

# The emergence of my worldview

I owe the worldview with which I see the world to my mother:  
She taught me that life, art and faith can only be passed on through selflessness and altruism.

I learned how I view the world from my father and my brother.

From my father I learned:

- Life arises and develops through evolution.
- Knowledge also arises through an evolutionary process.
- Understanding means being able to recreate.
- There is no spiritual world independent of things.
- Steam engine, telephone and computer – the respective image of man follows the technical analogies of his time.

I took over from my brother:

- Knowledge is becoming increasingly virtual. Life is becoming increasingly virtual. He showed me this when he gave me a Commodore logo program for my C64.

My own first insight was:

- Chance is the superposition of independent chains of events.  
This idea came to me in elementary school.

In August 1969, I brought up two of these beliefs in religious education class. The teacher objected vigorously. There must be a spiritual world independent of objects, he said. The spirit sits in the body like a puppeteer behind its puppet. Without this dualism, there would be no resurrection.

I considered his view erroneous—but official. And so began my search for a "spirit world."

All later teachers advocated the same dualism. Those who didn't believe in it remained silent.

I turned away from religion and from then on viewed it only as a part of cultural history.

But I went from the frying pan into the fire:

The scientific-seeming socialism of the left offered itself as an alternative – without a spiritual world, but with ideology.

I abandoned my cultural background and uncritically accepted what was called "scientific

socialism.”

As a result, I lost my connection—to culture, to religion, to my own history. I spent my entire life doing the wrong things.

Fifty years later, in August 2019, something unexpected happened:

Google announced a breakthrough in quantum computing.

I read about it – and came across David Deutsch.

Deutsch, a Jew from Israel and a physicist in England, published a book in 1994: *The Fabric of Reality* (dt. *The physics of world knowledge*).

I only read it in 2019 – and was shocked:

Because his four basic assumptions were the same ones I had known since childhood:

1. Life arises through evolution.
2. Knowledge arises through evolution.
3. Knowledge and life are becoming increasingly virtual.
4. Chance is the superposition of independent worlds.

Deutsch concludes:

There is no spiritual world independent of things.

Man, world and God can become one – as the *Theosis* in the Eastern Church tradition.

The world unfolds with inner necessity – as Judaism and Christianity have testified from the beginning.

In the summer of 2019, it became clear to me:

- My teachers followed a dualism shaped by Augustine – personal, not theologically necessary.
- Original Christianity is monistic – not dualistic.
- Turning away from my religion and culture was a mistake – and it led me into a life against myself.

If I had *The physics of world knowledge* read it in 1994 – I would have understood a lot of things earlier.

To this day, the book receives little recognition. But for me, it is the most important book I have ever read.

His second work, *The beginning of infinity*, is even deeper in content – but less captivating. Both together have completed my worldview.

Anyone who asks about God is faced with two alternatives, depending on their theological background: a dualistic (Augustine in the West) or a monistic image of God

(as in Theosis in the East). While the dualistic image relies on a transcendent counterpart and often culminates in charismatic mediators, it is contrasted by a monistic understanding of God, in which God is understood as the innermost principle of an unfolding unity of world, humanity, and transcendence. The latter, I believe, corresponds to the very essence of Christianity (Ilia Delio, Carsten Bresch, Don DeLillo, Teilhard de Chardin). Here, ecstatic forms of mediation lose significance – the sacraments take center stage, not as magic, but as physical signs of a divine presence, less folk-church-like and less powerful.

The religiosity of the baby boomers marks a transitional phase—subsequent generations live largely secular lives. In this world, God is no longer necessary, but still possible—amidst diversity. The classic question of God is no longer asked, but faith can be reformulated in an an-atheist way: as a search for God beyond conventional images of God, in the midst of reality.

At the end of all time, when man, world and God have become one, there will be no need for sacraments and no need for the church anymore – because mediation is complete and unity is fulfilled.