Father Arsenie Boca – Paradigm for acquiring Eternity

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Notre étude essaie de mettre en évidence les qualités particulières d'un moine et d'un père spirituel appelé Arsenie Boca, qui a vécu aux Monastères Brancoveanu et Prislop, en Transylvanie, pendant le regime communiste.
Il a écrit aussi une oeuvre d'une réelle valeure théologique et culturelle. « Le chemin du Royaume » est son chef-d'oeuvre. C'est un ouvrage qui découvre le dialogue mystique entre le père Asenie et ses disciples; c'est une synthèse de l'enseignement des Pères de l'Eglise Orthodoxe.

Mots-clés: le paradigme, le moine, l'acquisition de l'éternité, le père spirituel, la famille.

Introduction

Dubbed the Saint of Ardeal for his outstanding qualities of monk and confessor of Brâncoveanu and Prislop Monasteries, Father Arsenie Boca also left poesteriority a written work of true theological and cultural value. Among his writings, *Cărarea Împărăţiei* (*The Kingdom's Path*) occupies the first place, being an original theological masterpiece and profoundly creative.

His eminence Bishop Timotei shows in a Foreward to the book its the rich and revealing character: "The book showed indeed how many paths there are, the models, the problems, the solutions and the things of the Christian life in seven directions, a symbolic number for every holy thing, from which even the most humble believer can find as suitable at least one little way towards redemption"[1]. We thus understand the universal character of the *Cărarea Împărăţiei* (*The Kingdom's Path*), not half explored until now by the Romanian theologians.

What is, in its essence, *Cărarea Împărăţiei* (*The Kingdom's Path*)?! It is the secret dialogue of Father Arsenie and his spiritual sons; we refer both to the houndreds that filled the precints of the Brâncoveanu Monastery at the beginning of the past century and to those who take the effort of listening in fact his spiritual teachings.

The undeniable oneness of the work *Cărarea Împărăţiei* (*The Kingdom's Path*) consists of the complex and prophetical argumentation that Father Arsenie offers to a society which finds itself at a crossroad on its way to redemption, in a permanent

[1] Rev. Arsenie Boca, *Cărarea Împărăţiei* (The Kingdom's Path), The Publishing House of the Holy Romanian Orthodox Bishopric of Arad, 2006, p. 5.

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scission due to the sins and human passions. Each main idea of the text contains quotes from the Holy Bible, the Old and New Testament, the Holy Tradition and the Holy Fathers, from the Curch's teachings of faith, theologians as well as from the works of Romanian and foreign highly cultivated men, scientists, mainly doctors. This is not an unusual fact taking into account that Father Arsenie graduated from the Theological Institute in Sibiu in 1933 and from the Belle-Arts Institute in 1938, where he took classes of drawing, modelling, principles of architecture, history of arts and, last but not least, anatomy[2].

From a spiritual point of view, *Cărarea Împărăţiei* (*The Kingdom's Path*) is a synthesis of the philocalic teaching in the Orthodox Church, which is obvious through the numerous quotes from the Holy Fathers present almost on every page. The book itself, as printing, also speaks about the value of its spiritual and theological content, but also of its aesthetic content (we also find inserted in the volume two icons painted by Father Arsenie, that come to complete the unifying message of the book, regarding its cultural features).

The content of the work *Cărarea Împărăţiei* (*The Kingdom's Path*)

As a highly intelectual and moral personality, Father Arsenie embraced rather the field of sciences, of medicine and theology, as opposed to Reverend Dumitru Stăniloae whose work is characterized by solid philological and philosophical knowledge.

The title *Cărarea Împărăţiei* (The Kingdom's Path) is tightly linked to one of the Saviour's teachings from Matthew 7:14 where it is said that: "*small is the gate and narrow the road that leads to life, and only a few find it*", which originates Father Arsenie's preoccupation to express in a nowadays language this path or narrow road, without which we cannot reach God: "*We come from God, we spend a while on earth and we go back to God. Blessed is the man who goes back Home completing the circle. This is the way. But some never go back…*"[3].

Father Arsenie foreshadows here the profoundly creative character of our life, starting from the fundamental principle that God is Creator in an absolute meaning, and we, as His image, must try to achieve His likeness. Everything that he suggests within his work is linked to this structure of the creative man, who listens to God, who is faithful to the divine Providence but also to his own good.

The printed book presents us a Foreword by Father Arsenie in which we can identify the origin of his work – the confession, his disciples' tears, but also the knowledge and experience belonging to the greatest confessor we think we ever had.

Thus, *Cărarea Împărăţiei* (*The Kingdom's Path*) becomes a synthesis between the divine revelation from the Bible regarding redemption and the Father's

[2] *Părintele Arsenie Boca – o viaţă închinată schimbării vieţii noastre* (*Father Arsenie Boca – a Life dedicated to changing our Life*), Edition cordinated by Natalia Corlean, Agaton Publishing House, Făgăraş, 2012, p. 5.

[3] Rev. Arsenie Boca, *Cărarea Împărăţiei* (*The Kingdom's Path*), p. 15.

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experience as great confessor, through which he guarantees the expressed personal truth.

The road to eternal life means, in order to be crossed, a profound living of the Orthodox teaching of faith. Thus, our redemption is only possible through God's Son, Jesus Christ, "t*he One with Cross*", as Father Arsenie names Him, Who raised from the dead and founded His Church.

Father Arsenie's mission was that to strengthen the Christian conception regarding the redemption of the human soul which he loved; he achieved this starting from each person's existential problem, in his relationship of communion with God.

In order to summarize efficiently the ideas comprised in the seven parts of the book, which is rather exhustive, we have grouped them into three sections: *Man's preoccupation for perfection*; *The family and the hereditary problems*; *The Church's call to Resurrection*.

Thus, we entitled the first fundamental theme extracted from the book's chapters *Man's preoccupation for perfection*, and it goes form the fisrt to the fourth part.

Then, there is the theme *The family and the hereditary problems*, which we have decided to study separated from the rest, since it is comprised only in the fifth chapter due to the readers' difficulty in understanding it.

The last theme is *The Church's call to Resurrection*, containing chapetrs six and seven, for the distributors of the misteries, meaning the priests, are those who are aware of the fighting Church's call to Resurrection, and man's complete responsibility within Church takes place when the Church from Heaven strengthens its call, through a tender but ascetical love for man all the way to the spirit's chastity.

Man's preoccupation for perfection

The likeness with God that we must achieve by the end of our life is, in fact, the goal of perfection, that man can accomplish through virtue, meaning through a cultural activity.

Man can achieve perfection precisely because he he has features from God, that can also be found in the divine image from within, and he also has a goal to accomplish, which is to become in God's likeness. These two guide marks can help man a lot to organize his activity towards the already knoen direction. This is the reason why Father Arsenie starts everything from the value of the minde and reason given by God as "*the helm which shows us the way we have to take and where we have to arrive*"[4]. Then, as a confirmation of the enunciation of this value, we are presented the *Parable of the Good Samaritan*, in which the good Samaritan is Jesus Christ, who entrusted us to His Holy Church to be redeemed from "*the*

[4] Rev. Arsenie Boca, *op. cit.*, p. 13.

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torrents of the fall"[5], prefigured by the flood in the Old Testament, and the devils are named the "thieves of the thought".

Realising the danger of the disequilibrium in man, in the moment in which he already performed this change within the soul, Father Arsenie counter-balances the effect of the doubt through the example of Saint Paul, but also through rich advice of encouragement about God's Kindness for the sinners who repent, trying, in fact, to show that what really counts in God's eyes is man's attitude directed towards knowledge, will and love[6].

Then, the Teaching about Church is presented through criteria of reliability and authenticity, which can be verified anytime – the Unity, Holiness, Catholicity (Universality) and Apostolicity. To these we may add its necessity and its indispensability for redemption. Finally, the defining criteria, for which we are recommended "*not to straggle from Church*"[7] is Christ's Spirit, who lives within it, or the grace.

In his perseverance to see us on our way to redemption, Father Arsenie does not forget to present man with God's gracious invitation to fight and not with the terror of the hell's tortures "*worthy of getting us started*".

Entering the land of Ascetics and Mystics, he then presents us the enemies of our redemption (the world, the body and the devil) and the weapons with which we can defeat them in order to go further on the kingdom's path (patience, forgiveness and prayer). Also, here occurs the image of the body as a "*graceful enemy – sly friend*"[8] which in fact means "*do not destroy me*", but this actually means the man's fall into pleasures. The sufferance humiliation is the one that finally defeats this "*friend*".

Moreover, Father Arsenie presents a moral pseudovalue, the love for oneself, naming it "*the unclean baby*"[9] for it has a demonical origin. Its opposite, the self-denial, is a priceless value from the Holy Bible (Luke 9:23) and from the works of the Holy Fathers unlike the chaos generated by the psychological theories that promote the selfish and sly love for oneself.

The Orthodox Christianity, as it has been observed along the years, "exercises upon culture an action of "*stimulation*" and "*discipline*", of "*selection*" and "*stylization*"[10]. Through this, a framing into the Christian finality is aimed. Father Arsenie demonstrates by inserting in the text scientific results, that Orthodoxy never opposes the truth, no matter the direction it may be coming from, and this can be found throughout the entire work.

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[5] *Ibidem*, p. 14.
[6] *Ibidem*, p. 16.
[7] *Ibidem*, p. 17.
[8] *Ibidem*, p. 21.
[9] *Ibidem*, p. 22.
[10] Constantin C. Pavel, *Tragedia omului în cultura modernă* (*Man's Tragedy in the Modern Culture*), Anastasia Publishing House, 1997, p. 53.

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The social dimension of the Christian culture includes as Model, Prototype of human behaviour, the Person of Jesus Christ[11]. In the same time, the social face of our redemption is revealed to us, which can be achieved through the love for people, not through the isolated acts that belong to one's self, a reason for which the fight against temptations must be a long one, thus demonstrating, in essence, the stability of our love for God.

The cross must symbolize for every Christian the absolute love or receiving the pain with a strong will, until complete sacrifice. Thus, it already receives the perfume of resurrection, which the hell cannot stand, and this is why it throuws it out together with the soul that bears the cross[12].

And, in order for us not to think that this goal is too high, we are immediately presented a unique portraiture by Saint Paul the Disciple "*man with heavy sins, weakly, ..., proved to be above the fall for pleasures or pain, in which human life usually turns to irrationality*"[13].

From here, Father Arsenie draws the natural conclusion that the human nature recreated through Christ's embodiment, makes Him first to bear His cross misteriously among us: "*He walks before us, **making Himself pathway** from man to God*"[14]. The sight of the True Forerunner, also showed to us by Saint John the Baptist, unties man from all conservative self-love, and throws him through every temptation or trial into the ever open arms of perfection.

Consequently, this is the Kingdom's Path, Christ Himself!

The second part – *The Kings' Teacahings* – is focused mainly on the moral values. It consists of exmples from the Old Testament in which we may observe that no matter how strong the calling from God is and no matter the place is occupies in society, one can only walk on the path to redemption by listening to one's confessor, hence the confessor's special value. King David is presented as a model of repention and morality (Psalm 101:10), since he would rather leave his throne than kill out of pride, among those of the same people, meaning to commit his previous sin.

The third part – *The seven Fifes* – presents to our mind and heart the seven calls of God along the years, in order to get to know and follow Him. This aspect is uniquely stated in theology, although of major importance, if we think that we can suffer without understanding why and we may not have a reward for our sufferance. The seven fifes are: the inner call though the voice of the conscience, the outer call through word, the call through life's sorrows, the call through death's sorrows, the call through troubles which are above nature, the call through the passions of the end from Antichrist and the call to the universal judgement.

The fourth part – *The Unseen War* – comprises chapters of profound moral analysis on the true nature of the created man, which work according to the divine

[11] Rev. Arsenie Boca, *op. cit.*, p. 33.
[12] *Ibidem*, p. 33.
[13] *Ibidem*, p. 35.
[14] *Ibidem*.

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law. Father Arsenie studies here thoroughly a chapter from the Moral Theology, regarding the way in which great sins are born and their consequences on man. It is a unique lesson of Christian moral, but which also offers to this devastation of the human nature, the hope of its restoration in Jesus Christ through detailed arguments from the Holy Fathers and psychology. Explanations are offered concerning the instinctual manifestation, conscience, mental equilibrium, egocentrism and will. The sin is defined as "*the moral defeat of the conscience by satan, through the temptations that entered the conscience uncensored*"[15]. He speaks here about the importance of the alive religious conscience, as a barrier against temptations.

Also, some psychiatric terms are brought to our attention, such as schizophrenia and acute paranoia, and the danger of their appearance, then he presents arguments belonging to the scientist Maurice Blondel which are meant to emphasize the lights of the faith, when we are facing man's fight against polipsychism or the multitude of divergent psychic phenomena. Father Arsenie makes here a comparison with Saint Maximus the Confessor, and he himself penetrates into the depths of the psychological process through which man's inferior purposes resist to achieving the supreme purpose. The solution offered to the contemporaries in such moments of crisis is drastic and firm – "*we will not achieve spiritual values by going easy on ourselves… If you have decided to do something, do it, and you will discover in yourself unsuspected possibilities to work…*"[16].

We can also find here a plea for the religious culture: "*Faith is a risk of the reason; but it is not its annihilation, on the contrary, it is its illumination*".

We always confront with the fact that we need to be aware that on the way from commandments to knowledge, from ascetics to mystics, we travel with God in ourselves, thus becoming in a certain way contemporary with Christ. The Saviour thus participates to all pur sufferances and edeavours with us in all the fights we fight for redemption. All these are solid motivations of our efforts.

In the end, Father Arsenie concludes with the same lyrism from the beginning of his work: "*All this great way is under the advice of the Church, as the one who has born us from above for the second time, and none of those who return Home go astray…*"[17].

The family and the hereditary problems

"I look for the roots of the pain…" these are the words with which Reverend Arsenie Boca starts this part, suggesting the fact that his calling of priest and confessor required first of all knowing the roots from which so much sufferance and pain pierces through to people.

[15] *Ibidem*, p. 154.

[16] Rev. Nicolae Streza, *Recenzie, rezumat şi comentar la „Cărarea Împărăţiei"* (*Review, Abstract and comment on The Kingdom's Path*), Credinţa Strămoşească Publishing House, 2007, p. 159.

[17] Rev. Arsenie Boca, *op. cit.*, p. 206.

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The chapter Heredity and spirit which forms this central theme, regarding family and heredity is the most difficult part to understand from "The Kingdom's Path", but also the most important, misterious and in the same time challenging.

Since the most ardent wish of Father Arsenie is to regenerate man in his Chritianity, he starts his intercession from the disequilibrium of man's mental and physical health, proposing ways of renewal and return of the man to the initial joy or the natural state given to man by his Creator.

To this respect, the author starts from religious ideas, based on the divine revelation, supporting his presentations with the conclusions of the researches from modern sciences – biology, medicine and psychology, all filtered through his religious moral spirit.

Father Arsenie presents in this chapter scientifical schemes and theories, with a multitude of terms from the filed of biology and medicine, difficult to understand or even forgotten, but through an intellectual effort accompanied perseverently by the wish for knowledge that originates from faith, everything becomes clear for each person's capacity, to an extent that fulfills and unties misteries of the soul.

Through *Heredity*, in man, we understand his property to convey to his descendants morphologic features, regarding the exterior shape and the internal structure, and physiologic features, regarding the functions of the body.

The word *Spirit*, as it appears within the revelation and the Holy Scripture, represents the spirit of life, the soul united with the matter or with the body into a single entity. Since it is of a spiritual, insubstantial nature the soul makes the body live through it. The true spirit of man is gifted with features which are superior to those of the animals, that psychology names psychical processes such as: conscience, intellection, imagination, doubt, astonishment, will, which are all mentioned by the Holy Scripture. Man, unlike animals, has the moral faculty of distinguishing between right and wrong and the power to rise to the idea of God. However, Father Arsenie uses the word *spirit* for the unseen essence of the spiritual life.

Moreover, Reverend Boca tells us that through heredity we enharit not only physical features but also spiritual features achieved by oru ancestors. These represent the spiritual heritage with which we are born.

In *Heredity and spirit*, the author uses demonstrations and scientifical terms in a very fluent manner, which is proof of a previous solid training and of a rare intelligence. However, he does not leave the *shyness of the decency* as he himself confesses within the text, naming the children, for whom his heart burns and for whom he has written this chapter, "*baby human in baby sky*"[18].

Despite the scientific sobriety of the style Father Arsenie uses, he does not forget to comfort us, sometimes, with the lyrism characteristic to the Bible.

Starting from the idea that the spiritual features must be in complete accord, Father Arsenie suggests the same thing for the knowledge from different fields

[18] Rev. Arsenie Boca, *op. cit.*, p. 269.

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through the dictum: "*A lot of knowledge brings man closer to God, little knowledge draws man away both from knowledge and from God*"[19]. It is the reason why great scholars, and authentic scientists, have recognized and proclaimed God's existence. Great mthematicians such as Euler, Cauchy, and later on the conteporary Hawking, physicists such as Ampere and Max Planck (from quantum physics), chemists such as Lavoisier and Berzelius, to which we may add musicians such as Bach and Beethoven, and many others, have come to Father Arsenie's conclusion that the truth of things goes beyond science because "*all sciences must come to what God revealed*"[20].

Repeating the same parable from the New Testament, Father Arsenie reinterprets the parable of the Good Samaritan, this time from a genetical point of view. The argument is offered by Psalm 50:6: "Surely I was sinful at birth, sinful from the time my mother conceived me", and deeper into the history of our redemption, at its very beginnings, Genesis 3:16: "To the woman he said: I will make your pains in childbearing very severe; with painful labor you will give birth to children", as a consequence of the attack of the robbers, meaning the fall of the human nature from completion.

Based on information from the Person's Psychology (N. Mărgineanu), Father Arsenie shows us what are the consequences for the descendants of parents with different types of genes, depending on their predominance. To this respect the terms of dominant and recessive genes are introduced, for the gene represents the final element on which heredity depends, an infinitely small part from the nucleus of the germinal cell. The dominance of the genes would be the feature of certain characters to defeat others, and to cast shadow upon them for a while, while recessiveness means remaining in a state of latency of other characters. Depending on the origin of these characters from the field of good or of its debasemant, due to the human fall, we may deduct that there are, as Father Arsenie confirms, billions of types of possible characters, and what is most important is that God is the one Who decides what type of dominant genes a person receives at birth, depending on the parents' sins and on the divine grace. Heredity is in a miterious way "*the parent's repetition in his sons*", but with "*a certain degree of approximation*" due to the uniqueness of each person and to the importance of each person for God. Within this text, we come upon severoal terms of statistics and calculus of probability, of biology, chemistry, psychology, an entire symphony of sciences at man's service.

The main conclusion of the chapter favours the tormented man disadvanteged by the genetical heritage, meaning that every dominant tendency of a man, enharited genetically, which inclines to a life outside the divne law and outside the communion with God while in contact with the environment, can be transformed, with the help of the divine grace, by obeying the commandments of the Scripture and through the Holy Misteries within Church, meaning thorugh a life of true

[19] *Ibidem*, p. 210.
[20] *Ibidem*.

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repentance, into a recessive or latent tendency, through a genetical mutation that only God can perform, a real miracle, taking into account the tyranny with which the sinfulness enherited genetically can act upon man. The transposition of this status into physical features leads to monstrous faces who no longer remind us of God's image. For all these genetical heritages, Father Arsenie states firmly that there is no fault for none of the children, but the parents are guilty of the fact that the child continues to be a sinner, for they do not guide him in any way, and for this they will answer on the Judgement Day. This is also stated by Saint John Chrysostom in his works on family.

As a subtle sociologist of our days, Father Arsenie observed that in these children's families, usually there is the tendency to hide by lying the parents' responsibility for the children's state, and we may say, crying to heaven, to leave them compassionately, as a shady concealment in the subconscious of the feeling of guilt.

The Church's call to Resurrection

In this part we are presented the graceful dimension of the redemption, first of all with the help of the fighting Church, and then with that of the defeating Church, as this final call is the most impressive, but also the most efficient for man.

Saint Paul was the first to state that: "This, then, is how you ought to regard us: as servants of Christ and as those entrusted with the mysteries God has revealed" (1 Corinthians 4:1). We can easily understand that the Disciples, the bishops, the priests and the deacons are those entrusted with the misteries God has revealed that Saint Paul speaks about. The mistery of the Christian faith comprises: the misteries of the faith as divine gift, the misteries of the Gospel, the eschatological misteries, the mistery of the Holy Trinity, misteries of wisdom and knowledge, and other misteries preached by the clergy through the Seven Misteries of the Church. Each man must walk towards these in order for him to be righteous, and here we find within the text at the *Sight through veil* another one of the pleas for culture of Father Arsenie: "*Let us not be narrow-minded that the righteous occurs only within religion*"[21]. The Church's call for those who are unrighteous, but for those who "*can no longer be won through the liberty they no longer have*"[22], remains only the sword or the punishment.

The way to God opens with the help of the priest's intercession during the Holy Liturgy, for the unbloody sacrifice of the Eucharist represents a permanent renewalof this intercession, which is vital for our spiritual growth.

In the last part, The Love's Kingdoms, Father Arsenie's fight for the soul is crucial, and this is why he makes an impression on us through the images of hell, in order to make us accountable from a moral point of voew, but he also comforts us through lyrical passages such as: "*We are God's breath of love. This is why,*

[21] *Ibidem*, p. 281.
[22] *Ibidem*, p. 283.

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physically we are a dewdrop, compared to an endless universe, which can, however, be comprised entirely by our conscience"[23].

Father Arsenie's monastic preparation urges him to "console" us from time to time with his severe humour: "*what they do not know because they are dominated by a biological laziness, seems like it does not exist to them and they sleep like a top their time on earth*"[24].

Even in the last part, several notions of psychology are introduced, which are linked to the subconscious and the infinite ramifications of the self-love, the root of the human nature's fall: "*I run away from all existential knowledge until the day I die*"[25].

As a consequence, the only way to make the stubborn man accountable is to take him through the Aerial Toll-Houses, a moment where all liberty which helped him previously to reject the truth is cancelled. He is thus obliged to admit everything he has ever done in his life.

In the end of the work The Kingdom's Path there are two ideas which I find remarkable and unique: the fact that the prayers and charities performed by the fighting Church for those who are dead are perceived by God as an act of human love that passes beyond the border of death, which is why, similar to the paralyzed man from the Gospel, God forgives to those who passed away in an incomplete repentance the rest of their debt "*for as nothing unclean enters God's Kingdom, the same way, nothing good, no matter how little, does not stay in hell forever, and through this good we may understand the Church's prayers as well*". The second idea refers to the Judgement's Day from Matthew, chapter 25. father Arsenie shows us here how the misteries answer the peoples' natural questions. One of the questions is current even for us: "*for so little guilt, ... in a short life, is it possible that God mortifies you forever and ever?*". The answer needs no other comment: "*If during our lifetime, ... we do not return to the spiritual and eternal features, then Jesus Christ is within us: hungry and thirsty, naked, a stranger and sick of the pain of our haze, and besides this, in a prison in which the worms of temptations and the snakes of evil fornicate*"[26]. This condition never ends for the one who refuses to receive the "*truth preached, showed and proved*"[27], committing a sin against the Holy Spirit, that is never forgiven, and cannot be repaired. It is the reason why the divine pedagogy speaks in such a beautiful manner through Christ, in the end of the work, a moment in which Father Arsenie "*steps aside*" for the King of glory to enter, the One Who speaks misteriously and humble: "*Those who will hear will rise to live*"…

[23] *Ibidem*, p. 308.
[24] *Ibidem*.
[25] *Ibidem*.
[26] *Ibidem*, p. 325.
[27] *Ibidem*, p. 318.

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Conclusions

Named by Reverend Arsenie Boca himself "*a Christian answer to the time's uncertainties*", The Kingdom's Path represents according to Bishop Daniil Stoenescu "*a true pan-Orthodox fact, exceeding and going a lot beyond the borders of a simple publishing or cultural-religious event*"[28].

The book represents a real treatise of neopatristic theology, both in letter and in spirit, written in a clear Romanian language, of a rare theological and literary beauty.

A complete description of his style belongs to Rev. Nicolae Streza: "*The literary, theological, dogmatical and sometimes mystical style resembles the prophetical and lyrical style of the Bible*"[29].

It was only natural to find everywhere within The Kingdom's Path quotes from the Bible, which is a Book of spiritual medicine, quotes regarding the spiritual illnesses and the method through which man can find a cure. However, the eschatological sense of this book signed by Father Arsenie, uncovered only in the end, directs our thoughts also to the mystical life that he had, the result of a theology of sanctum which he had practiced for a long time, in terms of which he had become a rare spiritual flower of the Romanian people, a "*sweet woodruff*" who was never able to see his love and beauty, "*the shortest and above all ways to perfection*"[30], as he himself confessed.

Regarding the teachings of faith, only Father Serafim Rose uses such a rich scientific argumentation, put in God's service, and in the field of genetics, we find such features in the volume "The Parents' Sins and the Children's Illnesses" by K. V. Zorin. The anthropolgical problem of today's man, together with the problems and solutions offered by Father Arsenie, combine magisterially the biblical conception with spirituality and scinetifical researches[31].

A history professor from Hunedoara said that: "Reverend Arsenie Boca was, is and always will be a model of man of culture, holiness and patience, a model of Christian behaviour"[32]. Following Tudor Vianu's feelings for God, we dare to think ardently to the existence of a God Who "through a supreme act of choice from an infinite number of possibilities"[33] chose Father Arsenie to be our guide to Christ, loving him and loving us ceaseless as well on the Kingdom's Path!

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[28] Bishop Daniil Stoenescu, *Arhanghelul de la Prislop* (*The Archangel from Prislop*), Vîrşeţ, 2010, p. 272.

[29] Rev. Nicoale Streza, *Recenzie, rezumat şi comentar la „Cărarea Împărăţiei"* (*Review, Abstract and comment on The Kingdom's Path*), Credinţa Strămoşească Publishing House, 2007, p. 373.

[30] Rev. Arsenie Boca, *op. cit.*, p. 314.

[31] Rev. Nicoale Streza, *Mărturii despre Părintele Arsenie* (*Testimonies about Father Arsenie*), Credinţa Strămoşească Publishing House, 2007, p. 270.

[32] *Father Arsenie Boca, The Saint of Ardeal*, Volume coordinated by Romeo Patraşciuc, Agnos Publishing House, Sibiu, 2012, p. 178.

[33] Rev. Arsenie Boca, *The Kingdom's Path*, p. 233.

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