

TEO, ISSN 2247-4382
73 (4), pp. 103-117, 2017

Confessors of Orthodox Theology Faculty of Arad, Confessors of Faith during the Communist Era

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Abstract

During the persecution times, when the Christian was arrested, inquired and forced to reject the faith, the expectation from him was that he would bear witness of faith. Through “witness” we understand the public confession of the faith. This confession, which he made is at judgment, it was giving him the statute of martyr. The ones who survived and turned back into the community of the Church, they were being called “confessors”¹. The confessor differs from martyr only by the fact that he didn’t die for their faith, but they only suffered, dying then by natural causes. During the communist era, two of the former spiritual guides of the Theological Academy of Arad, they witnessed about their faith, before many other witnesses, during the inquiries of Securitate, in prisons and concentration camps. These ones were Father Benedict Ghiuș, and Father Tudor Demian. Father Benedict Ghiuș was for a short period of time living in these places, but through his personality he impressed the ones who knew him, the ones who had the occasion of imparting themselves out of his presence, always benevolent, out of his countenance elegant through simplicity and up speaking by itself. Father Tudor Demian was the first spiritual guide after the foundation of The Faculty of Orthodox Theology from Arad, as teacher at the Theological Academy, until 1948; he had become the connecting element between tradition and actuality.

Keywords

Confessor, spiritual guide, sufferance, holiness

¹ Pr. John Anthony Mcguckin, *Dicționar de Teologie Patristică*, transl. Dragoș Dâscă and Alin-Bogdan Mihăilescu, Editura Doxologia, Iași, 2014, p. 318.

Whoever will confess for Me before men, I will also confess for him before My Father, Who is in heaven (Matthew 10, 32).

During the persecution times, when the Christian was being arrested and forced to reject his faith, he was expected to bear witness to faith. Through “confessions” we understand the public confession of the faith. This confession that he gave at judgment, it gave him the statute of martyr. Them who survived turned themselves back into the Church’s community, they were called confessors². The confessor is different from martyr by the fact that he didn’t die for the faith, but he only suffered, dying rather of natural causes. Saint Apostle Paul urged Timothy, his disciple, to: “Fight the good battle of the faith, conquer the eternal life at which you have been called and of which you have given witness before many witnesses. I command to you before God, the One Who brings everything to live, and before Jesus Christ, the One Who, before Pontius Pilate, has confessed the good confessions” (1 Timothy 6, 12-13). During the communist era, two of the confessors of the Theological Academy of Arad, they bore witness about their faith, *before many witnesses* in the inquiries of the Securitate, in prisons and labor camps. These were Father Benedict Ghiuș and Father Tudor Demian.

I. Father Benedict Ghiuș

Father Benedict Ghiuș was for a short period of time, living on these places, but through his personality he impressed the ones who knew him, the ones who had the occasion to impart themselves out of his presence, always benevolent, out of his tenure elegant through itself and out speaking by itself³. He arrived to Arad in less happy moments of his life. Elected Bishop of Hotin, in January 1941, this election stirred up the opposition of the authorities, which didn’t endorsed this proposition and despite the fact that Father Benedict renounced to this dignity, he was asked to leave Bucharest, to come back at Hotin eparchy and to make vacant his cell

² Pr. John Anthony McGuckin, *Dicționar de Teologie Patristică*, p. 318.

³ Timotei, Arhiepiscop al Aradului, *Glas de rugăciune*, in vol. “Părintele Benedict Ghiuș, duhovnic smerit și mărturisitor al lui Hristos în temnițele comuniste”, coord. P.S. Timotei Prahoveanul, Editura Cuvântul Vieții, București, 2017, pp. 25-28, here pp. 25-26.

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from Antim Monastery. Despite the fact that at 21th February 1943 he promoted the contest for the position of University assistant, at the Faculty of Theology from Bucharest, it were delayed the results of the exam⁴. Arad's Bishop, His Eminence Andrei Magieru, invited him at Arad, were he was offered the position of spiritual guide at the Theological Academy. Although he says in his autobiography that he activated as spiritual guide between first of August 1944-first of April 1945, in *The Church and the School Review* no. 22 from 28th of May 1944, there is published the article *The Maimed* and in the no. 24 from 24th of June 1944 he is mentioned serving beside His Eminence Andrei Magieru in the Old Cathedral of Arad, in the position of Spiritual guide of the Theological Academy and it is published his word of teaching uttered in this occasion. The articles published in *The Church and the School Review*, it show his integration in the churchly life of the Arad's Bishopric. The same review confesses also the respect which he enjoyed before the clergy of Arad. Serving at the Old Cathedral, on the second day of the holyday, he was serving as prime-priest and was uttering a word of teaching⁵. The period of his living in Arad it was the period of the great changes in the country. The front of the Second World War swept the entire country. Despite that the dictatorship of Antonescu was removed the impediments in front of Father Benedict didn't disappeared. Although he is appointed at 28th of November 1944 university assistant at the department of Ascetics and Mystique, through the decision of the Ministry of the National Culture, he wasn't allowed to take over the position but only on 23th of March 1945⁶. He will work on this position until 27th of January 1949, when, consequently to the reorganizing the theological education the department of Ascetic and Mystique was removed and didn't exist anymore, and Father Benedict Ghiuș received the task of After four years, in the year 1954, he comes back to Bucharest for taking care of his health patriarchal vicar, remaining in this position until 25th of March 1950, when he retired and was sent professor at the Monastic Seminary from Neamț Monastery. After four years, in the year 1954, he comes back to Bucharest, for taking care of his health, and he is received in the congregation of the Darvari Hermitage and

⁴ Arhimandrit Benedict Ghiuș, *Predici și îndrumări omiletice*, Editura Cuvântul Vieții, București, 2016, p. 25

⁵ *Biserica și școala*, 68 (1944), 24 (11iunie), p. 200 și 69 (1945), 1 (1 ian.), p. 4.

⁶ Arhimandrit Benedict Ghiuș, *Predici și îndrumări omiletice*, p. 25.

hired as serving priest at the Patriarchal Cathedral. During this period he is appointed president of the Central Monastic Consistory and professor at the Theological Seminary from Bucharest⁷. On the 14th June 1958, he is arrested under the accusation of plotting against the social order, being accused that he was a member of the legionary organization from the year 1937, collaborating to the writing of the work *Renew Yourself, New Jerusalem*, during the legionary governing between the years 1940-1941, militating for reorganizing the Romanian Orthodox Church on the basis of the legionary principles. He was also accused that he held religious meetings with persons hostile to the regime, educating them in nationalist spirit. He was condemned to 19 years of forced labor and 10 years of civic debasement,, out of which he executed 6 years, until the date of the amnesty decree no. 310 from 25th June 1964, when he is liberated and hired as serving priest at the Patriarchal Cathedral from Bucharest. In the year 1968 he is sent to Paris for mediating the resuming of the canonic ties with the Romanian community from Paris with the Romanian Orthodox Church. But there he faces the anticommunist resistance of the Romanian from exile and being treated as an emissary of the communist regime, his mission failed. At the coming back in the country he confessed: “*These ones, in the country, locked me away for anticommunist attitudes, and those ones wanted to beat me up for being communist!*”⁸ In the year 1974, at his seventieth anniversary he retires to the Cernica Monastery, where he lives in ascesis to his end, on 12th of June 1990, when he passed into eternity.

The Serene and Discrete Spiritual Guide

Father Vasile Gordon profiles Father Benedict as spiritual guide, as being discrete, quiet and receptive. Discrete in the sense that wasn't addressing too many questions; quiet, because he was speaking very little during the confession, he was listening attentively and indulgently, especially during the first minutes when he wasn't intervening at all, and then he was addressing two or three short questions and at the end he was giving one or two advices which were easy to keep in mind⁹.

⁷ Arhimandrit Benedict Ghiuș, *Predici și îndrumări omiletice*, pp. 25-27.

⁸ Costion Nicolescu, *Părinte Benedict - un mare trăitor al ortodoxiei*, in “Rost”, year V, nr. 47-48 Jan.- Feb. 2007, pp. 23-25 in <https://www.fericiticeiprigoni.net/benedict-ghius/902-parintele-benedict-un-mare-traitor-al-ortodoxiei> 20.11.2017.

⁹ Preot prof. Vasile Gordon, *Părintele Benedict Ghiuș- duhovnicul senin, discret, tăcut, receptiv și sărguitor*, in vol. “Părintele Benedict Ghiuș, duhovnic smerit și mărturi-

Eminent Professor

Having a vocation for the didactical activity he held this position of teacher in many educational institutions. Thus, between the years 1938-1940 he was professor and spiritual guide at Seminary High School from Bălți, and then, between 1944-1945, spiritual guide at the Theological Academy from Arad; between the years 1945-1949, he is university assistant at the Faculty of Theology from Bucharest; between the years 1950-1954, he is professor at the Theological Seminary from Neamț Monastery, and in the year 1958, he is professor at the Theological Seminary from Bucharest. His lessons were clear, concise and complete; his exposition was simple, logical, and understood by the majority of his students. Through his presence, he succeeded in captivating everybody's attention; his speaking was always being pleasant and warm, the tone of the voice was appropriate, never raised up; he has elegant and tranquil movements; he was walking around the classroom with rare steps, discretely, amongst the benches, without disturbing the students. When appreciating the students, he combined the justice with the kindness. He searched for cultivating in the heart of the students the interest for science, the industriousness and the humanity, often reminding that the teaching ennobles and honors the man¹⁰.

“But I do not take heed at anything neither do I put a price on my soul, only to fulfill my way and my duty which I have taken from Lord Jesus, to confess the Gospel of the grace of God.”
(Acts, 20, 24).

Being a skillful spiritual guide, in the article entitled *The Disfigured*¹¹, he presents the state of the man of those times by showing that “in comparison to our amazing inner powers we truly are some poor disfigured ones, who do not know themselves”¹². He shows that only the Church is the one which can give to the disfigured man the true knowledge. For achieving

șitor al lui Hristos în temnițele comuniste”, coord. P.S. Timotei Prahoveanul, Editura Cuvântul Vieții, București, 2017, pp. 63-68, here p. 66.

¹⁰ Pr. prof. dr. Mihai Vizitiu, *Părintele Benedict Ghiuș - un eminent profesor, un admirabil slujitor și un profund teolog*, in vol. “Părintele Benedict Ghiuș, duhovnic smerit și mărturisitor al lui Hristos în temnițele comuniste”, coord. P.S. Timotei Prahoveanul, Editura Cuvântul Vieții, București, 2017, pp. 75-80, here pp. 77-78.

¹¹ *Biserica și școala*, Nr. 22, 28 May 1944, pp. 177-179.

¹² Arhimandritul Benedict Ghiuș, *Desfiguratul*, in “Biserica și școala”, nr. 22, 28 May 1944, Arad, p. 177.

this knowledge the man owes to come close to God, to elevate himself at the level of the Ghost, to transfigure himself. The Church adopts and consecrates the three need of the man: the need of spiritualizing, the man being flesh, body, matter; the need of purification, the man being fallen into sins; the need of growing up and development, of somehow truly creating us again, being us rude, nescient, and egotistic. These needs are fulfilled through the Christian ascesis, which is a together-travelling with Christ, Who at the Last Supper, girdled and kneeled down He was washing up the feet of the Apostles¹³. The Christian faith gives you everything you need to fulfill to yourself, to accomplish your inward being¹⁴. The disfiguration of the man it is the main cause of the savage unchaining and of the cruelty during war. Despite the science's progress, the inward man has remained unknown, being known that: "the little science get the man far from God, whilst the true science leads to God"¹⁵. The man's duty is to strive himself for passing from animality towards spirituality, because "as the bodily man isn't whole but as man and woman, likewise the spiritual man isn't complete but only united with God. The ring of the spiritual unity between man and God it remains broken if doesn't come to make it whole this emerald of godlike beauty: God Himself"¹⁶. Father Benedict reminds Saint Athanasius's the Great saying: "God made on Himself a man, for making us gods", and also the one of Saint Simeon the New Theologian: "I am man according to the nature, but according to the mercy and the grace of God I am a created god"¹⁷. Even if the man didn't try to truly know on himself, though he thinks about himself that he is good, cultivated, civilized and even saint, and some people out of the deceiving from the devil they thought about themselves of being angels into body. That's why God allows trials for the man to be able to see who he is and what he truly is¹⁸. Then Father Benedict refers himself to the notions of honor and humanity, considering these two virtues as the granite foundation of the highest holiness. There doesn't exist a general method for leading the people to holiness. Even all of the people aspire towards holiness, there aren't two men alike, and that's

¹³ Arhimandritul Benedict Ghiuș, *Desfiguratul*, p. 178.

¹⁴ Arhimandritul Benedict Ghiuș, *Desfiguratul*, p. 179.

¹⁵ Arhimandritul Benedict Ghiuș, *Rânduri pentru omul lăuntric*, in "Biserica și școala", nr. 24, 11 June 1944, Arad, p. 193.

¹⁶ Arhimandritul Benedict Ghiuș, *Rânduri pentru omul lăuntric*, pp. 193-194.

¹⁷ Arhimandritul Benedict Ghiuș, *Rânduri pentru omul lăuntric*, p. 194.

¹⁸ Arhimandritul Benedict Ghiuș, *Rânduri pentru omul lăuntric*, p. 194.

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why the Holy Fathers give us only the direction and the signs, but they don't guarantee the success of the advices, except for the ones who believe everything that the Church teaches and who are fulfilling this teaching. Father Benedict summarizes the three necessary to the man teaching for reaching at holiness: the first one is the sake for God and the searching for a life of intimacy, of closeness to him; the second one is the practicing of the loneliness, according to the example of Christ, Who retired Himself in loneliness and prayed; the third teaching it refers to the continuous struggle for the inward discipline and surpassing, according to the example of the Saints. This struggle, also called the unseen war, it supposes a continuous battle, with manly vigilance¹⁹.

“And I saw and I confessed that This One is the Son of God:
(John 1, 34).

Father Benedict says: “As long as we will live we will bear witness about Jesus Christ, our Lord”²⁰. He reminds that God has brought the world out of nothingness to existence, making it to exist as we see it today, and then, out of kindness, He keeps the world and He preserves it. Any man can ask: “What absolute need was there, Lord, for necessarily existing I?” Our existence it is the sign of the love of God for the man. Also due to this love He gave His Son to the world. Likewise, before the Heavenly Father, Lord Jesus and we the men, we form a sole whole, a sole reality. This mysterious union of the men with Christ is the mystery of His mystical body. Before God we all form a spiritual organism, a full of life body of which Head is Lord Christ and of which limbs are all of us. The spiritual union of the men with Christ was founded by God in the moment of the Birth of Lord Jesus²¹. Living into God it doesn't mean to get yourself far from people; the true love for the neighbor one learns it at the school of God²². Each word, each deed of the Savior from the Gospel, it is a descent for salvation, a helping hand, a His calling towards us. The Gospel of Christ it is not a book to be read once and then to place it in the library. It is instead a godlike abyss which the man's mind and heart won't be ever able

¹⁹ Arhimandritul Benedict Ghiuș, *Rânduri pentru omul lăuntric*, pp. 194-195.

²⁰ Arhimandritul Benedict Ghiuș, *Predici și îndrumări omiletice*, p. 89.

²¹ Arhimandritul Benedict Ghiuș, *Nașterea Domnului la sfinții poeți ai Bizanțului*, in “Biserica și școala”, nr. 1, 1st of Jan. 1945, Arad, pp. 2-3.

²² Arhimandritul Benedict Ghiuș, *Predici și îndrumări omiletice*, p. 90.

to comprise. The Gospel reveals to the man new meanings on the measure of his spiritual experience²³.

“And He commanded us to preach to the people and to confess that He is the One ordered by God to be judge of the living ones and of the dead ones” (Acts 10, 42).

About the preaching and the confession of Father Benedict during the times of the persecutions, Father Sofian Boghiu shows that: “While we were at Jilava, crowded in a bog cell, with the walls darkened by tar, Father Benedict, luminous at his face, imposed himself from the beginning through his gentle, convincing and wise word, as a great consolation to all the present ones – civilians, officers, priests, medics, monks, young and old, than we were totally forgetting about the misery in which we were... Especially on Sundays, in the prison’s yard there were being formed groups, and each group had a priests. The largest group was of Father Benedict. He was praying for everybody and then he was telling us out of the Holy Scripture, out of the Holy Fathers, out of history and out of his own life. He was speaking to us out of his inexhaustible richness of his knowledge and out of his filled up with grace heart. His words, full of light and encouraging, they were going directly to the heart as a true spiritual food, rejoicing us and strengthening us, than we endured more easily the sufferance of the prison, increasing in the same time also our trust in our father’s God”²⁴.

“Because our praise is this: the witness of our conscience that we have walked in the world and especially at you, in holiness and in godlike cleanness, not in bodily wisdom, but in the grace of God” (2 Corinthians 1, 12).

The martyrdom is in the neighborhood of the holiness. The holiness has never been closer to the man than in sufferance, in martyrdom²⁵. Being in prison, Father Benedict was confessing: “I do not know but a sole sadness: that one of not being a saint”²⁶. About the holiness of Father Benedict

²³ Arhimandritul Benedict Ghiuș, *Predici și îndrumări omiletice*, p. 90.

²⁴ Pr. Sofian Boghiu, *Amintiri despre părintele Benedict Ghiuș, din închisori și din Rugul Aprins*, <https://www.fericiticeiprignoniti.net/benedict-ghius/2185-amintiri-despre-parintele-benedict-ghius-din-inchisori-si-din-rugul-aprins>, 29.11.2017.

²⁵ Pr. Ilarion V. Felea, *De ce nu se fac minuni*, in “Biserica și școala” nr. 25, 18th of June 1944, p. 203.

²⁶ Richard Wurmbrand, *Cu Dumnezeu în subterană*, Editura Stephanus, București, 2007, p. 228.

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we find several witnesses. Thus, His Eminence Calinic, the Archbishop of Argeş and Muscel, he says that when visiting the *Maria Laach* Monastery from Germany, he heard somebody saying: “Here used to come during the summer vacation, from Strasbourg, Benedict Ghiuș, who was pursuing his doctoral studies. He left an impeccable impression to these Catholics. They were saying about him that he was a living saint”²⁷. Father Vasile Răducă says: “I saw his face flooded with light; a more intense and a more special light than the one which I saw it another time at Father Benedict. I saw with the eyes of the teenager from than the aura of light around the head of Father Ghiuș”²⁸. About the signs of holiness, at Father Benedict, Father Gheorghe Calciu Dumitreasa confesses also: “I remember an old Romanian monk, Father Benedict Ghiuș, from Cernica Monastery, near to Bucharest. This Father was practicing, from a long time, the heart’s prayer. On a Sunday, I was celebrating the Holy Liturgy in that monastery, together with a few monks. Father Ghiuș, very aged, was accompanying us and was sitting on a chair in cornet of the altar. The sun doesn’t entered in the church so it was quite darkness inside. At a given moment, a sweet light started to spread around out of the corner where Father Benedict Ghiuș was sitting. Without spreading within the whole altar, this light surrounded the smiling and transfigured face of the Father. This light lasted during the entire Liturgy and in the moment when the Father took the Holy Impartation, his hands become luminous. Despite all these the Father was not realizing what was happening. Then, each one of us, bowed before him, but the Father become sad, feeling himself too much honored, and he retired himself in his corner”²⁹. This light didn’t forsake him either after his passing in eternity, on 12th of June 1990, when he was being placed within the Saint Nicholas Church, and when wonderful brightnesses were

²⁷ P.S. Calinic Arhiepiscopul Argeşului și Muscelului, *Sfântul Benedict de la Cernica*, in vol. “Părintele Benedict Ghiuș, duhovnic smerit și mărturisitor al lui Hristos în temnițele comuniste”, coord. P.S. Timotei Prahoveanul, Editura Cuvântul Vieții, București, 2017, pp. 19-24, here p. 22.

²⁸ Preot Prof. Vasile Răducă, *Părintele Benedict Ghiuș*, in vol. “Părintele Benedict Ghiuș, duhovnic smerit și mărturisitor al lui Hristos în temnițele comuniste”, coord. P.S. Timotei Prahoveanul, Editura Cuvântul Vieții, București, 2017, pp. 69-74, here pp. 72-73.

²⁹ Pr. Gheorghe Calciu Dumitreasa, *Părintele Benedict Ghiuș - Surâs și lumină*, in “Rost”, year V, nr. 47-48, Jan.-Feb. 2007, p. 25.

enlightening his face; it was the aura of light, characteristic to the Lord's friends³⁰.

II. Father Demian Tudor (1912-2001)

Father Tudor Demian was the first spiritual guide after the foundation of the Faculty of Orthodox Theology in Arad, as former professor at the Theological Academy until 1948, and he became the connecting element between *tradition* and *present* of the theological education in Arad. Born at 9th of April 1912, in Arad City, he studied at the Theological Academy from Arad, which he graduated in 19434, being appreciated as one of the best students. He followed then also the difference courses at the Faculty of Theology from Bucharest, during the autumn of the year 1939 and he sustained his license thesis in Theology with the subject: *The Sectarian Monograph of Arad County*, Between the years 1937-1938 he was *prefect of studies*, and then, between the years 1938-1939, he was *administrative secretary* at the Theological Academy from Arad, ensuring in the same time the filling up of the vacancy at the department of Patrology. Since the year 19939 he served as parishioner priest at the Arad-Şega Orthodox Parish. On 1th of October 1942 he was transferred as celebrator to the Episcopal Cathedral from Arad, Pârneava Sector, until this one ceased to exist, in the year 1948. He held also the position of leader of the Parochial Office between the years 1952-1958³¹. He published a vast number of studies, articles, reviews, notes and commentaries, especially in: "The Church and the School" Review, but he was also collaborator to "The School of the Time" (Arad), "The Romanian Tribune" (Arad), "Ghost and Truth" (Timișoara). He served with devotion, doing a permanent catechizing in the four schools from Pârneava and organizing collects for supporting the students who had a precarious material state. After the arrest of Father Ilarion V. Felea (March 1945), Father Damian was appointed editor to the eparchial Review "The Church and the School", where he will work

³⁰ P.S. Timotei Prahoveanul, *Monahul ca dintr-o poveste: Benedict Ghiuș Arhimandritul*, in vol. "Părintele Benedict Ghiuș, duhovnic smerit și mărturisitor al lui Hristos în temnițele comuniste", coord. P.S. Timotei Prahoveanul, Editura Cuvântul Vieții, București, 2017, pp. 29-35, here p. 33.

³¹ Adrian Nicolae Petcu, *Clerici și teologi din Eparhia Aradului în închisorile comuniste(1945-1964)*, Editura Arhiepiscopiei Aradului, Arad, 2017, p. 155.

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until the year 1948. For this pastoral-missionary zeal he became one of the most respected priests from Arad; but this thing displeased the repressive communist organs. Besides this, during the autumn of the year 1948, one of his neighbors proposed the initiation of a anticommunist movement amongst the priests. Despite the fact that he refused all the proposals come in this way also from other persons knows as former legionary, or sympathizers of the legionary movement, these contacts caused him to be monitored and then accused of legionary activity³². During the night of 5th January 1949 he was arrested by the Securitate from Arad and then condemned by the Military Tribunal from Timișoara to a year of correctional prison for omission of denounce. During the night of 25th September 1958 he was again arrested by the Securitate from Arad. Not having any incriminatory evidences, the investigators introduced an informant in the same cell with Father Tudor. This one described the complaint of the Father: “It has been given to me the record of the last discussions. I couldn’t sign it, because my entire activity on the religious domain it presented as being a hostile activity against the regime, which is not true”. Father Damian was saying that: “he do not know on himself of being guilty of anything and only in the case of a setting up he could be accused of something”, adding: “they want to make out of me a great legionary hero, which I’m not”. To the investigators it was clarifying the fact that, Priest Damian bought the casket for a deceased “former legionary”, who during five years was begging for alms in the area of the Cathedral. Also “legionary help” was considered the income of epitrachelion donated by Priest Damian to the wife of Priest Caceu, arrested in February 1958, after he served in the place of Priest Caceu at Arad-Hospitals Parish. But this kind of deeds weren’t condemnable for Tudor, in this sense he saying that: “I cannot imagine of what could I be accused. I haven’t but a sole purpose: to do good, to help people in need and as long as I will live, I will try to do only good. I cannot deny that I’m a nationalist person. All my behavior is well known in Arad and I wouldn’t receive but good references, even from the part of the communists”³³. About the accusations referring to the counter-revolutionary content and of the advice addressed to the population against communism, expressed through those articles, they don’t belong to me. I showed what others said... Will I be condemned for what I wrote 16

³² Adrian Nicolae Petcu, *Clerici și teologi...*, p. 155.

³³ Adrian Nicolae Petcu, *Clerici și teologi...*, p. 157.

years ago? Then many would follow to be arrested and condemned”³⁴. He was condemned, together with other six priests from Arad, to twenty years of forced labor for “plotting against the social order” and also to twenty years of hard prison, for “intense activity against the working class”. He crossed through Jilava, Gherla and Aiud prisons (September 1959), and then through the labor camp from Ostrov-Salcia. He was liberated through pardon in August 1964. After liberation he was appointed as parishioner priest at Pecica, until 1974, when he was transferred to Old Arad-Micălaca parish³⁵ where he served until his death on 14th of July 2001. He has remained in the memory of the one who knew him as a gentle priest and a good image of the priest who is conscious of his priestly calling, a model to be followed by any priest.

“And every tongue to confess that Lord is Jesus Christ, into the glory of God the Father” (Philippians 2, 11).

Father Tudor Demian taught and instilled the spirit of the Gospel of Christ, in the spirit of the religion of the love, which he confessed through his vocation. He guided the young theologians as only this living of the witness of Christ could guide them. The unfolded activity in the appointed mission offered to the young generation the chance to learn the mode of living in authentic ghost of the right faith and of confessing the teaching of Christ amidst people through the mode of being itself. So he advised them, animated and united them with Christ, the One offered through the Holy Sacraments, on the graduate students of the first generations from the theological school from Arad until the autumn of the year 1995, when he was retired.

Father Demian confesses in his articles that: “God is The One Who seeded in the soul of the man the tendency towards Him, and the man due to this spiritual predisposition always searches for Him, wants to know Him and desires to life in connection with Him”³⁶. Next to this aspiration the man aspires to Truth, Good and Beautiful, to the eternal life, to the consummated happiness. Researching our inward being one can ascertain the presence of such aspirations to all the people. The thirst after God cannot be quenched by matter, science or philosophy.

³⁴ Preot dr. Pavel Vesa, *Clerici cărturari arăden de altădată*, Editura Gutenberg Univers, Arad, 2008, p. 460.

³⁵ *Anuar I*, Facultatea de Teologie Ortodoxă din Arad, Arad, 1995, pp. 178-180.

³⁶ Pr. Tudor Demian, *Poate fi distrusă religia*, in “Biserica și școala” nr. 30, 26th of July 1942, Arad, p. 246.

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Religion is the only water spring which quenches this thirst; it gives to the man the feeling of fulfillment, the surety of the eternity, the spiritual consummation³⁷. Without help from God the man would have advanced too slowly on the path of the consummation or he would have gone astray, but the divine kindness, through the primordial revelation, it helps the man to know his Creator, His will, His commandments, His laws and His plans. The man got himself far from Creator through the original sin and by being darkened to him the image of the true God, the same God, through revelation and in the end through the embodiment of His Son, or our Lord Jesus Christ, He helps the man to achieve again the lost Paradise. The Christian religion, having its origin in the teaching of the Son of God itself, it achieves the aura of eternity³⁸.

“This is because if you will confess with your mouth that Jesus is the Lord and you will believe in your heart that God resurrected Him from dead, you will be saved. This is because with the heart one believes through righteousness, and with the mouth one confesses towards salvation” (Romans 10, 9-10).

Through the embodiment of our Savior Jesus Christ and through His work, it is proclaimed a new order into the world out of which there will emerge a new community, a new man and a new world. Many believed, and many continue to believe even today, that this new order proclaimed by the Savior Christ is something of earthly and material nature, but it refers instead to the soul's domain. The perverted soul through the sin of the first man, it is reconciled with the Creator through the sacrifice of His Son and it is directed on the path of the moral order, emerged out of the will of God. The new order proclaimed by Jesus Christ it is the spiritual process, of descending the man in his own conscience, for making complete order inside it; it is the work of spiritual cleaning of his own life and the achieving of other life, full of happiness³⁹. The scientific progress accomplished a huge step in comparison to the previous centuries, both from the point of view of the human culture and civilization. There have been discovered so many machines and new inventions have been made, there has been made

³⁷ Tudor Demian, *Religia este opium pentru popor?*, in “Biserica și școala” nr. 31, 2nd of August 1942, Arad, p. 253.

³⁸ Pr. Tudor Demian, *Poate fi distrusă religia*, p. 246.

³⁹ Pr. Tudor Demian, *Iisus Hristos proclamă o nouă ordine*, in “Biserica și școala” nr. 3, 12th of January 1947, Arad, pp. 9-10.

light in a multitude of problems which seemed impenetrable aforesaid; there have been found means through which the man masters the nature's forces which he recently worshipped them as his god. The man is able now to cover distance of hundred kilometers in a single hour and he can communicate his thoughts on the waves' way from an end of the world to another. Despite all these the man hasn't achieved more happiness than his predecessors, who weren't found worthy to see what the man has achieved today through his skillfulness. On the opposite, this technical and cultural progress has brought with itself more unrest and sufferance in the man's soul. Nowadays the man feels himself more endangered in his existence than the ones from before him and the happiness has become a dream maintained by his imagination and his desire about better and more serene days than the ones which he lives now. Then Father Demian mentions about the Babel tower, which through its construction and novelty has the meaning of making the people famous to their descendants. In their haughtiness they were saying: "*Let's build a city and a tower of which top to reach at the sky and make ourselves famous, to not be anymore scattered over all the face of the earth*" (Genesis 11, 4). They don't ask either blessing or help from God; a contrary, they try to build their tower against His power shown later through flooding. The attitude of these men resembles a lot to the attitude of the present people, who are building without Christ and even against His commandments. That's why, Father Demian says, it was natural to be repeated the mixing of the tongues, that mixing of interests and forces unveiled in our sight,, which has brought with itself the decaying of the man and even the danger of his total destruction. The estrangement from Christ it has brought also the neglecting of the human soul. Christ the Savior said amongst others: *What would profit to a man to gain the entire world, and he will lose his soul? Or what would pay the man in exchange for his soul?*" (Matthew 16, 26). With the man of our century it has been repeated also the truth comprised in these words uttered by the Son of God. Through his discoveries and creations the man reached at mastering nature's powers; he has come to conquer almost the "entire world"; but he has lost, in a great measure, his soul. The mankind, in general, has made amazing scientific progresses but hasn't achieved a spiritual progress corresponding to it. The man hasn't become better, more loving or more sacrificial towards his neighbor, but, on the opposite, he has

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slipped towards egotism and enmity towards his fellow human⁴⁰. Although these thoughts were written by Father Demian almost a century ago they are equally true nowadays.

With the occasion of evoking the personality of Father Demian, on 15th of September 2015, in the Micălaca Veche II Parish, His Eminence Archbishop Timotei, highlighted a few moments out of the beneficial and exemplary activity for the theology students and for the Church, by characterizing Father Tudor Demian as a personality profoundly implicated in solving the administrative problems and the cultural-educational problems of the Faculty of Theology from Arad, a dignified and assertive promoter of the missionary activity and a exemplary servant of God, by serving his fellow humans, and in the same time a model and a ferment of morality to the theology students from Arad, towards clean fulfilling and becoming. Thus, the kindness, the humbleness, the intellectual capacity and the morality determined that the steps of the students and of the believers to be directed towards Father Tudor Demian, until his last day of life, for asking a useful word, of spiritual building and of mediation for them before the Heavenly Father⁴¹.

III. Conclusions

In the troubled times of the beginning period of the communism, the Church's priests endured the communist-atheistic persecution. For the guilt of believing in God and for loving their fellow human, they suffered many years of imprisonment, of forced labor, of humiliations, and many of them even death. The ones who escaped from the hell of the prisons endured further more humiliations and injustices, broken families, children without a future. All of these were the price of the faith in God and of the priestly serving.

⁴⁰ Pr. Tudor Demian, *Tehnică și cultura fără de Hristos*, in "Biserica și școala" nr. 30, 23rd of July 1944, Arad, pp. 241-242.

⁴¹ <http://basilica.ro/parintele-duhovnic-demian-tudor-evocat-in-cadrul-intrunirii-cercului-pastoral-misionar-arad/> 15.09.2015