

**“Babeş-Bolyai” University from Cluj-Napoca
Faculty of Orthodox Theology
Doctoral School “Isidor Todoran”**

*Metropolitan Bartolomeu Anania of Cluj – gifted preacher,
catechet and pedagogue*

DOCTORAL THESIS

ABSTRACT

Doctorate coordinator:

Rev. Prof. PhD. Vasile Gordon

Candidate:

Rev. Lupaştean-Barfă Bogdan

Cluj-Napoca

2023

CONTENT

Introduction	6
I. The preach of our Savior (purpose, themes, methods) – premise for a an authentic “personality” and word	14
I.1. “Go into all the world and preach the gospel to every creature”- the apostolic kerygma	18
I.2. Preach and catechesis in the contemporary context	20
I.3. The orator – between “person” and “personality”	26
II. Metropolitan Bartolomeu Anania – complex personality of the Romanian culture	30
II.1. Metropolitan Bartolomeu Anania part of the Romanian cultural elite	31
II.1.1. Bartolomeu Anania, Archbishop and Metropolitan of Cluj	45
II.2. Metropolitan Bartolomeu Anania – representative figure of the Romanian preaching	52
II.3. The literary works of Valeriu Anania – “first class” homiletic source	61
II.3.1. Poetry by Valeriu Anania	62
II.3.2. Bartolomeu Anania – playwright	65
II.3.3. Prose: novel, articles, essay, journal, memories	69
II.3.4. Innovative homiletic ideas from the literary works of the Metropolitan developed in his	74
III. Bartolomeu Anania – preacher student, deacon and archimandrite	81
IV. Sermons by father Bartolomeu – the discursive architecture (sermon genres)	130
IV.1. Pastoral letters	130
IV.2. Sermons for Sundays	144
IV.3. Encomiums dedicated to saints	177
IV.4. Encomiums dedicated to Virgin Mary – “The Dormition of Virgin Mary”- feast of Nicula Monastery – comparative study (2000, 2004, 2007)	186
IV.5. Paraenesis	203

IV.6. Characteristics of the homiletic style of Metropolitan Bartolomeu (narrative art, discursive art)	207
V. Bartolomeu Anania – gifted catechet and pedagogue	227
V.1. A life – pedagogue of the people	231
V.2. The Holy Scripture – jubilee edition – masterpiece of the autochthonous culture (language, theology, pedagogy)	237
V.2.1. Psalm 142 – image of the style	242
V.3. Metropolitan Bartolomeu of Cluj – catechet of the Divine Liturgy	249
V.3.1. “Unity of faith” in the Holy Liturgy	253
V.3.2. Liturgical catecheses – expression of the unity of Romanian language and people	259
V.4. “Pedagogical” elements in the literary writings of Valeriu Anania	264
Conclusions	275
Bibliography	280
Appendices	300

Key words: **word, Bartolomeu, personality, theologian, oratory, homily, sermon, catechesis, pedagogy, work, culture, analysis, stylistic**

The word, written or spoken, is one of the informational codes through which people, created in the image and likeness of God, communicate and communicate themselves to one another, according to the paradigm of the Holy and Divine Trinity. To the mass means of communication, which developed significantly in the daily life so we are challenged to get used to a new means of communication, we oppose to a certain extent the natural physical-human interaction, an ontological given which, obviously supported by the spoken *word*, may generate cordiality and sincere closeness between individuals. For these reasons, the words spoken by father Bartolomeu Anania, to the event of his enthroning to the chair of Archbishop of Vad, Feleac and Cluj, reveals perpetually with the acting power of a testament:

“The protocol requires that on such an occasion, the newly chosen, ordained and settled to present a written sermon, which he has previously prepared; I wanted to do such a thing and I did. But I ask God for permission to speak, *face to face*, so that we can look into each other’s eyes; to the extent to which the eye is the mirror of the soul, to look into each other’s souls. It is the good beginning, that we will have to make it all the time from now on: to look deeply into each other’s eyes. This is the only way to establish a relationship between the shepherd and the flock [...]. We will have to communicate with one another so that this communication generates the true communion; the flock to recognize its shepherd, by his voice, and the shepherd to recognize the flock, by its voice”.¹

Considering that the light must not be hidden under the basket, but on a lampstand, to give light to those who are in the house (Matthew 5:15), the pages of this PhD thesis wish to be a rediscovery and a renewal of the power and also of the stylistic beauty of the words spoken and presented face to face by a fine connoisseur and manipulator of the mystery of the chosen words, Metropolitan Bartolomeu Anania of Cluj. To this respect, we started from a famous conference of Metropolitan Bartolomeu, named “The power of the word”, in which, towards the end, the author suggests a final hypostasis of the logos, namely “magic”, which offers the word credibility, authority as well as an obvious persuasive force. Surely, the “magic” of the spoken

¹ †Bartolomeu Valeriu Anania, „Începutul cel bun” – sermon presented in the Archiepiscopal Cathedral from Cluj-Napoca, Sunday, the 7th of February 1993, on the occasion of the ordination and presentation as Archbishop of Vad, Feleac and Cluj, in †Bartolomeu Anania, *Apa cea vie a Ortodoxiei*, Renașterea, Cluj-Napoca, 2002, p. 13.

word, which predominates in literature, will not refer to some kind of a pagan ritual, but especially to the irresistible power of attraction, charming, fascination.

Our research is sketched with a series of outstanding works by professor Lucian Vasile Bîgiu, by professor Nicoleta Pălimaru, as well as by a series of thorough studies by father professor Vasile Gordon. Our motivation is constituted by the fact that the theological-literary work of Metropolitan Bartolomeu Anania represents both for priests and laics a considerable treasure, which requires to be exploited to its true value by those who wish to walk humbly on “the narrow pathway” and, most often uncomfortable, of our Lord Jesus Christ (John 14:6).

As it is generally known, the oratorical talent is not a divine gift exclusively, but rather the fruit of longtime incursions into the mysteries of knowledge, which may offer to the student a large variety of approaches, as well as methods that may lead to the target expressed unanimously by most of the specialized treatises: “enlightenment of the mind, softening of the heart and movement of the will” of the auditorium. Nevertheless, we underline the necessity of guidance from the more experienced in the field. Thus, the Lord Jesus Christ, His disciples and their descendants addressed to everyone, spoke the language of the people, used common simple words and images from the daily life of the people; they never hesitated to use in their sermons a large variety of stylistic and rhetorical methods, being able to state firmly that through their personal example, their entire life on earth was a sermon through which they explained the word of the Lord. Hence, the preach of the Holy Disciples continues as much as possible the preach of our Savior Jesus Christ, increasing and developing a certain theological language, which will be used by all the clerics of the Holy Church formed on the day of the Pentecost.

From what we have already seen and from our poor pastoral-missionary experience (17 years), we took the liberty to propose as a meditation theme several conditions to increase the efficiency and contemporaneity of the spoken word, so that the homily and catechesis regain the brightness and importance that we all need in this world which is more and more reluctant, and sometimes violent, to the message of Christ: 1) preparation from school; 2) use of the Holy Scripture; 3) prayer, meditation and study; 4) updating; 5) laic culture; 6) adaption; 7) sermon and act.

The orator finds himself permanently between two paradigms, “person” and “personality”. Personality is not an ontological given, it is built with a lot of effort in time, through the cultivation of virtues, but especially through personal example. It is known the fact

that every good job is poached, hence, one may say that a beautiful personality is learned from role models: “Remember those who rule over you, who have spoken the word of God to you...” (Hebrews 13:7). Without neglecting the others, we directed our attention especially on the moral-spiritual features, the foundation on which one builds in time the true personality: the holiness of the life, humbleness, discretion, discernment or righteous judgment, common sense, emotional intelligence, social intelligence (empathy), simplicity, decency and grace.

One of the Christian Orthodox personalities with a “good name”, to whom the whole Church is thankful, both clergy and laics, was and always will be Metropolitan Bartolomeu Anania of Cluj, Alba, Crişana, Maramureş, through his sermons, interventions, and also through his rich literary work. A complex and atypical personality, a deep voice with powerful echoes, both wanted and feared, sometimes uncomfortable for some of the listeners, innovator and nonconformist par excellence, Metropolitan Bartolomeu completes the gallery of “true men” of this forlorn nation. He loved his country and ancestral religion with loyalty and he fought for them and confessed in the most difficult of times (during the Communist-totalitarian regime), being subjected to tortures that are hard to suffer by anyone. Towards the end of his life, in the peace of Văratec Monastery, “the old soldier” receives the news of enlistment. A new attempt in the shape of a challenge: his election and enthroning as Archbishop of Vad, Feleac and Cluj, at the age of 72. This mission he fulfilled successfully, considering it from the very beginning as a fight which involves triumph. Within a brief biographical portrait, we identified the cultural polyvalent of the late Metropolitan, as well as the imprint of his unique personality in the autochthonous and contemporary culture. He acted from the beginning as a real “parson” of the Bishopric and of the archiepiscopal cathedral, wishing that the Church is no longer isolated from culture, the clergy diversifies the pastoral activities according to the needs of the society, and the faithful involve actively in “the mystery of the brother”, understanding precisely that only together we can escape from the consequences of the individualistic-communist-atheistic past.

During the 18 years while he was archbishop Bartolomeu Anania achieved three important things: he initiated the foundation of over 150 churches; he revived the monastic life, by establishing or reestablishing monasteries or sketes; he organized two new archpriestships: Gherla and Cluj II; he established the social-missionary department; he established the radio *Renaşterea*; he intensified the publishing activity of the archiepiscopal magazine *Renaşterea*; he established a new magazine, Tabor, in which culture communicates fruitfully with religion; he

developed bilateral relations with the Evangelical-Lutheran Church from Württemberg, Germany, and he also initiated a peaceful dialogue with the Greek-Catholic Church united with Rome; he reactivated the clerical coterie, he organized classes for continuous perfection of the clergy to obtain professional degrees; he established the order “Transylvanian Cross” for laics. He was also an important voice within the Holy Synod, and he always had coherent and well supported legislative propositions, fully adapted to the immediate needs of the clergy and faithful: elections for the superior clergy, non-involvement of the clergy in politics, reactivation of the parochial committees, establishment of several local and national commissions for bioethics, introducing in the cult of the uniformed homophonous chanting.

A complex and complete personality: playwright, poet, writer, translator and remarkable biblical adaptor, profound theologian, model archbishop, pedagogue and renowned orator, Archbishop and Metropolitan Bartolomeu Anania occupies a top place in the gallery of the great men of culture of our country, contributing to the education, growth and becoming into Christ of the sons of the Kingdom of Heaven, both through his work and through his tumultuous life.

In the sky of the Romanian Orthodoxy shine the names of great preachers who followed in word and act the Ultimate Teacher, our Lord Jesus Christ and thus they became an example for all those who are called to confess “the good news”. “A charismatic preacher” and also a nonconformist one in this field, Metropolitan Bartolomeu of Cluj occupies an important role among the great orators that the Romanian Orthodox Church ever had and will ever have. We tried to place him randomly in the elite of those who managed to move into action through word the souls of the faithful along the years, through several defining elements of his discourse, though one must mention that many of the sermons given by Metropolitan Bartolomeu have not been published yet, most of them are still in an audio form at the foundation named after him, managed by father Bogdan Ivanov, the testamentary inheritor of the theological works of Metropolitan Bartolomeu.

During his time as a deacon, Bartolomeu Anania preached especially in the Patriarchal Cathedral in Bucharest, but also in the churches of the monasteries through which he passed, where he lived for a while or which he even administered as abbot (Toplița), a proof to this respect being the several sermons published in the church magazines of our Patriarchate around the 50’s.

It is a matter-of-course that the mission practiced by Anania in the United States was supported several times by incisive sermons given during the services held in the Romanian communities which he visited. Memorable from this period are the articles in the form of short meditations or even short sermons, sometimes published in the “American” magazines, *Noi* and *Credința*, gathered and published by Limes Publishing House, Cluj-Napoca, in two volumes. Even though the time of “seclusion”, which he spent in Văratec Monastery was prolific for the literary activities of archimandrite Bartolomeu, his eminence never neglected emotional contact with the faithful during the Holy Liturgy, the words spoken in his sermons being awaited, appreciated, wished and listened by the entire community of the monastery from Neamț. The consecration in the art of theological oratory became a fact once he was enthroned as Archbishop and later metropolitan of Cluj. “Obliged” by the nature of his mission assumed through ordination to preach in almost each service during the liturgical year, in consecrations or re-consecrations of Churches, in various events of the tumultuous life of the city, Metropolitan Bartolomeu built a name which places him among the bishops with a clear, concise message correct from all points of view and received over the ages: Saint Metropolitan Varlaam of Moldavia, Saint Hierarch Antim Ivireanul, Saint Hierarch Andrei Țaguna, bishop Grigorie Comșa of Arad, Patriarch Miron Cristea, Metropolitan Nicolae Bălan, bishop Vasile Coman, Patriarch Justinian Marina, Patriarch Iustin Moiescu, Metropolitan Antonie Plămădeală. In the opinion of father professor Marius Ciobotă, his cultural features included him in an elitist club of preachers “with high standards”, learned, writers (Gala Galaction, Ion Agârbiceanu or Nicolae Steinhardt), where stylistics occupies a main place in the construction and presentation of the sermon.

For a discourse to be received in an optimum manner by the audience, it needs a long process of construction, obtained with patience and perseverance, following a few important steps, which are described in the specialized treatises in general.

Although seen in certain cultural circles as an exclusively human, social or even missionary activity, the sermon is in its turn is a discourse which, contrary to other discourses, has in its nucleus the Lord Incarnated for the salvation of man. It is not a common oratorical discourse because it needs to develop under the inspiration of the Holy Spirit, the One Who completes all incomplete things, God Himself choosing this manner of communicating the revealed truth to the people (“Go into all the world and preach the gospel to all creation...” –

Mark 16:16; “For what we preach is not ourselves, but Jesus Christ as Lord” – *2 Cor* 4:5). If most of the homiletic treatises mention a double preparation – general and special – in writing a credible sermon, we will refer moreover to one of the aspects of the general preparation. Apart from the classical sources, the natural Revelation, the Holy Scripture, the Holy Tradition, the writings of the Holy Fathers, a good preacher, one who is a culture lover, but also a participant to the real life of the faithful, will also find inspiration in the so-called “laic” literature, where he can find a precious material that can be used to the spiritual progress of his parishioners.

Starting from the statement of Patriarch Daniel at the funeral of Metropolitan Bartolomeu: “His literary talent helped him become a talented preacher, who often used metaphor or the artistic expression to underline the relationship between the Christian faith and the daily life of man in society...”, we observed the necessity of such a thesaurus for the Romanian homiletics, joyfully becoming aware of the fact that his literary work transformed him in an Orthodox missionary among the intellectuals, who become able to understand the natural relationship between faith and culture in the history of the Romanian nation. The homiletic themes and ideas identified in the valuable literary works of Metropolitan Bartolomeu confirm him as one of the most respected preachers of our time, which is well-known by all the people in Cluj, who filled the metropolitan Cathedral each Sunday to hear his word. A hard word, a responsible word, passed through a stylistic filter precisely to express things that are truly essential and useful. If according to Mircea Eliade, the sacred is in opposition to the profane, the writings and sermons of Metropolitan Bartolomeu prove to us that the sacred interferes with the profane and furthermore, the profane can be consecrated through the sacred.

Hence, the literary creation of Metropolitan Bartolomeu Anania constitutes a firsthand source in the solid elaboration of many sermons, offered to those who humbly try to follow his example, in the form of a testament which, by its nature, requires respect.

Although Metropolitan Bartolomeu himself achieved in the volume *Cerurile Oltului* a seemingly delimitation between Val and Bart, between the literate and the theologian, through a pedagogical dialogue of great stylistic depth, we will never be able to distinguish within the same individual two personalities that cannot tolerate each other, suffocating one another or working one against the other. All the sides of the personality of a man work together so that the verbal expression and the behavior of an individual in society to become clear, coherent and

responsible. Thus, through all these, each man in his turn can gain respect, can be listened to and why not, he can become an example for the contemporary and future generations.

For this reason, in the case of Metropolitan Bartolomeu, as in the case of many other learned clergymen, we cannot separate the literary creation from the theological work, for they interpenetrate harmoniously, offering us as a whole of unquestionable value. One may say firmly that in the case of Metropolitan Bartolomeu, his literary work constitutes the favorable ambient in which Bartolomeu Anania – the orator raised to the benefit of serving people. We observed in the previous subchapter that the literature written by the Metropolitan may be a real source of inspiration for the Christian preachers of all times. For this statement to be credible, well-argued and supportive we observed the manner in which his literary creation influenced his sermons through several powerful ideas which he confessed and individualized as none other in his sermons: *solitude, tear, Virgin Mary, icon, death, longing, water and Spirit, divine plan, earth and nostalgia for the primordial*.

We mentioned before that Metropolitan Bartolomeu was not a common preacher, but rather an atypical one, precisely because he did not follow the rules imposed by the specialized textbooks, however, this minus transformed him into one of the most appreciated Romanian preachers of God and not only that.

Furthermore, through a homiletic-stylistic analysis (case studies/comparative studies) based on a group of sermons (pastoral letters, Sunday sermons, encomiums dedicated to saints, encomiums dedicated to the Mother of God on the Dormition – feast of Nicula Monastery, paraenses), representing the focus point, through the originality of expression, of our research, we completed the picture of the features of the homiletic style of Metropolitan Bartolomeu (the narrative art, the discursive art): 1) the “dramatic” construction of the homily; 2) the familiarity (identification) with the text of the Holy Scripture; a very good knowledge (from cover to cover) of the text of the Divine Scripture; 3) biblical parallelism; 4) the narrative art (the extraordinary talent to retell the text of the biblical fragment); 5) the introduction “ex abrupto”; 6) the laic culture; 7) the memorialistic; 8) language, vocabulary, etymologies; 9) the special care for the young, to whom he addressed special words.

For Metropolitan Bartolomeu Anania the Sunday homily was the most appropriate manner to come closer spiritually to his listeners (he was not randomly named by father Bogdan Ivanov “the man who brought Sunday”), managing to understand their problems and dilemmas

by penetrating “deeply” into human thinking. Therewith, the sermon is the manner through which father Bartolomeu presented his theological thinking extremely well synthesized and well-argued and the honest living, far from any preconception, of the life in Christ, with the purpose to convince the audience of the authenticity and actuality of the message of the Christian preaching. We focused on the stylistic-literary analysis of several texts from sermons, with the specification that at first we used homilies presented or written in the time before he was appointed as Archbishop of Cluj-Napoca, and then we used homilies from the period after he was enthroned in 1993. Firstly we tried to analyze the sermons from a structural point of view, underlining the constitutive elements, as well as the methods used in argumentation. Furthermore, the research continued with the identification of the strategies of writing and elaborating the text of the sermons not only through the lapidary mentioning with taxonomic title of the characteristic rhetorical figures and other figures of speech, but rather through the identification of the persuasive impact that they had, in order to support progressively the chosen theme. In other words, with the help of several punctual explanations, we observed the contribution of the stylistic figures used by Metropolitan Bartolomeu in the fluent and argued development of the homiletic discourse, which makes sermon not only an extremely valuable literary-stylistic presentation, in which the author presents to the audience his generous abilities and knowledge, without finding a driving force in the hearts of the listeners. It is the extraordinary merit of the Metropolitan to never have abused in this respect – knowing his native talent he could have done that anytime – so that his homilies were protected from any useless preciosities and explanations, only for the sake of speaking in an elevated manner. To have a complete and delimited picture on the strategies and homiletic style, we chose for analysis sermons which belong to all the homiletic genres. Another new aspect of this research is the comparative analysis of two Sunday homilies (*Jesus walks on the water*, *The rich man and Lazarus*) separated of almost half of century from the point of view of the time when they were presented: on the one hand the 50’s and on the other hand the years after he was consecrated as archbishop, with the purpose to underline the similitudes, the differences, but especially the homiletic style in his youth as opposed to that from maturity, from old age. We also thought that the encomiums dedicated to the Mother of God during the well-known feast of Nicula Monastery – Cluj County cannot be analyzed separately so we developed a comparative study, choosing

three different years for this sermon that was so loved both by the metropolitan and by the faithful present “at Nicula, up the hill”.

The final part of the thesis refers analytically to the catechetical and pedagogical work of Metropolitan Bartolomeu Anania, with an obvious target expressed from the very beginning: to present his abilities as catechet and pedagogue. There are several notable achievements to this respect, which, according to their inestimable value, not only they deserve everyone’s attentions, but they may also stir the curiosity/interest of other researchers to compile their own works in this field: emendation, translation and annotation of the sacred text of the Holy Scripture, the emendation and explanation of the ritual of the Holy Liturgy and of several prayers from our cult, the treatise of theology of the icon – “Cerurile Oltului...” –, specific and practical aspects of pedagogy found in the literary works, etc.

There is a saying in the popular language which hides a lot of truth, namely “real life beats the movies”, meaning that it is more complex, full of unknown and suspense comparatively to any script well thought and written, either for theatre or movie, so that the implacable reality of the daily life raises above all human perceptions and expectations.

In this manner we can also describe the life of the righteous soldier Bartolomeu Valeriu Anania, which constitutes in a real pedagogical textbook (guide book), from which one may extract at all times lesson after lesson, applicable to our daily experiences. Even though he was not a pedagogue in the real sense of the word (pedagogical writings, catecheses or a long career as a teacher), the experience of his tumultuous life, his literary and theological work place him in the long row of the Romanian Christian-Orthodox catechets pedagogues (Vasile Băncilă, Nicolae Iorga, G.G. Antonescu, Vasile Pârvan, Onisifor Ghibu, Petre Țuțea, Teodor M. Popescu, Simion Mehedinți Soveja, rev. Mihai Bulacu, rev. Dumitru Călugăr, rev. Ilarion Felea etc.).

One of the major accomplishments of this large pedagogical area is the emendation, translation and annotation of the sacred text of the Holy Scripture, which also represented the fulfillment of a promise. According to his own confession, Metropolitan Bartolomeu chose an intermediary version (between literature and juxta-linearity) in which both the theologian and the literate coexist in complete harmony, offering the readers “a text precise enough to allow exegesis and beautiful enough to be read with pleasure, coming through a frequent reading in the atmosphere of “to experience”, above “to know” and “to understand”, there where “the words

become Word (Logos) and the eternity entice to life”², for “this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent” (*John 17:3*). Everything is placed under the sign of the human order, but also under the sign of the divine order: the punctuation is used abundantly and we almost cannot get used to them after they were completely missing in some place in the older versions; the use of topics or of the phrases within the phrasal expression which is so generous in Romanian to give meaning as close as possible to the initial writing or speaking; improvement of the vocabulary of the Holy Scripture, either through the use of neologisms or through the reactivation of words removed from use along the years. The almost 8000 footnotes cumulated with the introduction to each book or group of books which aim to open to the reader real ways of access to the truth of the text, as well as the clarification of certain linguistic, archaeological, exegetical, geographical, historical or sociological notions. A completely special accomplishment of the Bible Bartolomeu Anania is the emendation and replacement, not only from a graphic point of view, into the natural layer of the poetical books of the Old Testament (*Job, Psalms, Proverbs, Song of Songs, Ecclesiastes, Lamentations* as well as several non-canonical writings), while it is known the fact that the previous synodal editions of the text organized the text of these writings as if they were prose and not poetical verses. To support what we have said before, without having the pretention of an exhaustive approach of the subject, through a case study, we observed several stylistic-pedagogical improvements that Metropolitan Bartolomeu brought to the text of a psalm which is most commonly used during Matins, during the Paraklesis to the Mother of God or during the blessing of the water, Psalm 142: “Lord hear my prayer...”.

The exegesis and emendation of the text of the Holy Liturgy, compiled in a volume of great value, *Cartea deschisă a Împărăției...*, is the natural following of a series of Sunday liturgical catecheses (4 in 1999 and 12 subsequently, in 2004), which, together with the emendation and annotation of the Holy Scripture (with explanatory footnotes), reveal the archbishop from Cluj as a great pedagogue and catechet of the Romanian nation. On the volume resulted from the catechetical sermon presented in the metropolitan cathedral from Cluj, the author stated humbly that it is not a specialized textbook or a theological treatise in general or even a liturgical treatise in particular, but after a careful lecture of this work one comes to realize how necessary such a book would be to the contemporary theological education, which is eager

² †Bartolomeu Valeriu Anania, „Cuvânt lămuritor asupra Sfintei Scripturi”..., p. 8.

to put the most useful works into the section “General Bibliography” of other works. As for the fact that some people stated about Bartolomeu Valeriu Anania that he is not an authentic theologian or a Christian pedagogue, we wish to challenge them to dedicate some time, with the pencil in their hands, for a deep and careful reading of the work, accompanied, of course, by the anniversary edition of the Holy Scripture. We are convinced of the fact that once they get over the preconceptions they will discover the joy of the multitude of arguments to support our humble attempt constituted in this thesis. The catecheses have the purpose to reveal the reader “the unity of faith” within the divine service, as well as the unity of language and of Romanian nation.

We can also find obvious pedagogical aspects in his literary writings, especially in the volume “Cerurile Oltului...”, which is a real autochthonous textbook of pedagogy and theology of the icon. The dialogue between Val – the literate and Bart – the theologian, of a rare stylistic beauty and depth, subsequently consecrated Bartolomeu Valeriu Anania as an important specialist theologian of the iconography of Byzantine tradition.

Metropolitan Bartolomeu Valeriu Anania of Cluj constitutes for the past and the present a true reference point, as well as a complex personality through the magnitude of the activity he developed administratively, pastoral-missionary and homiletic-pedagogically. As archbishop and then as Metropolitan of Cluj, his eminence always sanctioned any type of side-slip of the society in general, and of the politicians and members of the clergy in particular, considering that a leading position does not mean dictatorial authority, but rather a humble service in the spirit of the brotherly love. His tumultuous and not at all prosaic life is the proof of the fact that an emblematic personality is “purified” becoming a model in the fire of many challenges, abdications, sufferance.

His Eminence Bartolomeu knew as none other to gather in complete unity and collaboration all the elements of his personality, determining them to work in order to obtain the same quality result. Thus, if we think only of the dialogue between Val(eriu) and Bart(olomeu) from “Cerurile Oltului...”, between the laic and the theologian, or if we think of the manner in which he signed his literary (Valeriu Anania) and theological works (Bartolomeu Anania, Bartolomeu Valeriu Anania) one may conclude that Metropolitan Bartolomeu embodied in a delightful manner the common work between the prolific writer – man of culture and the fine theologian of nuances and associations and even though it was not his purpose, his eminence

passed through all the stages of the Church hierarchy, which completed the complexity of his personality.

Through this research we tried to reveal the complex personality, and in the same time we tried to analyze, especially from a stylistic point of view, the homiletic, catechetical and pedagogical work of Metropolitan Bartolomeu Anania. To achieve the objectives of the research we focused on a detailed analysis of both his homiletic and literary works, within which one may observe thoughts, themes and innovative ideas of the metropolitan in a real theological richness, impressing the audience as well as the readers through the originality of the exposition and of the expression.