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The Resources of the Christian Mission - Brief Theological Reflections in a Postmodern Context

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Abstract

The Christian mission, although it has the constant of the Subject, remains in a permanent challenge from the perspective of a context, which is in permanent change. From this perspective, the resources of the Christian mission are inexhaustible because they reside in the will of the Missionary full par excellence, and on the other hand because the post-modern society proposes a challenging missionary ground. The world today is intensely preoccupied with mass casualties and death, even more so almost obsessed with the abolition of divine paradigms. However, the mission will not know death because its source is the Original Missionary, which makes it have no resting place.

Keywords

mission, missionary, reality, postmodernism, effort, communion, earthly life, saints, paradigms

I. Preliminaries

Language sciences generally consider the theme as “an act of production, a processuality followed by a materialization”¹, which coincides with “the action of retrieving the memory and dynamizing it through a certain recall technique”². For the

“sociology of knowledge, the theme is equivalent to a mental unit, the basic «movement», «brick» of the continuous subjective construction and reconstruction and of the «reality» that each individual is constantly working on”³.

Any thematization forces the author to focus on his own vision in definitive terms, i.e. to choose a starting point, able to develop a reasonable panorama, in this case, to embed himself in a theological logic⁴. Epistemological approximation and imperfection have no place when a spiritual reality is narrated in a discourse. The Christian mission is a dynamic and versatile concept that is proposed to humanity in general, a kind of potentiometer of the universal balance, otherwise we would somehow helplessly witness the “End of Humanity”⁵.

The disorientation of the world after the expulsion from Paradise was cut by the blade of the Spirit of Truth activated in all existing human inter-sciences by the emergence of Christianity, which operated the great reset. It is undoubtedly the state of normality: Normality cannot be consumed as prey. You are not normal because you consume normality. Normality has a past and a posterity. And from this point of view, one of the most serious signals of abnormality is not only the man without memory, but also the man without “descendants”, and I am not referring only to children or

¹ Andrei CORBEA, *Despre teme. Explorări în dimensiunea antropologică a literaturii*, Editura Universității “Alexandru I. Cuza”, Iași, 1995, p. 23.

² Andrei CORBEA, *Despre teme. Explorări în dimensiunea antropologică a literaturii...* p. 24.

³ Oswald DUCROT, Jean-Marie SCHAEFFER, *Noul Dicționar Enciclopedic al Științelor Limbajului*, Editura Babel, București, 1996, pp. 411-412.

⁴ Călin PETRARI, “Privilegiul topologic al Punctului”, in: *Vatră*, 2022, nr. 11-12, p. 46.

⁵ Christian GODIN, *Sfârșitul umanității*, Editura Știința, Chișinău, 2005.

apprentices, or disciples, pupils, grandchildren or other people to whom you managed to give something by living normally with them. The person knows that he has a past and a future in both the natural and supernatural planes. He has a father and becomes a father: of a family or spiritually. It is created by the Father and will return to the Father. The king, the priest, the father are images of the Father, of the Parent. The past is not abolished, but fulfilled in the future “which is not denied by a guilty past”. In the postmodern world, however, where ideals are obligatory hybrids and where normality is considered a mere convention, the past is guilty, accidental or “happened”, and the future has nothing to do with us. And the guilty past and the scientific future are only used to induce our feeling of guilt, of fault for being the way we are. The past is judged from the perspective of the future because the moment of creation, in the upside-down postmodern world, is in the future⁶.

The world ordered and designed according to the skills of postmodern man, would be no more than a caricature or a scribble on a crumpled paper. That is why Christianity, made on the projection of God, has, even if it does not always succeed, to show the direction and protect man from the error of deviationism. History was filled with content with the incarnation of the Son of God, because God created the world to manifest Himself⁷. Therefore, this world has an end and a finality: salvation. The mystery of Christ’s incarnation troubled the glittering waters of the ancient world and continues to trouble human knowledge until the end of the ages⁸ as

⁶ Mircea PLATON, “Normalitatea ca o pradă”, in: Mircea PLATON, Gheorghe FEDOROVICI, *Măsura vremii. Îndemnul la normalitate*, Editura Predania, București, f.a., pp. 42-46.

⁷ Michel HENRY, *Întrupare. O filozofie a Trupului*, Editura Deisis, Sibiu, 2003, p. 80.

⁸ Nichifor TĂNASE, *Ontologia Întrupării. Tripticul ființă-esență-fenomene*, Editura Paideia, București, 2008; Dumitru STĂNILOAE, *Sfânta Treime sau la început a fost iubirea*, Editura Institutului Biblic și de misiune creștină, București, 1993; Silviu Eugen ROGOBETE, *Ontologia iubirii*, ediția a II-a, Editura Polirom, Iași, 2000; Jakob BOHME, *Aurora sau răsăritul care se întrezărește*, Editura Științifică, București, 1993; Calinic BOTOȘĂNEANUL, *Logica trinității*, Editura Geto, Cluj-Napoca, 2005; Karl Christian FELMY, *Dogmatica experienței ecleziale. Înnoirea teologiei ortodoxe contemporane*, Editura Deisis, Sibiu, 1999; Ioan ICA. JR., *Mystagogia Trinitatis. Probleme ale teologiei trinitare patristice și moderne cu referire specială la triadologia Sfântului Maxim Mărturisitorul*, Editura Deisis, Sibiu, 1998; Ioan I. COMAN, *Și Cuvântul trup s-a făcut. Hristologie și Mariologie patristică*, Editura Mitropoliei Banatului, Timișoara, 1993; John MEYENDORFF, *Hristos în gândirea creștină răsăriteană*, Editura Institutul Biblic

Christianity brought to light the Truth of God⁹. Whoever runs away from God,¹⁰ rejects the Truth, but this fact is impossible because “if you want to run away from Him, you flee to God himself” (Blessed Augustine).

II. The Christian mission - the path of the Son towards man and of man towards the world

History, whether we like it or oppose it, must be recognized as the background of the identity construction of Christianity¹¹, a kind of tachograph that, due to its ontological function, had to record both good and bad, so that it is “never simple”¹² and as such, “whatever judgment we issue on him, we need a lot of discernment and hermeneutic shyness”¹³. The true Christian “is in search of his identity, on the eschatological road of the Kingdom of God”¹⁴, that is, he is permanently oriented towards the soteriological goal, or the divine horizon¹⁵. Only on the axis of deification, the practicing Christian enriches himself through spiritual renewal¹⁶, on the contrary, egocentrism aligns him dramatically, becoming “the theatre

și de Misiune al Bisericii Ortodoxe Romane, București, 1997; Ghislain LAFONT, *O istorie teologică a Bisericii. Itinerarul, formele și modelele teologiei*, Editura Deisis, Sibiu, 2003; Jaroslav PELIKAN, *Tradiția creștină. O istorie a dezvoltării doctrinei*, 5 volume, Editura Polirom, Iași, 2004, 2005, 2006, 2008; Mihail GRĂDINARU-PERIPHYSEON, *Pentru a treia Renaștere*, Editura Septentrion, Iași, 1995, ș.a.

⁹ Michel HENRY, *Eu sunt Adevărul! Pentru o filozofie a creștinismului*, Editura Deisis, Sibiu, 2007.

¹⁰ Max PICARD, *Fuga de Dumnezeu*, Editura Anastasia, București, 1998.

¹¹ Viorel Dorel CHERCIU, *Istoria, fundalul construcției identitare a creștinismului în identitatea creștină și dialog în noul context european*, Editura Reîntregirea, Alba Iulia, 2006, pp. 428-447.

¹² Henri I. MARROU, *Teologia istoriei*, Institutul European, Iași, 1995, p. 18.

¹³ Viorel Dorel CHERCIU, *Identitatea și alteritatea în istorie, filozofie, teologie*, Editura Marineasa, Timișoara, 2009, p. 3.

¹⁴ Daniel MUNTEANU, *Identitatea creștină și declinarea ei ecumenică. Aspecte fundamentale ale antropologiei teologiei în identitate creștină și dialog în noul context european*, Editura Reîntregirea, Alba Iulia, 2006, p. 554.

¹⁵ Radu NECULAU, *Filosofii terapeutice ale modernității târzii. Hermeneutică, teorie, critică, pragmatism*, Editura Polirom, Iași, 2001, p. 12.

¹⁶ Nicolae STREZA, “Identitate și înnoire în Tradiția Ortodoxă”, in: *Ortodoxia*, XXIX (1977) 2, p. 258.

of a conflict between the Ego's tendency to assert itself and the tendency to reflect on itself, between its centrifugal expansion and its centripetal concentration"¹⁷. If Christianity had been implemented in what he has most profoundly and essentially,¹⁸ surely history would no longer be regarded as an "set of monstrosities",¹⁹ or it would no longer be subject to all kinds of definitions, which are more comprehensive but never sufficient²⁰.

"We live in an Alexandrian age whose essence is the exegetical paralysis of thought. At the end of a «consumed» history, the feeling that everything is already given, that everything is already said dominates"²¹. However, we must take into account the reserves of inspiration of the human subject who knows that the summation of events, facts, acts of History are always arithmetically inaccurate, that is, there is still the unspeakable. The Christian Church itself has also left a trail of ink on the thread of history, "painful truths"²² that must be purified by the strengthening of faith²³. The mission

¹⁷ Jean-Marie VAYSSE, *Inconștientul modernilor*, Editura Trei, București, 2003, p. 296.

¹⁸ Jean Yves LELOUP, *Profunzimile uitate ale creștinismului*, Editura Curtea Veche, București, 2008; C. S. LEWIS, *Creștinismul redus la esențe*, Editura Societatea Misionară Română, 1987.

¹⁹ Emil CIORAN, *Istorie și utopie*, Editura Humanitas, București, 1992, p. 109.

²⁰ Manfred RIEDEL, *Comprehensiune și explicare*, Editura Dacia, Cluj, 1989; Cătălin ZAMFIR, *Filozofia istoriei*, Editura Științifică, București, 1988; Paul RICOEUR, *Istorie și adevăr*, Editura Anastasia, București, 1996; Philippe ARIES, *Timpul istoriei*, Editura Meridiane, București, 1997; Arnold TOYNBEE, *Studiu asupra istoriei*, 6 volume, Editura Humanitas, București, 1997; Jean DANIELOU, *Reflecții asupra misterului istoriei*, Editura Universității București, 1996; Ortega Y. GASSET, *O interpretarea a istoriei universale*, Editura Științifică, București, 1999; Alexandru ZUB, *Istorie și finalitate. În căutarea identității*, ediția a II-a, Editura Polirom, Iași, 2004; John W. MONTGOMERY, *Încotro se îndreaptă istoria? O replică la filozofiile seculare ale istoriei*, Cartea Creștină, Oradea, 1996; Hilary PUTNAM, *Rațiune, adevăr, istorie*, Editura Tehnică, București, 2005; Marc BLOCH, *Pledoarie pentru istorie*, Editura Tribuna, Cluj-Napoca, 2020, ș.a.

²¹ Vlad MUREȘAN, *Criza antropologiei și sarcina ei originară*, Editura Eikon, Cluj-Napoca, 2005, p. 156.

²² Aurel JIVI, *Istoria bisericească universală*, Editura Sitech, Craiova, 2016; Vasile MUNTEANU, *Istoria creștină generală*, 2 volume, Editura Institutul Biblic și de Misiune Ortodoxă al Bisericii Ortodoxe Române, București, 2008; *Istoria bisericească universală*, Editura Institutul Biblic și de Misiune Ortodoxe al Bisericii Ortodoxe Române, București, 1975 și 1993. ș.a.

²³ Adrian NECULCEA, *Hristologiile eretice*, Editura Arhetip, București, 2002; Vasile MUNTEANU, *Istoria creștinătății de la Hristos până la reformă*, Editura Sofia, București,

as a fundamental confessing act of the Church²⁴ resides in a rigorous order of an onto-dyadic arrangement²⁵, which gives it a double interpersonal orientation²⁶: one that sends and the other sent (the Father and the Son)²⁷. She comes to restore history or totality²⁸ in the ascent to infinity, especially since her soul is man. The intrinsic finitude of the world, however, has its origin but also its destination in the infinity of God²⁹. Between the creation and the Creator there is therefore an uninterrupted inter-sensitivity:

“Infinity is the ambience of God, through which he makes himself accessible, or communicates to creatures who have reached union with him, as a supreme subject, or as a trinitarian communion of subjects, he is above infinity because he is its support and source”; “To experience this fullness we are called to reach by overcoming the boundaries that follow in front of

2004; Vasile SIBIESCU, *Împăratul Iustinian și ereziile*, Editura Cugetarea, București, 1938; Emanuil BĂBUȘ, *Bizanțul istorie și spiritualitate*, Editura Sofia, București, 2003; Nicu DUMITRAȘCU, *Cele șapte personalități de la Niceea (325). Rolul lor în cadrul primelor frământări ecumenice majore ale lumii creștine*, ediția a II-a, Editura Napoca Star, Cluj-Napoca, 2002; “Schisma din anul 1054. Considerații eclesiologice, istorice și ecumenice”, in: *Teologia*, VIII (2004) 3; Timothy GEORGE, *Teologia reformatilor*, Editura Institutului Biblic “Emanuel”, Oradea, 1998; Daniel BENGA, *Marii reformatori luterani și Biserica Ortodoxă. Contribuții la tipologia relațiilor luterano-ortodoxe din secolul al XVI-lea*, Editura Sofia, București, 2003; Natalia BENAZZI, Matteo D’AMICO, *Cartea neagră a inchiziției. Reconstituirea marilor procese*, Editura Saeculum, București, 2001; Claudia RENDINA, *Papii. Istorie și secrete*, Editura ALL, București, 2002; Vintilă HORIA, *Dicționarul papilor*, Editura Saeculum, București, 1999; Ioan Octavian RUDEANU, *Cruciadele*, Editura Călăuza, Deva, 2003; Ilie GRĂMADĂ, *Cruciadele*, Editura Universității din Oradea, București, 2005.

²⁴ Ioannis ZIZOULAS, *Ființa eclezială*, Editura Bizantină, București, 1996.

²⁵ Matila C. GHYKA, *Filosofia și mistica numărului*, Editura Univers Enciclopedic, București, 1998, p. 18.

²⁶ Dan Raul IONESCU, *O hermeneutică a mitului și simbolului*, Editura Sagittarius, București, 1998, p. 49.

²⁷ Mihai HIMCINSCHI, *Misiune și dialog interreligios*, Editura Reîntregirea, Alba-Iulia, 2003, p. 24.

²⁸ Emmanuel LEVINAS, *Totalitate și infinit. Eseu despre exterioritate*, Editura Polirom, Iași, 1999; Ilie PÂRVU, *Infinitul și infinitatea lumii*, București, 1985; Peter RÓZSA, *Jocul cu infinitul*, Editura Științifică, București, 1959.

²⁹ Maciej BIELAWSKI, *Părintele Dumitru Stăniloae, o viziune filocalică despre lume*, Editura Deisis, Sibiu, 1998, p. 199.

our efforts in earthly life. The gift of this infinity sustains our movement in the finite order”³⁰.

Only in this balance of the gift³¹ are the two vows intertwined: God and the faithful man.

“Homo Missionis” circumscribes the icon of the working deity being the “Face of the Trinity”³². The objective of the supernatural revelation is the mission: the Father sends the Son into the world where he “goes through Death and Resurrection after which he returns to the Father, sending instead the Holy Spirit to complete the work of salvation”³³. As an intra-trinitarian vector, the mission slides into this space of divinity, in such a way that it always creates a “separation” between the sender and the sent³⁴, without this segregation destabilizing the functions of the Trinity.

Jesus Christ himself is recognized by Isaiah the Prophet (Isaiah 9, 5) as the Angel of Great Counsel, who after his appointment says: “I came forth from God and am here; for I have not even come on My own, but He sent Me” (John 8, 42). The apostles, chosen according to the secret knowledge of Christ, were sent to the whole world to preach the Good News to all nations under the sun³⁵. Paul or Saul of Tarsus, the prototype of the Christian Missionary, remained imprinted in the Church’s consciousness as a paradigm of enlightenment on the Damascus Road, beginning with the Christianization of the Mediterranean Sea cities³⁶. Endowed with exceptional intellectual qualities, the Great Apostle was heading towards this emblematic topos, knowing that Europe was born

³⁰ Dumitru STĂNILOAE, *Teologia Dogmatică Ortodoxă*, Editura Institutului Biblic și de Misiune Ortodoxă al Bisericii Ortodoxe Română, București, 1978, pp. 164-165.

³¹ Corneliu MIRCEA, *Cumpăna darului*, Editura Cartea Românească, București, 1978.

³² Mihai HIMCINSCHI, *Doctrina trinitară ca fundament misionar. Relația Duhului Sfânt cu Tatăl și cu Fiul în teologia răsăriteană și apuseană. Implicațiile doctrinare și spirituale ale acesteia*, Editura Reîntregirea, Alba-Iulia, 2004, p. 66.

³³ Mihai HIMCINSCHI, *Doctrina trinitară ca fundament misionar...*, p. 66.

³⁴ Aurelian BĂCILĂ, *Spiritul Sfânt și Tri-unitatea divină la Boris Bobrinsky și Yves Congar*, Editura Galaxia Gutenberg, Târgu-Lăpuș, 2006, p. 27.

³⁵ Ioan MIRCEA, *Dicționar al Noului Testament*, Editura Institutului Biblic și de Misiune Ortodoxă al Bisericii Ortodoxe Române, București, 1987.

³⁶ Anca MANOLESCU, *Locul călătorului. Simbolica spațiului în răsăritul creștin*, Editura Paideia, București, 2002, p. 6.

here, and not by chance, because it is said that the edges of this water are “where the Olive tree stops”³⁷, the tree of hospitality³⁸. The shores of Europe are neither historical, nor ethnic, nor national, nor state: “they are chalk circles always drawn and erased, which waves and winds, works and inspirations widen and narrow”³⁹. St. Apostle Paul travelled through the cities around the Mediterranean and wanted to make the nations aware that by virtue of biblical monogenism, all are sons of the same Heavenly Father and depend on Almighty God. He hoped that the listeners of the apostolic Kerygma⁴⁰ would acquire “the core of the teaching of the Gospel, namely, the ontological connection between the mission and the life without End⁴¹, learning the taste of the future”⁴².

Testimony is indisputable from a theological point of view, a polysemantic word - Prayer, Cult, Sacrament, Spirituality, Practical Theology⁴³, as it constituted and is the animating force of the Mission to the Gentiles:

- “God raised this Jesus from the dead, of which we are witnesses” (Acts 3, 15),
- “And you killed the Author of life, whom God has raised up out from the dead and of which we are witnesses” (Acts 5, 32);
- “And we are witnesses of these words and of all that He did both in the country of the Jews and in Jerusalem” (Acts 10, 39);
- “You are witnesses of these things” (Luke, 24, 28);
- “And from Jesus Christ, who is the faithful witness, the firstborn from the dead, and the ruler of the kings of the earth. To him who loves us and has freed us from our sins by his blood” (Revelation 1, 5).

³⁷ Predrag MATVEJEVI, “Breviar mediteranean”, in: *Secolul 20*, nr. 1-3 (370-372), 1996, p. 11.

³⁸ Jean CHEVALIER, Alain GHEERBRANT, *Dicționar de simboluri*, 2, Editura Artemis, București, 1995, p. 286

³⁹ Predrag MATVEJEVI, “Breviar mediteranean”, p. 11.

⁴⁰ Costachi GRIGORAȘ, *Kerigma apostoliocă în predica Sfântului Apostol Pavel*, Editura Trinitas, Iași, 2001.

⁴¹ Adrian-Ioan MURG, “Fundamentele vechitamentare ale misiunii Sfântului Apostol Pavel între neamuri”, in: *Ortodoxie și globalizare. Relevanța relației local-universal în Europa de astăzi*, Arad, 2006, p. 185.

⁴² Jean-Claude GUILLEBAUD, *Gustul Viitorului*, Editura Paralela 45, Pitești, 2006.

⁴³ Gheorghe PETRARU, *Teologia fundamentală și misionară. Ecumenismul*, Editura Performantica, 2006, p. 133.

Priest and Witness of the Heavenly Liturgy, Jesus Christ, is witnessed not only by the normal but also by the insane, who are not in the mind of this world, living exclusively for their Overcomer⁴⁴. Therefore, salvation becomes a living institution in the missionary plan of the Church, validating the work of Christ forever⁴⁵. Paul the Apostle understood very well that Europe at that time was divided into civilization and barbarism, a fact that would become a major anthropological stereotype of the old continent⁴⁶. Faithful until the merging of the biblical tradition, an extremely stable and static structure, the Apostle made use of it, as an inexhaustible resource that can assimilate and absorb any good thing⁴⁷, especially if a minimum of diplomacy is taken into account⁴⁸.

Missiology or the Science of Missions, with so many related names - Halientic, Kerictic, Matentic, Auxanic, Prosthetic, Theology of Evangelization, Theology of Apostolate, Theology of Mission, Missionary Theology⁴⁹ - shares God's Truth with people, calling them to obey Him⁵⁰. The Savior is an absolute giver:

“The Lord himself taught His teaching: a teaching that really placed a paradigmatic cross over the world, a cross whose arms were drawn by verticalization to the keystone of man's call to God, therefore, at a quota tangible only through faith and located above any discrimination specific to the world at that time and through the horizontal scope of a universality (Catholicity) that embraced, through the apostolic mission, the whole world”⁵¹.

⁴⁴ Ioan KOVALEVSKY, *Fericiții nebuni pentru Hristos*, Editura Anastasia, București, 1997.

⁴⁵ Georgios MANTZARIDIS, *Mântuirea ortodoxă în epoca noastră în globalizare și universalitate*, Editura Bizantină, București 2002, p. 188.

⁴⁶ Jean-Francois MATTEI, *Barbaria interioară. Eseu despre imudul modern*, Editura Paralela 45, Pitești, 2005, p. 89.

⁴⁷ Norbert HINTERSTEINER, *Către o depășire a tradițiilor*, Editura Dacia, Cluj-Napoca, 2003, p. 83.

⁴⁸ Nicu DUMITRAȘCU, “Dipomația misionarului creștin din veacul al IV-lea”, in: *Teologia*, VII (2003) 3-4, pp. 85-96.

⁴⁹ Gheorghe PETRARU, *Misiologia ortodoxă*, 1, Editura Panfilius, Iași, 2002, pp. 28-29.

⁵⁰ Vasile NECHITA, *Pentru o misologie practică*, Editura Garuda Art, Chișinău, Editura Vasiliana'98, Iași, 2005, p. 7.

⁵¹ Gabriel MEMELIS, “Hiperteologia sintezelor iconice și restituirea a a(l)titudinilor ionic-

This teaching culminates in the horizon of the Resurrection, which gives us the work of the Mystery of the Renewed Creation: the Person of the Risen Christ - who already manifests the eschatological humanity - is recognizable and accessible only through His iconic-eucharistic gesture, which certifies the ontological maximum of His person and who, at the same time, invites those in front of him to “ascend” with him to the Father, that is, to access the fully restored filial condition of the human person.

III. Instead of conclusions or the challenges of the Christian mission in the “post-truth” era

Today’s world is intensely concerned with victims and death on a large scale, even more almost obsessed with the abolition of Divine paradigms⁵², inventing another religion: Progressivism,⁵³ without thinking that “Those fascinated by the idea of progress do not even suspect that any step forward it means, at the same time, a step towards the end”⁵⁴. Thus, the death of God⁵⁵ created the wild man proving once again that people can get used to anything, including practices considered disgusting by their ancestors, as long as those practices are introduced gradually and under the cover of convenient euphemisms⁵⁶. The new morality without the civilization of the Decalogue - which is imposed by Progressivism, ultimately has a false solution: Euthanasia - the last sacrament of a society that no longer aspires to Heaven.

metareligioase a creștinismului la Părintele Ghelasie”, II, in: *Chipul iconic. Crochiuri antropologice. Reflexii ale chipului mistico-teologic ghelasian*, VII, Editura Platytera, București, 2019, pp. 47-48.

⁵² James N. ROSENAU, *Turbulența în politica mondială. O teorie a schimbării și continuității*, Editura Academiei Române, București, 1994, Rene GIRARD, *Prăbușirea Satanei*, Editura Nemira, București, 2006, p. 86.

⁵³ Rod DREHER, *Să nu trăiți în minciună! Un manual pentru disidenții creștini*, Editura Contra Mundum, București, 2021, pp. 62-80.

⁵⁴ Milan KUNDERA, *Cartea răsului și a uitării*, Editura Humanitas, București, 2006, p. 86.

⁵⁵ Gianni VATTIMO, John D. CAPUTO, *După moartea lui Dumnezeu*, Editura Curtea Veche, București, 2008.

⁵⁶ Joseph SOBRAN, *Evul întunecat, noua moralitate*, Editura Contra-Mundum, București, 2020, pp. 115-117.

The saints are the true Christians, the postmodern man, declared as such often representing only a form of organization as the philosopher Petre Țuțea said. We therefore propose three reflections on the relationship between the Christian mission as the value of the Truth in the so-called era of “post truth”:

1. “I tried to understand where the tears came from and I stopped at the saints. Are they responsible for their bitter brilliance? Who would know? It seems, however, that the tears are their traces. It was not through the saints that they entered the world; but without them we would not know that we wept for the regret of Paradise. I would like to see a single tear swallowed by the earth ... They all go up, on paths unknown to us. Only pain precedes tears. The saints did nothing but rehabilitate them. It is not possible to approach the saints through knowledge. Only when we awaken the tears sleeping in our depths and know through them, do we understand how someone could be human and is no longer. Holiness itself is not interested, but only the lives of the saints; the process by which a man renounces himself and embarks on the paths of holiness ... But the process by which one becomes a hagiographer? To walk in the footsteps of the saints ... to wet your feet with their tears...”⁵⁷.
2. “... There, a New Babylon in all the fullness of the word: the mixing of truth with untruth. Instead of the clear light of the teaching of the Holy Church, based on the Gospels, Prophets, Apostles, Church Fathers and Councils, these new Babylonians thirst for apostate teachings and dark philosophical systems, in which truth is mixed with lies and interwoven with untruth [...]. It is immeasurably better to be an unknown servant in the House of God, than to be a prominent and well-known

⁵⁷ Emil CIORAN, *Lacrimi și sfinți*, Editura Humanitas, București, 1991, p. 5; Nichifor CRAINIC, *Sfințenia – împlinirea umanului*, Editura Mitropoliei Moldovei și Bucovinei, Iași, 1993; Virgil GHEORGHIU, *Cum am vrut să mă fac sfânt. Alte amintiri dintr-o copilărie teologică*, Editura Deisis, Sibiu, 1999.

architect in this New Babylon, the end of which is complete destruction and Eternal Damnation”⁵⁸.

3. “Since history is part of the reality determined by God, its Maker and guardian, only Christian Teaching can clarify its meaning. Therefore, without reference to God we cannot understand anything, neither reality, nor history, nor the seen, nor the unseen. When the Europeans thought they knew it all, they really knew nothing. For the more they knew of microbes, the less they know of God. That is why the heavy hand of the Lord of Heaven and Earth struck him”; “The two World Wars were only a warning, «a wrath of God’s» love that does not strike to destroy, but to awaken, to heal, to tear people out of their covenant with Satan”; “Christianity is no longer interesting, modern generations complain, but it never was. All religions and cultures are interesting, but only Christianity is true. That is precisely why the situation in which the apostate nations find themselves is more difficult than that of the pagan nations. When a man leaves the fear of God, all fears come upon him. On the other hand, this fear was induced in the Christian peoples by an atheistic Europe. And after it had infected them with the fear of death, it also promised them the remedy; one religious, based on the after-worship, that is, on bodily hygiene, and another, political, based on total control, on permanent surveillance”; “People and nations return to God when they are tired of wandering, when they are tired of being deceived by destructive guides, when they dare to receive what the Church has been proclaiming for two thousand years: namely, that Truth and God are one. «God, to whom shall we go? You have the words of eternal life» (John, 6, 68). «Man is brought into the world to become a son of God, a descendant of God and an inhabitant of the Kingdom of God»” (Saint Nicolae Velimirovici)⁵⁹.

⁵⁸ ****Apostazia și Antihristul după învățăturile Sfinților Părinți*, Constanța, 2008, pp. 28-29.

⁵⁹ Mircea PLATON, Gheorghe FEDOROVICI, *Măsura vremii: Îndemn la normalitate*, Editura Predania, București, f.a., pp. 300-306

However, globalization, in the sense of the levelling of consciousness, does not scare the confessor of Christ at all because it is the “name of nothing”⁶⁰, and the soul is always oriented upwards, not the other way around. The mission, therefore, remains a “genetic imprint” of man⁶¹ and as such he either conforms to it or becomes disoriented: “Rejecting Love is rejecting truth and life: rejecting truth and life, they will punish you. When they see face to face, all those who ignored it, who rejected Christ, will call to the mountains and the rocks: «Fall on us and hide us from the face of Him who sits on the throne, and from the wrath of the Lamb» (Revelation 6, 16)”⁶². The mission will not know death because its source is the Original Missionary⁶³, which makes it have no place to rest. She has a unique process, namely boundless love, down to the blood⁶⁴.

⁶⁰ Tiberiu BRĂILEAN, *Globalizarea. Numele Nimicului*, Institutul European, Iași, 2005.

⁶¹ Viorel Dorel CHERCIU, “Om și misiune sau ontologia corelativității”, in: *Viață Românească*, MCVI (2001) 3-4, pp. 235-237.

⁶² George REMETE, *Iisus Hristos, iubirea trădată*, Editura Paideia, Bucureștii, 2019, pp. 363-364.

⁶³ †Anastase YANNOULATOS, *Misiune pe urmele lui Hristos*, Editura Andreiană, Sibiu, 2013.

⁶⁴ Mircea PLATON, *Ortodoxia pe litere*, Editura Christiana, București, 2006.