

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

Abstract

PhD supervisor:

Prof. univ. dr. Ioan Andreicuț (Andrei)

PhD student:

Petru-Nicolae Buran

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Father Daniil Sandu Tudor and the Burning Bush Movement

Abstract

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*"The truth can be robbed or only stolen,
can be imaginary, met or won,
can still be guessed or can be given,
but it is not a savior unless incarnate."
(The Octave of Truth, Sandu Tudor)*

The French philosopher, Rémi Brague opposes the modernist term of *project* to the classical term of *task* in order to define society's vision of life. *The project* is a completely human construction, reluctant and reactionary to any higher authority, obsessed with narrow control and divorced from both the cosmological and theological architecture of the world, as well as from tradition or history. Nature, from the foundation of experience, is transformed into property and possession, just as axiological and perennial values are reconfigured by renouncing God. "To rely on nature becomes to master nature"¹. Modernity is still trapped in the thicket of the project. *The task* consists of three essential aspects: the existence of a representative who is superior and independent of any human control; the permanent option for the protagonist to be revoked and reshuffled in case of any indication of compromise or endangerment of the action; the major and exclusive responsibility that hovers on the shoulders of the protagonist².

His inspiration goes down to the essays of the wise English novelist, G. K. Chesterton, who embroiders the fabric of a reference work of his, *Orthodoxy*, on the structure of two converging ideas: "The madman is a man who has lost everything, apart from judgment"³ and

¹ RÉMI BRAGUE, *Lecuind adevăruri luate razna. Înțelepciune medievală pentru vremuri moderne*, trad. de Dan Siserman și Dan Radu, Ratio et Revelatio, Oradea, 2022, p. 30.

² RÉMI BRAGUE, *Lecuind adevăruri luate razna ...*, p. 30.

³ G. K. CHESTERTON, *Orthodoxia sau dreapta-credință*, trad. De Irina Petraș, Paralela 45, Pitești, ²2002, p. 13.

"The modern world is full of old maddened virtues. The virtues have gone crazy because they have been isolated from each other and are wandering on their own"⁴.

The subject of our scientific work is dedicated to the protagonist of a large-scale spiritual movement, carried out at the interference of the interwar period with that of the establishment of the communist regime in Romania, namely, to the hieroschemamonk Daniil Sandu Tudor, journalist in his youth, spiritual leader in adulthood, monk and abbot in the last part of his life, political prisoner and martyr in the prison of Aiud.

The spiritual movement *The Burning Bush of the Mother of God* from Antim Monastery, initiated by him, whose existence and activity took place in the '40s and '50s of the last century, tried to position himself on the public stage of the country as a *platform* where the virtues, following an osmotic process, get coherence and resilience in the lives of the engaged members. The main performers of the movement stubbornly tended to promote the transcendental, metaphysical and spiritual dimension of existence, to the detriment of sterile rationalism and dialectical materialism that spread endemically in Europe and our country. For them, rationality was not only an accessory, just as it did not hermetically confiscate the entire human being, but it had orderly, comprehensive, analytical or verbalizing attributions of the spiritual itinerary, of the inner metamorphosis or of the relations of communion with others and with the divinity. Rationality had to be the active and coagulating substance that would give meaning to life and organically integrate the spiritual dimension from the periphery to the center of man's life. Antim became, for a generation of Bucharest intellectuals and refined clergy, a lecture of virtues that branched into and from all directions: from editorial projects to debates and conferences, from individual ascetic commitments to the consumption of the liturgical rite of the Church, from the assimilation of a patristic *phronema*⁵ and philocalia *ethos* to the Christianisation of profane culture, from the restoration of genuine and consecrated institutions/traditions of the Church – such as: that of paternity and spiritual origins or that of hesychasm – to the valorization of prayer, sobornicity or ecclesial unity

Sandu Tudor, surrounded and closely assisted by his intellectual friends, attracted and preoccupied with the depth of the spiritual life, did not intend to coordinate, at Antim, a spiritual *project* that would dictate an esoteric lifestyle and obscure or reduced to the promotion of some–

⁴ G. K. CHESTERTON, *Orthodoxia sau dreapta-credință ...*, p. 23.

⁵ GEORGES FLOROVSKY, *Biserica, Scriptura, Tradiția. Trupul viu al lui Hristos*, trad. de Florin Caragiu și Gabriel Mândrilă, Platytera, București, 2005, p. 418.

even elitist – professional skills of his close friends. *The Burning Bush* movement went beyond the framework of a literary circle or public conferences, even though it borrowed substantially from the methodology of organizing them.

The initiator of this spiritual movement, providential for that generation, Sandu Tudor, assumed, rather, *a task*: to bring to the same table the intellectuals and confessors/clergy of the Church, to open the eyes of the eruditions of the time to see the absolute Truth, to remove from naphthalene the entire treasure – theological, spiritual, patristic, liturgical, iconographic – of the Church and to put it within the reach of the contemporary man. Endowed with exceptional intelligence and acumen, early acquired organizer skills, intransigent with oneself and demanding with others, with an encyclopedic culture, assisted by a unique intuition that ensured both its originality and authenticity, extravagance or genius. This intuition propelled him into the position of inaugurating virgin paths, unspoken by others, detached him from the dust of monotony and redundant and clichéd discourse, gave him immunity to the comfortable temptation of reason to fix himself in slogans, petrified formulas or templated reflexes.

Antim wanted to *overturn* people's perception of reality. Aware that the "main reality", that of the spirit, is ignored and felt/interpreted "as a story, as a fairy tale", and the "ordinary senses" are used by the everyday man "in a secondary, second-hand reality"⁶, the material, sensory and mundane one, assumes the task of restoring the order and the natural hierarchy of reality: the pre-eminence of spirit over matter. Perhaps reducible, but essential and condensed said, the group at Antim classifies society "into two camps: those who can believe in the miracle and the others, [...] in fully normal people and those who suffer from a deficiency, an infirmity"⁷. The ascetic and spiritual commitment, proposed by them, was motivated, thus, by therapeutic and prophylactic reasons that would bring the human person from dissonance to a harmonious sonority⁸, which would protect him from incurable, septic and pathogenic inner diseases: useless efforts, anarchy, riots, hostilities, racial frustrations, superstitions, obscurities, confusions, "playing with nothingness".⁹ Moreover, they were trying to exorcise people "demonized by a

⁶ ALEXANDRU MIRONESCU, *Admirabila tăcere. Jurnal (2 iulie 1967 – 29 septembrie 1968)*, ediție îngrijită și prefață de Marius Vasileanu, Eikon, Cluj-Napoca, 2014, p. 67.

⁷ ALEXANDRU MIRONESCU, *Admirabila tăcere. Jurnal (1967-1968) ...*, p. 69.

⁸ ALEXANDRU MIRONESCU, *Admirabila tăcere. Jurnal (1967-1968) ...*, p. 70.

⁹ ALEXANDRU MIRONESCU, *Admirabila tăcere. Jurnal (1967-1968) ...*, p. 66.

passion for knowledge" and obsessed with material prosperity.¹⁰ The model proposed by them was the *saint*, the confessing martyr, not the scholar or the genius.¹¹

The opportunity to explore such a colossal and profound phenomenon in the recent history of our Romanian Orthodox Church presents itself as an irresistible and unstoppable offer not only for an institutionalized or regulated servant, but for any researcher attracted by the axiological paradigm, authentic and incontestable of life. The existence, in the twentieth century, of a man who oriented a majority of his generation towards the supersensitive and metaphysical destination, who turned their concerns and investments towards spiritual assurances and guarantees, who baptized crowds of neophytes who crossed the threshold of Antim and dressed them in the clothing of an irreproachable dogmatic conscience to protect them from the ideological avalanches and hedonistic attractions of society, it is a sufficient motivation to pull the curtain of ignorance, to radiate the damnation of forgetfulness and to put it under the spotlight of public attention.

Sandu Tudor's effort focused on his own inner realization, which, moreover, he also accomplished: "Blessed is this man through whose heart the prayer passed like a flame"¹², is the testimony of his soul friend, Alexandru Mironescu. This man possessed and consumed by prayer left a strong impression everywhere he passed, that another disciple and close to him, abbot Petroniu Tănase paints him in a sinaxar fresco: "a lover of spiritual beauties, a tireless seeker of thin and deep meanings, consumed by the longing of the high and wounded by the love of spiritual life, in which he engaged with all his being"¹³. The imposture was severely sanctioned by everyone from Antim, because, first of all, the "soul of *The Burning Bush* movement"¹⁴, Sandu Tudor, had been in a crusade for many years with hypocrisy, superficiality, falsehood, swindle, frivolity and formalism

Avoiding, for academic and scientific reasons, throughout the work, to inoculate ostentatious complaints towards canonization, an exclusive attribute of the Church, the systematized, ordered and clarified testimonies between these two covers can always represent the basis and foundation for a possible hagiographic file.

¹⁰ ALEXANDRU MIRONESCU, *Admirabila tăcere. Jurnal (1967-1968) ...*, p. 66.

¹¹ ALEXANDRU MIRONESCU, *Admirabila tăcere. Jurnal (1967-1968) ...*, p. 97.

¹² ALEXANDRU MIRONESCU, *Admirabila tăcere. Jurnal (1967-1968) ...*, p. 291.

¹³ PETRONIU TANASE, *Icoane smerite din Sfânta Ortodoxie românească*, Edit. Bizantină, București, 2002, p. 34.

¹⁴ PETRONIU TĂNASE, *Icoane smerite ...*, p. 35.

Our work, *Father Daniil Sandu Tudor* and *The Burning Bush Movement*, tries to focus microscopically on the details and prominent events in the Socratic life of this generational leader, inspirer and director of consciences for a good period of the Romanian interwar and the beginning of the communist regime.

The working methodology covered the aspects related to the collection of information, its connection, their synthesis and systematization, and then to branch towards the contextualization and creation of nodal points, such as between the biography of the protagonist and the cartography of the spiritual phenomenon sought and patronized by him, between the professions and areas of interest of the group members or between the spiritual evolution and the inner tension and the fluctuations/variations on the political and social scene of the country. Data collection has been a major challenge by assuming the exigency to penetrate and drill, at least, the last twenty years, loaded with studies, articles, interviews or testimonies relating – either punctually or tangentially – to our subject of study, and to reach the groundwater of primary documents and archival funds.

The framework is built on the recovery and processing of these documentary materials, a good part of them novel both for the general public and for the scientific environment. At the same time, it was necessary to draw attention to the inaccuracies rolled into posterity, to take off factual history unquestioned by the burden of various clichéd ideas, by the inflation of bombastic allegations affected either by artificial piety or by an easy-to-understand amateurism, but unacceptable for historical rigor.

The National Council for the Study of the Securitate Archives (C.N.S.A.S.) is the custodian, de jure, of the surveillance, prosecution or criminal files inherited both from the former Securitate of the communist regime and from its predecessor, the Security of the interwar period, which it shelters in its archive. In recent years, manuals or instructions for the use, reading and interpretation of these files have begun to appear, mined and contaminated by the ideology of the time, that the reality behind the informative notes transpires only after applying a process of doctrinal/ideological disinfection and subjecting each information to a rigorous filter. Alexandru Teodorescu (*aka Sandu Tudor*) enjoys the recording of files from both the Securitate and the Security. It becomes explainable, under these conditions, the avalanche of slander, discredits, denigrations and falsehoods that has run in the public space, from its time until today. The effort of these dictatorial and inquisitorial progeny was to make, to each character targeted, a

criminal, immoral, detestable and abominable physiognomy, so that his extraction from society would not produce great waves of revolt/indignation, and the condemnation would find an echo in the collective mind. Vigilant towards this oppressive reflex and the well-known coercitive-autocratic methodology, specific to totalitarian regimes, we have retained those data and information that we have been able to prove with other sources, such as testimonies of contemporaries or of the subject in question, or to which we have managed to identify evidentiary correspondences from parallel chronicles, independent of the centralized state system.

Labor has intensified exponentially with our mission to decontaminate, on the one hand, the biography of a famous intellectual, familiar, equally, with both the private and the world environment, with the literary and publishing environment, as well as with the ecclesiastical one, from all the media intoxication retained and recorded in the tracking files, on the other hand, to elucidate, to profile and frame the spiritual physiognomy of an authentic, upright man, enthralled by the spiritual purpose of life and calibrated according to the canons born by the millenary experience of the Church. The iconization of the divine image in one's own person has followed such a process of organic and natural, progressive, without hesitation or equivocation. Or, it was impossible for the repressive apparatus of the state to plasticize and verbalize this cathartic and epectatic inner path of man. The grid for data collection and selection was not dosed and standardized to operate with such nuances, spiritual, mystical, introspective.

The archives of the various monasteries, which marked the spiritual trajectory of the hieroschemamonk Daniil Sandu Tudor, substantially supported our scientific approach. We undertook research stages of the archiving funds from: Antim Monastery (Bucharest), Cernica Monastery (Bucharest), Govora Monastery (Vâlcea County) and Sihăstria Neamțului Monastery (Neamț County). Unfortunately, the archives of Slatina (Suceava county) and Rarău (Suceava county) monasteries were unavailable for consultation due to objective reasons. We undertook research stages of the archiving funds from: Antim Monastery (Bucharest), Cernica Monastery (Bucharest), Govora Monastery (Vâlcea County) and Sihăstria Neamțului Monastery (Neamț County). Unfortunately, the archives of Slatina (Suceava county) and Rarău (Suceava county) monasteries were unavailable for consultation due to objective reasons. In Slatina's case, a bad accident of a fire largely endangered the sector that stored its historical archival documents. In the case of the Rarău Monastery, shortly after the arrest of the abbot Daniil Sandu Tudor, it was

closed by the Communists (1959) and reopened only after the '90s, so that the archive was searched, confiscated, damaged and destroyed by the security agents.

The archives of the diocesan centers: that of the Metropolitanate of Moldavia and Bucovina in Iasi, that of the Metropolitanate of Oltenia in Craiova and that of the Archdiocese of Roman and Bacau provided us with precious information and clarified numerous data or events on which the uncertainty and confusion hovered.

Of course, this archival fund offers advantages, benefits and facilities indisputable to any rigorous research, but at the same time, we cannot also omit its vulnerabilities. Inventory documents, statements of works, minutes, invitations, addresses, communiqués, posters, catalogs, certificates, announcements, reports, drafts, program sketches and other tenant, monastic or internal disposition provide, accurate, algebraic information reduced to a serious, strictly communicative tonality. The architecture of the spiritual profile of our subject, shaped and cut through the maceration of archival data, crystallized only after consulting and annexing the schools in the memorial literature of the time or of the various results endorsed by recent hermeneutics. The latter, represent the molding of the text, the connecting ornamentation, the ligament and fiber to make the allegations, the reading litmus.

After indexing the main documentary sources – archives, memoirs, literary works of Sandu Tudor and those from his entourage – and the conjugation with the specialized literature – studies, articles, essays, reviews, reflections, critical analyses – for the elaboration of our work, inevitably, we have instrumentalized the established research methods: *the casuistry* – to establish the contexts that produced certain facts, gestures, reactions or phenomena, to justify, elucidate and decipher the inner springs that contributed to their generation; *the analytical one* – by subtitled history – whether factual, political, or social, spiritual, intellectual, religious or literary – and identifying a reading score as close as possible to reality and truth. The *comparative* method will occupy space in the process of radiography of the Securitate files and the exfoliation of the irrelevant and inconclusive informative notes from the biographical and spiritual fabric of our protagonist. Subsequently, assisting this method proves reliable in establishing the position occupied by it in relation to friends and opponents, to society and history, to church and state, to itself and the main objects / fields of activity. The collection of various testimonies, pertinent and faithful to the biographical and spiritual profile of the abbot, proposed by the *experimental* method, supported us in adjusting his portrait.

The text of the research, from one end to the other, is the result of *the interdisciplinarity* between *theology*, as the foundation of the public discourse practiced by the actors implications, *history*, as a framework of mobility, evolution and factual, *political* evolution and unfolding, as attractive, fascinating, engulfing of energy and beliefs, as malignant and pernicious, *literature*, object of activity, universe and habitat of the intellectual elite, and *spirituality*, the turntable and the lifeboat of these intellectuals in the face of the ideological hurricane. Nor could the biography of such a personality be approached and treated in any other way, complex by preoccupations, unpredictable by reactions and encyclopedic by formation, then interdisciplinary: the chair that gives each witness the chance to verbalize his deposition and to each field to express his point of view.

The objectives of our research are well delimited, concise and articulate:

- Clarifying and elucidating an intellectual and spiritual biography, infected and suffocated by an influx of inaccuracies, insinuations and prejudices
- Coherent proposal of a biographical itinerary characterized by a remarkable spiritual evolution, with a strong impact on a large majority of intellectuals in his entourage and with strong resonance in the era.
- Subjecting the ideology, regime and totalitarian communist system to a severe and demanding process of dissection, in analytical and hermeneutical key, in which to examine the ostracization and degrading treatment applied to a person from the intellectual elite of the country and the spiritual one of the Church.
- Radiography of an exceptional spiritual phenomenon, unfolded in the last century, which has secured a privileged and referential place in the gallery of major events in the history of Eastern spirituality.
- Plea for revealing and promoting hesychasm, the core and essence of the spirituality of the Orthodox Church.

The *novelty* elements are placed on the scaffolding between the form and the background of the work. Hieroschemamonk Daniil Sandu Tudor, seen by some as a "dostoevskyan personality"¹⁵, is exposed in our research as a *pivot*, support and starting point for the radiography of the social context in which he worked, so as to touch and outline some

¹⁵ IONUȚ BUTOI, *Mircea Vulcănescu. O microistorie a interbelicului românesc*, prefață de Zoltán Rostás, postfață de Sanda Golopenția, Eikon, București, 2015, p. 363.

unique aspects for the social history of *The Burning Bush Movement* and for the spiritual history of the Romanian interwar period.

Thus, the panoramic observation of recent history marked by the activity of this spiritual Socratic animator can be retained in the index of originality. From this perspective, abbot Daniil is both *protagonist* and *examiner*, observer of his era. He is an integral part, sometimes decisively, sometimes prominently, of these historical processes, just as he also positions himself externally, by assuming the role of glosser, critic and interpreter of the phenomena unfolded under his gaze.

Fragments of the substances from the abbot's biography – such as those referring to his monastic life held at Antim, Crasna, Sihăstria or Rarău – contained in our research, *unpublished* until now, are presented for the *first time* to the Romanian public and the academic environment. His monastic life was reduced to the import of several reference dates and events and its retouching by distributing memoirs sequences reproduced by his contemporaries, sometimes laconic, simplified, approximate and wrinkled by justifiable deficiencies. The access to the archives of the monastic or diocesan centers, intersected and transited by its biographical trajectory, favored us to complete this vacuum.

His athonite travel journal has been the subject of other small studies. We tried a holistic overflight and angiographic foray from which to recover the spiritual impact on it, the impact on his vision of life or the repercussions on his social relationships. From our point of view, this journal can be given as an example of good practice for what it means to approach a pilgrimage, by guiding and focusing attention, distilling the essential of superfluous connotations or reading space, time, life and history in the theological key, the main channel of Truth.

The topics related to the spiritual *Movement of the Burning Fire*, from the Antim monastery, attract the attention, every year, for countless researchers: theologians, historians, literati, philosophers, publicists. The multitude of scholars engaged in this movement not only inherited generations of disciples¹⁶, followers and disciples, but also provided material for study, at industrial levels, both through their own biographies and through the works made, for today's explorers. At the same time, we are forced to recognize the etiology of such researches, transposed either in articles or, even, autonomous books or in simple positions, interviews, summary observations: from redundant replication of the same stories suffocated by an air of

¹⁶ MARIUS VASILEANU, „Ucenicii Pr. Daniil Sandu Tudor”, în *Convorbiri literare*, 149 (2015) 4, pp. 166-167.

folklore to the professing of different legends and narratives with an almost mythological character; from the rolling of inaccuracies and the perpetuation of various confusions caused by documentary gaps to informational or discursive mimicry. At the opposite pole are the rigorous researches, refined by consulting a huge documentary bibliography or derived from the accumulation of an impressive memorial fund obtained through the interviews of the eyewitnesses of the analyzed spiritual universe.

Researcher Marius Vasileanu, journalist, anthropologist and professor of the history of religions, has invested a good part of his life in recovering the memory of intellectuals who are passionate about spiritual life, in recent history, so that he can be listed among the main exegetes of *The Burning Bush* phenomenon of the *Mother of God* at the Antim Monastery in Bucharest. In addition to the effort to publish articles in literary magazines and the consistency of monthly patronizing a column in certain magazines,¹⁷ and the most recent example being that of *Magazin Istoric*¹⁸ magazine, his public outings at symposiums, conferences, media shows, interviews, etc. revolve, substantially, around this topic with which he came to identify: the personality of abbot Daniil Sandu Tudor interconnected and imprinted by the Hesychastic movement from Antim initiated by him. The editorial project, for which it deserves all consideration, is that of the inauguration of the collection *Archive of The Burning Fire*, which already counts 10 volumes.¹⁹

¹⁷ M. Vasileanu signs countless articles in magazines as: *Dilema veche, Convorbiri literare, Adevărul literar și artistic, Tabor, Ziarul Financiar, România literară, Timpul, România liberă, Lumea credinței, Lumea monahilor sau Adevărul*. Here are some of his studies: MARIUS VASILEANU, „Memoria Rugului Aprins – riscuri și provocări”, în *Caietele de la Putna. Etica memoriei*, Edit. Nicodim Caligraful, Mănăstirea Putna, 2016, pp. 99-109. „Andrei Scrima despre binecuvântarea purtătorilor de viitor”, în *Analele Universității din Craiova*, 32 (2010) 1-2, pp. 63-86. „Mișcarea Rugul Aprins și dialogul interconfesional”, în ALIN TAT (ed.), *Paradisul regăsit. Studii ecumenice*, Napoca Star, Cluj-Napoca, 2017, pp. 213-236. „Părintele Ieroschimonaș Daniil Sandu Tudor, între legende și adevăr”, în MIHAIL-SIMION SĂSĂUJAN (ed), *Mărturisitori ai Ortodoxiei în timpul regimului comunist. Studii și evocări*, Cuvântul Vieții, București, 2018, pp. 427-444.

¹⁸ From December 2017 he wrote an article about The Burning Bush Movement: MARIUS VASILEANU, „Nicolae Steinhardt și Rugul Aprins”, în *Magazin istoric*, 5 (2022), pp. 86-92. „Patriarhul Justinian Marina și Rugul Aprins”, în *Magazin istoric*, 4 (2022), pp. 82-85. „Rugul Aprins în oglinda «Europoei Libere»”, în *Magazin istoric*, 3 (2022), pp. 78-81. „Mihai Rădulescu și Rugul Aprins”, în *Magazin istoric*, 2 (2022), pp. 81-84. „Discipolii lui Daniil Sandu Tudor”, în *Magazin istoric*, 1 (2022), pp. 82-85. „Rugul Aprins, smerenie, nu minunism”, în *Magazin istoric*, 12 (2021), pp. 60-64. „Rugul Aprins și René Guénon”, în *Magazin istoric*, 11 (2021), pp. 80-83. „Rugul Aprins față de ideologia comunistă. Dizertația unui informator”, în *Magazin istoric*, 10 (2021), pp. 75-79. ș.u.

¹⁹ SANDU TUDOR, *Universalism românesc*. coll. „Arhiva Rugului Aprins”, vol. 1, ediție îngrijită și prefață de Marius Vasileanu, Eikon, București, 2016. ALEXANDRU MIRONESCU, *Admirabila tăcere. Jurnal (2 iulie 1967 – 29 septembrie 1968)*, coll. „Arhiva Rugului Aprins”, vol. 2, ediție îngrijită și prefață de Marius Vasileanu, Eikon, Cluj-Napoca, 2014.

VASILACHI, VASILE, *De la Antim la Pocrov. Mărturii*, în coll. „Arhiva Rugului Aprins”, vol. 3, îngrijită de Marius Vasileanu, Eikon, București, 2015. ȘTEFAN TODIRAȘCU, *Comentarii la Evanghelia după Ioan*, în coll. „Arhiva Rugului Aprins”, vol. 4, îngrijită de Marius Vasileanu, prefață de Horia Ion Groza, Eikon, București, 2016. PAUL STERIAN, *Răsboiul nevăzut. Viața de îndumnezeire a Sfântului Paisie cel Mare*, în coll. „Arhiva Rugului Aprins”, vol.

The mission of the approach is concise: to bring to light the main literary works once published by the members of the Association of *The Burning Fire*. Predictably and naturally, the first volume that opens the collection is dedicated to Sandu Tudor, the soul of *The Burning Fire*, "the «natural» bearer of breath of the Antim group"²⁰, and includes a selection of his articles, from the interwar daily *Faith* led by him. These *resurrected* works and rendered to the general public are flanked by remarkable studies – introductory, prefaces, notes on the edition, etc. – that contextualize and elucidate details either on the author or on the work in question. Many of these clarifications are signed by the caretaker of the collection himself, Prof. Marius Vasileanu, or by his collaborators: Mihai Șora, Adrian-Nicolae Petcu, Horia Ion Groza, etc.

Another construction site inaugurated by Prof. Marius Vasileanu, in consonance with the patronization and coordination of the collection from the *Archive of the Burning Fire*, is that of publishing Alexandru Mironescu's journal– memoirs and ideas – some novel, others updated, corrected and annotated. At Humanitas Publishing House appeared, thus, *The Heart's Way, Essays in the Spirit of The Burning Bush* (2019)²¹ and *The Admirable Silence. Diary, 1968-1969* (2019).²² *The Admirable Silence Journal*, both the one published at Eikon Publishing House (volume 2 of the *Archive of The Burning Bush* collection) and this one from Humanitas Publishing House, different and successive from a chronological point of view, are obtained from Professor Mironescu's family and made available to the general public for the first time.

5, îngrijită de Marius Vasileanu, prefață de Marius Vasileanu, Eikon, București, 2017. ȘTEFAN TODIRAȘCU, *Comentarii la „Poemele Filocalice” scrise de Alexandru Mironescu și alte eseuri*, în coll. „Arhiva Rugului Aprins”, vol. 6, îngrijită de Marius Vasileanu, prefață de Horia Ion Groza, postfață de Pericle Martinescu, Eikon, București, 2017. HARALAMBIE VASILACHE, *Altarul spiritualității românești*, în coll. „Arhiva Rugului Aprins”, vol. 7, îngrijită de Marius Vasileanu, studiu introductiv și notă asupra ediției de Marius Vasileanu, Eikon, București, 2018. ALEXANDRU MIRONESCU, *Floarea de Foc*, coll. „Arhiva Rugului Aprins”, vol. 8, îngrijită de Marius Vasileanu, ediție îngrijită și note introductive de Marius Vasileanu, cuvânt înainte de Mihai Șora, postfață de pr. Benedict Ghiuș, Eikon, București, 2019. VASILE VASILACHE, *În temniță cu Iisus Hristos. Amintiri din închisorile comuniste*, în coll. „Arhiva Rugului Aprins”, vol. 9, îngrijită de Marius Vasileanu, notă asupra ediției de Marius Vasileanu, postfață de Adrian Nicolae Petcu, Eikon, București, 2020. ȘTEFAN TODIRAȘCU, *Pecete de neșters*, în coll. „Arhiva Rugului Aprins”, vol. 10, îngrijită de Marius Vasileanu, volum îngrijit de Horia Ion Groza, Eikon, București, 2022.

²⁰ ANDRÉ SCRIMA, *Timpul Rugului Aprins. Maestrul spiritual în tradiția răsăriteană*, prefață de Andrei Pleșu, volum îngrijit de Anca Manolescu, Humanitas, București, 2012, p. 151.

²¹ ALEXANDRU MIRONESCU, *Calea inimii. Eseuri în duhul Rugului Aprins*, prefață de Marius Vasileanu, Humanitas, București, 2019.

²² ALEXANDRU MIRONESCU, *Admirabila tăcere. Jurnal, 1968-1969*, prefață de Marius Vasileanu, Humanitas, București, 2019.

The dust on the typed manuscripts and sketches of the one nicknamed "knight of the ineffable"²³ is finally beginning to be removed. His confessions retain numerous references, explicit or subliminal, to his good friend, abbot Daniil Sandu Tudor, with whom he developed a spiritual movement, debated topics from the most mundane to the transcendental ones, he polished and perfected himself spiritually so that, in the end, he shared the same carceral destiny.

His Eminence Andrei (Andreicuț), the Archbishop and Metropolitan of Cluj and university professor of the Department of "Moral Theology and Orthodox Spirituality" of the Faculty of Orthodox Theology, within the "Babeș-Bolyai" University, Cluj-Napoca, are among the main promoters of providential confessors and scholars attracted by the Christian mystique at Antim Monastery and beyond. The actions of promoting and popularizing these personalities expand from the drawing of some catechetical programs precisely outlined and structured – as is the case of the catechetical project, from the Lent of the Assumption, year 2019, entitled *Faces of special people*²⁴ and which synthesizes, in a concise material, the biographical medallions of some confessors, such as: Daniil Sandu Tudor, Benedict Ghiuș, Petroniu Tănase, Cleopa Ilie, Paisie Olaru, Arsenie Papacioc, Dumitru Stăniloae etc., and sent to each parish community – up to articles and scientific papers²⁵ or conferences / lectures²⁶.

His Grace Benedict (Vesa), bishop-vicar of the Archdiocese of Vad, Feleac and Cluj, enjoying, in his turn, the friendship of professor Alexandru Mironescu's daughter, Ileana, from the period of his studies in the West (Switzerland), inherits, from this, two manuscripts that bring to light the spiritual profile of her father. Published both at the Renașterea Publishing House (Cluj-Napoca), in 2015, under the titles: *At the seat of confession*²⁷ and *Around Alexandru*

²³ HORIA ION GROZA, „Un cavaler al inefabilului : scriitorul și profesorul universitar Alexandru Mironescu”, în *Alexandru Mironescu. Centenarul nașterii, 1903-2003*, ediție îngrijită de Ileana Mironescu, Edit. Enciclopedică, București, 2003, pp. 121-129.

²⁴ All material can be consulted at: <https://www.mitropolia-clujului.ro/wp-content/uploads/2019/07/Programul-catehetic-pentru-Postul-Adormirii-Maicii-Domnului-i-%CC%82n-anul-satului-roma%CC%82nesc.pdf>, accessed on 4.III.2022.

²⁵ ANDREI ANDREICUȚ, *Mărturisitori pentru Hristos*, Reîntregirea, Alba-Iulia, 2005. ANDREI ANDREICUȚ, „Un luminător din perioada «marelui întuneric» - Sofian Boghiu”, în *Tabor*, 3 (2013), pp. 5-8. ANDREI ANDREICUȚ, „Un academician isihast”, în: *Tabor*, 5 (2015), pp. 25-27.

²⁶ *Exigența unei identități duhovicești la academicianul contemporan?* – prelegere susținută cu ocazia decernării titlului de „Membru al Academiei de Arte și Științe”, Salzburg, Austria (19 Iunie, 2008). *Sfintele Moaște în viața sacramentală a Bisericii Ortodoxe Române contemporane. Paranteza istorică a comunismului*, Volos, Grecia (20 Mai, 2004).

²⁷ ALEXANDRU MIRONESCU, *La scaunul mărturisirii*, volum îngrijit de ierom. dr. Benedict Vesa, Renașterea, Cluj-Napoca, 2015.

*Mironescu*²⁸, these two works contain precious testimonies not only about the one who "had the "genius of friendship"²⁹, Alexandru Mironescu, but also about "the incomparable spiritual guide"³⁰ and "seeker of isichia"³¹, Father Daniil Sandu Tudor, to whom extensive chapters are dedicated. A year later, in 2016, the epic-memorialist mironescian binomial is completed with a tudorian lyrical volume, obtained by the same editor from the same Ileana Mironescu. It is about a volume of poems of the monk from Rarău, called *The Charter of Moments – lyrics*³², finalized by the author and partially unpublished since 1958. Ending with a condensed afterword by the editor, the volume of lyrics enjoyed warm welcome from today's critics³³, as well as from his friends in the 50s, who read it in typed version.³⁴

The editing of the notebooks, notes, sketches, poems or notes of the abbot Daniil Sandu Tudor was the object of activity of many researchers, in the post-Decembrist period.

On the eve of the third millennium, The Christiana Publishing House in Bucharest, led by the polyvalent writer Răzvan Codrescu, in collaboration with Professor Alexandru Dimcea, started a new editorial project, namely, that of publishing original pages from the manuscripts inherited from the abbot Daniil Sandu Tudor. The first volume, having a general title, *Writings I*³⁵, includes a selection of writings in verse and prose, to continue with a series of authors concisely called *Notebooks*, to which will be added a critical and complete edition (for the first time) of his *Akathists*³⁶. The series of *Notebooks* reached 4 volumes: *God- love* (vol. 1)³⁷, *The*

²⁸ ILEANA MIRONESCU, *În preajma lui Alexandru Mironescu*, volum îngrijit de ierom. dr. Benedict Vesa, Renașterea, Cluj-Napoca, 2015.

²⁹ ANDRÉ SCRIMA, *Timpu! Rugului Aprins ...*, p. 159.

³⁰ ILEANA MIRONESCU, *În preajma lui Alexandru Mironescu ...*, p. 102.

³¹ ILEANA MIRONESCU, *În preajma lui Alexandru Mironescu ...*, p. 101.

³² SANDU TUDOR (Ieroschimonahul Daniil de la Rarău), *Hrisovul clipelor. Versuri*, ediție îngrijită de protos. dr. Benedict Vesa, Renașterea, Cluj-Napoca, 2016.

³³ ELENA DULGHERU, „Ieroglifice sacre ale clipelor – postumele monahului Daniil de la Rarău”, în *Ziarul Lumina*, 27 August 2016 (disponibil la adresa <https://ziarulumina.ro/opinii/repere-si-idei/ieroglificele-sacre-ale-clipelor-postumele-monahului-daniil-de-la-rarau-115081.html>, accesat la 3.III.2022). IULIU-MARIUS MORARIU, „Sandu Tudor (Ieroschimonahul Daniil de la Rarău), *Hrisovul clipelor – versuri*, ediție îngrijită de protos. dr. Benedict Vesa, Renașterea, Cluj-Napoca, 2016”, în *Tabor*, IX (2017) 1, pp. 99-100.

³⁴ VASILE VOICULESCU, „Însemnare-răspuns” în DANIIL SANDU TUDOR, *Taina Rugului Aprins. Scrieri și documente inedite*, coll. „Intelctualii Bisericii”, ediție îngrijită și cuvânt înainte de prof. Gheorghe Vasilescu, Anastasia, București, 1999, p. 80.

³⁵ SANDU TUDOR (Ieroschimonahul Daniil Tudor), *Scrieri I: Imn Acatist la Rugul Aprins al Născătoarei de Dumnezeu. Cartea Muntelui Sfânt. Marea noapte de aur a Maicii Domnului. Apocalipsa lui Ioan (Argument de Predoslovie). Am auzit cântecul Păsării Unice (Gânduri din singurătate)*, ediție îngrijită de Alexandru Dimcea, Christiana, București, 1999.

³⁶ DANIIL de la Rarău (SANDU TUDOR), *Acatiste: Acatistul Sfântului Dimitrie cel Nou. Acatistul Sfântului Ioan Bogoslovul. Acatistul Sfântului Calinic de la Cernica. Acatistul Rugului Aprins. Acatistul Bunei Vestiri*, prima ediție integrală, îngrijită de Alexandru Dimcea și Gabriela Moldoveanu, București, Edit. Christiana, 2009.

Holy Prayer (vol. 2)³⁸, *The Mystery of the Holy Cross* (vol. 3)³⁹, *What is man?* (vol. 4)⁴⁰. All these reflections, meditations littered on paper, even if unfinished and left in suspension, convey at least a small part of the theology and spirituality of Abbot Daniil, without the pretense of exhausting them. The editor assumes the audacity to publish them, even if they were in the stage of sketches and notes, asking the readers for leniency and suggesting that they focus on the ideatic background and not on the form. He also emphasizes that he does not want to take care of himself in an "intolerable substitution"⁴¹, aware that the author would have perfected his literary creations if history had allowed him.

Professor Gheorghe Vasilescu, for almost 40 years director of the Archive of the Holy Synod of the Romanian Orthodox Church hosted by the Antim Monastery, benefited from the favorable context of accessing archival documents from the recent history of the Church, sorting them, organizing them and, subsequently, publishing them. He is due to the editing of several monographic volumes, which recover an important documentary fund, among which we mention: *Benedict Ghiuș, the confessor of the heart* (1998)⁴², *Hieroschemamonk Daniil Sandu Tudor. The Mystery of The Burning Bush* (1999)⁴³, *The Reverend John the Stranger. Data from the Archive of The Burning Bush* (1999)⁴⁴. The movement of *The Burning Bush* is beginning to have a greater clarity, at least, from a historiographical and factual point of view.

Father Policarp Chițulescu, the current director of the Library of the Holy Synod, motivated by the proclamation of 2017 by the Holy Synod of the Romanian Orthodox Church, as the *Commemorative Year (and) of the defenders of Orthodoxy during communism*, coordinated the editing of two volumes to recover the memory of the Group of *the Burning Fire*. The first,

³⁷ SANDU TUDOR (Ieroschimonahul Daniil de la Rarău), *Dumnezeu-Dragoste. Caietele Preacuviosului Părinte Daniil de la Rarău. Caiet 1*, ediție îngrijită de Alexandru Dimcea Christiana, București, 2000.

³⁸ SANDU TUDOR (Ieroschimonahul Daniil de la Rarău), *Sfințita Rugăciune. Caietele Preacuviosului Părinte Daniil de la Rarău. Caiet 2*, ediție îngrijită de Alexandru Dimcea și Maica Hristofora Moldoveanu, Christiana, București, 2000.

³⁹ SANDU TUDOR (Ieroschimonahul Daniil de la Rarău), *Taina Sfintei Cruci. Caietele Preacuviosului Părinte Daniil de la Rarău. Caiet 3*, ediție îngrijită de Alexandru Dimcea și Maica Hristofora Moldoveanu, Christiana, București, 2001.

⁴⁰ SANDU TUDOR (Ieroschimonahul Daniil de la Rarău), *Ce e omul? Caietele Preacuviosului Părinte Daniil de la Rarău. Caiet 4*, ediție îngrijită de Alexandru Dimcea și Maica Hristofora Moldoveanu, Christiana, București, 2003.

⁴¹ SANDU TUDOR, *Scieri I...*, p. 14.

⁴² *Benedict Ghiuș, duhovnicul inimii*, ediție îngrijită de Gheorghe Vasilescu, Edit. România Creștină, București, 1998.

⁴³ DANIIL SANDU TUDOR, *Taina Rugului Aprins. Scieri și documente inedite ...*.

⁴⁴ *Cuviosul Ioan cel Străin (din arhiva Rugului Aprins)*, ediție alcătuită de prof. Gheorghe Vasilescu, postfață de Arhim. Sofian Boghiu, în coll. *Comorile pustiei* coordonată de Ignatie Monahul, Anastasia, București, 1999.

dedicated to hieroschemamonk Daniil Sandu Tudor, entitled *Lyrics, thoughts, essays*⁴⁵ contains edit texts – some poems published either Antum (Comornic, Autobiografia) or posthumously (partially published in *The Mystery of the Burning Fire*, ed. cared for by Gh. Vasilescu, Anastasia, 1999) – and novel – selection from the author's manuscripts kept in the Library of the Holy Synod. In the *Foreword*, Father Policarp Chițulescu will clarify the *de facto* situation of the manuscripts of abbot Daniil Sandu Tudor, in an independent and quite clarifying subchapter, *the Library and manuscripts of Father Daniil Sandu Tudor*⁴⁶, which balances between virtuality and reality, between hypothesis and certainty. The inventory table, consulted by us, contains many more titles than "the 530 volumes preserved today in the Library of the Holy Synod". Part of his library was lost due to the process of teaching from one custodian to another. A first variant of descending trajectory: abbot Daniil arrested – Securitate – fr. Petroniu Tănase – fr. Dumitru Fecioru – Library of the Holy Synod. A second variant: abbot Daniil at Rarău – academician Nicolae M. Popescu (1957) – Alexandru Dimcea. According to the allegations of Father Policarp Chițulescu, the titles of some of the cohesive and completed works of the abbot Daniil are known, but who are still waiting to see the light of the print when the related texts come to light. According to the testimony of an heir and, in part, editor of abbot Daniil's work, the manuscripts of the latter – the latter – cannot be inventoried numerically (being scattered, disturbed, etc.), but only appreciated their thickness, which would measure approximately "2 meters"⁴⁷. The second volume, entitled *Confessors of the Isihaste Light*⁴⁸, is a compendium of short biographical sketches for the most prominent figures of *The Burning Bush Movement* (35 personalities).

In 2015, the scientist Anca Manolescu pleasantly surprises everyone with the exceptional work *Antim model, the Păltiniș model. Groups of study and spiritual friendship*⁴⁹, published by Humanitas Publishing House. The research of the two spiritual and intellectual phenomena, developed at Antim and Păltiniș, mirrored by the circles of study or philosophical of antiquity, contributes substantially to the awakening of the consciousness of those of today for

⁴⁵ DANIIL SANDU TUDOR, *Versuri, cugetări, eseuri*, volum îngrijit de Arhimandrit Policarp Chițulescu, Basilica, București, 2017.

⁴⁶ DANIIL SANDU TUDOR, *Versuri, cugetări, eseuri ...*, pp. 19-30.

⁴⁷ ALEXANDRU DIMCEA, „Manuscrisele lui Sandu Tudor (monahul Daniil de la Rarău). Prezentarea succintă a manuscriselor salvate și publicate”, în *Ieroschimonahul Daniil-Sandu Tudor și „Rugul Aprins” de la Mănăstirea Antim la Mănăstirea Rarău*, Charisma, Deva, 2010, pp. 239-241.

⁴⁸ *Mărturisitori ai luminii isihaste. Rugul Aprins*, volum îngrijit de Arhimandrit Policarp Chițulescu, Basilica, București, 2017.

⁴⁹ ANCA MANOLESCU, *Modelul Antim, modelul Păltiniș. Cercuri de studiu și prietenie spirituală*, Humanitas, București, 2015.

the appreciation of their true value, for the adoption of the happy precedents in recent history and their fixation as landmarks of existence. Radiography is penetrating, comparative, interpretive and hermeneutic. As a style and approach, it comes quite close to the main work, rightly considered the cornerstone, which synthesizes and provides reading landmarks / indicators of the spiritual phenomenon of Antim, the *Time of The Burning Bush* of Father Andrei Scrima⁵⁰. From a historiographical point of view, there are several researchers who have done pioneering work in the field and have established the boundaries between truth and fiction, between reality and slander.

George Enache, university professor at the *Dunărea de Jos* University of Galați, has written several studies⁵¹. A reference book for our subject is the one published in 2018, *Sandu Tudor (Father Daniil), extremist ideologies and the political police (Lumea credinței Publishing House)*, as well as his other volumes of the history of the Church intrigued with the communist⁵² regime, open countless perspectives of approach.

⁵² GEORGE ENACHE, *Ortodoxie și putere politică în România contemporană (studii și eseuri)*, Nemira, București, 2005. GEORGE ENACHE, *Biserica în comunism. Modele și mărturii*, Eikon, București, 2014.

Adrian-Nicolae Petcu is, perhaps, one of the most famous and knowledgeable researchers of the files in the Securitate Archives regarding the persons in the structure and entourage of the Church. His individual⁵³ or collective⁵⁴ studies contain, each time, unique

⁵⁰ ANDRÉ SCRIMA, *Timpul Rugului Aprins. Maestrul spiritual în tradiția răsăriteană*, prefață de Andrei Pleșu, volum îngrijit de Anca Manolescu, Humanitas, București, 2012.

⁵¹ GEORGE ENACHE, „Daniil Sandu Tudor – pagini din dosarul de anchetă 113.668”, în *CNSAS, Arhivele Securității*, ProHistoria, București, 2002, pp. 169-202. GEORGE ENACHE, „Represiunea religioasă în România comunistă. Studiu de caz: «Rugul aprins»”, în *Analele Universității „Dunărea de Jos” din Galați, fascicula 19 – Istorie*, Galați, tom III, 2004, pp. 135-152. GEORGE ENACHE, „Arestările operate în rândul preoților ortodocși în primele decenii ale regimului communist. Ghid de lectură a dosarelor Securității”, în *Tabor*, XI (2017) 11, pp. 28-41.

⁵² GEORGE ENACHE, *Ortodoxie și putere politică în România contemporană (studii și eseuri)*, Nemira, București, 2005. GEORGE ENACHE, *Biserica în comunism. Modele și mărturii*, Eikon, București, 2014.

⁵³ ADRIAN-NICOLAE PETCU, „Ieroschimonahul Daniil Sandu Tudor în lupta contra ideologiei ateiste (I)”, în *Ziarul Lumina*, 25 Octombrie, 2017. ADRIAN-NICOLAE PETCU, „Ieroschimonahul Daniil Sandu Tudor în lupta contra ideologiei ateiste (II)”, în *Ziarul Lumina*, 27 Octombrie, 2017. ADRIAN-NICOLAE PETCU, „O cronologie a Rugului Aprins”, în *Tabor*, 3 (2013).

⁵⁴ GEORGE ENACHE, ADRIAN-NICOLAE PETCU, „Biserica Ortodoxă Română și Securitatea. Note de lectură”, în *Totalitarism și rezistență, teroare și represiune (CNSAS, Arhivele Securității)*, București, 2001, pp. 108-136. ADRIAN GABOR, ADRIAN-NICOLAE PETCU, „Biserica Ortodoxă Română și puterea comunistă în timpul Patriarhului Justinian”, în *Anuarul Facultății de Teologie Ortodoxă a Universității din București*, II/2002, București, 2003, pp.

information and lame nuances. Historians Ioana and Dragoș Ursu (National Museum of the Union in Alba-Iulia) were closely concerned with *The Burning Bush Movement*.⁵⁵ The historian Marius Oprea, who managed to establish the Institute for the Investigation of Communist Crimes and the Memory of the Romanian Exile (IICCMER), is an eloquent representative of the research of the archives and the elucidation of the historical truth, able to go beyond the templated and camouflaged language of communism and to reassemble the true architecture of the events that took place. It is enough to mention two books edited by him: *The Banality of Evil. A History of the Securitate in documents 1949-1958* (Polirom, 2002)⁵⁶ and *The True Journey of Zacchaeus. V. Voiculescu and the mystery of The Burning Bush* (Humanitas, 2008)⁵⁷. Professor Carmen Ciornea's trilogy⁵⁸, dedicated exclusively to the person of abbot Daniil Sandu Tudor, is intended to align with previous research. The universe and the collective of *The Burning Bush* have become so attractive and captivating for contemporaries that some magazines⁵⁹, editorial

93-154. *Martiri pentru Hristos din România, în perioada regimului comunist*, studiu introductiv de Adrian-Nicolae Petcu, Edit. Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 2007. GEORGE ENACHE, ADRIAN-NICOLAE PETCU, *Monahismul ortodox și puterea comunistă în România anilor '50*, Edit. Partener, București, 2009. GEORGE ENACHE, ADRIAN-NICOLAE PETCU, IONUȚ-ALEXANDRU TUDORIE, PAUL BRAUSANOWSKI, „Biserica Ortodoxă Română în anii regimului comunist. Observații pe marginea capitolului dedicat cultelor din Raportul final al Comisiei prezidențiale pentru analiza dictaturii comuniste din România” (Contraraport la Raportul Tismăneanu), în *Studii Teologice*, S.N., V (2009) 2, pp. 7-104.

⁵⁵ IOANA-ZOIA SANDU (URSU), „*Rugul Aprins*” de la Mănăstirea Antim: istorie, memorie, discurs, teză de doctorat (nepublicată), Școala doctorală „Istorie, civilizație creștină”, Universitatea „Babeș-Bolyai” din Cluj-Napoca. DRAGOȘ URȘU, IOANA-ZOIA SANDU (URSU), „Moștenirea spirituală a Antimului. Modelul «Rugul Aprins»”, în ION-SORIN BORA (ed), *Sfântul Ierarh Antim Ivirenil – ctitor de cultură și spiritualitate românească*, Edit. Mitropolia Olteniei, Craiova, 2018, pp. 238-244. IOANA-ZOIA URȘU, „Rugăciune, rezistență, represiune: cazul «Rugului Aprins» de la Mănăstirea Antim”, în *Altarul Reîntregirii*, 1 supl. (2014), pp. 455-468. IOANA-ZOIA URȘU, „Un model de monahism și misiune: «Rugul Aprins» de la Mănăstirea Antim”, în *Altarul Reîntregirii*, 2 (2015), pp. 279-291. IOANA-ZOIA URȘU, „Tinerii și «Rugul Aprins»”, în *Altarul Reîntregirii*, 3 (2016), pp. 7-28. IOANA-ZOIA URȘU, „Clergy and intellectuals as «class enemy»: «The Burning Bush»”, în *Ars Liturgica. From the Image of Glory to the Idols of Modernity, the 16th International Symposium on Science, Theology and Arts proceedings*, Reîntregirea, Alba-Iulia, 2017 (în *Altarul Reîntregirii*, supl. 2 (2017), pp. 167-178). IOANA-ZOIA URȘU, „Perceiving Religious Mysticism in the Key of Political Repression : The «Burning Bush» Group”, în *Museikon. A journal of Religious Art and Culture*, 3 (2018), pp. 51-62. IOANA-ZOIA URȘU, „De la ziaristică la mistică: identitatea creștină a lui Daniil Sandu Tudor”, în *Altarul Reîntregirii*, 1 (2020), pp. 177-194.

⁵⁶ MARIUS OPREA, *Banalitatea răului. O istorie a Securității în documente, 1949-1958*, Polirom, Iași, 2002.

⁵⁷ MARIUS OPREA, *Adevărata călătorie a lui Zahei. V. Voiculescu și taina Rugului Aprins*, cuvânt înainte de Andrei Pleșu, Humanitas, București, 2008.

⁵⁸ CARMEN CIORNEA, *Chipul Rugului Aprins*, Eikon, București, 2015. *Sandu Tudor și asociațiile studențești creștine din România interbelică*, Eikon, București, 2017. „Să nu fiți căldicei!” *Sandu Tudor și întemeierea Rugului Aprins (1940-1952)*, Eikon, București, 2018.

⁵⁹ *Tabor*, 3 (2013). *Review of Ecumenical Studies*, 3 (2020).

colleges⁶⁰, institutions, events, etc. have dedicated special editions/series to this spiritual movement and its members.

In the context of this cultural effervescence and the declination of the affinity of so many disciples, researchers, clergy and laymen, towards the spirit of the *Burning Fire*, our doctoral research appears.

The work consists of *four major parts* sectioned into *10 chapters*. She will try to probe the biography of a polyvalent man from the last century, who is in a spiritual dynamic, and who has managed to imprint not only the lives of his close friends, but also the history of our Church. Of course, we will also be concerned with its foundations: literary and, especially, spiritual. *The Burning Bush* movement founded by him will represent a perpetual landmark, a landmark, for all those attracted by the spiritual life who will look as a slope, as a spiral hanging from the sky, climbed by an honorable community of people. Exists already a unitary voice of historians and theologians that in the '40s-'50s, at the Antim Monastery in Bucharest, there was a climactic moment – "unique in Eastern Christianity"⁶¹ – referential for everything that will follow after it: the entire liturgical theology and patristic synthesis of the Church were embodied, effectively, and metabolized by a band of people

Given that we headline and clamor that theology means experience, sight, "eschatological epiphany"⁶² and that it is opposed to arid rationalism, doctrinal systematization, legal approaches, ethical minimalism or individualistic pietist, then such a spiritual climax, unfolded before our eyes, deserves, at least, a deeper attention and examination, if not a personal commitment.

Part I will focus on the *biographical data* of our subject, abbot Daniil Sandu Tudor, structured in *three chapters* corresponding to the main stages of his life: secular, literary-literary and monastic journalist.

⁶⁰ MIHAIL-SIMION SĂSĂUJAN (ed), *Mărturisitori ai Ortodoxiei în timpul regimului comunist. Studii și evocări*, Cuvântul Vieții, București, 2018. *Ieroschimonahul Daniil-Sandu Tudor și „Rugul Aprins” de la Mănăstirea Antim la Mănăstirea Rarău*, Charisma, Deva, 2010. *Mărturisitori ai luminii isihaste. Rugul Aprins*, volum îngrijit de Arhimandrit Policarp Chițulescu, Basilica, București, 2017. IOAN I. ICĂ JR, *Mărturii de sfințenie românească. Monahi îmbunătățiți din secolele trecute*, Deisis, Sibiu, 2002; IOAN I. ICĂ JR, „Canonul și canoanele creștinismului apostolic. I. Itinerare teologice”, în *Canonul Ortodoxiei. I. Canonul Apostolic al primelor secole*, Deisis/Stavropoleos, Sibiu, 2008, pp. 13-57. IOAN I. ICĂ JR, „Nichifor Crainic și redescoperirea misticii în Ortodoxie în prima jumătate a secolului XX”, în NICHIFOR CRAINIC, *Cursurile de mistică. I. Teologie mistică. II. Mistica germană*, studiu introductiv și ediție de diac. Ioan I. Ică jr., Deisis, Sibiu, 2010.

⁶¹ MARIUS VASILEANU, „Un caz de parazitare”, în *Dilema veche*, nr. 627 (25 februarie – 2 martie 2016).

⁶² IOAN I. ICĂ JR, „Canonul și canoanele creștinismului apostolic. I. Itinerare teologice” ..., p. 48

The first chapter will try to sketch a chronology of the main events of its wonderful period, *the secular stage of life*, carefully observing the relationships, connections and connections that it will establish. From this period dates a good part of the friendships, collaborations and associations that will accompany him, some, until the end of his life. Simultaneously, beyond the hustle of the Capital in which he lives, he finds enough inner spring to outline in his mind his future projects and concerns. The main bibliographic source used is that of the CNSAS files correlated with the memorial literature. From the beginning we take a distance from all those informative notes impregnated by falsehoods, slander, cheap gossip or ear improvisations, which are in stark contrast with the reality, the biographical and spiritual profile of Sandu Tudor. We have retained them in our text, strictly for the objective information they state, but the erroneous, artificial and distorted interpretations and qualifications of the whistleblower need to be disapproved of and rejected and put in brackets. The reason is simple. Sandu Tudor, having an "acid pen"⁶³, he quickly drew his animosity and hostility from his opponents in the press, and one of the weapons that some resorted to annihilate their opponent was the dissemination in the public space of all sorts of lies. Periodically, we will point out such intoxications signed by various informants, anyway, doubtful by their intellectual level.

The value of the chapter is measured by the capital he adds to the economy of our subject: Sandu Tudor was a complex, unconventional, universal personality, familiar with the ecclesiastical environment, connected to the intellectual one and with a meditative reflex transferred from the additional area to the essential one of life. Beneficiary of exceptional opportunities – the proximity with a few people of altitudinal formation (Metropolitan Titus Simezea, Nae Ionescu, Alexandru Mironescu, Nichifor Crainic, Mircea Eliade, Constantin Noica, Paul Sterian, Gala Galaction, etc.), the trip to Athos, the poetic talent enslaved, in part, to the religious – he has the genius and intuition to make the most of them that the embroidered soul cut fits according to its constitution and attracts the attention of the most refined and elevated tastes. Extreme experiences: *far away* (at sea), *the critical limit* (war), *the periphery and the marginal* (worker, clerk, village teacher), *failure* (divorce), *success and celebrity* (newspaper director), *spiritual* (Athos), without quantifying the existence of man consumed in the shadow of *the ordinary* and *the prosaic*, they polished and chiseled him so much so that he let himself be convinced of the ephemerality of life and the stringency of engaging in an upward dynamic and

⁶³ MARIUS VASILEANU, „Părintele ieroschimonah Daniil Sandu Tudor, între legende și adevăr” ..., p. 436.

trajectory that would connect him to immutable and transcendental truths. He will become, for all his friends and acquaintances, an apologist for the pre-eminence of spiritual commitment deployed from the position of accessory and anchored in the center of life.

The second chapter focuses on Sandu Tudor's literary activity: his debut in the press, his launch in the universe of writers, the accentuation of his poetic dimension, the foundation of two interwar publications (*Fire flower* magazine and the daily *Faith*) and his literary stations – from imographic and liturgical creations to religious poems and an impressive publication disseminated in the most varied topics.

Sandu Tudor's political vision, from this period, differs depending on the position from which the observation is made. His articles are instrumentalized by each camp, on the political scaffolding of the country, to confiscate and adopt it for himself, but he declares himself clearly: neither *right-wing* nor *left-wing*⁶⁴. Informers could not be missing from the equation that the Files of the Security ideologize, that is, distort, the meaning and the substantive message of the articles. The real tragedy will appear when some articles, grossly cut from an entire literary context, without assessing the integral mentality, rational and attitudinal coherence/consistency of the author towards the political factions and programs on the market, will be transformed into a criminal body in the lawsuits filed, later, in communism, resulting in conviction with execution. The reality sounds, in fact, as follows: Sandu Tudor, uncommitted and politically unregistered, balanced and equidistant, highlighted, quite clearly, his pro-royalist option, and his other convictions and orientations being able to fit, according to today's language, in a kind of Christian-democracy⁶⁵.

Also, in this chapter we will subject the protagonist to an ideological filter and we will try to observe how communist or anti-Communist he was or what his relations were with the Legionnaire movement and with Nazism/Hitlerism. It will be necessary to distill the informative notes and to understand that the entire inconsistency – an irrational mix of political labels applied to it appears, from communist to legionnaire, from fascist to Nazi – resides in cases independent of the subject under supervision: the denunciations are conjectural, unaccompanied by arguments, evidence or evidence, rather provoked and contaminated by gossip. Distant and

⁶⁴ SANDU TUDOR, „Nici de dreapta, nici de stânga – motivul psihologic”, în *Credința*, IV (19 martie 1936) 694, p. 3. „Nici de dreapta, nici de stânga – motiv politic”, în *Credința*, IV (20 martie 1936) 695, p. 3. „Nici de dreapta, nici de stânga – motiv esențial”, în *Credința*, IV (21 martie 1936) 696, p. 3. Vezi și, SANDU TUDOR, *Universalism românesc* ..., pp. 213-220.

⁶⁵ MARIUS VASILEANU, „Părintele ieroschimonah Daniil Sandu Tudor, între legende și adevăr” ..., p. 436.

relaxed from every extremist political ideology in the interwar period, Sandu Tudor will nuance his position at every opportunity that he will prove inspired and visionary through his fierce resistance to the temptation to listen to the song of any ideology, in contrast to the explicit options of some friends around him. We are constantly pushing for a critical absorption of history.

The third chapter will, for the most part, be *novel* to the public. The privilege of consulting several documentary funds within the diocesan or monastic archives, already mentioned, gave us the chance to bring to the surface biographical sequences related to Sandu Tudor, unknown until now.

In the archive of Antim Monastery we discovered his major involvement in the rehabilitation and repair of the church and the monastery. The minutes not only list him among the members of the restoration committee, set up by abbot Vasile Vasilache, but also highlight the various tasks accomplished by him. Among the covers of the registers, catalogs and files of the monastery is the beginning phase of his monastic life: the move to the cell in the monastery's bell tower, the donations made to the monastery as a concrete gesture of detachment from the world, the exercise and fulfillment of various obedience and tasks within the monastery, of the administrative apparatus of the Patriarchate or of the Publishing House and Workshops of the Bible Institute and, of course, specifying the dates of entry into the monastery as a *brother* and, then, of monkhood (the night of 3 to 4 September 1948).

The archives of the Diocesan Centers in Craiova and Roman have returned to us the figure of Father Agathon (the name received at the nun) as an editorial collaborator of Metropolitan Firmilian, on which occasion he moves from Antim to Craiova, then the one of abbot, of the Crasna Monastery. On March 11-12, he will be ordained a deacon, respectively, a priest by the same metropolitan, in fact, the one who had also monked him.

The archives of the Metropolitanate of Moldavia and Bucovina and of the Sihăstria Neamț Monastery are generous with its biography. After his release from prison and from the Canal, as a result of an unjust conviction, Father Agathon arrives at Sihăstria where he will take the big sketch and, implicitly, the name of *Daniil*. After a year he is installed as abbot of the Rarău Hermitage, dependent on Slatina Monastery. The most fertile and prolific period will follow: spiritual guide, teacher of the Monastic School, responsible for studies, ordinary lecturer at the Monastic Synaxis on Sundays, abbot and spiritual father. The catalogs of the Monastic

School are an extremely precious documentary source by recording the schedule and the titles of the lessons held by the hieroschemamonk Daniil. Perhaps some researchers consider irrelevant a lesson title, but for us, who do not have a systematized work of the protagonist, these titles draw some indicative markings: from theological pursuits to didactic skills, from topics of interest to the unveiling of an inner facet of the subject. We propose some reading grids of these lists of titles: Father Daniil Sandu Tudor insists on a liturgical approach to theology; it tries bridges and interchanges between different historical periods, such as between the patristic one of the fourth century and the contemporary one; theology permanently swings between history and eschatology, between cataphatic and apophatic, between hermeneutics and mystagogue; the intensity of the monastic life is proportional to its understanding and capillary knowledge; anchoring in Tradition is imperative provided it is metabolized.

The second part will be destined for the hesychaste movement *The Burning Bush of the Mother of God* from the Antim Monastery, the main *foundation* of the hieroschemamonk Daniil Sandu Tudor. We will try to clarify and systematize the context of the occurrence, the objects of activity, the composition and members, the periodicity. The fact is that at Antim it was managed to create a spiritual continent that would offer a favorable climate for any man questioned by the axiological dimension. We recognize the shortcomings and documentary gaps that exist so far that, except for highlighting some factual activities and episodes, we do not have more testimonies. We wish that the communications and lectures of the lecturers at Antim had been brought to light, and that we could develop the theology and the spirituality profiled here. Conference titles, schedule sketches of meetings, established practices correlated with portraits and the thinking of the performers are the pillars on which we have tried to reconstruct the architecture of an hesychast phenomenon culminating in the history of our Church. Chernivtsi, Cernica, Govora are stopovers and laboratories where the antimists stopped and performed internships of hesychastic practice and culture, amplifying their experience: branched and oriented towards erudition, practice, transfiguration of thought.

The Movement of The Burning Bush took place over two great periods, the one at Antim, in the '40s, and the one in clandestinity, in the '50s. None of them was characterized by organizational rigidity, "with declared status and projects", with an unchanging rhythmicity of meetings, with any predetermined directing, but there was only one *rule*, that of "spontaneity of

dialogue" and a focus on the *word* that builds up, that we are dealing, rather, with some adventurers of the spirit.⁶⁶

In the second part of the movement's history, *the antimian spiritual universities* will move to Plumbuita (the salon of Father Sofian Boghiu's stay), to the residences of some of their members (Alexandru Mironescu, Benedict Ghiuș, Olga Greceanu, Constantin Joja), to which is added the cultural and practical supplement during the summer, from Rarău. Next, abbot Daniil Sandu Tudor remains the main initiator and animator of the meetings.

One reads literary creations of one's own or from other established authors, debates, critical evaluations take place, and interdisciplinarity becomes a platform for dialogue between the areas of interest of the participants. *The Burning Bush* will become a *federation* in which people of different professions, prominent in their fields of activity, will find their place, in which various tones will harmonize and, most importantly, it will suppress the boundary between clergy and intellectuals, between religion and science, between spirituality and culture. It is a heterogeneous federation in form, but homogeneous in substance, because everyone did not desert, did not resign from public life – except for the leader, Sandu Tudor –, he kept his uniqueness and personal specificity, but he did not consider the adhesion to *The Burning Bush* a simple accessory. The background of the meetings, of which they were all aware, focused on the recovery and assimilation of the Hesychast tradition centered on the practice of uttering the prayer of Jesus, which they often did, so much so that we can opine, unreservedly, that Antim was a *regenerating* and *anastatical* baptismal font for most of the participants, where culture became *engaged* to spirituality.

Both theology and profane culture will have to reclaim this historical precedent, exceptional and referential, to assume it and continually update it. In our opinion, it is the only chance of survival, for each of them, in the face of the assault of ideologies, of polarizations and "social and individual frustrations", of populism, amateurism and pietism, of "accelerated globalization", of "ethnocentrism", of "ritualistic routine", to articulately counteract them and to emerge from a prisoner of the abstract, of entanglement in the past, of structural disorientation, or "sophisticated essayisms." It is necessary for spirituality to allow itself to be penetrated by culture, and culture to find its "spiritual landmarks".⁶⁷

⁶⁶ ANCA MANOLESCU, *Modelul Antim, modelul Păltiniș ...*, pp.133-135.

⁶⁷ IOAN I. ICA JR., „Canonul și canoanele creștinismului apostolic. I. Itinerare teologice” ..., pp. 39-40.

The third part of the work will be concerned with the tragic and dramatic episodes from the biography of Father Daniil Sandu Tudor. Any totalitarian regime will not accept alternatives to its official program or ideological paradigm, other versions of reality imported from those areas inaccessible, uncomfortable and unfavorable to it. Such a regime will be satisfied only when it occupies and mastered everything, when it will extirpate any enclave or private space, and when it will crush "all individual freedoms"⁶⁸. The "reactionary", the "enemy of the people", the parasitic "elite", the "old man" had to be re-edited, reshaped, metamorphosed after the pattern of the ideology⁶⁹ in force.

The vast dimensions of this part are due to our desire to substantiate each statement, not just by a simple bibliographical reference, but by transcribing the fragments from the CNSAS files. . I preferred this option in order to increase the understanding of both the text and the events unfolding at the time, to exemplify the grid of interpretation and the modus operandi of the Securitate and to clearly highlight the dystopian universe of the communist regime, based on an endemized fiction and institutionalized lie⁷⁰. The other option, to attach them at the end of the work, seemed to us inopportune and inadequate, because, firstly, we would have had great difficulties with the selection of tabs from the files, then, secondly, the message would have been diluted and downplayed their purpose.

Two chapters (the *sixth* and *eighth*) will try to systematize the criminal trials investigated by the communist state against Father Daniil Sandu Tudor. Throughout the chapters, procedural flaws and vices will be observed, frame-up, false, sometimes hilarious briefings, rigged and counterfeit arguments, all dressed in a hidden wooden language, waterproof or concreted and covered by a fractured logic, often outrageous for any lecturer or witness. As desolate and depressing is the image of the monk removed from his monastery and ordinance, his nabbing by the rulers of this perishable world, as admiring and salutary is the power to restore him after returning to his queen. In the case of Father Daniil, if the first conviction succeeds him a period of *hesychia* in the Rarăului hermitage, spiritually fertile, the conviction of 1958 will lead him to the prison of Aiud, where he will also die. The other members of the *Burning Fire*, who will survive the gulag, will return home transfigured.

⁶⁸ HORIA-ROMAN PATAPIEVICI, „Memoria divizată. Reflecții asupra comunismului: efectele lui și defectele noastre”, în A. PLEȘU, G. LIICEANU, H. R. PATAPIEVICI, *O idee care ne sucește mințile*, Humanitas, București, 2014, p. 139.

⁶⁹ LUCIAN BOIA, *Mitologia științifică a comunismului*, Humanitas, București, ³2011, p. 143.

⁷⁰ ALAIN BESANÇON, *Nenorocirea secolului. Despre comunism, Nazism și unicitatea „Șoah”-ului*, trad. De Mona Antohi, Humanitas, București, ²2017, p. 56.

We will try to keep a unitary methodology for approaching each process separately: the systematization of information, the arrangement in a conclusive chronology, the branching of the analysis towards all the factors involved, to observe the state of mind of the accusations during the trials, the signaling of the semantic distortions and on the reality operated by the communist state, the legal procedures, the etiology of the sentence and the treatment applied by the communist regime. We will try not to let ourselves be suffocated by the mix of the legal universe and to keep our focus on our protagonist: reactions, the method of building defense, the role of witnesses in the economy of the process, the role of the process in sorting friends, the level of understanding of *the new* reality, the technique of survival in the face of the absurd and, most importantly, the evaluation – as much as possible – of his belief in such critical situations.

The seventh chapter does not differ substantially, in terms of thematic, informative material, from the other two. That is why he will also contribute to the effort of the Securitate and, implicitly, of the communist state to the profiling of a *different kind* of Sandu Tudor: with "criminal history", "dangerous", "rebel", capable of creating a "counter-revolutionary group", "opponent of democracy", "enemy of the social order", "supporter of imperialist and capitalist countries", "anti-communist", "legionnaire" and others. Engaging a network of agents, co-opting informants (sometimes by force and coercion) from the close circles of the abbot of Rarău, using the latest surveillance techniques, applying a rigorous control of life (travels, correspondence, conversations, sermons, etc.), the falsification of information, the malicious interpretation of each gesture and word, are the mechanisms used to obtain a caricature of it: totally unfaithful to the original and which blatantly betrays the truth/reality. The main indictment, which will also decisively tip the balance towards sentencing to "25 years of heavy imprisonment"⁷¹.

The crusade of communism against mysticism and the anathema thrown at the word "mystical" are enough to figure out what paradigm we are in. The person of abbot Daniil Sandu Tudor revealed himself in an *overturned* reality, inaccessible to the incomprehensible communist state because he had dynamited all his access bridges to the outside. Self-sufficiency, obtuseness, myopic thinking, the autarchic system, the allergy to nuances, the obsession of the enemy, anaphylactic in the face of the metaphysical, are just a few symptomatology who will prophesy the implosion of the regime and political collapse. In this context appears the clash of

⁷¹ ACNSAS, fond Penal, 0000202, vol. IV, f. 228 verso: Sentința nr. 125 din 8 noiembrie 1958 dictată de Tribunalul Militar al Regiunii a II-a Militare, București.

communism with Christianity in general and with Father Daniil, in particular, because he was attracted to the mystical life and with an appetizer towards hesychast spirituality. In fact, the true abbot of Rarău will remain unknown and hidden for the communist state, but epiphanous and transparent for so many of his disciples: gentle father, extremely attentive to his spiritual sons, praying isihast, thirsting for God⁷².

The last part will be dedicated, exclusively, to the spiritual evolution of Father Daniil Sandu Tudor seen in its dynamics.

In the ninth chapter we will return to the *Athos* moment. In our opinion, here and now sprout the most seeds that will bear fruit the future spiritual path that culminates in the foundation of *The Burning Bush* movement. We do not admit that it would be the only soil that generated such a turn or the only spring from which to have tasted the "living water" (*Jn. 4:10*), but we suggest that the strokes left by this experience shook the foundations inside Sandu Tudor.

The travel diary (the first part – the road from Bucharest to Athos) published in three distinct articles, in the *Gândirea* magazine⁷³, and posthumously, only in 1999⁷⁴ (part two – the days spent at Athos, in the Holy Mountain), is impressive not only for the interwar reader audience, but also for us today.

In our opinion, we are dealing with a theological textbook, albeit without academic pretensions, but which can always be associated, attached and inscribed in the great patristic literature so organic to the Church. Perhaps *Egeriae's* diary⁷⁵ is still so analytical, attentive, to the point of obsession, to the surrounding details, to the expressiveness of the people, the customs and the tradition of the place, laden with a theological symbolism of space, time and services and a prospector of the liturgical treasure of the Church. One of the patristic forerunners of Sandu Tudor, in this area, is St. John Cassian, one of the great Christian journalists. This philocaly saint, Dobrogean, the main exponent in the process of the appearance of monasticism in the West, undertook a work of personal research of the most famous spiritual fathers in Christian Egypt of the IV century, in which he massively questioned them about the problems of the spiritual life, about the Christian spirituality and asceticism. The work carried out over about two

⁷² MARIUS VASILEANU, „Ucenicii Pr. Daniil Sandu Tudor” ..., p. 166.

⁷³ SANDU TUDOR, „Cartea Muntelui Sfânt”, I, în: *Gândirea*, X (1930) 3, pp. 79-87. „Cartea Muntelui Sfânt”, II, în: *Gândirea*, X (1930) 4, pp. 108-117. „Cartea Muntelui Sfânt”, III, în: *Gândirea*, X (1930) 6-7, pp. 200-205.

⁷⁴ SANDU TUDOR (Ieroschimonahul Daniil Tudor), *Scrieri I*

⁷⁵ *Itinerarium Egeriae*, traducere de pr. Marin M. Braniște în MARIN M. BRANIȘTE, „Însemnările de călătorie ale peregrinei Egeria, sec. IV – teză de doctorat”, în *Mitropolia Olteniei*, 4-6 (1982).

years, from cells to cells, crystallized not only his dogmatic consciousness, but also amplified his Christian culture and facilitated an impressive anthology of teachings, guidelines, prescriptions, advices, spiritual aphorisms that he will make available to the Western world. Sandu Tudor did not acquire an impressive library of spirituality, but what attracts our attention is his erothematic reflex, his interpellative spirit, as well as his acuity to spot the spiritual person. In Tesalonic, on the ship, on the paths, wastelands or Athonite monasteries, he attaches himself to one person, with hidden spiritual experiences, earns his attention and trust, and gets to share great spiritual mysteries, without allowing the insidious journalist to occupy any space in these situations.

Dressing the *disciple's* posture, sitting on the road of spiritual searches and reaching in front of the spiritual parents, the picture that we find in the *Apophthegmata Patrum*, in *Pateric*, is reproduced. The quality of *gheron*, *old* has a strong resonance for the young Sandu Tudor, which is why he receives their words as from God. We keep in mind that the reading that the protagonist proposes for his experience and, therefore, of his journalistic notes, is a theological, spiritual, pronouncing, providential, revealing one. This is one of the reasons why we have allowed ourselves the enunciated associations and will engage in extensive theological hermeneutics of the journal and its experience. . Later, itinerantness, for those at Antim, will acquire solid, precise meanings: neither as "exile, nor as a flight from a particular place, but as perpetual mobility for a closeness to the heavens"⁷⁶. This is what Sandu Tudor had already done since the late '20s.

The tenth chapter will conclude our work and will panoramically X-ray the spiritual stature of Father Daniil Sandu Tudor from the last part of his life. We will operate frequent references to his thinking, notes and spirituality, because they will confirm his physiognomy, if not aghiographic, then, at least, of an improved spiritual parent. The well-articulated theological and vibrant discourse, inexhaustible missionary zeal, owner of some divine revelations that gave him a verb subsumed to theophany, in love with projecting it into the hypostasis of a frequentable spiritual old man and reference on the spiritual map of the country.

The spiritual universe of Antim configured by him will consist of several specific elements: hesychasm is the core and essence of Christian spirituality; prayer, as the center of

⁷⁶ IOAN ALEXANDRU TOFAN, *André Scrima – un „gentleman creștin”*. *Portret biografic*, Humanitas, București, 2021, pp. 95-96.

man's preoccupations and "possibilities"⁷⁷; incessant prayer, as a means of achieving man in his humanity⁷⁸; the *democratization* of the hesychast practice, of the utterance of the prayer of Jesus and by the laity; the recovery and promotion of patristic literature; connection and screwing in a philocaly current can validate and guarantee the *ortho-doxia* and the *ortho-praxia*⁷⁹ of life; the monk/Christian is a universal man; the imperative of awakening a contemplative vocation; fanaticism and moldy ritualism can only be countered by plunging into a spiritual adventure; hermeneutics will massively open to symbolization which means, in fact, deciphering; institutionalism will be changed by adoption into a spiritual family; rooting in liturgical life; friendship, as well as "form of resistance" and "trusted island"⁸⁰.

Hieroschemamonk Daniil Sandu Tudor grew up together with his spiritual foundation, the movement of the *Burning Fire*, which he endorsed from one end to the other and turned it into a cradle in which to grow people attracted to heaven. Similar destinies, by prohibiting meetings in 1948, respectively, the arrest of the leader, along with his friends, in 1958, will remain not only in the memory of posterity, but also in the hearts of his disciples and seekers, as well as in the mind of God.

In the *Annexes* we will add some relevant photocopies from the biography of Father Daniil from Rarău and from the history of *the Burning Fire*.

⁷⁷ ALEXANDRU MIRONESCU, *Calea inimii. Eseuri în duhul Rugului Aprins ...*, p. 36.

⁷⁸ ALEXANDRU MIRONESCU, *Calea inimii. Eseuri în duhul Rugului Aprins ...*, p. 30.

⁷⁹ ANCA MANOLESCU, „Ortopraxia”, în *Dilema veche*, 192 (15 octombrie, 2007).

⁸⁰ IOAN ALEXANDRU TOFAN, *André Scrima – un „gentleman creștin” ...*, p. 37.

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