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THE PUBLICIST SANDU TUDOR. THE PARADOX OF THE RECEPTION OF THE DIRECTOR OF THE NEWSPAPER “THE FAITH”

Case
Studies

Keywords

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Abstract

The present study aims to be a recovery of the suffering, of the victims of the Second World War, Sandu Tudor's biography being approached as an example. The observation of the up to the edge experiences he went through is, we believe, an effective method to reconstruct historical phenomena and processes that also can facilitate bringing to light the obscured areas. The presentation of the investigation and the process in which Monk Agathon was involved are added to the samples of spiritual dare and sacrifice of the director of The "Faith", one of the representatives of the elite of the spiritualist younger generation who placed his existence into a continuous war held in the name of Orthodoxy, for the promotion of spiritual and social dimension of faith, rooted in liturgical horizon; it was a constant and fervent mission of our subject. The Second World War was for Sandu Tudor, apparently paradoxically, a time of deepening his spiritual and clerical searches, a stage in the formation of the one who was to become the founder of the Burning Altar.

In our try to re-build a real image of the process in which the monk Agathon was involved, under the communist totalitarianism, we rely on the documents from the archive C.N.S.A.S. . As suggested by the title, the emphasis will be on the role and the importance of the articles signed by Sandu Tudor, in his newspaper “The Faith”, that were first part of the strategy of his defense, but when he was arrested the second time, this was an evidence in the prosecutor's indictment.

INTRODUCTION

The participation at the Second World War was interpreted in a distorted key, the political censorship operating during communism a re-writing of this historical fact, but not through the perspective of an historiographic revision (a legitimate and necessary act in the work of historians), but through a constant and monstrous minimization and denial. In fact, the specter of culpability had at least two categories, delimited through an integral scale, as well as through an individual one.

The first category led to the integral culpability, whose characteristic relies on the negative reception of Romania by U.R.S.S., which denies the act from the 23rd of August 1944, and transforms it in a war prey, but also by the allies from Ardeal, who see it as a defeated enemy state. Moreover, the effects of this integral culpability, as they are known, were objectified in the way in which the *Treatise of peace from Paris* (1946) was elaborated.

The second category focused on the citizen, and the effect was that at the end of the Second World War, all the Romanians that fought in the war were automatically seen as adversaries by the fascist exponents. Unfortunately, Sandu Tudor also went in this direction: *“During the war against U.R.S.S., Teodorescu Alexandru did not only lead an alive propaganda against U.R.S.S., but between 1942-43-44, he fought on the Eastern front, as a volunteer.”* (A.C.N.S.A.S., Penal fund, folder nr. 013495, vol. 2, f. 78).

In these conditions, the borders between absurd and logic are vanished (obviously), between the victims and executioners, between slavery and mental freedom, the communist ideology imposing the adaptation of the human being to some un-variable indicators of indoctrination in enrolling, outside which there are no values.

The present article, as announced in the title, emphasizes the problem of the paradoxical reception of the publicist Sandu Tudor, the focus of the analysis being the role of the articles from the newspaper “The Faith” in the processes in which he was involved under the communist totalitarianism. If the lot of “Rugul aprins” (known also as “Teodorescu Alex.”) was the subject of several studies, not the same thing can be said of the first trial, which generated along time a series of inaccuracies. So, the folder nr. 013495, vol. 1 și 2, Penal fund, which can be found at the archive of the National Council for the study of the Security Archives (A.C.N.S.A.S.) represent a collection of thrilling documents which offer several details, we think, important for this

topic. The first page of the above mentioned folder, vol 1, is the cover of the folder nr. 1811/1950, made by the Court of Bucharest, 3rd Penal Section, „*Posteucă Dumitru și Teodorescu Alexandru*”, with the mention „*War murder*”.

So, on the 2nd of June 1950, Sandu Tudor (A.C.N.S.A.S., Penal fund, folder nr. 013495, vol. 2, f. 157), who had already become a monk and received the name of Monk Agathon, is arrested and taken to the Jilava Jail on the 11th of July 1950(A.C.N.S.A.S., Penal fund, folder nr. 013495, vol. 2, f. 160). We mention that the Court of Bucharest had released the order to arrest Alexandru Teodorescu from 1948 (A.C.N.S.A.S., Penal fund, folder nr. 013495, vol. 1, f. 241). According to the usages of Security (disposition of art 8 from law nr. 291/947) in the day when the arrest was made, the inventory and confiscation of mobile goods of the arrested were made. (A.C.N.S.A.S., Penal fund, folder nr. 013495, vol. 1, ff. 20-22), but in the case of our subject, the adress where the organs of Security will go are Cernica Street, nr. 11, Bucharest. (A.C.N.S.A.S., Penal fund, folder nr. 013495, vol. 1, f. f. 238), where obviously, they will not find what they were looking for. The Agathon Monk being at that moment, the abbo of the Crasna monastery. (A.C.N.S.A.S., Penal fund, folder nr. 013495, vol. 1, f. 19).

SANDU TUDOR AND THE PARADOX OF THE DUPLICATE VICTIM – EXECUTIONER

Firsts, we must clarify the reasons of him getting arrested, which determined enclosing the monk Agathon in the category “*war murderer*”, the way they are found in the indictment made by the prosecutors. (A.C.N.S.A.S., Penal fund, folder nr. 013495, vol. 1, ff.248-250).

Shortly, Dumitru Posteucă and Alexandru Teodorescu had been accused by Modest Alexandru Pavel Ioan and Cojocar Florea immediately after the war had ended. Even though the people’s court had classified the respective folder, after the appearance of the decree 207/12 in August 1947, it will be taken again for investigation at the Cabinet of War murderers, the investigation being based exclusively again on the complaints of the above mentioned people. The paradox lays in the fact that these three accusers, the so-called *victims*, at that date were in detention regime, convicted by the Court of Ploiesti for the following deeds: murder attempt during the camouflage against an officer dressed in civil clothes, stealing the groceries from the warehouse of the

Company, falsehood in public documents and desertation. **It's intriguing the fact that the main accusation is the murder attempt in the night of 22nd of May 1945 against Alexandru Teodorescu (Sandu Tudor).** Which were the reasons that determined them to plan killing Sandu Tudor? From the examination of the folder, it was noticed the fact that the Major Vlădescu Gheorghe, the commander of the battalion, being informed that the petty officer Modest Alexandru leads an immoral life (there was a reclamation of the legitimate wife that he had brought the mistress in the unity) and that he is producing several irregularities in the administration of the company, where he was warehouseman (proven true through the complaints of the students from the school from the battalion IV Auto), will authorize the lieutenant in reserve, Alexandru Teodorescu, to start, discretely, an investigation. Sandu Tudor, at the end of the investigation, will report to the Commander the fact that the suspicions related to Modest Alexandru are confirmed, with the obvious end that there will be taken the necessary measures against the one who was committing these irregularities. It is easy to understand that Alexandru Teodorescu (Sandu Tudor), who was a front officer but also a History teacher at the School of the battalion IV Auto, easily found from his students the way things were and that his intransigent nature couldn't tolerate these anomalies. Moreover, Modest Alexandru finds out that he has been investigated and decides to kill the one in charge to dispel him. So, in the above mentioned night, together with the sergeants Florea Cojocaru and Pavel Ion, from the same company, after having consumed a great amount of alcohol (a liter of brandy) in order to get some courage, go to the house of the lieutenant Alexandru Teodorescu. When they get there, prepared with the automatic guns, begin to shoot in the area where they knew the bed of their target was, and, afterwards, convinced that they had accomplished their criminal intentions, retire to the commandment.

Their plan was ruined. Again, Sandu Tudor gets saved. Miracle? Happy coincidence? We leave to the reader the freedom to choose the correct options, because anyway, from our point of view, the deed fits a rational logic. Going back to the events from 22nd of May 1945, Sandu Tudor exactly in the night of the murder attempt started to make investigations in order to discover the murderers, and the next day he goes to the commander of the battalion and describes him the situation and shares his suspicions (A.C.N.S.A.S., Penal fund, Folder nr. 013495, vol. 1, f. 249). When the three discover that their plan did not work, they decide to desert to the Soviet army. At the urge of the major sergeant Modest Alexandru – who accompanies them to the office of the Company,

where he will order the corporal Traian Ene to make them tickets – the first to leave, leaving behind a note where they acknowledged what they did (that they are the authors of the murder attempt and that they have deserted), are the officers Cojocaru Florea and Pavel Ion. Their plan is again, ruined by Alexandru Teodorescu (Sandu Tudor), who follows the fugitives to Bucharest and, knowing where they live, he manages to arrest them. Being brought at the battalion, they are taken by the special commissioner Dumitru Posteuca, who, according to the duties of his position, was responsible with the investigation. Later on, they are sent to be judged by the Martial Court in Ploiesti which sends them to death.

These are the facts. Of course that their analysis from the perspective of a healthy normal logic cannot provide realistic answers regarding this conversion of the position of the actors, at only five years difference. And, still, how was this possible? How can be replaced, in the eyes of the justice, so easily, the victims of the executioners? We think that a comprehensive analysis of this value scale cannot be made, beside the historic context. The victorious entrance of the Soviet army led, successively, to a reorganization of all the structures and hierarchies (social, cultural, political and so on). In these circumstances, the three convicted through the decision of the Martial Court of Ploiesti from May 1945 – Modest Alexandru, Pavel Ion and Cojocaru Florea – raise a revision request, that not only will be approved, but (apparently), surprisingly, the same Court, after only a few months – 14th of November 1944 – will give an extremely favorable decision for them: moving the death punishment to only 10 years of prison, even though the deeds were restrained as established at the first resolution. Encouraged, they will initiate a recourse to this conviction as well, which, through the decision from 22nd of December 1944 of the Cassation Court and Military Justice, is rejected.

Things won't stop here. The urge of revenge, the petty character determine them to exploit the advantages of the legislative nebula and incoherence of a justice with a deep political base. Therefore, the three convicted claim that they had been persecuted for their communist activity and they decided to suppress Sandu Tudor because they knew the serious consequences that would endure in case they were discovered. Moreover, they had established, after committing the murder, that they would run to the Soviet Union - the country where they could accomplish their revolutionary – communist ideals. In order to be more credible in their hallucinated variant, they bring other pseudo-information (in order to bring consistency to their argumentative process), as the fact that Sandu Tudor was a notorious fascist,

that he had the quality of German professor at the School of the battalion IV auto – enough data at that time to lead to the aberrant enclosure into the “war murderer”. In the warrant nr. 2961/948, it was specified the fact that Alexandru Teodorescu is accused of having “committed a murder against humanity through the denouncement he made and his deeds, that led to the application of non-human treatments to the persons submitted to investigation and the investigations for communist activity”. (A.C.N.S.A.S., Penal fund, folder nr. 013495, vol. 1, f. 241). It is interesting the fact that in the same document, it was stipulated the fact that the punishment enclosed in this category was - “according to the law nr. 291/947 published in the Official Monitor nr. 189 from 18th of August 1947, modified through the law nr. 207/948” (A.C.N.S.A.S., Penal fund, folder nr. 013495, vol. 1, f. 241): “daily work for life” (A.C.N.S.A.S., Penal fund, folder nr. 013495, vol. 1, f. 241).

After the Lawyer of Sandu Tudor had insisted, the folder nr. 5440/1944 of the Martial Court of the Territorial V Court was found, which stated that the investigation of Dumitru Posteuca started on the 22nd of May and lasted until 28th of May, when he presented the documents of the three convicted to the Battalion Commander, who sent them to the Martial Court in Ploiesti. All the depositions of the witnesses of the Prosecutors sent directly to Dumitru Posteuca. Moreover Dumitru Posteuca himself will admit, during one of the public meetings, when he was invited to have the last word, that: “he slapped 2-3 times some drivers, in order to avoid them making incorrect deeds, so he won’t be forced to send them to the Martial Court to be judged.” (A.C.N.S.A.S., Penal fund, folder nr. 013495, vol. 1, f. 198). Of course, the question that arises is how the prosecutor, who has given up the aberrant enclosure to “war murderer” (A.C.N.S.A.S., Penal fund, folder nr. 013495, vol. 1, f. 250) of the two convicted, managed to convince the court regarding the role of Sandu Tudor as “instigator” at the commission of the respective “non-human behaviors”?

As they had emphasized several times, also the lawyers of Sandu Tudor, there was no evidence that could justify the position of instigator of Dumitru Posteuca, his fault being in those circumstances, one completely imaginary. The assumed connection between the events, the pseudo-instigation was equal, even in the eyes of the accusers, with the fact that Sandu Tudor mediated the catching of the criminals (which were the ones who planned his murder): “from the depositions of these petty officers we conclude that Lieutenant Alexandru Teodorescu, immediately after the murder attempt, tied and chained the sergeant Modest Alexandru, and then

personally followed and caught the other two petty officers in Bucharest, arresting them in the village of Serdaru, giving them to the lieutenant Posteuca who has in charge with the investigation”. (A.C.N.S.A.S., Penal fund, Folder nr. 013495, vol. 1, f. 249).

The guilty without guilt – Sandu Tudor (the Monk Agathon) – will prepare the clerical flight on Golgota, because for two years, in the Prison of Jilava, he will be submitted to an abominable treatment, reality presented by Virgil Maxim in his book *Imn pentru crucea purtată*, published after 1990, when the author could release himself from the constraints of the falsifications of a distorted history: “when outworn by running, some would collapse, the police officers hurried to step on them and hit them cruelly, breaking their members, breaking their heads or their back, depending on their mercy” (Virgil Maxim, 2002).

Of course that there are multiple question marks that remain suspended. We limit ourselves to formulate only two, occasion to emphasize other paradoxes of the times that Sandu Tudor crossed. Which is the degree of imposture of these ideologically regimented workers who, on one side, claim excessively the non-human behaviors but, on the other side, exceed themselves through the unimaginable cruel deeds towards the investigated people or imprisoned, most of the times, for imagined guilt? How could be evacuated so easily the criteria of measure and common sense from the field of the behavior of the global society? Reflecting at the tribulation from the international political scene, Sandu Tudor himself offers us a possible answer: “In order to enslave another human being, you declare yourself superior to him, civilized. This attitude of superiority gives you the right to exploit him as a dog. Usually, without intention and naively, towards the one you want to exploit, you try a contempt feeling. It is also practical. Because enslavement and somebody’s exploitation gets easier, if we have a heart of stone towards the ones that are our victims” (Sandu Tudor, 03.08.1936).

THE ARTICLES FROM THE NEWSPAPER “THE FAITH” AND THE STRATEGY OF DEFENDING THE MONK AGATHON

I have already emphasized that the strategy of defeding Sandu Tudor has included articles from the newspaper “The Faith”, aiming to reject the accusations of *notorious fascist, legionary*, respectively *anti-communist fighter*, labels that the three *political heroes*, dignified prototypes of the aboulitic system of values from the times of the totalitarian communist regime – Modest Alexandru,

Pavel Ion and Cojocaru Florea – had brought them. So, the lawyer Hugo Friedman addresses, on 25th of July 1950, the President of the Court of Bucharest, 3rd Penal Section, *a note*, announcing that he deposited at the folder of the accused Sandu Tudor six articles from the above mentioned publication (A.C.N.S.A.S., Penal fund, folder nr. 013495, vol. 1, f. 71). He was talking about the photocopies of the articles “For the wisdom of youth”, “Dictatorship and sexual inversion”, “Pigs of the bourgeois”, “Blond beast, blond beast”, “Death of Nationalism”, “Dissolving the iron guard”. (A.C.N.S.A.S., Penal fund, folder nr. 013495, vol. 1, ff. 72-77). Later on, other seven titles will be added, obviously, with the same aim “Something about racism”, “Between injustice and sacrifice”, “Gorilla with helmet and mask”, “Nationalism and love for the people”, “For the friendship from middle night”, “The mask of the Duke”, “Romanians and racism”. (A.C.N.S.A.S., Penal fund, folder nr. 013495, vol. 1, ff. 106-113).

The aspects we will insist upon are meant to retrace the arguments of the defense, without ignoring the double temporal contextualization: the times of the writing and the time when its writer is defended. Regarding the selection of the articles meant to show the intolerance of Sandu Tudor towards the ethnocentric nationalism, racism and anti-Semitism, we consider that this was not a hard mission for the lawyers of defense. This position had been underlined by the intransigent journalist through the obsessive repetition of the theory according to which the respective traits contradict our national specifics, our way of being, (Sandu Tudor, 09.12.1933), they being, actually, ideas characteristic to all the fascisms, imported from countries with ideas of hegemony, meant to hide dominating aims: “*To import the German theories over racism is the most obvious sign of stupidity. To populate on our territory this pseudo-scientific theory means to straighten the enslavement of Romanians towards the so-called Nordic race, to justify the hegemony of Germany, without hesitation. The racist theory is a certain invention, painted in colors of erudition and scientific carefulness, in order to give Germany the right to dominate the World*” (Sandu Tudor, 02.06.1935).

The articles “For the wisdom of youth” and “Dissolution of the <<Iron Guard>>”, caused by the events from **10th of December 1933**, when, by the decision of the council of ministers, the National-Liberal Government had been taken outside the law of the Iron Guard; there were selected by the defense in order to prove the clear delimitation of Sandu Tudor from the politics of the Right extreme, to which the journalist made a strong opposition even from the beginning. More precisely, the director of the young publication (born several days ago),

starting from the premise that the base of the world and the only truth is that “**Love is God**”, emphasized that in the lines of his publication only the ones that let themselves pervaded by the “*longing to bring science and showing everybody else the old charter of the Romanian love*” are called. (Sandu Tudor, 11.12.1933).

This way, the publication who announced its direction even from the title –“The Faith, newspaper of political and spiritual fight” – understood that its discursive route was a propaedeutic for the soul of the reader (even more in the case of young people, whose enthusiasm together with immaturity transformed them into a vulnerable category), because the “Romanian people is not bare, not despicable, but it is divinely creator of love”. (Sandu Tudor, 11.12.1933).

From 1933, the pressure of time was visible mainly over youth, who were asking for their rights to build “the new generation” (Mircea Eliade, 1990) of the Big Romania, which meant assuming a mission not easy at all. The main duty was making and assuring the spiritual unity of the Romanians in the conditions when people from Basarabia found themselves under the influence of Russian model, people from Muntenia under the byzantine- French one and people from Ardeal under the Latino-kantian one. On the other side, the political and economical cleavage after 1934 marks an imbalance of the global community, an acceleration of the rhythm and a slide from spirituality to desperation. In these circumstances, the need to produce immediately a change became imperative. Sandu Tudor did not let himself attracted by legionaries, the extreme nationalism being, in his opinion, just a form of expressing the political careerism, disguised as demagogical speeches. The polemic journalist was not afraid of framing in tough words the *Romanian fascisms* of German-Italian orientation whom he considered nothing less than *grimaces* (Sandu Tudor, 5th of December 1933). The portraits of the dictators – Hitler and Mussolini – are enclosed to the same configuration: “*The tyrant as the dictator is the false personality, or better a reversed personality, which reached the pitch of power. The tyranny is shown in the historical periods of crossing, of change, during full social and moral disaggregation*” (Sandu Tudor, 04.07.1934). As part of his powerful message, regarding the legality of dissolving the Iron Guard, Sandu Tudor said that: “*the Italian bourgeois, also the German one, not being able anymore of mastering by themselves, they invented and prepared, with expensive money, the necessary mercenaries for an order*”(Sandu Tudor, 14.12.1933). The Nazi perspective is grotesque, in his opinion, because Hitler’s plans – whom he is not afraid to call

“monstrous personality defiled with blood” – imagined a world where the power was based on an un-usual, ignoble and immutable racial hierarchy: “After this theory the peoples divide themselves in aristocratic peoples, superior, chosen to master and to be admired and inferior peoples, slaves of the first mentioned, meant to endure contempt and orders, without any rights” (Sandu Tudor, 02.06.1935).

An analyst of the author of the articles from the folder put Sandu Tudor in the position of the journalist who refuses any anti-Christian behavior, amending strongly the imposture of the part that tried to turn the Orthodox faith into their ideological reservoir. For the director of the newspaper “The Faith” racism, anti-Semitism, chauvinism and fascism could be nothing less than “the group of ignorance, of savagery of the ones who spread them” (Sandu Tudor, 05.12.1933). The way of faith was, in his perspective, was meant to offer the real opening towards the universal values, because the universal Orthodoxy does not cancel the national element, but neither does encourage the separation “The life of every people is nothing less than the participation to the universal life of humankind. The organic function that a nation must accomplish in this universal life, that’s the true and new national idea” (Sandu Tudor, 30.12.1933). We already mentioned that we will keep in mind the two temporal contexts (the moment when the articles appeared versus the moment when they were read from the perspective of evidence of defense during the trial) in order to avoid a wrong interpretation. An aspect that must be underlined is that Sandu Tudor has a known fight with the parts that enjoyed, during the inter-war period, a popularity in the Romanian society, which meant a real act of bravery. Moreover, it is enough to check several notes of the Safety to meet his unhesitating character, their content showing, beyond any doubt, the fact that Sandu Tudor was fully aware of the consequences of his publicist activity. So, on 22nd of September 1934, the following were announced: “Sandu Tudor, the director of the newspaper “The Faith” said in front of the entire staff, that due to his campaign against the minister of National Defense, he is being followed. This charge would be of a Captain, who is continuously interested in him. Moreover, he added that he knows that one of the editors is a Police agent, who gets 3.000 lei a month, only to inform the police of what it’s going on in the editorial house” (A.C.N.S.A.S., Penal fund, folder nr. 013495, vol. 2, f. 14 și ff. 15-16). The articles we are talking about appeared in 1933-1936 and the polemic journalist, who claimed his exclusive subordination towards the Christian-Orthodox ideology, strongly accused antifascism and engaged himself into an offensive towards the right extreme, saying that: “these

movements through their extremism are really chauvinistic and un-Christian. The real Christian cannot admit, cannot submit to a mysticism of hatred, be it even racial.” (Sandu Tudor, 09.12.1933).

Regarding the so-called left orientation of Sandu Tudor, whom all the factors involved in his defense sustained now, it’s obvious that the exaggeration started from the fact that they were aware that they were dealing with penal framing, whose resolution, in the eyes of the communist justice, was translated as “daily work for life”. On the other side, we must not forget that in the Big Romania in the years 1933-1936 (the period when the mentioned articles were written) the communist movement was not one of the political forces that could be taken into consideration, the number of its adherents being insignificant. The weak position on the political scene, its roots in the socialist movements, its political-philosophical ideology, structured on the principle of egalitarianism and generalized well being which will engage to fight between proletariat (the Good, Messiah) and the bourgeois (the Evil), and after this violent and bleeding fight a new era is born, heavenly, where the Evil (the bourgeois) is abolished (Sandu Tudor, 13 octombrie 1934) are aspects that influenced Sandu Tudor. The revolt against any type of slavery and the need to protect the weak ones (the communist in those times, the proletarians) have been, in our vision, the reasons that led Alexandru Teodorescu to **sporadic manifestations of sympathy towards the left movement**, whom his lawyer Hugo Friedman, knew how to exploit in this trial in order to offer strength to his persuasive speech “Above the changing of faiths, and the destiny of all political forms, the other shore of Nistru, over the unlimited country of steppe and tundra in the North there lives a people with a good and beautiful soul, as the pure white color of the polar snows. And if we want to live in peace, with the neighbors, it’s good to get to know and cherish each other. To know behind the caprices of the chill wind, the Russian soul has something of the mild unchanging of the unsettled light of the North, with which the faith of the Romanian soul can be friends and work for a long and peaceful fruitfulness.” (Sandu Tudor, 20.02.1935). We must also mention the following two aspects. The first is that the article was written in the context in which, with a day before (19th of February 1935), the sub secretary of State of the External Ministry had communicated during the meeting in the Deputy Room that U.R.S.S., as a friendship sign, disposed to be sent back to our country a significant number of coffers with important documents for our past and that, at the same time, it will give to the Romanian State the Russian church in the center of Bucharest. The second aspect is that the selections show, as

underlined already, the strategy of the defense, because in 1958, when the priest Daniil Sandu Tudor will be arrested again, within the batch that will carry his name, his journalistic activity from the newspaper the Faith, considered, this time, from the *vigilant perspective of the accusation*, will prove, paradoxically, his position as **irreconcilable anti-communist**. Therefore, the *Blaming conclusions* from 26th of September 1958, made by the penal investigators of security from M.A.I. Direction of Penal Investigations, included the following: “*The above mentioned [Sandu Tudor] in the period 1933-1938 had the function of director of the newspaper The faith and through its columns he led an intense anticommunist propaganda, slandering and defaming the Soviet Union and praising the capitalist orientation. In this direction the following articles were written: “Modern bestiality”; “The religion of Russian atheism”; “Between synod and soviet”; and others whose content show Teodorescu Alexandru’s hate against the working class and the working movement, proving to be a faithful defender of the bourgeois and an ardent propagator of the fascist ideology.*” (A.C.N.S.A.S., Penal fund, folder nr. 000202, vol. 2, ff. 469- 470).

CONCLUSIONS

The biography of Sandu Tudor can be approached as *exemplum*, precisely because the analysis of the limit-experiences he had made, we believe, an efficient method of reconfiguration of some phenomena and historical processes from alternative and complementary positions, facilitating, at the same time, the enlightenment of dark and hidden areas. In other words, the present article is a recovery of suffering, of the defeated ones, of the guilty without the guilt, but also a closeness of real life through personal representations over the event and the ordinary. We are also dealing with a representative figure of the young spiritualist generation who, even though he manages, during the Second World War, through a happy coincidence, to escape the trap of death, will be scarified, after all, in the communist prison.

Of course, the political scene had several tribulations, and nobody could escape them. Deeply involved in the life of the citadel, the director of the journal, the poet, the one who thinks, the one who lives, Sandu Tudor, lieutenant in reserve, professor Alexandru Teodorescu, the brother Alexandru, the monk Agathon and later on Hieroschemamonk Daniil, had no choice but to feel these constraints of time and submit to multiple changes. And still, there is something that will remain unchanged in his nature,

disregarding the movement of the times, disregarding the posture (the name) that he is adapting to. Sandu Tudor will never make concessions for the ones who adopt unchristian ideologies. His articles from “The Faith” – “The century of the God killers”, “Modern bestiality”, “The Religion of the Russian Atheism”, “Between synod and the soviet”, certify, undoubtedly, this aspect. Of course that in the Autobiographic Memoir (A.C.N.S.A.S., Penal fund, folder nr. 013495, vol. 2, ff.203-206), the author has to emphasize the fact that, in the lines of his publications, communist writers have freely published and the engine of the popularization of his “Christian beliefs, but left ones” has the determinant trigger of their founding, but also an in-depth investigation certifies to us that the anticommunist articles are more numerous.

The presentation of the development of the investigation and the trial the monk Agathon was involved in are added to the evidences of spiritual courage and sacrifice of the man who situated his existence in a continuous war, in the name of Orthodoxy, because promoting faith in the cleric and social dimension, rooted in the liturgical horizon, has been a constant and ardent mission of our subject.

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- [20] A.C.N.S.A.S., fond Penal, dosar nr. 013495, vol. 1, ff. 106-113.
- [21] Tudor, Sandu, (09.12.1933) „Naționalism și dragoste de neam”, în „*Credința*”, anul I sau A.C.N.S.A.S., fond Penal, dosar nr. 013495, vol. 1, f. 109.
- [22] Tudor, Sandu, (02.06.1935) „Românii și rasismul”, în „*Credința*”, anul III, nr. 450 sau A.C.N.S.A.S., fond Penal, dosar nr. 013495, vol. 1, f. 113.
- [23] Tudor, Sandu, (11.12.1933) „Românii și rasismul”, în „*Credința*”, anul I, sau A.C.N.S.A.S., fond Penal, dosar nr. 013495, vol. 1, f. 72.
- [24] *Ibidem*.
- [25] Eliade, Mircea, (1990) *Profetism românesc*, vol. I, Ed. Roza Vânturilor, București, p. 58.
- [26] Tudor, Sandu, (05. 12. 1933) „Ceva despre rassism”, în „*Credința*”, anul I sau A.C.N.S.A.S., fond Penal, dosar nr. 013495, vol. 1, f. 106.
- [27] Tudor, Sandu, (04. 07. 1934) , „Dictatură și inversiunea sexuală”, în *Credința*, anul II, sau A.C.N.S.A.S., fond Penal, dosar nr. 013495, vol. 1, f. 73.
- [28] Tudor, Sandu, (02.06.1935), „Românii și rasismul”, în *Credința*, nr. 450, anul III, sau A.C.N.S.A.S., fond Penal, dosar nr. 013495, vol. 1, f. 113.
- [29] Tudor, Sandu, (05.12.1933), „Ceva despre rassism”, în „*Credința*”, anul I sau A.C.N.S.A.S., fond Penal, dosar nr. 013495, vol. 1, f. 106.
- [30] Tudor, Sandu, (30.12.1933), „Moartea naționalismului”, în „*Credința*” , anul I sau A.C.N.S.A.S., fond Penal, dosar nr. 013495, vol. 1, f. 76.
- [31] A.C.N.S.A.S., fond Penal, dosar nr. 013495, vol. 2, f. 14 și ff. 15-16.
- [32] Tudor, Sandu, (09.12.1933) „Naționalism și dragoste de neam”, în *Credința*, anul I sau A.C.N.S.A.S., fond Penal, dosar nr. 013495, vol. 1, f. 109.
- [33] Tudor, Sandu, (13.10.1934) „Porcii burgheziei”, în *Credința*, anul II sau A.C.N.S.A.S., fond Penal, dosar nr. 013495, vol. 1, f. 74.
- [34] Tudor, Sandu, (20.02.1935) „Pentru prietenia de la miez de noapte”, în *Credința* nr. 367, anul III, sau A.C.N.S.A.S., fond Penal, dosar nr. 013495, vol. 1, f. 110.
- [35] A.C.N.S.A.S., fond Penal, dosar nr. 000202, vol. 2, ff. 469- 470.
- [36] A.C.N.S.A.S., fond Penal, dosar nr. 013495, vol. 2, ff.203-206.