

God in Maceina's Existential Search

Our existence itself is an ontological praying to the God even if our mouth is blaspheming.

A. Maceina

In his well-known book titled as "Iov Drama", Antanas Maceina tries "to give a common scheme of theistic existentialism". His conception is very actual for contemporary discussions between profane and theological types of discourse.

A. Maceina sees necessity of statement of such ontological task, which is originating from the main existential question. It deals with human existence in relation to the God. Frequently the God appears as an "infinite accessible equation". In the Iov's drama as philosopher writes, we have a "difficult problem" to reveal the transcendence in the existence.

Emphasizing this thesis, Maceina states that the existence is possible when it expresses the natural belonging of the man to the God only. This fact is cloaked in the human ontological structure. It is independent form of human being in its relation to God.

Maceina applies the method of analysis for a concrete human being. As he considers, "the only personal existence is the human existence in the original sense".

As T. Goricheva writes about it, "for Christianity the human always is more than only human. Each separate person can leverage itself over characteristics it has from the Nature and History" (Dochery Iova. SPb., 1992. p.4).

Iov as a Bible person is beneficial object for research. From one side, he is represented in the full completeness of his earth existence and daily earth occurrence. From another side, we find the person, who "expresses God, looking for God, and asks God".

Iov's existents placed in the boundary situation when boundaries of his life extremely narrowed up. We can say, that Iov realizes his ontological incompetence. Despite of this he does not become isolated in his suffer. He opens his existence to God. In this way, he not only recovers, but also acquires the anew existence again.

From one side, the freedom of Iov limited by his losses and his suffers. From another side, he gets unprecedented freedom for ascension to God. God offers to Iov the movement along apophatic way. This way makes free from historical habitués, dependencies, and prejudices.

This ontological openness to God, as Maceina treats, becomes a «psychological experience and found a base religious relation between human being and God». From his point of view, boundary situations, when person stays in face of two abysses: Nothingness and Absolute Being, is the way to God. In this sense the suffering, which is negative by its capability through out a person from his life,

becomes positive, because the suffering only gives to person “decision to be”. R. Bultman writes that believer reaches new understanding of suffer via the process of self–understanding. This new understanding opens to the believer a cosmic expediency of the suffering in common. In suffer man finds out an existential question and new possibility for his life (Izbrannoe. Vera i ponimanie. M., 2004. p.183).

Before becoming the object of discussion between God and Satan, Iov has been embedded firmly in the daily life structure. Being pulled out from this structure by mild touching, Iov gives to us an example of vulnerability and delicacy of person in face of Death. At the same time, Iov gives an example that as in a situation of destroying he doesn't lost himself. He returns himself to completeness on the new base of hope and trust in God.

Maceina theistic argument is not pessimistic one, unlike some ideas of existentialism. The pessimistic ideas emphasize the ontological impossibility to get rid of fear before threat of Death. This fear is keeping in the human nature. This fear to find out accident of the person, impossibility to be from itself, dependence of existence on Another's will. From the point of Maceina's view, this fear is predominant mental characteristic of the person who is atheist, because he does not have psychological method of controlling with fear. For Christians, such method is the grace of the God. For the Christians life is realized in a constant approaching to divine image. In God's image only human life can be realized in all completeness. The participation in God' Being becomes the main feature of person. At the same time vector of human existence turn away from the life to death, when the person is leaving from God image.

Maceina emphasizes, that he realizes pedagogical mission, too. This task is urgent in contemporary situation of human searches of God. For person the choice between life-in-God and life without Him means a choice between completeness of life and its destruction.