

„Ovidius” University of Constanța

Doctoral School: Theology Field

ABSTRACT
OF THE
DOCTORAL THESIS

Scientific coordinator:

Pr. prof. Vasile NECHITA PhD

PhD Candidate:

Pr. Ciprian Gheorghe PAVEL

Constanța

2016

**„OVIDIUS” UNIVERSITY OF CONSTANȚA
FACULTY OF THEOLOGY**

DOCTORAL SCHOOL OF THEOLOGY

**Interference psychosocial neognostic groups.
Evaluation in terms missionary**

-ABSTRACT OF THE DOCTORAL THESIS –

Scientific coordinator: Pr. prof. Vasile NECHITA PhD

PhD Candidate: Pr. Ciprian Gheorghe PAVEL

Constanța

2016

Interference psychosocial neognostic groups.

Evaluation in terms missionary

-abstract-

CONTENT:

ARGUMENTp1

1. News theme and its necessity for the Church's mission.....p2

2. The current state of research at national and international level.....p4

3. Research Methods.....p7

INTRODUCTION.....p9

Cap I Methods of work for the recruitment of sociological origins

1.1 Definitions of terms sect, cult, new religious movements neognostic.....p20

1.1.1.Sect.....p21

1.1.2.Cult.....p27

1.1.3. New Religious Movements.....p29

1.2 Define the concept recruitment and conversion methods used.....p33

1.2.1. Conversion. conceptual definitionp34

1.2.2. Sociological models for conversion.....p35

1.2.3. Recruitment as a concept definition.....p51

1.3. Techniques & recruitment by sects and neognostic cults in the world and Romania.....p.64

1.4. Charisma neognostic movements leaders and case study.....p.66

CAP. II Methods of work for the recruitment of psychological origin

2.1. Metode working groups used sects and movements invoice neognostică.....	p.76
2.1.1. Defining the terms of manipulation, persuasion and influencing.....	p.77
2.1.2 Theoretical models of persuasion.....	p.79
2.2. Handling and obedience and their effects in groups of psychologically neognostice.....	p.85
2.2.1. Gaslight Effect.....	p.85
2.2.2. Cognitive dissonance	p.87
2.2.3. Conformity.....	p.89
2.2.4. Obedience.....	p.91
2.2.5. Kurt Lewin and changing laws and their applicability in sectarian manipulation.....	p.91
2.3. Typological profile of the victim neognostic sects.....	p.97
2.4. Control mechanisms within neognostic sects.....	p.102
2.4.1. Mind Control (mind control) the role model B.I.T.E. (HASSAN).....	p.103
2.4.2. Thought Reform -the Lifton's eight criteria.....	p.108
2.4.3. Brainwashed (brainwashing) and controversy this theory.....	p.111
2.5. Exit neognostic groups and psychological effects of abuse suffered.....	p.120
2.5.1. Deprogramming.....	p.120
2.5.2. Exit counseling.....	p.124
2.5.3. Effects of psychological abuse on former members of neognostic groupings and possible recovery	p.125

CAP.III. DEFINITION OF NEOGNOSTIC GROUPS

3.1 A.M.O.R.C-Antiquus ordo mysticus rosae crucis alias Order rosacrucian.....	p.135
• 3.1.1. Doctrine.....	p.137
• 3.1.2. The conception of God.....	p.137
• 3.1.3. Christology.....	p.138
• 3.1.4. Anthropology.....	p.138
• 3.1.5 cosmology.....	p.139
• 3.1.6. Practices and ceremonies.....	p.139
• 3.1.7. Orthodox point of view.....	p.140
3.2 Eckankar.....	p.142
• 3.2.1. Doctrine.....	p.143
• 3.2.2. The conception of God.....	p.144
• 3.2.3. Anthropology.....	p.145
• 3.2.4 Cosmology.....	p.145
• 3.2.5. Practices and ceremonies	p.146
• 3.2.6. Orthodox point of view.....	p.146
3.3 Grail Movement.....	p.148
• 3.3.1. Doctrine	p.149
• 3.3.2. The conception of God.....	p.151
• 3.3.3. Practices and ceremonies.....	p.152

• 3.3.4. Orthodox point of view.....	p.152
3.4 Universal White Brotherhood	p.153
• 3.4.1. Doctrine.....	p.153
• 3.4.2. The conception of God.....	p.154
• 3.4.3. Christology.....	p.155
• 3.4.4. Anthropology.....	p.155
• 3.4.5. Practices and ceremonies.....	p.156
• 3.4.6. Orthodox point of view.....	p.156
3.5 Group Iso-Zen	p.159
• 3.5.1. Anthropology.....	p.159
• 3.5.2. Ceremonies and rites.....	p.160
• 3.5.3. Orthodox point of view.....	p.161
3.6 Raelian Movement.....	p.162
• 3.6.1. Doctrine.....	p.163
• 3.6.2. The conception of God.....	p.165
• 3.6.3. Anthropology.....	p.165
• 3.6.4. Cosmology.....	p.166
• 3.6.5. Practices and ceremonies.....	p.167
• 3.6.6. Orthodox point of view.....	p.169
3.7 UFO religion.....	p.171

• 3.7.1. Aetherius Society.....	p.173
• 3.7.2. Unaris Academy of Science.....	p.173
• 3.7.3. Urantia.....	p.174
• 3.7.4. Doctrine.....	p.174
• 3.7.5. The conception of God.....	p.175
• 3.7.6. Christology.....	p.176
• 3.7.7. Anthropology.....	p.177
• 3.7.8. Practices and ceremonies.....	p.177
• 3.7.9. Orthodox point of view.....	p.178
3.8 Theosophy.....	p.180
• 3.8.1. Doctrine.....	p.181
• 3.8.2. The conception of God.....	p.183
• 3.8.3. Christology.....	p.184
• 3.8.4. Anthropology.....	p.185
• 3.8.5. Practices and ceremonies.....	p.186
• 3.8.6. Orthodox point of view.....	p.187
3.9 Anthroposophy.....	p.189
• 3.9.1. Doctrine.....	p.190
• 3.9.2. The conception of God.....	p.191
• 3.9.4. Anthropology.....	p.192

• 3.9.5. Practices and ceremonies.....	p.193
• 3.9.6. Orthodox viewpoint.....	p.194
3.10 Scientology.....	p.195
• 3.10.1. Doctrine.....	p.200
3.10.1.1. Auditing.....	p.201
3.10.1.2. Training for communication-training.....	p.202
3.10.1.3. Purification program.....	p.203
3.10.1.4. Offer for children.....	p.204
• 3.10.2. The conception of God.....	p.205
• 3.10.3. Christology.....	p.205
• 3.10.4. Anthropology.....	p.206
• 3.10.5. Soteriology.....	p.207
• 3.10.6. Death.....	p.208
• 3.10.7. Practices and ceremonies.....	p.208
• 3.10.8 Orthodox Viewpoint.....	p.209

CAP. IV Impact of neognostic groups about BOR and traditional Christian confessions**p.211**

4.1 BOR mission in the context of current postmodernism, challenge and opportunity.....	p.214
4.1.1 Trinitarian nature of the mission.....	p.219
4.1.2 Christological character of the mission.....	p.222
4.1.3 Pneumatological character of the mission.....	p.226

4.1.4. Apostolic character of mission.....	p.228
4.1.5 -Evangelism today.....	p.231
4.1.6. Ecumenism-where?.....	p.234
4.1.7 BOR components defining mission in our time of postmodernist and post-communist	p.238
4.2. Romanian Orthodox laicity in the mission of postmodernism.....	p.245
4.2.1.Introduction.....	p.246
4.2.2.Misiunea laicity in terms of the prophetic ministry of the Savior Jesus Christ.....	p.252
4.2.3.Misiunea laicity in terms of sanctifying ministry of the Savior Jesus Christ.....	p.257
4.2.4.Misiunea laicity in terms of ministry of Savior Jesus Christ, our ruling.....	p.259
4.2.5. Intensifying mission Orthodox laicity today.....	p.260
4.3 Impact of neognostic groups about traditional Christian confessions	p.269
4.3.1. Roman Catholicism and neognostic groups	p.269
4.3.2 Protestants and denominations Protestant and neognostic groups	p.278
CAP . V Apologetics methods of the Romanian Orthodox Church	p.286
5.1 Missiology, apologetics and pastoral component.....	p.287
5.2 Organizational-administrative component.....	p.300
5.3 Legislative-Political Component.....	p.303
5.4.Reaction Romanian Orthodox Church of neognostic groups	p.307
5.5 Conclusion.....	p.310
Cap VI Dynamization domestic missions to the BOR.....	p.313

6.1 Dynamization of the organizational level BOR.....	p.313
6.1.1 Introduction.....	p.315
6.1..2. At the parish level.....	p.319
6.1.3. At monasteries.....	p.326
6.1.4. At the level of dioceses and metropolitans.....	p.332
6.1.5. At patriarchal.....	p.335
6.2 Dynamization by other means and at other levels of the mission BOR.....	p.338
6.2.1.For use of communication media (websites, facebook, radio and TV etc.).....	p.339
6.2.2 In the schools.....	p.344
6.2.2.1 Public Schools (primary, secondary and high school).....	p.345
6.2.2.2 Theological Schools(seminary and college).....	p.355
6.2.3. By activating the energies of youth.....	p.360
Conclusion	p.371
Selective Bibliography.....	p.379
1 Sources.....	p.379
2 Patristic literature.....	p.379
3 Dictionaries.....	p.379
4 Secondary Literature.....	p.380
5 Articles and Studies.....	p.393
6 Sites.....	p.403

In the **''Introduction''**, from the point of view of a missionary, I am showing the significance of choosing this theme. After 1989, the assault of the sect, the religious formations, the para-religious ones and the neognostic groups is increasing. I want to present, in this PhD thesis, the influence of those groups on the believers of the Romanian Orthodox Church.

Due to the influence of postmodernity with its dimensions : secularization, globalization, religious pluralism, syncretism and in particular, we are interested in the neognostic formations's assault on the Romanian Orthodox Church. It is necessary to understand: the history and context of the groups appearance and then the doctrine appearance, the organization and details about the leader and the leadership of the movement.

We also need to identify additional operating mode to decode the methods of affiliation, recruitment and retention within the neognostic groups; and it would be better to know the methods of assistance for those wishing to leave the movement and to reintegrate into the Church. These elements together with elements of our Ecclesial internal mission can be considered a model pastoral missionary response, apologetic, of the defense of members of the Romanian Orthodox Church believers.

As a result of the study, this pastoral missionary model may constitute the inspiration for our Ecclesial mission, it is therefore a necessary aspect of our work. This is reinforced by the fact that the mission is an integral part of our Ecclesial existence of the Church and will end at the end of time.

The novelty of the subject is given by treating interdisciplinary the chosen theme from three points of view, methods used by the three personal and scientific disciplines: Psychology, Sociology, Missiology.

The current state of research at national and international level

Nationally:

About the chosen movements of neognostic, wrote the following teachers: P.I.David deacon, Pr. Petraru George Pr. Achimescu Nicholas, Pr. Radu Petre Muresan, Pr.Vasile Nechita, Pr.Istodor Gheorghe, Nicu Gavril etc.

Internationally:

There are a host of researchers, most of the American and European in sociology, psychology and missiology consecrated who described in detail about the ten neognostic formations. I would remembered: James R. Lewis, Dick Anthony, Massimo Introvigne, Eileen Barker, Peter Berger, David G. Bromley, Regis Dericquebourg, Steven Hassan, Charles U. Larson, Robert Jay Lifton, Stephen A. Kent, Jean Francois Mayer, J. Gordon Melton, Alex Mucchielli, James T. Richardson, John A. Saliba, Margaret Thaler Singer, Robert L Snow, Rodney Stark, William Sims Bainbridge, Jean Vernet, D. Benjamin Zablocki, Joachim Wach, Max Weber, Bryan Wilson, Joshua Iyadurai etc.

Methods and approaches used:

I will ask some important questions and answers will be revealing to analyze the methods and approaches used.

First question: What is the studied problem?

Converting psychosocial methods, recruitment and retention of neophytes, uprooted from the traditional Christian Churches and especially within the Romanian Orthodox Church by invoice neognostic formations.

Second question: What are the assumptions of this issue?

Making a first hypothesis: that the canonical territory of the Romanian Orthodox Church is "terra misionis," which is considered a virgin place what has not been sufficiently researched and evangelized in terms of sects / cults and neognostic movements.

A second hypothesis: Romanian Orthodox Church believers resilience in the face of the explosion of proselytism of sects / cults and neognostic movements.

Third question: What theoretical implications in the study conducted and how it will influence the knowledge of the field?

It makes a determination and identification of groups and neognostic movements based on a criteria clearly spelled out and establish common elements formations described in the paper, which can be considered embedded in neognostic type groups. Then there is a description and synthesis methods of recruitment, conversion and retention neophytes, sects and neognostic movements type chosen in this paper. Then these results will be analyzed in terms of missiology and apologetic order to determine the response of the Romanian Orthodox Church against such interference and to establish a unique model pastoral missionary.

Fourth question: What are the utterances tested and how the conclusions were derived?

We will study the impact of the neognostic groups on the Romanian Orthodox Church in the first place and the traditional historical churches in the secondary. It will highlight the effects of this impact, we will draw conclusions and there will be searched for practical ways and missionary solutions defense of the Romanian Orthodox Church, in the short term and the possibility of using them the medium and long term, a unique pastoral missionary model to these neognostic sects and invoice movements.

Postmodernity where we stand conditions our whole religious life. By its features we are deeply influenced. Some of the determinants of postmodernity: *New religiosity, Secularization, Religious pluralism, Religious fundamentalism, Globalization, Neo-migration, Multiculturalism, development of technology, Consumerism.*

In head I. Methods of work for the recruitment of sociological origins

In this chapter we define the terms: sect, cult, new religious movements neo-Gnostic, then define the following concepts recruitment and conversion methods used by neognostic groups . We can find many sociological models of conversion: Passive convert, convert ACCT, Model by James T. Richarson and Brock Kilbourne, typology of paradigmatic perspective (active versus passive) and subparadigmatic perspective (intraindividual versus interindividual level of analysis).

Model *Conversion to a Deviant Perspective* by John Lofland și Rodney Stark, model by Richard Travisano- *conversion as identity disaggregation*, model by Roger Strauss for the conceptions of *seekerhood*, model *conversion motif* by John Lofland și Norman Skonovd,. Six

motifs are described in their typology: intellectual, mystical, experimental, affectional, revivalist, coercive.

Model Conversion as a Change in One's Universe of Discourse, by David Snow and Richard Machalek. Very important is rhetorical indicators: *Biographical reconstruction, The adoption of a master attribution scheme, A suspension of analogical reasoning, Embracement of the convert role*. Snow & Machalek argue that these four rhetorical features mark the occasion of conversion.

Jay Lewis Rambo presents a seven stage sequential model of conversion consisting of context, crisis, quest, encounter, interaction, commitment and consequences. Hetty Zock presents a new model *The biographical-narrative paradigm* is an elaboration of the active interindividual paradigm. The convert is seen as an active individual seeking transformation of life and self through religious-cultural models presented in conversion stories.

Joshua Iyadurai presents, in 2011, the newest model of conversion is *Step model of transformative religious experiences*. The step model of transformative religious experiences has seven steps: *Exposure, Disenchantment, Crunch, Pursuit and Test, Hostilities, Participation, and Maturation*. This model has two axes that provide the supportive roles in the conversion process. The *x* axis indicates the social psychological dimension and the *y* axis indicates religious dimension.

The model by Snow David, Zurcher Jr. Louis și Ekland-Olson presents recruitment techniques and use four criteria to analysis neognostic group: *Face-to-face-Public Channels, Face-to-face-Private Channels, Mediated-Public Channels(mass-media), Mediated-Private Channels*. The means of information dissemination can be conceptualized generally in terms of whether they are face-to-face or mediated.

We define charisma from the sociological point of view and we will study the relationship between charisma and leadership of the neo-Gnostic movements, then we'll do a case study of neognostic formations, according to the following characteristic dimensions established by Max Weber: *Supernatural, natural, new style, Mission, political Types, instability, revolution, violence, routinization*.

In head II. Methods of work for the recruitment of psychological origin

In this chapter we define the terms of manipulation, persuasion and influence and present theoretical models of persuasion, applicable to the studied neognostic formations. Then we describe the manipulation and its effects in terms of psychological neognostic groups: The Gaslight Effect, cognitive dissonance, conformity, obedience, laws change and their applicability in sectarian manipulation. Then we develop a typological profile of the victim neognostic configurations.

An important part of our work is the control mechanisms, that are used within neognostic formations: Mind Control the role model B.I.T.E.; Thought Reform and Brainwashed and controversy this theory. Then referring to the possibility of output by deprogramming or exit counseling from neognostic groups and psychological effects of abuse suffered and possibilities of recovery.

In head III. we describe studied neognostic formations: AMORC, Eckankar Movement Grail Brotherhood White Universal-FBU Group Iso-Zen, the Raelian Movement, Ufolatrii, Theosophy, Anthroposophy, Scientology, the model offered by Pr. Prof. Achimescu in his *New religious movements*, each neognostic formation is studied by the following criteria: history, doctrine, the conception of God, Christology, anthropology, cosmology, soteriology, and evaluation practices and ceremonies of the Orthodox viewpoint.

In head IV. Impact of neognostic groups about BOR and traditional Christian confessions

In this chapter we define the mission and its aspects, evangelism, witness, diaconate and pastoral mission and then show the key dimensions of BOR in postmodernity: Trinitarian character, Christological, pneumatological, apostolic. Then we are introducing the concept of Evangelization and Ecumenism today. Then are some of coordinates that define the ROC mission in our postmodern and post-communist times.

A subsection of the chapter talks about Romanian Orthodox laity in the mission of postmodernism studied from several points of view: the prophetic ministry of the Savior Jesus Christ, the Savior Jesus Christ sanctifying ministry, the ministry of Jesus Christ, our leader. Then there will be presented ways of improving orthodox laity mission today.

Another subsection of the chapter discusses the impact of the neognostic groups on Christian denominations_ Roman Catholicism , Protestant and any other denominations of protestant- type_ and how to relate to neognostic groups.

In head V. Apologetics methods of the Romanian Orthodox Church

In this chapter we talk about a unified missiology plan following components: misiologic- sectologic, apologetics and pastoral, organizational-administrative and political Legislative. Then talk about possible reactions of members of the Romanian Orthodox Church under the impact neognostic groups: ignoring the problem, defense neognostic groups and dialogue with Orthodox faith and confession of the Romanian Orthodox Church.

It required a debate within the Ecclesial, at every level of her, starting with the parish, with the support of theologians branded and hierarchy, in order to define a flexible,dynamic and unified model of the mission and pastoral care of the Romanian Orthodox to respond to the aggressive proselytizing of neognostic formations.

In head VI. Dynamization domestic missions to the BOR

In this chapter we define dynamic internal organizational mission BOR: at the parish level, at the monasteries, at the level of dioceses and metropolitans and patriarchs. Then we will be studying the pontentization using mass- media (websites, facebook, radio and TV, etc.) in schools: public (primary, secondary and high school) and theological schools: seminar and faculty. Then we have a chapter dedicated to the young believers – the driving force of boosting mission of BOR.

Conclusion

In our area of concern of Orthodox missiology this theme has its place because, on the one hand, clarifies the possible methods of conversion, recruitment and retention of the neophyte by the neognostic formation and, on the other hand, it proves the correctness of the two assumptions made at the beginning of the topic.

This gives us the opportunity of knowing the complex methods of attack of the neognostic groups. We can take measures to counter which may lead to an improvement of Romanian Orthodox Church missionary activities.

The presentation of the sectarian methods are enlightening, succinct and consistent; the taxonomy and the detailed presentation of each section of these groups and their specific methods, clarify in detail the confessional mosaic of these groups of neognostic invoice. Pastoral missionary model that resulted from my research can contribute, more or less, in our Ecclesial missionary architecture.

We are aware that there might be new methods of manipulation, persuasion and influencing the studied neognostic formations and that is because of the human creativity and of the progress of the social sciences environment that is in a constant motion. The possibility of the combination of the older methods with the new ones can not be excluded.

Our Ecclesial orientation *to already and not yet*, lead us to experience the knowledge of our revealed faith in a taste of the core of the Orthodox faith and to confession of the incarnate Truth. The church must continually reinvent themselves to be dynamic and efficient, perfectly adaptable to new postmodern context, the Ecclesia may not be static and inert.

Selective Bibliography

1 Sources

1. *Biblia sau Sfânta Scriptură*, Tipărită sub îndrumarea și cu purtarea de grijă a Prea Fericitului Părinte Teoctist Patriarhul Bisericii Ortodoxe Române cu aprobarea Sfântului Sinod, Ed. Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 2002;
2. *Noul Testament cu Psalmi*, Tipărită sub îndrumarea și cu purtarea de grijă a Prea Fericitului Părinte Teoctist Patriarhul Bisericii Ortodoxe Române cu aprobarea Sfântului Sinod, Ed. Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1988;

2 Patristic literature

1. *Filocalia sfintelor nevoițe ale desăvârșirii*, volum IV, trad. de Pr. Dumitru Stăniloae, Ed. Humanitas, București, 1997;
2. Ioan, Gură de Aur, *Tratat despre preoție*, trad. Pr. prof. D. Fecioru, Ed. Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1987;
3. Sfântul Ioan Gură de Aur, *Despre feciorie. Apologia vieții monahale. Despre creșterea copiilor.*, trad. de pr. prof. Dumitru Fecioru, Ed. Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 2001;

4. Sfântul Ioan Gură de Aur, *Despre slava deșartă și despre creșterea copiilor*, trad. de pr. prof. Dumitru Fecioru, Ed. Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 2001;

5. Sfântul Ioan Gură de Aur, *Omilii la Facere*, volum I, trad. de pr. prof. Dumitru Fecioru, Ed. Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 2003;

6. Sfântul Vasile cel Mare, *Scrieri. Ascetice*, partea a II-a, traducere, introducere, indici și note de Prof. Iorgu D. Ivan, Ed. Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1989;

4 Secondary Literature

1. Achimescu, Pr. prof. dr. Nicolae, *Noile mișcări religioase*, Ed. Limes, Cluj-Napoca, 2002;

2. Achimescu, Pr. prof. univ. dr. Nicolae, *Ortodoxia în noua Europă*, în „Anuarul” Facultății de Teologie Ortodoxă „Patriarhul Justinian”, anul universitar 2012-2013, Anul XIII, 2013;

3. Achimescu, Pr. prof. dr. Nicolae, *Religie, modernitate și postmodernitate*, Ed. Trinitas, București, 2013;

4. Achimescu, Pr. prof. dr. Nicolae, *Universul religios în care trăim*, Ed. Trinitas, București, 2013;

5. Anthony, Dick, Massimo Introvigne, *Spălarea creierului: Mit sau realitate?*, trad. de Alina Tudorică, Ed. Conștiință și Libertate, București, 2006;

6. Atack, Jon, *Scientology: The Church of Hate – An Anti-Social Religion Emerges in the Space Age*, în Fecris, *Acts of the Conference Cults and the Rule of Law*, Copenhagen, 2013;

7. Barker, Eileen, *New Religious Movements: Their Incidence and Significance*, în Bryan Wilson & Jamie Cresswell, (eds.), *New Religious Movements: Challenge and Response*, Routledge, London, UK, 1999;

8. Baigent, Michael, Richard Leigh, Henry Lincoln, *Sîngele sfînt și sfîntul Graal*, trad. de Ana Veronica Mircea, Ed. Rao, București, 2005;’
9. Barker, Eileen, *The Scientific Study of Religion? You Must Be Joking!*, în Lorne L. Dawson(ed.), *Cults and New Religious Movements A Reader*, Blackwell Published, USA, 2003;
10. Barker, Eileen, *The Cult as a Social Problem*, în Titus Hjem, (ed.) *Religion and Social Problems*, Routledge, New York, USA, 2011;
11. Baumeister, Roy F., *Sensuri ale vieții*, Ed. Asociația de Științe Cognitive din România, 2011;
12. Bel, Valer, *Misiunea Bisericii în lumea contemporană*, Ed. Renașterea, Cluj-Napoca, 2010;
13. Bergeron, Richard, *Le cotège des fou de Dieu. Un chrétien scrute les nouvelles religions*, Ed. Paulines & Apostolat des Editions, Montreal&Paris, 1990;
14. Bocchiario, Piero, Adriano Zamperini, *Conformity, Obedience, Disobedience: The Power of the Situation*, în Gina Rossi (ed.), *Psychology-Selected Papers*, Ed. InTech, 2012
15. Bromley, David G., *Making Sense of Scientology: Prophetic, Contractual Religion*, în James R. Lewis(ed.), *Scientology*, Oxford University Press, NY, 2009;
16. Buckser, Andrew & Stephen D. Glazier, (eds.), *The Anthropology of Religious Conversion*, Rowman & Littlefield Publishers, New York, 2003;
17. Cusack, Carole M., *Celebrity, the Popular Media, and Scientology: Making Familiar the Unfamiliar*, în James R. Lewis(ed.), *Scientology*, Oxford University Press, NY, 2009;
18. Cusack, Carole M., Justine Digance, *Pastoral Care and September 11: Scientology’s Nontraditional Religious Contribution*, în James R. Lewis(ed.), *Scientology*, Oxford University Press, NY, 2009;

19. † Daniel, Mitropolitul Moldovei și Bucovinei, *Europa-un continent în căutare de unitate și ideal*, Ed. Trinitas, Iași, 2004;
20. † Daniel, Preafericitul, *Credință pentru fapte bune*, Ed. Basilica, București, 2011;
21. David, Diac. P.I., *Calauza creștina-Sectologie*, Ed. Episcopia Argesului, Editia a-II-a, Curtea de Arges, 1994;
22. Drozda-Senkowska, Ewa, *Psihologie socială experimentală*, trad. de Bogdan Bălan & Mihaela Boza, Ed. Polirom, Iași, 2000;
23. Flinn, Frank K., *Scientology as Technological Buddhism*, în James R. Lewis(ed.), *Scientology*, Oxford University Press, NY, 2009;
24. Ford, Wendy, *Recovery from Abusive Groups*, International Cultic Studies Association, Bonita Springs, USA, 1993;
25. Fournier, Anne și Picard, Catherine, *Secte, democrație și mondializare*, trad. de Radu & Rodica Valter, Ed. 100+1 Gramar, București, 2006;
26. Gavriluță, Nicu, *Sociologia religiilor. Credințe, ritualuri, ideologii*, Ed. Polirom, Iași, 2013;
27. Hassan, Steven, *Combatting cult mind control*, Park Street Press, Vermont, 1990;
28. Himeinschi, Pr. Mihai, *Misiune și Dialog. Ontologia misionară a Bisericii din perspectiva dialogului interreligios*, Ed. Reîntregirea, Alba Iulia, 2003;
29. Introvigne, Massimo, *Lectorium Rosicrucianum: a Dutch movement becomes international*, in (eds.) Reender Kranenborg and Mikael Rothstein, *New religions in a postmodern world*, Aarhus University Press, 2003;
30. James, William, *Tipurile experienței religioase*, trad. de Mihaela Căbulea, Ed. Dacia, Cluj-Napoca, 1998;
31. Langone, Michael D. (ed.), *Recovery from Cults: Help for Victims of Psychological and Spiritual Abuse*, W. W. Norton & Company, UK, 1993;

32. Lifton, Robert Jay, *Thought reform and the psychology of totalism. The study of brainwashing in China*, University of North Carolina Press, USA, 1989;
33. Lifton, Robert Jay, *Destroying the World to Save it. Aum Shinrikyo, Apocalyptic Violence, and the New Global Terrorism*, Metropolitan Books & Henry Holt and Company, New York, USA, 1999;
34. Kent, Stephen A., *Brainwashing programs in The Family/Children of God and Scientology*, în Benjamin Zablocki, Thomas Robbins(eds.), *Misunderstanding Cults. Searching for Objectivity in a controversial field*, University of Toronto Press, 2001;
35. Martin, Walter, Hank Hanegraaff (general editor), *The Kingdom of the Cults (Revised)*, Bethany House Publishers, Minnesota, USA, 1997;
36. Melton, J. Gordon, *Birth of a Religion*, în James R. Lewis(ed.), *Scientology*, Oxford University Press, NY, 2009;
37. Moscovici, Serge (coord.), *Psihologia Socială a relațiilor cu celălalt*, trad. de Cristina Moșu, Ed. Polirom, Iași, 1998;
38. Mucchielli, Alex, *Arta de a influența. Analiza tehnicilor de manipulare*, trad. de Mihaela Calcan, Ed. Polirom, Iași, 2002;
39. Nechita, Pr. dr. Vasile, *Misiunea Bisericii. De la Ecumenicitate la Ecumenism*, Ed. Garuda&Art & Vasiliana'98, Chișinău & Iași, 2005;
40. Nechita, Pr. prof. dr. Vasile, *Pentru o misiologie practică*, Ed. Garuda & Art & Vasiliana'98, Chișinău & Iași, 2005;
41. Nechita, Pr. conf. dr. Vasile, *Radiografii misionare*, Ed. Vasiliana'98, Iași, 2006;
42. Nechita, Pr. V., Pr. A. Niculcea, Pr. Gh. Petraru, *Ecumenismul e ca primăvara....*, Ed. Vasiliana'98 & Garuda & Art, Iași & Chișinău, 2006;
43. Nechita, Pr. prof. univ. dr. Vasile, *Misiunea Bisericii în lumina lui Hristos*, Ed. Vasiliana'98, Iași, 2007;
44. Nechita, Pr. prof. dr. Vasile, *Vademecum misionar*, Ed. Vasiliana'98, Iași, 2009;

45. Nechita, Pr. prof. dr. Vasile, *Religiile Abrahamice în contextul postmodernismului*, Ed. Vasiliana'98, Iași, 2010;
46. Nechita, Pr. prof. dr. Vasile, *Recunoștință și misiune. Zece modele de slujire creștină*, Ed. Vasiliana 98, Iași, 2013;
47. Nechita, Pr. prof. dr. Vasile, *Apostolatul creștin și social al Bisericii străbune*, Ed. Vasiliana'98, Iași, 2016;
48. Nelson, Geoffrey K., *Cults, New Religions and Religious Creativity*, Rouledge&Kegan Paul, Londfon, 1987;
49. Oz, Amos & Fania Oz-Salzberger, *Evreii și cuvintele*, trad. de Ioana Petridean, Ed. Humanitas fiction, București, 2015;
50. Petraru, Pr. Gheorghe, *Ortodoxie și prozelitism*, Ed. Trinitas, Iași, 2000;
51. Petraru, Pr. prof. dr. Gheoghe, *Eclesiologie misionară în teologia Părintelui Dumitru Stăniloae*, în volum *Laicii și Misiunea creștină: Realitate istorică, vocație personală, necesitate eclesială*. (coord.) Pr.Ion Vicovan și Emilian-Iustinian Roman, Ed. Doxologia, Iași, 2014;
52. Ranc, Paul, *La Rose-Croix. Myte ou réalite.*, Editions du Rocher, Lussane, 1985;
53. Reece, Gregory L., *UFO Religion. Inside Flying Saucer Cults and Culture*, I. B. Tauris Published, London, 2007;
54. Rigal-Cellard, Bernadette, *Scientology Missions International (SMI):An Immutable Model of Technological Missionary Activity*, în James R. Lewis(ed.), *Scientology*, Oxford University Press, NY, 2009;
55. Roberts, Keith A. and David A. Yamane, *Religion in Sociological Perspective*, 4th edition, Wadsworth, Inc., 2003;
56. Saliba, John A., *Religious dimensions of UFO phenomena*, in Lewis, James R. (ed.), *The Gods Have Landed: New Religions From Other Worlds.*, State University of New York Press, Abany, NY, 1995;

57. Singer, Margaret Thaler, Janja Lalich, *Cults in Our Midst*, Josey-Bass Publishers, San Francisco, USA, 1995;
58. Snow, Robert L., *Deadly Cults. The Crimes of True Believers*, Praeger Publishers, London, UK, 2003;
59. Susan J. Palmer, *Aliens adored : Raël's UFO religion*, Rutgers University Press, New Brunswick, New Jersey, 2004;
60. Stark, Rodney and William Sims Bainbridge, *A Theory of Religion*, Peter Lang, New York, 1987;
61. Stern, dr. Robin, *The Gaslight efect. How to spot and survive the hidden manipulations other people use to control your life*, Morgan Road Book, New York, 2007;
62. Stoner C., Parke J., *All God's Children: The Cult Experience: Salvation or Slavery?*, Chilton Book Co, Radnor, P.A., 1977;
63. Taylor, Katheleen, *Spălarea creierului. Știința manipulării.*, trad. de Doina Doru, Ed. Paralela 45, Pitești, 2014;
64. Zablocki, Benjamin D., „Towards a Demystified and Disinterested Scientific Theory of Brainwashing”, în Benjamin Zablocki, Thomas Robbins (eds.), *Misunderstanding Cults. Searching for Objectivity in a controversial field*, University of Toronto Press, 2001;
65. Wessinger, Catherine, *Charismatic leaders in New Religions*, în Olav Hammer and Mikael Rothstein (eds.), *The Cambridge Companion to New Religious Movements*, Cambridge Univeristy Press, 2012;
66. Willms, Gerald, *Scientology: “Modern Religion” or “Religion of Modernity”?*, în James R. Lewis(ed.), *Scientology*, Oxford University Press, NY, 2009;
67. Wilson, Bryan, *Religia din perspectivă sociologică*, Trad. de Dara Măria Străinu, Ed. Trei, București, 2000;
68. Witte, John Jr., *The Rights and Limits of Proselytism in the New Religious World Order*, în Thomas Banchoff(ed.), *Religious Pluralism, Globalization, and World Politics*, Oxford University Press, New York, 2008;

5 Articles and Studies

1. Achimescu, Pr. drd. Nicolae, *Teologi ortodocși români față de religiile necreștine*, în „Studii Teologice”, nr.3/1991;
2. Achimescu, Pr. drd. Nicolae, *Atitudini mai noi ale Consiliului Ecumenic al Bisericii față de religiile necreștine*, în „Studii Teologice”, nr.4/1991;
3. Achimescu, Pr. prof. dr. Nicolae, *Contextul apariției Noilor Mișcări Religioase*, în „Analele Științifice” ale Universității „Al.I. Cuza” din Iași, Teologie Ortodoxă, tomul VII/2001;
4. Achimescu, Pr. prof. dr. Nicolae, *Fenomenul neoreligios. Interpretare din perspectivă socio-psihologică*, în „Analele Științifice” ale Universității „Al.I. Cuza” din Iași, Teologie Ortodoxă, tomul VIII/2002;
5. Achimescu, Pr. prof. dr. Nicolae, *Invazia unor curente mistice asiatice asupra spiritualității creștine*, în „Teologie și Viață”, nr.1-6/2008;
6. Barker, Eileen, *And the wisdom to know the difference? Freedom, control and the sociology of religion*, în „Sociology of Religion”, volum 64, nr. 3/2003;
7. Barker, Eileen, *The Not-So-New Religious Movements: Changes in „the Cult Scene” over the Past Forty Years*, în „Temenos”, volum 50, nr. 2 /2014;
8. Beit-Hallahmi, Benjamin, *Scientology: Religion or racket?*, „Marburg Journal of Religion”, Volume 8, nr. 1/2003;
9. Biderman, Albert D., *The Image of „Brainwashing”*, în „The Public Opinion Quarterly”, volum 26, nr. 4/1962;
10. Bigliardi, Stefano, *New Religions movements, Knowledge, and Science: Towards an Interdisciplinary Discussion*, în „Social Epistemology Review and Reply Collective”, volum 4, nr. 7/2015;
11. Bria, pr. prof. dr. Ion, *Eclesiologia pastorală*, în „Studii Teologice”, nr. 1-4/1979;

12. Casanova, José, *Rethinking Secularization: A Global Comparative Perspective*, în „Hedgehog Review”, volum 8, 2006;
13. Citirigă, Pr. conf. dr. Vasile, *Taina omului și tragedia lui în Epoca Postmodernă*, în „Ortodoxia”, nr. 3-4/2006;
14. Clément, Olivier, *Despre secularizare*, trad. de Daniela Cojocariu în „Teologie și Viață”, nr. 5-8/2002;
15. †Daniel, Mitropolitul Moldovei Și Bucovinei, *Misiunea în Europa astăzi. Mărturisirea lui Hristos într-o lume contradictorie*, în „Teologie și Viață”, nr. 7-12/1996;
16. †Emilian, Episcop-Vicar al Arhiepiscopiei Râmnicului, *Misiunea parohiei prin activități social-filantropice și educaționale*, în „Teologie și Viață”, nr. 1-4/2015;
17. Gallagher, Eugene V., *Extraterrestrial Exegesis: The Raëlian Movement as a Biblical*
18. Iyadurai, Joshua, *The Step Model of Transformative Religious Experiences: A Phenomenological Understanding of Religious Conversions in India*, în „Pastoral Psychology”, volum 60, nr. 4/2011;
19. Kent, Stephen A., *The French and German versus American Debate over "New Religions", Scientology, and Human Rights*, în „Marburg Journal of Religion”, volum 6, nr. 1/2001;
20. Kent, Stephen A., Terra A. Manca, *A War over Mental Health Professionalism: Scientology versus Psychiatry*, în „Mental Health, Religion & Culture”, volum 17, nr. 1/2012;
21. Kent, Stephen A., Joseph P. Szimhart, *Exit Counseling and the Decline of Deprogramming*, în „Cultic Studies Review”, volum 1, nr. 3/2002;
22. Kilbourne, Brock, James T Richardson, *Paradigm Conflict, Types of Conversion, and Conversion Theories*, în „Sociological Analysis”, volum 50, nr. 1/1988;
23. Langone, Michael D., Ph.D., *Psychological Abuse*, în „Cultic Studies Journal”, volum 8, nr. 2/1992;

24. Lewis, James R., *The Science Canopy: Religion, Legitimacy, and the Charisma of Science*, în „Temenos”, volum 46, nr. 1/2010;
25. Lofland, John, Rodney Stark, *Becoming a World-Saver: A Theory of Conversion to a Deviant Perspective*, în „American Sociological Review”, volum 30, nr. 6/1965;
26. Mureșan, asist. dr. Radu, *Fenomenul prozelitismului-o perspectivă psiho-sociologică și misionară*, în „Ortodoxia”, nr. 3-4/2006;
27. Nechita, Pr. conf. dr. Vasile, *Dogma Sfintei Treimi și importanța ei pentru misiunea Bisericii*, în „Anale Științifice” ale Universității „Al.I. Cuza” din Iași, Teologie Ortodoxă, tomul X/2005;
28. Pestroiu, Pr. David, *Crezul în postmodernitate:o abordare misiologică*, în „Ortodoxia”, nr. 4/2010;
29. Pestroiu, Lect. univ. dr. David, *Cadre actuale ale dialogului interreligios*, în „Buletinul Centrului pentru dialog între științe și teologie”, nr. 1-2/2011;
30. Petraru, Pr. lect. dr. Gheorghe, *Familia creștină-perspective misionare și ecumeniste*, în „Teologie și Viață”, nr. 5-7/1994;
31. Petraru, Pr. lect. dr. Gheorghe, *Misiune și evanghelizare*, în „Teologie și Viață”, nr. 1-3/1995;
32. Petraru, Pr. conf. dr. Gheorghe, *Temeiurile biblice ale misiunii Bisericii*, în „Teologie și Viață”, nr. 1-6/2003;
33. Petraru, Pr. conf. dr. Gheorghe, *Hermeneutica revelației divine în perspectiva misiunii Bisericii*, în „Teologie și Viață”, nr. 7-12/2004;
34. Petraru, Pr. prof. dr. Gheorghe, *Sfântul Duh în Misiunea Bisericii și comuniunea creștină*, în „Teologie și Viață”, nr. 1-6/2008;
35. Petraru, Pr. prof. dr. Gheorghe, *Însușirile Bisericii după Simbolul de credință Niceo-Constantinopolitan și contextul creștin pluralist actual*, în „Teologie și Viață”, nr. 5-8/2011;

36. Preda, Radu, "Revenirea lui Dumnezeu". *Ambiguitățile unui diagnostic*, în „Studii Teologice”, nr. 1/2009;
37. Raine, Susan, *Astounding history: L. Ron Hubbard's Scientology space opera*, în „Religion”, volum 45, nr. 1/2015;
38. Reger, Stacey, *Eckankar*, in „The Discerner”, volum 14, nr. 2/1992;
39. Revier, Kevin D., *Surviving with Spirituality: An Analysis of Scientology in a Neo-Liberal Modern World*, în „Sociology Undergraduate Research”, Paper 1/2011;
40. Richardson, James T., *The Active vs. Passive convert: Paradigm conflict in Conversion/Recruitment Research*, în „Journal for the Scientific Study of Religion”, vol 24, nr. 2/1985;
41. Richardson, James T., Massimo Introvigne, „Brainwashing” Theories in European Parliamentary and Administrative Reports on „Cults” and „Sects”, în „Journal for the Scientific Study of Religion”, volum 40, nr. 2/ 2001;
42. Riggans, Walter, *New Religious Movements: Challenge and Response*, în „Churchman”, volum 106, nr. 2/1992;
43. Robbins, Thomas, Dick Anthony, *Cults, Brainwashing, and Counter-Subversion*, în „Annals of the American Academy of Political and Social Science”, volum 446, 1979;
44. Robbins, Thomas, Dick Anthony, *Deprogramming, Brainwashing and the Medicalization of Deviant Religious Groups*, în „Social Problems”, volum 29, nr. 3/1982;
45. Robbins, Thomas, *Combating „Cults” and „Brainwashing” in the United States and Western Europe: A Comment on Richardson and Introvigne's Report*, în „Journal for the Scientific Study of Religion”, volum 40, nr. 2/2001;
46. Saliba, John A., S.J., *The Christian Church and The New Religious Movements: Towards Theological Understanding*, în „Theological Studies”, volum 43, nr. 3/1982;
47. Saliba, John A., S.J., *Vatican response to the New Religious Movements*, în „Theological Studies”, volum 53, nr. 1/1992;

48. Saliba, John A., *The Earth is a Dangerous Place. The World View of the Aetherius Society*, în „Marburg Journal of Religion”, volum 4, nr. 2/1999;
49. Schein, Edgar H., *Kurt Lewin's change theory in the field and in the classroom: Notes toward a model of managed learning*, în „Systems practice and Action Research”, volum 9, nr. 1/1996;
50. Schweitzer, Arthur, *Theory and Political Charisma*, în „Comparative Studies Society and History”, volum 16, nr. 2/1974;
51. Scotland, Nigel, *From Kabbalah to the Moonies: The Challenge of New Religious Movements (NRMs)*, în „Churchman”, volum 125, nr. 2/2011;
52. Sentes, Bryan and Susan Palmer, *Presumed Immanent: the Raëlians, UFO Religions, and the Postmodern Condition*, în „Nova Religio”, volum 4, nr. 1/2000;
53. Slevoacă, Pr. Ștefan, *Preoția de hirotonie și ”preoția” credincioșilor*, în „Ortodoxia”, nr. 2/1979;
54. Snow, David A., Louis A. Zurcher Jr, Sheldon Ekland-Olson, *Social Networks and Social Movements: A Microstructural Approach to Differential Recruitment*, în „American Sociological Review”, volum 45, 1980;
55. Snow, David A., Richard Machalek, „*The Sociology of Conversion*”, în „Annual Review of Sociology”, volum 10, 1984;
56. Sørensen, Jesper, *Theosophy. Metaphors of the Subject*, în „Temenos” Studies in Comparative Religion”, volum 35-36, 1999-2000;
57. Stan, Pr. asist. Alexandru I., *Biserica Ortodoxă și religiile necreștine. Considerații istorice, teologice și ecumenice-teză de doctorat*, în „Ortodoxia”, nr. 2/1984;
58. Stan, Pr. prof. Liviu, *Elementul laic în Biserica Ortodoxă*, în „Mitropolia Moldovei și Sucevei”, nr. 1-2/1962;
59. Stan, Pr. prof. Liviu, *Poziția laicilor în Biserica Ortodoxă*, în „Studii Teologice”, nr. 3-4/1968;

60. Stan, Pr. prof. Liviu, *Despre principiile canonice fundamentale ale Ortodoxiei*, trad. de Diac. dr. Ștefan L. Toma în „Revista Teologică”, nr. 3/2010;
61. Stăniloae, Pr. prof. Dumitru, *Coordonatele ecumenismului din punct de vedere ortodox*, în „Ortodoxia”, nr. 4/ 1967;
62. Stark, Rodney, William Sims Bainbridge, *Of Churches, Sects, and Cults: Preliminary Concepts for a Theory of Religious Movements*, în „Journal for the Scientific Study of Religion”, volum 18, nr. 2/1979;
63. Stark, Rodney, William Sims Bainbridge, *Networks of Faith: Interpersonal Bonds and Recruitment to Cults and Sects*, în „The American Journal of Sociology”, volum 85, nr. 6/1980;
64. Uhrmacher, P. Bruce, *Uncommon Schooling: A Historical Look at Rudolf Steiner, Anthroposophy, and Waldorf Education*, în „Curriculum Inquiry”, volum 25, nr. 4/1995;
65. Urban, Hugh B., *Fair Game: Secrecy, Security, and the Church of Scientology in Cold War America*, în „Journal of the American Academy of Religion”, volum 74, nr.2/2006;
66. Trevithick, Alan, *The Theosophical Society and its Subaltern Acolytes (1880-1986)*, în „Marburg Journal of Religion”, volum13, nr. 1/2008;
67. Vasilescu, Diac. prof. Emilian, *Religie, superstiție, ocultism, spiritism și Teosofie*, , în „Studii Teologice”, nr. 5-6/1949;
68. Vojtišek, Zdeněk, *Millennial Expectations in the Grail Movement*, în „Nova Religio”, volum 9 , nr. 3/2006;
69. Vojtišek, Zdeněk, *The Grail Movement. The Never-Ending Story of Millennial Expectations*, în Vojtišek, Zdeněk et alias, *Millennialism. Expecting the End of the World in the Past and Present.*, Dingir, Praha, 2013;
70. Zablocki, Benjamin D., *Exit Cost Analysis: A New Approach to the Scientific Study of Brainwashing*, în „Nova Religio”, volum 1, nr. 2/1998;

71. Zimbardo, Philip G., *Mind Control: Psychological Reality Or Mindless Rhetoric?*, în „Cultic Studies Review”, volum 1, nr. 3/2002;

72. Zock, Hetty, *Paradigms in psychological conversion research. Between social science and literary analysis*, în Jan. N. Bremer, Wout J. van Bakkum and Arie L. Moedijk(eds.), *Paradigms, Poetics and Politics of Conversion*, Leuven, Peeters, 2005;

6 Sites

1. Church of Scientology, An Evaluation from the Theological Perspective of The Lutheran Church—Missouri Synod August, 2005, în <http://www.lcms.org/ctcr/religious-organizations-and-movements> (accesat la 21.07.2016);
2. *Cults—An Overview*, 2005, p.1 în <http://www.lcms.org/ctcr/religious-organizations-and-movements> (accesat la 21.07.2016);
3. Morehead, John W., *From cults to cultures: Bridges as a Case study in a New Evangelical Paradigm of New Religions*, CESNUR Conference Paper, 2009, ediție electronică la http://www.cesnur.org/2009/slc_morehead.htm accesată la 22.07.2016);
4. Philip, Johnson C., Cherian, Saneesh, *False Cults. An Introduction To The False-Cult Phenomenon*, A Calvin Research Group Ebook, 2007, pp.16-19, ediție electronică, <http://ukgm.org/PDF/Cults1.pdf> (accesată la 22.07.2016);
5. Matt Slick, The Raelians and the Christian Church, în <https://carm.org/secular-movements/raelians/raelians-and-christian-church> (accesat la 18.07.2016);
6. Milka Andonova Hristova, *Les Nouveaux Mouvements Religieux défi pour L’église Orthodoxe Bulgare*, Thèse de doctorat, Fribourg, 2007, variantă electronică la <https://doc.rero.ch/record/9414/files/HristovaMA.pdf/> (accesat 25.05.2016);
7. <http://1min4peace.org/> (accesat la 31.05.2016);
8. <http://www.alexander-bernhardt.ro/abdu-ru-shin/> (accesat la 15.06.2016);