

BABEȘ-BOLYAI UNIVERSITY
FACULTY OF HISTORY AND PHILOSOPHY

PhD THESIS

The Existence of Romanian Seventh-Day Adventist Church under Communism
(1945-1989)

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CONTENTS

Contents	2
Introduction	16
1.1 Argument for spoken history of Seventh-day Adventists community life from Romania under communism	
1.2 My connections with the Adventist Church	
1.3 Baptism within Adventist Church - a "crucial" moment of my childhood	
I. THEORETICAL AND METHODOLOGICAL MILESTONES.....	23
I.1. Theoretical milestones	
1.1 Story of the spoken history	
1.2. Some definitions and characteristics of spoken history	
1.3 Subjectivity and reliability of spoken sources	
I.2 Methodological milestones	
2.1 Unstructured personal interview and spoken history	
2.2 Interview based investigation	
2.3 The sample	
2.4 Identifying and contacting witnesses	
2.5 Interviewing	
a. Social and material environment	
b. Communication contract framework	
c. Attitude of the interviewer during the dialogue	
2.6 Processing of data obtained from interviews	
* Using information from the archives of the National Council for Studying the Securitate Archives	
** Legal and ethical aspects regarding the files compiled by the Securitate	
*** Studying the archive of Seventh-day Adventist Union from Romania	
I.3. Historiography of the theme - State of researches in the field	
II. BACKGROUND	70
1. History of development stages of Adventist Church worldwide	

- 1.1 The origins of the Advent movement, the role of William Miller
- 1.2 The Period of establishing the doctrine
- 1.3 The problem of Sanctuary
- 1.4 The gift of prophecy
- 1.5 The Sabbath
- 1.6 Conditional immortality
- 1.7 Conclusions regarding the pillars of faith and three angels' messages
- 1.8 Doctrinal and institutional stage in the development of the Adventist Church worldwide (period of organization between 1948 to 1963)
- 1.9 The period of development regarding the institutions and way of life (1863-1888)
- 1.10 Minneapolis – 1888 the moment within Adventist Church
- 1.11 Outburst of global mission between 1850-1913
- 1.12 Reorganization and crisis period between 1901-1910
- 1.13 The period of global expansion
- 1.14 Death of Ellen White
- 1.15 Period of crisis and hope in Adventist Church worldwide
- 1.16 Adventist Church during institutional maturity
- 1.17 Current identity issues of Seventh-day Adventists

2. Brief history and legal framework of the Adventist Church in Romania until 1948

- 2.1 Pioneers of Adventist Movement in Romania. Dynamic of development. Statistics
- 2.2 Adventists are heavily persecuted during the regime of Ion Antonescu
- 2.3 Organization structure of the Church before 1945. The collection of tithes and offerings. The foundation development of the Adventist Church

III. COMMUNIST STATE ADVENTIST CHURCH

98

1. Communist authorities impose their control on the Adventist Church with the support of the Department of State Security and Religious Affairs (1948-1974)

- 1.1 The new legal framework for the operation of the Adventist Church in the communist period

1.2 Tentative period between Communist state and Adventist Church leadership (1948-1955)

1.3 Efforts of Adventist leaders for official recognition of the cult of the Seventh-day Adventist Church by the new communist power

1.4 In the early years after the communists came to power, Adventists have enjoyed religious freedom. The Communists had hoped that Adventists will make Communist Party propaganda even in the Church

1.4b Adventist pastors involved in communist propaganda regarding the collectivization at the end of 1958

1.5 Bargaining tactics used by Dumitru Florea, president of the Union with the communist authorities. Group strength against the power of the new system

1.6 Department of State Security removes Dumitru Florea as the head of the Adventist Church with the help of own brother, Vasile Florescu, codename agent "Florin"

1.7 Stefan Năilescu was the man used by the communist system to win the trust of Adventist community

1.8 The most important dogmas of the Adventist Church "besieged" by Communist authorities

S 1.9 Stefan Năilescu, Pavel Crisan Ion Tachici, "key figures" for "warming and then bolstering relations between the new communist authorities and the Adventist Church

1.10 Ioan Tachici used his privileged relations with communist leaders to accede to the forefront of the Adventist Church and support the institutional development of it

1.11 Reformist Movement is banned – the communists' gift for Adventist Church

a. fundamental points of doctrine that separate Seventh-day Adventists from Reformist Adventists

b. Seventh-day Adventist and reformists Adventist provoked each other, including during the period in which they shared the same cell in communist prisons

c. The view of the former Securitate officer Liviu Banius on Adventist Reformist Movement under communism

1.12 Paul Crisan, former president of the Union, known as agent "Dunăreanu Ion" for the Securitate, was buried with honors by the communist authorities

2. Controversies within the Adventist Church on the principles of observance of Sabbath..131

2.1 Doctrinal unity and solidarity within the Adventist Church in Romania during the communist, a myth

2.2 Romanian Adventism divided. Ideological conflict between "European wing" led by Conradi and the "American wing" led by Stefan Demetrescu

2.3 Pastor Ioan Popescu from Moldova, required by communist authorities to "solve" the problem of Adventist children not attending courses, ends ridiculously

2.4 The principle of divide and rule was applied by the communists for 'virusing" Adventist Church life in Romania

2.5 Marian Corneliu, Elena Petrescu and Viorel Dima testified regarding personal turmoil and confusion on Sabbath observance

IV. COMMUNIST SYSTEM POLICY OF MARGINALIZATION, STIGMATIZATION, OF ADVENTISTS REGARDING SABBATH ISSUE 150

1. Problems of Adventist children at school, educational levels: primary, secondary and higher

1.1 The feeling of inferiority, marginalization and distorted self-image characterizes the interviewed witnesses

1.2 "Children of pastors" between "hammer and sickle" regarding the Sabbath. Case study Delia Buciuman (married Gherman)

1.3 Children in some Adventist families were brutally beaten, put to sit on their knees on nutshells and tied-up to the "mast" in the schoolyard because they refused to go to school on Saturdays

V. THE ROLE OF THE DEPARTMENT OF RELIGIOUS AFFAIRS IN RESTRICTING AND CONTROLING WORSHIP ACTIVITIES OF SEVENTH-DAY ADVENTIST CHURCH180

1. The relationship between Adventist pastors and representatives of the Department of Religious Affairs, through attorneys and church inspectors.....188

1.1 Construction and restoration of Adventist Church buildings at the "hand" of Department of Religious Affairs

1.2 Inspector Dănescu in Ploiesti is "harsh" while Inspector Ciorobea from Petrosani "very friendly"

- 1.3 How does a "work" visit of an inspector from the Department of Religious Affairs was conducted - case study Adventist Church in Craiova in 1979
- 1.4 Elective meetings of the Adventist Church quasi-totally controlled by Securitate and the Department of Religious Affairs
- 1.5 Evidence of involvement of Securitate and Department of Religious Affairs in handling election within Adventist Church, discovered in the archives
- 1.6 Inspectors were bribed using denominations of money from tithe by ministers of Adventist Church to allow: repairs to churches, new construction, ordinations, conducting of baptisms
- 1.7 The bribe for church inspector Pruteanu in Ramnicu Sarat, handed in the magazine "Lumea" (the world)
- 1.8 Church inspector from Sibiu was bribed with ... a garage to allow construction of the Adventist Church in Medias
- 1.9 Former Securitate Lieutenant Colonel Liviu Baniias confirms that some church inspectors took bribes, particularly to facilitate the building of churches
- 1.10 Edmond Constantinescu complained to church inspector Pruteanu that Securitate tried to recruit him. Inspector Sorin deeply despised Securitate agents in the Church
- 1.11 Department of Religious Affairs decided as a rule, together with Securitate, the conformation of the management structure of the Church at all levels: local community, Conference, Union

VI. ADVENTIST TEACHERS, EXCLUDED FROM THE EDUCATIONAL SYSTEM THE WERE PUT INTO FAILURE TO CHOOSE SUCH A CAREER DURING COMMUNIST SYSTEM - CASE STUDY TITU GHEJAN215

**1. The story of barring of math teacher Titu Ghejan from educational system
..215**

- 1.1 Titu Ghejan, an Adventist teacher was quickly discovered by the "system" and rejected. Children and villagers sympathized him as a math teacher
- 1.2 Titu Ghejan reached unwittingly "national celebrity" because of the TV show "Reflector". (Spotlight) The communists wanted to set him as a negative example along with another Adventist teacher, Ion Gabriel
- 1.3 Adventist community leaders have condemned the attitude of Titu Ghejan, Ion Gabriel and Mircea Dragomir on Sabbath observance

1.4 Titu Ghejan and Mircea Dragomir set as negative examples by Adventist Church leaders to the students of Adventist Theological Seminary, class of 1974-1978	
1.5 Titu Ghejan was expelled from school at age 24, and later was prevented by the Department of Religious Affairs policy to join the ministry	
2. Adalbert Orban violin teacher story, expelled from educational system by Securitate	229
2.1 Securitate from Miercurea Ciuc expels Adalbert Orban from educational system, despite outstanding performance in terms of professional capabilities	
2.2 Securitate wanted to recruit Adalbert Orban as an informer	
2.3 Director of Music High-school in Sfantu Gheorghe wanted to terminate the position as a music professor of Adventist Adalbert Orban	
2.4 Relations between the extraordinary violin teacher Adventist Adalbert Orban and his colleagues	
3. The story of Elena Petrescu, who graduated from "Letters" who was prevented to teach by the management Education Inspectorate Suceava	234
4. Aurora Szentagotai story, a psychology graduate, prevented to teach due to her appurtenance to Adventist Church.....	.237
4.1 Discrimination on grounds of religion for teacher Aurora Szentagotai continued after the Revolution	
5. Adventists who managed to resist in the communist education system. Orban Cornelia case ...	243
VII. PROBLEMS OF ADVENTIST WORKING IN THE HEALTH SYSTEM.....	.245
1. Story of physician Emil Androne from Ocna Mures247
1.1 First party secretary of Alba Iulia and mayor from Ocna Mures tried to get rid of him from the hospital on Sabbath issue	
1.2 Health Minister Vasile Ciorba and Religious Affairs Department chief, Cumpanasu intervene in order to Androne keep his work and religious freedom	
2. Extraordinary story of physician Gheorghita Valeriu, disciplinary relocated on account of Adventist religion to the Psychiatric Hospital for Children, Raul Vadului	249

- 2.1 Valeriu Gheorghiu attended primary school as pupil to a private Orthodox and the school high school to Catholics. He was more tolerated and understood even if he didn't attend on Saturdays
- 2.2 Gheorghiu Valeriu, was harassed and expelled from the communist party student association for not applauding at a UTC (communist youth union) meeting they were religious people were blamed
- 2.3 Disciplinary relocated to the village Gropile, after allegations of prozelitism. Here he is fined again by the authorities for the same reason
- 2.4 In 1974, Valeriu Gheorghe was disciplinary relocated as a physician at Children's Psychiatric Hospital, Raul Vadului
- 3. **Story of Lidia Marian, a nurse, fired from "Sanepid" (Public Health) Suceava because she refused to work on Saturdays**
255
- 3.1 The "dramatic" story about the three-colored red tie and of "comrade" Ciprian Georgescu a child "without healthy roots"
- 3.2 Lidia Marian relocates after marriage to Marian Corneliu, to Suceava in the winter of 1962. The problems begin at work because of the Sabbath
- 3.3 Harassment by Securitate began in 1975
- 3.4 Lidia Marian sent a protest letter to the Grand National Assembly, where she complained of abuses by representatives of the Communist Party of Suceava
- 3.5 Securitate replied to the letter of Lidia by paying her a visit of intimidation

VIII. ADVENTIST PROBLEMS DURING MANDATORY MILITARY SERVICE DUE TO SABBATH268

- 1. The story of my grandfather Vasile Ungureanu, convicted to imprisonment,..... .268**
- 1.1 During his detention, Vasile Ungureanu was beaten, but witnessed the turmoil of Adventist Clapon
- 1.2 My grandmother Ungureanu Ana and my father, Ungureanu Toma, along with his brother, Ungureanu Dumitru endured cold and hunger during my grandfather's detention
- 1.3 Ungureanu Vasile was set free by decree of pardon following a humanitarian request made by his parents sent to the communist authorities

2. Adventist Penca Ilie among the first Adventists convicted for insubordination in 1950	271
2.1 Problems started in Caransebes. 24 of 40 Adventists refused to work on Saturdays	
2.2 Penca Ilie and 23 other Adventist believers were sentenced by the Tribunal of Timisoara to prison for insubordination	
2.3 Strong solidarity from the leadership of the Adventist Church in 1950 and from the community of believers. Petru Groza grants clemency	
3. The story of the Apostle Chelbegeanu272
3.1 Adventist Theological Seminary Director, George Indricau refuses to receive him to continue pastoral studies. Union President, Paul Crisan helps him.	
4. Dramatic story of Adventist Padure Gheorghe whose legs were severed by a freight train while he worked in a labor camp at Cinci Culmi (Poarta Alba)	296
5. The story of Vulvara Mihail	300
6. The story of Dragomir Ștefanache, who was to be shot by a security officer at Poarta Alba for refusing to go to work on Saturday	305
6.1 Dragomir Ștefanache was brutally beaten because he refused to work on Saturdays	
6.2 Dragomir Ștefanache's torturer asked for forgiveness the next day from the victim fearing the consequences	
6.3 Prison from Sibiu. Dragomir Ștefanache and other detainees were put in cells with homosexuals in order to be sexually molested by them	
6.4 Dragomir Ștefanache suffered along with other 1000 Adventists in and 1951 because of the lack of solidarity from the leadership of the Adventist Church	
6.5 Dragomir Ștefanache in danger of dying from the terrible cold at Poarta Alba	
6.6 The Brass Band of Adventist Church from Simeria played songs for Adventists imprisoned for religious reasons	
6.7 Prison solidarity between religious imprisoned inmates. Adventist Church leadership disassociated itself from the believers imprisoned because of Sabbath	
6.8 Dragomir Ștefanache: "We became enemies of Adventist Church"	
6.9 Released from prison. Adventist Church has a duplicitous and confusing attitude. Emotional meeting with the family	

* Torturer Ion Ficior, accused of crimes against humanity, was also accused of torturing three Adventist in the labor camp at Periprava for refusing to work on Saturday at the end of February 1961

7. The dramatic story of Titu Ghejan confrontation with the atheistic system continues after being expelled from education. Imprisonment under special conditions, tortured on charges of insubordination ... 369

7.1 Titu Ghejan labeled as a man "with reformist conceptions" because he refused to be sworn in and attend training on Saturday

7.2 Titu Ghejan was terribly beaten, starved and held for 180 days in "insulator"

7.3 Titu Ghejan endured terrible beatings by the guards in prisons

7.4 Titu Ghejan was starved in prison for refusing to eat pork

7.5 Titu Ghejan abandoned and stigmatized by Adventist Church leaders, supported by "mass" Adventist believers

7.6 Adventist Alexandru Gheorghe, labeled as reformist by Adventist leadership and the Securitate, was fighting for the release of Titu Ghejan sending letters including to Radio Free Europe

7.7 Conditions of detention wrecked Titu Ghejan's health

7.8 None of the Adventist Church leaders has asked for forgiveness after the Revolution for disqualifying attitude towards Titu Ghejan

* Crucifixion 1961 by Max Banus in Romania Libera

**8. The story of Mircea Dragomir in the Securitate files, objective "fanatic"
..398**

8.1 Mircea Dragomir, the soldier, was harassed by the Army and Security counterintelligence service for failing to respect the military unit program on Saturday

**9. The story of pastor Titi Gidea, father of famous TV producer Mihai Gidea
..407**

9.1 First confrontation with a Securitate unit major for failing to participate in firing session on Saturday. First arrest

9.2 Titi Gadea, supported by a Security Officer

9.3 Perjury against Titi Gadea at the process in Timisoara

9.4 January 12, 1967, sentence day

- 9.5 Titi Gadea was fed and protected by an Orthodox superintendent in jail
- 9.6 Titi Gadea, ill-treated in prison at Alba Iulia because he refused to go to work on Saturday
- 9.7 Titi Gadea suffered from terrible cold in the days when he stayed in the insulator (solitary confinement)
- 9.8 The labor camp in Midia, near Mures
- 9.9 An adjutant sergeant secretly fed him bread by slipping it under the sheet in the last days of detention in Alba Iulia
- 9.10 The colonel in charge of the penitentiary of Alba Iulia put him under custody on Saturdays and in the evening after sunset and asked Titi Gidea to iron his shirts
- 9.11 Titi Gidea was hired as pastor without attending the Seminary, with the support of Union president, Dumitru Popa, despite opposition of Department of Religious Affairs
- 9.12 Titi Gide was forced to "buy" the goodwill of church inspector from Alexandria, Lepădatu, who was "very penny-pinching"
- 9.13 How pastor Toma escaped from Securitate organs
- 9.14 The climate in the church in 1967
- 9.15 Methods of evangelization in 1968

10. The story of lawyer Muresan Aron, lecturer at the Faculty of Law at the Babes-Bolyai University, expelled from university rector by rector Constantin Daicoviciu because he was Adventist432

- 10.1 Conversion to Adventism's radically changes Muresan Aron's life
- 10.2 Muresan Aron was fired from the position of lecturer at Law Faculty after a party meeting chaired by rector Constantin Daicoviciu
- 10.3 Muresan Aron protested against his unfair dismissal right in the village of Scornicești, Olt county, in a petition addressed to a relative of Nicolae Ceausescu
- 10.4 Muresan Aron's wife suffered the same kind of persecution because of Adventist belief
- 10.5 After 3 years and 3 months after the system blocked access for him to a job corresponding his academic education, Muresan Aron decided to reconvert the job of furrier
- 10.6 Unexpectedly, the Ministry of Justice has approved in the summer of 1970 for Aaron Muresan to practice as a lawyer in Cîmpeni, Alba

10.7 Cîmpeni Court President, Bartoc Ioan reported him to the Securitate from Alba Iulia for not working on Saturday

10.8 After two years of calm, Aron Muresan was disciplinary transferred to Pătârlagele, Buzau County. The Securitate continued to harass him here as well

10.9 From Pătârlagele, Aron Muresan was transferred to Babadag, Tulcea. An agent from the church warns him that he is under surveillance of the Securitate

10.10 After Babadag, he was transferred to Șimleul Silvaniei, where he was again persecuted

10.11 Muresan Aron accused Northern Transylvania Conference president, Pastor Alexandru Delea for he upheld his marginalization within Adventist community

10.12 Muresan Aron was persecuted by the church inspector of Cluj county, Hoinărescu

*Church inspector Hoinărescu was taken care of on his death bed by Adventist physician Lorant Szentagotai in the same place where general Nicolae Plesita, from the Department of State Security was also taken care of until his last breath

10.13 Muresan Aron suspected Teodor Tătaru, Cluj Conference president in 1960, that he is the agent of Securitate

10.14 Muresan Aron was harassed by Securitate officer Rosca at Șimleul Silvaniei. Church inspector from Pătârlagele demanded money as bribe from him

IX. CONFLICT BETWEEN COMMUNISTS AND ADVENTISTS REGARDING MULTIPLICATION AND SPREAD OF RELIGIOUS LITERATURE477

1. The story of Maria and Alexander Sima from autobiographical book "My God. God of miracles "and from Securitate archives 477

2. Evidence of the involvement of corrupt officials from Securitate and other segments of the communist apparatus in the trafficking of religious literature and Bibles from spoken testimonies of some Adventist believers..... 504

2.1 Pastor Adalbert Orban confirms Maria Sima's testimony about the fact that network of "Casa Scânteii" had become the epicenter of this activity around the year 1976

2.2 Pastor Virgil Peicu got religious literature from a corrupt official from the Police or Securitate

2.3 Under the Grant Bridge from Bucharest suitcases filled with Adventist bible studies printed with the knowledge of Securitate, were loaded into trunks

2.4 In 1987, the Securitate from Ploiesti arrested for a few hours and confiscated 960 bible studies from Virgil Peicu. Peicu Ioan, his uncle, "nomenclatural figure" saved him from "the clutches of Securitate"

2.5 Bible studies and other religious materials were illegally transported by militiamen (police officers) for the purpose of gaining some 'black' money from Adventist

2.6 The family of the Secretary Union, Nelu Dumitrescu was involved in activities of multiplying religious materials

2.7 Securitate searches the home of minister Cristian Dumitrescu

X. BIBLE TRAFFIC – SECURITATE CHANNEL OPERATION OF 80-81 - CASE OF RACEALA IOAN520

XI. SECURITATE WANTED TO DESTROY THE ADVENTIST CHURCH IN 1959 - OPERATION "SECRET ACCOUNT"571

XII. MONEY FROM TITHES AND POWER RELATIONS IN 1959. "SECRET ACCOUNT" CONTINUES TO EXIST IN A MORE SOPHISTICATED SYSTEM603

1. The climate within Adventist Theological Seminary
2. Adventist faith prejudice against the intellectuals - Case of Ioan Pintea
3. "The clientele system" of the Adventist Church. Money from the tithes, the core architecture of power from the top of the Adventist Church to local churches
4. Disciplinary transfers - means of preserving power of the Conference Presidents and the Union

XIII. ADVENTIST CHURCHES BUILT UNDER COMMUNISM - CASE STUDIES626

1. Adventist Church building "March 6" - Slatioara, Tulcea
2. Adventist church building in Galati
3. The story of building the Adventist Church from Ocna Mures
4. The story of building the "Adventist Temple" of 800 seats from Matca, Vrancea

5. The story of building the Adventist Church from Medias

6. Construction of the church from Sighet

XIV. INCREDIBLE STORY OF ADVENTIST FRANGULEA ANDREI, WHO SERVED 7 YEARS IN JAIL WITHOUT BEING SENTENCED BY THE COMMUNIST JUSTICE..... .656

XV. LIFE OF THE ADVENTIST COMMUNITY IN SUCEAVA (1952-1989) 696

1. Lăzureanu Neculai and Valeriu Petrescu, Adventist from Suceava involved in operations of trafficking Bibles

1.1 The story of Neculai Lăzureanu, who distributed Bibles obtained from the Pentecostal believer Duduman from the village of Hânțești, Suceava County

1.2 Lăzureanu Neculai sent Bibles in many parts of the country, including Bistrita, to pastor Iosif Suci. Some Securitate officers were suspected of protecting, financially motivated, the smuggling of Bibles

1.3 Securitate made didn't make life easy for Lăzureanu Neculai because of the distribution of Bibles an activity deemed illegal. His best friend, Ion Vălean, agent codename "Prodan Ioan" reported him to Securitate, along with the source "Ionescu" another community member

1.4 Lăzureanu Neculai was repeatedly questioned by Securitate. He lied to investigators to protect Duduman

1.5 Some church members from Suceava had suspicions that Lăzureanu Neculai had collaborated with the Securitate. Neculai Lăzureanu did not know that his best friend reported him to the Securitate

2. The Elder from the church in Suceava, Valeriu Petrescu, was also engaged in activities of spreading religious literature and Bibles

3. Strategies of Adventists for adapting themselves in the labor market under communism those who could not be employed in education and health because of Sabbath observance. Case studies Lidia Elena and Marian Petrescu

3.1 Marian Lidia became expert in knitwear after being her employment contract with "Sanepid" Suceava was terminated

- 3.2 Elena Petrescu could not teach in school because she was considered "sectarian". Together with her husband, Valeriu Petrescu, also expelled from the school, because of the Sabbath, have successfully practiced the art of knitwear
4. Children Sabbath School in the Adventist community from Suceava, where Elena Petrescu has proven extraordinary pedagogical talent
 5. Climate from the church in Suceava under communism described as "Edenic"
 6. Adventist Church in Suceava caught fire in 1987, moment of maximum mobilization and solidarity of the community members
 7. Demolition of the Adventist Church in Suceava on Republicii Street no. 15 as remembered by its members
 8. Visit the of the brass-band from Walla - Walla College, USA" at Adventist Church from Suceava, alarmed the Department of State Security
 9. Securitate in Suceava called under investigation all local Adventist community in 1962, including the blind, Ducec Aurelia. Security officers have recruited during that year no informer
 - 9.1 Militiamen tried to ridicule the blind Ducec Aurelia, putting her to sing hymns. She has read the Bible through the "Braille"
 10. Marian Cornelius' testimony on the attempted recruitment of my grandfather Vasile Ungureanu as an informer
 11. Nonconformist Adventist Alexandru Gheorghe from Ploiesti - a model of strength and dignity in front of persecution for Țiplea Ioan and Marian Corneliu

XVI. LABELLING - MEANS OF "EXECUTING" NONCONFORMIST ADVENTIST MEMBERS BY SECURITATE AND CORRUPTED PASTORS INSIDE THE CHURCH. THE TERRIBLE STORY OF GEORGE ALEXANDRU AND HIS SON, DORU EMIL ALEXANDRU, PHYSICIAN IN PLOIEȘTI..777

1. The story of Ploiesti physician Doru Emil Alexander, son of Alexandru Gheorghe

*** THE POWER STRUGGLE AT THE TOP OF ADVENTIST CHURCH UNDER COMMUNISM: "DUMITRU POPA WAS UNDOUBTEDLY A MAN WHO LOVED POWER" .. 829**

1. Fight for "privileges" as seen from security officers who have supported a network of agents among leading pastors of Adventist Church

XVII. CONFRONTING OWN SECURITY FILES FROM SECURITATE ARCHIVES BY SOME ADVENTISTS..... .835

1. Stefan Bratosin
2. Edmond Constantinescu
3. Confronting his own file, physician Ene Paulini
4. Physician Emil Androne and his own file. "Former Securitate officer who tried to recruit me, Muresan, became head of SRI throughout Trasilvania"
5. Cross-dialogue Ene Paulini and Emil Androne on information found in the Securitate files of the two
6. Pastor Lucian Cristescu said he was "disappointed" by the content of the Securitate files drawn on his name
7. Pastor Ioan Buciuman faced the false identity of informant attributed to him by Securitate. The File "Basarab"

XVIII. ADVENTIST EVANGELISM UNDER COMMUNISM858

1. Medias public Adventist evangelism "arranged" with the help of the elder who bribed the Securitate head.
2. Public evangelism in 1989. Communist censorship greatly weakened

XIX. ADVENTIST CHURCH FROM VAMA, SUCEAVA COUNTY MEMORIES OF ELDER GEORGE ISTRATI..... 862

XX. ADVENTIST CHURCH FROM FRATA, CLUJ COUNTY THROUGH THE EYES OF ELDER TEODOR SOPORAN872

XXI. DEMOLITION OF GRANT ADVENTIST CHURCH, BUCHAREST - THE TESTIMONY OF PASTOR LUCIAN CRISTESCU..... .881

XXII. USING SECURITY FILES FOR POLITICAL PURPOSES IN A POWER STRUGGLE WITHIN THE ADVENTIST CHURCH AFTER THE FELL OF COMMUNISM..... 890

1. Ion Buciuman case, ousted from the leadership of the Church by Cristian Dumitrescu and Gheorghe Modoran using the file "Basarab"
2. Buciuman family's reaction to the discovery the file "Basarab". Dialogue with Elena and Ion Buciuman

3. Viorel Dima was also a victim of former Securitate files counterfeit. Accuses same political games made by Cristian Dumitrescu and Gheorghe Modoran
4. Statement issued by the SDA leadership. in 2006, a position on collaboration with the Securitate
5. Open letter to the leaders of the Adventist Church in Romania, Teodor Huțanu, President and Ion Câmpean Tatar, secretary. "My dear informers" - Author Emanuel Ungureanu

XXIII. RELATIONSHIP BETWEEN PASTORS AND ADVENTIST CHURCH LAY MEMBERS WITH SECURITATE..... 917

1. Recruitment and headhunting attempts of some Adventist pastors and lay members of the former Securitate. Cases such as Alexandru Timis, Pălășan Aurel, Apostol Chelbegeanu, Edmond Constantinescu, Lucian Cristescu, Suciuc Iosif, Valeriu Petrescu, Adalbert Orban, Vasile Ungureanu, Cristian Dumitrescu, Nicu Butoi, Florin Laiu
2. Pastor Suciuc Iosif confronting former security officer who harassed him during the communist era
3. Professor Aurel Ionica and his perspective on collaboration with the Securitate
4. Securitate operation to annihilate the group Morning Dew

XXIV. ROLE OF ORIENTATION MEETINGS OF THE ADVENTIST CHURCH UNDER THE CONTROL CONTROL SYSTEM OF COMMUNISM 1000

XXV. "FUGITIVES" - ADVENTIST MINISTER WHO LEFT THE COUNTRY DURING COMMUNISM..... .1010

1. Pastor Pălășan Aurel
2. Pastor Stephen Bratosin flees to France for fear of persecution from Securitate and from the head of the Adventist denomination, Dumitru Popa
3. Flight to Italy of brothers Cornelius and Sergiu Constantinescu from Galati in the Securitate files

XXVI. RELATIONSHIP OF ROMANIAN ADVENTIST CHURCH LEADERS WITH DIASPORA1054

XXVII. EURO-ASIA DIVISION AND GENERAL CONFERENCE LEADERS VISITS TO THE COMMUNIST ROMANIA..... 1056

1. The perspective of former leaders of the Adventist Church, Dumitru Popa and Ioan Bidiuc on visits from Division and General Conference leaders
 - 1.1 The perspective of the Securitate officers who kept in touch with Adventist Union president Dumitru Popa, Securitate Agent "Matei George" in relation to the external emissaries of Adventist missions
 - 1.2 Securitate objectives regarding foreign visits of the emissaries from the perspective of former Securitate officer Liviu Baniias
2. The visit of the "grands" of the Adventist Church General Conference and Division through the eyes of the daughter of Moldova Conference Secretary in 1989
3. The visit to Romania of Division president Edwin Ludescher and the General Conference president, Neal Wilson in 1989 as monitored by Securitate
4. Aurel Pălășan was used as a propaganda tool of the leadership of the Adventist Church from Romania against the "fugitive" pastors in the West

XXVIII. THE MOMENT OF THE 1989 REVOLUTION IN THE PERCEPTION OF SOME ADVENTIST CHURCH BELIEVERS 1075

CONCLUSIONS 1086

Witness List1100

References 1109

Key Words: seventh day Adventist, communism, Department of State Security, informer, jail

Summary

Our doctoral dissertation entitled "The Existence of Romanian Seventh-Day Adventist Church under Communism" is based on the idea of using the research of spoken history to find in Romanian historiography a place for a careful analysis of the life of a religious community, referring to the Adventist community, about the existence of which we know very little from the communist era.

During the time that I have conducted my research on the subject, other doctoral theses have emerged, being loosely related to the topic I approached, but integrated within neo-protestant congregations, without carefully looking at the most relevant aspects from the life of this community under communism through spoken testimony from members of this community.

Many of the studies didn't try to reconstruct the history of Adventists between 1945-1989 using a scientifically verified method, but most of the works that have appeared on this subject have a strong subjective component because those who wrote those works are pastors, employees of the Adventist Church and were influenced in their work by pursuing personal stakes, "vendettas" against former Adventist Church leaders, who marginalized them, persecuted for political reasons before 1990.

I detailed in a separate chapter how the Adventist ministers Gheorghe Modoran and Cristian Dumitrescu used information from the Securitate¹ files to "execute" by publication in media platforms, surveys or books containing compromising information from the Securitate files on some pastors who worked under the communist regime.

I presented "Ion Buciuman case" as a case study of how the Securitate files were manipulated for political purposes after 1990, using the same method patented by Securitate for treating individuals deemed "inappropriate" for the system.

¹ Department of State Security of the Socialist Republic of Romania

It is very important that the research will not be compromised by personal vendettas, misconceptions about cooperation with the Securitate of community leaders of some neo-protestant congregations. It requires not only the detachment, but also professionalism and ability to understand what are the mechanisms of a totalitarian regime and how they functioned regarding Adventist Church and what are the nuances of cohabitation between atheistic political regime and the leadership of the Adventist communities.

Here were actually opened two research directions: the way Adventist Church survived under communism, we refer here to laymen and how the leadership of the Adventist Church and the "pastoral body" as a whole, with certain exceptions, cohabitated with the rigors of the established regime, especially in complicated relationship with power and control structures, meaning the Department of Religious Affairs and Security.

The communist regime in Romania failed to suppress freedom of conscience of the individual. But the oppressive system had the "gift" to distort characters, to destroy lives, killing valuable generations of intellectuals and religious leaders, and most importantly, succeeded in destroying people's trust in state institutions and law enforcement power.

Fear is the feeling and the state of mind I found in my witness' memories, reactivating and reliving memories of their life from that period, during and after the interview.

Some of our witnesses, after the closing of the camera or recorder, asked me, invoking our word of honor that we shouldn't publish in some newspaper fragments of their testimonies or if we do, they requested assurances that their identities will be protected.

This visceral fear that the phone is under surveillance, that you cannot trust the closest friend in the Church because they might "tell on you", confusion associated with suspicion dominates even today the lives of Adventists members who recount almost cinematic sequences from their life full of humiliation, marginalization, stigma and sometimes compromises, all embedded in a fight that was most of the time "deafened", to preserve the identity and conscience "unspotted" by a deeply cynical and corrupt atheistic system.

"Starting from the years of 1968-1970 the state entered a period in which the regime was sufficiently strong, had an urge to control everything, to subordinate everything and control the

people, by ... I don't even know that would be the most appropriate term to be used here, creating a climate of fear and distrust, and this was the dominant element in which I have lived. " ²

Many Adventists members interviewed were of the opinion that nothing has changed after 1990s, experiencing discrimination and stigmatization, even after what should've been the Revolution of 1989.

"[E.U.] That's what I want ask you, after the Revolution have you felt...

[Szentagotai Aurora.] Absolutely, I felt the same, why? I should've been full time professor because all those who after '90 requested teaching positions were considered full time professors because of the stigma suffered. After 10-12-15 years of working as a substitute teacher now suddenly, all who asked for positions were made full time professors.

Well, because I had the same stigma, I was made full time professor as well, but in a year, the same people who were in the inspectorate initially, did what they knew best so that I need again to renew my employment file in September.

They motivated that the file was not valid, incomplete, although for some it was valid for some not, perhaps their people continued in the same manner.

The same happened again in '91, and in '92, even though I should've automatically been transferred to Cluj because I had a position in Dej and the cities are equivalent.

But I was pursued by the same people who were so welcoming in their effort. In '93 I managed to get employed with the County Assistance Center, Dej, Psycho-Pedagogical Assistance County Centre, where I should've also been considered a full time professor, being stipulated in regulation, that after three years of working as a psychologist in a school one is automatically considered full time employee, therefore, after three years of working as a high school psychologist for Andrei Muresanu High-School in Dej, I should've been appointed twice as a full time professor.

So for the first time immediately after the Revolution, in '90 and again in '93, I faced the same procedure every year again and again because unfortunately the people remained the same, with

² Ibid Dan Opreș

certain prejudices and somewhere having the desire to be bribed and I wasn't willing to resort to such means and these were repercussions, but good Lord took care."³

Testimonies of those interviewed by us, are not merely resentful, most of those with whom we discussed expressed pity and sometimes compassion for those who have done wrong, perhaps with one exception, the minister Cristian Dumitrescu, who he expressed in the interview that I conducted for this work and on his own online platform "Remember-ring" strong resentment at the fact that Dumitru Popa, former president of the Union after 1975, is not judged by history and by contemporaries "for the wickedness committed from the top position he had during the communist period leading this community."

In contrast, my grandfather, Vasile Ungureanu, confessed to me that he never wanted to receive compensation from the Romanian state for the humiliations during the year of '52, expressing that he "suffered not for the state but for God",⁴ and I also remember the insistence of physician Szentagotai Lorant who wanted to conclude the interview with him in what he called a "positive note".

"What positively influenced me [during the period before '89] the most, was the attitude of some professors, who knew very well what the problems were ... and I could name one, Mr. Luca, a physician, who became professor and defended me in all circumstances, Professor Toader, the head of the clinic who, in order for me to take my exams, came to my shift on Friday, so I can sustain the exam, because all stages were on Saturday and Professor Fodor was also a great man.

Therefore, I would like to remember more the positive side of things in which many took my side ... I could remember the Health Department Director from then, Mrs. Albu, who was famous as an ardent communist, who nevertheless, took my part. ..." ⁵

I had a particular concern in our research to select as much objective information as we could which we have collected from spoken testimony and other documentation resources.

³ Ibid Aurora Szentagotai

⁴ Ibid Vasile Ungureanu

⁵ Ibid Lorant Szentagotai

In historiography it can easily be discovered that the authors of studies or books on subjects tangential to the theme we are considering, abused the use of unilateral sources for documentation flawed by the ideology of communism, we refer to the abundance of documents of Securitate agents or written notes provided by former members of the Adventist Church. We considered the Securitate an institution where even the truth has been used for occult communist political police, so I used with caution documents from the CNSAS archives.

Not linking these documentary sources that have a profoundly subjective character with other sources, as those works did, made it possible that those works not have the consistency expected.

We tried in this research, following strict scientific criteria, to use several sources to elucidate the most important aspects of the life of the church in communism.

Thus, we conducted spoken history interviews; we sought new relevant archive documents from the Securitate Archives. We refer here to the documents, official letters and less to "foundries" of pastors or church members who had a strong personal touch and were subjective.

We have tried to confront certain documents with spoken testimony and make these connections from as many angles and from as many perspectives as we could, without issuing absolute judgments towards the sources.

In addition to archive documents and oral history interviews, I used books and scientific studies, press materials that I considered relevant.

Of course, the work being spoken history research, we focused on the direct testimonies from members of the Adventist community, who lived during the most significant moments in the history of the Church in communism. I had interviews with very elderly people, who gave us very interesting information about Adventist Church, dating back as the Antonescu regime and continuing through the "fiery" years when "the system" tried to dismantle the Advent movement especially by "confiscation" of the command structure of this community, mainly driven by enrolling an impressive number of Securitate agents among some pastors eager to enter the power game to fill positions at the head of the regional conferences of the community or within the Union.

I put special emphasis on analyzing the game of power at the top of the Adventist Church between the years 1955-1965, during which the Securitate exercised a quasi-total control over the leadership of this community and found the key to tighten control mechanisms and expenditure of funds from gifts and tithes offered voluntarily by faithful church members to administrators.

I had a chance to take interviews of the most important presidents that led regional conferences or the Union in the mentioned period, when they were challenged to complete, to confront or refute information from the Archives of Securitate regarding Adventist history during communism, reactivating own memories. The statements from our witnesses sometimes confirm the ideas from the documents circulated in the literature on the most significant moments in the history of this church, but the most important part of the spoken history interview that we have had with our witnesses was that of customization, starting from issues of general nature which are known in the neo-protestant and the Adventist Church, continuing with those dealing with persecution from the communist period, and we found a very important component, although subjective, regarding feelings and events that have never been recorded in any research work. Our work is actually the first research work of spoken history about the Adventist community in Romania.

Bringing to light the history of private life of communities or areas where there was a strong Adventist presence we believe is an important step and challenge of research in anthropology, sociology or psychology.

Our doctoral work is very logical, clearly structured, based on the evolution of relations between the State and the Adventist Church, from the time when the communist state focused on neo-protestant denominations life, we refer especially to the years between 1948-1955, continuing with later periods when they tried to seize the leadership of regional and national Adventist Church, with the help of the operation entitled "secret account", strengthening the network of informers within church leadership and co-opting ministers from the top of the Church in propaganda operations of the communist system, initially for collectivization and then obtaining a positive image of the regime in the eyes of the West, especially to obtain or retain the clause of "most favored nation" from the United States of America.

An important component of the communist propaganda system was to use the foreign neo-protestant emissaries and Adventists in particular to present the communist regime in a favorable light abroad. Interview with two former Securitate agents who had clear tasks drawn by the Securitate in this operation, were confirmed by former Securitate officer Liviu Banius, who spoke with us about the stakes of this component of the collaboration between the communist state and leaders of Adventist Church.

The most important problems Seventh-day Adventists faced during communism were clearly identified in our research and were about the Sabbath question, an issue which we treated, I think, the first time from a different perspective than has been addressed in any other research works on the same theme.

We proved by published and unpublished sources and spoken testimony that during the communist period there was a uniform point of view, both doctrinally and in practice on the observance of the Sabbath, meaning that some members of the Seventh-day Adventist Church inherited by tradition from their parents who lived in the interwar period, the practice of sending their children to school on Saturdays, to be sworn into the Army, and another part of this community had a tradition of respecting the Sabbath and ban the practice of children going to school on Saturdays and refuse to violate the sixth commandment of the Decalogue, "Thou shalt not kill" during a military conflict by pleading for non-combat activities.

One of our witnesses, Edmond Constantinescu, a scholar of this Church, graduated the Faculty of Philosophy in Sibiu, clearly explained the origins of this confusion, which were the "wings" of theological debates that were present within the church in the interwar period, on the Sabbath.

I carefully studied how these groups fought each other to fill key positions in community leadership and how those ambiguities and personal rivalry have been speculated and used subsequently by Securitate and the Department of Religious Affairs to divide, to undermine the idea of unity of doctrine and religious practice in this community.

Another important component of the work relates to the issue of collaboration with the Securitate of pastors in the Adventist community.

Here again we have an approach, we believe it to be an original one.

We haven't focused much attention on the huge amount of information from gossip gleaned through Securitate network agents from the top of the Adventist Church.

Our only important goal in relation to these documentary archives was that to watch how the power struggle took place at the top of the Adventist Church and which was the Securitate role to incite and arbiter in this issue.

An important component of our research work covers the analysis of institutional power mechanisms within the church that used the tithe brought by members of the Adventist community and which has been used to corrupt officials in the communist administration so that important objectives of the Church be achieved.

We are talking about amounts of money which were leaked towards inspectors of churches throughout the country so that they allow the construction of churches, reparation of these and permit a time for baptism actions, conduct Sabbath school for children or facilitate travelling abroad for church leaders and lay members.

Part of the money from gifts and tithes given by Adventists believers were used not only to bribe the leaders of local government communist but also to keep privileged relations between some leaders of the Adventist Church and different power rings made up of ministers who were skillfully placed in the richest churches, to be paid into a purely Phanariot system of loyalty to regional leaders or from Union. This sophisticated system of power could not be understood without extremely well documented spoken testimony by witnesses such as Edmond Constantinescu, Ion Buciuman, Adalbert Orban or Lucian Cristescu.

I presented a special chapter regarding the survival strategies of members of the Adventist Church, who had to retrain, to reconvert professionally because of the failure of the communist system to allow them to work in education, health system or in other fields, because these people refused to work on Saturdays.

I gave examples such as Elena Petrescu, Lidia Marian or Valeriu Petrescu, who became very skilled tailors and working in the knitting industry not only managed to survive under communism, but through this activity have created very good relations with influential people in the city where they lived, and these relations are then used for their own personal protection

against abuses of the system and for protecting the Church after spreading religious books deemed prohibited materials etc.

In the chapter "Building Adventist Churches" despite the restrictions imposed by the communists using this game of manipulation and lies from the authorities, I could notice the means by which Adventist believers were able to complete the building plans of some truly impressive churches.

I described the story of building the church in Matca, Vrancea County, a monumental construction of 800 seats, which could not have been built without corrupting officials from Matca up to the first party secretary in Galati.

They staged for the history a "play" that is not free from fines and lawsuits against believers who succeeded to build and edifice without authorization and subsequently the same "actors" in the same "play", got rid of the Inquisition "overcoat" and in the purest mioritic style became hosts for the delegation at the inauguration of this building of the Adventist Church from European and international level: the General Conference president Robert Pierson and Division President, Edwin Ludescher.

The inauguration was also attended by prominent members of the Adventist community in a "tribute chorus" which was meant to highlight the extraordinary religious freedoms that Adventist believers in Romania, enjoyed.

In another framework we highlighted in our paper exactly this duplicitous system by which the Adventist Church leaders isolated those people considered undesirable by the regime and played the role of agents of propaganda of the communist regime, both inside and outside the country, hiding less pleasant realities of the fact that many of Adventist believers who wanted to observe the Sabbath by not taking part to works during this day were virtually excluded from society, marginalized in churches, imprisoned and mistreated by the communist power system.

I provided some very relevant examples of spoken testimony about Adventists who have been convicted and imprisoned for acts of insubordination or for "undermining the socialist system", believers who have been stigmatized also within religious communities by persons engaged in a

"guilty" relationship with Securitate, mentioning the names of: Andrei Frangulea, Titu Ghejan, Doru Alexander, Apostol Chelbegeanu, Dragomir Ștefanache, Titi Gadea.

Another very important theme that I approached by corroborating information from multiple spoken testimonies and documentary sources was the topic of "labeling".

We have demonstrated through the testimony of physician Doru Alexandru, that Adventists not conforming with the regime, were easily labeled as reformists and then marginalization and stigmatization followed within the Adventist community to which they belonged, at school, at work, etc. Doru Alexandru received a double role in our research topic, his own autobiographical traumatic experiences from childhood and teenage as a son of a father condemned by the Church by exclusion and subsequently sentenced to prison for the same reasons as his father, Alexandru Gheorghe.

Alexandru Gheorghe, was a controversial figure in the history of the church under communism, but I gathered many and significant spoken testimony and documentary evidence that the believer had a strong impact on the resistance movement within the Adventist Church who opposed the restrictions imposed by the regime on the Sabbath observance and activities of production and multiplication of materials containing spiritual message.

Experiences such as Alexandru Gheorghe, Doru Alexandru Titu Ghejan, Florin Laiu, Adalbert Orban have a common denominator: the marginalization and stigmatization within and outside the church using the label of "reformist" willfully applied by the "system".

We could demonstrate with great accuracy, the complicity of corrupt leaders in the Adventist Church and parts of the repressive communist system as a means of eliminating people who were considered undesirable.

Ghejan Titu's case is notorious because of its presence in a TV show called "Reflector" (Spotlight) in the summer of 1973. Through this very popular TV show it was attempted to discredit this believer and especially his ideas considered retrograde, but the effect was the opposite.

Titu Ghejan's arguments in defending the Christianity against atheism during a primetime Romanian Television show were so strong, that the leadership of the Adventist Church was

"matrușizată" (sent) by the "system" to attack Titu Ghejan including at the Adventist Theological Seminary before the generation of pastors of "1974-1978".

From this generation were four of the witnesses interviewed by us, as they confirmed that Titu Ghejan, Professor Ioan Gabriel and Mircea Dragomir were given as examples of extremist Adventists, "with reformist views."

This was the method by which the system removed those who were considered radical elements, "retrograde", "mystical".

Many Adventist church members interviewed remembered with much pain and frustration that they were subjected to humiliation by their peers, their professors, their teachers during the various stages of education because during Saturdays they were absent from work.

There were witnesses who reported dramatic episodes: beatings, humiliation in front of colleagues, lower conduct mark, exclusion from education in different cycles, injustices to which they were subjected from a community that had to apply directives of a cynical system that aimed standardization and devaluation of the idea of individuality and tolerance.

Most actions of the communist system against the Sabbath issue had dramatic consequences.

We could give the example of two of the witnesses, Szentagotai Aurora or Elena Petrescu, very talented Adventist members in their field, who were prevented for more than 15 years to practice the profession they have chosen.

We also have dramatic stories and documentary evidence of the terrible suffering to which Adventists were subjected during the time of serving in the Army.

Besides the fact that they were arrested and convicted for insubordination for refusing to obey orders of commanders on Saturday, they suffered humiliation and several days of solitary confinement, beatings and other privations and that while in detention refused to eat pork or to come to training or work on Saturdays.

In this chapter I followed the chronology of the most important moments in the history of the persecution of Adventists from the first groups of Adventist arrested in 1950 and sent to the Canal up to the arrests of Titu Ghejan, Mircea Dragomir and successive detentions, last one at

the age of 76, of Alexandru Gheorghe and the brief experience in prison of Adventist believer Raceala Ioan imprisoned for a short period of time for the alleged smuggle of Bibles.

After 1980, the communist regime has become less willing to imprison members of neo-protestant movements and because many Adventists have chosen to adapt to the harsh times and work during the army and give up the views considered "too conservative" regarding Sabbath observance.

In this chapter we referred to the cooperation between Securitate and Adventist pastors and the pressures, blackmail, harassment most pastors were subjected to when they come into relationship with the Securitate, and these facts were no longer being kept hidden.

Clearly, from our spoken testimony of witnesses we could conclude that the vast majority of Adventist Church members were aware of the presence of informers and their influence among Church.

We think we managed to prove through our work the fact that communism, through media campaigns, propaganda, via the "Disinformation" service by manipulating the post mail correspondence of the believers, wiretapping of phones, all it did was to create an atmosphere mistrust, suspicion in these communities in order to control through fear, the lives of these believers.

I had the opportunity of studying the life of Adventist community from Suceava and by providing the members of this community with documents regarding myself from Securitate archives to clear unfounded suspicions that existed for some brothers of faith on alleged informer's collaboration with Securitate structures.

I unveiled that some of their closest friends were really informants, while those they suspected, had nothing to do with the Securitate structures. It was extremely difficult that among manipulations and lies, together with our witnesses to bring to light, at least a part of the truth that was hidden until interaction between spoken history researcher and the believers that were interviewed.

During our thesis we knowingly chose to render entirely certain interviews where I felt that the questions of the researcher are relevant and "bind" the story much better.

In some cases, permanent intervention in the dialogue with the witnesses of advanced age was necessary, to guide them on the memory lane.

Regarding the case of the lawyer Muresan Aron, there was a very good "cross-match" between Securitate dossier and his testimony, and I was able to follow step by step the exclusion route from the position of lecturer from the Faculty of Law demanded by the rector Constantin Daicoviciu up to his last job where he was moved as a disciplinary action to Șimleul Silvaniei, and in this case I chose to keep almost all of the original structure of the interview.

In fact, one of our most successful interviews was that achieved in interaction with the lawyer Muresan Aron, a man who in the year that gave us the interview, 2012, had an exceptional memory and an ability to recall information with maximum objectivity and detachment less common for someone who has suffered so much repression and humiliation and that had to change six jobs as a lawyer for daring to fight for freedom of conscience in very harsh times.

The value of the interviews of spoken history can be demonstrated by the interviews with: my grandfather, Ungureanu Vasile, Mr. Muresan Aron, Frangulea Andrei, Apostol Chelbegeanu are the only spoken testimonies about the experiences under communism of these Adventist believers who unfortunately passed away during the preparation of the doctoral thesis.

This is one of the major arguments in favor of spoken history and a strong argument that should spur researchers of this history to use the present to record as many of these vibrant fragments of life stories from these communities considered marginal for so many years, but now it deserves our attention.

Regarding the relationship with foreigners, we strengthened an important issue, that of lack of solidarity of leaders of the Adventist Church worldwide to people persecuted by the communist regime or to those who have sought refuge in Adventist churches in the West.

Basically, the leaders of the Adventist Church worldwide acted willingly or unwillingly, as agents of communist propaganda.

There was a perfect symbiosis between external policy objectives of the communist regime and targeted visits of some emissaries of the Church who have been synchronized with the hottest moments of the existence of atheist system in Bucharest.

I have never found either in spoken testimonies, or in published or unpublished sources a proof of solidarity and empathy expressed by the Adventist Church leadership at local, national or global level to Adventist believers imprisoned for reasons of conscience.

I revealed a few examples: Titu Ghejan is helped while he is in prison just by another outlaw of the "system".

Titu Ghejan finds solidarity in Alexandru Gheorghe, a "rebellious" member of the Adventist Church who is thrown into the "lion's den" being labeled as "reformist" and although he is excluded from the church, being imprisoned, he sends parcels to Titu Ghejan, also sends letters to the prison management to lighten the detention regime.

Another example of solidarity we find in the evangelical and Baptist community with the family of the Adventist Ioan Raceala, which is supported during detention.

This family receives parcels, moral support, but not from the local Adventist community nor the national community and even less from the global Adventist Church.

Lack of solidarity with the victims of the repression regime is actually a feature of the Seventh-day Adventist Church in communism.

We explained earlier that the Adventist Church leaders, not only have not been with Titu Ghejan during when he was imprisoned, but he was set as a negative example in the Church at this time.

It is worth noting that Dumitru Popa, president of the Union, the one who publicly condemned his attitude considering it too radical in 1974, tried to compensate for this coward attitude by receiving Titu Ghejan in the pastoral body immediately after the fall of communism without him graduating through the system of theological education of the Adventist Church.

In the same sense of the dirty complicity between the leadership of the Romanian Adventist Church Union and worldwide, we have also spoken in our work, and about the refusal to integrate in the ministry, fugitives pastors from the communist bloc. I explained the amazing life story of pastor Bratosin and how he was fired from the magazine "Vie et Sante" by the leadership of the Adventist Church Division after a poisoning recommendation coming from President of the Union, Dumitru Popa and secretary Nelu Dumitrescu.

Conversion and baptismal vows are a crucial moment in the Adventist Church and community members. One of the most moving stories is that of Frangulea Andrei, an Adventist who was jailed in 1948 in the time of major political purge actions of the communist system. He was imprisoned for 7 years together with intellectuals like Petre Țuțea for reasons that are unknown even today. His conviction was for faith reasons, but the Communists did not believe for a single moment that he is a genuine Adventist, but they suspected him to be retrograde, imperialist spy or legionnaire.

This Kafka-esque story of Mr. Frangulea is impressive due to the fact that he served 7 years of harsh imprisonment as a tribute given to a belief he adopted wholeheartedly in a community that paradoxically rejected him after his return from imprisonment, which led him to abandon his Adventist belief for a long time.

Perhaps one of the most sensitive chapters of our work, but the one in which we used the most incisive approach, was referring to the issue of dealing, with the collaboration with Securitate of some pastors of the Adventist Church in communism.

Studying Securitate files and use the information in these files for political purposes has opened a hard to close wound in our recent history.

Unfortunately, an institution of lying, such as Securitate, could not have existed without the most ordinary forgeries.

I could describe with precision the dramatic situation of pastors Dima Viorel and Buciuman Ion, who found themselves overnight that are mentioned in the Securitate files, as informants, although they have never signed any document, or commitment nor have they practiced what is called political police.

Merely finding those files prompted some Adventist researchers, such as pastors Gheorghe Modoran and Cristian Dumitrescu to blame both within the church and more, to intervene in the Elective Assembly, that in case of Ion Buciuman, he is removed from church leadership, events that happened in 2009.

I devoted a special chapter to this aspect of handling the Securitate files after the 1989 Revolution for political purposes to show first the drama through which a family discovers that

their hero, the head of the family, pastor, considered a benchmark of morality within the Church becomes overnight one of the "servants" of Securitate.

The interviews we conducted on this issue in a comprehensive framework, within Buciuman family showed the trauma that can be caused by some researchers, unscrupulously using for personal interests the Archive of Securitate, who somehow helps fulfilling Securitate agenda, which is to divide, to lie, to manipulate and to put in a negative light people who lived under communism embracing Adventist faith.