
P R O F I L E

Ioan Broșu (1886–1943) **A Laic Preacher of the Gospel and Diplomat of Romania**

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NECULA



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DR. IOAN BROȘU, outstanding catechist, preacher and skilled diplomat, was born in 1886 in Dârste (today a neighborhood of Brașov), as the son of the parish priest Ioan Broșu and his wife Maria. A well-schooled theologian, who could speak several foreign languages, Ioan Broșu couldn't find a vacant chair at the Theological Institute of Sibiu (Hermannstadt, Nagy-szeben) and therefore he worked as a catechist. A defender of the union of Transylvania with the homeland Romania, Ioan Broșu took an active part in the movement for the union. He was a member of the Romanian National Council in Sibiu headed by Andrei Bârseanu, and was also elected to the Great Romanian National Assembly. He was one of the founders of the cultural-political publication *Gazeta Poporului* in Sibiu, along with Silviu Dragomir, professor of the History of

The current study is the foreword to the sermons book *Casa din Ierihon* by ION BROȘU that will be soon republished at Andreiana Publishing House, Sibiu.

Southeastern Europe since 1919, and Nicolae Bălan, metropolitan bishop of Transylvania since 1920. In 1920 he was called in the service of the Foreign Ministry in Bucharest and performed various diplomatic missions. Exhausted by the uninterrupted work, Broșu died in 1943.

Our interest in his work and activity was enkindled by a sermons book recommended by both Rev. Prof. Ioan Ică Senior and Rev. Prof. Mircea Păcurariu, in our student years. At that time, we didn't find it in the Metropolitan Library housed in the Faculty of Orthodox Theology, but few years later, researching the preachers of the Cathedral in the depositories of ASTRA Library in Sibiu, we found in the central depository the volume we were looking for: Dr. I. Broșu, *Casa de la Ierihon: Omilii și Cuvântări Bisericești* (The house in Jericho: Homilies and sermons) (Arad: Tiparul Tipografiei Diecezane Gr.-Or. Române, 1917, 272 pp.). Therefore, we started the research about I. Broșu in 2016 and continued it until today, finding a series of valuable documents, some of which have also been used in this paper.

An Author, a Volume, a Destiny

REV. MIRCEA Păcurariu's volume of theological history *Cărturari sibieni de altădată* (Sibiu scholars of yesteryear) (Cluj-Napoca: Dacia, 2002) was essential for our first approach to Ioan Broșu's life and activity in the context of our research about preaching in the metropolitan cathedral of Sibiu¹ and during the First World War.² The outstanding historian of the Romanian Orthodox Church wrote an ample medallion entitled "Un teolog sibian în diplomația românească: Dr. Ioan Broșu,"³ highlighting the main moments in Broșu's life and his emergence as an exceptional homiletical voice. Moreover, he outlined the scholar's complex cultural profile in all his aspects, i.e. as a preacher, catechist, poet and diplomat. I. Broșu is also mentioned together with Titus Vespasian Gheaja, Iosif Ardeleanu, Zaharia Boiu, Gheorghe Popovici, by Gheorghe Comșa in his book on the history of Romanian preaching. Father Comșa emphasized the unity that characterizes Broșu's writing and speech style in regard with Broșu's sermons book mentioned above: "Broșu's sermons have a unity, a true content, a rich language and a remarkable religious background. They are an adornment of churchly speeches in the most serious sense of the word."⁴ Researching in the *Revista teologică* (Theological Review), a true editorial ark of the theological thought of Sibiu, we found Broșu's name among the preachers who regularly contributed to the magazine, such as Ioan Nicorescu, David Voniga, Matei Voileanu, Constantin Moldovan, Nicolae Bălan (with a volume of war sermons⁵), Ioan Lupaș, and his colleagues Gheorghe Comșa,

Gheorghe Maior, Ștefan Cioroian, Mihai Păcățian, and Iosif Trifa. It is obvious that Broșu was a significant contributor, writing a series of effective catecheses, as well as short courses in apologetics and anthropology.

Broșu was one of the laypersons who offered the Church his vocational gifts. Like Laura Scriban, he preached in the metropolitan cathedral, invited and blessed by the Metropolitan Bishop Ioan Mețianu.⁶ Therefore, we cannot overlook the pastoral courage of this layperson with theological studies. Some of his sermons were published in *Revista teologică* and then gathered in the volume *Casa de la Ieribon*. According to the introduction to the volume, in the cathedral there were present both intellectuals and simple inhabitants of the city, fully enjoying his words. Broșu preached Jesus Christ, the risen from the dead and his teachings, for He is the only source of pure life of the great Kingdom founded in hearts and souls.⁷

We know that Broșu intended to finish two other volumes of sermons. One of them, entitled *Eu sunt pământ și cenușe: Scurte cuvântări funebreale* (I am dirt and ashes: Short eulogies), included funebral sermons, and the other one, entitled *Brazde: Cuvântări apologetice pentru tineri* (Furrows: Apologetical speeches for the youth), with sermons for young people. Father Mircea Păcurariu supposes that they haven't been printed yet.⁸ In our researches undertaken in the archives of Sibiu and Brașov, particularly in the parish archive of Dârste, at ASTRA Library of Sibiu and in the Archives of the First Romanian School Museum of Șcheii Brașovului, we didn't identify the manuscripts. Moreover, there may be another unpublished volume, as we have learned from a letter discovered by our colleague, the researcher Bogdan Andriescu of ASTRA Library in Sibiu. The letter was addressed to Horia Petra Petrescu⁹ and it seems to introduce Broșu's work entitled "Amintiri."¹⁰ We consider that the volume can be restored. It could be a volume of his father belonging to the uninvestigated archive, especially the family archive, which was broken up in 1950.

The communication culture of this outstanding catechist and preacher was made of emotion, sensitiveness and a cultivated mind. Historian Silviu Dragomir, one of Broșu's best friends and colleagues, mentioned his activity as a catechist in the funebral speech delivered upon his death¹¹ in 1943, saying that "His catecheses were a feast" for children and youths, who attended the Catholic and Lutheran schools in Sibiu. They "listened in delight to his righteous words filled with poetry." Broșu's preoccupations appear to be in line with the profession he assumed at the suggestion of N. Bălan. Therefore, he attentively cultivated the Romanian language, and he mastered very well the art of public speaking, as we can see from his literary activity. One of his literary achievements was the volume of poems *Siluate* (Silhouettes), which is rather difficult to find today in the country's libraries.

The results of our research prove that he distinguished himself not especially as a theologian, but as a diplomat. A defender of the national resistance in the First World War, a contributor to *Gazeta Poporului* (a political-cultural newspaper), Ioan Broșu was active in the struggle for national emancipation, and militated against the idea of a temporary autonomy of Transylvania, supported by Iuliu Maniu. Elected to the Great Romanian National Assembly, in 1920 Broșu was invited to work at the Foreign Ministry of Romania, performing various diplomatic missions to Berlin, Paris, Bern, and Warsaw.¹² Then he became plenipotentiary minister in Warsaw, a position that marked the end of his political career. For the time being, the data missing from the Romanian Foreign Ministry Archive prevents us from identifying the real magnitude of his involvement in the rescue of the Polish Treasury, which transited Romania. However, in all sectors of his activity he proved to be an excellent diplomat and negotiator.

He died in March 1943. The funeral sermon delivered by Silviu Dragomir, one of the most beautiful sermons in Romanian homiletic literature,¹³ highlights his talent, skills, and ability, all put in the service of the Church and especially of his homeland, Romania. Dragomir emphasized his great contribution to Transylvania's union with the homeland.¹⁴ Although he was an outstanding catechist and preacher, he was called in the diplomatic service, accomplishing different tasks of national and international importance, such as chairing the commission for the agreement with the Bulgarians concerning the population exchange in Dobruja.¹⁵

Reference Points in the Author's Research

ALTHOUGH THE sermon mentioned above is one of the most beautiful Romanian funebral speeches, we cannot overlook the bitter, sad tone of his friend Dragomir. It expresses the sadness that seemed to hasten, in one way or another, Broșu's end. The cause of his death seems to have been major physical and mental exhaustion.

The research carried out in the archives of the church of Dârste is only at the beginning. A series of details written down by his father, Priest Ioan Broșu,¹⁶ are very important for our approach. We have found out that his father, Ioan Broșu, was born on 16 June 1860 in Ticușul Românesc (Rumänisch Tekes, Oláh-tyukos)(Târnava Mare County). His parents Simion and Safta (nee Șomoiaș) were outstanding agriculturists. His father was schooled in the schools for border guards, learning to write and speak Romanian, German and Hungarian. He was the only boy of the family, the other children were only girls. Therefore, his father, who was his first educator, wanted to send him to school.¹⁷ He attended

the regular 4-grade school in Veneția de Jos (Unter-Venedig, Alsóvenice) and after 1867 the German school in Cohalm (Rupea, Reps, Kóhalom). Although he couldn't afford to pay for the German primary school of Honterus High School in Brașov, he could enroll at the Roman-Catholic high school headed by Jacob Mureșianu, who was also the editor of *Gazeta Transilvaniei* (The Transylvanian Gazette). The young Ioan Broșu helped him with the publication and therefore was accepted along with other young Romanian men, both Greek Catholic and Orthodox, from Transylvania and the Old Romanian Kingdom. He attended the Hungarian School for Teachers in Deva (Diemrich, Déva),¹⁸ where he was arrested on suspicion of participating in the anti-Hungarian Romanian movement.¹⁹ He worked as a primary teacher in Mada village (Hunedoara County), then enrolled in the Archdiocesan Seminary in Sibiu.²⁰ Due to the need to finance the school, he worked as a primary teacher at Becleanul de Făgăraș (Betlen, Fogarasbetlen). Although he was invited to work as a primary teacher in Rășinari (Städterdorf, Resinár), he accepted director Coman Hămbășianu's offer to teach in Brașov, as he recorded in his memoirs:

*The charming city of Brașov attracted me more and my thoughts remained to this city, for in the same year, in the autumn I married Maria, the daughter of parish priest Toma Bârsan of Dârstele Brașovului, who was also the sister of the famous professor and academic Andrei Bârseanu, the former president of the Association for Literature and Culture of the Romanian People. A few days after the holy marriage that took place on 22 August 1882 I left for Sibiu, to the seminary, because I still had to learn much about the sacred theology, in order to be ordained. After two years in Sibiu, with God's help I succeeded pretty fast to successfully complete my studies at the Andrean Seminary and I returned home to Dârste.*²¹

These details, corroborated with his mother's family tree, explain why Silviu Dragomir insisted on his scholarly talent:

*From his fathers' house he left with the talent of a scholar, a precious dowry of the venerable priest's family. The existing cultural basis and his great capacity for work, developed over time, are some of the gifts that distinguish Ioan in the academic, spiritual, diplomatic and political environment. One more detail should be mentioned about Father Broșu's biography, namely, the moment when he was forced to find refuge in Coșești (Vaslui County) during the First World War; he and his son Laurențiu contracted epidemic typhus. His wife was barely able to save them. He also benefited from the careful care of two helpers, Dr. Casianu and the worthy medically-trained priest.*²²

The illustrations of the book feature pictures of Ioan Broșu and his parents.²³ On his mother's picture are noted both the year of birth (1862) and of death (1929). The volume also preserved two poems of Ioan Broșu: "Marșul legionarilor români" (The march of the Romanian legionaries), set in 1918 to music composed by Timotei Popovici (published in *Gazeta Poporului* on 17 November 1918) and "În noaptea Învierii: Celui ce s-a întors" (In the night of the Resurrection: To the one who returned), published in *Gazeta Poporului*, in the Easter issue of 1919, a poetical reflection of the fateful hours they had lived.²⁴

We also researched the Archive of the Foreign Ministry and of the National Council for the Study of Securitate Archives (CNSAS). We note the difficulties of such documentation in the archives of the Ministry, CNSAS informing us that there is no personal file of I. Broșu, but there are related files of his relatives that could help us to collect some data. Unfortunately it seems that the two manuscripts of sermons, funeral speeches and apologetical words dedicated to the youth cannot be identified at this time. The Metropolitan Library of Sibiu, the manuscript collections in the libraries of Sibiu and Brașov, as well as the archive of the First Romanian School in Brașov do not record their existence. We are currently researching his life in the collection of the National Archives in Sibiu and Brașov. Moreover, we found a series of new personal documents in ASTRA Library (Sibiu).

We also succeeded to identify two important excerpts related to his work as catechist. In a letter of 26 November 1917 addressed to the archpriest, in order to be presented to the Archdiocesan Consistory, he requested assistance with the catechesis classes. He started to work as a catechist in 1913 at seven schools²⁵ in Sibiu and had to catechize more than 450 pupils, 25 hours a week. Therefore, he asked the Consistory to find an appropriate catechist to help him and reduce his workload in order to improve the quality of the catecheses. His request was approved on 1/14 February 1918. Hence, his workload was reduced from 25 hours a week to 20 (School No. 785; from the meeting of the Archdiocesan Consistory in Sibiu 1/14 Feb. 1918). We dare to think he wasn't an ordinary school catechist, but a highly conscientious educator, seeking to rigorously re-configure the structure of his mission. Although he wasn't a rich person,²⁶ he dared to reduce his workload, for the sake of professionalism.

An article published upon his death by the priest Nicolae Bârsan of Brașov in *Gazeta Transilvaniei*²⁷ outlines Broșu's human profile and presents his life. Bârsan insists on his studies in Brașov, Chernivtsi, Vienna, Bonn, Berlin and Rome, which prepared him for a life of high moral and national conduct. In the years before the World War Ioan Broșu was fully and passionately involved in every significant moment, deed or decision of public interest. Through his life and deeds this fighter for the Romanian ideal remains a model for the gen-

erations of today and tomorrow. A significant contributor to different publications, as well as an agent of the Romanian propaganda in Berlin and Paris, he wrote about Romania's rights and his articles were translated and published in the western publications. As Legation secretary and counselor, his fruitful work brought him universal gratitude.

A Sermons Book and Its Odyssey

IN REGARD to the volume of sermons published under the title *Casa de la Ierihon* we note that there is another copy apart from the one mentioned by Father Păcurariu in his medallion. This copy was dedicated to “nenea²⁸ Andreiu—with all love and gratitude” (signed I. Broșu). The frontispiece features the oval stamp with purple ink, which proves that the volume belongs to Andrei Bârseanu Library in Sibiu. Hence, it is almost obvious that his library never remained in the custody of a Cultural Center in Dârste. Moreover, the other rectangular stamp with the heraldic signs of ASTRA mentions the ASTRA Library (The Transylvanian Association for Romanian Literature and the Culture of the Romanian People), with the headquarters in Sibiu, no. 24247.²⁹ To understand how such book collections were established, and how this book was included in Bârseanu Library, we should pay attention to an episode mentioned by Mr. Silviu Borș, the current director of ASTRA Library, in his doctoral thesis. He describes the steps taken for the donation of Andrei Bârseanu's library, who was the former president of the Association (1911–1922). Catinca Bârseanu informed in a letter of August 1922 (shortly after her husband's death) that she would make available to the Association Andrei Bârseanu's library at a later date, after the family could choose the books they wanted to keep. At the meeting of 1 September 1922, the Central Committee took note of the creation of the Andrei Bârseanu Foundation and also received “with satisfaction” his library. One year later, Ioan Broșu, Catinca Bârseanu's brother-in-law and parish priest in Dârste, Brașov, asked the Association to take no steps regarding Andrei Bârseanu's library, until he received a favorable opinion in this respect. Vice-President Octavian Russu (in the meeting of 6 October 1923) announced the Central Committee that, following the discussions with Broșu on the subject on 7 September 1923 (the date of the letter) the library would be entirely donated to the Association. One year later, at the meeting of 16 October 1924, the librarian presented an inventory (the catalog is in the minute of the meeting of 16 August 1924) of the donated library (the number of 2,295 donated books was mentioned); it was also specified that the librarian would organize the collection according to the donor's wishes.³⁰ The librarian was Ioan Banciu, an

outstanding personality.³¹ In such a context, detailed even more by the footnotes related to the text, the volume dedicated by Dr. I. Broșu to his uncle came to be included in the ASTRA patrimony.

The sermons included in the volume *Casa de la Ierihon* are grouped in three parts. The first part (“Tâlcuind ‘Tatăl Nostru’”) includes sermons, interpreting the prayer “Our Father,” approaching topics like *prayer* (pp. 13–21); *worship* (pp. 22–28); *Messiah’s Kingdom* (pp. 29–38); *the divine will* (pp. 39–46); *our bread* (pp. 47–54); *forgiveness* (pp. 55–63); *temptation* (pp. 64–71); *salvation* (pp. 72–80); *resurrection* (pp. 81–88). At the core of the second part (“Propoveduind pe Hristos...”) is Jesus Christ. The sermons approached topics like *the kingdom of faith* (pp. 91–104), *war and sacrifice* (pp. 105–114); *salvation* (pp. 115–122); *events* that marked the daily life of the city, such as the earthquake of 26 January 1916 (pp. 123–127); *peace* (pp. 128–132); *Christ’s resurrection* (pp. 133–139); *pastoral care* (pp. 140–147); *youth* (pp. 148–158); *an Oriental legend* (pp. 159–168); *life and death* (pp. 169–177); *in the service of Christ* (pp. 178–184); *dissatisfaction and doubt* (pp. 185–192); *confidence* (pp. 193–199); *from darkness to light* (pp. 200–205); *pain, misery, victory* (pp. 206–212); *hope and trust in God* (pp. 213–222); *the merciful Christ’s passions* (pp. 223–230); *on the cross* (pp. 231–240). The third part (“Din lumea celor ce sunt și au fost...”) groups sermons delivered on the death of various outstanding personalities of the political and cultural fields, such as His Majesty King Charles IV (pp. 243–248); Ilarion Pușcariu, honorary member of the Romanian Academy (pp. 249–250); the poet George Coșbuc (pp. 251–253); Ermil Borcea (pp. 254–526); the journalist Silvestru Moldovan (pp. 527–261); and preacher Abraham a Sancta Clara, a sermon delivered at the commemoration of his death (pp. 262–259).

These texts determined Silviu Dragomir to identify in Broșu’s utterances the primary nucleus of a modern, vivacious homily, inspiring to his disciples, young students and young theologians of the time. Inspired context illustrations—quotations from Vlahuță, Coșbuc or Goethe, Ada Negri or Soricu, little known today—may themselves constitute a core of preaching. A great exegetic creativity and a good knowledge of biblical material and of the immediate history are the premises of an exciting homiletic text that we hope to see soon republished. In order to highlight the beauty of the texts, we recommend, after 100 years, two sermons from the volume: the first for the beauty of the argumentation, and the second, as a pattern of recovering the memory of preaching, especially as the name of Abraham of Santa Clara is remembered by Silviu Dragomir as a source of inspiration for I. Broșu’s volume. We do not consider reprinting the volume of sermons as an annex to the present study, but as a continuation by way of example, preaching the revealed Truth that remains our precious model.

Why Was the Volume Published in Arad and Not in Sibiu?

THIS WAS indeed our first question, but only the research undertaken in the last few days, as we are preparing the new edition for print, clarifies the situation. It was not hard to guess, in the political turmoil of those days, that Broșu wouldn't have been too obedient from the point of view of state policy. We identified two unique details in the documents found in the Archives of the Transylvanian Metropolitan Church. Firstly, we learned that Broșu wanted to become a monk. In a letter (7 October 1917, Sibiu) he asked the metropolitan bishop to recommend him as a novice to the Hodoș-Bodrog Monastery of the Archdiocese of Arad. The document was registered only in 1918 (No I-356-918). There is another document (No. 10051 of 9 October 1918) with an indecipherable signed recommendation addressed by the author to Bishop Ioan I. Papp of Arad, asking him to approve Ioan Broșu's admission in the monastery of Hodoș-Bodrog. The answer signed by Dr. Cârstea (No. 10549/11 Oct. 1918) issued during the Archdiocesan Consistory meeting of 16/29 October 1918 (No. 187/1918 Pres.) indicated that Ioan Broșu would be admitted in the monastery once he had prepared all those necessary for a future monk, namely cassock, tunic, the monastic hat (*skoufos*) and the prayer rope.

Without speculating on I. Broșu's faith and devotion, after carefully analyzing a series of documents and further developments in his career, we believe that it was not piety that pushed this outstanding representative of the great pedagogy of the word to seek refuge in the monastery of Hodoș-Bodrog. In the archives of the Metropolitan See of Transylvania, or indeed in the documents of the Romanian Orthodox Archdiocesan Consistory of Transylvania, there are some documents that oblige us to a careful analysis. On 13 January 1918 some documents were registered under No. 00341 and No. 321. The first (No. 330/917/8) signed by Archimandrite Eusebiu Roșca, specified that according to the office Pragmatics and observing the protocols of Nicolae Bălan and Silviu Dragomir, there was an incompatibility at both general and particular level. Moreover, both professors and students were warned to avoid any political involvement related to the feeling of love for the homeland.

The next documents elucidate this highly official tone, with nuances of pro-state demagoguery. The modern reader is invited to revisit the emotion of 1918 and to follow the wisdom of the answers of the three questioned friends and their excellent reaction in front of a real interrogation (the documents are registered under the same number). The protocol of Sibiu (Nagyszeben) of 12/25 January 1918, issued according to the order of the metropolitan archbishop of January 3/16, 1918 No. 71/I (No. 1 and No. 2) includes Nicolae Bălan's ques-

tioning. He was asked if he was one of the founders and editors of the publication *Gazeta Poporului* in Sibiu. He answered affirmatively, for he had published under his name two articles with religious content in *Gazeta Poporului*. He was also asked if he thought that such an extra-curricular activity was compatible, especially in those circumstances, with the position of a seminary professor. He again answered affirmatively, saying that in any circumstances the activity was compatible with his position as professor of theology, and therefore the objective assessments have no object. The other protocol of 12/25 January 1918 of Sibiu, according to the order of the Archdiocesan Consistory (No. 17 of 3/16 January 1918) is related to the questioning of Silviu Dragomir (No. 1 and No. 2). He was also asked if he was a cofounder of the political publication *Gazeta Poporului* in Sibiu. Silviu Dragomir answered that he had published an article in the first issue of the publication, presenting a young Hungarian historian's opinions. Being asked if such an extra-curricular activity was compatible, especially in those circumstances, with his position as seminary professor, he answered that since he had completed his studies, he had been a contributor to all the Romanian publications, such as *Telegraful român* (The Romanian Telegraph), *Tribuna* (The Tribune), *Românul* (The Romanian), *Luceafărul* (The Evening Star), and *Revista teologică*, being determined to make his historical research widely known, and nobody had said anything against this. Moreover, he had been praised and appreciated in the most favorable way. However, it was well known that the professors of the Andrean Seminary had complete freedom to express their ideas and thoughts in any publication. The soul of a writer or scientist was one of freedom. Therefore, if someone attacked his freedom, they stole an element of his being. He also said that if there was a clear legal disposition that forbade the contribution to journals, he would not hesitate to comply. He concluded by saying that the harsh words of His Excellency did not concern him.

Ioan Broșu was the last one questioned and the only one who had to suffer the consequences, as we can see also in the editorials of the newspaper mentioned above.³² The situation was rather tense, for *Revista teologică* was suspended and *Telegraful român* censored. The three friends formed a strong editorial office, alongside a few other outstanding and vocal contributors. Their prophetic messages frightened the authorities of the time. Their cause was the Great Union of Transylvania with Romania. We should let the documents of the archive speak: in the introductory part of the document (No. 341 of 16 January 1918, ecclesiastical department, signed by Vasile Voileanu) it is underlined that according to decision No. 71 of 3/16 January 1918 all the leaders of the people at any level had to prove by all their deeds and in both their public and private attitude their collaboration in keeping the spiritual harmony among the citizens of the country, for the sake of the common feeling of love for the homeland. There-

fore, the first instance called upon to supervise and cooperate in the achievement of this ideal and dispel the state authorities' concerns regarding the Romanian people's and especially the believers' patriotism and dynastic loyalty, sorely took note of the political engagement of the three professors, Nicolae Bălan, Silviu Dragomir and Ioan Broșu, who had established and published a political magazine, *Gazeta Poporului*. The Church authority found their attitude not only incompatible with their position, but also dangerous to Church interests, for they cultivated through their publication an intransigent spirit that threatened harmony. Hence, they practically became defectors and traitors.

Therefore, Ioan Broșu was asked if he had indeed set up and edited the political publication *Gazeta Poporului* of Sibiu and if such an activity was compatible in those circumstances with his position as catechist. The Church authority reminded him of some of his previous answers (of January 1918), according to which he had both intellectual and material reasons to establish and contribute to a publication, and there was no Church or School law provision to forbid the publication of articles in keeping with his cultural and social position. It is noted that to the first question he answered that he had established and led the publication, but on 4/17 January he had resigned. The second question he answered evasively, admitting that he would continue to work for that publication. The Church authority underlined that he didn't intend to stop his journalistic activity, considered by him an excellent "pulpit." He was allowed to publish as much as he could in publications that would not incur the wrath of the enemies. He was urged to contribute to the *Revista teologică*, or to set up a scholarly religious magazine. He was forbidden to contribute to the political newspaper *Gazeta Poporului*, either publicly or in secret, under threat of disciplinary consequences in case he did not comply. That was done in the interest of the Church, of the threatened confessional schools, of the people and particularly of the catechist's own sake and that of the future priests.

It seems that Voileanu took seriously his position as investigator of the indisipline mentioned in the document. Quite interesting is the notation on the spine of the book—"for information only, for the time being"—showing that it was only an internal document, related to a real problem that the Church authorities of Sibiu tried to solve before the state authorities. The documents were drawn up under the auspices of the Romanian Orthodox Archdiocesan Consistory of Transylvania (PRES. at-7.1.198 No. 00176/ Referent. V Nr. art. 71/Res. g I 1918/ III-4-918).

Another report of 5/18 January 1918 indicates that, according to the mandate of the Metropolitan Archbishop Vasile Mangra of 3/16 January C.Y N. 71 Bis., Ioan Broșu was presented with the order of the Metropolitan Bishop (No. 71/918) and then he was invited to answer the two questions mentioned

above. Broșu answered—according to the report—that it was true; he had guaranteed as editor and publisher three issues of *Gazeta Poporului* and, starting with 17 January, he had resigned. Regarding the second question, he expressed his intention to give a comprehensive answer in writing, motivating that it was a matter of principle. The report was presented to the Archdiocesan Consistory by the consistorial assessor Lazar Triteanu.

What was the document that caused the “investigation” against the three friends, which, as we have already mentioned, could have been the reason for the departure of the outstanding rhetor of Sibiu to Arad? With great difficulty, we discovered a document that was rather a report of intent, preserved as a draft, which explains the antipathy that would accompany Vasile Mangra for a long time in the history of the Metropolitan Church of Transylvania³³ (identification no. Romanian Orthodox Archdiocesan Consistory of Transylvania, pres. on 3 January 1918, No. 00071/No. art. /16/I 18/ 17/I/Gârba (indecipherable)/ urg. (in pencil)/ III-4-918). The document signed by Metropolitan Bishop Vasile Mangra mentions two people, namely, Eusebiu R. Roșca, seminary director,³⁴ and Lazar Triteanu. The metropolitan bishop wrote that after the unfortunate war that had set Romania against the monarchy and “our homeland,” a considerable part of the priests and teachers from the peripheral communes had joined the enemy, leaving their posts. This regrettable action was considered a betrayal of the homeland caused, by the lack of spirit (text missing in the document) and patriotic education in our schools. Hence, the government of the country took exceptional measures to foster patriotic feelings, by way of an extraordinarily severe decision concerning the pedagogical staff of the peripheral counties of Romania. To dispel the concern of the authorities in regard to the patriotism and dynastic loyalty of the Romanian people, especially of the believers of the Romanian Orthodox Church, the leaders had to prove in all their deeds and attitude their cooperation, according to their calling, and to ensure harmony among citizens. Therefore, the actions of the three professors of the seminary were incompatible with their positions and calling. Moreover the bishop underlined that this was dangerous for the Institute, whose interests they should serve and protect. He also ordered the questioning of the three persons, insisting on the two questions mentioned above. He added that if they had set up the political magazine, they should be considered traitors whose sins should be expiated. Therefore, he decided to take all the legal and disciplinary measures to stop and stamp out any initiative that put the school and all the cultural institutes of the Church in danger.

Further research will help us to elucidate these moments related to Broșu’s desire to be a monk, but also the tension that almost drove him to Arad. Could the publication of the sermons book in Arad indicate that Broșu wanted to

make the metropolitan bishop take him into consideration? Or maybe, considering the future events, Broșu, together with Silviu Dragomir and Nicolae Bălan, understood that it would be difficult to keep their freedom in Sibiu? His father, whose memoirs are worth reading, became himself an exile in Romania. Hopefully, the republication of the volume *Casa de la Ierihon* will offer us a new stimulus for research, necessary in order to properly present this exceptional representative of the Cathedral pulpit, as well as of the diplomatic corps of the Greater Romania and of the Orthodox Theology in Sibiu. □

Notes

1. Constantin Necula, “Amvonul Catedralei, înălțimea Logosului rostit: Începuturile propovăduirii și reflectarea lor în cultura *Revistei Teologice* din Sibiu (1907–1925),” in *Transilvania* (Sibiu), n. s., 45 (149), 1 (2017): 1–18.
2. Constantin Necula, “Războiul în predica timpului: Scurtă rememorare,” in *În drum spre Marea Unire: Interval istoric 1859–1918*, ed. Claudia Onea (Sibiu: ASTRA, 2017), 37–50.
3. Mircea Păcurariu, *Cărturari sibieni de altădată*, 2nd edition, rev. and enl. (Sibiu: Andreiana, 2015), 427–432.
4. Deac. Dr. Gheorghe Comșa, *Istoria Predicei la Români* (Bucharest: Tipografia Cărților Bisericești, 1921), 240–242.
5. The volume *Îndrăznești, eu am biruit lumea: Predici pentru timp de război* (Sibiu, 1915) was, according to the subtitle, a processing copy after I. Kessler—maybe a German preacher of the time. Published in the collection “Biblioteca Bunului Păstor” (ed. N. Bălan) as volume no. 6 the work had an introductory part entitled “Către cetitori!” signed by N. Bălan.
6. *Mitropolitul Ioan Meșianu (1828–1916)* (Zărnești: Tipografia Gutenberg, 2004).
7. Dr. I. Broșu, *Casa de la Ierihon: Omilii și Cuvântări Bisericești* (Arad, 1917), 9–10.
8. Păcurariu, 429.
9. Horia Petra Petrescu (1884, Brașov – 1962, Sibiu) was a poet, writer, translator and playwright, being awarded the title of doctor with a thesis on Caragiale’s life and work: *I. L. Caragiales Leben und Werke* (Leipzig, 1910) published in 1911 under Gustav Weigand’s supervision. He participated at the Paris Peace Conference (1919).
10. M.xxx_{IV} 8/10.
11. “Dr. Ioan Broșu,” *Telegraful tomân* (Sibiu) 90, 14 (4 April 1943): 2.
12. A letter (M.xxx_{IV} 8/8) of 8 May 1925 indicated his presence in Belgrade. From this city he wrote to one of his friends: “Dear friend, It is hard to put into words the joy I felt when I received the two brochures you sent to me. Besides, they offered me a refreshing reading full of optimism and joy. This brochure and especially that concerning the issues of minorities in the former monarchy will wonderfully serve me for the propaganda and public opinion enlightenment that we have to do in the

interest of our country.—Therefore, I thank you and wholeheartedly congratulate you! It is good you remain the same: diligent, honest and idealistic. We need people like you, as many as possible, but how sad it is that ‘blue birds’ are so seldom on the horizon of our cultural and political life! I hope that while going to Dârste for the summer holiday, I will have a chance to pass through Sibiu, as I want to see you and to talk with you. With all my love, I. Broşu, Belgrade, Pozorišna.”

13. The chapeau for the article is this text: “In Bucharest died these days, back from a tedious work in the service of the nation, especially in the field of diplomacy, Dr. Ioan Broşu. In the consciousness of Orthodox Sibiu and of our clergy, the brief but enthusiastic activity of his youthful years as a catechist and great preacher left an indelible light. At his funeral that took place on 1 April of this year in Dârstea Braşovului participated our Metropolitan Bishop Nicolae and Mr. Silviu Dragomir, who together with the defunct formed in the epic years of the war of national reunification a fabulous triad of fighters for the union of 1918.”
14. Dr. I. Broşu was part of the delegation that represented Sibiu at Alba Iulia, as his signature on the document “Hotărârea noastră” proves (Sibiu, 13/26 November 1918); an experience valued today in the volume edited by Silviu Borş, Alexiu Tatu, and Bogdan Andriescu, *Participanţi din localităţile sibiene la Marea Adunare Naţională de la Alba Iulia din 1 Decembrie 1918* (Sibiu–Cluj–Napoca: Armanis & Mega, 2015), 153 (his signature, the right column, the 6th, in line with Ilie Beu) and 162, with a short bibliography of I. Broşu.
15. Details for the modern reader in the study “În căutarea unui fiu răţăcit,” written by Daniel Cain, the preface to the volume Nicolae S. Şucu, *Viaţa şi aventurile unui cioban român în Bulgaria în vremuri de război 1908–1918* (Bucharest: Humanitas, 2017), 7–52; the volume also includes important chronological landmarks (53–55).
16. The work we are referring to is entitled *Amintiri din viaţa preoţească adunate şi scoase la iveală după o păstorire de peste 50 de ani de preotul Ioan Broşu, preot protoiereu onorar în Braşov-Dârste* (Braşov: Tipografia Astra, 1936).
17. *Ibid.*, 70.
18. *Ibid.*, 80–85.
19. *Ibid.*, 89.
20. *Ibid.*, 91.
21. *Ibid.*, 93.
22. *Ibid.*, 104.
23. *Ibid.*, archpriest Broşu (pp. 70–71), with the members of the teaching staff of Dârste, between pp. 82 and 83; and Maria Broşu (born 1862, died 1929) between pp. 92 and 93. Dr. I Broşu’s picture, without any connection to the actual text, at p. 59 (photographer E. Marvan).
24. *Ibid.*, Annexes, 113–118.
25. Elementary State School (7 hours a week); Saxon Elementary School (2 hours a week); Roman Catholic elementary school (1 hour a week); State Civil School for Boys (4 hours a week); State Civil School for Girls (4 hours a week); Ursuline Monastery (2 hours a week); Franciscan Church (2 hours a week); Saxon Elementary Civil School for Girls (1 hour a week); Craftsmen Saxon (2 hours a week).

26. We find information about his person who replaced him in document No. 8182 of 2 August 1918. He became consistorial chancellor and was given 200 crowns to join the Law Academy in Oradea in the 1918/19 academic year, in the 7th semester. It was an answer (14 July 1918) to his request to be remunerated for his activity as a catechist. Although he was being paid as a consistorial chancellor, when he taught in the schools he was absent from his office.
27. “Dr. Ioan Broșu,” *Gazeta Transilvaniei* (Brașov) 106, 31 (24 April 1943): 6.
28. The word is used in a familiar expression with the equivalent meaning “uncle.”
29. The reverse of the page features, with small stamps, the years of inventory: 1964, 1969, 1984, and 1991 and another one also has on the page title the date of 24 September 2012. The data prove not only that the inventory, but also the volume was saved from the purges of 1948, 1953 and 1964; therefore, today we have the documents at hand (in the file “Cărțile trecute la fond special, operație întocmită de A. Gherasim—21 aprilie 1949”; “Borderoul cărților scoase după cat. 1, 2, 3, 4, 5 și 6. PV 284/12 IX. și 288/19.IX 1963”). Another precious document is “Tabloul publicațiilor periodice transpuse la depozit spre păstrare la data de 10 sept. 1951, transfer la depozit colecția.”
30. Silviu Borș, *Biblioteca Centrală a Asociațiunii 1861–1950* (Sibiu–Cluj-Napoca: InfoArta Media, Mega, 2011), 153–155.
31. *Ibid.*, 155–156.
32. We hope that we will succeed to gather them in a volume of journalistic texts.
33. Additional data about man and his time in Marius Eppel, *Vásile Mangra: Activitatea politică 1875–1918* (Cluj-Napoca: Presa Universitară Clujeană, 2004), 314; *id.*, *Un mitropolit și epoca sa: Vásile Mangra (1850–1918)* (Cluj-Napoca: Presa Universitară Clujeană, 2006), 540.
34. About the historical particularity of the moment regarding the Andreian Academy, see the chapter “Anii suferințelor,” in the volume *230 de ani de învățământ teologic la Sibiu (1786–2016)* written by Rev. Mircea Păcurariu (Sibiu: Andreiana, 2016), 127–136.

Abstract

Ioan Broșu (1886–1943): A Laic Preacher of the Gospel and Diplomat of Romania

Following the destiny of one of the most beautiful sermons book in Romanian homiletic literature, the study based on documents discovered in multiple Romanian national and Church archives presents the destiny of his author, Ioan Broșu, a laic preacher of the Gospel, Romanian diplomat and journalist. Analyzing the reports and letters from the archives, the study tries to clarify the destiny of this outstanding scholar and comes to elucidate a little fragment of the Romanian homiletic and diplomatic history.

Keywords

sermon, laicity, diplomacy, journalism, politics, Transylvania