

# Anthony De Mello - A Missionary of the Twentieth Century

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## Abstract

We live in a troubled, restless, confused world. The old landmarks have disappeared, are being challenged or replaced with all sorts of surrogates. There is talk of horizontalizing values, which is nothing more than relativizing and replacing them. What has shaped humanity for centuries and brought civilization, known as Europeanism, is increasingly criticized, judged, removed. Christianity is no longer lived, as the most wonderful way of life, as the most wonderful invitation to a loving partnership with God, but as a system of outdated values, because people perceive it according to the manifestations of some or others of those who say Christians and not after what he is. In this world, a missionary, like Anthony de Mello, seems outdated, yet his deeds and some of his teachings retain the beauty and depth that we discover in the ranks of Holy Scripture or in the writings of the Holy Fathers. Of course, reading his entire work, anyone will be able to say that Tony de Mello, as his friends called him, is syncretistic, heretical, and so on. But, remembering the exhortations given to the young people by St. Basil the Great, we can only collect the nectar of the flowers, even if some of them are of thistles or thistles. Far from capturing the whole spiritual charge of Father Anthony de Mello's work, our lines will be an invitation to read.

**Keywords :** Christianity, church, apostle, love, sacrifice.

## Introduction

When we speak of a Christian who has assumed the mission of proclaiming Christ and His gospel, we can refer to a royal priest or a sacerdotus priest. I want to clarify this aspect, from the very beginning, because we must remember that the proclamation of the Gospel and of Christ the Savior is not the prerogative of anyone, but the commitment of any Christian! Baptism, which is the gateway to Christianity, has, among other valences, this meaning: the commitment of the one who is baptized, taken through the godparents if he is a child, that his whole life will be dedicated to God, whom he will glee by word of mouth and behavior, so that he becomes a son of his, by adoption. We could say that baptism is the first step of ordination, that's why Father Dumitru Stăniloae, tells us that through baptism everyone becomes a royal

priest: "in general, the believer as a royal priest, taking power from the sacrifice brought by the ministering priest at mass, continues this *extra muros* act, officiating the liturgy through his daily life... his presence in the world is a perpetual *epiclesis*<sup>1</sup>." In another context, the same parent nuances the meaning of the general or royal priesthood of believers, not only as springing from the ministerial priesthood, or "... only bearers of their personal sacrifices, but also as kings over their passions and as teachers in the family and in society, sanctifying themselves through all these ministries themselves and contributing to the sanctification of the world... <sup>2</sup>". But Anthony de Mello was a priestly priest, ordained, but he gave his whole life to the struggle to awaken this service vocation of God for the baptized man. If we were to speak with acrimony, we should say that he was a syncretistic Jesuit, but approaching him with economy we will record the fact that he struggled to discover and sensitize human nature to fulfill the call to the Lord's Supper.

## Research status

We have no knowledge that someone, in our Romanian space, to be particularly opposed to the person and the work of father Anthony de Mello. It is quoted by father Constantin Necula<sup>3</sup>, but there were several works in Romanian, at Mix Publishing House, Cristian, Braşov County<sup>4</sup>.

He was born on September 4, 1931 in Santa Cruz - a suburb of Bombay - India, in a Portuguese family, which had a tradition of four centuries of Catholic Christianity<sup>5</sup>. He attended the theology courses in Jesuits, being noted for his spiritual and intellectual qualities since the student. Born and raised in a multicultural and religious environment, Anthony de Mello felt attracted to the depth of Christian experience and had the awareness that Jesus Christ has gained a blamed name of people, for those who have ennoiled with his name have not been raised to the height of their call. Without a rediscovery of the depth of the human spirit and an authentic christlike experience, in tony de Mello's vision, as he was also called, christian recovery or rebirth is not possible. He was endowed with a particularly telling talent that it was rightly said that "*his anecdotes were not always original, and some of them were not even very profound, but when they were uttered by him they became alive,*

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<sup>1</sup> Rev. Prof. Dr. Dumitru STĂNILAOE, *Orthodox Dogmatic Theology for Theological Institutes*, vol. III, ed. BOR Institute of Biblical and Mission, Bucharest, 1978, p.160.

<sup>2</sup> *Ibidem*.

<sup>3</sup> Priest Prof. Conf. Univ. Dr. Constantin Necula, *Deification of maidan*, ed. Agnos, Sibiu, 2015. In Note 34, p. 127, the author refers to two works of Anthony de Mello, the prayer of the frog and wisdom at the minute, without any comments.

<sup>4</sup> We refer the papers I have consulted in their chronological order: *Absurdities at the minute* (2018), *unsecured springs - volume of spiritual exercises* (2018), *wisdom at the minute - stories for meditation* (2018), *along with God - the Conference on Withdrawal* (2019), *the song of the bird - stories for meditation* (2019), *the call of love - meditations* (2019), *the prayer of the Lent II and vol II*, (2019). There is an older work, edited in Ed. For You, 1990, in the translation of Monica Vişan, titled *Consciousness*.

<sup>5</sup> Cristian Hanu, *Author's data*, in Anthony de Mello, *the Song of the bird*, p. 219.

*gaining meanings and meanings or at least flavor. Whatever subject he touched upon, it came to life and inevitably captured the attention of those around him*<sup>1</sup>. He was director and toiled hard at the Sadhana Institute of Pastoral Counseling in Lonavla, a town near Poona in India, until the end of his life, which occurred on June 2, 1987. She had close ties to Christians in America, where, in fact, she met that bride - death, who wants to be expected by all people, but she is not waiting for anyone. He was noticed by the seminars he held at this Institute, but also by his works.

### **The investigated problem**

We do not propose to investigate the whole work, but to capture certain aspects, which could help both in the didactic and pastoral missionary act, but especially in our becoming, as the Constantin Noica philosopher. Among the works in Romanian we will retain the most significant examples, which will help a clearer understanding of both our Christian vocation and the road we have to travel to eternity. Father de Mello comes with many parables, both from Christian and Oriental spirituality. There are not overlooked examples of living environments, of Islam. It is superfluous to point out that the Savior was used, in his earthly activity, parables or parables. Why? Because a truth is much easier to understand and detained when it is played by an analogy with everyday occurrence, unless proclaimed axiomatic. For example, any Christian knows that it is called to live according to the model discovered by God through His Son, the Savior Christ. In other words, man is invited to a permanent struggle with himself and the difficulties of life, so that he never falls from the height of Christ's lives. This truth is played by Tony de Mello through a very suggestive example, namely the story of the eagle, in which it tells us that: *"A man found an eagle egg and put it in the nest of a yard hen. The eagle chicken came out of the egg with the chickens and grew up with them. All his life, the eagle did what they did, and the puppies, believing it was puppies. He skewed the earth after the worms and insects. He cloned and clothed. He gave the wings and fly a bit in the air. The years have passed and the eagle has aged very hard. One day he saw a splendid bird above him, in the sky without clouds. This plane in a graceful greatness among the strong currents, barely beating from its vigorous, golden wings. The old eagle looked up with awe. "Who is this?" To ask "This is the eagle, the king of birds," his neighbor said. "He belongs to heaven. We belong to the Earth - we are hens. "And so the eagle lived and died as a hen, because that thought it was"*<sup>2</sup>. Who does not understand that our call is to be Christas, gods, and we are concerned, in this life, the worlds or misers of the world, as the eagle chicken scraps the earth after the worms and insects and cluck, or make like chicken, instead of take their flight to the heights ?!

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<sup>1</sup> Parmananda R. DIVARKAR S.J., Foreword, at The Prayer of the Frog, vol.II, p. 7.

<sup>2</sup> Anthony De Mello, Conscience, p. 5.

## Research Proposals - Study –

We live in a world of contrasts, the great technological prefaces, the overlooking the same as a kind of false news, or confusing, so that mankind is struck, manipulated and easy to control! The horizontalization and relativization of values are the most subtle and perfid weapons, put in the service of the devaluation, minimalization and destruction of the old world through a well-conducted implosion. A new world is to be born, both by subjugating science and its use only by the powerful, as well as by the decline and destruction of Christian moral values, which are in the way of neoprogress and not only! In this context, the knowledge of the thought and work of Father Anthony de Mello, whether only sequentially, can be a light at the end of the tunnel, if he strengthened the Christian truth, revealed by God, through His Son, the Savior, namely: **Christianity is an invitation to the Master feast, an invitation, made by Jesus Christ, to a partnership of eternal love with God.** Consequently, Christianity is not philosophy, it is not ideology, it is not current of opinions, but a way of life; *a way of life in which man is invited to live according to the model offered by God in the person of His Son, the Savior Christ, who, after three years and a half revealed to man, the will of God, showed him who He is, the man, and What expectations God has from him, left a new commandment: "Love each other. Like I loved you, so you have one another to love you. In this will all know that you are my disciples if you have love to each other" (John, XIII, 34-35).* In this sense, sometimes in history, Christianity, of the most wonderful way of life, in which man is invited to a competition of love, goodness, generosity, inquiries, etc., etc., has reached any way of Life not. We must not forget that it is an invitation and not an obligation, but man is created by God and scheduled to achieve the likeness of Him. Just as today, someone realizes a computer and schedule it to achieve certain standards, as well as God created man to get like him. When the computer is wrong, he virused and can no longer make the programs established by his Creator, from where we can infer that man, when he does not use the program as the Creator set itself, he is virusing, fails, dies. And Father Mello expresses this reality in the same way, using many examples. They are all suggestive, but the analogy between our earthly journey and a group of tourists crossing a country is wonderful<sup>1</sup>. Before the border people climbed into two buses that had curtains in the drawn glasses. Once you start on the road, one of the buses travelers took place on seats and the dispute extended throughout the route. They did not even realize when the journey was over, suddenly they woke up to customs and came out of the country! It was a simple choice of travelers, using their freedom. The travelers of the other bus, after they climbed and occupied their places, without any particular claim, they pulled the curtains and admired the beauties of nature, wondering everything that was given to the eyes to see. And they came to the border, but they came out of the country very excited and satisfied with what they saw!

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<sup>1</sup> Anthony de Mello, *The call of love, Meditations*, ed. Mix, Cristian, 2019, pp. 72-73.

But the themes reached by father de Mello are extremely varied. Analyzing her work with acrivie, we can say it's a syncretist. We will only seek to capture the wonderful parables taken from patristic experience, the experience of the saints or the wonderful common treasure of humanity. We can not forget that all people are looking for God, we all are invited to Bethlehem, Jordan, on the Mount of Qangania, on the Mount of Happiness, on the Mount of Tabor, at the Mystery of the Cross, on the Hill of Golgote, on the Mount of Eleon, We have the blessing of the keeping of truth, we follow a way that has been discovered by the Son of God, quite difficult, but sure. They are brothers or people in the world who want to go from Bethlehem, through the Jordan directly to Golgotha and Eleon, is their right, it is their understanding; on any mountain you can reach bypass, serpentine or more in the right; we climb serpentines, with stumbling and lifting, but we hope to get to the top of the mountain of love - to God. Or, father de Mello shows us all these searches. Whoever reads his opera gives it how thirsty is the man by **TRUTH**, how much God wants and how many forms of search are possible on this earth. It is true, some find it easier, others harder, but there are enough that wander. That's why we did not specify that I will choose only examples of patristic spirituality, quite numerous, but I will also slip some newer, logical examples and sometimes challenging current science. Pride and humility were extremely well highlighted by Father de Mello, as the root of falling and the remedy of lifting. We will probably not be able to play all the parables of pride, of human pride inventoried by Father de Mello, but I think the most eloquent is that of Mahatma Gandhi, who was enthusiastic about the Christian message, but crushed by the pride of Christians. A proof that the message of Christ, in history, was not perceived and lived. How the Savior had felt, if Gandhi had experienced. Specifically, in his autobiography, Mahatma Gandhi tells how in the years of the student, while he was in South Africa, he became very interested in the Bible and especially by the Preach on the Mountain. He became convinced that the best solution for the castor system, because the Indians suffered for centuries, was Christianity. That is why he was seriously thought to convert to Christianity. One day, he went to the church to listen to the job and receive instructions. But he was stopped at the entrance and he was politely told that if he wants to take part in the job, he can do this without any problems, but in a church for blacks. He never returned<sup>1</sup>. The Christians in South Africa had not heard, nor read the words ap. Paul, "*for how many in Christ you have baptized, in Christ you have dressed. It is no longer Jewish, no Greek; It is neither Rob or free; There is no male part as a woman, because you all are in Christ Jesus*" (Galatians, III, 27-28). It is the clearest evidence that those people did not understand that human nature is common, and above all in Christ we are all one! The slightest note to the human person disqualifies any Christian! Christ came in history, took the human nature, objectively and deified it, climbing her father, and because we would not forget where we are calling, but we have the certainty that we can climb our own

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<sup>1</sup> Anthony de Mello, The frog prayer, vol. I, p. 152.

Threads next to him, with a condition: be like him, essentially not just by name! When cultic manifestation becomes a simple ritual Christianity risks becoming philosophy, ideology, anything, only way of life or a conscious connection with God.

But pride is much more subtle and the temptation has even more races sometimes. It's enough to read the example given by Father de Mello, with a man who wandered in the desert, which he tells us, "*Later, when he told the horrors through which his friends passed, He told them how, desperately, kneeling and cried God, embarking him to help him.*

- *And what did God do? Did he answer your prayer?*

- *Woe, no! Before you had the respite, an explorer appeared and saved me! "*<sup>1</sup>*. Terrible! Instead of seeing the work of God, who turned the explorer to the place where he had fallen, he brought God from the equation of his own existence!*

And the example of the rabbi adulterated by believers is relevant in terms of pride, which has no religious or social or political borders nor ethnic. Thus, father de Mello brings us the example of an old rabbi, lying in bed, and the disciples brushed at his head, praising his virtues out of the ordinary;

*" From the time of Solomon, there was no man as wise as he, "one of them said.*

- *And what faith has! Certainly, Patriarch Abraham had no greater faith than he, another said.*

*"I have no doubt that his patience equates to Job," said third ..*

*"Only Moses can say he has been so intimately conversing with God, outside him," added a fourth.*

*Rabbi seemed agitated. When the disciples left, his wife asked him:*

- *Did you hear how they praised you?*

- *I heard.*

- *Then why are you so nervous?*

- *Because nobody has mentioned anything of my modesty! "*<sup>2</sup> *Poor humming trump! How well he shows himself! Poor Rabin was probably from the foggy of the Pharisees!*

The examples can continue and father de Mello, not a few times, surprises that the scientist, with the exceptions of rigor, is tempted to believe. He can not understand that he discovers what God did, because he does not have the clarity of the relationship between science and God, or between science and religion. *Science is studying critically and systematically exposes revealed gift, or what God has done, and*

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<sup>1</sup> Anthony de Mello, *The frog prayer*, vol. I, p. 187.

<sup>2</sup> *Ibidem*, pp. 206-207.

religion proclaims God Creator and accepts revelation or God discovered about creation. Science is invited to use creation, using it in order to achieve the sowing of man with God, but not to confirm it or deny the existence of the Creator. She can describe what creation includes, how it is made up, formed, but can not exceed *the beginning*, that is, *the time when God has made heaven and earth - ex nihilo - out of nothing*. Science will be able to do anything in this universe, using matter, but it will never be able to do anything *ex nihilo*. The genuine man of science is the most humble, because he recognizes the traces of God's presence throughout creation. The Scientific data peddler, meaning the one who takes the information from the scientist and uses them, can be honest or not, or can understand harder what the scientist sees and then begins to raise. There are also diplomas, who do not even understand the content of the information they are. Let's give an example: for the authentic scientist, human tear and probably in the other creatures, is a miracle! Why? Because it can not be analyzed at the laboratory and say it is NaClH<sub>2</sub>O, meaning salty water. The difference can only be expressed by the suffering, or pour a tear of joy, when the soul is flooded by pain or happiness, which lab analysis can not surprise, can not perceive or decipher! But the trick is believed genius and never knows what is waiting for the end of the earthly journey. He thinks he is eternal on earth, which is in part, because man is born with *the eternity of eternity*. We are born religious, Ontologically we are invited to the eternal partnership of love with God. But diverting can not be outside God. Mankind today is drunk by the divergence, would like to go over death, directly in eternity, what is a helplessness of understanding of life! And in this sense, there are so many medical experiments, which gives his wings to the poor scientist. The most terrible is cloning. About this temptation Father de Mello brings an extraordinary example, an example of pride, but destroying the human being, in fact. He tells us that *"there was once a scientist who discovered the art of cloning. He could make such an accurate copy of his own beings that no one could distinguish. One day he found out he was sought by the angel of death. That's why he was in a hurry to make 12 children. The angel remained very tangled, not knowing which of the 13 specimens in front of him was the true scholar; That's why he left him alone and returned to heaven. But he turned quickly, for he was a true expert in human nature, so he made a smart plan:*

- *Sir, he said, you have to be a great genius if you have, managed to make some reproductions so perfect after your being. Personally, I found a little error in your work.*

- *Impossible! What error? Jumped up the scholar.*

- *That, he answered the angel, who immediately grabbed him"<sup>1</sup>. He would not have identified him, he would not have been tempted by the Worm of haughtiness!*

*Unfortunately, pride removed Adam from Heaven, and the sacrificial humbleness of MAN - GOD - JESUS CHRIST, brought him to the communion of love with the Creator*

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<sup>1</sup> Anthony de Mello, The frog prayer, vol. I, p. 248.

*Father.*

*That is why Father Anthony de Mello surprises, in several hypostases, the beauty and greatness of humility.*

Thus, talking about this virtue brings it that the example of one of the parents of the desert, namely *Nisterus the Great*, who lived in the Egyptian desert, who tells us that: *"Walking once through the desert, accompanied by a large number of Disciples, who worshiped him as a man of God, suddenly, a dragon appeared in front of them, and everyone broke it. Many years later, when Nistiterus was on the deathbed, one of the disciples asked him:*

*- Father, was you afraid that day when the dragon appeared?*

*- No, the dying replied.*

*- Then why did you get the same way?*

*- I thought it was better to run away from the dragon, than to run later by the spirit of vanity"<sup>1</sup>. Know that you have the ability to do one thing by which you look who you are, but you will, after, after that, follow you the dragon of pride! What power of abstention, spring from true humility!*

And more obvious is the humility of another Scythian monk, namely Longinus, which father de Mello tells us the following: *"At the time when the Egyptian desert was full of those holy men, called the parents of the desert, a woman who suffered from breast cancer was looking for one Of them, named Avva Longinus, who had the reputation of holy and healer alike.*

*While the woman went to the seashore, she met with Longinus, who gathered firewood, and asked him:*

*- Holy Father, could you tell me where the servant of God Avva Longinus lives?*

*- Why are you looking for the charlatanu? Longinus asked. Do not take you to Him, for you will only suffer from his advice. What's your trouble?*

*The woman told her. Longinus blessed her and sent her home, telling them:*

*- Now go and God will watch you again. Certainly Longinus could not help you with anything.*

*And so, the woman returned home, trusting he will heal, which happened in less than a month. Many years later, she died, without knowing that the one who healed it was even Longinus. "<sup>2</sup>. Where do we find that humility in our time?! We have the feeling that everything must be made known today. The discretion, which the Savior invited us,*

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<sup>1</sup> Ibidem, p. 218.

<sup>2</sup> Anthony de Mello, *The frog prayer*, vol. I, p. 219.



through the words not to know the left what does your right, has remained recorded only in the scripture sheets!

In the same register, we can also fit another example, as a paternal tab, when the devil, making his appearance one day, at one of the parents of the desert, disguised in angel, he said:

- *"I'm Archangel Gabriel and I was sent by God to you! To whom the monk replied without hesitation:*

-*Think it over. You probably been sent to someone else. I have not done anything good worth the visit of an angel.*

*To whom the devil disappeared on the spot and never dared to approach that monk completely lacking in pride! "*<sup>1</sup>.

A great example, so necessary to recover our way of living, Father de Mello finds at one of St. Anthony, namely sisters. Thus, talking about the struggle in prayer and remembering the unfair judge, but also the insistence of the Canaanence woman, father of Mello compares the stubborn struggle, meaning, among others, "reminds me ... about the successor of St. Anthony, the abbot of Sisters, who, at An advanced age, he found out that one of his disciples, Abraham, had fallen into sin. He settled in front of God in prayer and said, **God, whether you like it or not, I do not leave you alone until you cure him.**" And this pray was immediately fulfilled! "<sup>2</sup>. See the fall of your brother and not to judge or tell her, but, on the contrary, realize that it is a disease of the soul and pray for healing! How wonderful and how necessary for our times!

But Father Anthony de Mello is a fine analyst of contemporary religious life, permanently warning that our greatest temptation is to look at the outside Christianity, to believe and even affirm that we are Christians, but reduce everything to simple liturgical acts, or what can be seen in the external manifestation, forgetting that, in reality, he (Christianity) is the most wonderful way of life, it is a permanent invitation made by God through His Son, our Savior Jesus Christ, to a partnership of love everlasting. In this respect, any liturgical manifestation is the externalization, prolongation and materialization of indoor burning of miss after the likeness of God, otherwise there is an empty ritualism of seven, or form without fund! The work , *Along with God, conferences on withdrawal*, is, by excellence, the best argument in this regard! She plays the experience of an eight-day withdrawal, members of the congregation from which father Anthony de Mello was part of, for meditation and prayer. Tips and thoughts then shared by father de Mello were, over the years, close and published in this paper. The red thread, which crosses the whole work, is the invitation to methanoia! Return to essence, to authentic, to the truth, to the

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<sup>1</sup> Ibidem, p. 241.

<sup>2</sup> Idem, *Along with God, Withdrawal conferences*, ed. Mix, Cristian, 2019, p. 140.

background for the forms to be life-giving and no artificial flowers! We read the work and wondered by her current! Although it expresses the realities of 1982, it is extremely present, by seeing our parent's visionary. He was convinced that the greatest need of the Church was no new legislation, no new theology, a new structure, new liturgy, because all this without the Holy Spirit is like a dead body, without a soul: *"We desperately need Someone who takes us stone hearts and give us other meat; We need a fresh infusion of enthusiasm and inspiration and courage and spiritual force ... we need a further overflow of the Holy Spirit on us."*<sup>1</sup>. But the consciousness that man is the temple of the Holy Spirit, and the priest has the mission to keep this flame, is a common feature of the sunset and Christian sunrise, equally! For this, father Anthony is urging the return to *the source*, that is, to Christ and not to the primary documents, because the priest's mission is to give the faithful God: *"The world is hungry from God. The early church did not offer people a theology of St. Spirit. Theology came later. First of all, he offered himself, the Holy Spirit, the experience of his power. The hungry man wants true food, not attractive food pictures ..."*<sup>2</sup>. Of course, reading someone these lines could say it's an influence of the spiritual or pentecostal neoprophetical trends. The difference is fundamental, for for us, the presence and work of the Holy Spirit in the priest can be ascertained insofar as he, the priest, his pastoral prayer and mission, manages to transform cold hearts and arid lives into the burning torches of love for God. When cultic forms do not spring from the domestic burning of love for God, we become uncommon interpreters!

You can understand that the essence of life is not her length, but the intensity and authentication of her live! In this regard, father de Mello tells us that *"after a pious legend, God has sent an angel to a very respected parent, with the following message:*

*- Ask me to live a thousand years and I'll give you this favor! You can ask me even more. How much do you want to live?*

*- 80, replied the parent without hesitation!*

*- The disciples remained with their mouth open and asked him:*

*-But, father, think of how many generations could take advantage of your wisdom, if you live a thousand years*

*- If I could live a thousand years, people would be careful as they can prolong their lives, than how to cultivate their wisdom."*<sup>3</sup>.

How true and how late does this parable! Today people are absorbed by sensational and lose the beauty and depth of the natural! In order to be aware that natural is divine, it takes a touch of effort and some wisdom, but also lack of preconceptions or

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<sup>1</sup> Idem, Along with God, p. 3 .

<sup>2</sup> Ibidem, p. 27

<sup>3</sup> Idem, Wisdom at the minute,

contamination by the ideologies of the age. Man bears the fingerprint in sin and the consequences see all the way. Although he can not live without reporting to God, he prefers a surrogate instead of truth. In fact, history is full of testimonies that there was no people under the sun that did not have a form of religiosity. One of the consequences of Adam's fall was the darkness of the mind; He, who was just a little time before he named all the creatures, recognizing in every reason of being, after the fall he became so naive that he believed he could hide from God. In this sense, we can easily understand how people, after Adam, willing to seek God, the Creator, not a few times confused him with the creature. For example, the Egyptians, seeing the sun force to bring the nature to life, not only on the banks of the Nile, have attributed it to the powers of divinity; Indians, seeing the cows for their lives, sanctified it, the Greeks and the Romans have populated the sky with deities, who were absolutizations of their occupations or behaviors! The coming of the Savior in history was received by so much restraint, for the Jews had departed from the Spirit of truth, and in the scene of a *Messiah to remove mankind from the power of darkness, death and miscellaneous*, **they were waiting for a political Messiah to escape them under the Roman yoke, and they could become the masters of the world!** It was a deformation of the sense of spiritual power, which the church inherited, in fact! The inability of Christians to live according to the model discovered by God in the person of his son and feeding his teachings had undesirable consequences in time. Heresies were born, the clearest expression of Luciferic sin - Haughtiness, the controversies between Christians, the expression of perfect ignorance, for the realities are unique to God, in people can be viewed from different angles and only if life is lived, shades can be distinguished. But the follies were born, which the Savior cautioned: Woe to the man coming! Whoever does not know the fact that if it had not been controversy and disputes between Christians, who wrapped Mahomet, who, at the beginning, two years worshiped to Jerusalem, would not have headed for Mecca, and today There would have been Islam! But the same mistake, if not even greater, brought the behavior of the Westwrn Christians in the second millennium, both at the official level, by organizing the inquisition, as well as moral dollar. And in those conditions there were people who felt the need for God, but relieving what they saw in the members of the church, they were not able to prepare the institution, but they demolished it. This was the reform, so Protestantism was born, but also rationalism, which came to be institutionalized by the Paris commune, that is, the French Revolution of 1789. It was just one step towards the denial of the Creator and the deification of the creature. Only so can we explain how someone can postulate eternity, without accepting a creator above creation! The nature of man was still vaccinated with viruses and microbes that today hard can return to the initial jelly. Man is first reported to *science and progress*, communarde deities than to *Revealed Truth!* Hence the inability of the surprise of the natural as a divine nature. Man is deceived and attracted to the makeup, and the naturalness escapes! It is as it happens at the market: people choose the beautiful and large tomatoes, detrimental to the smallest and some spots on them, although they

are aware that they are poisoned as sort of substances.

Returning to father de Mello, we find an example that illustrates this truth! Thus, he plays the search for a theologian, who had great godliness to a parent of the wilderness. Arriving in the wilderness, he asks the hermit:

- *Father, how can God be discovered? To which the parent responds with some pain:*
- *Whipping your heart by prayer and love, do not blacken the paper with all kinds of ideas about God! Then, turning to the disciples, witnesses to the dialogue, added: or praising with your teachings!*
- *Then help us to discover it!*
- *No one can help you in this problem!*
- *Why can not he help us? The theologian continued to ask!*
- *For the same reason no one can help fish to discover the ocean!¹*

In other words, if you do not realize that the nature of things speaks to your Creator, that you yourself are the image of God, and you would see God, you have something to comment or added! In fact, we have another experience expressed by the parent asked by someone:

- *Father, where is God, that I do not see him? And the answer was axiomatic:*
- *Everyone is God, but in your heart has not yet penetrated!*

Today's world, notifying the invitation to the *Love Partnership with God*, to deified, he only believes in what he quits and decrees science. The sensitivity of the flesh was flattened. The rapacity of some has acted! Who is still thinking that the surrounding nature testifies to the Creator? Only our ignorance relieves us from the knees and accusations of consciousness! By it would be to read only *the secret life of plants*, or the experiments on the US spinach, which predicts the droughts and the changes of the time would be to see how much we sin against creation and the Creator! The creation, because we do not listen to his voice and the Creator because he speaks through everything and all, but we are autistic. How many troubles and hysteria brought the current pandemic?! The smallest part of the amounts allocated to arms would be allocated to the health and well-being of the inhabitants of Terra, most material problems faced by mankind would be the past! But the world continues to live without accepting to model according to the way of life brought by Christ on Earth. In fact, neither new Christians are no further!

For those of Christians who run in all the holy places, at churches with renowned or monasteries, but they do not prove an improvement in their own life and experience,

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¹ Anthony de Mello, Wisdom at the minute,

father de Mello plays an experience of an altar servant. Thus he says that a parent, *seeing the parishioners want to go to the holy places, but because the pilgrimages had become a trend, he gave them a bit of pumpkin to take it with them, and to soften it in all the holy waters and touch it of relics, holy things, altars, etc. On his return, he invited him to the table, asking them to cook the pumpkin piece as a sanctified food.*

*- Strange, said the father, after tasted! I find that sanctified water and sacred altars did not sweeten the pumpkin!<sup>1</sup>.*

In a world that is deceived by the chimera of earthly immortality and life without suffering, father de Mello captures the meaning of death by an accident that seems, at first sight, trivial. Thus, he says that when the disciples realized that the days of the parent are over, they were very sad. Then the father told them:

*- Do not you understand that the charm of life is death?*

*- No, I'd rather not die!*

*- Everything that is really alive, he has to die. Look at the flowers: Only plastic flowers never die!<sup>2</sup>*

In this regard, we could go with the examples of father de Mello, up to write a stand-alone work and not a communication. That is why we will conclude, stating that our author was meant to play the likeness of Christ and the experience in truth. For him, much more importantly was to live the truth, than to explain to others, it was more important to be genuine Christian than to know to define Christianity.

**The research methods** used in this presentation are the analysis of the text and his ermination! I aimed at reading, but especially to discover a great Christian missionary of our times, even if he lived in the last century and millennium! He can be understood by theologian, as well as the simple Christian, equally a scholar, as well as the uncultivated man. Only to exist openness and goodwill towards improvement and change!

**The purpose of our approach** is to convince, if it was the case, that we are invited to rediscover Christianity, as the most wonderful way of life, as the greatest dignity, to which man can accedes on earth: is an invitation to a love partnership With God, which sums up, as many partnerships with all those who meet in the ways of its life.

## Conclusions

**God** speaks to us permanently through the nature of things, since doing! It has been revealed in history, and the testimonies of contemporaries are in the field of evidence! Humanity, however, has the freedom to respond to its invitation to an eternal communion of love, but can also refuse the invitation. When he answers the saints

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<sup>1</sup> Ibidem.

<sup>2</sup> Ibidem.

when he refuses the philosophers!

Father Anthony de Mello, however, discovers, simplifying things, that our salvation or permanent improvement to the likeness of God is in our neighbor. In other words, if in his neighborhood we discover God and we are wearing with God, then we certainly save us. He illustrates this truth through a story of a steering monastery:

An improved parent, pushing in a cave from a renowned mountain, meditates and prayed. When he opened his eyes, he saw a wonderful visitor: the abbot of a known monastery.

- What are you doing here ? the parent asked him.

The abbot told his sad story. It was a time when his monastery was famous in the whole sunrise. Her chilies were full of aspirant young people, and the church resounded by the monks' hymns. Heavy times have been turned on the monastery. People did not feel the need to feed their soul, the young aspirants were less and less, and the church had become silent. They were only a few monks, who made their duty with heavy hearts. So here it is what the abutment wanted:

- Do you think all this is due to our sins?

- Yes, he replied his pusher and especially the sin of ignorance.

- What kind of sin is this?

- One of you is the disguised Messiah, and you are ignoring this.

After that the hermit closed his eyes again and returned to his prayer.

All the way back, the heart of the abbot quickly beat the thought that the Messiah himself had returned to the earth and was right in his monastery. How did he not recognize him? And who could he be? Was the chef brother? The sexton brother? steward brother? ecclesiarch brother? No, certainly none; They had too many defects ..Do, but the hermit said he was disguised. Do they represent those defects just a disguise?

If we are thinking, everyone in the monastery had defects. And one of them was the Messiah!

He returned to the monastery, he gathered his monks and told them what he discovered. They looked at each other, mistrust. Messiah, here? Incredible! Yeah, but he was disguised. So it was not excluded ... have been it? Or maybe someone else? Or maybe. One thing was sure: if the Messiah was disguised, it was unlikely that they can recognize it. That is why they proposed to treat them all with the same respect and the same consideration. "You never know, they thought when they spoke to someone else, maybe he is the chosen."

No wonder the atmosphere in the monastery changed quickly, becoming full of joy.

Soon, hundreds of aspirants have asked to be admitted to the monastery, and the church has been filled again by hymns and songs of glory. The monks shone, for the spirit of love descended upon them<sup>1</sup>.

What happened? The monks did not look at the biological eyes, but with the eyes of his heart, for they rightly say: *What do you use your eyes, if your heart is blind?*

Our message is mainly addressed to the hearts of all who will read it, to fill *the warmth of God's sacrificed love in history and discover the crucified one in every neighbor!*

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- [4] Anthony de Mello, The call of love, Meditations, ed. Mix, Cristian, 2019, pp. 72-73.
- [5] Anthony de Mello, The frog prayer , pp. 97-99.
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<sup>1</sup> Anthony de Mello, The frog prayer , pp. 97-99.



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