

### خاتمة

كان الجانب المظلم في التاريخ المسيحي موجوداً، وما زال مستمراً بموجب التحكم، والإشراف على الروحانية، والحرية الإنسانية، وقد شيدت المسيحية الأرثوذكسية بناءً، لم يشجع - منذ بدايته - الحرية، والإدارة الذاتية، بل الطاعة والخضوع، وللوصول إلى هذه الغاية، كانت أية وسيلة من الوسائل مسوغة، وأوجدت المسيحية الأرثوذكسية، وهي متمكنة من الاعتقاد برب واحد، مستبد بسلطته، وعقوبته، أوجدت كنيسة طلبت سلطة فردية، وعاقبت الذين رفضوا الطاعة.

وتهاوت الحضارة وسقطت، خلال العصور الوسطى، عندما تولت الكنيسة الإشراف على التعليم، والعلم، والطب، والتقنية، والفنون، وزحف الصليبيون في الشرق الأوسط يقتلون، ويدمرون باسم الرب المسيحي الواحد، وأسست محاكم التفتيش سابقة في العصور الوسطى من أجل الأعمال البوليسية المنظمة ولتعذيب المجتمع والتنكيل به، وأشعلت البروتستانتية والإصلاحية الكنسية الكاثوليكية المضادة، الحروب، حيث ذبح المسيحيون مسيحيين آخرين، وكان كل فريق منهم يعتقد أن طريقه هو الطريق الصحيح والوحيد، وسبرت محارق مطاردة السحرة أعماق الرعب، عندما استأصلت أعداداً لا تحصى من النساء والرجال، وكذلك أيضاً الإيمان بأن الأرض مؤسسة على الربانية، وفي عام 1785م كتب توماس جيفرسون يقول:

«كانت ملايين من الرجال الأبرياء، والنساء، والأطفال، قد تعرضوا منذ تقديم المسيحية، للحرق، والتعذيب، والتغريم، والسجن، ومع ذلك لم تقدم ولا إنش واحد نحو الاتساق، فما هي نتائج القسر والإكراه؟ سوى أن تعمل النصف الأول من العالم حمقى، والنصف الآخر منافقين، وأن تؤيد الخطيئة، والخبث عبر الأرض كلها»<sup>(1)</sup>.

ولربما كان التأثير المسيحي على العالم الحديث هو الأكثر إغواءً وغدراً، فباخافة الناس وإرغامهم على الاعتقاد بعدم وجود مساعدة متفوقة في العالم المادي، خلقت المسيحية الأرثوذكسية محيطاً اعتقد فيه الناس أن الكون، قد تقرر من قبل، وأنه آلي، وليس فيه إدراك، وقام الناس الآن عوضاً عن عزو مثل هذا الفهم إلى الاعتقاد الديني، بمنح الثقة إلى العلم على أنه قد تولى بشكل إيجابي البرهنة على مثل هذا العالم، ووصل معظم الناس إلى درجة الاعتقاد بأن الصراع، والتحكم، والإشراف المستبد، ربما لم يكونوا قد قضى بهم إلهياً، ولكنها سمات طبيعية وضرورية للحياة في مثل هذا الكون اللاشخصي، ومفيد أن نعرف أن العلم الذي أكد فيما مضى المفاهيم المسيحية الأرثوذكسية، هو الآن قد اكتشف محدودية الرأي الآلي حول الكون.

وإن إنكار الجانب المظلم في التاريخ المسيحي يخلد فكرة أن الظلم والوحشية الشنيعة، نتائج ومحصلات لا بد منها، لأن الشر أو الوحشية جزء متأصل في الطبيعة البشرية، فلقد كان هناك - خاصة في العصر الحجري الحديث - ثقافة سلمية، وحضارة، عملت - على كل حال - من دون هياكل ظالمة من المراتب اللاهوتية المتسلسلة، ومن المؤكد أنها ليست الطبيعة البشرية هي التي جعلت الناس يؤذون بعضهم بعضاً، فالناس ذوي الثقافات الأكثر دماثة ولطفاً، شاركوا في الطبيعة البشرية نفسها، مثلما نحن في الحضارة الغربية، ومعتقداتنا هي التي تختلف، وقد احترمت الثقافات المعتدلة والأكثر سلاماً كلا من الأوجه الذكرية والأنثوية للرب، وكلا من التمثيل السمائي والأرضي للقداسة والربانية، وكان الاعتقاد المحدود في قوة متفوقة واحدة، وبوجه واحد فقط للرب هو الذي جاءت محصلاته في الطغيان والوحشية.

وتجاهل الجانب المظلم في التاريخ المسيحي هو الذي يسمح للعقائد التي تثير الوحشية ويجعلها تمضي من دون تفحص، كما أن الاعتقاد بوجه واحد للرب الذي

يحكم من فوق ذروة المراتب اللاهوتية المتسلسلة، قد تدعم وتمتن بوساطة الخوف الذي كان له نتائج مدمرة، وعلى الناس أن يقرروا باستمرار من هو المتفوق على من، وأصبح كل جانب يفرق بين الناس سواء في الجنس (ذكورة أو أنوثة) أو العرق، أو الاعتقاد، أو التفضيل في التذوق الجنسي، أو الوقوع الاقتصادي - السياسي، معياراً، لتقدير مرتبة فرد من الأفراد، على أنها أعلى أو أقل من مرتبة فرد آخر، ويرتبط المعيار الذي يرفع من مرتبة شخص أو يخفضها بإنسانية هذا الشخص، وتقديره لشمولية الجنس، والعرق، وعدم التعصب للفوارق.

وتم تصور الوحدة، والفردية داخل نمط الاعتقاد المسيحي الأرثوذكسي، على أنه صادر عن التشابه والتطابق، وليس عن تعاون وتواؤم الفوارق، وغالباً ما جرى فهم تنوع مجتمع من المجتمعات على أنه عائق أكثر منه مصدر قوة، وساد اعتقاد أن المجتمع الذي يتمتع بالسلام هو المجتمع الذي فيه كل واحد هو الآخر نفسه، وفي داخل مثل هذا النمط من الاعتقاد، الذي فيه نهاية للجنس والعرق، قد أسيء فهمه لأن يعني بكل بساطة تبديل الأدوار، أي عوضاً عن أن يتحكم الرجال بالنساء، تتحكم النساء بالرجال، وعوضاً عن أن يتحكم البيض بالسود، يتحكم السود بالبيض، وليس هناك فهم وتقدير للسلطة المشتركة والتعاون، والتأييد.

وكان للاعتقاد بوجود رب هو سماوي بكل دقة، أو متمركز بالسماء، وأنه منفصل عن الأرض ولا علاقة له بها، عواقب هائلة على معاملة البشرية للمحيط الطبيعي، ومع انتشار المسيحية الأرثوذكسية، بترت وسائط دمج النشاط الإنساني مع دورات المواسم والفصول، وأصبحت أيام العطل والأعياد فقط لإحياء ذكرى حوادث توراتية، وليست طوراً من أطوار العام، وحل مفهوم التوقيت القمري محل التوقيت الدائري، وقد زاد هذا في إبعاد الناس عن طبيعة المدّ والجزر، وعندها أكد العلم الحديث وأجاز المفهوم الأرثوذكسي بأن الأرض تفتقر تماماً للقداسة، وذلك بتصوير العالم المادي على أنه مجرد مملكة آلية، خاوية تماماً من الإدراك.

وعلى كل حال، بما أن اللحظات المظلمة في التاريخ المسيحي قد وقعت، فإن إدراكها لا يقود بالضرورة إلى رفض كلي للمسيحية، فلقد كان هناك مسيحيون خلال التاريخ المسيحي قد قاتلوا ضد طغيان العقائد الأرثوذكسية، وسلوكياتها وتصرفاتها، كما كانت هناك أعداد لا تحصى من المسيحيين الذين قدروا عالياً الحب،

والمغفرة، وآثروا ذلك على الخوف والعقوبة، ومثل ذلك الذين شجعوا القدرة الفردية والفهم الذاتي، وفضلوا ذلك على الخضوع والإيمان الأعمى. ولم يكن الجانب المظلم في التاريخ المسيحي محصلة لا يمكن تجنبها للطبيعة البشرية، بل كان نتيجة البناء العقائدي وليس سواء، والإيمان الأعمى، وبإهمالنا لرعب التاريخ المسيحي نكون قد أهملنا انعام النظر في المسيحية وتضليلنا في عالمنا الحديث، الذي على ما يبدو ومن دون ريب، ومن دون إنعام النظر، سوف تستمر الأنماط والأساسات المدمرة في إبعاد الناس عن الرب، وعن المحيط الطبيعي، وعن بعضهم بعضاً.

ومع ذلك إنه بالفهم، وبالعناية يمكن إيقاف هذه الأنماط المؤذية، ويمكننا أن ندرك أن الجهود لاقتناعنا بأن الرب يطلب خوفنا والطاعة العمياء، هي في الحقيقة جهود للتحكم بنا، ولاحتواء روحانيتنا، ويمكننا أن ندرك أن الإيمان بقوة متفوقة واحدة موجود في جذور الشوفينية، والعنصرية، والدكتاتورية الاستبدادية، ويمكننا الانتقال نحو عالم يقدر التنوع، والحرية، والكرامة الإنسانية، ويمكننا احتضان الأمل، والنضال من أجل تحقيق حلم بأن تكون الإنسانية حرة حتى تعمل بصورة إنسانية.

# حواشي التوثيق

## Notes

### Preface

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3. Charles Darwin, *The Descent of Man and Selection in Relation to Sex* Part One, Volume III (New York, P.F. Collier & Son, 1871) 642.
4. Charles Darwin, *The Origin of Species by Means of Natural Selection or the Preservation of Favored Races in the Struggle for Life* Volume II (New York: D. Appleton & Co., 1897) 303.
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11. Fritjof Capra, *The Tao of Physics* (Toronto: Bantam Books, 1984) 8.
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15. Ibid., 80-83.
16. Ibid., 82.
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24. Ibid., 78.
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28. See note #25.
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