with what transcends the human condition, what lies beyond the physical world, the profane. The correct development of this concept implies the identification of its work at the ontological level, in all aspects of reality. A practical application of the working of the sacred on the social plan necessarily refers to the human being.

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[1]lat. sacer, it. sacro; Copyright (C) 2004-2009 DEX online.

The aspects which consider the work of the sacred in the human being are of course related to the theological area. Thus the experience of the sacred would limit us only to the concepts with which theology operates. This fact would further sustain a nonproductive separation between theology and the profane sciences, in the detriment of the long-term development of the human society. The attempt to open and sustain a dialogue between theology and science seems to reveal only a change of ideas without an immediate applicability to the social area, because both science and theology operate with specific arguments, hard to integrate in a common experimental intervention.

On the other hand, the total abandonment of the *sacred* in short or long-term planning of social development strategies will have consequences hard to asses. If the progress of human society circumscribes to scientific knowledge, it must be taken into account that the over systematic rhythms which give meaning to the scientific intervention are ontologically related to the *sacredness*. This commonly known reality will call to dialogue the man of science and the theologist, because the stakes of the development of human society require common scientific and religious projects, practical applications of the sacred potential in the process of human becoming. Lasting social development thus requires a common, unitary, invariant ethical system which punctuates the very meaning of knowledge.

The stakes of identifying and quantifying the aspects of social normality require more subtle ways of explaining this reality in continuous becoming. If the dynamics of the social becoming bear the individual print of the social being, the structures, the mechanisms, the potentiality and the inclinations of reality have a fundamental connection with *the sacredness* through the free will which characterizes the individual. And this aspect must not be ignored. On the contrary, turning to the impressive thesaurus inscribed in the *pattern* of the reality of the world can generate stability and welfare. This can make the scientific instrument reach „a new relevance... doubled by a vast interdisciplinary, integrative culture, which will allow using the new methodologies of knowledge of the surrounding reality, including those of self knowledge, with the purpose of establishing new relationships between man and nature and his fellow humans"[1].

Thus, in the light of scientific considerations, we could emphasize the fact that *human society,* according to the way in which it is constituted and in which it acts, reproduces a *pattern* specific to the *human being,* transcendentally gifted with the arguments of communion and durability. From this *pattern,* human kind extracts its stability resources in the context of its relating to an axiological system of values and principles.

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[1]G.L. Sabău; http://www.racai.ro/INFOSOC-Project/GabrielaSabau.pdf

2. Transdisciplinary knowledge – towards a new understanding of the sacred

A first scientific discussion concerning *sacredness* is brought to us by the Romanian physician and philosopher Basarab Nicolescu, who develops the concept of transdisciplinary[1] research, out of the need to completely understand the modern world. Transdisciplinarity concerns what lies between disciplines. Crossing the disciplines, it will be situated beyond any of them.

As a method, transdisciplinary research is totally different from disciplinary research, being complementary to it. It takes into account the dynamics generated through the simultaneous action of several Reality levels, trying to solve the correspondence between the exterior world of the Object and the interior world of the Subject. In this approach it is demanded that we make the distinction between Real (what is actually there) and Reality (what we perceive). The Real is hidden, Reality is accessible. The Level of Reality is an ensemble of invariant systems acting according to a number of general laws. Two such levels of Reality are different if, through the passing from one to the other a rupture of the fundamental laws and concepts[2] takes place. Two such adjacent levels are tied together by the logics of the included third party[3].

By reason of this process of tying together adjacent reality levels, the knowledge of reality is practically unlimited, *open.* This complements one of the most important scientific finds of the XXth century: Godel's theorem, which states that an axiomatic system rich enough inevitably leads to either indecisive or contradictory results. In correlation, it is impossible to build a complete theory for describing the passing from one level of Reality to another. And if there is such a unity which brings together all the levels of Reality, then it should be open. The implications which result from here are uncanny. The coherence between the levels of Reality (at least in the natural world) imply an area of non-existence in which there is no level of Reality. It is called *area of absolute transparency* and it is associated with **sacredness.**

The ensemble of the levels of Reality and this complementary zone correlated with **sacredness** constitute the *Transdisciplinary object.* And thus a new perspective on culture, religion, politics, art, education and social life is revealed through the introduction of a new *Principle of Relativity:* none of the

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[1] The term „transdisciplinarity" was introduced in 1970 by Jean Piaget.

[2] Basarab Nicolescu, „The levels of reality and sacredness", in „Science and religion, antagonism or complementarity?", Basarab Nicolescu, Magda Stavinschi, Ed. XXI Eonul Dogmatic, Bucharest, 2002.

[3] Ştefan Lupaşcu (1900-1988) shows that the logic of the included third party is a real logic, formalizable and formalized, multi-valent (with three values: A, non-A and T).

levels of Reality is a privileged place from which all of the other levels of Reality could be understood.[1]

Let us associate now a level of perception to each level of Reality. By dint of the coherence of the levels of perception, there should exist an equivalent area of transparency for perception. The ensemble of levels of perception and its transparency area will constitute the *Transdscipllnary Subject.* Lastly, in order for the Transdisciplinary subject to be able to communicate with the Transdisciplinary Object, the two transparency areas must be identical. The communication would suppose an intersection between the curls associated by the information and the consciousness. This intersection and the associated curls of information and consciousness describe *the term Interaction between Object and Subject* and is the third term of transdisciplinary knowledge.

Basarab Nicolaescu's construction suggests to me *„attingitur inattingibile inattingibiliter",* the conclusion reached by Nicolaus Cusanus in his attempt to conceptually enclasp God, because He who can not be touched must be touched in a way in which He is not touched.

Actually, transdisciplinarity tries to unify the two types of knowledge: the apophatic, mystical knowledge of the Oriental Fathers in its experimental but non-rational side, and the non-experimental and non-rational one, *over-rational (transrational).* Knowledge by the ways of ignorance, in a union far greater than understanding (Dionisie Areopagitul) relentlessly unifies opposites, surpassing them. In this way we can understand apophatic knowledge. It is structurally knowledge of the third party.[2]

3.   The theological informational vision. Elements of spiritual „engineering"

Theology exposes and rationally justifies the sources, the dogmas and the rites of a religion[3]. Otherwise, it can also be terminologically understood as *speaking about God.* Used in extension, interdisciplinary, the term can cover a new domain of approaching the relationship Creator – creation, from the perspective of the *informational being.*

On these lines we promote the concept of *informational theology*[4], through which one can describe the aspects which engage the human being in a permanent informational exchange with the environment where it lives, taking into account however the profound relationship in which it is involved with its Creator.

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[1]Basarab Nicolescu, idem, p. 48.

[2]*Idem*, p. 49.

[3]The Romanian Language Explanatory Dictionary, 2nd edition, Univers Enciclopedic Publishing House, Bucharest, 1998.

[4] Copyright (C) http://www.freewebs.com/teologia_informationala.

In this way, the human being, considered to be a *complex informational system,* reveals to us the special relationships which it has with the world and with God, relating to the fundamental system of moral standardization where *sacredness* manifests its potentiality. These aspects can be systematized in their functional side, and particularly quantified.

In order to emphasize the profound side of the reality governed by *sacredness,* we will redound upon the world a *structural-functional* vision (Traian D. Stănciulescu).

From the angle of the world's *structurality* one can notice two types of couplings of major interest for the understanding both of the genesis and of the development of the respective systems: the *substance – field* coupling and the *energy – information* coupling.

From the point of view of the *world's functionality,* its unity is resulted from: *the law of the entropic circuit* and *the law of informational continuity.* The *structural-functional* vision of the world attributes to the three material levels of reality an unstructured profound plan (orthoexistence) and a structured surface plan (existence).

Therefore we can talk about the following correspondences: mineral matter – physical plasma; living matter (biosic) – bioplasma; psychic matter – psychoplasma. Systemizing the informational – energetic aspects which interfere in the interaction of the living systems with the reality of the world, one can emphasize[1] both the sections of reality and the influences induced to the respective systems in these sections. In this way we can determine a total influence specific to any living system, with components on each of the indicated level.

Corresponding to its components, the total influence will require a number of informational – energetic transfer paths; specific paths (in the physical subdomain) or unspecific (in the bioplasmatic or pshycoplasmatic subdomain).

The very structure of such a system is made up in such a way that it keeps the logic of the influence spectrum on all of the considered levels. Applying the model to the human being, we will describe in informational language the interaction of an open system with an *integrated reality*.

The problem of *sacredness* is brought up so far as the being reveals potentialities evaluated informationally which refer to the moral-normative systems. In this way, the workings of the *sacred* can be identified and described in

[1]Dumitru Grigore, „An informational model of the influences on living systems"; The National Cybernetic Conference, Bucharest, 1998.

informational language, the structural-functional vision of the world generating an informational vision inherent to theology.[1]

Informational theology would thus fulfill both the *contact* criterion as well as and especially the *confirmation* criterion proposed by Haught[2]. It can equally stay within the frames of the *transdisciplinarity* described by Basarab Nicolescu[3], operating with the levels of *bio* and *psycho-plasmatic* reality, those of *trans-physical* and *trans-psychic* reality.

The coherence and extension of these ensure the miraculous meeting between the *sensible* and the *intelligible,* where the being meets its *Creator* in a union beyond understanding. Its debate coordinates, strengthening again the Christian morale, can underlie a morale more accessible to modern man, much more explicit, but undoubtedly much more radical.

It is a new way of rediscovering our interiority, of reevaluating our connections in the light of transfigurating energies, of recovering our normality – freedom in communion with God.

Transcendental standardization of the informational being implies using the aspects of systematic structurally and functionality and a number of general principles generated by work:

- *the analogical principle,* in which the study method is based on the identification of the structural *pattern* between two different operational systems;

- *the identity principle,* in which the method of study is based on the preservation of the identity of the structural *pattern* in diverse condition;

- *the symmetry to a center of objectivity principle,* in which the method of study follows the shape and the position of the structural-functional aspects within two different operational systems;

- *the resonance principle,* in which the method of study refers to the

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[1]Because recent beliefs (Pr. G. Remete; http://www.scribd.com/doc/2510489/Teologie-Dogmatica) are making an indictment on the rational intercession in theology, using the phrase «informational theology» in the sense of a deposit (quantity) of information in detriment of value and truth, we specify that our vision refers exactly to the quantity-value aspects standardized by sacredness in man's relationship with reality, in the perspective of revealing the truth about the man-person.

[2]John F. Haught, n. 1942, theologist, PhD in 1970, Catholic University of America. Since 1996 he has been the founder and director of the Georgetown Center for the Study of Science and Religion (GCSSR). Haught proposes an intentional systematization of any speech referring to the connection between religion and science, classifying the 4 criteria. (John F. Haught, „Science and religion, from conflict to dialogue", Ed. XXI: Eonul dogmatic, 2002).

[3]Basarab Nicolescu, „The levels of reality and sacredness", in „Science and religion, antagonism or complementarity?", Basarab Nicolescu, Magda Stavinschi, Ed. XXI Eonul Dogmatic, București, 2002.

synergy of structural-functional aspects within different reality levels[1], respectively different levels of complexity;

   - *the correspondence principle,* in which the study method refers to the synergic correspondence between the structural-functional aspects on different levels of complexity;

   - *the performance principle,* in which the method of study refers to the performance of structural-functional aspects within the same level of complexity;

   - *the integration principle,* in which the method of study refers to the integration of structural-functional aspects within the same level of complexity;

   - *the transcendence* *principle,* in which the method of study refers to the simultaneous evaluation of structural-functional aspects on different levels of complexity.

   According to this principle, the interpretation of events identifies the work of the *sacred* in the material base of reality. All the *patterns* take shape in the material aspect, and their performance (the special case of the human being) reveals the action of the *sacred.* In this way, according to this principle we consider the transcendence of the levels of reality of the structural-functional aspects; the interpretation of the events transcends the material or spiritual aspect of reality. (Referral to the Christian thesis of transfiguration of the world into Christ);

   - *the* analemmic[2] *principle,* according to which reality returns to itself, transfigurated. This principle comes from the *transcendence principle.*

   Applied example:

Table I.

SCIENCE	THEOLOGY

Structurality-Functionality	Face - resemblance
	   - man is made after the face and resemblance of God;
	   -transfigured man;

The Analogical Principle The Transcendence Principle The Analemmic Principle	
Face – Structurality-Functionality – Resemblance	

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[1]The level of reality is an ensemble of systems invariant to the action of a number of general laws. Two such levels of reality are different if, through the passing from one to the other there is a rupture of the fundamental laws and concepts.

[2]The Analemma is the diagram which gives the declination of the son and the equation of time for any day of the year. In the text, the expression is used metaphorically.

The analogical principle establishes the correspondence face-structurality; resemblance-functionality.

According to the *analemmic principle* man receives the face of God in the structure of the living world, superiorly organized and performing in itself the functional aspects set out fully in its being, it transfigures this face into the resemblance to God.

Thus the entire creation is centered in the possibility of the human being to transfigure reality, its own reality.

Informational theology suggests adopting this vision at the beginning of any initiative towards knowledge.

In this way, the sense of existence must be sought in all of the inner corners of the human being which is capable of transforming the face into resemblance, evolving (analemmically) into the sensible manifestation of reality. Man is thus formed, in his depth, in the way in which he can reveal the existence of this connection with God.

The structural-functional arrangement of the synergic moral system, but also the highlighting of the structural plans leads to the identification of the functional aspects corresponding to each plan, where the **performance, integration** and **transcendence** *principles* will widen the sphere of functional aspects.

Table II.

Functional area	*Physical aspects*	*Emotional aspects*	*Mental aspects*	*Performance aspects*	*Transcendence aspects*
Metabolism	PHM	EM	MM	PM	TM
Instincts	PHI	El	MI	PI	TI
Affection	PHA	EA	MA	PA	TA
Flexibility	PHFF	EF	MF	PF	TF
Communication	PHC	EC	MC	PC	TC
Potentiality	PHP	EP	MP	PP	TP
Value	PHV	EV	MV	PV	TV
Functional integration	IPH	IE	IM	IP	IT

Thus a synergic matrix of the human being containing 40 elements will surface and it will have the shape represented table III.

Table III.

PHM	EM	MM	PM	TM
PHI	EI	MI	PI	TI
PHA	EA	MA	PA	TA
PHF	EF	MF	PF	TF
PHC	EC	MC	PC	TC
PHP	EP	MP	PP	TP
PHV	EV	MV	PV	TV
IPH	IE	IM	IP	IT

In evaluating the elements of the *synergic matrix* two stages of evolution are followed. These stages are derived from the functional status of each element emphasized in a psychological and moral vision. According to the **symmetry principle,** the correspondent shape is the one represented in table IV.

Table IV.

Evolution stage	Functional status	
	General psychological vision	Moral psychological vision
harmony-growth	Ability, aptitudes, performance	Quality, moral virtue
fallback-decompensate	Disability, incapacity, failure	Vulnerability, degradation

Thus we shall follow two types of applications:

- the first type, in which the *general psychological vision* of the functionality of the matrix's elements will follow their functional status at the *physical, emotional* and *mental* level, with the perspective of **integrative performance** (option a);

- the second, in which the *moral psychological vision* of the functionality of the matrix's elements will follow their functional status at the *physical, emotional* and *mental* level, with the perspective of **integrative transcendence** (option b);

Table V.

PHM	EM	MM	PM	
PHI	El	MI	PI	
PHA	EA	MA	PA	
PHF	EF	MF	PF	

PHC	EC	MC	PC	
PHP	EP	MP	PP	
PHV	EV	MV	PV	
IPH	IE	IM	IP	
PHM	EM	MM		TM
PHI	El	MI		TI
PHA	EA	MA		TA
PHF	EF	MF		TF
PHC	EC	MC		TC
PHP	EP	MP		TP
PHV	EV	MV		TV
IPH	IE	IM		IT

a. Integrative performance

- it supplies data about the **psychic mechanisms** which take place at the *physical, emotional* and *mental* level:

- data about the psychic informational-operational mechanisms of primary and secondary processing of the information

- data about the psychic mechanism of stimulating and energizing behavior

- data about the mechanisms of psychic adjustment

- it supplies at the three levels *(physical, emotional* and *mental)* data about **personality:**

- date about *temperament* as a dynamic-energetic side of the personality

- data about *character* as an instrumental side of the personality

- data about *intelligence* as a resourceful-productive side of the personality; the psychological consciousness[1]

- data about *creativity* as a transformative-constructive side of the personality; the artistic consciousness[2]

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[1]The psychological consciousness is the theoretical knowledge of one's self; it starts with the scientific knowledge.
[2]The psychological consciousness is the theoretical knowledge of one's self; it starts with the scientific knowledge.

The set of records.

The integrative performance will imply for the *harmony-growth* evolution stage a **set of records** of the *abilities, aptitudes* and *performances,* and for the *fallback-decompensate* stage a **set of records** of the *disabilities, incapacities and failures.* The evaluation of the elements is done by referring the *evolution stage* to the two *sets of records.* The matrix resulted from this will mirror the **general psychological profile.**

b. Integrative transcendence

- it supplies data about the normal moral attitudes requiring mechanisms which take place at *the physical, emotional* and *mental* level:

- data about *enriching one's inner self;*

- data about *affirming one's inner self;*

- data about *the attitude towards objects and values;*

- data about *the frustration of one's inner self;*

- data about *the attitude towards others;*

- data about *the attitude towards one's self;*

- data about *the attitudes derived from the potentialities of evil;*

- it supplies data about **vital feelings;**

- it supplies data about **psychic feeling;**

- it supplies data about the **moral consciousness**[1] requiring mechanisms which take place at *the physical, emotional* and *mental* level;

- it supplies data about the **religious consciousness**[2] requiring mechanisms which take place at *the physical, emotional* and *mental* level:

- religious and metaphysical feelings.[3]

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[1]The moral consciousness is the action of value censorship, orientated towards the future, of our "intentions" and "actions", which it projects, determines and appraises; a dimension of the human consciousness having the function of censorship of our acts questioned by moral values. The faculty of emitting a judgment of the moral value of human actions; the voice of the soul, as the passions are the voice of the body; it answers the question "what am I doing?"; the psychological consciousness answers the question "what am I?".(C. Enachescu)

[2]The religious consciousness mobilizes and directs the mental energy in a spiritual direction, towards the plan of the sacred, of the final and highest moral purposes.

[3] The religious and metaphysical feelings are not just affective states; they become affective attitudes based on moral values, inseparable from them.

The set of records.

The integrative transcendence will imply for the *harmony-growth* evolution stage a **set of records** of the *qualities* and *moral virtues,* and for the *fallback-decompensate* stage a **set of records** of the *vulnerabilities* and *degradation states.* The evaluation of the elements is done by referring the *evolution stage* to the two *sets of records.* The matrix resulted from this will mirror the **moral psychological profile.**

Application: the evaluation of the moral Christian profile; the evaluation of the transcendence index.

The evaluation of the **moral Christian prof**ile[1] requires the analysis of the functional status of the synergic matrix's elements at *the physical, emotional* and *mental* level in the application of integrative transcendence (option b).

According to the ***analogical*** *principle,* in realizing the set of records the *moral psychology — moral Christian theology* correspondence emphasized in table IV will be taken into account.

Table VI.

Evolution stage	Functional status	
	Moral psychological vision	Moral Christian vision
Harmony-growth	Quality, moral virtue	Theological virtue
fallback-decompensate	Vulnerability, degradation	Sin

At the same time, in order to identify the transcendent aspects, there is the need to establish the correspondence of the structural-functional areas through the action called in moral theology Christian, *the work of the gifts of the Holy Spirit,* as well as that of the *theological virtues.*

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[1]The "biospecter" method (www.biospecter.com) developed in recent years through personal research, opens the perspective of implementing the synergic matrix and achieving experimentally the integrative performance and transcendence applications. It suggests an advanced evaluation of a set of 15 parameters measurable with a biosensor, being based exclusively on the theory of the synergic system. The Fact that the functional areas can be investigated separately and fully through the direct measurement of the entropic level offers the possibility of identifying and functionally appraising each element of the synergic matrix. Thus the psychological profile receives profound interpretation dimensions, at the level of the matrix location, concerning the activity from the physical, emotional and mental zone of the human being. But more significantly, aspects of spiritual nature can be revealed to it, fact which would habilitate the new informational vision of moral theology to be constituted at least into a set of new criteria of interdisciplinary approach of the Christian morale.

Table VII.

No.	Functional area	Structural area	The gift of the Spirit	Theological virtue
1.	Metabolism	Psychological unconsciousness	fear	
2.	Instincts	Instinctual unconsciousness	piety	
3.	Affection	Emotional unconsciousness	strength	
4.	Flexibility	Subjective consciousness	understanding	love
5.	Communication	Volitional consciousness	advice	hope
6.	Potentiality	Creative consciousness	science	faith
7.	Values	Fundamental promoter	wisdom	

The records of vulnerability and qualities and virtues supply clues about the *evolution stage* of the synergic matrix's elements. The profile which results from this is **the Christian moral profile.** The adjustment of the Christian moral profile is related to what we metaphorically call spiritual "engineering". It implies both the objective appraisal of the followed parameters, as well as the establishment of an adequate Christian survival program, taking into account the measure of the recognition of the degradation state - the degree of confession, measurement of the inner transformations.

The *integrative transcendence* application disclosed another conclusive experimental result referring to the **IT** element from table V b., element which reflects the functional integration of the transcendence aspects. It represents the *transcendence index,* which can be determined in this way, experimentally.

4.   The generalization of the method; the level of social sacredness

Transferring the assessment method from the individual level to the society as a whole is based on the thesis according to which human society reproduces the *pattern* of the informational being. For the execution of the application, according to the *analogical principle,* structural-functional analogies are identified. As in the case of the human being, society as a whole acts like a complex system, which at the interface with the different plans of reality will exchange information, being submitted to external influences and responding with corresponding effects, induced through its subsystems, on all these plans. Here we speak about a total influence on human society with components on each level indicated. Corresponding to its components, the total influence will present a

number of informational transfer pathways – energetically, specific or unspecific pathways, the openings of which will keep to the logics of the influence spectrum on all of the levels of social life. This is where the problem of *sacredness* comes into play at the standardization off the informational exchange between "being" – human society and reality as a whole.

As in the case of the human being, a very important role in the chain of changes is also played by what we can call through analogy: social "metabolism" and social "affectivity". If the social "metabolism" is strictly related to the life standard, which in turn is determined by the way in which social politics and the act of governing are carried out, being placed in a specific exterior curl, social "instincts" and "affectivity" will have a very important role in determining the standard of living through the articulation which promotes and maintains a certain type of leadership.

For coherence, we specify that the social "temperamental unconsciousness" brings to the human society's synergy the arguments of the *sacred* through an informational exchange and on unspecific pathways. Thus, in every social subsystem the informational - energetic exchange localizes the elements of an adjustment curl assisted by *sacredness* through the offer of the fundamental value system, but which is unconditionally under the potentiality of the human free will.

As in the case of the person-being, the *standardization* at the level of social decision-making requires a mechanism of assessing - adjusting the profile of the social "personality", and more precisely of the "moral psychological profile" of the society. And here, according to the *principle of symmetry,* the correspondence shape suggests the stage of *long-lasting development* correlated with the quality and social virtues and the one of *fallback-decompensate,* correlated with the social vulnerabilities and degradations.

We will also apply in the given case the *integrative performance.* This requires a set of records of the *abilities, aptitudes* and *performances* for the *lasting development* social evolution stage, and for the *fallback-underdevelopment* stage a set of records of the *disabilities, incapacities* and *failures.* The assessment of the elements of the matrix which describe the profile of the social "personality" is done by relating the *evolution stage* to the two *sets of records.* In this way the *integrative performance* supplies data about the social mechanisms which take place in the curl which ensures durability.

It also supplies data about the informational-operational social mechanisms of primary and secondary processing of the information, at the level of social groups and social institutions; data about the social mechanisms which stimulate and energize the positive social behavior, organizations of the civil

society, educational institutions, etc. which play a role in the social mechanisms of adjustment, in brief data about the social "personality".

Standardizing the *sacred* unveils the transition on the levels of functionality of the elements of the social matrix. *Integrative transcendence* will supply data about the attitudes morally standardized, the social moral consciousness, the social religious consciousness. And this application will imply for the *lasting development* stage a set of reports on social qualities and virtues, and for *the, fallback-underdevelopment* stage a set of records of the *vulnerabilities* and *degradation states.*

Assessing the elements implies relating the *evolution stage* to the two *sets of records.* The resulted matrix will mirror the *social and moral psychological profile,* and the correlations with the indictors of lasting development will establish the normative contribution of the *sacred* to their growth. The growth rate of the *lasting development* indicators through normative contribution of the *sacred* represents the **level of social sacredness.** According to this, alongside the "witness" ser of reports, the normative program of feedback on lasting development can be emphasized.

A concrete application follows two curls in which three operational subsystems of the human society work at a time. The first curl: *the legislative, justice, the executive;* the second curl: *economic trust relationships, civil society, financial-banking system.* Using an advanced method of structural-functional identification of the inter-systemic[1] correlations, we find that the two curls will generate at the first level: *taxation and implementation directions; control and penalties and tenability/applicability; stability and durability.* (Fig. 1). The standardization application uses the **integrative performance** at the second level of identification, through correlation with the attributes analogue to the human being, disclosing:

-*financial ethics indicators, general indicators of equity, competence indicators, indicators of personal responsibility, indicators of the helping system, indicators of the protection system, honesty indicators, investment indicators, moderation indicators, general value indicators, tradition indicators, standard of living indicators, promotion indicators.*

These indicators will configure the **social "personality" profile.**

Integrative transcendence applied at the second level of identification reveals the work of the *sacred* on the social "personality" indicators. We will find the print of the *sacred* in social mechanisms capable of inducing and maintaining the *attitude, feelings and social moral consciousness.*
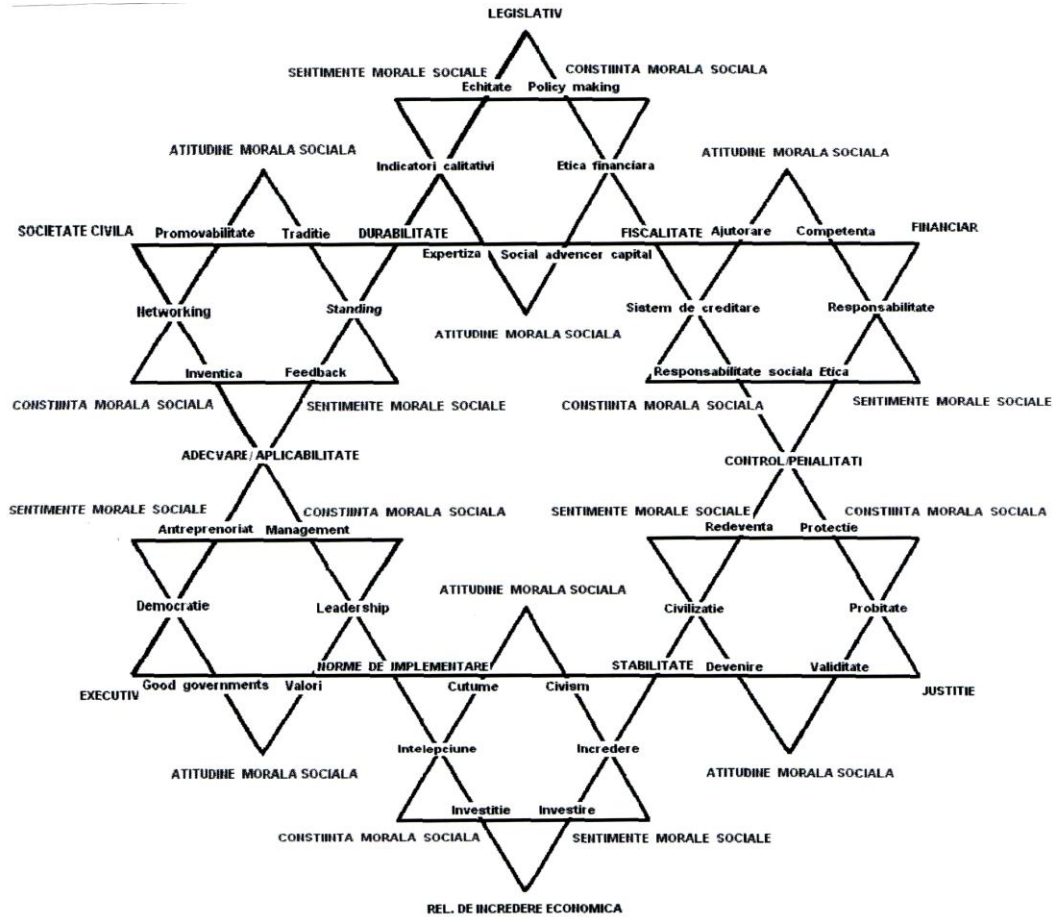
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[1]F. Colceag, http://www.austega.com/florin/

Fig. 1.

Thus, we shall find that:

The moral social attitude will standardize:

-competence indicators, indicators of the helping system, validity indicators, civility indicators, general value indicators, tradition indicators, promotion indicators.

The moral social feelings will standardize:

-general indicators of equity, indicators of individual responsibility, general ethics indicators, indicators of the level of civilization, deference indicators, trust indicators, investment indicators, standard of living indicators.

The moral consciousness will standardize:

-financial ethics indicators, indicators of social responsibility, indicators of the protection system, honesty indicators, investment indicators, moderation indicators.

The correlation of the quality indicators with the three courses of action of *sacredness* reveals the *quality indicator of sacredness* on the two curls on which the application was carried out. Compiling the register of *quality indicators of sacredness* implies investigating the entire set of operational curls of the human society. Relating them to the lasting development indicators will establish here the normative contribution of the *sacred.* The growth rate of the *lasting development* indicators through normative contribution of the *sacred* is given by the **quality indicator of social sacredness.** It describes trustily the way in which the *sacred* determines and generates the lasting development of the human society.

Conclusions

Beyond the personal convictions which can divide positive creative energies on either side of the collaboration between science and theology, an indisputable aspect of evident importance is coming to life, and that is *the ethic-moral status* inherent to each person while interacting with the world.

Although the idea may seem naive, the *informational theological vision* is a possible challenge for a joint project between science and theology. It can set the basis of principles which, when implemented in high technologies, will be able to lead to methods of investigating the human being beyond the borders behind which hide the profound aspects of its morality.

A few of the benefits of a new moral vision on inter-personal relationships are: the flawless encompassing of all of the valuable aspects of spiritual nature or, on the contrary, of the disturbing factors, hostile to moral living, the assessment of the level of entropy on the moral plan of all people who make decisions with profound social implications, the possibility of self-assessment in relation with the requirements, the formalities and the responsibilities of moral nature which would be implied by the status at which a person aspires, etc.

One of the first benefits of this inner investigation possibility would be the identification of authentic values which can constitute fundamental moral landmarks in society, but also discovering the false pretences in any social command system, which is basically a revolution from the ethic-moral point of view, benefic for the person-being, no matter its place and social part.

And last but not least, the possibility of scientifically assessing the level of social sacredness, may be able to rearrange the priorities of lasting development at a European and global level, taking into account the true performances achieved by countries and nations, reinforcing the safety and trust areas, the areas of stability and deference inside a community. In this concrete way, science and theology could restore spiritual order in the world.

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