

THE WORD OF GOD¹

TO GOD'S GREATNESS, HE WHO IS PRAISED WITHIN TRINITY, THE FATHER, THE SON AND THE HOLY SPIRIT²

This book was printed in the year of 7514 from the creation of the world, and according to the birth after the flesh of God, the Word, the year of 2006, with God's blessing and care, sealing 50 years since the descent of His word on the Romanian land: 1955-2005.

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«I saw, in the right hand of Him, Who sat on the throne, a book written inside and outside, sealed shut with seven seals. I saw a mighty angel proclaiming with a loud voice, "Who is worthy to open the book, and to break its seals?"» (Apocalypse 5/1-2)

“I am the Son of the Father Sabaoth, God from God, and God is before all eternity. I am the Lord Jesus Christ as My name was on the earth two thousand years ago. I am the Word of God as My name is now when I come on the earth as word. Amen.” (Apocalypse 19/13)

Excerpt from the Word of God, from 26.09.2003 - Old style / after the Julian calendar³/09.10.2003, - N.S.

“And now I am building this heavenly building into your midst and lift up the book of the judgment of the creature between earth and heaven, My word of fifty years into the midst of the Romanian people, the word which calls the man from death to life, from ephemerality to eternity, from sin to holiness and the dead to resurrection, My people. And after I lift up this book, between earth and heaven, I will still be patient for a little time of grace and then I will make all the nations of the earth bow down before My coming, so that they may see My throne into the midst of the Romanian people, into your midst, My people.”

Excerpt from the Word of God, from 25.03.2005 - O.S. / 07.04.2005, - N.S.

Why must this *Letter* be written?

When you receive a *letter* signed by a certain acquaintance, you open it and read it, and then you realize that it is genuinely or not. The same it happens with the present *Letter*: if you do not open it, you do not know its content and if you do not know its content then you are not able to confirm its authenticity.

¹ God's Word in „Holy Citadel New Jerusalem” monastery, Glodeni – Romania, redactor note.

² Translated by I.A., r.n.

³ **Old Style (O.S.) and New Style (N.S.)** (http://en.wikipedia.org/wiki/Old_Style_and_New_Style_dates) are sometimes used with dates to indicate either whether the start of the Julian year has been adjusted to start on 1 January (N.S.) even though documents written at the time use a different start of year (O.S.), or whether a date conforms to the Julian calendar (O.S.), formerly in use in many countries, rather than the Gregorian (N.S.)

The Church Calendar (in Romania) up to 1924 was the same as that of Nicaea, based on severe apostolic canons, but in 1924, the Scripture of the prophet Daniel was fulfilled: **«the people made bold to even change the times»**, when the primate metropolitan - of that time, Miron Cristea, (*Primate metropolitan* = (in the past) a title given to the first metropolitan of a country; today it would be equal to that of a patriarch) introduced the Gregorian Calendar (Catholic) as result of a „pan-Orthodox” congress that took place in 1923, in Constantinople. At that congress, the patriarch of that time, Meletie, proposed the acceptance of the „**revised**” **Julian Calendar**, (http://en.wikipedia.org/wiki/Revised_Julian_calendar) which was in accord with the Catholic one for a period up to the year 2800 and „it was allowing that all the feasts to be celebrated at the same time with those of other confessions”. **«... and he shall wear out the saints of the Most High and he shall think to change the times and the law...»** (Daniel 7/25), r.n.

At its first reading, the *Book* can be structured in letters of knowledge (of recommendation), by which the Author appears in the being of God's Son dialoguing with the man by the Holy Spirit's interceding, keeping the wholeness of the Holy Trinity.

Then there are letters of intention, through which God makes His plan known.

Other kinds of letters are those by which God signals to the man certain omissions from the right law. It is worth reading!

Then there are those letters by which we come to know about an obedient people, a new people, the people of the New Jerusalem, by which we see that God's commandments and His teachings are not impossible to follow. It is worth knowing these!

Another kind of letters, which deserve paying attention to, present God's pain (*The Shepherd*) for the priests (*the shepherds*), who have turned aside from the law of truth becoming «*blind guides*» for the lost flocks, wolves in sheep's clothing, who kill the sheep rather than tend them.

Between God and the Romanian people there is a mysterious connection, the land of Romania being the first land to come out of the waters at Creation, the first land to come out from under the waters after the flood. The Romanian land, more precisely the garden of the word from Pucioasa, is the land out of which God made Adam. Also, the Romanian land is the first piece of land, which will be renewed at this end of age. It is worth reading it!

Therefore, we find out that the Romanian has never been alone and that from the beginning of the communism, God has accompanied him in all his sufferings exhorting him to submit materially and be free spiritually. Through this word, it is announced Ceaușescu's death, the fall of the communism at a precise date. It is worth reading!

A special place is held by king Michael of Romania, whom God announced his coming back home, and which has already happened. It is worth reading!

The bishop Irineu Pop, of Bistrița, the patriarch invested by God, is a sharp chapter, an argument with a major issue. He is the one through whom God brings the calendar back to its place and the Christian-Orthodox law of Romania's holiness and reconciliation to God. Very important to know!

Many times, the *Word* comes back to the first love, of the man's creation, at the true image of the man created by God. We find this restored image in the image of the Lord's Mother, but also in that of all the saints, out of which the holy Virginia shines, the sixth apocalyptic trumpet, by which God started this work of Word fifty years ago. A thing, which may be worth taken into consideration! A thing, which cannot be overlooked!

The tone of the theological speech is gentle and humble, but not lacking that paternal and royal brightness by which God is coming back to take over His kingdom. This intimacy with the man, which the *Word* accomplishes through the purifying weeping of the Father on the shoulder of the "*prodigal son*", is a *Ballad*, which cannot leave anyone cold.

The contemporary man does not see God's face, and God does not see anything but the man's back. This truth has to terrify us and to make us ponder on it. It is worth thinking of this thing, reading the pages of *Life*. Each man looks into the mirror and there he sees himself as he is, good or evil, false or loving of God, beautiful or ugly, thin or fat, having bright or shabby clothing. Even more, the present *Book* is a mirror of the truth in which we especially see our ugliness or nakedness. It is worth reading it in order to see our true face!

Reading the pages of this book, the honest reader recognizes God; the patient reader finds the mysteries of life; the reluctant reader touches the spring of life and one good day, he will become aware of the incomparable taste of the water of which he has drunk inconsiderately; the revolted and rebel reader will be like Goliath, who fell under the blow that left David's sling. Every reader will benefit.

The one, who does not read the *Book*, remains a blind, lost in a cold world, but he does not have any claim against *the Word of God*.

Marian Zidaru

NOTE ON THE EDITION

The mysterious kingdom of God

Two thousand years of spiritual drift

Once there were more saints on the earth, and the holy books were less. Our ancestors browsed them with shaking hands of awe saying: “*One thousand and another thousand and it is over; the end is coming*”⁴. And it has remained so, just a word, because the daring man has interfered within the Scriptures of our times and now he writes “thousands of years”. Still, the tension, which the year of 2000 had inspired, has passed. The days apparently pass away normally although they are much shorter, as a split of a second. We go into a crisis of time, caught up within the reality that we see and hear, and when we still lay hold of it, we look into the sky to see how beautiful it is or to see how the weather forecast is. Absorbed by worries, we forget about the enduring reality in which we move and breathe; the reality through which our being exists and which we will instantaneously face up one day. Maybe we wait for something more spectacular: trumpets, the cross in the sky... and behold the signs of the end come and pass by us naturally, and we run the risk of taking after the old lady’s daughter, who did not know the good fairy, who was to do her good and to be able to receive the good reward.

For many, at His first coming, Christ has remained just one person as well. For those who believed, then it was the end of the world and the beginning of God’s kingdom, and they signed it up with their living in the first year. But we live the very end and we do not know to see it, to feel it, as we also do not feel the vitiated air, which we have got used to and we do not feel the danger. When the beauty of our Edenic image has perished and when we have forgot our purpose, when we have forgot the Creator’s voice Who built us and when our inner calling of our eternal dimension has been brought to silence, what kind of end are we supposed to wait for? We put an end to our febrile curiosity with fleeting news, forgetting of the last hour news: the Lord is coming! Two thousand years ago, the disciples were looking with longing into the sky for their Lord and Teacher to appear to them, and we, who are meant to live the glorious time of the end of the salvation work, are anaesthetized by the coldness of faith.

The One, Who has always accompanied His people by a prophesying word, has embraced the Romanians within the greatest work of all ages: His word, without end, springing like a river out of the throne of life and watering the earth, as it is written in the pages of Apocalypse (*See Apoc: 22/1*).

“I am the Word of God and I have come to prepare My way for the second coming, as it is written into My book”, the Lord was speaking in the year of 1955 through the holy Virginia, the chosen vessel, through which He had exhorted a people for 25 years. Since then, His voice from heaven has no longer had rest, facing victoriously the oppositions of the man’s time. In the beginning it was trickling through as a little thread of living water through the rocks; today, it has become a flood of teaching, comfort and power, which cleanses and sanctifies,

⁴ (See the selection topic: „[The end of the world and the Day of the Lord](#)”, on [files.fm](#); on [jumpshare](#); on [scribd](#); on [joom.ag](#); on [archive.org](#); on [Google Drive](#); on [dropbox](#); on [mediafire](#); on [app.box](#), r.n.)

clears up and whitens, baptizes and renews. And as for us, we can give one answer to His liking: the will of the new creation of our being.

«... And His name is called the Word of God...» (Apocalypse, 19/13)

But how and what the Lord testifies about Himself and about His coming?

“...I am the Lord, Jesus Christ. I am not in the body, but it is not long and I will come in the body and in the body I will separate the ages: the earthly one from the spiritual one. I will make a new age, which will never change and will never be troubled”.

(Excerpt from the Word of God, from 06.01.1975. - O.S. / [19.01.1975.](#) - N.S.)

“... I am the heavenly Bridegroom. I have come to clothe My bride within a heavenly garment and to give her the crown of this time of glory.

... Behold that time when the man must come back into the Garden of Eden, from where he fell, in the angelic state, in the sinless state, in the spirit and grace state”.

(Excerpt from the Word of God, from 23.04.1991 - O.S. / [06.05.1991.](#) - N.S.)

“... I have written in the book one thousand and still another thousand until My coming, but the man of the church from the world has written a long road, whose end is not known. He has written “thousands of years”, and he has added to this number and he has taken My coming out of it. And if they, who have taken out My number and My way, if they have been careless, the same way is with their flock”.

(Excerpt from the Word of God, from 02.02.1995 - O.S. / [15.02.1995.](#) - N.S.)

“... I am the He Who was, and I am He Who is. The Father is My word in everything I do. When I was in a visible body on earth, I have given the word to those who asked Me: «Lord, when will Your coming and that day be?»

I told them this «Of that day no one knows, not even the angels of heaven, but My Father only. That is why you should watch». If I had not told them this way, I would have also not been able to tell them: «Watch therefore, for you do not know in what hour the Son of Man comes».

I have said that only the Father knows. Oh, if only the Father knows, am I not coming anymore? What does the man want to say, who is hiding of My coming, saying that only the Father knows? Oh, My Father, what does the man really want to say?

Oh, My Father Sabaoth, I am Your word, and You are My word, but the people separate Me from You in their heart and they say that it is only You that know, and I do not know. The old man is an old wineskin and the new wine has no room in the old wineskin. My new teaching is for new people, who are ready for My coming all the time, for I am all the time and I come all the time and I come like a thief, when no one expects Me to come. Amen.

Father Sabaoth, I become bridge for You. Father, get up in the word for Your Son. I did not speak from Myself when I said: «Neither the angels or the Son knows, but only the Father knows about the coming of that day». You are God, the Father, and I am God the Word, Your Son, Your Word, Father. Amen, amen, amen.

— Oh, Son Emmanuel, You are My Son, the only One born of Me before the ages, true God of the true God, by Whom everything was done. Oh, dear Son, I have done nothing with-out You. And those that are and those that are not yet, I have made through You, for You are My word and everything is fulfilled through You. Amen, amen, amen.

It is not through Me but through You, Son, for You are My Son, and I have told the people to listen to You. This is what I told them: *«This is My beloved Son; you should listen to Him!»*

The people do not listen to You in everything, but here is what they have found to listen to You, Son who suffered. Those, who do not love and do not want Your coming, have found this word of Yours and become faithful against Your coming. But I am the Father and I always know Your coming on earth. You spoke this word, Son: *«The Son does not know, but only the Father»*. Why the man also speaks it? Why the man speaks it? To give Me more greatness than to You? Oh, how many living words You have said, Son, My Word! Why the man really does not speak those? But who did You speak that word to? You were speaking with Your disciples so that Your speaking might remain over the people, as You have also spoken today, speaking with the sons of My word, and You are My word, Son. Amen.

Oh, sons of the people, I am the Father Sabaoth. The Scriptures of My Son are not to be read on this way. Let him who reads, understand! Amen, amen, amen. Let him who reads not misinterpret but rather understand the word of My Son. The disciples of My Son asked Him, and they were filled with the longing of the coming of My Son's day, but you do not have this longing for this coming.

Oh, sons of the people and you, ministers of the people's church, My Son said that He did not know of His coming but only the Father knew it. Behold, I take this Scriptures into My hands and read it to you and I find in it that My Son told you all the mystery of this day so that you may know it, and He said: *«Behold, I told you ahead of time. Learn this parable from the fig tree when the summer comes»*. My Son said that no one knew but the Father, and it will be as in the time of Noah, when the faithful ones were drinking and eating, marrying and being given in marriage until the day when Noah entered the ark, and they did not know that My word spoken over Noah was true until the flood came, and taking them all, they knew that it was true. However, God came ahead of time and no one received Him but Noah. Oh, sons of the people, the same will be with the coming of My Son. His coming will take place in the time when the people do not watch. God came to Noah and was working with him for his salvation, but for the other people God did not come. The wise and faithful servant is put by God over His servants to give them the heavenly food in due time, and My Son finds that one doing so, and he is not taken by surprise, but he is ready for the coming of His master instead. However, if that servant, being evil, will say in his heart: *«My Master is slow in coming»*, not only that he does not give them good food any more, but also he begins to beat his fellow-servants forcing them to eat and drink with the drunken and immoral. And then, the Master will come in the day when he does not know or expect and will cut him to pieces because of his hypocrisy.

When the thief comes, he breaks into the house, because he is a thief, and the master of the house does not know the time of the thief, but the thief knows it. The devil has stolen this word of My Son and if he stole it, he made the man say this: *«The Son does not know, but only the Father»*. But the wise servant gives food in due time to the servants and he does not say: *«The master is slow in coming»*, for he is with his Master all the time.

Oh, Son, Immanuel, oh, oh, Son that are cast out! I, the Father Sabaoth, speak this way: I did not hide within Me that day Your disciples of that time asked You about. It was not I, but You Who hid it into Me, to strengthen the watch, the faith and the patience of Your disciples; and You did this before Your death and resurrection, dear Son. Then You were speaking on earth and for those on earth, and now You are speaking from heaven for those that are from heaven on earth, who were in their body in Your day, Your coming as word of eternal life for those who are faithful, who watch before You, Son, My

day of rest. I rest in You, I am well pleased with You and I work in You and from You I speak over the entire human kind: the Father and the Son are one. Amen. No one knows that day, but the Father. No one knows the Son but the Father, and the one, whom the Son wants to reveal it. Amen, amen, amen.”

(Excerpt from the Word of God, from 15.08.1998. - O.S. / [28.08.1998](#). - N.S.)

“Oh, who else is to understand My word if the haughty man stands against their truth? This word of Mine: “I go so that I may come”, should fill the earth with voices that have to cry out from then and until now: “Lord, come!””

(Excerpt from the Word of God, from 24.07.2000 - O.S. / [06.08.2000](#). N.S.)

“Man, seek to understand My coming and to believe that I have come after you to teach you My coming, with the hope in My coming, for behold, the man does no longer has any hope that I come, but I come, for it is written into the Scriptures that I come. Amen. My coming is a wedding for those who come towards it, and as for those who flee from it, it is a day of pitch dark, it is a day of judgment, for he who does not listen to these words, that one is judged by them and he remains in the darkness of this age. Amen.

Oh, country of My coming back! Oh, sweet country, I sweeten Myself within you with the word of My coming and I make you sweet for heaven, and even for those on earth. Oh, My beautiful country, I have come back to your beginning. You are My holy beginning in you. Your people do not know their origin, but I come to let them know and to make the man again from the place where I made the first created man. Behold the manager of My word, which I start with, to make the world again, and the man too, as in the beginning. In the beginning I started from here, and in the end, I started from here as well, and I have joined the beginning with the end, to make out the Scripture of the new birth of the world.

Let the Romanian come and receive from Me in order to learn what it means for a Romanian to be Romanian. Let every Romanian come and receive his new birth of My word. Let him come! Amen. And he comes and he will come, and he will keep on coming. Amen”.

(Excerpt from Word of God, from 13.08.2000 - O.S. / [26.08.2000](#). - N.S.)

The re-edition of a victory: The little white Book

And behold, now, this flood of word is coming together, it is calming down and is being written down into a new book. Why is this book written now, when there have appeared many “spiritual” books, more or less, or even no books at all, in the patterns of the Holy Orthodox Tradition? Why this book now? Because this is what God has wanted it to be. This book is not the fruit of a human mind or of more persons, but it is the Word of God instead.

Ten years ago, the Holy Virginia Foundation edited the book “*The Word of God*”, marking out the turning of forty years since the descent of the heavenly word on the Romanian land, at Pucioasa. Now, at the turning of fifty years, we have the work given by God for the re-edition of this book, printed in the year of 1995, reviewing it and adding to its existence the word of God during the period of April 3, 1995 – June 19, 2005, and, again, adding to it the word descending from heaven until the date of its republication. During these ten years (and even longer), the word of God had been given to the people in the form of a newspaper and by the agency of the site: www.noul-ierusalim.ro. However now, this period of word will be added to the re-edited book, for the marking of the feast of Pentecost (Whitsuntide) of the Word of God in Romania. Each year at Pucioasa, the days of Pentecost have brought about the Feast of the

Romanian Christianity, and then the word of God had been trying to get in through the moments of an artistic program, specific to some Christian festival, calling the dead, but especially calling the living to resurrection. We hope that the launch of this new edition of the book “The Word of God”, will be the most favorable way to celebrate this jubilee feast.

These fifty years of word also means the history of the Christian people, as a witness of this work, which has always been written by those that have remained faithful. For some, the word of God, which has been descending on earth by the thread of this prophecy, has remained written today too, only in pages; for others, an uncomfortable truth, perceived by them as a shaking untruth; and for others still, it has remained written on the *«tablets of flesh of their hearts»* (2 Cor: 3/3). However, to confirm this truth, we have also added to the existence of this book the word addressed especially to some Christians or to some groups of Christians. Many, who have made a step into the Lord’s people, or, who were born within this work, have come now to produce devastation, both within their own moral behavior, and in others’ behavior, turning back completely from the truth which they believed, denigrating and striking into it and into those who remained on its side.

The spirit of the world has always been a sieve, which has sifted out the Christians. The few, the whole, the faithful have remained. However, many have chosen to turn back to go on with their lives in *«the outer darkness»*. (Matt: 22/13). The one who came to Him, God has not cast out, but however, the weak ones have withdrawn alone, led by lusts, by soul weaknesses and because of envy or sorcery.

Few know this truth about the hardship in which this work of heavenly word was born on earth. There has been thrown into it with stones not only from outside, but even more powerfully from the inside. We believe that nowadays there is no simple coincidence in the disclosure of the “glorious” past of some outstanding persons from R.O.C. (Romanian Orthodox Church), by the disclosure of the communist security files, once with the bringing into the light of those who had been striking into God during these fifty years. Although many of these, after they had been biting from the hand that had given them bread and wine from heaven, they have been hiding under the dust of the road of the world, but in any case they cannot hide from God.

No one has been ever forced to believe. On the contrary, many have believed in God only for their welfare and for the pursuit their personal interest. Then, smashing against the earthiness from them, they were betraying Him, speaking evil of Him to others, and especially to the communist authorities, which had always been taking strict measures against those who remained faithful.

It had been reached to be spoken here and there mockingly, as though only those under a monastic robe would be the “product of the New Jerusalem” and that is all, and so they had been discrediting the standing of this work by their decadent, moral and spiritual state. We see ourselves obliged to specify the product of the New Jerusalem is nothing else, but only those that by their living give proof of their authentic and respectable Christian behavior, full of heavenly delicacy, after they have chosen their model, that is Jesus Christ. *«You will know them by their fruits»*, says the Scriptures, for it is in this way and not otherwise that are recognized those who are called the Lord’s people by truth and not by their declaration.

If some words were spoken by God, being forced by those that happened “into His name”, many times being words with a direct reference to some persons, this does not mean a preferential involvement, but it has rather been a chance of life teaching for all. Involuntarily, those who have done evil things to God have also done a potential good, for out of his own experience, each one can learn, if he wants, and not to do the same thing.

The Word of God makes it obvious to those that are hidden within themselves and brings into the light everything that was supposed to be darkness. If the man recently managed to make a hologram, in which the Scripture is comprised within an A4 page, now a book is being brought

into the light, which contains within it the heaven and the earth, being «*written inside and outside*» (*Apocalypse 5/1*), for it is the Word, which contains its pages and not the pages contains the Word.

To those who will enter the realm of this kingdom, we give the condition, first to go through some theological articles of the father Nicodemus, which is composed by an introductory study, meant to give an authorized certification to the content of this book.

The Disciples

“The event from Pucioasa is not a heresy”

The article published in the newspaper “The event of the day”⁵ (January 18, 1993), before the meeting of the Synod of the Romanian Orthodox Church (R.O.C.).

The Saint Apostle Paul said: «*If it is the Spirit of God, you are not to put it out!*» I have been studying the event from Pucioasa for eight years and I cannot take it for a heresy. If God breathes there His Spirit, I cannot tell to the Lord: “Be silent!” I would be glad if the members of the Holy Synod searched out this event as I have also been doing it, carefully, with wisdom and with a sincere zeal to find out the real truth.

There are visions and visions. There were visions and prophecies and there will always be to the end of the history, into the midst of which the Holy Spirit works, Who blows where it wants to, as the Holy Gospel says.

Through the message from Pucioasa we are taught to live at the level of the evangelical requirement, to be totally consistent with the truth of the revealed faith. The New Jerusalem from Romania has neither been a danger for the church, as I have realized by now, nor for the Romanian nation, which is so beautifully glorified in messages. On the contrary, if the event is true, then it will be a source of refreshment and renewal for the ancestral church for our nation, which is called blessed and chosen by God. I do not know why the bishop Basil of Târgoviște wants to “finish once with Pucioasa”, in order to increase its gravity and to provoke the civil authorities. Heresy means misinterpretation of a dogmatic truth. However, no dogma was impinged upon and no canon was injured or violated. That there have been warnings and messages from other world, persons by whom they are passed on, it is completely something else, but it is not about heresy. One cannot prove that there are divergences from the doctrinaire line of the Eastern Church. In our church there have really been many heresies and that is why all are cautious. We have a canonical order. They are afraid so that we may not get lost, out of their too great care for the canonical and dogmatic unity of the Orthodox Church, but an event cannot be qualified as being sectarian within two or three days. This asks for time and good faith.

Everyone has taken into consideration the slandering, which has been brought upon me, but they do not believe me, I, who am a bishop. I have been carefully searching out the event for eight years. I have been a careful theologian in research and I cannot qualify the even as coming from the evil one. I stand firm no matter what the decision of the Holy Synod may be, as My conscience does not tell me that I have to deny and I am not convinced that I am deceived, even if I take the event into consideration with care and holy fear until it may be made known visible to the whole word as a manifestation with a divine power.

If measures are taken against me, I will receive everything gladly, even the extreme sanction of defrocking (*excommunication, r.n.*). I will draw back with my heart at ease, in a

⁵ “*The event of the day*”, Romanian newspaper, r.n.

place of meditation; I will pray and I will wait for everyone, including me, to see the true work of God. I will not murmur and I will not criticize anyone. I will understand everyone who does not understand. I do not require them to believe as I do. They have not seen what I have been seeing in eight years. However, how is one supposed to take measures, if the event has not been so profoundly studied and analyzed and I have not been listened to?

The majority have formed their own opinions on the basis of what it has appeared until now in newspapers about Pucioasa. Their interest was that I should give up Pucioasa, to say that: "I was deceived", and so that they may not truly see what is at Pucioasa. I have to take into consideration what I believe and that they may not take me for a simpleton, or as one who has not got any good judgment. At least let them ask themselves: "What is it with this man who believes in what is happening at Pucioasa and does not give up? Perhaps he may not be so mindless!"

It has been requested hard that I may give up Pucioasa. But for the sake of the throne from Cluj or some other positions, I prefer to bear the shame. If the event from Pucioasa is proved out to be a heresy then I repent. Christ did come into the world for the sinful people, who confess their trespasses. If I gave up now, it would not be because this is the way I feel, but I would do it out of cowardice, to shut up the evil mouths, to get rid of the accusations and to keep on sitting on the throne from Cluj. I do not do it, because I do not want to be a Judas or a traitor. However, if God is truly there at Pucioasa, then I would prove myself to be a man who defies the Holy Spirit. But the Saint Apostle Paul said: **«You should not quench the Spirit and not despise the prophecies»**. (1 Thessalonians 5/19-20).

I prefer to be denigrated now, so that God may help us to see in time what really is there at Pucioasa!

† (Bishop) Irineu of Bistrița

INTRODUCTORY STUDY

The Holy Citadel New Jerusalem

“Lift up to Me the cross of the holy faith, the Gospel of the kingdom, which is preached to all the nations, so that it may come the end that I prophesied and for My coming and My kingdom to come for the righteous”.

(Excerpt from the Word of God, from 14.09.1998 - O.S. / [27.09.1998](#). - N.S.)

The image of the eternity of the Holy Citadel New Jerusalem

The human history, recorded through divine accomplishments, which overwhelm the human ambitions, stays under the sign of prophesying, that work of God's faithfulness in respect to His holy dignity, by which He lets the man know on all the future things so that the man may not justify himself by ignorance when he sins. Thousands of written pages stand as a testimony: The Old Testament, for the preparation of the coming of Jesus Christ into the world; the New Testament, for His saving activity and of the apostolic church; the writings of the saints, for the two millenniums of Christianity, in which they have been flowing like a river.

In the prophetic book, the Apocalypse, it is prophesied about the profound restoration, from the inside, of the life of Christ's Church and about its reaching to the apostolic holiness. It is called the Holy Citadel of the New Jerusalem (see *Apocalypse*, 3/12; 21/10).

The prophet Isaiah reveals the image of eternity of the New Jerusalem Holy Citadel and the order, which God establishes over its inhabitants: **«I have set watchmen on your walls, Jerusalem, and they shall never hold their peace, day and night! You who remind the Lord of His promises take no rest! And give Him no rest until He establishes Jerusalem again to make it a praise of the earth».** (Isaiah 62/6-7)

The saint Nile, the Athonite, locates precisely in time the moment of the transfiguration of the church, in a context of a depressing Christian life: *“Around 1900, towards the half of the eighth millennium from the creation of the world, this will be changed and it will be unrecognizable. [...] The shepherds of the Christians, the bishops and the priests, will be people with an empty glory, with the exception of a few people, completely not knowing the right way from the left way. [...] Then the customs and the traditions of the Christians and of the Church will be changed. The cleanness will perish from the people and the iniquity will rule”.* Exposing the work of the antichrist into the world, the saint Nile, the Athonite, specifies the moment in which *“the recreation of the first state”* will be, that is the regaining of the holiness of the Church, in the year of 1992: *“Woe, woe, oh, you parents! I weep and groan for the recreation of the first condition of this mountain. Because after 1913, passing the age of 79 years, all the transgressions about the coming of the antichrist will be done; 7500 years since the creation of the world.”*

The saint Niphon of Constantiana also prophesies about this year, 1992 (7500 from the creation of the world): *“The beginning of the seventh age means the end of the ages. [...] Its end is full of the stench of the sin, of the human things, which all are false and dirty: envy, hatred, lying, blasphemy, enmity, revelries, drunkenness, debaucheries, murders, abortions, greed, love of silver, keeping the evil in mind. But, it is enough! I will cut it into half! Let the rule of sin cease! And, saying these words of anger, the Lord gave the signal for judgment to the archangel Michael.”*

The saint Calinic from Cernica is carried in his body onto the island of the monastery Cernica by the saint hierarch Nicholas and by the great saint martyr, Gheorghe, who shows him the Holy Trinity as in a painted icon, and beneath this, a parchment, written with large letters: *“7500 is the generation from Adam”.* The saints, who were supporting him by his arm, said to him: *“Do you see that the end of the world⁶ is not in 1848? Have you not read about the eighth day, the half of this century and about the half of the coming century and that the end of the visible world will be when the 7500 years from Adam will be fulfilled?”* Therefore, the end of the absolute power of the devil into the world, for as long as he was released, was prophesied to be the year of 1992 after Christ: **«And then the lawless one will appear, whom the Lord, Jesus Christ will kill by the breath of His mouth and He will destroy him with the brightness of His coming».** (2 Thessalonians 2/8). The fulfilling of this Scripture is the descent of the word of God, for it is **«the breath of His mouth»**, which destroys the lawlessness by the Lord’s coming, the word on the earth. However, as with the other prophecies, the main condition of its fulfillment is the confidence, the faith of some clean people that they need to be involved through their personal sacrifice to its fulfillment.

The biblical history has recorded similar fulfillments. The flood could not bring about the salvation of the faith by its decadence without Noah’s faith, who had build an ark on a top of a mountain in decades, being mocked by his fellow men and who imposed upon his family a particular behavior: holiness (see *Genesis*, 6/9).

The birth of the Savior, Jesus Christ, the Redeemer of the creature, would have not been translated into life, from the archangel Gabriel’s prophecy in the cave of Bethlehem, without

⁶ (See the selection topic: „[The end of the world and the Day of the Lord](#)”, r.n.)

the Virgin's humility and obedience: «**Behold, the handmaid of the Lord; be it to me according to your word**», (Luke 1/28), and without the sacrificing protection of the righteous Joseph.

The same way, the descent of the kingdom of the heavens on the earth by the New Jerusalem Holy Citadel would have not come true without the insistent faith of some Christians who fulfilled the prophecies of the saint Nile, of saint Niphon, of saint Calinic, and, at their times, of the saint Virginia, the apocalyptic trumpet of the Lord. But first, there was the preparation: the day by day experiencing in their lives of all the Christian teachings, kept within the ancestral church, but which, in the worldly church, have been brought to formalism, superficiality and sometimes even to indifference. Then, with an ardent love of God, they received God's speaking with the man, for they heard God's voice, about which there was also prophesied into the Scriptures: «**A voice! A voice of tumult in the citadel! A voice from the temple! A voice of the Lord that renders recompense to His enemies**». (Isaiah 66/6). «**Most assuredly I tell you, the hour comes, and now is, when the dead will hear the voice of the Son of God; and those who will hear will live**». (John 5/25). The voice of the Lord is that which called them, first by the saint prophet Virginia and then in a wonderful and direct way, so that they may raise the New Jerusalem Holy Citadel from its foundation, as a dwelling of rest of the Lord's holiness, in which the heaven comes down on earth, and as a point of reference for God's people, the one gathered with hard work by the holy Virginia, starting with the year of 1955, so that it might be known that «**There the Lord is**». (Ezekiel 48/35).

Beginning with this year, 1955, the word of God was heard and known by many Christians, but not all of them have kept the gift of the faith and, thus, the power of testifying to the end. In the communist time, the persecution was devilish, especially upon those that fulfilled the word. Only after the year of 1989, the changes in the world have allowed the emancipation including the precise fulfillments of the prophecies, and precisely the beginning of «**new heaven and new earth**» (Isaiah 65/17), in the holy gardens of the Lord and into the hearts of the believers.

The kingdom of the heavens on the earth

The Christians of the New Jerusalem Holy Citadel, led step by step by the Word of God, fulfill His holy law; the kingdom of the heavens on the earth. Those who really believe are those that are clean, and this is the experience of those who believe. Having precisely fulfilled the prophecies over the ages, they have built in only three months the New Jerusalem Church, in the church year of 1992, fulfilling all the canonical orders necessary for its sanctification as a place of Christian Orthodox worship. This church has come into prominence as a single example of promotion of absolute purity in Christian living and awareness, of precise observation of the canons of the ancestral Church and exclusion of any compromises of the everyday life of its members.

The Lord Himself calls it “**a foundation stone of the Church of the resurrection of God's creature,**” “**a holy mountain,**” in this way suggesting the spiritual death of those who deceive themselves with a pseudo-Christian experience, serving simultaneously both God and Mammon.

The New Jerusalem Church is also called by God: “**Ark**” (being interpreted as its likeness with the ark of salvation, built by Noah); “**Stone**” (the little white stone of the prophet – *Apocalypse 2/17*); “**The mount of blessings**” (which overlooks the other lofty mountains – the works of the humans' haughtiness). «**But in the latter days, it will happen that the mountain of the Lord's temple will be established on the top of the mountains and it will be exalted above the hills and peoples will stream to it. Many nations will go and say, “Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and He will teach**

us of His ways, and we will walk in His paths, for out of Zion will go forth the law and the word of the Lord from Jerusalem!» (Micah 4/1-2).

By the prophecies declared by the word of God, the New Jerusalem Church has been surrounded by a **“necklace of pearls”** (other Christian buildings, which accomplish the requirements of the monastery life for those who, by calling, have been added to the Lord’s people, in accordance with God’s will and with His plan for the salvation of the Christian people):

- the house in the hill;
- the house of meeting;
- the garden of meeting, with an amphitheatre of Christian cultural festivities;
- the tent of meeting;
- ten fountains, under the Lord’s protection, of the Lord’s Mother, of the saint Virginia, of the saint Andrew, of the saint Elijah, of the saint Pantelimon, of the saint Mary, the Samaritan, of the saint Ekaterina, of the saint Nicholas and of the saints archangels Michael and Gabriel.

The foundation stone of the New Jerusalem Church was laid on July 22, 1991, and the sanctification of the Church was done on December 12, of the same year, through the zeal of the bishop Irineu Pop of Bistrița.

This holy establishment was built according to the commandment of the plan sent by God by the word of the monastery dwellers, servants and carriers of God, together with other Christian lovers of Christ. The church has thirty-three canopies, symbolizing the earthly years of the Lord, Jesus Christ, and it has twelve doors, which symbolize the fulfillment of the prophecy of the coming back to God of the twelve tribes of Israel (see *Apocalypse 21/12*).

The house in the hill, built during 1998-1999, is an establishment with a monastic living for male Christians and who have had a calling to the completeness of the Lord’s people.

The house of meeting, built during 2000-2001, consists of an exhibition hall and a creation workshop for Christian art works.

The garden of the meeting, mended in the period of 2000-2001, consists of an artistic space covered by a white tent, the tent of meeting, sustained by a metallic structure with an amphitheatre and a stage under it. Here, the Romanian Christianity Feasts are held, dedicated biannually to the feasts of the Holy Spirit and to the Lord’s Mother descent, meetings by which the work of the preaching of God’s Word is given to all people.

The public activity of the New Jerusalem Holy Citadel unfolds through the Holy Virginia Foundation, founded in 1995. Also this year, the Foundation has finished the first edition of the book *“The Word of God,”* which comprises selections from the Lord’s speaking, in the period of 1955-1995.

Subsequently, the Foundation has published monthly in the form of the newspaper, freely distributed, the Word of God, heard by the inhabitants of the New Jerusalem monastery.

Other activities of the Foundation Holy Virginia from Pucioasa consist of:

- sculptural and pictorial exhibitions with a religious specific, accomplished in the Orthodox Christian creation workshop of the Foundation;
- exhibitions of rural establishments with an ancestral peasant interior, of coming back to the ancestral springs of the Romanian culture and tradition, of Romanian apparel and fabrics;
- artistic activities made by feasts, among which there are: music, and Christian poetry and theatre;

The Charter - The word of testimony

At the entrance into the monastery, which shelters the church, carved in stone, the text of the Charter is found, which shows the conditions of moral behavior and Christian living of those that were to pass beyond the gates:

*This holy monastery was built in the year of salvation 1991, according to the commandment of the plan sent by the Lord through His servants, the prophets, by the spring of His Word, which flows into Romania and from which all the nations will be watered. The holy place was erected now by God's power for His faithful ones and it will be a testimony tower, a strong pillar and a resurrection stone for the every God's creature. By this new beginning, all the prophecies are fulfilled from the Book of Truth, as though Romania will be chosen and blessed for the peoples; it will be a new Canaan, a new Eden and a new Jerusalem, as the Scripture of John reads in the book of Apocalypse: «**And I saw the Holy Citadel, New Jerusalem, coming down out of heaven from God. And He Who sits on the throne said: "Behold, I am making all things new".** And the wall of the citadel had twelve gates, and at the gates twelve angels, and names written on them, which are the names of the twelve tribes of the children of Israel. And the wall of the citadel had twelve foundation stones and on them twelve names of the twelve Apostles of the Lamb. And the citadel lies foursquare. Its length, breadth, and height are equal. And the nations will walk in its light. And nothing profane will enter into it or one who causes an abomination or a lie, but only those who are written into the Lamb's book of life.»*

The threefold country wake, which this temple has: "The Lord's resurrection and His second appearance," "The descent of the Holy Spirit" and "The memorial of the great holy prophet, Virginia, the Lord's trumpet," will be with a threefold power of resurrection over God's entire creature.

Because the heavenly Father Himself, the Word, wants to dwell within this heavenly dwelling, He has ordered a holy living and anyone, who will want to bring a spiritual sacrifice in himself, of doxology, adoration and praying, has to keep the following order:

- to keep and guard his bodily cleanness together with the purity of his feelings;
- to keep from any kind of food with meat, except fish, and from any kind of alcoholic drink with the exception of wine from the vine grapes and from drugs of any kind;
- to preserve the conduct of Christian clothing according to the order of the Holy Scripture;
- to keep the order of the three days of fasting in a week (Monday, Wednesday and Friday), except the periods established by the church without oil and wine, with the exception of the days for which there is remission;
- to respect the churchly canonical law in the Romanian and ancestral Orthodox style;
- to receive the holy communion as frequent as possible, according to the proper preparation;

In order that the holy temple to be overshadowed by the heavenly brightness and for the Lord to show the power of His perfection, I, the bishop Irineu, out of God's mercy, a witness of this work of salvation, bind under a curse anyone that might dare to step on this holy place without keeping a strict order shown in this new covenant, descended from God for this end of darkness. And he, who will come into this holy dwelling with decent fear and strong faith, keeping those that have been ordered, will be protected and blessed by our Father, Who is in heavens.

The servants and bearers of God had contributed to the erection of this holy dwelling, together with other lovers of Christ, with the world of their hands, and God's anointed, Michael I, of Romania, founded with his name.

In the name of the Father and of the Son and of the Holy Spirit, it was laid down the foundation of this Church in the year of 7499 from the creation of the world, and from the birth of God according to the flesh, the Word, the year of 1991, the 22nd day of July, amen.

This “word of testimony” was buried under the foundation stone, and from the consecration of the Church, the feast of the Saint Andrew, the year 1991, was buried under a holy table as well.

† (Bishop) Irineu Pop of Bistrița

This is the new covenant and also, the word of testimony of the beginning of the genuine Christian life, having been led directly by God.

The catholicity of the New Jerusalem Church – a pneumatologically dimension

”The true church on the earth means sons of God, gathered together around the Lamb of God, Who is broken as food for the forgiveness of the sins, committed and forgiven by repentance.”

(Excerpt from the Word of God, from 07.01.1997 - O.S. / [20.01.1997](#) - N.S.)

From the unity of the Holy Spirit in the unity of peace, to the Catholic-synodal schism

The visible foundation of the Church at Pentecost (*see Acts, chapter 2*) meant the expression of the unity of the Holy Spirit of the first Christians as member of the body of Christ in its wholeness, as it was prefigured in the Eucharistic community of the Lord’s Supper.

Even from the beginning, these attributes of perfection in fulfilling and wholeness in covering for the church were expressed by the Greek term “*katholiki*” (catholic). This term was, in its original meaning, very far from the “*universal*” meaning, which is used today, denoting instead “*eschatological unity of everyone in Christ*” in a real local church.

Subsequently, the conceptual transformation to the “*catholicity*” in the sense of “*universality*” had taken effect not only in the western church, growing to the ambition of a worldwide territorial and administrative expansion, but also in the Orthodox Church. In the Russian theology of the 19th century the term “*sobornost*” comes into being, deriving from “*sobornaia*,” a word that translates “*catholicity*” into the Slavonic Creed. Unfortunately in both churches the initial significance of the “*catholic*” or “*synodal*” attribute, ascribed to each local church, had been darkened. From one eschatological reality, understood as the work and communion of the local church, which makes the body of Christ objective through Eucharist, it has been drifted in interpretation to the idea of division between local and universal.

It has been installed into the world the betrayal of the catholic perspective (in which Christ was present wholly in each Eucharistic community) by the embracing of an exterior administrative structure required by force with an authority that had the inclination to absorb or even annihilate, by its universality, all the subordinate local churches. Once with the generalization of the metropolises in the church - based on the structures of old Roman provinces and then of the Byzantine one - and subsequently of the patriarchies, the center of gravity of the local church has moved to wider territories incorporating the dioceses of a province under the authority of one bishop, the metropolitan one. The metropolitan system represented a modality of circumstance in the localization of the church. Subsequently, the modern doctrine of the

nation and of the independent state forced the generalization of another principle, the autocephalous one, which emphasized the theological confusion from the Orthodoxy, calling “*local churches*” all the autocephalous churches. Thus it was created the possibility that the Episcopal dioceses to be absorbed and replaced either by a permanent synod, or by the bishop who is chosen “*lifelong*” as the first standing one of the autocephalous church, without these really representing all the dioceses or parishes, which are and remain the authentic local churches of the territory which he theoretically controls it. That is why no metropolitan church, archdiocese or patriarchy can bear the proper title of a church, but it can only be called so by generalization, by the simple motive that it incorporates many local churches. These are the only organisms, which can be called churches, because of their nature, revealed and understood in Episcopal Eucharist, but also in the virtue of the apostolic exhortation of church founding in the cities: **«I left you in Crete for this reason, that you would set in order the things that were lacking, and appoint elders in every city, as I directed you».** (Titus 1/5). However, were the churches established by the saint apostle Titus really independent? The principle of the autocephaly extended to the level of a diocese is officially instituted in the church history only on the 3rd Ecumenical Synod (431), and only as a riposte, as an imperious local necessity of the diocese from Cyprus to counteract the greed of the bishop from Antioch, who was aspiring to extend his jurisdiction upon the island of Cyprus as well. As a matter of fact, the calling to the judgment of the churches of the seven cities, led by their bishops (see *Apocalypse, chapter 2*), is illustrative, and symbolically at the same time. The number seven symbolizes the fullness of the judicial act, and the responsibility of the judged is preeminently local. The nationalistic and territorial ambitions had theoretically conferred increased responsibilities to the ruler of the autocephalous church, to the same extent in which they were dramatically diminished on the practical level. The scandalously uncanonical institution of the vicar bishop was generalized by a forbidden easiness, in satisfying of the taste to copy some innovations of the western church. It is an additional motive for the churches, which consider themselves “universal” to review all the conceptions that promote the idea of derived ministry and to accept that the Eucharistic structure of the Church has priority over the institutional ones: in the Holy Communion, each local Church reveals the entire Church, the whole Christ, passing from the position of institution to the one of the “*way of being,*” as an earnest of the eternal life.

«Do this in memory of Me». (Luke 22/19)

The way in which the first church approached this problem is really the only one that is correct. At the Lord’s Supper, spent together with His disciples, the Savior, Christ, was not only making a prophecy concerning His memorial over the ages, but also a living illustration of His Kingdom. The old church has regained in the holy Eucharist the true image and structure of the Kingdom of the heavens (see *Acts 2/42, 1 Cor. 10/16-17*), in which God’s people consists of one Church. The ministry of the Church, in various manners, reflects and fulfills Christ’s own ministry, becoming a living projection of Christ’s presence into the world: **«... and behold, I am with you always, even to the end of the age. Amen»** (Matthew 28/20), and Christ has been present into the world even beginning with His incarnation, (Luke 4/13), but always by His presence and by the work of the Holy Spirit.

The Holy Spirit works wherever, however and whenever He wants (**«The wind blows where it wants to, and you hear its sound, but don’t know where it comes from and where it is going. So is everyone who is born of the Spirit.»** (John. 3/8).) And wherever He is present, the Christians are called to come into communion with each other and with Christ at the same time, in a churchly manner, continuing steadfastly in the apostles’ teaching and fellowship, in the breaking of the bread and prayer: **«And they continued steadfastly in the apostles’ teaching**

and fellowship, in the breaking of the bread and prayer». (Acts 2/42) The external world is not ignorant as well, but it is invited to repentance, to baptism and to the receiving of the gift of the Holy Spirit: *«...be baptized, everyone of you, in the name of Jesus Christ for the forgiveness of sins, and you will receive the gift of the Holy Spirit».* (Acts 2/38).

The ministry in the church, therefore, becomes a gift of the Holy Spirit, Who proceeds from the God Father. This gift is essentially relating to promises prepared by the God of His creation for the last days: *«It will happen afterward, that I will pour out My Spirit on all flesh; and your sons and your daughters will prophesy. Your old men will dream dreams, and your young men will see visions. And also on the servants and on the handmaids in those days, I will pour out My Spirit».* (Joel 3/28-29) As “the mission” involves the apostolic sending and work to all the nations, “eshata” involves the calling of the nations evangelized into one single people, of those who are worthy to be called God’s sons, (See *John 1/12*), and to meet Him on His second coming (See *1 Thess. 4/17*).

The [Saint Ignatius of Antioch](#) perceives the apostolic and synodal permanence in a conception of continuity, based not only on the apostolic succession from man to man, which is implicit, but also on the systematic assembly of the whole Church in one place of judgment; therefore, in a close connection with the Eucharistic community (See *Saint Ignatius, Magn. 6,1*). In this case, the apostolic succession is consecutive to the continuity of churches and is harmonized with the teaching of the Holy Scriptures, which calls the Church to systematically consume the Eucharist Supper in the same place, the place where eternal life is imparted from the Kingdom of God (see *Apocalypse, 4/5*).

Therefore, it is about one single Church invited to supper, in a prepared wedding hall. As a matter of fact, it cannot subsist in the world but one single true Church. Any other alternative demonstration is obligatory based on a sophism. However, the idea of uniqueness of the Church does not confer it this right to be constituted into one pyramidal structure and to be placed above the local churches. On the contrary, any ministering structure or work of the universal churchly community has to start from one foundation, which is the local Church. It is what God imposes through His Holy Spirit, Who introduces the realities of eschaton in history. *«And also on the servants and on the handmaids in those days, I will pour out My Spirit».* (Joel 2/29; Acts 2/17-21) Thus, the Holy Spirit works in the last days not by the visible head of the Church, or by its administrative and synodal structures, but by its most humble and cleaner servants, of which many – to emphasize that they are not even part of the clergy – will be female.

We are contemporaneous with these exceptional events.

A people of sons, a remnant: the daughter of Zion.

On the day of Passover of the year 1955, the Holy Spirit released the spiritual springs of the heaven, releasing God’s word to be poured out abundantly for the washing of the eyes and ears of those who were following to come together in a spirit of Church and to born again: **“Peace to you! Christ is risen! Christ is risen! Christ is risen! I am the Lord, Jesus Christ. I am not in a body, but I am in Spirit. I have come down on earth in My Spirit to gather a people together and to speak to it the mysteries for this time. I am the Word of God and I have come to speak on earth, and to prepare the way of My second coming, as it is written into My Book.”** (Excerpt from the Word of God, 17.04.1995. – O.S. / [30.04.1995](#). – N.S.);

“Do not doubt of My voice and do believe into My word through this helpless mouth, for I want to give you birth again, of the Spirit, [...] to raise a new people for Me, a new Israel into the Romanian people, for the people chosen by Me in the past has completely gone bad.” (Excerpt from the Word of God, 01.06.1955. – O.S. / [14.04.1955](#). – N.S.).

What motivates this supernatural intervention? Nothing else but the visible inefficiency of those almost two thousand years of preaching of the world churches to the world, interval in which the world has been degraded exponentially, until **“it has completely become corrupted.”** That is why God, in His great love for the people, personally comes to repair now what the man **“has completely spoiled.”**

When the Son of Man comes, will He find faith on the earth?

The fact that God decided after such a long time to choose a people of sons, a remnant, that He may proclaim it the daughter of Zion, suggests two complementary hypotheses:

1. The traditional churches with claims of universality (the *“Catholic”* one and the *“synodal”* one) have exhausted their chapter of credit, and God’s long endurance towards their implacable decline has come to an end.

The Catholic Church has squandered away its energy in the territorial conquest. Having practiced an aggressive missionarism, it has fulfilled the word of the Scriptures in letter but not necessarily in Spirit: **«Go and make disciples of all nations [...]»** (*Matt. 28/19*). In fact and in substance, the nations evangelized by it have remained equally unfaithful and careless to their salvation as before, engaging themselves into a visibly annoying dichotomy:

- a secular world engaged within a fierce struggle to get wealthy;
- a caste of the clerics who have extended over the ages a feeble struggle in preaching Christ efficiently.

The Orthodox Church, a little bit more pragmatic, or perhaps more comfortable, has not got tired to practice the missionarism at any price, pretending that it puts its own house in order, but the so called convenience has soon proved to actually be a state of self-complacency, which suggested its right to put on a gloss of empty glory from top to bottom. The effect was similar: once with the passing of the ages, the faith has grown cold and diminished in formalism, glamour and conservatism, two worlds detaching from her, which have developed in parallel:

- the vulgar, to a formal Orthodoxy, almost atheist, destitute of any authentic spiritual living, being satisfied to cross the threshold of the church *“once in a while,”* or perhaps at the main events of life (*baptism, marriage or burial*);
- the church institution, against the blatant glamour, basilical, scornful, but deprived of any charismatic efficiency, often proving unprincipled obedience to the atheist authorities and to the political police and even collaborationism, arrogant and irresponsible with these.

With some punctual exceptions of whose merits go to the local saints, the churches have gradually been deprived of charismata and have not known the living assistance of the Holy Spirit, Who works in a supernatural manner that is, He is not separated from miracles. In this manner, of a painful actuality, the thinking of the Scripture has become: **«When the Son of Man comes will He really find faith on the earth?»** (*Luke 18/8*).

The servants of the churches have felt attracted by the *“joys of life”* and gradually they have come to catch up with them little by little from the world, proclaiming them *“the man’s rights.”* It is known, for example, the debate among the western clerics concerning the renunciation to the *“yoke”* of celibacy. Thus renouncing the idea of bodily cleanness, they are very close to generalize the mixture of the churches with the world, forgetting the warning of the Holy Scripture: **«Friendship with the world is enmity to God».** (*James 4/4*). In this way, the Churches head inexorably for secularization, putting off its power and formal right to spiritually control the Christians. These, in their turn, take advantage in justifying their actions, including their stealthily turning back and without any remorse to paganism. Shallow *“official”* resistance of the churches is regarded with amusement by the secular social structures, which blatantly

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