

"BABEȘ-BOLYAI" UNIVERSITY OF CLUJ-NAPOCA
FACULTY OF ORTHODOX THEOLOGY
DOCTORAL SCHOOL "ISIDOR TODORAN"

*Father Professor Constantin Galeriu –
preacher, catechist and pedagogue*

PhD thesis

Summary

Coordinator:

Pr. Prof. Dr. Vasile Gordon

PhD undergraduate:

Radu Andrei-Emanuel

Cluj-Napoca

2020

CONTENTS

Introduction	8
1. The political and religious context of the twentieth century	14
1.1. The Communist regime in Romania	15
1.1.1. Installation premises and start-up period	16
1.1.2. Romania, from Monarchy to the Socialist Republic	22
1.2. Communism - ideology and political doctrine.....	25
1.2.1. The development of Socialism: from Karl Marx to... N. Ceaușescu	26
1.2.2. Communism and the "transformation" of man	29
1.3. The Romanian Orthodox Church during the Communist dictatorship.....	31
1.4. Democracy and the challenges of postmodernism	39

Part I

2. Father Constantin Galeriu. Biographical landmarks	44
2.1. Childhood and study period	45
2.2. Pastoral activity carried out at Poienarii Burchii and Ploiești	48
2.3. Father Galerius - an "enemy" of the regime	52
2.3.1. The period of detention	53
2.3.2. The "dialogue" with Securitate agents	58
2.4. Father Galeriu – "the apostle of Bucharest"	63
2.4.1. Service at "Saint Sylvester".....	64
2.4.2. Father Galeriu and the 1989 Revolution	69
2.4.3. Teaching activity.....	73
2.5. Father Constantin Galeriu, a LANDMARK for posterity	76
3. Theological work. Overview	80
3.1. "Sacrifice and Redemption"	82
3.1.1. "The Premises of Sacrifice and Redemption"	83
3.1.2. "The Fulfillment of Sacrifice and Redemption in Jesus Christ"	89
3.2. Books and theological studies.....	96

3.2.1. "Jesus Christ the Savior – Our Supreme Teacher"	98
3.2.2. "The paschal vocation of the creature. Easter in the Orthodox vision"	103
3.2.3. "The Christian meaning of repentance"	107

Part II

4. The homiletic service of Father Constantin Galeriu	112
4.1. Father Galeriu – paradigm of the service of the Word	113
4.2. Reflections on the Sermon	119
4.3. Sermon plan. Drafting strategies	126
4.4. Homiletic originality. Stylistic features	146
4.5. "Ethos, Pathos, Logos"	156
4.6. Case studies.....	165
5. Means of persuasion and homiletic themes identified in the work of father Constantin Galeriu	242
5.1. Sources of the Sermon	244
5.1.1. Holy Scripture	244
5.1.2. The Holy Fathers	247
5.1.3. Spiritual literature.....	249
5.1.4. The Lives of the Saints.....	251
5.1.5. The cult of the Church.....	252
5.1.6. Biblical history and geography	254
5.1.7. Church history	255
5.1.8. Profane culture	257
5.1.9. Pedagogy	258
5.1.10. Philosophy.....	260
5.1.11. Psychology	262
5.2. Priority homiletics topics	263
5.2.1. Dogmatic themes.....	264
5.2.1.1. Holy Trinity	265
5.2.1.2. Jesus Christ and the salvation of man.....	269

5.2.1.3. The Virgin Mary – Mother of God.....	273
5.2.1.4. The light in the orthodox vision	276
5.2.1.5. Being and non-being.....	279
5.2.1.6. Creation and anthropology	281
5.2.1.7. The mystery of man - the unity between soul and body.....	286
5.2.1.8. The Holy Sacraments	289
5.2.1.9. The universal judgment – revelation of love	293
5.2.1.10. The Kingdom of Heaven	296
5.2.2. Moral themes.....	299
5.2.2.1. Virtue. Overview	299
5.2.2.2. Faith	301
5.2.2.3. Hope	303
5.2.2.4. Love – knowledge and communion	306
5.2.2.5. The Mystery of the Brother	308
5.2.2.6. Self-denial and carrying the cross – ways to resurrection.....	310
5.2.2.7. Humility.....	314
5.2.2.8. Grace and freedom	316
5.2.2.9. Prayer.....	319
5.2.2.10. Fasting	320
5.2.2.11. Self-love	323
5.2.2.12. Sin.....	325
5.2.2.13. Suffering and death.....	328
5.2.3. Missionary and apologetic themes	331
5.2.3.1. Honoring the Saints	331
5.2.3.2. Christian Holidays	333
5.2.3.3. The dialogue between theology and science	334
5.2.3.4. The meaning of man and creation	336
5.2.3.5. Eternity and time.....	338
5.2.3.6. Atheism.....	340
6. The catechetical and pedagogical work of father Constantin Galeriu	343
6.1. Catechesis and its role in the mission of the Church	344

6.2. Peculiarities of the catechesis of father Galeriu.....	355
6.3. "Consciousness in the loving service of the truth". A special catechetical program....	370
6.4. Catechetical Themes	376
6.4.1. The Savior Christ – the fulfillment of the Old Testament and the purpose of man	377
6.4.2. Christian love	378
6.4.3. The mystery of the unity between man and woman.....	380
6.4.4. Purity of Thought	382
6.4.5. The meaning of death and the importance of prayer for the sleeping.....	383
6.4.6. Predestination.....	386
6.4.7. The temptation to know the future	388
6. 5. Education in the thinking of father professor Constantin Galeriu	390
6.5.1. Education – function of the soul	391
6.5.2. The role and specificity of Christian pedagogy	396
6.5.3. Christian Education and the Salvation of Man.....	404
6.5.4. Jesus Christ the Savior – The Perfect Model	409
6.5.5. The imperative of Christian education in the current context conclusions.....	413
Conclusions	420
Bibliography	425
Photo annex	451

Keywords: Priest Constantin Galeriu, sacrifice, dogmatic work, homiletic analysis, catechesis, Christian pedagogy

Summary. The PhD thesis *Father Professor Constantin Galeriu - preacher, catechist and pedagogue* is the result of a research that aimed to highlight the personality and missionary and pastoral activity of father professor Constantin Galeriu, but also the contribution he had to the development of the homiletic, catechetical and pedagogical study.

Chapter I. In order to understand the importance of Father Galeriu's missionary and pastoral mission, it is necessary to know the socio-political context in which he lived. On the twentieth century, during which, throughout the globe, events that changed the history of the world occurred, studies and research will be conducted from different perspectives, trying to identify the impact it has had on man, but, in this chapter, a historical and theological analysis is performed, in order to highlight the environment in which Father Galeriu was formed from an intellectual point of view and acted as a servant of the Holy Altar. Living during three political regimes (monarchy, communism and democracy), Father Galeriu was the witness of social, cultural, ideological etc. changes of the time, having the possibility to feel the implications that they had on the spiritual life of the Romanian people.

The two World Wars had a major impact on the development of our country, the material damage and the loss of human lives being considerable. The crisis in which Romania was, had been emphasized by the establishment of the Communist regime, which, through the doctrine it promoted, confiscated man's right to live freely, according to the fundamental values he received as inheritance. By presenting the evolution of Communism in our country and the main political measures implemented, an attempt was made to draw a historical picture, useful for understanding the mission that the Romanian Orthodox Church and its servants, priests and lay people, had to fulfill. By promoting materialist ideology, communism aimed to eliminate God from creation and reduce man to the status of a mere immanently closed being. Reduced to the body, without the perspective of eternity, man became a tool meant to fulfill a utilitarian role, contributing to the progress of society, but losing its identity. The "new man", in the Communist vision, was a projection of a being that had proclaimed its independence before any higher court, but this conception was contradicted by man's ontological aspirations.

The Romanian Orthodox Church had been the institution that opposed the attempt to reconfigure man according to the patterns of Communist ideology, showing the importance of preserving man's own values. The resistance of the Church was severely punished: thousands of priests, monks and believers were investigated, beaten and sometimes sentenced to prison, hundreds of places of worship were closed or demolished, thousands of monasteries were expelled and forced to give up the life they chose by casting a monastic vow. This collective sacrifice would represent the legacy that future generations would keep as a precious treasure. Due to the sacred preservation of the faith and national ideals, the soul of the Romanian people remained untouched by the Communist plague, martyrdom being the path chosen by most in order to save themselves.

Gaining freedom, as a result of the revolutionary movements of December 1989, represented a new challenge for Romania. The opening towards civilization, without prior training, caused a confusion whose consequences are still felt today, as freedom did not contribute to the edification of man, but, on the contrary, introduced him to a world in which he could not find his landmarks. Trying to forget everything that reminded of Communism, man was seduced by what the new regime proposed to him, but without acting with discernment, which led to new slips. The postmodern man, raised and educated in Communism, showed his inability to manage the new situation in which he found himself, not understanding his resources. However, overcoming these times of crisis was possible through the involvement of personalities from the cultural and ecclesial environment, who stressed the importance of preserving national values. Father Professor Constantin Galeriu, through his own sacrifice and tireless service, is an exponent of the Church's resistance against Communism and the new challenges that emerged in the postmodern era. Therefore, the knowledge of the testimony brought by the pure life and the priestly service represents a way of understanding the present, in the light of the past.

Chapter II. Father Galeriu was an exponent of the twentieth century, proving, through the sacrifice of his own life, that human dignity is the most precious gift that God has given to the work of His hands. The life of father Galeriu can be described as an itinerary of the one who is in search of the Truth – of the Jesus Christ the Savior. The deepening of theological knowledge, within "Saint George" in Roman Theological Seminary (1930-1938) and the Faculty of Orthodox Theology in Bucharest (1938-1942) was adorned with the

reception of priestly grace, becoming a servant who, although young, distinguished himself through pastoral tact and love for knowledge. Serving as a priest, for a short period of time at Podu-Văleni parish in Poienarii Burchii village (1943-1947), father Galeriu was transferred to "Sfântul Vasile" church in Ploiești, during which he carried out an extensive pastoral, catechetical and administrative activity. Although under constant surveillance by the Securitate¹ and serving almost two years in prison², the suffering endured made the virtue of faith manifest itself with even greater force, so that, after resuming pastoral activity, the minister became a fearless preacher, prepared to endure any persecution in the name of the Truth.

The summoning of his father to Bucharest in 1973, at the recommendation of father professor Dumitru Stăniloae, represented the beginning of a new missionary work, as he was appointed spiritual priest of the Theological Institute of University degree and assistant professor within the same institution. Starting with 1975, he was entrusted with the pastoral care of the faithful of the "Saint Sylvester" church and two years later he was appointed full professor of the department of "Homiletics and Catechesis, with notions of Pedagogy". Father Galeriu proved, through the complexity of his pastoral activity, that priesthood is not a simple work, but a true way of life. By putting on the priestly garment, the father freely assumed the sacrifice, as a state by which man declares that he no longer belongs to himself, his center of gravity being in God and in his neighbour. Although he was noted for his oratorical gift, it must be remembered that father Galeriu is part of the great clergy of Romania, Father Ilie Cleopa naming him, due to the mission he fulfilled, "the apostle of Bucharest". For 30 years, father Galeriu carried out a fruitful missionary and administrative activity, but especially teaching, devoting his life to the service of the word of the Gospel, using the sermon as a main missionary means, for the benefit of the faithful. With the achievement of religious freedom, father Galeriu held numerous conferences, both in the country and abroad. The pastoral activity was united with the didactic one, having as a result the establishment of a program to which Father Galeriu complied without hesitation, understanding that what he does is to respond to the call of Christ.

¹ In English, "Security", the name of the secret police of Romania during the Communist regime.

² Father Galeriu received two prison sentences, the first of which was three months, beginning on November 14th, 1949 (the date of his release is unknown), while the second was between August 15th, 1952 and October 26th, 1953.

The service of father Constantin Galeriu was to end with the worsening of his health. At the beginning of 2002, on January 4th, the father suffered a stroke, and a year later, at the age of 85, on August 10th, at 9 PM, being in a coma for two days, the father suffered a second stroke, which was fatal.

Chapter III. Although his name is associated with the sermon, it must be emphasized that father Galeriu remains one of the remarkable dogmatists and apologists of the Romanian Orthodox Church. That is why we have considered useful to write this chapter in which to present the theological work, thus offering the possibility of understanding how the content of the Holy Scripture was transmitted through preaching, in accordance with the teaching of the Church. The PhD thesis *Jertfă și Răscumpărare (Sacrifice and Redemption)*³ is the culmination of a research that bore the seal of the sacrifice experienced on a personal level in detention, thus being an authentic expression of Orthodox teaching and ethos. Without having as central objective the deepening of the dogmatic teaching detached from the work of father Galeriu, we attempted to make a useful introduction, highlighting the originality of the ideas developed in the corpus of theological writings. In the "gallery" we find developed, in our own understanding, theological themes, such as: the relationship between Sacrifice and Resurrection, the dynamism and implications of the divine image imprinted in man, the cross – symbol of love, the meaning of man revealed in the Person of Jesus Christ the Savior etc. The theological approach of the father professor is a valuable source of inspiration for the ecclesial environment, as it does not emanate from a scholastic understanding of the truth, but springs from the union of the entire emotion with the enlightening grace of the Holy Spirit.

The theological studies he wrote during his teaching activity reveal the depth of his thought and the capacity to analyze some dogmatic, moral, liturgical themes etc. His own vision of sacrifice as a specific state of man, whose origins are in the bosom of the Holy Trinity, is a testimony of a thought anchored in the letter and spirit of Holy Scripture. Therefore, we consider that, through his contribution, Father Galeriu is an important exponent of Orthodox theology, which opens new perspectives, springing from the personal experience of the Truth.

³ On December 13th 1973, father Galeriu held his PhD thesis, under the coordination of father professor Nicolae Chițescu.

Chapter IV. Theological thinking is shared with believers in writing, but especially through preaching. For father Galeriu, the sermon was a means of preaching the teachings of the Church, of penetrating the mystery of truth and of systematizing theological knowledge. The mission of the Church cannot be fulfilled without the preaching of the word of the Savior and of the Holy Apostles, father Galeriu emphasizing, in this sense, the responsibility of the ministers of the Holy Altar, who become continuators of the evangelizing work. The understanding of the Holy Scriptures presupposes a work made together with the enlightening grace of the Holy Spirit, the father showing that the preacher is only a mediator between God and people, through whom the divine word is transmitted in the Church. Holy Scripture is received as a word that God addresses to us and to which he makes us partakers, for its understanding it is necessary to enlighten grace. This perspective corroborated with the truth that the sermon is an extension of the word of the Savior contributes to the clarification of the vision that father Galeriu has on the sermon. Two chapters were dedicated to the research of the homiletic work. In this chapter we have presented father Galeriu's outlook on teaching and preaching, emphasizing how he understood and related to the text of Holy Scripture.

The father's speeches show an essential feature of the sermon: topicality. It should be noted that, although they were uttered even half a century before, in different political, social and cultural contexts, they have a content which is appropriate to any era, therefore, the father, even after death continues to speak to us, as he deepens into a research of the problems of our time, offering an adapted answer to the present. This is also due to the content of the sermons, in which we find approached topics that concern the Christian soul regardless of the environment in which the father lives, through a developed spiritual sense, attempting a scriptural and patristic approach, free from any temptation of the time. The way in which the homiletic themes are exposed shows the existence of an exact perception on reality and this starts precisely from the knowledge of the soul – the human depth.

It also analyzes the structure of the sermon, indicating the constituent elements, as well as the ways of their elaboration. In this sense, the particular elements were underlined, of which, the prayer of invocation of the grace of the Holy Spirit for the enlightenment of the mind constitutes a homiletic mark that offers a certain indication that we are in front of the sermon of father Galeriu. The preacher transforms the moment of *subject approaching* into a meditation that deepens the faithful in the mysteries of the Holy Scripture and the dogmas of

the Church. Without turning the sermon into an act of certification of eloquence and one's own knowledge, the father manages to penetrate and transmit the revealed truths, making those present partakers of their discovery. The scrutiny of the challenges of the time and the living connection he had with those entrusted with guidance were premises that imprinted on the homiletic act a social and, at the same time, eschatological perspective. The developed homiletic themes are adapted to the context in which man lives, but taking into account his dynamism towards perfection, that is why we captured aspects that result from the union of time with eternity, space with infinity, creatures with God.

In order to highlight the elements specific to the style of the father's sermon, a foray into the homiletic work was necessary, identifying the representative stylistic figures, observing the way in which they contribute to the realization of orality and persuasion. Father Galeriu transformed the sermon into a true church work, making it the environment in which *the style* finds its most faithful expression. The liturgical language was to be transposed into the sermon, making a connection between mystery and word. The sermon becomes a work that requires thorough preparation, the content of which must take into account the ontological aspirations of man. But, at the same time, the father took care of the aesthetics of the sermon, this becoming a necessary property, which is manifested through a careful use of figure of speech. The way in which the stylistic constructions are elaborated represents an essential characteristic – *galerian imprint*, an identification criterion that offers the certainty that the sermon bears the imprint of His Holiness.

At the same time, starting from the triptych of the Aristotelian discourse (*ethos*, *pathos* and *logos*), we identified the homiletic elements that correspond to these imprints, showing the way in which father Galeriu integrates them, the transmission of truth being the main objective of the sermon. Although each component can become dominant, the father maintains a balance, the imperative of preaching being imposed as the main goal. Measure and good manners characterize the whole homiletic work of the father. *The previous ethos*, although manifested strongly, due to fame and eloquence, would be confirmed by the *discursive* one, the father distinguishing himself through the skill of composing the sentences. Although at the textual level we identify the use of the first person singular, its purpose is not to mark the subjectivity, the preacher's intention being to present states that man can experience, at the same time, making the audience partaker of his own feelings. Also, *the*

pathos is transposed without excesses, having the role of moving the listeners in order to become aware of the mystery to which they are called. In its realization, the word is united with gestures and intonation, in a perfect synchronization, the homiletic act being received as a natural manifestation, devoid of theatricality. The central element is represented by *the logos*, the father not separating from the purpose of Christian preaching, the discovery of the Truth. Thus, we consider that *ethos* and *pathos* represent components that converge towards the ultimate goal of the sermon, the affirmation of *the logos*.

In order to have a complete and clearly delimited image of the strategies and the homiletic style, two speeches belonging to each homiletic genre were analyzed.

Chapter V. The analysis of the homiletic work was completed by the presentation of the sources of inspiration and of the main themes identified in the sermons. This approach had the role of highlighting the homiletic sources used and how they are integrated in the sermons. Proving a thorough knowledge of the Holy Scripture, patristic writings, but also disciplines related to theology, such as psychology, medicine, philosophy etc., father Galeriu made it possible to transmit the truth from various perspectives, so that it can be known by those who prefer a rationalist approach.

Since any moral approach of the faithful has its beginning in the right teaching of the Church, father Galeriu will give special importance to the treatment of fundamental theological issues, so that, through their understanding, the Christian can move towards perfection. The *dogmatic themes* analyzed are: "The Holy Trinity", "Jesus Christ and the salvation of man", "Virgin Mary – Mother of God", "Light in the Orthodox vision", "Being and non-being", "Creation and anthropology", "The Mystery of man – the unity between soul and body", "The Holy Sacraments", "Universal Judgment – revelation of love", "The Kingdom of Heaven".

The topics covered in the sermons carry with them the personal imprint of the father, the way in which he understood and experienced virtue on a personal level. By developing moral themes, the preacher does not aim to condemn believers, but to correct them, opening their minds and feelings to discern between good and evil, between virtue and sin, as most of the time their meanings are not understood. The following *moral themes* are analyzed: "Virtue", "Faith", "Hope", "Love – knowledge and fellowship", "Mystery of the brother",

"Self-denial and carrying the cross – ways to resurrection", "Humility", "Grace and freedom", "Prayer", "Fasting", "Self-love", "Sin", "Suffering and death".

One last category of themes identified in the sermons of father Constantin Galeriu is represented by the missionary and apologetic ones. Through their development, the preacher presents his own vision, springing from the consciousness of the one who lives in the gracious ambience of the Church, on topics of some importance. The preaching and unaltered preservation of the teaching of the faith are part of the natural course of the Church, so that its members may be protected from any negative influence that some external factors may have on the unshakable preservation of the faith. The exposition given to us by the teacher is a material that can be capitalized in the ecclesial space, as it depicts the Truth in its missionary dimension, being the source and the target, from which all created things start and find their perfection. In this sense, the following *missionary and apologetic themes* were analyzed: "Honoring the saints", "Christian holidays", "The dialogue between theology and science", "The meaning of man and creation", "Eternity and time", "Atheism".

The content of the homiletic themes reflects the theological conception of father Galeriu, becoming, in this sense, an important material through which we are introduced to the mysteries of the orthodox teaching of faith. Also, the multitude of topics developed represents the indisputable testimony of the intellectual training of the preacher, which provides an adequate answer to any problem or ambiguity that may arise in the lives of believers. Increased attention must be paid to missionary-apologetic themes, as father Galeriu shares with the faithful his own vision, anchored in the word and spirit of the Holy Scripture. Thus, the openness to dialogue, which the Church shows to the various fields of research, is part of the missionary dynamism, the authentic understanding of the truth being a consequence of the enlightenment of reason through faith.

Chapter VI. This chapter deals with the catechetical and pedagogical activity of Father Galeriu. The teaching service was a continuous challenge that he strove to fulfill, especially through the spoken word. In this sense, catechesis was associated with preaching, becoming a missionary means through which he made possible the explanation and transmission of the teaching of the Church. Observing the desire to know the faithful, the father was the initiator of an extensive catechetical program⁴, "Saint Sylvester" church

⁴ "Consciousnesses in the love worshipping of the truth".

becoming a hearth of culture, gathering both parishioners and cultural figures "converted" by the "apostle of Bucharest". The role of these catechetical meetings was for the intellectual and spiritual formation of the faithful, since the Truth is not a notion, a concept, but Life, therefore, It must be felt through faith, not only known by reason.

For father Galeriu, catechesis represents a carefully elaborated discourse, which respects, although not in its entirety, the classical plan. In this sense, it is noted that the author, in most catechesis, gives an important space to the first two logical-psychological moments: *apperceptive preparation* and *announcing the topic*. As noted in the sermons, capturing the audience's attention is imperative for any preacher. The apperceptive preparation is the moment when the catechist is offered the possibility to "connect" those present, to make them partakers of his word. The catechesis of the father can be identified by these extensive introductions that succeed in preparing the listeners to receive the word. Also, in the content of the subject approach, father Galeriu manages to develop a coherent discourse, reasoned and easy to receive and this is due to the original way – the style – in which he combines and transmits ideas. The main characteristic of catechesis is given by the content based on the Holy Scripture and the writings of the Holy Fathers of the Church. Unlike the sermon, where scriptural and patristic quotations are abundantly inserted, catechesis contains short, enlightening references that facilitate a better understanding of the message, without making it ambiguous.

The final part of the thesis deals with the pedagogical work of father Galeriu. Generally considered a discipline proper to man, built *in the image and in the unceasing resemblance to God* (*Genesis 1:26*), it therefore has its beginning in the act of creation, being born simultaneously with religion. From the common origin and the temporal identity of man, education and religion, results a close connection that proves that education is a discipline with a pronounced religious character. In the father's vision, education can only be Christian, as it orients man towards the supreme model, Jesus Christ the Savior. At the same time, education cannot bear fruit without an understanding of the origin of man, him being the image of God, and of the meaning that directs him to his Creator and Savior. Man is a being created in order to respond to the love of the Holy Trinity, therefore education must take into account this ontological dynamism of the human being.