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Six Decades since a Blessed Event in the History of the Relics of Venerable Saint Parascheva – the Generalization of Her Veneration (October 1955-October 2015)

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Abstract:

Although the Romanian nation produced, throughout its history, numerous saints, canonization took place during the noteworthy rule of Patriarch Justinian Marina (1948-1977), in 1950. Together with the introduction into the calendar of Romanian saints, the generalization of venerating the saints whose relics are in our country was decided. Among the saints whose veneration was extended at the time, was Venerable St Parascheva "the housewife-like enlightener of Moldavia", whose holy relics were brought to Iaşi in 1641, during the reign of the pious Prince Vasile Lupu and the holy Bishop and scholar Varlaam.

The proclamation of the generalization of St Parascheva's veneration was held on October 14th, 1955, six decades ago, during the noteworthy rule of Metropolitan Sebastian Rusan (1950-1956). The dedication day was a day of liturgical and spiritual significance. Both Romanian Hierarchs and those of other Jurisdictions, along with many priests, monks, nuns and many of the faithful attended the event.

Keywords: *Romanian saints, generalization of veneration, St Parascheva, Moldavia*

Venerable St Parascheva of Iaşi, *Saint Parascheva the New* or *Saint Friday* was born and lived in the first decades of the eleventh century. Because she is a saint who lived almost a millennium ago, the exact date the Ecumenical Patriarchate received her among the saints is not known. Her first *Life* was written during the time of Ecumenical Patriarch Nicholas IV (1145-1151), by deacon Basiliskos (Păcurariu 1994: 165). Her holy relics, having remained for almost 200 years in the Church of the Holy Apostles in Epivat, were first moved to Tarnovo, then Vidin, Belgrade, Constantinople and, since 1641, they have protected the city of Iaşi, the land of Moldavia, St Parascheva being called in the Akathist "the housewife-like enlightener of Moldavia" among other names given her (Vicovan and Adumitroaie 2011: 20-40).

The relics of Venerable Parascheva and other saints, that are not Romanian but that have been in our country for centuries, protect our „country and people". That is why when the issue of Romanian saints' canonization first came forth, during the noteworthy rule of Patriarch Justinian Marina (1948-1977), the generalization of the veneration of non-Romanian saints whose relics are on Romanian territory was also discussed.

Thus, among the outstanding achievements of the above-mentioned Patriarch, there is the canonization of some Romanian saints (the first canonization of the Romanian saints in the history of our Church) and the generalization of the veneration of saints whose relics are in our country. Among the saints of foreign origin whose relics are in our country, we mention, in chronological order of the introduction of their relics into our country: Holy Martyr Filofteia (feast day: the 7th of December), Venerable Nicodim of Tismana (the 26th of December), Holy Martyr John the New of Suceava (the 2nd/24th of June), Venerable Gregory Dekapolites (the 20th of November), Venerable Parascheva the New (the 14th of October) and Venerable Dimitrie the New of Basarabi (the 27th of October) (Branişte 1993: 230-241). Both events took place in 1950 (i.e. canonization and generalization), 1955 (the special service of proclamation) and 1956 (in the particular case of St Joseph the New of Partoş).

The two decisions were taken by the Holy Synod of the Romanian Orthodox Church at the initiative of Patriarch Justinian in response to the address submitted by Metropolitan Nicolae Bălan of Transylvania (1920-1955), chairman of the Synodal Canonization Commission. The address contained:

1) the generalization of the veneration of saints whose relics are in our country and the communication of this decision to the other sister Churches;

2) the acknowledgement of and the entry into our calendar of Saint John of Oltenia, known as St John of Wallachia, canonized by the Greek Orthodox Church;

3) the proposal of introducing into the worship and calendar of the Romanian Orthodox Church, Romanian saints by an official decision of the Synod of the Romanian Orthodox Church (the holy martyrs confessors Nicolae Oprea, Sofronie from Cioara, Ilie Iorest, Sava Brancovici and Visarion Sarai; the venerable bishops Iosif of Partoş, Calinic of Cernica and Ioan of Râşca) (Vicovan 2008: 214-215) [1].

Analyzing the proposals to the Synodal Canonization Commission, the Holy Synod of the Romanian Orthodox Church decided, in its meeting on the 28th of February, the generalization of the veneration of the saints whose holy relics were in our country and who enjoyed lasting local honor from the faithful and the introduction into the worship and calendar of the Romanian Orthodox Church of St John of Wallachia, whose commemoration day is on the 12th of May.

Another decision was taken in regard to the martyrs and confessors of Orthodoxy and the venerable Romanians so as to be revered and introduced into the local calendar. The dioceses where these saints were revered had the responsibility to submit to the Holy Synod the synaxaria, chants and services in their honor for the preparation of the documents of solemn canonization.

The preparation of this special event, of particular importance for the history of the Romanian Orthodox Church, began after a letter asking for information regarding the criteria for the canonization of Saints from the Ecumenical Patriarchate was sent.

The Patriarch of Constantinople, Photios II (1929-1935), responded to the letter sent by our Church, on the 24th of March, 1931:

> Observing our tradition, on recognizing and ordering among the saints of the Church the people that are dear to God, the following general rules apply: 1. Checking the sanctity elements must be done by the Synod of all Metropolitans, Archbishops, Bishops and Church officials. 2. Checking is superfluous for those saints that general religious conscience of pastors and parishioners had generally acknowledged as such, whom they had honored and venerated for a long time. The formal acknowledgement by the Church of these holy people, previously honored tacitly as holy and honored by God, is done as above-mentioned. 3. On proclamation, a document for which the accompanying document, the copy of the canonization of Saint Gerasimos the New during Patriarch Cyril Lucaris at the beginning of the eighteenth century, may serve as a model, shall be drawn up. 4. The document of proclamation is signed solemnly by the Church, together with the due liturgy as follows: the whole Synod enters the church and with the Gospel

> in the middle, the troparia are sung: "Blessed are You, O Christ, our God", "When you descended ..." and others. Then, the document is read and signed by all present synod members and afterwards troparia are sung: "Holy Martyrs, in need", "For the pain of the Saints who have suffered for you", "Clothed as in purple and fine linen with the blood of your Martyrs throughout the world..." 5. For the most outstanding among those to be declared saints, special service is justly created in advance, proper for use in the Church within the ceremony and hymnology of the Orthodox Church. 6. It is also necessary to bring the relics, if they are found, and anoint them with the Holy Chrism, while on bringing the relics, panihidas and solemn services are done ("The Answer of Patriarch of Constantinople, Photios II on the 24th March 1931" 1950).

These criteria and other information were sent by the Patriarchal Administration, The Studies and Education Office (no. 3622), on the 4th of April 1950 to the Metropolitan See of Moldavia and Suceava.

From the report, we find that

> the Holy Synod, in its meeting on February 28, taking into deliberation the issue of canonization of Saints in the Romanian Orthodox Church, decided: I. The following saints who have until now enjoyed local honour shall be venerated throughout the whole Romanian Orthodox Church: 1. Holy Venerable our Mother Parascheva, whose relics are in the Metropolitan Cathedral of Iaşi, and whose feast day is on the 14th of October (...) the names of these Saints shall be introduced into the calendar on the specific days for each, with proper services (...) the Diocesan centers in whose areas they will be worshipped shall introduce them into the local calendar and the Holy Synod will submit synaxaria, troparia and services in their honor, in preparation of the documents of solemn canonization. IV. We also send two reports on canonization, with the plea to closely scrutinize and gather – according to the indications they include – all data on honoring various people across those Dioceses and to communicate them to us and bring them before the Holy Synod for the same purpose of preparing the documents for canonization ("The Answer of Patriarch of Constantinople, Photios II on the 24th March 1931" 1950).

The document, registered at the M.M.S. Registry with no. 9995 of September 30 1950 is signed by Metropolitan Sebastian Rusan (1950-1956): "April 8, 1950, Fr. Nonea shall study and address to us the proposal" ("The Answer of Patriarch of Constantinople, Photios II on the 24th of March 1931" 1950).

We also mention that the proclamation of the canonization of Romanian Saints organized on the occasion of the celebration of 70 years of autocephaly of the Romanian Orthodox Church, was held on October 10-23, 1955, in Alba Iulia, Iaşi and Cernica. On this occasion, delegates of sister Orthodox Churches of Constantinople, Greece, Bulgaria, and Russia were invited to participate in the celebrations (Păcurariu 2008, 3rd vol.: 456; Vicovan 2002: 257).

The proclamation of generalization of St Parascheva's veneration

After the 1950 decision of the canonization of the first Romanian saints, in 1955, their veneration was both proclaimed and generalized, with the above-mentioned exception. The generalization of St Parascheva's veneration by the Holy Synod of the Romanian Orthodox Church took place on the 10th of October 1955, in a solemn session, attended by representatives of sister Orthodox Churches.

The Archive of the Diocesan Centre of Iaşi stores much information on the generalization of the proclamation of Saint Parascheva's veneration. Among other things, in the above-mentioned archive, there is an invitation, signed by Metropolitan Sebastian Rusan (1950-1956), addressed to the members of the Romanian saints canonization commission. The invitation is dated "Bucharest, December 6, 1954" and was sent in order to propose, analyze and settle the schedule of events celebrating the solemn proclamation of the canonization / generalization of the veneration of saints. The invitation reads:

> Honored Members designated by the Holy Synod for the canonization of Romanian Saints, you are invited to attend a meeting in the palace of the Holy Patriarchy on Thursday, December 9th, 1954, 17 hours after a meal. Presence is mandatory.
>
> So as not to affect this important task with which we have been entrusted, in our absence, His Eminence Antim Târgovişteanu will chair any meetings to come. 1. His Eminence Antim; 2. Fr. Prof. Liviu Stan; Fr. Prof. Ene Branişte] ("The personal file of His Eminence Metropolitan" 1955).

A notice addressed to the Holy Synod (no. 8900/1955 of October 5th) was sent to the Archdiocese of Iaşi (no. 13873 of October 11, 1955) reporting that "Most Venerable Vicar of the Holy Metropolitan See of Moldavia and Suceava", Constantin Nonea, will coordinate the exact application of the program prepared for the festivities in Iaşi, in October. The program was presented on the 4th of October to the Central Committee of Organization, created for this purpose ("To the Holy Diocese of Iaşi" 1955).

A notice sent by the Patriarchal Administration, no. 8850/1955 (the Metropolitan See of Moldavia and Suceava, Iaşi, entry no. 13656/6 Oct. 1955), to father Constantin Nonea informs us that, for the report on the festivities taking place in Iasi to be published in B.O.R. (i.e. R.O.C.) journal, father Scarlat Porcescu was delegated. He was to send, within three days after the festivities, a comprehensive report of what happened to the journal editors. On the day of the ceremony, until to 4 pm, the same representative had a duty to inform via telephone the Cabinet of Patriarch Justinian concerning the festivities ("To His Eminence, Fr. C. Nonea, Vicar of the Metropolitan See of Moldavia and Suceava" 1955).

The calendar of the events to take place on the 12th of October, set up in advance, shows the importance of the proclamation of the generalization of venerating the Saints whose holy relics were in our country in general and St Parascheva, in particular.

Thus ensued the departure to Iaşi of the delegation of the Patriarchates of Alexandria and Moscow, accompanied by Metropolitan Sebastian Rusan, with I. Moisescu and father S. Neaga as interpreters. The guests were to be greeted by Bishops Theofil of Roman, vicar of the Metropolitan See of Moldavia, Chesarie of Dunărea de Jos, Antim of Buzău and Valerian of Oradea. The departure was set for the afternoon of the 12th of October, by train or plane.

For the second day, the 13th of October, visits to churches, historical monuments and cultural institutions in Iaşi were scheduled, while on the 14th of October, the Holy Mass and the festivity of the generalization of Venerable Parascheva's veneration afterwards were set up.

For the 15th of October, the program included a visit to Neamţ Monastery where, the next day the delegation was to take part in the Divine Liturgy. For Monday, the program included a visit to the interior of this ancient monastery and of the Theological Seminary. On the 18th of October, the official delegation would pay a visit to Văratec Monastery and the next day, in the afternoon, to Agapia Monastery. On the 20th of October a visit of the interior of this monastery and of the Seminary there was scheduled. The 21st of October was dedicated to travel to Roman, the Diocesan Center. The official delegation would leave for Bucharest by train, on the evening of the same day, so as to arrive on the next morning in the capital of the country ("To the Holy Diocese of Iaşi" 1955; "The Schedule of welcoming the delegates of the Patriarchy of Alexandra and of the Russian Orthodox, the solemnities of the generalization of Venerable Mother Parascheva of Iaşi and visiting Monasteries of the Diocese of Iaşi (the 12th October – 21st October 1955)" 1955).

A list set up by the Organization Committee included the names of the special guests expected to arrive in Iaşi: Metropolitan Gregory of Leningrad, Metropolitan Pallady of Volhynia, Metropolitan Sophrony of Tarnova, Archimandrite Dicov, father C. Neciaev, Archbishop Teofil of Roman, Bishop Antim, Bishop Chesarie, Bishop Valerian, Father Simion Neaga, Ioan Onţanu – Headmaster in the Ministry of Culture, Deacon Uncu from The Patriarchate of Bucharest, Father Ghervasie Creţu-Bucureşti ("Picture of guests from abroad and from the country on the 14th of October 1955" 1955).

A considerable number of invitations were also sent to prominent personalities of the city and of the county, respectively (The County Council, universities, the court of law, the garrison, the Ministry of Culture, etc.). Of the prominent Clergy, we mention: Vicar Constantin Nonea, Councilor Priests Dumitru Hadîrcă, Scarlat Porcescu, Constantin Andoni, Father Teodor Bodnari, church inspector, the Great Ecclesiarch – Archimandrite Ioanichie Grădinaru, President of the Diocesan Consistory ("Table of the invitations for the 14th October 1955" 1955).

On the 14th of October, the service of the dedication of the Metropolitan Cathedral was officiated by Metropolitan Sebastian Rusan, together with Metropolitans Gregory of Leningrad, Pallady of Volhynia, and Sophrony of Tarnova, joined by Romanian Bishops Antim, Chesarie, Teofil, and Valerian. At the end of the Divine Liturgy, the encyclical of the Holy Synod of R.O.C. regarding the veneration of the saints, whose relics are in Romania, was read (Gaspar 1981: 560-561).

A file from the Archive of the Diocesan Center is called "the Canonization of the Venerable Saint Parascheva. The festivities on the 14th of Oct. 1955" include the issuing of several documents regarding the proclamation of the generalization of her veneration and the minute preparations preceding it. Thus, we find out that on the 13th of October, the members of the Holy Synod and Hierarchs attending the event participated in the ceremony of taking out the relics of St Parascheva from the Metropolitan Church to a special place in front of the Church. The mass was officiated by Bishop Teofil of Roman. The Vigil service was officiated in the evening.

The Holy Mass was officiated the next day by Metropolitan Gregory of Leningrad and the Hierarchs attending the mass, being followed by a sermon on St Parascheva's life. Afterwards, the participants witnessed the ceremony of the official proclamation of the generalization of St Parascheva's veneration in the (entire) Romanian Orthodox Church according to a carefully devised schedule.

While the troparion of the Saint was sung, the Council of Priests came out in front of the Cathedral, near the shrine of the Holy Parascheva. This synodal encyclical was read by Bishop Teofil of Roman ("The program of the festivities for the Canonization of Venerable Parascheva (the Metropolitan Church, the 14th of October 1955)" 1955).

Then the Metropolitan Bishop of Moldavia uttered, in front of the Saint's reliquary, the occasional prayer to the Saint, written by the Archdiocese of Iaşi:

> humbly and reverently we bend today our knees to the glory of the Great God, Who has raised you, our Holy Venerable Mother Parascheva; an humble offering of praise and thanksgiving we bring, because He has given you to us to fervently pray for and protect us in Heaven. For you, in your youth, for the love of Christ left your parents and wealth, and the fleeting sweets of the world; and with great fasting, ceaseless vigil, tears and solitary needs weakening your frail body, you strengthened your soul; and so, taking up your Cross, you followed Christ, by the example of your life teaching us to beware of the fleeting body, and to nourish the immortal soul. Like the wise virgins, with oil of good deeds you filled the candle of your soul abundantly and greeted the heavenly Groom for resurrection. Therefore, His wedding room you stately entered, sweetening yourself incessantly by closely seeing His face; and on earth you deigned to discover us in a dream and send to us as a heavenly gift your holy relics, which brought to our land, by the zeal of pious Prince Vasile, became a covering for this land, and an inexhaustible wellspring of healing for all those who run to you with faith and hope. And spreading the news of your wonders all over our land, with love and joy the Romanian faithful everywhere honor you. Wherefore, we now gratefully offer praise unto Thee, Venerable Mother Parascheva, the praise of Epivat and the best protector of Moldavia. And piously kissing your venerable relics, please intercede for us before the face of the Creator of all, to protect henceforth this citadel, Moldavia and the whole Romanian country, delivering it from all evil. To all those who faithfully and lovingly run to your help, guard them in peace, grant them health of body and soul, and in all things good, enrichment. To strengthen

> the right faith, break the turmoil of heresy and strife between brothers by the power of His Most Holy Spirit, ward off wars and perfectly bring peace to everyone. And so, following the example of your living, Most Venerable Mother, and having you as ceaseless comfort in troubles and strength in hope, let us all get to the most desirable harbour of salvation and let us praise to our last breath, your forever virtuous remembrance, crying to God: "Glory to Thee, Lord, the great and wonderful among thy Saints, forever. Amen" (Nonea and Porcesu 1955: 594-597).

The prayer was followed by a word from Metropolitan Gregory of Leningrad and Novgorod who, among other things, said:

> May God grant, as we gathered today in the spirit of peace and love around the relics of Saint Parascheva, that those who are leaders of people gather in honest love and full understanding, so as to remove all causes of discord. With the prayers of the Most Venerable Mother Parascheva, may the Good God protect and help us all (Desartovici 2008: 90).

On behalf of the Bulgarian delegation, a fine speech was delivered by Metropolitan Sophrony of Tarnovo:

> ... the life of the Most Venerable Parascheva like the angels', in the wilderness of Jordan, her prayers, her fasting, and her tears as well as the innumerable miracles that God performed through her holy relics are living parables, which she leaves to us to strengthen our Christian life and for the salvation of our souls. Through her asceticism in the wilderness and her holy relics, O God let this saint be for Christians a spiritual connection too so as to strengthen the Christian faith between two Orthodox peoples, Romanians and Bulgarians and among the nations of the Christian world ... (Nonea and Porcesu 1955: 608).

At the end of his speech, Metropolitan Sophrony uttered a prayer to Saint Parascheva:

> O of Our Most Venerable Mother Parascheva! Receive through me, the humble Metropolitan Sophrony of Tarnovo, by the mercy of God successor of the Holy Patriarch Eftimie of Tarnovo who, by insufflation from God, wrote and left to the Orthodox world the book of your life and wonders that glorified our Lord Jesus Christ, your heavenly Groom, receive through me our Venerable Mother Parascheva the mighty faith, the prayers stemming from the soul, warm tears and the honest plea of your fellow citizens of the ancient citadel of the Asăneşti-Tarnovo, and of all your Orthodox Christian Bulgarian sons!
>
> Receive their prayers and mine stemming from thirsty souls and take them, Most Pure Mother, before the chair of our King and God Jesus Christ, your heavenly Groom, so that He may grant us all as well as to all nations around the world, the gracious fruits of peace and love, of brotherhood and liberty; strengthen the

> Romanian and Bulgarian peoples, in peace, in brotherly friendship and mutual beneficial cooperation, and enlighten them in the evangelical truths of the Holy Orthodox Christian faith, which is the true victory that has overcome the world (1Jn. 5: 4).
>
> O Holy and Venerable Mother Parascheva! Receive these drops of roses, which I bring here, given to me by the right holy hand of His Beatitude Kirill, Patriarch of Bulgaria, the successor of your holy hagiographer Patriarch Eftimie of Tarnovo, as myrrh of wonderful fragrance for your holy and glorified relics, as an humble gift from the country of roses, from our fields and mountains, from the strain of loving hands of the Orthodox Christians, from your homeland, and eternal heavenly country, and remember them, Most Pure Mother, before God, in your eternal heavenly country, all of them, as the off-spring of the Romanian Orthodox Church on whose land your holy relics have forever found earthly haven. Amen (Nonea and Porcesu 1955: 609-610).

Then the hierarchs bent and kissed the coffin with the relics, while singing the Divine Hymn "The Most Holy Mother Parascheva, pray to God for us" (voice III). The audience then listened to Metropolitan Sebastian Rusan's speech about expanding the veneration of St Parascheva. Then the representatives of foreign delegations on this solemn moment held speeches. Finally the polychronion was sung in the Metropolitan Palace.

In the evening the service of Vespers was celebrated, after which, about 6 pm, a group of priests headed by the Metropolitan and two Bishops went round the Metropolitan Cathedral with the holy relics, with stops in four stations. Saint Parascheva's coffin was then carried into the church and put in the usual place where the Hierarchs and priests venerated the holy relics again, while the chanters sang the Saint's Troparion. Afterwards, near the coffin an Hierarch remained, along with the common priests, to read the Akathist of the Saint ("The program of the festivities for the extension of the veneration of Venerable Parascheva (the Metropolitan Church, the 14th October 1955)" 1955).

In the *Encyclical* sent to the clergy and faithful of Romania, the members of the Holy Synod of the Romanian Orthodox Church highlight a deep reverence that is for all the Saints, irrespective of nation, but particularly to those whose relics are found in the Cathedrals and Monasteries across the country. This constancy of the clergy and faithful to the piety of the saints is strengthened by their inclusion in Synaxaria, by the existence of the service in service books, by celebrating them as ordered and by building places of worship which bear their names, where their beautiful icons were painted.

One of the saints exemplifying this kind of reverence and veneration is the Venerable Parascheva, as she enjoyed in the beginning local honor in the area where Her holy relics were and then in other parts of the country. The encyclical asserts concerning her:

> ornament of Iaşi and glory of Moldavia is she, after her birth in Epivat, near Constantinople. Longing for pure life, she left the world with its unrest and fled into the wilderness in her youth. Here, in silence and in solitude, she clothed herself with prayer, put one the belt of fasting and covered herself in wake. She enslaved her body with fasting, setting her soul free from the chains of vain thoughts. The bare earth was her bed and the leaves of the trees, her cover. Her only concern in the wilderness was how to beautify the candle of her soul, so as to meet the Lord and to hear His sweet voice. By prayer, acquiring manly understanding and strength, she utterly defeated the enemy of the soul, as David overcame Goliath. And she progressed so far that she became God's dwelling.
>
> Her holy relics, discovered through vision, brought faith healing to many people. This is why they were carried into many countries and cities, and Vasile Lupu, prince and ruler of Moldavia procured them for his country. And with religious and princely procession he placed them in Iaşi, on the 14th of October, in the year of salvation 1641.
>
> Then they were moved in 1888 in the bigger Holy Metropolitan Church of Iaşi. So, for 314 years Christ the Redeemer has listened and accomplished the fervent prayers of His Romanian faithful, directed to Him through our Venerable Mother Parascheva ("The *Encyclical* of the Holy Synod of the Romanian Church to clergy and faithful for revering of the saints whose relics are in our country" 1955).

Address no. 13288 of the 30th of September 1955 sent to the Deaneries of the Archdiocese of Iaşi informed them concerning the presence in the Moldavian capital of an important delegation from sister Orthodox Churches. Therefore the Archpriest of Iaşi is urged:

> You shall require the priests in your deanery, to speak to the faithful about this important event in the life of the Church of Moldavia, advising and urging them to come to Iaşi to take part in the religious services of the 14th of October. It would be desirable to old-calendarists to come to Iaşi too. To this purpose, the priests in whose parishes there are such faithful, they will insist that they come to Iaşi, on St Parascheva's day. The priests who come to Iaşi on the 14th of October will wear ceremony vestments (skufia and epitrachelion) ("Address no. 13288/ 30 sept. 1955" 1955).

A similar address was sent to the Abbots of the Monasteries of Moldavia, stipulating: “you shall talk to the faithful who come to the Monastery about this important event in the life of the Moldavian Church and you shall advise and urge them to come to Iaşi to take part in the religious services on the 14th of October.”

After the events in Iasi on the 14th of October, the Archdiocese of Iaşi, through Metropolitan Sebastian Rusan, sent an official telegram to Patriarch Justinian to assure him of the proper running of all celebrations:

> The celebration of the feast of the Venerable Mother Parascheva at the Metropolitan Cathedral in Iaşi and the festivity of the generalization of her veneration throughout the whole Orthodox Church was held with great solemnity in the presence of His Eminence Metropolitan Gregory of Leningrad and Novgorod, Metropolitan Bishop Sophronius of Tarnovo and their companions, the representatives of authorities, of the Most Venerable Archpriests and Abbots of the Diocese and thousands of the faithful.
>
> On this occasion, prayers of fraternity among the Orthodox Churches and for peace for everyone as well as for full health and long shepherding of Your Beatitude were uttered (“The telegram of His Beatitude Justinian the Patriarch of the Romanian Orthodox Church, Bucharest” 1955).

On these occasions, of particular importance for the life of the Church in Moldavia, besides the special ceremony dedicated to the generalization and veneration of St Parascheva and religious services officiated in those days, the guests of the Metropolitan of Moldavia and Suceava enjoyed special moments. During these events, ecclesiastical and secular personalities, from home and abroad, visited as we have seen, many historical sights of the Metropolitan See while in Iaşi; they attended a performance of the State Philharmonic of Moldavia (Vicovan 2009: 237-248, chapter “The Generalization of the Veneration of Venerable Parascheva”, that includes a comment on the whole file no 430/1955 from the Diocesan Center Archive of Iaşi, signed by Metropolitan Sebastian Rusan).

The presence of the relics of St Parascheva in Iaşi, in Moldavia, is a great blessing and “a great gift that God sent to this land” (Kontakion 12). They have protected us and our ancestors for nearly four centuries, pouring out blessing, joy, help and comfort.

She and her holy relics have been honoured by our people not only since they were brought to Moldavia (the 13th of June 1641), but long before. The many churches whose patron she is, since the fifteenth century, are more than eloquent in this respect. The piety of the clergy and the faithful for St Parascheva and other saints, made the Hierarchs of our Church, members of the Holy Synod, proceed to the first canonization of Romanian Saints and to the generalization of the veneration of the saints whose relics are in our country on the 70th anniversary of autocephaly (1885).

Decisions of canonization and of generalization were taken during the note-worthy rule of Patriarch Justinian Marina, in the meeting of the Holy Synod on the 28th of February 1950 and their proclamation was accomplished in 1955, except for St Joseph the New of Partoş.

The events planned for the occasion of the solemn proclamation of the generalization of Venerable Parascheva's veneration were carried out in mid-October 1955 during the shepherding of the worthy of veneration Metropolitan Sebastian Rusan.

Thus, six decades ago, in the presence of foreign and Romanian Hierarchs, of many monks and nuns, of a great number of priests and a crowd of the faithful, in the Metropolitan Cathedral of Iaşi, the "mother of churches in Moldavia", the historical, the spiritual and sacred act of proclaiming the generalization of the veneration of the one the Church justly calls, "most useful" and "urgently helping" took place.

Notes:

[1] Although the canonization of Ioan of Râşca was also proposed, this did not happen at the time, but only later, in 2008.

Refereneces:

- *** "Address no. 13288/ 30 sept. 1955". 1955. *File 430/1955*. Diocesan Center Archive of Iaşi.
- *** "Picture of guests from abroad and from the country on the 14th October 1955." 1955. *File 430/1955*. Diocesan Center Archive of Iaşi.
- *** "Table of the invitations for the 14th October 1955." 1955. *File 430/1955*. Diocesan Center Archive of Iaşi.
- *** "The Answer of Patriarch of Constantinople, Photios II on the 24th of March 1931." 1950. In: *The Canonization of Saints in the Romanian Orthodox Church*. File 139/1950. Diocesan Center Archive of Iaşi.
- *** "The *Encyclical* of the Holy Synod of the Romanian Church to clergy and faithful for revering of some saints whose relics are in our country." 1955. *File 430/1955*. Diocesan Center Archive of Iaşi.

- *** "The programme of the festivities for the Canonization of Venerable Parascheva (the Metropolitan Church, the 14th of October 1955)." 1955. In: *The Canonization of Venerable Parascheva. The feasts on the 14th October 1955*. File 430/1955. Diocesan Center Archive of Iaşi.
- *** "The Schedule of welcoming the delegates of the Patriarchy of Alexandra and of the Russian Orthodox, the solemnities of the generalization of Venerable Mother Parascheva of Iaşi and visiting some monasteries of the Diocese of Iaşi (the 12th of October – 21st of October 1955). 1955. *File 430/1955*. Diocesan Center Archive of Iaşi.
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St Paisius’ Community in Dragomirna: Pastoral Care and Spiritual Beauty

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Abstract:

In 1763 the community led by Pious Paisius, comprising 64 members, received Dragomirna Monastery as their abode for permanent settlement. Under Pious Paisius’ guidance, a way of life took root, gained strength and vigour and began to be increasingly sought after, which those who describe it have termed “Paisian spirit”. It revealed to all the use and beauty of experiencing Christian teaching and pure prayer in communal life and the reward received even in this world for the effort of seeking holiness.

Keywords: *Pious Paisius, Dragomirna Monastery, Hesychasm, Monasticism*

The establishment of St Paisius’ community in Dragomirna Monastery

In 1763 the community led by Pious Paisius, comprising 64 members, received Dragomirna Monastery as their abode for permanent settlement. Situated near Suceava, Dragomirna was not very far away from Putna, which acted as the residence of the former Metropolitan Bishop Jacob (1750-1760) who had been removed, three years before, “by faked force” (Iorga 2001: 397), from the Archiepiscopal seat in Iaşi. Those who had acquiesced to this well-thought-of appointment were Gavriil Callimachi, the Metropolitan Bishop of Moldova and Suceava (1760-1786; he himself was Romanian, a monk from Putna, but he had stood out as a remarkable figure in the Phanar district in Istanbul, where he had Hellenized himself and had managed to hold the seat of the Metropolitan Bishop of Thessaloniki between 1745-1760), his paternal nephew, Grigore Callimachi (during his first reign in Moldova, 1761-

1764) and an influent group from the Princely Board. They were joined, by archiepiscopal order, by Bishop Dosithei Herescu of Rădăuţi.

Several texts provide information on events preceding this decision, which not even Paisius himself could initially foresee, and they unanimously indicate the Pious Saint's desire to return from Athos to the Romanian environment, where he had once found what he had vainly sought both in Pecerska Lavra and in other monastic establishments from his native land (Ivan 1997: 1-39; Racoveanu s. a.: 11-53; Bălan 2005: 290-315). The large number of disciples and the modest living conditions are the most well-understood reasons behind the departure of Paisius' community from Athos to the Romanian Principalities (the same reasons were also invoked in 1779 to account for the granting of the great lavra of Neamţ as the monastic community's abode, a lavra whose prestige is closely related to Paisius' name). Could there have been other plans as well, that could not be discussed openly at that time, plans which the staretz devoted to the knowledge, defence and experience of saving beauty, could have followed just like others before him, but in the concrete circumstances of his age? It is difficult to reconstitute such an activity today, especially since at the time and in posterity, what was always highlighted was mainly the Hesychast renewal movement's role to freshen up and reinvigorate Christian life in the latter part of the 18th century, a movement that is always connected to the name and ascetic trials of Pious Saint Paisius from Neamţ (added to this are references to his inheritance, both in Romania and "especially in Ukraineand in Russia") (Daniel 1997: 12; Cetfericov 1933: *passim*; Ică 2011: 36-37).

The community's establishment in Moldova, more precisely in Dragomirna, took place under special circumstances, after the refusal of the Metropolitan Bishop of Wallachia to offer hospitality to Paisius' community in Căldăruşani Monastery, where they would initially have liked to have been welcomed, and after discussions carried out by Paisius himself with church and state authorities from Moldova. He arrived in Iaşi in the beginning of August 1763, accompanied by his Moldavian disciple Visarion, the rest of the brotherhood waiting for the answer in Vărzăreşti Monastery (the Bishopric of Buzău).

Could it be that to the approval of their request contributed to the fact that the Metropolitan Bishop of Moldova had once been an archbishop in Thessaloniki and a person of authority in the Holy Mountain, a capacity in which he could know more about Paisius' community, or personally know the Pious Saint (Creţulescu 1897: 10; Vorobchievici 1925: 12-13), who was already highly esteemed among Athonite fathers? Could there have been other recommendations, that sensitised the Ruler and the Metropolitan Bishop, both with much political experience gained in diplomatic circles in Constantinople, where Russian propaganda had insinuated itself and was working skilfully and persistently, nourishing hope, encouraging favourable attitudes and diligently presenting Russians as the generous and disinterested protectors of Orthodoxy, as the Tzars wished to be known? Could it be that to this decision also contributed the muted dissatisfactions in the Moldavian Church, especially due to the transfer of Metropolitan Bishop Gavriil from Thessaloniki to Iaşi (in the Ottoman Empire, bishops were officially confirmed by the sultan and considered, in the then understanding of the term, officers of the Ottoman state), followed by his resignation and Jacob of Putna's withdrawal to his first Monastery? These dissatisfactions and tensions had to be defused, especially since Putna monks, who had managed to take almost all Bishop's seats in Moldova, had long been cultivating solid connections, but in a quite different register, with pravoslavni Russia.

All these presumptions are worthy of consideration, yet the weight of each cannot be established with certainty, in the absence of clear information, whose mentioning in writing could not be done without risks. What remains certain is the decision taken on the 31st of August 1763, which approved the welcoming of Paisius' community in Moldova, its settlement in Dragomirna and the transfer of the Monastery's goods to the new owners (accompanied by their exemption from paying any tax). We should mention that Dragomirna Monastery was then one of the richest real estates in Moldova [1], that it was inhabited by monks and that the 1763 decision seemed not to observe the will of the founder, Metropolitan Bishop Anastasie Crimca, which stipulated that his Monastery (to which was granted, on the 20th of September 1626, an *Establishment* comprising norms considered valid in all Monasteries in the country - its text in *Documenta Romaniae Historica*...: 144-153;

Urechia 1887-1888: 259-263; Puiu 1929: 2-6) should never be dedicated to anyone (Bishop Melchisedec 1883: 308).

When he remembered the events of the year 1763, Staretz Paisius thanked the Ruler, the Metropolitan Bishop and the country's boyars, who "resembling God through their mercy, granted us, for our eternal life, the most beautiful Dragomirna Monastery, founded by the blessed into memory Most Holy Archbishop and Metropolitan Bishop of Suceava, Kir Anastasie Crimca". This fact was considered "God's providence for our communal life," Metropolitan Bishop Gavriil's act of mercy and "a great miracle" (Sfântul Paisie de la Neamţ 2010: 117).

Yet the settling of the new monastic community and the departure of the Dragomirna monks did not occur without certain resentment, the echoes of which were registered until the next century (the same thing would happen later when Paisius' community was transferred to the great lavra of Neamţ). Thus, written records mention that after "Paisius arrived in Dragomirna he drove away, when winter was drawing near, all old monks who had been in Dragomirna before" and he appointed "his disciples for all jobs"; the monks "chased away by the Russians left in the autumn, in October and November – back then, in the winter, there were frosty times too – and they spread about to wherever they could, some in Râşca, others in Secu, others in Old Agapia on the Hill, others elsewhere" (Creţulescu 1897: 11). The Gorovei Skete and estate belonged, in the old times, to Dragomirna Monastery. A bishop and a scholar, Narcis Creţulescu was originally from these places and he knew many of the Gorovei monks, about whom he even wrote later. An uncle of his, Ioasaf Apostoliu, was the egoumenos of Secu Monastery, and Narcis himself was staretz in Neamţ between 1902 and 1909).

Bishop Narcis Creţulescu (1835-1913), who had been familiar with Gorovei Monastery (once a skete of Dragomirna) since his childhood, and who moved to Neamţ Monastery in 1850, found it worthy to describe the passage of Paisius' community from Dragomirna to Secu and then to Neamţ, in such terms:

> around 1763 there comes from the Holy Mountain staretz Paisius Velicicovschie, of a saint name, a scholar and a pious man, beautiful titles that were looked for at the time in our Moldova as well, and by Russian monks, who would turn themselves into spies of foreign emissaries. All-Pious Paisius' monks were mostly Russian; they moved to Dragomirna Monastery and [...] drove away the

> monks that had been there earlier [...]. In 1775 staretz Paisius and his Russians moved to Secu [...] and then they drove away egoumenos Eftimie Cananău and the monks; the Secu monks moved in Râşca Monastery in the winter [...]. In 1779 Paisius moved with the Russians from Secu to Neamţu Monastery [...], and he moved the Neamţ monks with their egoumenos, Varlaam Dingă, to Râşca. Dingă was a wise and cautious man; he understood that Paisius was moved from one place to another, not only for his pious life but even more for the Russians' wind, and that many Russians, under monastic vestments, the most pious precisely, were the true spies of Russia. At the time such transfers were ceaseless in all Monasteries, everywhere. This age was rightly called *by elders* (*our emphasis*) "the monastic rebellion", born out of "political rebellion" (Narcis Creţulescu 1901: 84).

Pious Paisius' spiritual guidance: the establishment of cenobitic life in Dragomirna

After the settling of Paisius' community in Dragomirna, Metropolitan Gavriil Callimachi "ordered" Pious Paisius "in full love" to present "in writing [...] the community's rules and establishment". In the same year, 1763, the 18-point text on the *Establishment of Cenobitic Life in Dragomirna* was handed in by the Staretz. In the letter addressed to the Archbishop of Iaşi, Paisius wrote that "from what he heard" Dragomirna Monastery "was built with the same purposes in mind … so that everything in it would be communal, according to the *Gospel*, and not with any special way of living". Wishing this rule to be observed "like the one of our father and founder", he "diligently" searched through the few documents that were left, but "that establishment I did not find" (Sfântul Paisie de la Neamţ 2010: 119-120).

However we should note that when he asked for the procedure to elect the egoumenos so as to be recognised by the Metropolitan Bishop and Bishops, Paisius wrote:

> it seems to me that the pious founder of this holy Monastery (Dragomirna), establishing cenobitic life in it, ordered and reinforced it with severe anathemas that an egoumenos from another Monastery should not be appointed in this holy abode; this is why we are asking your Holinesses to end or set aside his humble request to us and the commandment set by our blessed founder [...] (Sfântul Paisie de la Neamţ 2010: 119-135).

Therefore the Pious Saint knew about the *Will* of the founder. In 1775, when he moved to Secu Monastery, he was faced with the same problem, which he tried to solve in 1778, when Metropolitan Bishop Gavriil Callimachi asked that after his death, the egoumenos should be appointed from among the members of his community. As far as the anathema set by the old *Establishment* was concerned (the one drawn in 1626 by Metropolitan Bishop Anastasie - outside the borders of Moldova, *see* vol. *Hesychasm and Monastic Life in Maniava Skete from Pocutia* 2004: *passim*), which "causes no little trouble [...] to the synod, fearing and becoming greatly concerned lest they should remain under that anathema." He considered all such fears groundless as such anathemas are cast only on heretics and in the case at hand "a repentance canon is sufficient for those who have wronged" (Sfântul Paisie de la Neamţ 2010: 226-227 and note 2: 220-223).

Pious Paisius '*Establishment* essentially follows the rules of the one from 1626, obedience, poverty and purity undergirding monastic life. From its outset it assets the importance of *community life*: "so that no brother would have any special gain set aside [...], not even the smallest thing, nor should anyone call anything his own". It argues that "among brothers living in a community, this leads to genuine love for God and for one's neighbour, meekness, humility, peace, harmony and the absolute renunciation to one's will" and that it is only within a community that there could be "one heart and a single soul". The egoumenos' duty is to look after the brothers in all that is necessary to them "as a father looks after his spiritual sons" (points 1-9) (Sfântul Paisie de la Neamţ 2010:121-128). The document then lists the rules for welcoming brothers into the community, for the organization and functioning of the infirmary, trades, and houses to receive foreigners (points 10-17). It asks for the cessation of women and children's entry into the Monastery, "except for the need [...] in times of war and rebellion". In the last point, the 18th, Pious Paisius asks the country's bishops and the spiritual synod to "reinforce it [...] that the Monastery should never be dedicated to any other place, "just like – he writes – "about this I also found the horrible anathema cast by the blessed of memory founder of this Holy Monastery, for this would lead to the accomplished dissipation of communal life" (Sfântul Paisie de la Neamţ 2010: 136). And it is added: "And as the Monastery is not dedicated to any place, by Christ's grace, one can find it in the brothers' communal life unscattered and unflinchingly so."

Hence we understand that neither the Metropolitan Bishop, the Bishops, nor the Ruler and the boyars nor Paisius himself and his disciples, considered that by granting Dragomirna Monastery to the new community, Metropolitan Bishop Anastasie Crimca's *Will* could somehow fail to be observed. The latter, drawn on the 16th of March 1610, stipulated that

> none among the Rulers, founders, or boyars from our nation should ever dare dedicate our Monastery to the Holy Mountain or to Jerusalem, or set it under the authority of a patriarch or metropolitan Bishop, or change the monks from the Moldavian Country, or appoint an egoumenos for them from a foreign Monastery. But they should allow the above-mentioned Monastery to enjoy peace in everything and remain secure for the ages to come. And whoever would break our decree and rule, may he be anathema and thrice cursed, anathema maranatha, from the Lord Our God and from all Saints. Amen (Bishop Melchisedec 1883: 308).

As far as he and his community were concerned, a community which was made up of brothers from several ethnic groups, especially Romanians, Slavs and Greeks, Paisius wrote that "just as we observed, according to our strength, the establishments of the Holy Fathers in the Holy Mountain of Athos, we are equally observing them here in our community, by the grace of God, as much as we can" (Sfântul Paisie de la Neamţ 2010: 131).

If we compare the *Establishments* of Dragomirna from the years 1626 and 1763 we will notice that, apart from specific differences, they feature numerous resemblances, going so far as to have almost identical wordings both in canonical and spiritual motivation and in the practical way of organising communal life. What is noteworthy (and the comparison could give a better imagine of Dragomirna's spiritual life), is the difference between the solutions foreseen to ensure spiritual care, or the various ways in which the *Establishments* provided for the preservation, exercise and insurance of unity and continuity in heading the monastic community.

In the first half of the 17th century, in the synod of Dragomirna, the ruler of the Monastery had to be confirmed every year by all members of the community. Thus, the *Establishment* from 1626 stipulated that the egoumenos should be elected "with the blessing of the merciful God and by the will of the synod", therefore without other interferences. He was also required “to be a Priest”, to have proven his spiritual qualities, to account to the synod for the incurred expenses, to always consult with the staretzs and, what is very important and significant, to be yearly confirmed by the synod:

> the ministry as an egoumenos is to be held for a full year and when the year is completed, he should humbly present himself in front of the synod. So if they judged that they had matched the soul’s arrangement with the habits of the holy Monastery, let them pray and beseech him to retain his ministry for another year; but if he had spent the year recklessly and wasting what had been gained, they should find another and ask him to be the egoumenos.

As for the staretzs who help the egoumenos, they too are elected *and* it is noted that a staretz

> if he does not pursue justice and follow the rules of the holy Monastery, but rather his own will, spending on food and drinking parties and dubious gatherings, such a man should be taken away his staretz’s office, as if he were an ewe infected with scabby mouth (*Documenta Romaniae Historica*...: 144-147).

More than a century later the situation changed in Dragomirna. The egoumenos had to demonstrate the same parental love, equal for all brotherhood, and his worthiness did not have to be confirmed periodically by all. What is more, everybody’s obedience to him had to be accomplished, and overcoming special situations no longer depended on stipulations in the set of rules but rather on the egoumenos’ wisdom, skilfulness and spiritual strength. Obviously, the egoumenos “knows that he will be accountable (…) to Christ”, not to someone else, and this is why

> his duty is to apply himself to the study of the *Holy Gospel* and the teachings of the God-bearing Fathers and apart from the Scriptures and Fathers’ teachings, no teaching or commandments should they give to the brothers, nor establish anything as a rule […], fearing and shuddering at the thought of imagining anything from inside themselves (Sfântul Paisie de la Neamţ 2010: 123).

Texts on Pious Saint Paisius’ life and ascetic trails describe numerous such situations, so that one could describe most of them as persuasive and captivating accounts of spiritual “art”, whose power of seduction equally edifies and shapes one’s personality. Although the tone of humility and discretion prevails (and references to the unity that must be preserved between the community and its ruler are never absent), the emphasis, well grounded in Patristics, falls on the role of the one who rules, as the community needs to be "well guided, like a good ship steered by a skilful helmsman" (Sfântul Paisie de la Neamţ 2010: 134).

In the later Dragomirna *Establishment,* the issue of dismissing or withdrawing the egoumenos was not raised; Pious Paisius asks Metropolitan Bishop Gavriil Callimachi and the members of his Synod to enforce the rule of succession after the death of an egoumenos. The new egoumenos had to belong to the community, to be elected by the "entire synod and upon the advice of the dying Bishop and with the blessing of the Most Holy Metropolitan Bishop"; he had to be a priest (or even among monks, as a marginal note mentions), "to overwhelm the others in spiritual understanding and in his mastery of the Holy Scriptures and of the establishments of community life, and just as much in obedience to and in the renunciation of his own will and intentions, in love, meekness and humility, as well as in other virtues". He is also asked to know Greek, Slavonic and Romanian well, or at least Romanian and Slavonic, because the community also included speakers of these languages.

When he had to consult with someone else on how to organize a monastic community, the Pious Saint wrote to Sofronie of Ardeal from the Robaia skete of Argeş Monastery, on the 30th of August 1766. He mentioned that first they must have a "very skilful advisor […] having the gift of fair and true judgment", with high virtues and "freed" from passions such as

> anger […], love of money, love of vanity, gluttony and others, being, as much as it can be humanly possible, perfect before God in his acts, words and understanding". A disciple must be "in his hand like a tool in the master's hand, like clay in the potter's hand and the sheep in the shepherd's hand, doing nothing without blessing and without informing him […], and he should not trust his own mind more than his father, in anything, and briefly, he should be like the dead, before death, having no will and intentions of his own.

In order for the community to be "made up, with such an advisor", he also recommended that there should be "not a Skete, but a Monastery", exempt from paying tax, "not subjected and self-ruling", with the approval of "local government and bishops", and women were not to be allowed inside the Monastery" (Sfântul Paisie de la Neamţ 2010: 160-161).

We should also point out that everywhere he went to organise monastic life in Moldova, Pious Saint Paisius considered that all monks belonged to one and the same community. For instance, after he settled in Secu Monastery, he wrote to his disciples who had stayed behind, in Dragomirna, under Father Narcis' guidance, that it was

> my duty […] to teach you as well and guide you through advice, according to God, towards all good things, just like the brothers here. Because even though you have been separated in your abode among these two Monasteries [Dragomirna and Secu], nevertheless the synod is only one and the relation of love unto God is the same, as if we were all living together, undivided (Sfântul Paisie de la Neamţ 2010: 135).

In 1779, when he passed from Secu to Neamţ, the community also remained united, which seems to have matched the intention of the then ruler of Moldavia, Constantin Moruzi, who had ordered this transfer to be completed (*Viaţa Cuviosului Paisie de la Neamţ* 1997: 50-55). The latter, in his response to the letter through which the Pious Saint refused to go to the ordered place, wrote to him himself:

> Do your obedience, go to Neamţu, judging nothing, and this Monastery was given to your community not only for its establishment, but also so that its ordinance would be in the other Monasteries as well, in the same way, to raise a like-wise zeal towards communal life (*Viaţa Cuviosului Paisie de la Neamţ* 1997: 52).

Bishop Narcis Creţulescu wrote that the Pious Saint thought of Râşca Monastery as well, but this led to no success [2]. He also insists on mentioning the sale of many of Dragomirna's properties, especially after 1775, when it was decided that Paisius' community would withdraw to Secu [3] under the difficult circumstances after the annexation of Northern Moldavia by Austria, with Russia's approval. Together with the Neamţ Monastery, its numerous other Sketes also joined Paisius' community, but not without quite a few problems. The most important Skete was Pocrov where, from the first half of the century, such an intense, balanced and fresh life of spiritual renewal had developed, along the line of Hesychast tradition and in close connection with Kiev and the Caves' Lavra, due to the spiritual searches and ascetic toils of St. Pachomios of Gledin (†1724), a Romanian from Transylvania and a disciple, for a while, of St. Dimitrios of Rostov, former staretz and restorer of Neamţ Monastery, a Bishop of Roman and founder of Pocrov.

This movement eventually entered under the spiritual guidance of Pious Saint Paisius, who confessed that: "I have not joined Pocrov onto Neamţ, but Neamţ on Pocrov, that all current ordinance and establishment of Neamţ are from Pocrov" (Bobulescu 1943: 5; Voicescu 1972: 596-611; Voicescu 1972: 819-832; Dosoftei 2007: 17; Crăciunaş 1959: 627-635).

During the same troubled times, Putna Monastery, the Monastery where the former Metropolitan Bishop Jacob had become a monk, managed to preserve its status, on the grounds of the former decision of the "community's synod", that it should never be dedicated, remaining "still free and alone, mastering over the ordinance of the old founders" (Păcurariu 1966: 500-501).

The face of Pious Saint Paisius Velicicovski, a careful and capable shepherd, endowed with the grace and art of pastoral care and spiritual guidance, transpires through all the writings that have been preserved from him and about him. He impresses through his modesty and the accuracy of the image synthetically and suggestively drawn by an anonymous author, as if by a single energetic pen mark, immediately after the Father crossed the threshold towards eternity: he was "one month before turning 73 years old and for almost 50 years he had been an egoumenos and a staretz" (Sfântul Paisie de la Neamţ 2010, 2nd vol: 91).

The spiritual beauty of Hesychast life in Dragomirna community

Under Pious Paisius' guidance, a way of life took root, gained strength and vigour and was increasingly sought after, which those who describe it have termed "Paisian spirit". It revealed to all the use and beauty of experiencing Christian teaching and pure prayer, in communal life and the reward received even in this world for the effort of seeking holiness. On the importance of communal life, the Pious Saint wrote in Dragomirna, on the 16th of May 1766, that

> no other type of life brings man such a quick advancement as communal life in blessed obedience, if it is lived in good understanding; it soon delivers him from all the passions of the soul and of the body, through the humility that emerges from blessed obedience, and brings him to his original, pre-fall status, so that man could truly be in God's Image and Likeness, as he was made in his original creation. And it makes God's grace, that which is received during Holy Baptism, shine in man more than the other spiritual gifts that, through God's grace and true humility, the truly obedient monk becomes worthy of partaking, so that many

> times even alone, with his spiritual senses, he can feel it in ways that cannot be told (Sfântul Paisie de la Neamţ 2010, 2nd vol.: 147).

In Dragomirna, where Paisius' community had come to count 350 members, just like in all Paisius' communities, there was a life of pure prayer, obedience and piety, in which frequent confession and communion were recommended, combined with scholarly activities. A school of translators was formed around the staretz, which reset patristic texts, ritual and sermon books in an optimal version for circulation (Ursu 1997: 39-82). Remarkable scholars such as Macarie, Ilarion, Chesarios were active or were trained in this school, as well as skilful spiritual fathers who, in their turn, established monastic communities, such as Pious Saint Gheorghe of Cernica, who offered himself as an example to his disciples, when he wrote that he spent 24 years "under the guidance of the righteous elder, kir Paisius, my staretz, the cenobitic monk" (*Izvoare privitoare la istoria monahismului românesc...*: 123).

Conclusions

These remarks on Pious Paisius' ministry and the spiritual beauty of Hesychastic life in the Dragomirna community are written to highlight the specificity of Paisius' rules, which were inspired and in their turn, influenced Orthodox monastic life so profoundly, and with a lasting influence that is fresh even today.

> What he, Paisius, brought to Romanian monasticism – as it was justly remarked – is not the preoccupation for the Jesus' prayer, for it had always been maintained among the thousands of Hesychasts from the mountains of the Romanian Principalities, but its introduction in cenobitic life, thus effecting the renewal of Hesychast spirituality in it and thus, the renewal of cenobitic life" (Dumitru Stăniloae 1979: 581).

Notes:

[1] After 1775, when Dragomirna's property ownership titles were registered, 32 estates were recorded (Vorobchievici 1925: 55).
[2] About the connection between staretz Paisius and Râşca, the Bishop wrote that:

at about the same time and also with hidden thoughts, our all pious staretz Paisie Velicicovschie from the holy Neamţu-Secu Monastery was also in holy Râşca Monastery. Similarly, there had also been [...] Sofronie Rusu, who was the staretz after Paisie. Similarly [...] Silvestru Ungureanu [...], whom the Russians would call the genuine Moldavian, who was the staretz after Ioan Rusu [...]. These great pious men, the best among the monastic clerics and many more like them, or lower than them, visited Râşca Monastery when it was rich, with fortunes that had not yet been secularised; they visited it being tempted by its riches and fortune. Fortunately they were too many and they could not easily share it because of others; they all went back, the same way they came (Creţulescu 1901: pp. 86-89).

[3] Then

Miftodie Rusu, the Monastery's administrator, sold much of Dragomirna's and Gorovei Skete's endowment to private individuals, especially before his departure from Dragomirna. This is when houses, small shops, vineyards, cattle, grains, estates, empty plots of land and everything that he could sell was sold. […]. Miftodie Rusu, the administrator, sought to sell even Goroveiu Skete, with all its riches; he sold most of the older fortune. But St. John worked miracles through the new founders and he delivered the Skete from this great danger. Goroveiu escaped, but it was mostly impoverished (Creţulescu 1897: 11-12)

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A Biblical Answer to Family Problems

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Abstract:
The contemporary family faces many challenges. Divorce is one of the most serious problems in our society. It is caused by different stresses with which the family must deal. The "Song of Songs" *offers hope in resolving such stresses. It proposes a different way of life as opposed to the trials of modern marriage: love, sacrifice and enduring passion.*

***Keywords**: family, divorce, Song of Songs, love, passion, competition, sacrifice*

Introduction

This paper confronts the realities of two different worlds. The first reality is one of biblical times, which is an ancient reality. The other aspect is that of our present times. It may seem strange to put them side by side and to find a strong connection between these two epochs.

The "Song of Solomon" belongs to the Old Testament and thus it is part of the Divine Revelation. This paper does not want to change the patristic exegesis, but we think that it is important to look at the "Song of Songs" also from a different perspective.

Since this book speaks about love, Divine and human, it can be an important source for reestablishing relationships between husbands and wives. Many divorces are caused by the fact that love becomes an outdated feeling. The "Song of Songs" speaks about passionate love, desire and fidelity.

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The purpose of this paper is to bring together two realities in order to apply them to family relations. It proposes a way of healing and addressing some of the problems a family faces in modern times.

Methodology

First of all, we will point out the reason we have chosen the book of Songs, especially since it is not a very commonly read or quoted book of the Bible.

In the second chapter we will address common problems a family has to deal with in contemporary Romania. We will also take a closer look at the abnormality of divorce. To do so, we have used the statistics provided by the European Union and the National Statistics Institute (NSI).

The third chapter is dedicated to the identification of the main causes of divorce. For this, we have used especially our pastoral experience from a priestly perspective.

And finally, in the fourth chapter, we will show how principles from the "Song of Songs" offers hope for divorce problems by applying images from this book to the root causes of marriage dissensions. For this reason we deliberately avoided many of the expository books and papers written about this particular book. This is actually our personal proposal: the courage of accepting the "Song of Solomon" as a love story which can heal a wounded family.

Why "The Song of Songs"?

The "Song of Songs" is one of the most interesting and powerful books of the Bible because it displays a canticle of genuine love. There were indeed some discussions about whether it belongs to the Sacred Canon of inspired books. This kind of discussion occurred in the Jewish tradition during the first century of the Christian era. Was it good or not to have in the Bible such a book which speaks clearly about human, erotic love? The "Song of Songs" contains a number of images which may scandalize a very religious person. This is the case of the breast description: "your two breasts are like two young roes that are twins" (4:5; 7:4). In the same way it might be quite difficult for one to accept the bride's attitude toward her lover: she is willing to kiss him in the street in front of everyone’s eyes. We must understand that we have to look at these images through the eyes of a religious person living in the third or fourth centuries before Christ.

Even during the beginning of the Christian era the “Song of Solomon” was not well received everywhere. These writings were indeed accepted in the Christian Canon of the Old Testament because they belonged to the Canon assimilated from the Synagogue. But not all Christians understood it. This was the reason why certain Fathers of the Church who lived during the early centuries produced explanations of the “Song of Songs”. Two of these Fathers are Origen and St. Gregory of Nyssa. In the “Song of Songs” they have indeed perceived something other than the love between a man and a woman, between a bride and a groom. It was the love Christ has for His Church (Origen 1956: 58-59), or between a man's soul and Christ (St. Gregory of Nyssa 1982: 122). There is also an image taken from Old Testament exegesis, were the bride was Israel and the groom was God.

As we mentioned in the beginning, however, the book of the “Songs” might also be understood as just a simple love story between two people, especially in the context of modern family problems. This is the way we approach the “Songs of Solomon” in this paper. It is not the mystical and allegorical aspect in which we are interested, but the human and relational meaning of the book. The book can be seen only as example of a love between a man and a woman, and not between God and someone else. Otherwise such a model would be difficult to accept and follow.

Thus, our intention is not to deny what the Church Fathers have said, but for our purposes we just prefer the literal interpretation of the book. We do not perceive this book, however, as an erotic story, like other scholars did (Fruchtenbaum 2010: 2). We will deal with it just as if it were a simple love song.

Problems of the modern family

What problems does the contemporary family face? This is a question that needs to be asked in order to know what we are attacking. Today when economic crisis is affecting the world, when the future is dominated by instability, the family is under great stress. Modern family problems are numerous but we think that one particular phenomenon stands out: divorce. Someone might ask why we highlight this particular issue since there are also many others. It is true, indeed. For Christian families, however, divorce seems to represent a kind of painful end and a failure in fulfilling the covenant the two made at their wedding.

According to Eurostat, the European Union's statistic book (Europe 2015), in Europe the year 2012 has seen about two million marriages and one million divorces. The same statistic book observes that the marriage rate in the EU-28 declined from 7.9 marriages per 1 000 inhabitants in 1970 to 4.8 marriages per 1 000 inhabitants by 2008. The following two years have shown another important aspect, namely, the rate of divorce doubled from 1.0 divorce in a year per 1000 inhabitants in 1970 to 2.0 divorces by 2010. This change can be explained by the fact that some countries changed their policy concerning the divorce.

According to the National Institute of Statistics, in 2013 in Romania there were about 28,507 divorces of which 19,594 were in urban areas and the rest in rural areas.

When we speak about the age of the men and women involved in these statistics, one will notice that divorces can be found in different age groups: less than 20 years old (4), 20-24 years old (289), 25-29 years old (1421), 30-34 years old (2006). The figures change with aging: there were 570 divorces above the age of sixty.

Six-hundred and thirty-four divorces took place within the first year of marriage. After a year there were 1224 divorces; after two years of marriage there were 1472 divorces; after three years of marriage – 1584 divorces; after four years of marriage – 1774 divorces; after 5-9 years of marriage : 7474; after 10-14 years of marriage: 4690 divorces; after 15-19 years of marriage: 3596 divorces; after over 20 years, there were over 6129 divorces.

We can observe that the number of divorces decreases the longer the marriage lasts. The husband and wife are probably getting used to one another and they are pleased with their life together.

How can we explain this divorce rate? How did it happen and what went wrong? Among the many reasons for divorce in Romania we can identify and speak concerning a few of them.

We can speak about lack of love. People do not love each other anymore. It is strange because this lack of love occurs right after their marriage, during the first years of their marriage. How can someone be in such a deep love with his wife or her husband and in a few years stop loving and caring for them? Sometimes love turns into hate and in other cases it becomes total apathy. Where is that powerful love and passion that characterized their relationship or that deep and intimate connection between them? As a priest I have witnessed many such cases.

What is the origin of these problems?

One of the reasons is selfishness. The man and wife love each other, but they care more about their own interests than about their marriage. In a family everyone should leave strictly personal interests aside. One’s habits are important, one’s wishes are important, but concern for the other person is more important.

The selfishness we speak about is strongly connected with the absence of the self-sacrifice. It is indeed quite difficult to accept someone else’s opinions and to put them above one’s own. Many will ask why one should give up his or her ideas and to accept the ones of their husband or wife. How long should one act like this?

These questions are the starting point of a struggle for supremacy. Who is most important in a family: the husband or the wife? In the context of the women's emancipation, both the man and the woman have the same rights. And this used to be a good principle. According to the Scripture, God created the man and the woman. Sometimes, however, the wife obtains a more important job than her husband. Thus a competition between them ensues. Who is more important? Who earns the highest salary? As long as the wife will have a more important position on the social scale, a husband will try to balance it in the family relationships. He will try to over-act as the head of the family.

Frustration will likely develop in such a relation perhaps precipitating violence, physical and psychological violence. At this stage of such a relationship love is gone between the two of them.

The "Song of Songs," a possible answer

The book of the "Songs" shows that one of the main aspects of love between the bride and the groom is the joy of loving one another. He or she is the most important person to the other. Neither of them is afraid to show their feelings for one other. The bride looks for her groom in the mountain (1:7-8), in the heat of the sun (1:6) or during the night (3:1). She asks everybody about him and she is not embarrassed to show her love for him.

The bride knows very well what her short-comings are: she says that she is black, but she is still beautiful (1:5). She makes this remark in front of all the other daughters of Jerusalem. When she describes herself she uses words which depict a working woman (she had to guard her vineyard 1:6). It is not her skin that makes her beautiful, but her love for the groom. In the same way, the groom sees only her beauty: "your cheeks are lovely" (1:10). For him, she is not black; she is not burned by the sun. And no matter what others may say, he will still love her. For the groom, the bride is perfect.

They belong to each another. If she speaks about herself, she calls herself a beautiful garden and she invites him to taste from his garden (4: 16).

The same statement of love is made by the groom. The book shows that there is no contest between them. She is willing to give everything up for her lover. And so is he. This is sacrifice, a sacrifice of love.

Thus, the first problem the modern family – that of selfishness – is solved through love, a love which is stronger than any contest. To the selfishness of the modern world the book of the "Songs" demonstrates its disinterest in love itself.

When we study this biblical book, we understand that neither of the partners is in competition with the other. There is no fighting. It is not about who the boss is and who takes the decisions. As we have previously mentioned the bride is not ashamed to be in love and to show her love in front of everyone. She diminishes herself in order for her groom to be exalted in everyone's eyes. The feeling of love for the groom or for the bride is the spring of a movement toward his/her feelings and desires. For the man in love there is nothing more important than the happiness of the loved one. In some modern families, though this feeling is missing. There is no desire for self-sacrifice to be found there.

In today's world, another very important aspect for the family is desire. Today we can see much desire on display. But it is a desire for power, for decision making. The book of the "Songs" speaks about a different kind of desire, a desire which does not want to possess in order to consume. It is a desire of being together. In the "Songs," both groom and bride have the desire of being together and there is nothing that would stop them from loving one other. The bride looks for the groom during the night. She goes out into the streets of Jerusalem, just to find her lover (3:4). Also, the groom comes over at night and knocks on her door in order gain entrance (5:4-5).

Conclusions

According to our discussion, we can conclude that the "Song of Songs" can provide a genuine treatment for a family that is corrupted by selfishness, hatred or inner competition. This book speaks clearly about love, desire and passion, and these represent the medicine the modern family needs. The crisis families experience can be cured through love. Marriage is about true, long-lasting love.

How is our study different? The "Songs of Songs" invites everybody to follow a model other than the models newspapers or television promote. The lovers do not argue and they do not fight each other like we are used to seeing couples do in our daily experience. As people are increasingly exposed to the idea of competitiveness in their lives, they sometimes forget that this rule does not apply in marriage ties.

This paper was aimed at highlighting one key aspect: family home is not a "battle field". That being said, everyone should "fight" to solve their own problems, but they should fight with love for their life partner. Everyone should fight selfishness with self-sacrifice, and most importantly, everyone should be athirst for the other.

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The Holy Eucharist Today: Pastoral-Spiritual Prolegomena

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Abstract:

This study includes testimonies concerning the Holy Eucharist by three great Fathers of Romanian Orthodoxy: Fr. Cleopa Ilie, Fr. Prof. Constantin Galeriu and Fr. Prof. Dumitru Stăniloae. All three of them are recognized as being highly proficient in Church teaching, devoutly Orthodox and, consecrated preachers and catechists. This is why I consider that their contribution to the understanding and valorisation of the many aspects related to the Holy Eucharist is essential.

Keywords: *Eucharist; Holy Fathers; pastoral care; spiritual life*

Introduction

As it is known, the Holy Eucharist was not instituted as a privilege for Priests, but as a non-bloody sacrifice and fruit of the Divine Love to all those who want to unite with Christ the Lord.

In Orthodox Theology, those aspects of the Sacrament of the Eucharist that are perhaps the most interesting are addressed: the dogmatic, liturgical, moral aspects etc. However it seems that the practical aspects are the most neglected but they are the most necessary, because they have special relevance to the individual life, whether theologians or the laity. We all know, for instance that we should commune, that there are certain conditions by and through which we should do that: that it is recommended that we fast and that fasting should be complete etc. In addressing these aspects, Christians deal with these things on a rationalistic plane, to wit, on a social-pietistic plane, which are not at all in compliance with Orthodoxy.

I particularly researched the texts of three great Fathers of Romanian Orthodoxy: Fr. Cleopa, Fr. Prof. Galeriu, and Fr. Prof. Stăniloae. The first is recognized as the Romanians' Confessor par excellence. Father Prof. Galeriu is recognized as a consecrated preacher and catechist and he, in some sense, serves as a bridge between Fr. Cleopa and Fr. Stăniloae. The latter is claimed in turn by dogmatists, patrologists, etc. to be a theologian encompassing a wide spectrum in his works. Nevertheless, it is very appropriate to claim the great professor for the practical pastoral field, granting him due praise and admitting that what characterized his very first writings was a strong accent on spirituality, without falling into Pietism, and an emphasis on the scientific aspect, without falling into mannerism or Scholasticism.

Fr. Cleopa Ilie

I consider it opportune to start my study by referring to the one considered to be the greatest contemporary Romanian Confessor: Fr. Cleopa Ilie from Sihăstria. When he was asked about the Holy Eucharist, he answered as theologically as possible: Eucharist can be understood only from a Christological point of view! Here is the exact quote:

> The Eucharist is the Body of Christ, Christ Himself, the whole Christ. Therefore, the Eucharist must not be seen as a means of Grace, of an abstract Grace independent from Christology, but as Christ Himself, Who redeems the world and man and conciliates us with God through the Holy Sacraments (Cleopa 2004: 34).

In the Eucharist, prayer, faith, hope, beneficence, and ultimately everything believers do in private apart from it, stop being private activities and become corporate activities, *i.e.*, man's entire private relationship with God becomes the relationship of God with His corporate people, with His Church. The Eucharist is not only the Communion of each of us with Christ separately, but more specifically the Communion of believers with each other: "not many bodies, but one body" (Cleopa 2004: 37). Then he affirms: "The Holy Eucharist is very useful to man, if he truly communes with faith, with love and with the Confessor's absolution. Because he who approaches unworthily takes damnation, as it is fire burning the unworthy" (Cleopa 2004: 38). It is obvious that what was important to him were concrete aspects, such as the ones mentioned in the preamble. He also said:

> Those who lead a clean and pure life, those who know their conscience is clean, those who do not have canonical impediments and are absolved by their Confessor can commune, and those who have not confessed their sins and their Confessor has not absolved them and they have not fulfilled their penance cannot even approach the Eucharist. Because even if they commune only once a year,

they are like Judas who communed once and Satan possessed him and he betrayed the Lord (Cleopa 2004: 40).

To Fr. Cleopa, the solution to the delicate "problem" of the often or rare communion came from ascertaining the believer's state. This approach is the only correct one. Communion is: "good", "sacred" and a "frightening Sacrament," and further, he offers us a true five-item program in which he shows us how we can commune with Christ:

1. The first and most important Communion is with the physical Body and Blood of the Lord (Cleopa 2004: 41).
2. The second way of Communion is spiritual communion, specifically through prayer. Practically, it must be understood that any Christian can come to Church and even if they are not allowed by the Priest to commune because they have sins that take time and work to fully absolve, they can still commune with Christ through prayer. If you come to the Church and say the prayer: "Lord Jesus Christ, Son of God, have mercy on me, the sinner." With all your heart, you commune as many times as you sigh for the name of Jesus just like those who take the Holy Sacrament (Cleopa 2004: 43).
3. The third way of communing is by keeping Christ's Commandments. This is why, when we fulfil them, we commune with Christ: "This is the third way to commune. And you can commune like this many times a day, as many times as you obey Christ's Commandments… even if not allowed to commune by a Priest" (Cleopa 2004: 45).
4. The fourth communion is by hearing. How? For instance, I am not allowed by the Priest to commune for several years, regardless if I am a man or a woman. But I go to Church and I devoutly listen to the Holy Liturgy, the apostles' writings, the Gospel, the Cherubikon, the Axion Estin and the Priest's sermon. If someone listens devoutly to the Word of God, they receive a spiritual meaning and they commune with Christ (Cleopa 2004: 46).
5. The fifth way of communing is through the Antidoron that is cut for us during the Holy Liturgy. This is why we cannot pray in this service for drunkards, those who swear, unwedded

partners, sectarians, or those who committed suicide. These small parts of the Prosphora or "Antidoron" are consecrated during the Epiclesis, but they do not become Christ's Body, and at the end of the Mass they are all put in the Chalice and this way all believers are united with the living Christ's Body and Blood.

We must mention that these last four are ways of communion through the work of good deeds, but that they *do not replace* the first one (Irineu Slătineanul 2001: 49).

We can conclude with the fact that Fr. Cleopa emphasizes the practice of Church and the numerous methods of becoming more spiritually-minded available to man. He is not a theoretician or an analyst like Fr. Prof. Constantin Galeriu, for example. We will see that in a much more nuanced manner, he addresses another type of audience and brings to the fore other aspects of the Eucharist.

Fr. Prof. Constantin Galeriu

The great Confessor from St. Silvestre's Church in Bucharest, Fr. Prof. Constantin Galeriu begins by answering the question: What is the Eucharist? He says:

> There are many of those who hear this word and fail to understand it, as it is a theological word, not a common word. Eucharist means gratitude. Surely, when we say Holy Eucharist, we actually mean "Holy Gratitude." Most of them never hear it, others hear it and forget it, others hear it and fail to understand it. Nevertheless, theologians know that the Holy Eucharist is what believers generally understand by the Holy Communion (Galeriu 1991: 63).

Being much more dedicated to the Scripture, he approaches in detail the accounts of the Last Supper from the Synoptic Gospels (Matthew, Mark, and Luke). The author shows that Christ the Lord took the bread in His hands, blessed it, broke it and gave it to His disciples, saying: "Take it and eat, for this is My Body, given for the life of the world", and then "Drink from it all of you, for this is My Blood...". The words are not just part of the Orthodox ritual of the Hole Liturgy, but they represent in each service a repetition of the Last Supper, so that all those who believe may commune with Christ. The main argument is presented by the fact that in that time God did not give regular bread, He gave Eucharistic bread, namely His Own Body in the image of bread. In the instance of the cup ("Drink from it all of you …"), He did not offer just wine, but His own Blood or wine turned into His Blood. This is why, now, through the Liturgy, the Sacrifice from that time is continued in a non-bloody manner, and believers can participate in faith and by accepting the teachings of the Church. What is put forward in the Proskomedia, namely the Prosphora specially prepared and the wine mixed with water specially prepared, are turned into Christ's Body and Blood, or in the Holy Eucharist, when the Priest invokes God's Holy Spirit. The miracle consists of the fact that now, after centuries, believers can commune with the Same Christ as then (Galeriu 1991: 63).

An interesting observation on the theology of Fr. Galeriu is the one regarding the unity between the Saviour's Body and Blood and the direct reference to the Last Supper. The Maundy Thursday, as well as on Golgotha, Christ did nothing else but show that That was Himself, complete, and that the sacrificed Body and the shed Blood are together. Through these observations, Fr. Galeriu does not back off from the "classical" approach of the Eucharist. Another beautiful idea is the one related to the Priest's and believers' prayer, as the Liturgy and Sacrifice are not performed only by Priests or only by believers, but the Priests and believers do it together:

> I pray for the Holy Eucharist and you pay attention to this. The priest says: "Let us pray to the Lord." Meaning all believers. And it is not only the Holy Liturgy that is not performed only by Priests but by Priests and believers, but all the services of the Orthodox Church. Each serves as they can: Bishops as Bishops, Deacons as Deacons, and believers as believers. Everyone must participate in the holy services being aware that they perform them as well, and that by doing their portion, the purpose of the Holy Liturgy is fulfilled, namely reaching the moment of the Holy Eucharist, for communion (Galeriu 1991: 67).

Therefore, it is good to know and not forget that we do not receive the Saviour's Body and Blood separately from the Soul and Divinity of the Saviour. When we commune with our Lord Jesus Christ, we do not actually commune with the Body and Blood separately, but with the Body and Blood of the Resurrected Christ, meaning with His whole divinity and humanness and that we are equally responsible for the state in which we receive Christ.

Fr. Prof. Dumitru Stăniloae

As regards the barycentre of this study – the approach of Eucharist according to Fr. Prof. Dumitru Stăniloae – we notice that he wrote in a deeply dogmatic but spiritual manner.

The Professor Priest founded his theological interpretations on the Holy Scripture and the Holy Tradition as was most authentically possible. This is why he took the Apostle Paul's texts such as:

> We were therefore buried with Him through Baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life; For if we have been united with Him in a death like his, we will certainly also be united with Him in a resurrection like His" (Rom. 6:4-5);

> We always carry around in our body the death of Jesus, so that the life of Jesus may also be revealed in our body… because we know that the One who raised the Lord Jesus from the dead will also raise us with Jesus and present us with you to Himself (2 Cor. 4:10-14).

To the great theologian, the Holy Eucharist is the mystery of the fullest presence and of the most efficient work of Jesus Christ in the Church and, through it, in the world. Speaking about the consecration or transformation of the Sacrament, the author mentioned here makes a true confession of faith (Stăniloae 1969: 75), deepening the Eucharistic theology by showing it as the face of the future life. Through the Eucharist we are communicated the body of Christ Himself, with His state and power, as He Who endured death and is transfigured by Resurrection (Stăniloae 1970: 64). The Eucharist is truly the queen of all Sacraments, the spring of all sacraments. Without losing our individual personalities, the Eucharist unites us with Christ, meaning that His Blood, which flowed out of His Body on the Cross in order to generate in this Body death and the spiritual state of the Resurrection, passes onto us, intending to generate in us the same death and resurrection (Stăniloae 1970: 65).

The Eucharist engrains in us the power to surrender completely our existence to God, in order to receive it back fully in eternal life, like Christ, through resurrection. The Eucharist is not so much for our renewed life on earth, like Christ's life on earth, but especially for eternal life (Stăniloae 2009: 70).

The Eucharist is the force of a magnetic agent working in our earthly life drawing us to itself; it is the polar star guiding the ship of our life on the waves of earthly existence; it is the fermentation or the dough that turns our life gradually into the eternal life. The new life from Baptism, which follows the death of the old man, cannot exist without the perspective and earnest of eternal life, supported by the Eucharist. This is why the Eucharist is given immediately after Baptism and after Chrismation (Stăniloae 2009: 71).

Thus, the Eucharist gives us not only the power of defeating sin and giving ourselves to God, but also of receiving real death when it comes, as Christ received it, as a gift from the Father, without fear or doubt related to our eternal life. It gives us the power of dying when we must, not only resembling Christ's death, but also effectively, just like Him, having inside us the working earnest for eternal life to which we pass. United with Christ in the Eucharist, we fear death no longer, as we bear inside us the Body of the Resurrected Christ like a cure or antidote of immortality or eternal purification, as the Holy Fathers call the Eucharist (Stăniloae 2003: 87). When you approach the Eucharist, it is important to believe Christ's Body and Blood are present in it and that you are a sinner, as well as to have fought in any way against sin and for your redemption (Stăniloae 2003: 88).

Conclusions

It is only appropriate to emphasize in the end a few ideas that unite and also differentiate the three authors mentioned. First, it is obvious that all three maintain the Orthodox viewpoint: the Holy Eucharist is divine food in the guise of bread and wine (transfigured through consecration by the Holy Spirit), it is consumed by believers of all times, from the beginning of Christianity until today, who receive holiness and unite themselves with the whole and actual Christ in every Communion. Also, all three refer expressly to believers; communing with Him means covering yourself with His power. Communion with His body, as a communication of His power to us, as a communication of His Spirit in our soul and will, must not be a magical reception of Him as if working Himself without us. This is why special preparation is necessary to this purpose. Third, as another common line, it is noticeable that both as a cult act and as a divine-human act or as a work of transformation of the bread and wine into Christ's Body and Blood, the Holy Eucharist reconstitutes and updates now what He did for the people's redemption: Birth, Life, Passion, Resurrection and Ascension. The Holy Eucharist introduces us in today's Church, in which eternity enters time and works as a continuous present.

Regarding the differences between the three, one example would be that Fr. Cleopa emphasizes the aspects of the believer's preparation to receive the Eucharist. This is why he mentions many different sins, Confession Guides and other things. His writings focus also on temptation, on the devil's traps. In exchange, Fr. Stăniloae seems to emphasize more the fact that man today lives in a society almost taken to the limit through all the modern distractions, which is why he considers that it is absolutely necessary to go back to the Fathers. He addresses especially future and current Priests, and his words tend to be pedagogical. He does not neglect the aspects related to preparation and purification through Confession, the aspects related to spiritual growth, prayer and continuous orientation toward the mind to God. As if uniting the first two, Fr. Galeriu appears voluble. He does not create arguments related to the Sacrament of the Eucharist and does not change the classical orientation of the Fathers of our Church, but he has a warmer tone.

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Saint Paisius Velichkovsky and the Hesychast Renewal in Romanian Monasticism of the 18^{th} century

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Abstract:
The first part of this article answers the question, Who is St Paisius highlighting his birth, family, education, spiritual formation, and monastic life in Ukrainian and Romanian monasteries and on Mount Athos, and his return to Moldova where he lived in Dragomirna, Secu and Neamţ. The second part is dedicated to a short description of the monastic life in Neamţ Monastery. The third part demonstrates the underlying importance of the translation of *The Philokalia* for Orthodox monastic spirituality. In the fourth part we present some rules of living established by St Paisius as experienced in the monasteries where he lived. Finally, we show how St Paisius is respected and venerated today in the Orthodox Church.

Keywords: *St. Paisius, monasticism, philocalia, hesychast renewal, monastic rules*

1. Who was Paisius Velichkovsky?

Born in Poltava, Ukraine, on the 21^{st} of December 1792, he received the name Peter at Baptism, probably after the name of the great Metropolitan Peter Mogila (also spelled Mohyla) of Kiev, a Romanian of origin and author of the *Confession of Faith* discussed and ratified in a Pan-Orthodox synod held in Jassy in 1642 and who died on the 22^{nd} of December 1646, being venerated widely amongst Ukrainian Orthodox. Born into the family of a priest and raised in a spiritually sound environment, Peter manifested from an early age a calling toward the spiritual life. In his parents' home he grew accustomed to praying and

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reading the Holy Scriptures which intensified his longing for God even further (†Daniel 1997: 6).

He studied between 1735-1739 at the renowned Orthodox Academy of Kiev, founded in 1633 by Metropolitan Peter Mogila. The school he attended, although prestigious in the Orthodox East, did not offer young Peter the climate he was seeking, because of the Western scholastic character by which it was influenced at the time. Thus, after graduating he began his search for a higher life in the monasteries of Ukraine. At the beginning of the 18th century one part of the Ukraine was under Polish Catholic domination, and the Uniate movement was in full expansion and hostile to Orthodoxy. At the same time, in the Russia of Peter the Great and Catherine II, influenced by Western rationalism, there were a series of restrictions to spiritual life, contributing massively to the secularization of the Church's life. At the same time, in the West the Age of the Enlightenment was gaining momentum, an age characterized by rationalism and self-sufficiency in opposition to the mystical experience, the true experience of humankind's relationship with God. Hearing through some Ukrainian monks that in the Romanian Principalities, Moldavia and Wallachia there are monks with an enhanced spiritual life, probably influenced also by the figure of Peter Mogila, he decided to begin a new stage in his quest for God (†Daniel 1997: 7; Păcurariu 2013: 132-133).

In 1741 he left for the Romanian Principalities, and 1743 found him at Trăisteni Monastery, in today's Buzău area, where he met a great ascetic of those times, Staretz Basil of Poiana Mărului, Ukranian by birth, today numbered among the Saints of the Romanian Orthodox Church. Seeing brother Peter (now named Plato as Rassaphore) and knowing his spriritual life, the Staretz offered him ordination, but he refused. Here, at Trăisteni, beside Staretz Basil he encountered for the first time the work of translating the texts of the Church Fathers from Greek into the Slavonic and Romanian languages (†Daniel 1997: 8-9; Păcurariu 2013: 133; Drăgoi 2002: 5-27; Ivan 1997: XI-XVII).

Later on, he will dedicate many years of his life to this activity. After four years spent in the Buzău area, during which he learned Romanian and initiated himself into the Romanian monastic life, where the two fundamental principles of that particular monastic life, prayer and obedience, were followed strictly and intertwined harmoniously, he left for Mt. Athos (†Daniel 1997: 8).

For four years, 1746-1750, he led a life of solitude in the proximity of the Kyparis Skete. In 1750, Staretz Basil, coming to Mt. Athos on a pilgrimage, advised Plato the Monk to lead a communal life and, following his advice, he established a small community where the first monks were Romanians. Also in 1750, he is tonsured as Stavrophore by Staretz Basil and receives the name of Paisius, a name that will be remain in collective memory forever. In 1758 he is ordained an hieromonk and, the same year, moved with his community to St Elijah Skete, under the auspices of the Pantokrator Monastery. After a very short while, due to the intense spiritual life and the well organised liturgical program, St. Elijah Skete and its Father Confessor, Hieromonk Paisius, became known throughout Mt. Athos. In those times, at the Patokrator Monastery was also living the Ecumenical Patriarch Seraphim of Constantinopole, whose confessor became the young Hieromonk Paisius (†Daniel 1997: 8-9).

In 1763, St. Paisius, along with sixty-four other monks, came and settled in Moldavia, at Dragomirna Monastery, where he will stay until 1775. Following the peace treaty between the Russians and Turks, signed in 1775 with Austrian intervention, the North of Moldavia, where Dragomirna Monastery was located, is placed under Austrian domination. Under these conditions, St. Paisius, along with 200 monks, moved to Secu Monastery, in Neamţ county, where he will stay until 1779. Because the community at Secu grew substantially, so much that the monks could no longer fit inside the monastery, in 1779, with the blessing of the Metropolitan of Moldavia, Gavriil Calimachi, he moved with his community to the Great Neamţ Lavra where, after a short while, the number of those who formed the monastic community, being brought by the spiritual personality of Staretz Paisius, grew to over one thousand souls, Romanians, Ukrainians, Russians, Serbians, Bulgarians, Greeks, etc. Staretz Paisius remained at the forefront of this large community until his death, which occurred on the 15th of November 1794 (†Daniel 1997: 9-10; Păcurariu 2013: 134-135; Bălan 1994: 55-57; Dascălu 1994: 52-54; Nicolaiciuc 1994: 104-107; Citterio 2002: 5-11).

2. Spiritual life at Neamţ Monastery during Staretz Paisius' time

Having a rich spiritual experience, accumulated since his youth alongside some renowned confessors, like Staretz Basil, and deepened continuously through personal ascetic struggle at Mt. Athos and in the Romanian monasteries (Dragomirna, Secu, and Neamţ), Staretz Paisius organized the monastic life of the Neamţ Monastery community so well that it became a new Athos. The innovations realized by Staretz Paisius at Neamţ Monastery, which have influenced the lives of many monasteries in the whole Orthodox world, can be synthesized thus:

a.) *The Intensification of the rules of monastic life after the Athonite model* (†Daniel 1997: 10-11; Ivan 1994: 114-115), which consisted of a communal life based on self-imposed complete poverty and obedience to the Staretz; the study of Scripture and the Church Fathers; sacrificial love towards the older monks and ministry to the sick; openness toward the devout who came in pilgrimage, showing them hospitality and Christian charity (†Daniel 1997: 11).

b.) Also, Staretz Paisius *intensified the relationship between the communal life and the Prayer of the Heart*. In all three Romanian monasteries (Dragomirna, Secu, and Neamţ) at the heart of the monastic life was attendance at all liturgical services which followed the Greek *Typikon*. Prayer inside the Church was continued in private, in the monk's cell or at his work place, employing the Prayer of the Heart. According to the Eastern tradition the Prayer of the Heart (or the Jesus Prayer) was practiced in solitude. Staretz Paisius thus *brought a new element correlating this private effort with the communal life*, in other words, *he brings Hesychasm into the communal life*, which contributed to Romanian monastic spirituality's renewal and consolidation during those years (†Daniel 1997: 11). The services in the Church were performed alternately in both the Slavonic and Romanian languages, and the confessors were, in turn, fluent in both Slavonic and Romanian (†Daniel 1997: 11-12; Cândea 1997: 17-38; Ursu 1997: 39-84; Pelin 1997: 85-120).

c.) An important aspect which defined the life of Staretz Paisius and of the community of Neamţ Monastery is the steadfast diligence and preoccupation for the *translation of Patristic texts*. Two teams of translators were at work: one team of Romanian monks who translated from Greek into Romanian, and another of Slavic monks who translated from Romanian into Slavonic. Staretz Paisius was insistent that each monk, and especially the monastery's father-confessors to be keen connoisseurs of the Holy Scriptures and the Church Fathers. Staretz' daily schedule had two components: during the first part of the day he would receive his subordinates, the confessors, monks, and brothers, and in the afternoon he would retire to his cell not to be seen by anyone until the following day. He was praying and translating, continuously struggling with himself and offering others of the fruits of his spiritual experience. His *magnum opus* is the *Philokalia* in the Slavonic, published in 1793 in St Petersburg under the title *Dobrotoliubie*, one year before his passing (†Daniel 1997: 14-15; Cândea 1997: 25-26; Ică jr. 2002: 72).

3. The importance of printing the Slavonic Philokalia

The Hesychast movement at Neamţ Monastery and the translation of the Philokalia had a major and immediate impact on the whole of Romanian Monasticism, as well as on those in the Ukraine and Russia. Speaking on the Hesychast movement of the 14th century, initiated by St. Gregory Palamas, and renewed through Staretz Paisius, His Beatitude Daniel, the Patriarch of the Romanian Orthodox Church, shows that when the fall of the Byzantine Empire was prepared (1453), Hesychasm demonstrated that the world should not remain bound in ephemeral kingdoms but rather should attach its heart to the eternal light of Tabor, of the Kingdom of God. This light was experienced by the Hesychast Saints even during their lives on earth as a foretaste of the heavenly Glory. Referring to the printing of the *Philokalia*, the Greek edition printed in Venice in 1782, apparently with the support of the Mavrocordat princely family of the Romanian Principalities, and the Slavonic edition translated at Neamţ Monastery and printed in 1793 in St Petersburg, this same author speaks about a Romanian *philokalic destiny* and a *philokalic vocation* which was elevated by the first *Philokalia* with commentary, the Romanian *Philokalia* edited by the most important Orthodox dogmatic theologian of the 20th century, Father Dumitru Stăniloae (†Daniel 1997: 13).

Through the movement of Hesychast renewal, known as the *Paisianist* movement, and through the translation of the *Philokalia*, Romanian monasticism came to meet the spiritual crisis which, beginning with the 14th century, became more and more pronounced and advanced from Western to Eastern Europe. Hesychasm placed the light that comes from prayer, meditation, and the study of the holy writings, above humanistic rationalism.

4. Some rules of monistic living

In 1763, when he was at Dragomirna Monastery, Staretz Paisius drafted an *Institution* (*Rule*) ("Aşezământul paisian de la Dragomirna (1763)" 2002: 440-455), for the monks at the monastery. He did the same in 1778 at Secu Monastery ("Aşezământul paisian de la Secu (1778)" 2002: 457-466), subsequently transferring this latter *Rule* to the Neamţ Monastery. In these *Rules* the monastic life was regulated in the minutest details. There was no other way, considering the fact that in the monastic community of Neamţ there were over one thousand monks from various ethnic environments.

The First and most important rule, which was compulsory to all those living in the monastery, was *attendance of the daily divine services* (†Daniel 1997: 11; "Aşezământul paisian de la Dragomirna (1763)" 2002: 443; "Aşezământul paisian de la Secu (1778)" 2002: 465). Concerning this matter the liturgical program was well organized, the monks being divided into groups, some celebrating, while other performed the chanting and liturgical readings.

The Second important rule was *obedience with humility*. "Humble each in front of the other", says Staretz Paisius, "give precedence to the other and love one another in the Lord. Only then will there be in you one soul and one heart in the Grace of Christ." (Citterio 1997: 135). It is interesting that the Staretz did not emphasize merely obedience toward the superior, but was asking for mutual obedience among brothers. Obedience, however, is not a goal in itself, but it assists in the internalization of the prayer (Citterio 1997: 136). Humble obedience and silence are not seen as simple exercises of one's will, but as works of molding the heart to allow it to immerse even deeper into prayer. According to Staretz Paisius there is no Prayer of the Heart in the true sense of the word without true obedience from which meekness results.

Daily confession of all sins was also a rule followed with great stringency. “Each is to confess and discover in their Confessor all their heart’s mysteries, not concealing anything, for without frequent confession one cannot achieve the straightening of the soul and guidance toward God’s path” (“Aşezământul paisian de la Secu (1778)”, 3, 2002: 464).

In their cells, monks and brothers were advised *to read the Holy Scripture and from the writings of the Holy Fathers* (“Aşezământul paisian de la Secu (1778)” 2002: 464; Citterio 1997: 143-144), and outside them each had to fulfill their role *working with their hands what is needed for the monastic life*, so that there is no need to go out into the world to buy their necessities (“Aşezământul paisian de la Secu (1778)” 2002: 466). Some of the brothers had the *responsibility of caring for the aged and sick*, the monastery housing a small hospital called *bolniţă* (infirmary) (“Aşezământul paisian de la Secu (1778)” 2002: 465). Caring for the ailing was not only a response to a concrete and pressing necessity, St. Isaac the Syrian (or St. Isaac of Nineveh) says that “there is no exercise in humility more effective than to comfort the sick” (Isaac the Syrian, apud Delkeskamp-Hayes 2012: 162; Sava 2012: 40). Thus, caring for the ailing was both a necessity, a philanthropic act, and an exercise of humility.

The final goal of all their spiritual labors was *perfected love for God and toward others*. Staretz Paisius used to say: “When I see the brothers, I do not consider them brothers, but angels” (Citterio 1997: 131). In others Paisius saw Christ. “When you are angry with your brother”, said the Staretz, “you are angry not at him, but at Christ Himself” (Citterio 1997: 145).

Synthesizing these principles and norms of living we easily observe the fact that the Paisian Hesychast movement is not an exterior reform-movement, but a mystical one, of interior renewal, a movement that transforms a certain brother into a *Monk* (*kalos gherontos*).

5. Paisius Velichkovsky in contemporary Orthodoxy

In 1988 the Russian Orthodox Church named Staretz Paisius among the Saints, calling him *St Paisius from Neamţ*. In December 1989 the totalitarian and atheistic Communist system was obliterated, democracy being instituted in its place. In this new context, the Romanian Orthodox Church initiated a multitude of activities and projects that were not permitted until then. Among those it was the canonization of some older and more recent saints. In the June 1992 session of the Holy Synod of the Romanian Orthodox Church, in conjunction with other Saints, St Paisius from Neamţ was canonized also; his Feast Day was assigned as being the 15th of November, the day of his passing (*Sfântul Sinod al Bisericii Ortodoxe Române – Sesiunea de lucru pe anul 1992. Sumarul şedinţei din 19-20 iunie 1992* 1992: 163-194; *Slujba, Viaţa şi Acatistul Sfântului Cuvios Paisie de la Neamţ* 2004).

A wondrous thing happened at Neamţ Monastery in May of 1986. In the middle of the alleyway between the main Church and the bell tower the pavement began to rise and open. Seeing this, the Fathers of the monastery dug into the ground and found the relics of a Saint, incorrupt and exuding a fragrant aroma. They gathered them in a great hurry and hid them in the Altar, under the altar table. When the Securitate, alerted of this event, came to investigate, the Fathers told them that they had laid the relics together with the others in the monastery's crypt. Some say that these relics are Saint Paisius's, while others express doubts.

In 1990 the relics were taken out of the Holy Altar and placed in a shrine in the church, to be venerated by the faithful. Until this day these relics bear the name of "Unknown Saint."

In 2014, when 220 years since Saint Paisius's passing was celebrated, Metropolitan Theophan of Moldavia and Bukovina decided that the grave of Saint Paisius, located in the main Church's nave at Neamţ Monastery, was to be opened. Inside they discovered parts of a Saint's relics, no doubt the remains of St. Paisius, relics which this year, 2015, on the Feast of the Ascension of the Lord, Neamţ Monastery's dedication day, were laid in a silver-gilt shrine, fashioned through the support of His Beatitude Daniel and the current Staretz of Neamţ Monastery, Archimandrite Benedict.

About St. Paisius, many articles and books have been written, which showcase his holy life, his competencies as a great organizer and agent of Monastic life renewal, as well as his scholarly interests and efforts. Personally, I had the honour to participate in a multitude of cultural and spiritual events dedicated to St Paisius from 1990 until today, and to be appointed to the Liturgical Commission assigned to compose the divine service of St Paisius from Neamţ. Currently, I supervise a doctoral thesis with the title *The Typikon in the Activities of Saint Paisius Velichkovsky and in the Monasteries in which He Lived.* In the contemporary activities of Neamţ Monastery, both cultural and spiritual, the presence of the Paisian spirit can be distinguished, yet more importantly, his presence among us is noticeable in the multitude of pilgrims who visit Neamţ Monastery every day.

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The Application of *Oikonomia* in the Sacrament of Ordination

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Abstract:

The issue of the status of divorced and remarried priests as well as of widowed and remarried ones is present in the life of the Church today. The post-modern, secularized society in which we live is the auspicious context for discarding a man from the balance between what the Church teaches and lives, that is between orthodoxy and orthopraxis, attempting in every way to sweeten rules and, implicitly, to justify sin. In this study, we shall deal first of all with issues concerning the principle of *oikonomia*, and secondly with the way this principle is reflected in Decision no.1092 of the Holy Synod of the Romanian Orthodox Church passed on the 24th of February 2010 regarding the status of divorced and remarried priests, and widowed and remarried ones, thus addressing the principle of *oikonomia* in the Sacrament of Ordination.

Keywords: *canons, oikonomia, Sacrament of Ordination, divorced and remarried priests, decisions of the Holy Synod*

The principle of *oikonomia*

Among the topics on the agenda in preparation and organization for the future Ecumenical Council, there is the principle of *oikonomia*, following the procedure that was already established in Rhodes, first of partial theological processing, then of the proceedings of the Preparatory Commission and, finally, of the agenda of the first Pre-Conciliar Pan-Orthodox Conference in Chambésy. This issue was examined by the Fourth Pan-Orthodox Conference in Geneva-Chambesy in Switzerland, 8-16 June 1968 that took place at the center of the Ecumenical Patriarchate in Chambesy.

In one of his studies, canonist Liviu Stan highlighted an aspect of great importance in the context of inter-Orthodox dialogue, that is, the involvement and empowerment of some of the local Orthodox Churches by the Commission of Delegation Heads that analyzed the list of topics of the first Pan-orthodox Conference in Rhodes and assigned six of these topics for prepared studies, which suggests a unity around common interests of the Orthodox Church.

The 6^{th} topic of “Theological topics”, point A: *Oikonomia in the Orthodox Church*, was entrusted for research to the Romanian Orthodox Church. It included:

> a) The concept and expression of the terms *“*akribeia*”* and “oikonomia” in the Orthodox Church. b) Oikonomia: 1. The Sacraments that are administered to both those from within and outside the Church; 2. Upon receiving heretics, schismatics, the fallen ones (who should be received by baptism, by anointing with the Holy Chrism, by confession or by prayer) into the Church; 3. In worship (Stan 1968: 875).

Theologically, *οἰκονομία* signifies the work of salvation of mankind carried out by God through the work of Jesus Christ our Saviour, being also called *divine oikonomia* (Stan 1970: 7). This work of salvation is continued by the Church, imparting to the faithful the redeeming work of our Saviour Jesus Christ in the world, which the Fathers and Church writers also call *redeeming oikonomia* or *Church oikonomia*.

Dogmatically, “*oikonomia* signifies the work through which the Church validates or, better said, accomplishes or completes the Sacraments that are administered outside of it” (Stan 1970: 9).

Canonically, *οἰκονομία* means the work through which the Church, through its collegiate or individual bodies, either strictly applies canonical norms, following the path of *akribeia*, or concedes, in certain circumstances, temporary or permanent exemption from canonical and disciplinary norms, excluding dogmatic norms, following the path of concession, always taking into account the saving path of the one to whom these are applied (Stan 1970: 9).

The dogmatic foundation of the principle of *oikonomia* is represented by the words of the Scriptures that calls Church ministers “stewards of the mysteries of God” (1 Cor. 4:1; 1 Pet. 4:10), a status that gives them the right to administer the Mysteries of the Church so as not to close the door to salvation to anyone (Acts 14:27; 1 Tim. 2:4). In the same manner, the Holy Tradition set the dispensation regarding the work that is done through sanctifying grace as a doctrine of the Faith.

The canonical foundation of the principle of *oikonomia* is reflected both in the Synodal canonical and patristic norm, where the Church Fathers regulate the possibility of concession and how it is applied (cann. 8, 12 I Ecum, can. 102 Trullo, cann. 2, 5, 7 Ancira, cann. 74, 75, 84, 85 Basil, cann. 4, 5, 7 Gregory of Nyssa, 7 II Ecum., cann. 95 Trullo). Moreover, the constant application of the principle of *oikonomia* in its two forms, namely concession and *akribeia*, in the life of the Church, is attested by the practice of religious life and consecrated by the habit of Church law.

Therefore, *οἰκονομία* is the Church principle through which Church authority administers the means through which the work and the purpose of the Church are achieved, that is the salvation of the faithful, applying the canons and rules of the church either leniently, following in this case the path of concession, or rigorously, following the path of *akribeia*. This principle applies to all three ministries of the Church, namely, the sanctifying, teaching and governing offices. Thus, in the case of the sanctifying office of the Church, applying the principle of concession validates the incomplete work of the heterodox, whereas in the case of the other two offices, that is teaching and governing, applying the principle of *oikonomia*, either by concession or by *akribeia*, aims to help or reform those who did not comply with the order of the Church. We refer to those who request dispensation from religious rules and the forgiveness or punishment of those who violated the canonical norms.

Following consistently the spiritual well-being, the Church reinforces the belief that leniency is more useful than the strict application of the law, which some canonists inappropriately call the principle of concession since *oikonomia* is the principle and concession the means of its implementation, along with *akribeia*.

Ius vigens **in the Romanian Orthodox Church**

Faithfully preserving canonical tradition, the Romanian Orthodox Church has been closely concerned with the situation of divorced priests or divorced and remarried priests by addressing it several times through the decisions the Holy Synod, "the highest authority of the Romanian Orthodox Church in all its areas of activity" (art. 11, ROC Statute) (The Decisions of the Holy Synod are: no. 5114/1952; no. 13408/1958; no.

15782/1978; no. 2581/2002; no. 781/2005 no. 1092/2010; no. 4627/2010 and no. 5277/2012) made at various times, always aiming at pastoral and unitary solutions. Analyzing these decisions shows that the situation of divorced or divorced and remarried priests has been entrusted, canonically, to dioceses, each Diocesan Bishop being under the obligation of investigating and settling each and every case. For example, through Decision no. 2581/2002 adopted in the session of the Holy Synod on 2 -3 July 2002, the Metropolitan Synods were designated

> to examine the situation of divorced and remarried priests as well, so that these issues may be addressed on the whole by the Holy Synod in order to provide pastoral means of dealing with them unitarily throughout the Church

and

> to include on the agenda of the Holy Synod the topic: "The issue of the priest's family - theological, canonical and pastoral-missionary aspects", for which the Holy Synod will make appropriate proposals.

In the same year, in the meeting on the 12th and 13th of March, the Holy Synod adopted and sent to the Dioceses Address no. 1140/2002, a *Code of measures and methods for updating, redirecting and intensifying the pastoral-missionary work of the clergy*, in which, in Chapter 3, section 6, it is asserted that

> diocesan centers shall take appropriate measures to prevent cases of disintegration of priests' families according to the *Plan of missionary actions* (*Action and practical methods plan for the promotion of pastoral-missionary activity to preserve and defend the true faith*, approved through the Decision of the Holy Synod no. 4334/5 June 1987 and updated through Decision no. 8400/1995), and shall apply canonical, statutory and regulatory provisions in these cases.

With respect to the same subject, *The action and practical methods plan for the promotion of pastoral-missionary activity to preserve and defend the true faith* that the Holy Synod approved by Resolution no. 4334/5 June 1987 and updated by Resolution no. 8400/1995, assigns cases of priests' broken families to "the attention and direct examination of the respective diocesan center" (*Action and practical methods plan for the promotion of pastoral-missionary activity to preserve and defend the true faith*, approved through the Decision of the Holy Synod no. 4334/5 June 1987 and updated through Decision no. 8400/1995, ch. 6/14).

Moreover, the issue of divorced or divorced and remarried priests was extended to teachers of Religion as well. Thus, by report no. 781/2005, the Report of the Romanian Patriarchy Education Sector on the address no. 22-C / 22.02.2005 of His Eminence Andrei, Archbishop of Alba Iulia, the analysis of the situation of teachers in theological education is requested. Following the discussions and proposal of the Theological and Liturgical Commission, the Holy Synod decided:

> Remarried priests, monks and celibate priests married after ordination who are teachers in theological education of all levels shall be sent to Archdiocesan Consistories for priests or monks so that appropriate measures be taken, taking into account each situation as such situations are scandalous cases and lead to disorder. Each diocese shall draw up lists of priests who have such problems and shall study their situation in the same manner so that, when they go to another Diocese, their situation is known. It approves the submission of this list issued locally to other Dioceses, for acknowledgment (Report no. 781 2005: 140-141) [See also the arguments in the analysis of report no. 822/2005 by the Canonical, Legal and Discipline Commission].

Regulating the canonical status of these priests, however, has been uneven, varying from one Diocese to another, meaning that some Dioceses have applied canonical *akribeia*, applying sanctions to all those in this situation, while others have applied concession, without sanctioning anyone, the priests preserving their former positions.

In time, the inconsistent enforcement of disciplinary measures has sparked negative reactions in society and hence the faithful and, regarding Church life, in the applications of divorced or divorced and remarried priests for transfer from one Diocese in which disciplinary measures were applied strictly to another, in which concessions were made, thus creating a lack of discipline that affected the pastoral-missionary activity of the priest.

After 1990, as shown in the report presented to the Holy Synod of the Romanian Orthodox Church in its working session on the 11^{th} of February 2010, the number of divorced or divorced and remarried priests has increased. According to the records of the Holy Synod Chancery, in the Romanian Orthodox Church, in 2009, there are 570 declared cases of priests of these categories, of which only a total of 39 have received various punishments, and the number of divorced or divorced and remarried priests represent more than 3.5% of all parish priests in the

Romanian Patriarchate, the situation being particularly serious in terms of the morality of priests (cfr. Decision no. 1092 the Holy Synod of the Romanian Orthodox Church, 24 February 2010).

So this matter should be regulated in a consistent and mandatory manner within the Romanian Orthodox Church, in the spirit of canonical doctrine and of the statutory and regulatory provisions of the church.

According to the *Statute for the Organization and Functioning of the Romanian Orthodox Church*, the Holy Synod "examines any dogmatic, liturgical, canonical and pastoral-missionary issue, which they settle in accordance with the teaching of the Orthodox Church and decide, according to the Holy Canons of the Church, religious issues of any nature" [Art. 14 (1) c], approves the norms of the missionary pastoral activity and those promoting the religious and moral life of the clergy" [Art. 14 (1) y] and the Bishop of the Diocese "leads the Diocese in accordance with the provisions of the Holy Canons, of the statute and Church regulations as well as by the decisions of the Holy Synod" [Art. 88 (1) b)] and "ensures the discipline of the clergy and other staff in his Diocese, directly or through diocesan-appointed competent bodies" [Article 88 (1) a^1].

Moreover, taking into account that, according to the Statute, "the decisions of the central deliberative and executive bodies are compulsory for the entire Romanian Orthodox Church" (Article 10, paragraph 6), as shown on the grounds of decision no 1092, the Holy Synod of the Romanian Orthodox Church, at the proposal of the Canonical, Legal and Discipline Commission, decided

> in order to strengthen, on the one hand the stability of the Christian family and, on the other hand, the discipline and morals of the clergy, by applying pastoral unitary solutions for the situation of the divorced and divorced and remarried clergy

the following:

> a. Divorced or divorced and remarried priests as well as widowed and remarried clergy cannot occupy leading positions in church administration, at the level of deaneries, dioceses and patriarchate;
>
> b. Divorced or divorced and remarried priests as well as widowed and remarried clergy cannot occupy the position of parish priests, which is a leading position in parishes where there are several priest positions. In the case of rural parishes

> where, most exceptionally, such a cleric is maintained as parish priest, he will not be promoted into parishes of superior category;
>
> c. Divorced or divorced and remarried priests as well as widowed and remarried clergy cannot apply for promotion in other parishes, cannot be proposed for and cannot receive higher Church ranks;
>
> d. Divorced or divorced and remarried priests as well as widowed and remarried clergy cannot be employed and cannot work in secondary or superior theological education;
>
> e. Divorced or divorced and remarried priests as well as widowed and remarried clergy cannot request a move from one Diocese to another without careful analysis of their canonical situation and its mention in their personal file;
>
> f. Divorced or divorced and remarried priests as well as widowed and remarried clergy cannot administer by themselves the Sacrament of Marriage, but only in assembly with other priests, except for those who work alone in parishes in rural areas and where there is no likelihood of the establishment of such an assembly (Panțuru 2014: 103).

The question in the case of divorced or divorced and remarried priests is to what extent Church discipline of the Holy Canons is reflected here?

The life of the Church has been confronted with the issue of its priests' divorce and remarriage ever since the first centuries. Thus, can. 5 of the Apostolic Canons prohibits divorce on grounds of piety: "Let not a bishop, presbyter, or deacon, put away his wife under pretence of religion; but if he put her away, let him be excommunicated; and if he persists, let him be deposed". We find the same canonical norm taken over by the Council in Trullo in canon 13, that reinforces the fact that "living with his lawful wife" is not an impediment to ordination in a clerical rank. Moreover, Can 17 Ap. reads: "He who has been twice married after Baptism, or who has had a concubine, cannot become a bishop, presbyter, or deacon, or any other of the sacerdotal list", while Can 18 Ap. reads: "He who married a widow, or a divorced woman, or an harlot, or a servant-maid, or an actress, cannot be a bishop, presbyter, or deacon, or any other of the sacerdotal list." Canon 3 Trullo resumes the issue of those that married twice after Baptism, thus strengthening the canonical tradition:

> This we decree to hold good only in the case of those that are involved in the aforesaid faults up to the fifteenth (as was said) of the month of January, of the

> fourth Indiction, decreeing from the present time, and renewing the Canon which declares, that he who has been joined in two marriages after his Baptism, or has had a concubine, cannot be bishop, or presbyter, or deacon, or at all on the sacerdotal list; in like manner, that he who has taken a widow, or a divorced person, or a harlot, or a servant, or an actress, cannot be bishop, or presbyter, or deacon, or at all on the sacerdotal list.

Likewise, St. Basil the Great, in canon 12, also reinforced church discipline: "The canon prohibited completely from the ministry those who married twice". Can. 6 Trullo prohibits marriage after ordination,

> we determine that henceforth it is in nowise lawful for any sub-deacon, deacon or presbyter after his ordination to contract matrimony but if he shall have dared to do so, let him be deposed. And if any of those who enter the clergy, wishes to be joined to a wife in lawful marriage before he is ordained sub-deacon, deacon, or presbyter, let it be done.

It follows that the decision of the Holy Synod is consistent with the canonical tradition. Although *akribeia* (literal compliance) is the norm, by applying the principle of *oikonomia*, the canonical norms are interpreted from an eschatological perspective, from case to case, the aim always being *salus animarum*.

The second part of the decision highlights also some aspects related to the implementation of the decision, particularly the personal enforcement of the punishment, such as assessment of the situation of divorced or divorced and remarried priests and widowed and remarried priests taking into account whether there are failed marriages, or they were abandoned by their wives, the results to their ministry, if they prove to have missionary pastoral qualities, their behaviour, their relations with the faithful of the parish, if they have particular theological preparation, if they have dependent children, etc., and some administrative issues such as their place in Church administration, their role in philanthropy, in cultural and educational activities or their non-clergy positions as church singers.

Thus, the decision also stipulates that:

> 4. Their Eminences the Bishops shall take measures to assess the situation of divorced or divorced and remarried priests and the widowed and remarried priests, considering the following aspects: there are failed marriages, being abandoned by their wives; what the results of their pastoral work are; if they demonstrate missionary pastoral qualities, religious behaviour and good relations with the faithful of the parish; if they have a particular theological training; if they have dependent children. 5. Depending on the results of this evaluation, keeping

> to canonical provisions, as pastoral and Christian pedagogy measures, their Eminences the Bishops shall find ways of using such priests from case to case, in Church administration, in philanthropic or cultural-educational activities, in public education or in the lay positions of Church singers. 6. Their Eminences the Bishops have the canonical statutory and regulatory duty to enforce these conciliar decisions and to inform the Chancery of the Holy Synod, before the next Synod meeting, of the way to carry out and to submit possible proposals on completing this conciliar decision (Panţuru 2014: 104).

Hence we may ask the following questions: can we speak of a contradiction between the two parts of the decision? Can one evoke the lack of a definite delimitation of Church *oikonomia* and canonical *akribeia* at an Inter-Orthodox level? Also, to what extent is this decision retroactive?

First of all, in order to answer these questions, we would like to present some relevant views set forth in the plenary of the Holy Synod in 2005 on the issues we are discussing. Thus, his Eminence Teofan, Metropolitan of Oltenia, emphasizes that the issue should be studied carefully, because such cases are not rare and represent a violation of Church canons and regulations; His Holiness Vicar Ioachim, Bishop of Roman asks that religion teachers and the laity working in seminars fall under this proposal. His Beatitude Patriarch Teoctist pointed out that there are remarried fathers, professors, working in universities and seminaries as well as in parishes therefore, the impediments are two-fold, representing deeds of non-discipline in the Church. Also, in the case of clergy received from another Diocese, acceptance must occur knowingly, with full knowledge of the situation of every priest and especially with proof of auspicious priesthood. His Eminence Archbishop Bartolomeu of Cluj considers that it is necessary to observe conciliar decisions and regulatory Church provisions regarding divorce and remarriage and that special attention should be paid in employing either in priesthood or theological education of any persons who could be in this situation. If at any time the faithful support remarried or divorced priests on the grounds that they are good priests and they carry out their duties in parishes well, they should be informed of the criteria and reasons for regulating these situations, namely the norms of the Fathers regarding this issue. His Eminence Metropolitan Daniel of Moldavia and Bucovina mentioned that, although only teachers and professors were concerned, a general measure, encompassing all priests that are in such a situation should be taken and that the issue should be handled, however, from case to case. His Holiness Epifanie, Bishop of Buzău and Vrancea, supports the same idea, mentioning cases of priests and teachers or professors of theology and religion guilty of the debated deeds who do their job well and are very good" (cfr. Report no 781 2005: 140).

Secondly, current Church legislation regulates this issue, on the one hand, through *The Statute for the Organization and Functioning of the Romanian Orthodox Church*, that draws a general framework of the issue at hand, through decisions taken by the Holy Synod at Patriarchate level and enforced by every Bishop at diocesan level, and on the other hand, through the Regulation of the Disciplinary and Judicial Bodies of the Romanian Orthodox Church that stipulate canonical discipline.

The situation of divorced or divorced and remarried priests was regulated by *Rules of Procedure of Disciplinary and Judicial Bodies of the Romanian Orthodox Church* ever since 1953 through Article 38 which regulated both the situation of widowed priests and deacons punished according to the Holy Canons and their divorce, except for reasons of adultery, with deposition, but not before allowing them time off from religious service so they could rebuild their home. Article 38 also stipulates penalty for the wife guilty of divorce from a priest or deacon, varying from reprimand to excommunication [1] (*The Laws of the Romanian Orthodox Church* 1953: 61-62).

The Regulation of Canonical Disciplinary and Judicial Bodies of the Romanian Orthodox Church in 2015, Article 19, stipulates on the issues discussed by us the following:

> (1) The clergy that, except for cases of the wife's adultery proven by an investigation ordered by the Diocesan Bishop, divorce out of their own fault or initiative or mutual agreement, is completely prohibited from performing divine services for a period of one year, time allowed for restoring their marriages; in case of failure, they shall be removed from ecclesiastical ministry or deposed. (2) The cleric who divorces because of his wife's fault, proven by the investigation ordered by the Diocesan Bishop, permanently lose the right to carry out activities that are carried out with the blessing of the Church; if this case produces disorder, the cleric shall be moved to another parish. (3) The divorced or widowed cleric who remarries is punished by dismissal from the clerical ministry or by being deposed or defrocking. (4) The cleric who neglects the education of his children, the preservation and promotion of Orthodox Faith as well as the decent conduct

> of his family, is punished by the Bishop's rebuke, a canon of fasting and penance in a Monastery or Hermitage, disciplinary removal or dismissal from clerical ministry, according to the seriousness of the offense. (5) The laity who, by their family breakdown, adversely affect the image of the Church, defaming the institution of marriage, shall be punished with the Bishop's reprimanding, with dismissal for Church singers, with the withdrawal of the diocesan blessing (the written approval) for school teachers and university professors or for laity who carry out activities with the blessing of the Church or with losing the possibility of being ordained for graduates of Theology, according to the seriousness of the offence (*The Regulation of Canonical Disciplinary* 2015: 30-31).

Regarding the questions we have raised, in the case of the first one, we cannot speak of a contradiction between the two parts of the decision as it would appear at the first reading of the decision as the spiritual well-being of the person on whom the principle of *oikonomia* is enforced is always sought, and person that receives punishment after church trial, which is deposition or defrocking; in the issue we discussed, in both situations, the religious authority resorts to concession, always seeking to keep the person within the ecclesial space, seeking the right formula through which he and his family can support themselves.

The second question, regarding the lack of clear-cut limits of Church *oikonomia* and canonical *akribeia* at Inter-Orthodox level, is justified only when one refers to the dogmatic aspect of *oikonomia* (See *Report of the Preparatory Interorthodox Committee* 1972: 285-295), namely the recognition and validation of heterodox Sacraments, such as Baptism and Ordination that are not to be repeated, but not in our case since, in the case of clergy discipline, each case is judged individually, therefore the application of *oikonomia* is decided differently, from case to case. Consequently, therefore the application of *oikonomia*, either by concession or by *akribeia*, does not stir controversy at the pan-Orthodox level, as it is normal that the ecclesiastical authority which adopted those rules should also have the freedom and right to apply either with concession or strictness, the latter also being an instance of *oikonomia* through which spiritual well-being is sought.

As for the issue of retroactive application of the decision, this is not possible because the rule regards only the future, as Decision no. 4627/7 July 2010 underlined, stipulating that

> all clergy who, at the time of the establishment of the Decision of Holy Synod no. 1092/2010 will divorce, will divorce and remarry or will remain widowers and

will remarry, will be called to the judgment of the Archdiocesan Consistory (paragraph 3 letter b) (Note 86, *The Regulation of Canonical Disciplinary* 2015: 30);

regarding the application of Decision no. 1092/11 of February 2010, the Holy Synod of the Romanian Orthodox Church decided that no Bishop could resort to concession starting with the day of the approval and of his being informed of this Synodal decision, the divorced or divorced and remarried clergy as well as widowed and remarried clergy were to be sanctioned with deposition or defrocking.

Society, in general, and media, in particular, pay special attention to the moral attitude of the clergy and therefore any deviation from moral conduct is severely criticized and publicized. The negative publicity of these cases causes disorder and tarnishes the image of the Church. It is a paradox because, although society indulges in sin, the servants of the Church are asked to adopt irreproachable conduct, even if they belong to their society, being part and parcel of it.

In conclusion, through *oikonomia*, the door of salvation remains open to all, in every aspect of the work and mission of the Church in the world while, from the point of view of Canon Law, through its enforcement, either by concession or by *akribeia*, stipulated by both canonical and patristic tradition and current legislation of the Romanian Orthodox Church, the Church seeks to help or to reform those who have not observe its order.

Notes:

[1] Art. 38: “Widowed priests and Deacons who remarry are punished, according to the Holy Canons. And those who divorce their wives, except for adultery, proven by the investigation ordered by the Diocesan Bishop, are prohibited by the Bishop from all religious services until they rebuild their home. If they continue in separation, they are brought to the Diocesan Consistory to be sanctioned by deposition. The wife, who was proven guilty of the separation from the priest or deacon, of deeds stipulated by the Holy Canons will be punished by the Diocesan Bishop, at the proposal of the Diocesan Consistory, with punishment ranging from reprimand to excommunication.”

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Fire Damaged Documents: Practical Aspects of Recovery

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Abstract:
Of the destructive elements that may cause disasters, the most dangerous is fire. Fire can completely destroy, in a matter of minutes, books and documents. In addition to damage from heat, books can also be severely damaged by smoke, soot and water. This study deals with the treatment and restoration of two carbonized documents. The purpose of the conservation treatments is to stop biological attack and to clean the surface of the document in order to protect it, to consolidate the support material, and to restore the documents to approximate its original condition.
Keywords*: cultural heritage; fire damage; carbonized documents; conservation; restoration*

Introduction

Devastating fires (accidental or deliberate) have a devastating effect over time on books or other writing materials. From the destruction by fire of the Libraries of Alexandria and Constantinople until today, many libraries, archives, and museums have lost forever their priceless collections. Unfortunately, recent history has many such examples.

In Europe, the damage caused by the war of 1870 and the First World War are nothing compared to the damage wrought by the Second World War. Two million volumes in France and Italy, ten million in Germany (libraries of Leipzig and Dresden), and twenty million in England (especially during the Blitz) disappeared in smoke (Polastron

2009). Recent examples have shown that there are not enough protective measures in place: in Weimar (Germany) in 2004, in Lyon in 1999, where 300,000 of the 450,000 documents of SCD of Lyon-II and Lyon–III universities of France were destroyed by fire. This fire showed that fire-fighting measures, *i.e.*, water damage, was equally as destructive as the fire itself (Laffont et al. 2005).

The past two decades have not spared the United States from such unwanted events either. In 1966, at Janish Theological Seminary in New York, arson claimed $3 million worth of books, either destroyed or heavily damaged. In 1971, at Radcliff Infirmary Oxford, a fire started by a short-circuit totally ruined one of the most important medical libraries in the world. The Central Library of Los Angeles fell victim to arson two times which led to: 400,000 works destroyed and 12,500,000 documents damaged by exposure to smoke and water (Alegbeleye et al. 1983).

The collections and services of libraries and related agencies, such as museums and archives, are important components of social and institutional memory. Unfortunately, recent events have demonstrated that not everyone shares this view. The pillage and burning of Iraq's National Library and its National Museum in the spring of 2003 sent cultural shock waves around the world. (Boyd Rayward 2007: 361-369). Also, at the beginning of 2015, the militants of a terrorist organization vandalized the libraries belonging to Mosul city and burnt thousands of rare books and valuable manuscripts, some of them being registered on a UNESCO rarities list (http://www.independent.co.uk/).

In Romania, during the Revolution of 1989, the Central University Library of Bucharest was set on fire, almost 500,000 books, maps, manuscripts and correspondences were destroyed and thousands of manuscripts by authors such as Eminescu, Caragiale and Coşbuc were completely compromised. It took 16 years for the building to be restored but the cultural heritage has never recovered (www.bcub.ro/home/istoric).

On January 8th 2015, a devastating fire burnt from the ground up the building of the "Metropolitan Dosoftei" Orthodox Theological Seminary in Suceava along with the offices of the Suceava and Radauti Archbishopric, destroying many documents therein.

Identifying and preventing potential dangers to one's patrimony and taking proactive measures, can limit losses or damages that potentially can occur (Oberländer-Târnoveanu 2009: 42).

Whatever the cause, fire and water are the main factors responsible for the damaging effects on the documents. Even if they are not primary causes, almost always they are secondary damaging agents.

The effect of high temperature on paper support

Fire is the result of a chemical reaction that requires the presence of three elements in an appropriate combination: a fuel source (any material that can burn), oxygen, and an ignition source, such as heat or a spark. This dynamic is often called the "fire triangle."

Emissions from a fire include gases (carbon dioxide, carbon monoxide, nitric oxide, etc.) and airbourne particles (soot, organic matter, etc.).

Thermal activation is the cause of some of the most important and noxious effects that temperature can cause to the well-being of cultural goods: a great number of chemical processes, oxidation mostly, determined through thermal activation affects greatly the state of preservation of some categories of goods such as books, manuscripts, graphical works, etc. and the irreversible character of the chemical processes renders the effects permanent (Melniciuc Puică and Ardelean 2010: 141).

The thermal decomposition of cellulose from paper materials is a complex competitive process and the formation of volatile compounds and coal from cellulosic materials are thought of as being in a reciprocal relationship.

Cellulosic combustion takes place in two stages: (*i*) gaseous combustion, in which the degrading products start burning and then (*ii*) explosive combustion, in which the carbonated residues are pyrolyzed leading to CO, CO_2 and water vapour emission. (Price 1997: 511-524). Since the exothermicity of oxidative degradation is about ten times as large as endothermicity of the pyrolysis reaction, the overall degradation of the paper is slightly exothermic in air as long as the oxygen supply to the degrading paper is sufficient. If the oxygen supply is not sufficient, the ambient oxygen concentration near the paper would be reduced

(Kashiwaghi 1992: 345-368). Mok et al. (Mok 1992: 1162-1166) observed that either a high concentration of vapour products or added water increases char yield and decreases the temperature of the onset of decomposition. Subsequent analysis of these data (Varhegyi 1993: 159-174) led to the suggestion that the water produced in thermal dehydration reactions contribute to hydrolysation of the unreacted cellulose. The results indicate that combustible gases, total hydrocarbons and CO, in the degradation products are relatively small, about 23% for the pyrolysis reaction and 16% for the oxidative degradation (mass base). The rest of the degradation products are noncombustible (Kashiwagi 1992: 345-368).The chemistry of the primary competitive reactions of cellulose thermal decomposition is illustrated in Figure 1.

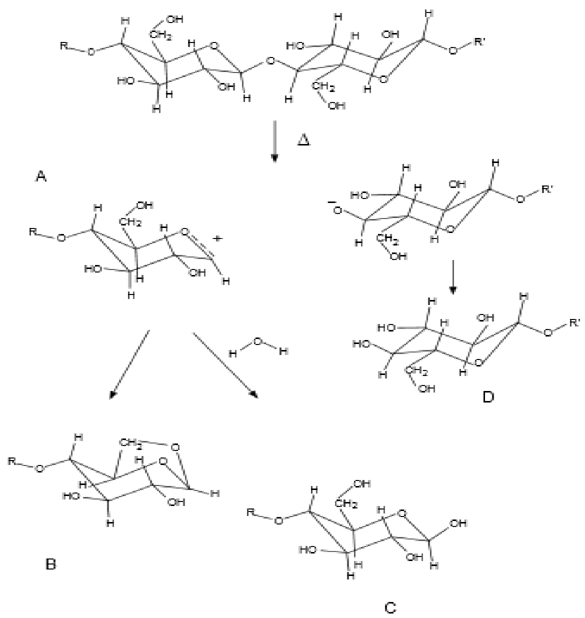
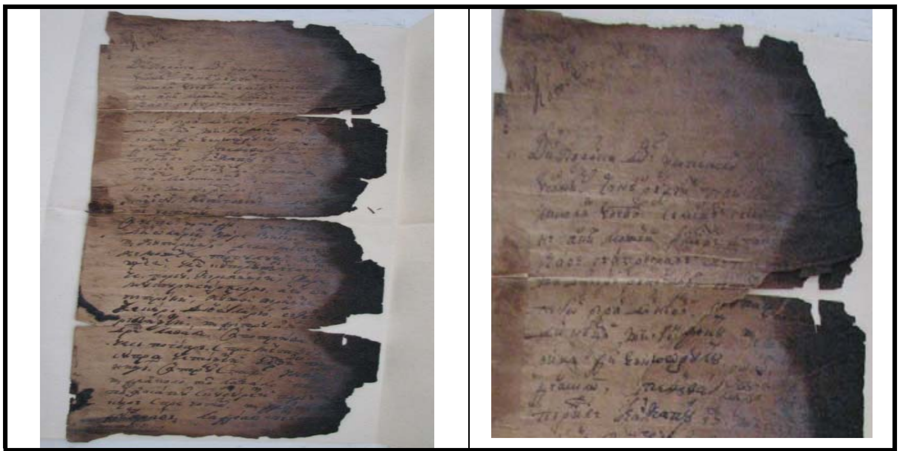


Fig. 1. The primary competitive reactions of cellulose thermal decomposition. (A) - the carbonium ion; (B) - a levoglucosan end; (C) - a reducing end; (D) - non-reducing end (Ball 2008)

The initial step is considered to be heterolytic thermal scission of glycosidic linkages, a trandom chain located in amorphous regions of the cellulose. The carbonium ion (A) may form a levoglucosan end (B) via intramolecular nucleophilic attack, or a reducing end (C) when intercepted by a water molecule. In both cases a non-reducing end (D) is also formed. There are those species which are believed to undergo the subsequent dehydration, decarboxylation, and cross-linking reactions that produce the char (Ball 2008).

Books and graphical documents are predisposed to burn slowly. Carbonized paper is fragile, browned and at the slightest touch it turns to dust (Figure 2) (Ardelean and Melniciuc- Puică 2015: 94).



(a)	(b)

Fig. 2. Carbonized document after fires
Overview (a) and in-detail (b)

It is known that the high temperature changes the cellulosic structure, and weakens the structure even in unburnt paper.

Even if the documents do not come in direct contact with the flame, smoke and soot will affect the colours, settling on the surface of the paper, as well as that of the leather and parchment.

Wet paper is more resistant to high temperatures than dry paper but it undergoes deformations and welds. The single sheets are quickly charred while those books, being compact, suffered the most severe damage on margins and lesser damage inside. (Cauliez 2011: 12) Tightly stored books on a shelf may remain relatively without damage, probably having soot deposits or discoloration on the upper edge. Storage furniture like closed cabinets also may provide short-term protection against fire damage.

Of the destructive elements that may cause disasters, the most dangerous is fire. The fire can completely destroy, in a matter of minutes, the goods inside a room. In addition to damage from heat, books can also be strongly damaged by smoke, soot and water.

Fire emits smoke and dry soot which can seep into the paper. Smoke is a complex mixture of different gases and particles, which results from the various materials that burn during a fire (Bolstad-Johnson 2010: 2). When books covered with soot are wrongly handled, the soot risks being steeped more into surfaces. Soot and smoke which are deposited on the objects contain products of the gas-phase combustion process, and are very difficult to remove with the passing of time. Showcases can protect books and documents from the destructive effects of soot.

That is why it is imperative to understand the behaviour of fire and take all cautionary measures to prevent it.

Many times, because there wasn't an adequate intervention plan in place, the books, although not touched by flames, have been deteriorated or gotten wet during the fire extinguishing process.

In the event of fire, rescue operations of old books and documents are expensive and delicate. The least expensive solution is prevention. When establishing backup plans for these collections, discuss with preservation specialists, better prevention and the most reliable possible rescue techniques.

Procedures for the preservation of charred documents are covered under specific standards (ASTM E2710-11e1). These procedures include evaluation of the adequacy of the materials used for preservation.

Case study: The conservation and restoration of carbonized documents

The purpose of conservation treatments is to stop biological attack, and to clean the surface of the document in order to provide it with lasting protection and to consolidate the support material and to bring the documents to an original condition.

The documents submitted to conservation treatment and restoration are two manuscripts.

The first document (1) is a manually obtained fragment of paper, written in black insoluble ink (Figure 3). The document is covered with a layer of smoke and dust, which strongly adhered to the paper support. What is noticed is that the document has, probably before the fire, a blot of oil, which covered approximately 80% of the fragment's surface. On this surface, the presence of the fat substance with the dust particles which studded it, there was extended a powerful microbial attack, which after biological investigation it was proven to be caused by *Aspergilus flavus*.

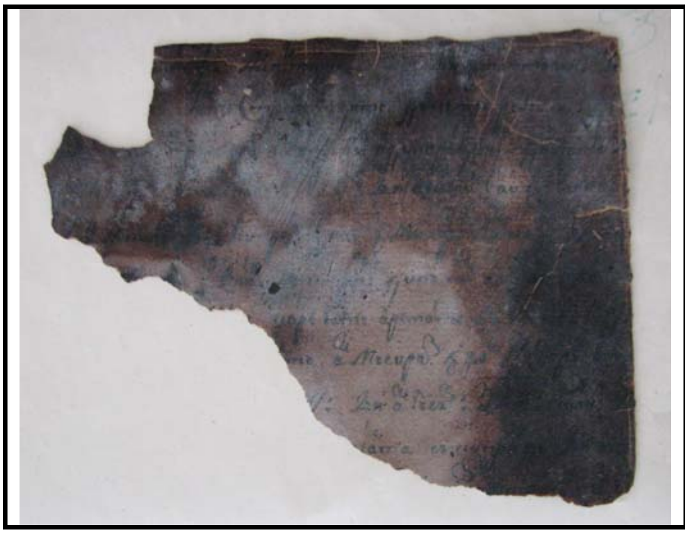


Fig. 3. The investigated document (1) when it was brought to a laboratory

The disinfection treatment was accomplished by dry cleaning through easy dusting with a fine brush, then by light erasing with gauze buffers. After that came the removal of the dust storages with gel made of cellulose ether (Figure 4), also cleaning with ethylic alcohol, avoiding the areas covered with ink.

Fig. 4. Removal of dust storages on the document's surface (1)

After the ink's solubility was verified, the wet cleaning was performed. The wet cleaning was realized through application of a compress made of filter papers soaked in distilled water, compress which have changed since these has not presented any remains caused by the abstraction of colored compounds of degradation of the paper's structure (Figure 5a).

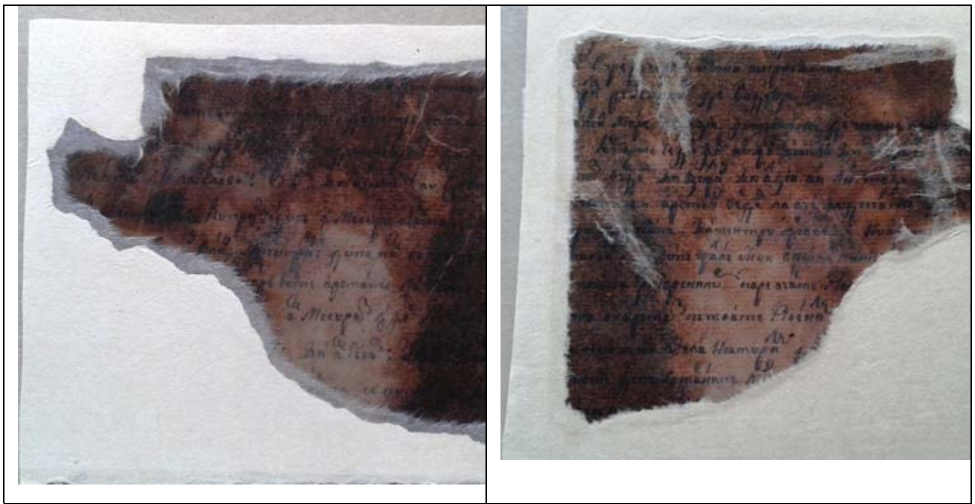
De-acidification has been achieved through the application of a compress of filter paper moistened with a solution of calcium hydroxide $Ca(OH)_2$ that has been maintained on the surface of the paper for 15 minutes.

(a) (b)

Fig. 5. Wet cleaning through the application of the compress from filter paper (a); document (1) consolidation (b)

The document has been consolidated with a layer of Japanese paper 18g/m^2 and 2% carboxymethyl cellulose (CMC) solution through the technique of “doubles”, then was left to dry (Figure 5b). After drying and pressing the excess Japanese paper was removed so that all its text should be legible.

Figure 6 presented the document (1) after restoration treatments.

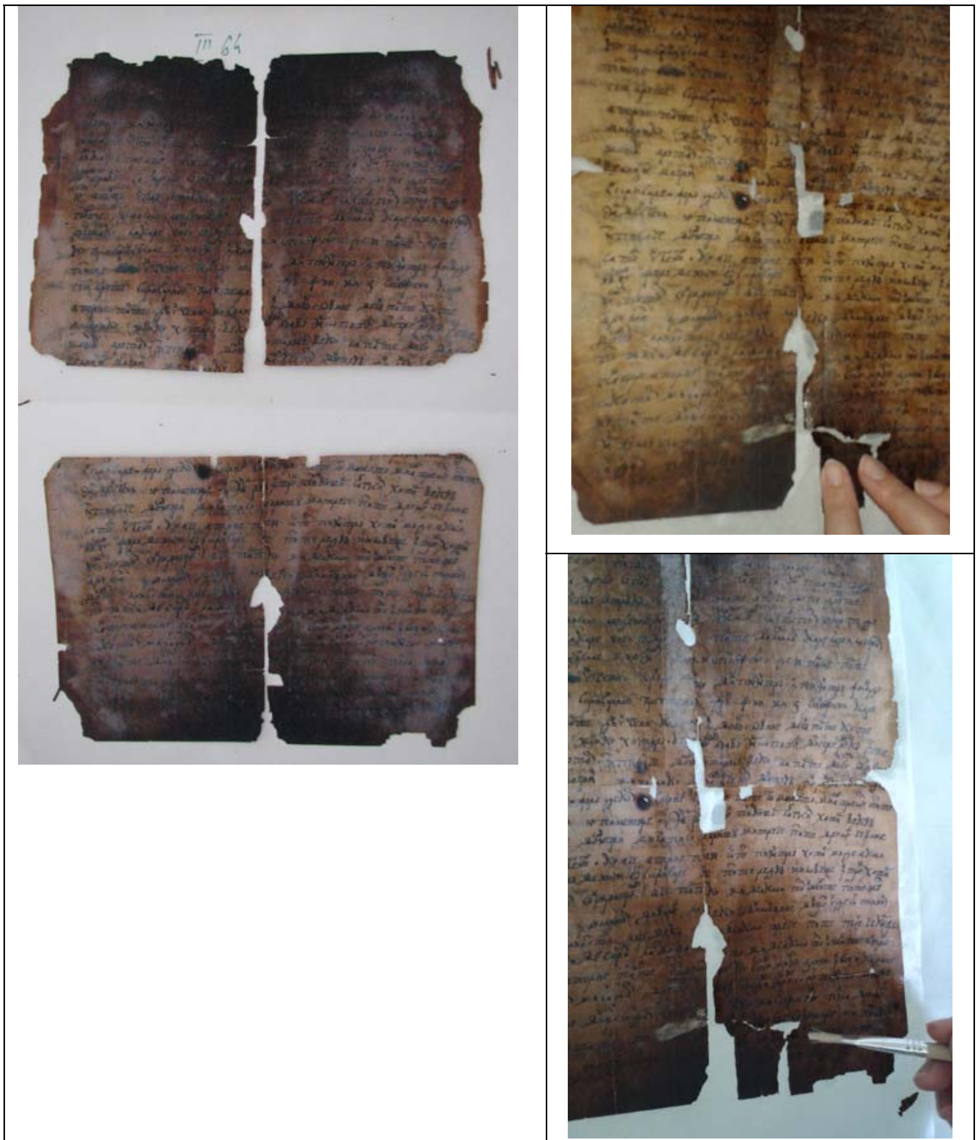


(a) (b)

Fig. 6. The document (1) after restoration: front (a) and back (b)

The second document (2), folded on its length, having large carbonized areas, was particularly fragile and the areas where it had been folded over time (probably before fire) were cracked or even fractured. The procedure was the same as in the case of the document presented above, with the difference was that here the document’s fragility was significantly higher, and severe cracks determined the detachment of numerous fragments of the original support (Figure 7a).

After dry and wet cleaning, fragments of the document were placed on a support of silk veil covered with a layer of Japanese paper of 11g/m^2 and a layer of 2% CMC solution. After mounting all fragments (Figure 7b) the document has been covered with Japanese paper of 11g/m^2.



(a) (b)

Fig. 7. The document (2) before restoration (a); Mounting fragments on the support of Japanese paper (b)

In the areas with cracks or in lacunar areas there was applied an adhesive layer with a 3% CMC solution (Figure 8a). After the drying of the assembly, this was detached from the glass and pressed for 48 hours. After pressing, the excess Japanese paper was removed (Figure 8b), and the document recovered its original form and could be easily handled for documentary valorization.

(a) (b)

Fig. 8. Applying the adhesive layer in consolidating areas (a); Removal the excess of Japanese paper (b)

Fig. 9. The document (2) after restoration

Figure 9 presented the document (2) after restoration treatments.

Conclusions

In the restoration laboratory, it is necessary for any art object to be subject to scientific investigation, as it will provide important data regarding the state of conservation of the object. Following the investigation, restoration will be performed in order to extent the object's life.

While performing the investigations, making the diagnosis and treatment proposals for older books, multiple specialists must be on site and reach a consensus: restorers, conservators, chemists, physicists, biologists, museographers, art historians, palaeographers, philologists, codecology experts, librarians, considering the complexity of the required information and the number of materials that makes up the book or document.

Of any destructive elements that may cause disasters of written materials, the most dangerous is fire. The fire can completely destroy, in a matter of minutes, books and documents. Also the high temperature may cause various irreversible damages to constituent materials of books and documents.

In many cases though, the writing becomes illegible, the burnt paper areas will break at the slightest touch and thus information may be lost. The documents' restoration treatment in the event of fire are expensive and delicate. The least expensive solution is prevention.

That is why it is imperative to understand the behaviour of fire and take all cautionary measures to prevent it.

Acknowledgements

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Concerning Matila C. Ghyka and Visual Beauty (IV)

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Abstract:
Selected from a more extensive research paper ("Matila C. Ghyka and Visual Beauty"), this study includes a few details about Matila C. Ghyka (b.13.09.1881, Jassy – d. 14.07.1965, London) and visual beauty, considered as a whole as an expression of the golden number (phi=1,618...) and of harmonious characteristics, both in his aesthetic vision and in general. This section contains a series of references to conceptual antecedents and enduring significances of compositional harmony that converge when considering beauty from a mathematical perspective. By its very abstract system, the scientific approach certifies for Matila C. Ghyka the permanence and the plurality of harmony in the visual medium, within which the golden number has an essential and invariable function as a constitutive factor, both for natural and artistic beauty.

***Keywords**:*

The complex issue of visual beauty implies not only overall vision, but also the consideration of concrete values, whether they are local creations or cultural conceptions. In the universal and European context, this fact can provide a fairer assessment of our spirituality since Romanian values or those of Romanian authors still demand both local and foreign research and acknowledgement. Matila Costiescu Ghyka (b.13.09.1881, Iaşi – d.14.07.1965, London), better known in other parts of the world than in his native country, is such an example, because his aesthetic concerns (he was self-taught) make him a pioneer in aesthetic thinking of interest in the first part of the 20th century. We will present different aspects of his activity – carried out on three continents (Europe, Asia, and America) – of this genuine Renaissance *uomo universale* as he actually wanted to be, activity which was also dedicated for a time to Romania, where he could not return after the instauration of the Communist regime. Though deeply rooted in classicism, Matila C. Ghyka drew knowledge his whole life from one domain or another so as to find out as much as possible, to gather evidence, to make connections and then offer them back to the whole world.

Matila C. Ghyka (the erudite grandson of – on his paternal side – Grigore Ghika V, the last Moldavian ruler, who lived in the nineteenth century before the unification of the principalities) studied, travelled and worked with great tenacity and inner patriotism permeating in all his activities. Engineer, naval officer, mathematician, diplomat, historian, aesthetician, teacher and writer, Matila C. Ghyka (as he is characterized in the well-documented presentation made by Vasile Cornea on Wikipedia.org) may seem to us now, 50 years after his passing, a novel precursor of a post-modern attitude, suggested especially by the florilegium expressing his particular concerns, activities and various writings. Of all, those with aesthetic themes have the merit of bringing back in the public eye a continuous recollection of the arts, from antiquity to modern times, of *the golden number and proportion, of rhythms and structures*, especially geometric structures. Also present in the natural environment, they are all mainly used and highlighted in architecture. From a more extensive research study on Matila C. Ghyka's concerns for visual beauty (Dominte 2008), we have selected only a few ideas while other artistic aspects (fractals etc.) will be presented on other occasions, together with the relationships that Matila C. Ghyka had with personalities from Romania (Pius Servien – Piu Serban Coculescu, G. M. Cantacuzino, maternal grandson of Prince Gh. Bibescu, etc.) and abroad (Paul Vallery, Salvador Dali, etc.).

We may deduce his aesthetic creed, that of natural or created beauty in intimate connection with *the golden number* (the immeasurable *"phi"* = 1.618 ..., a *matrix* of existence, which expresses the golden ratio or proportion that may comprise two correlated parts) from his articles published in *Symmetry*, collected mostly between 1939-1947 (publishing period), by his friend, architect George Matei Cantacuzino, another classicist with far-reaching views. From articles such as *Science and Aesthetics* (Ghyka 1938), *Architecture, Symmetry, Proportion* (Ghyka 1939: 51-53, 55-60, 60-64), we find that structural beauty also implies, besides *the golden number*, rhythms, cadences, eurhythmy, symmetries, and asymmetries, all highlighted by aesthetic ratios and proportions.

Moreover, with regard to the lyrical and scientific language, Matila Ghyka noticed a convergence in literature and the arts and in architecture and music (when the connection between forms and meanings or ideas is made). Especially in music, *the number theory* finds obvious application through sound functions and structures with their differences. "In Matila Ghyka's aesthetics, *pace* arises from the effect of *proportion* on *cadence*, being therefore a function of some proportions and, obviously, of *the golden number*" (Iliescu 1981: 491).

Regardless of the nature of embodiments in natural and created reality, *the number, proportion and harmony* appear as determinative concepts and, at the same time, as investigative results on a course of training and procedural completion.

A century after Matila C. Ghyka's birth, as if validating the effects of his aesthetic endeavours on understanding "the properties of concrete objects," created by man and nature (inanimate or animate) and, implicitly, of works of art, whether constructions or otherwise, H.R. Radian believes that all are expressed by *form* (or *forms*), *proportion* (or *proportions*), a certain *order* (or *ordering*), and, in the case of proper proportioning, a certain *harmony* (pleasant appearance) as well (Radian 1981: 25-26).

> For an inanimate object – for example a work of architecture or fine art, to be well proportioned, so as to have a pleasant appearance, by encasing it in the universal harmony, its creator (architect or artist) must provide harmonic rapport between the parts of the object, each to the other, as well as between those parts and the whole. In common language, this is called placing the object in its *proportion*.
>
> The etymology of the Romanian word *proportion* is the Latin *proportio*, that Cicero considers synonymous with *comparatio*, which is synonymous with the Greek term *analogia* (*De Univ*., 4). (Radian 1981: 25-26).

In fact, proportioning is encountered everywhere, even when ratios are not necessarily harmonious. "An object which does not appear harmonious also has certain proportions, which do not satisfy the viewer's sense of aesthetics." When "all forms [...] pleasantly impress the eye", harmony is achieved, which is also "a possible trait of the object, different from proportion" (Radian 1981: 25).

The golden proportion amplifies the feeling of *harmony* and, along with other harmonic proportioning, confers to natural or man-made objects, those beneficial images, which have positive effects both on human beings and other creatures. Just like Matila Ghyka, H. R. Radian monitors the proportions of some outstanding achievements in architecture, noting that many of those that have become benchmarks express, in whole and in detail, *the golden section* or *proportion*.

All these support the expression of the harmony of the parts and of the whole for which Matila C. Ghyka pleaded in all his works. In *From Number to Harmony* (Ghyka 1981: 25), Matila C. Ghyka pointed out that

> When we want to redefine, to imagine again the notion of number, proportion and ratio that are considered elementary, one possible method is to address the Greek sources that deal with the subject. Besides its reduced originality, this method does not lead, in fact, to a mental trajectory of "minimum effort". As such, subsequent references to architecture are preceded and supported by a series of presentations on Number, ratio, proportion. The Pythagorean doctrine is about numbers. Pythagoras, Plato and Nicomachus of Gerasa; pure numbers and scientific numbers; the Tetractys, Pentad, Decade; "the number of the soul of the world" and the theory of harmonic correspondences in *Timeus*; Macrocosm and Microcosm; the harmonic theory of Vitruvius' architecture; analogy, symmetry, eurhythmy. (Ghyka 1981: 25).

Referring to Plato's writings and to "the only complete treatise on the theory of numbers that antiquity passed on to us [...] that of Nicomachus of Gerasa" [1] it is considered "quite clear as to starting and often arrival points as well" (Ghyka 1981: 25), with the modesty of the researcher who is aware of the magnitude that he prospected and that he may express, Matila Ghyka announces his limitation to the presentation of the definitions "as such" and sometimes comments on them.

He proceeds by warning that "it is known that Plato's concept of the Number and the importance he attached to it ("Numbers, he says in *Epinomis*, represent the highest degree of knowledge" [...] then "Number is *Knowledge Itself*") are derived from purely Orthodox Pytagorism [2] (Ghyka 1981: 25, 42).

Nicomachus himself was a Pythagorean or rather, "an acknowledged neo-Pythagorean and his mathematical work is nothing but a carefully-ordered and clearly-drawn compilation of elements borrowed from the works of the brilliant School of Alexandria from which we generally inherited only the titles" (Ghyka 1981: 25). In the Library of Alexandria, in ancient times, many writings with valuable information were kept, writings which unfortunately did not survive until today. However, the pyramids of Egypt, and not only them, show the presence of *the golden number* in ancient human creations, even in prehistoric ones, whether scattered or belonging to previous cultures. With new investigations and findings, archaeology rewrites history and philosophical and aesthetic inferences can receive extensions and openings to new interpretation valences.

Knowing the past, as much as possible, according to the remains and preserved information, always proves to be full of surprises. Quite often, older and newer discoveries reveal that between now and then there is often a *link*, a more obvious or subtle recurrence, on which only some trends (based on some realities of conjecture but also on appearances induced by transient assumptions) episodically exercised the role of segmentation.

Matila C. Ghyka insists that, although the definitions and comments regarding the Number

> will seem, at the beginning, to the reader that is unfamiliar with Greek mathematics, as if enveloped in an *a priori* metaphysics, discouraging for the honest rationalist that guided our initiation into mathematics [...] step by step, he will notice that the unusual tone of this starting point does not prevent reason from dominating the development and chaining of ideas and that this little mental Greek exercise allows then to trace, without effort, until today, the evolution and vicissitudes of an unusually robust conceptual system, more alive than ever, with all its crystalline core of pure thought. And maybe he will find that the suspicious glint of the metaphysical-philosophical cloud was not only a deceptive twinkle, but the light itself, that the Number Theory of today begins to resemble strangely that of Plato and Nicomachus while our physics and cosmogony would meet that of *Ieros Logos* [3] (Ghyka 1981: 26, 43).

Let us mention first that the very word *Logos* means in Greek rationality, reasoning and ratio (judgment, essential capacity of rational intelligence, in other words, correct perception of the relationship between ideas or things); this term, *Word*, essentially (as, later, "verb" in the Fourth Gospel), also means divine creative intelligence: Nicomachus would call God Creator *o tehnikos logos o tehnites theos*" [4]. (Ghyka 1981: 25, 42).

After a presentation of the two kinds of numbers differentiated by Plato and Nicomachus, "the Divine Number or idea Number and the scientific number", the former naturally being the ideal model of the latter, of what we perceive in general as number” (Ghyka 1981: 26), it is supposed, in summary, “that both in the perceptible world, where only the structure, shape and rhythm are characterized by reality, and in the field of pure Idea, the number is the essence of Form; or form *par excellence*” (Ghyka 1981: 30); afterwards “the examination of the links or relationship between numbers” (Ghyka 1981: 30) is carried out.

The explanations that follow correlate mathematics and philosophy and prepare the ground for understanding of the concrete, harmoniously expressed in both human and natural creation.

Reversing a progressive order, we shall dwell first on a series of conclusions on the architectural environment, deductions of the applications that correlate the numerical relations within the natural and created reality.

From Matila Ghyka we find that:

> Trying to evoke, in the ancient manner, the notions of number, ratio and proportion, we stumbled however, quite naturally, on the concepts of rhythm (frequency or repetition in time or space, resulting from the series of agreements or proportions) and harmony stemming organically from it and we noticed by chance (if we may call it chance) that for our Greek monitors of "mental gymnastics", the perception of ratios and proportions is the same with the basic act of judgment and creative choice in general and that intelligence, in its function of knowing, or creative synthesis, ended in harmony or was even harmony itself [5] (Ghyka 1981: 39-40, 50).

In short: Beauty, Truth, and Goodness are one in this harmonic conception of Knowledge and Life.

It is natural that this “aesthetic” attitude of general philosophy should be fully reflected, *a fortiori*, in its corresponding Art, especially in the art of architecture, space harmonization; it is more than likely that contemporary architects, together with the thinkers who established rigorous mathematical harmonies and correspondences for some abstractions like the Soul of the World, should have been at least as rigorous in proportioning the temples they built for worship of the so “geometrising” Gods... In fact, these temples speak, or more, as in Valery's phrasing, sing! [6] (Ghyka 1981: 40, 50).

Perhaps intuitively, perhaps deliberately, or in a combination of both, Matila C. Ghyka (who lived in times of rapidly changing realities, from sublime to tragic, previous realities induced in a general sense and actually lived in the time of the two world wars) ends up prospecting particular order and harmony in the beautiful, in directions in which Beauty merges with Goodness, providing Truth to some achievements whose substance usually exclude inspiration from the shadowy areas of existence. Should we refer to Arts, we notice that his preferences are for music (symphonic music), dancing, architecture and poetry to illustrate the presence of the *divine proportion*, rhythms and other factors, mathematically quantifiable that can generate and sustain harmony. He is not concerned to the same extent with exacerbated contrasts, shocks, astounding experiments, feelings of limited states. These are the effects of tensions that mostly feed prose and artistic films, and Matila C. Ghyka is particularly attracted to positive reality and for which, in fact, he pleads in his writings. He seeks and promotes the bright side of existence, even that related to illusion and living on coordinates that tend to the sublime, as a means of countering the aggressive aspects of life, in the spirit of sanity that aesthetics support in nature and art, in what visual beauty, sound and ideas can offer us within a complex whole.

In time, the choices and achievements through harmony provide a lesson for all artistic and functional creators who think about an assumed responsibility regarding the message they send and that is received in connection with their work or achievements, as well as everyday expressions as well [7].

Thus, Matila C. Ghyka proves to be a visionary when returning to the values of the past; for the future to exist, it must have a link from the present with the coordinates of balance and harmony, to which all technologies, whose numerical and therefore mathematical expression requires taking into account those beneficial coordinates and to which they should adhere. In addition, he demonstrates that classical culture does not necessarily mean being stuck in the past, but it provides a solid foundation on which to build usefully, not only now but also for posterity, regardless of the specifics of any certain field.

In *The Geometry of Art and Life*, Matila C. Ghyka includes in *Space Science*, “The Theory of Proportions” (that we shall present in *The Practical Handbook of Geometric Composition and Design*) and a study of regular polyhedra, reminding us of Plato’s reasoning, of proportioning “solids and other special volumes.” These issues have effects in time, so that "this science of space" was the basic discipline, the aesthetic framework and the guide for painters and architects of the First Renaissance, also for Dürer (who, in the fall of 1506, came riding from Venice to Bologna, where Luca Pacioli lived in order to be initiated into the mysteries of a "secret perspective.").

Here we try to suggest that what was good enough for him, for Alberti, Leonardo, Vignola, etc., may be good enough for today's painters and architects. Not knowing the rudiments of the geometry of solid bodies is all the more surprising for painters with ideals and "cubist" trend [8].

Architectural beauty, seen through the golden number, rhythms and proportions, reveals its continuity in time and their simultaneity in different geographical coordinates in ancient, medieval, modern and contemporary civilizations. In the line of Matila C. Ghyka's aesthetic writings, in reference to *The golden section*, in *The Book of Proportions* (Principles and applications in architecture and fine arts), H. R Radian mentions that

> the stellate Pentagon called *pentagram* occupies a prominent place in the philosophical and theological speculations of Pythagoras and his disciples. Therefore, the Pythagorean school of thought considered that the property of division into extreme and mean ratio – of giving the line of the regular convex decagon and line of the stellate Pentagon (i.e. of the pentagram) – is of divine nature. The Italian mathematician *Luca Pacioli di Borgo* (1445-1514) studied more closely this division into extreme and mean ratio and, amazed by its extraordinary properties, even called it *proportio divina* (divine proportion), resuming, under this name, the Pythagorean concept, reinterpreted, but in a form in which the Renaissance spirit combined with strong reminiscences of medieval mentality. Pacioli published these studies (1496) in a book entitled *De divina proportione* ("About the Divine Proportion"), illustrated by Leonardo da Vinci. But Leonardo, a scientific spirit, does not use in his writings the name *divine proportion* given by Luca Pacioli, but – for the first time in history – the name *the golden section.*" After that, *the golden section* continued to refer to, as in the past, division into extreme and mean ratio. Kepler called it proportional section. In the nineteenth century, mathematician Martin Ohm (1792-1842) – physicist Georg Ohm's brother – resumed in the second volume of his work, *Reine Elementarmathematik* ("Pure Elementary Mathematics"), the name *the golden section*, that is still used today (Radian 1981: 47).

From the history of *the golden section* we find out that it was considered by Kepler, who calls it "divine section", one of "the two treasures of geometry", the other being the Pythagorean theorem. Kepler is also the one who places *the golden number or section* "in connection with the Fibonacci Sequence, with the growth of plants and cosmography." Statistical research in which Germany is involved in the nineteenth century gives to Zeising the satisfaction of the retrieval of the divine section in that report of dividing, through the navel, the height of a mature man. Through statistics of aesthetic appreciation of rectangles, Fechner and then Timerding found that most people's preference is for a rectangle whose lines have as result of their ratio *the golden number*.

> Further research, through measurements and geometric trails, of ancient architecture, Gothic cathedrals, etc., confirm either the conscious use of that proportion or the intrinsic and natural link between the most successful artistic creations and the human aesthetic sense. In the early 20th century, many researches were done in America: D'Arcy W. Thompson (1917), on the forms of growth, Jay Hambidge (1920), on the geometric lines on Greek vases, [and] T. Cook (1922) [...] introduces for the golden section the name "the golden number", noting it Φ. In Europe, Moessel and Lund (1921) are in charge of the proportions of Gothic cathedrals. Le Corbusier himself and the applied arts movement, including architecture, called Bauhaus (1920), used geometric lines based on the golden section. But the works of synthesis, including connections and analogies between different areas – mathematics, physics, philosophy, art – belong to the Romanian Matila C. Ghyka, *Esthétique des proportions dans la nature et dans les arts* (1927) and *Le nombre d'or* (1931). Recently, various researches and studies have been undertaken by English (Schalfield, Tons Brunes) and German authors (Hagenmaier, Wedepohl). Including the golden section in the more general issue of symmetry, in the line of Jaeger (1917), mathematician Hermann Weyl wrote, in 1952, a brief, *Symmetry* (Romanian translation, 1966). In our country, since 1960, there have been studies on geometric proportions and lines for architecture and in particular for Romanian folk architecture and Brâncuşi's sculpture (*Dicţionar de matematici generale* 1974: 256-257).

This golden section as well as the symmetries, rhythms, modulations, basic geometric shapes, fullness and emptiness etc. are often found in various places around the world.

Matila C. Ghyka particularly likes those of the Mediterranean and European areas, exporting to the New World of America styles and technologies. There, they become composite or go through spectacular leaps in virgin areas, where everything can be built again, experimentally, without the necessary connections to tradition.

Yet, in the very structures of systematization and adaptation of form to function, already established principles such as the squareness of the access roads in an urban area are observed; the model is taken over from antiquity, when architect Hippodamos proposed it for new cities of the Greek colonies. Thus, aesthetics and functionality coexisted for the benefit of those who wanted not only to live well but to pass on material accomplishments of value to other generations.

In the event of reduced survival conditions, man-made beauty can only be parsimonious and synthetic because almost his entire mental and physical effort is mainly directed towards ensuring its existence and means of endurance.

Environmental conditions, religious beliefs and social, political, and economic situations influence the perception and achievement of beauty, the architectural reflecting more obviously the stages of the development of mankind.

If, from the point of view of the professional and of the profession as such, the essential principles of architecture are "mass, space and light" (Michelis 1982: 23), Matila C. Ghyka is particularly and in an abstract sense concerned with the detection in the built medium of the mathematical incidence, of numbers, proportions and geometric figures that are consistently found in different places and times. Matila C. Ghyka is not interested in the rudimentary, primitive and modest beauty, in its grandeur, but in the crafted, aristocratic, far-reaching beauty, in which he seeks the continuity of the *golden proportion* in time and space, like Ariadne's thread connecting antiquity to the present on behalf of harmony.

Thus, beside the terms we have mentioned and others that are connected to them, the Macrocosm and Microcosm, Man and Universe appear again and again in Matila C. Ghyka's language, who strives to convince us philosophically, aesthetically, and mathematically that the primordial springs of form can be found in an abstract register, detached from historical fluctuations.

Matila C. Ghyka's aesthetic writings, starting with highlighting the importance of the number and revolving around the orbit of *the golden number*, are considered as foreshadowing *informational aesthetics*, founded in 1956-1957 by the West German aesthetician Max Bense (b. 1920) and the French psychologist and aesthetician Abraham Moles (1920-1992).

The human feeling that he may be universal becomes clearer when he touches coordinates other than those of provenance or those he was used to. Regarding Matila C. Ghyka, the curiosity of prospecting in multiple directions and the influence of methods and procedures from realistic and humanistic fields highlight not only an example of interdisciplinary approach, but the very connection to the desired and boundless *universality*.

After all, *the golden number* (1.618033...), so retrievable at any level, both praised and controversial in certain situations, is actually an *infinite number* that is irrational, but included, paradoxically, in concrete finitude. It is in the artistic finitude that we see permanent facets of the manifestations of visual beauty.

Notes:

[1] Nicomachus of Gerasa (Gerasa, Greek colony in Palestine, founded by Alexander's veterans, γεροντες). Called "the Pythagorean", Nicomachus lived in 1st century AD and probably studied in Alexandria. Two of his works were preserved entirely: a *Handbook of Harmony* and *Introduction to Arithmetic*s ('Αριθμηιχη Εισαγωγη), many of his writings, *Arithmetic Theologumena* (*Arithmology* or *The Mysticism of the Number*) were also preserved in a compilation thanks to Iamblichus (4th century AD), author of the famous *Pythagoras' Life*, who also wrote an important commentary on Nicomachus' *Introduction to Arithmetics*. The most famous translation of this work is that of Boethius (Rome, 5th century AD) who had an enormous influence throughout the Middle Ages (Ghyka 1981: 25, 42).

[2] We would be tempted to say that Plato (427-347 BC) was an initiated man who took a vow of silence (Ghyka 1981: 25, 42).

[3] *Ieros Logos* (Ιεγοs Λογοs) or The Sacred Discourse, attributed to Pytagoras, but probably written after his death, during the Crotone period (beginning of the 5th century BC) from which Delatte (*Etudes sur la Litterature pythagoricienne*, Paris, 1919) was able to restore a number of lines (Ghyka 1981: 25, 43).

[4] *Τεχνιτηs*: the one that artfully creates, creation may simply be a rearrangement of chaos, choice (Ghyka 1981: 25, 43).

[5] In a field of intelligence very strange for harmony at a first glance, the art of war, let us notice the most "symphonic" battle in history, the Battle of France in 1918. Foch lived it as rhythm: "... But no! I was not only head of the orchestra. Of an enormous orchestra, obviously. Suppose I kept the beat!" ... His contempt turns to those about whom he says: "This is a minor music." (*Revue Universelle*, 15 avril 1929) (Ghyka 1981: 39-40, 50). Such quote reminds us of the contemporary emotional detachment from a possible real suffering, detachment experienced by those who, involved in computer games, only statistically appreciate the wins and losses in matters

of war. The players are not, like Foch, real (but only virtual) conductors of orchestras who direct the course of hostilities. In simulations there is, mentally, an inherent support of the protected state, so there will never be the same feelings and experiences in real life as compared to those of a game, however powerful and attractive, since a possible war brings concrete loss of life and property in both parties. Although playing develops more or less useful skills, it may prove harmful when, taken prisoner, the human being is no longer aware of all aspects of reality as they really are. Art, being as well in so many aspects connected to the state of playing, can also include deviant manifestations, sometimes being differently received or even in an opposing manner compared to what the author imagined. With all the invariant structuring of a work, its expressive covering has the last word as a garment that covers the body, carrying its meanings with it. Therefore, any form of expression in itself first captures the attention to the external appearance or of the first glance of its perceiving.

[6] Goethe asserts in the second Faust: "Der saulenschaft, auch die Trigluphe Klingt/Ich glaube gar, der gauze Tempel singt! (In the row of columns, even the triglyphs sounds/ I'd believe that the entire temple chants!)" (Ghyka 1981: 40, 50).

[7] Perhaps it is the case now to overcome the phase of influence, of externalizing and repeatedly bringing into discussion negativity, offering it a reduced place compared to the positive and constructive aspects that can motivate us to think and act beneficially in a more comprehensive area.

[8] The most impressive "cubist" manifestation was that of Plato, in *Philebus*: "But by the beauty of form I want you to understand not what most mean by this term, such as the beauty of living beings or of the paintings that represent them, but something that is alternately straight and circular, the surfaces and the solids that one can make (manufacture) from what is rectilinear and circular, with the compass, the square and the ruler. For these things are not like others, conditionally beautiful, but beautiful in themselves."

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The Influence of the Essential Oils on the Pests in the Old Book Collections

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Abstract:
The use of essential oils for disinfection and pest control of old book collections can be a non-residual, ecological and economical alternative to chemical treatments, being safe both for the objects and for the staff. The repellant and biocidal activity of some volatile oils has been proven effective against a variety of microorganisms and insects.

Keywords: *essential oils, biodeterioration, old book*

Introduction

In the process of degradation and deterioration of the materials that make up libraries and archives, the biological type are among the most common; in certain microclimate conditions or in exceptional cases they can attain to catastrophic proportions and impact.

The most important biological agents involved in deteriorating documents with paper binding are: microorganisms (*i.e.* bacteria, fungi), insects and rodents.

The most frequent types of degradation caused by the microbiological agents include: enzymatic degradation of cellulose, degradation of protein materials (such as: leather, parchment, adhesives), chromatic alterations, degradation of the gallotannins that cause discoloration of inks, lowering of the pH in paper caused by acid products of bacterial metabolism (fumaric acid, citric acid, lactic acid). Many species of Aspergillus and Penicillium make up large amounts of oxalic acid, especially if the nutrient environment promotes an alkaline reaction in which the acid is transformed into the oxalate.

The irreversible damage caused by the bibliophages consisted of: loss of integrity of the piece (holes, galleries, abrasions, punctures) (Figure 1a), decreased resistance of the paper caused by the consumed gluing agents (Figure 1b), lowered pH level of the paper and its weakening as a result of the action caused by the acidic by-products of the metabolism (Figure 1c), and chromatic alterations caused by the droppings (Figure 1d).

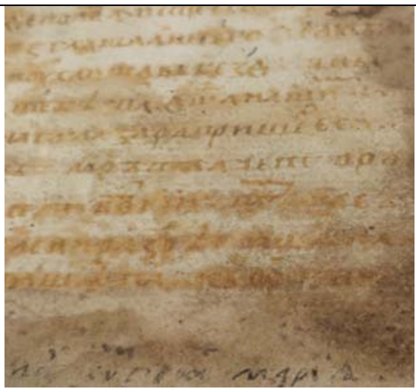
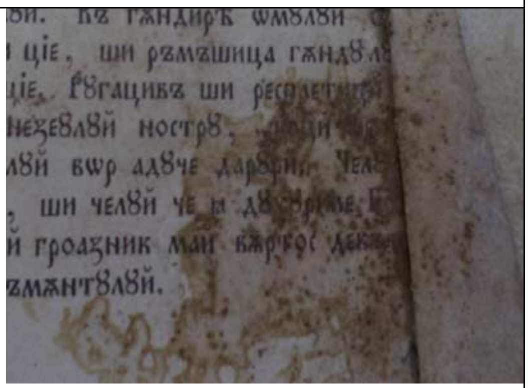
	
a	**b**
	
c	**d**

Figure 1. Effects caused by biological agents on the materials in the archives and book deposits

The negative impact on the staff working in the archives should be mentioned in addition to the damage caused by the biological agents on the documents. The main micro-fungi from the collections of rare books and documents that precipitate human infections are species of Aspergillus, Penicillium, and Fusarium. In time, various harmful effects on the chemicals (synthesized biocides) were proven to have happened, not only on paper but also on the staff, warehouses personnel, etc. The presence of biological agents in the archive can cause occupational diseases such as asthma, allergic rhinitis, pneumonia, endocarditis, aspergillosis, dermatitis, etc. The mycotoxins produced by the fungi cause mycotoxicoses – "poisoning" of the body by means of toxic substances released by the fungi on the substrate, the symptoms being similar to poisoning by pesticides or heavy metals.

Aflatoxins (produced by *Aspergillus flavus, A. parasiticus, A. zonatus, A. clavatus, A. sojae, A. toxicarius, A. nidulans* etc.), citrinin, patulin, the cyclopiazonic acid, the penicillic acid, ochratoxin, rubratoxin, cyclochlorotine, islanditoxin and luteoskirin produced by species of Penicillium are among the by-products produced by the metabolism of microorganisms. These mycotoxins affect the thyroid gland, the muscles, the circulatory system, and the heart causing localized tumors (Nisipeanu et al. 2009).

Staff contamination occurs both by inhaling polluted air, carrying 2-3 mm spores, and by direct contact with infected objects.

In this context, the use of unconventional treatments for disinfecting and pest control on the rare book collections is recommended by specialists as an ecological and economical alternative to chemical treatments typically used in biological pest control today. Special attention should be given to essential oils of all the unconventional treatments for both the treatment of the infested books and air decontamination in these areas.

The use of essential oils

The history of essential oils is one and the same with the history of medicinal plants. The Egyptians have used herbs for medicinal and cosmetic purposes and for the embalming process since 3000 BC. In ancient Greece, Hippocrates mentions in his writings two-hundred and thirty-six herbs. Some knowledge about plants and their use for health benefits were taken from Arab and Byzantine medicine, having been passed along to scholars of the Middle Ages. In the 16th century, there were many books that contained recipes for obtaining oils, fragrant essences as well as herbal combinations.

There are treatises by Avicenna, the Arabian doctor dating from the 10th century in which he mentions over eight hundred herbs and their beneficial effects on the body. During the Renaissance, Theophrastus Paracelsius, a scholar and professor at the University of Basel, achieved a qualitative leap in the use of medicinal plants. By using chemistry in phyto-therapy, he proved that not the whole plant, but the active substance it contains can heal. He called that active part “Arcanum” or “quinta esentia”, outlining the concept of “active substances” (active ingredients) in the modern era (Radu and Andronescu 1981). After that, the extraction, isolation and purification of a growing number of herbal substances took place, subsequently being synthesized in laboratories.

In recent decades, plants have been used more and more in therapy, leading phyto-therapy to a spectacular rebirth. In current conditions, when microorganisms have developed a high resistance to conventional antibiotics, essential oils began to be used both for treating various diseases, and for purifying the air in hospitals, in order to limit the spread of microbial germs (De Billerbeck 2007).

Essential oils: generalities

Essential oils are generally liquids with an oily texture, being insoluble in water but soluble in alcohol and organic solvents. They have the distinct smell of the powerful substances they contain, which give away the characteristic scent of plants, flowers, fruit, seeds, or tree bark.

Chemically speaking, essential oils are complex mixtures of aliphatic and aromatic hydrocarbons, aldehydes, alcohols, esters and other components, terpenoid compounds being the most frequently encountered.

Although they are called oils, these substances do not contain fats: a drop of essential oil placed on a sheet of paper will not leave any traces, unlike vegetable oil.

Volatile oils can be extracted from various parts of the plant: flowers (chamomile, rose, lavender), seeds (cardamom), leaves (mint, basil), bark (cinnamon), roots (iris), floral buds (cloves), wood (sandalwood), fruits (anise), etc.

The content of essential oils is very small; for example, in order to obtain 1 liter of essential oil we need about 10 kg of cloves or 150 kg of lavender flowers.

There are three ways in which essential oils can be obtained:

- steam distillation, a process invented in the 11^{th} century and frequently used now;
- cold pressing;
- solvent extraction.

Each species of plant has specific components in varying proportions, depending on the conditions of its growth. The place where the plant is grown, the climate, altitude, soil composition influence the chemical composition of the extracted oils. Also, depending on the distillated part of the plants (fruits, leaves, flowers, bark), the same plant can provide essential oils with different biochemical characteristics and properties. The composition of essential oils is very complex. Essential oils may contain hundreds of different aromatic molecules, each molecule having specific properties. These molecules act synergistically, which explains the efficiency and versatility of these essential oils.

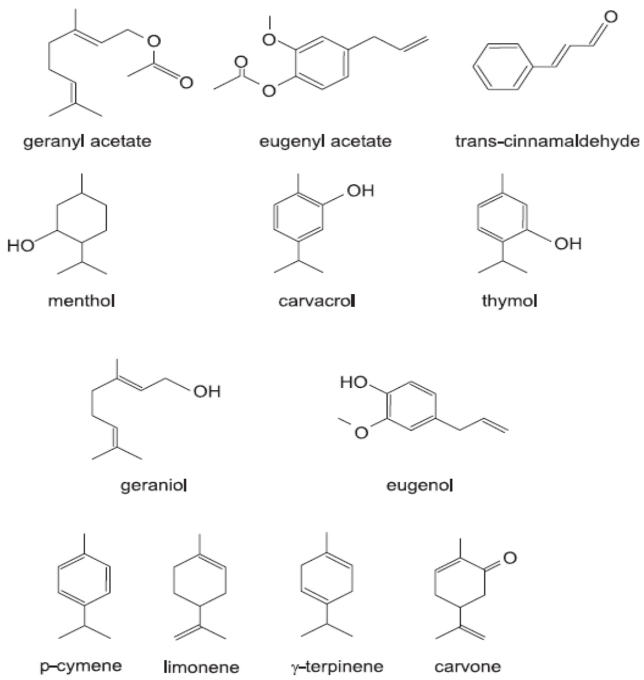


Figure 2. Essential oils components (Burt, 2004)

Using essential oils in the protection of cultural heritage

Since ancient times, certain flowers or leaves of plants have been inserted between the pages of books to protect them from pest attack (Kathpalia 1978). The essential oils from herbs and medicinal plants are known for their antibacterial, antifungal, acaricide (Araujo et al. 2012; Hussein et al. 2006), insecticide qualities (the orders of Lepidoptera, Coleoptera, Diptera, Isoptera, Hemiptera) (Tripathi et al. 2009) and nematicide qualities (Bai, Liu and Liu 2011). These properties of the essential oils have led to the idea of their use to decontaminate infected documents and the premises that house artifacts or documents with paper bindings.

The use of essential oils extracted from plants in preventing and fighting bio-deterioration of works of art is both a method that is complementary to other interventions to protect the collections and an alternative treatment to effectively combat pests. As a method of treatment, these powerful oils can be applied by means of direct application or fumigation.

The effects of essential oils on microorganisms

The antimicrobial activity of some essential oils and their components has been demonstrated to be effective against a variety of microorganisms, bacteria (Gram + and Gram-) and fungi. Apparently Gram- bacteria are more resistant to biocide activity obtained from plants, due to lipopolysaccharide present in the outer membrane, but there are also some exceptions (González-Lamothe et al. 2009).

Essential oils exhibit a differentiated antimicrobial activity, closely related to the chemical structures of the components that are present in the oil, being influenced by the specific mechanisms of synergism / antagonism between the components or by environmental factors or specific microorganisms against which they are used.

Studies on the antimicrobial effect of essential oils have proved their effectiveness both in vitro and in vivo (Saviuc et al. 2011; Soković 2012).

Essential oils act on bacteria in three stages:

- The essential oil attacks the cell wall of the bacteria, which results in an increase in permeability and then loss of cellular components.
- There is a lowering of the pH level in the bacteria, an acidification that will cause changes in the existing enzymes in the bacteria, thus blocking cellular energy production and the synthesis of the substances that are necessary to the bacterial cell.
- The last step is the destruction of genetic material leading to cell death (Popa 2014).

Although the mechanism of action on fungi is not known in detail, essential oils were found to influence both their growth rate and their morphological structure. Studies have proven the action of essential oils on the plasma membrane, whose structure and function are altered and the transport of nutrients is disrupted (Di Pasqua et al. 2006; Ferdes and Ungureanu 2012).

Methods for testing antimicrobial activity bring together classical microbiological methods (the antibiogram – an adapted diffusion method in several methodological versions, the kinetic method and the microdilution method) as well as microscopic methods (for proving morphological changes in the studied microbial strains).

The effectiveness of essential oils is assessed by measuring 3 concentrations:

• MIC, Minimum Inhibitory Concentration, is the minimum concentration of an antimicrobial agent that inhibits growth of the bacteria after incubation under standard conditions compared with the control/blank sample. Without an antimicrobial agent, the microorganisms remain viable.

• MBC, Minimum Bacterial Concentration, is the minimum concentration of the antimicrobial agent required to kill initial inoculum after incubation under standard conditions; the microorganisms no longer remain viable. MLC (Minimal Lethal Concentration) is also used. MBC and MLC can be used in the study of antifungal activity.

• MFC, Minimum Fungicidal Concentration, the minimum concentration of an antimicrobial agent that totally inhibits fungal growth after incubation under standard conditions; the microorganisms no longer remain viable (Klaric, Mastelic and Pieskova 2006).

The three concentrations are expressed in µl/ml or % (vol/vol).

Previous research presented the effects of essential oils on some species of fungi developed in old books' storage facilities: *Aspergillus niger*, *Aspergillus flavus*, *Trichoderma viride*, *Chaetomium globosum*, *Penicillium funiculosum*, *Penicillium chrysogenum*, *Fusarium solani*, etc. Studies were done on three stages of microorganism development: spores, germination system and mycelium, each of these stages being distinct in terms of structure, metabolism and providing a proper response to the action of the disinfectants.

The essential oils of myrtle, wormwood, thyme, sage, chenopodium, eucalyptus, lavender, rosemary, ragweed, etc., were applied by direct contact or fumigation and were analyzed in terms of effects, of the minimum concentration levels required and in terms of their effectiveness compared with the effects of synthetic products: cineol, linalool, eugenol, citronellal, etc.

Tests have shown the following:

• The minimum required concentration of essential oils is higher by contact than by fumigation.

• The synthetic compounds corresponding to natural oils are not more effective than the natural ones, but there are phenomena of synergy or antagonism between certain natural compounds.

• Sensitivity to these treatments depends on the fungal species, and stage of development; thus the *Penicillium crysogenum* is the most sensitive and the *Aspergillus flavus* is the most resistant of all the spores. At the level of the germination system there is great sensitivity toward the *Aspergilllus versicolor* and high resistance by the *Penicillium variotii*.

• It is obvious that essential oils cause morphological changes in the structure of the fungi: swelling, shrinkage and/or distortion.

Taking into account all the results, the effectiveness of the studied products can be classed/sorted into the following classes: for the synthetic products: linalool, citronellal, eugenol, and for the essential oils: chenopodium, myrtle, thyme, eucalyptus, sage, lavender and rosemary.

Fungicidal power is about 400-500 ml/m3, and the fungistatic action is obtained in less than 300 ml/m3. In light of these observations, the specialists' conclusion is that research should continue in order to reduce the amount of product used (*Désinfection des documents par des procédés physiques, CRCDG).*

Effects of the essential oils on insects

Studies present *Stegobium paniceum* (Coleoptera: Anobiidae) (Moşneagu 2012), *Lasioderma serricorn*e (Coleoptera: Anobiidae), *Tribolium castaneum* (Coleoptera, Tenebrionidae), *Liposcelis bostrycophila* (Psocoptera, Liposcelididae), *Dermestes maculatus* (Coleoptera: Dermestidae), the genus Attagenus (Coleoptera: Dermestidae) with its species: *Attagenus fasciatus, Attagenus piceus* among the species of pests that damage collections of old books and affected by essential oils (Ali et al 2011) (Table 1).

Table 1. The effectiveness of essential oils on pests in museums

The species that damages books	The source of the essential oil	Work conditions	Stage	Results	Author
Stegobium paniceum	*Dendranthema indicum* L. Des Moul.	Contact	adults	LD_{50}: 5,82 µg/adult	Zhang W.J. et *al*., 2015

	Chamazulene - extracted from *Dendranthema indicum*	contact	adults	LD_{50}: 4,3 µg/adult	
	Zanthoxylum bungeanum M.	96 ul/l fumigation	larvae	LD_{50}:292,13 ppm/48h	Can L., 2011
			adults	LD_{50}:6784,18 ppm/48h	
		contact: 1000 ppm, time:144 h.	larvae	Mortality100%	
			adults		
	Ocimum basilicum	fumigation for a week	Larvae	Mortality 100%	Moşneagu M., 2012
	Cyperus rotundus			LD_{50}: 0,784% v/v	Kokate et *al.*, 1980
Lasioderma serricorne	*Zanthoxylum dissitum* Hemsl	Contact	adults	LD_{50}: 13,8 µg/adult	Wang C.F. et al., 2015
	Mentha piperita (Labiatae) peppermint	fumigation: 1 ml/80 cm^3	larvae	LD_{95}:4,75	Bakr et *al.* (2010)
			adults	LD_{95}:9,75	
	Ocimum basilicum (Lamiaceae) basil		larvae	LD_{95}:7,73	
			adults	LD_{95}:10,41	
	Citrus lemon (Rutaceae) lemon		larvae	LD_{95}:9,58	
			adults	LD_{95}:11,59	
	Citrus sinensis (Rutaceae) orange		larvae	LD_{95}:10,04	
			adults	LD_{95}:10,56	
	Foeniculum vulgare	contact, time: one day, dosage:0,105 mg cm^{-2}	adulţi	Mortality100%	Kim & Ahn, 2001
Attagenus fasciatus	*Mentha piperita* (Labiatae) peppermint	fumigation: 1 ml/80 cm^3, time: 24h	larvae	LD_{95}:4,33	Bakr et *al.* , 2010
			adults	LD_{95}:6,32	
	Ocimum basilicum (Lamiaceae) basil		larvae	LD_{95}:8,19	
			adults	LD_{95}:9,92	
	Citrus lemon (Rutaceae) lemon		larvae	LD_{95}:8,53	
			adults	LD_{95}:11,10	
	Citrus sinensis (Rutaceae) orange		larvae	LD_{95}:10,30	
			adulţi	LD_{95}:11,22	
Attagenus piceus	*Zanthoxylum dissitum* Hemsl	Contact	Larvae	LD_{50}: 96,8 µg/larvae	Wang C.F. et al., 2015
Dermestes maculatus	*Tea Tree*	contact, time: 3days	larvae	LC_{50}: 71,18 mg/g	Maksoud G.A. et *al.*, 2013
	Illicium verum	fumigaţie, timp: 3 zile	Larve	LC_{50}:o,86	Zhang B., 2012
			adults	LC_{50}: 2,07	

Tribolium castaneum	*Zanthoxylum dissitum* Hemsl	Contact	adults	LD_{50}: 43,7 µg/adult	Wang C.F. et al., 2015
	Dendranthema indicum L. Des Moul.	Contact	adults	No contact toxicity	Zhang W.J. et *al*., 2015
	Chamazulene – extracted from *Dendranthema indicum*	Contact	adults	LD_{50}: 29,52µg/adult	
	Mintha piperita L.	fumigation : 15µl/litre, time: 3 h	adults	Mortality 75%	Shaaya et *al*., 1991 (in Thorayia *et al*., 2012)
	Ocimum gratissimum	fumigation	adults	Little effect	Ogendo J.O. et *al*., 2008
	Cupressus sempervirens	Contact	adults	LD_{50}:0,74 µl/ cm^2	Tapondjou et *al*., 2005
	Eucalyptus oil			LD_{50}:0,48 µl/ cm^2	
	cymol			LD_{50}:0,96 µl/ cm^2	
Liposcelis bostrycophila	*Acorus calamus* (Acoraceae) Calamus	Contact	adults	LD_{50}:100,21 µg/cm^2	Xin Chao Liu et *al*., 2013
		fumigation	adults	LC_{50}: 392,13µg/L aer	

LD – lethal dose
LC – lethal concentration

The oils' routes of entry into the insects' bodies are: the respiratory system (by inhalation), through the skin (by absorption), through the digestive system (by ingestion) (Tripathi et al. 2009), through the sense organs on the antennae (Ahmed, Yasui and Ichikawa 2009; Thorayia et al. 2012). Essential oils have a higher effect on the insects by fumigation than by direct contact, therefore by penetrating the respiratory system (Bakr et al. 2010).

Depending on the type of essential oil, concentration, exposure time, the development stage of the insect, essential oils can cause birth defects which prevent the growth of the individual to adulthood, the resulting adults being unfit for breeding or their offspring being malformed. Some essential oils have a repellant or biocidal action on larval stages and adults.

Most monoterpenes are cytotoxic to plants and animals, causing decrease in the number of mitochondria, affecting breathing, lowering the permeability of the cell membrane (Tripathi et al. 2009).

Essential oils may disrupt communication among insects in the mating season by blocking the operation of the antennae sensilla (recipient organs), thereby reducing the populations of pests by lowering fertility, the number of eggs deposited (Ahmed, Yasui and Ichikawa 2001; Bakr et al. 2010). Ahmed et al. (2001) studied the decreased fertility of *Callosobrucus chinensis* species treated with Neem oil vapors.

The antennae are considered to be the most important channel of perception of external stimuli by insects. Capturing volatile substances is achieved through several types of sensilla, of different shapes and sizes. Essential oil substances that can be perceived by the insects can be sex pheromones, kairomones substances indicative of the host plant. The pheromones diffuse through the pore wall of the sensilla in its lymph, are solubilized, encapsulated by the specific proteins and transported to specific olfactory receptors (Leal 2005). The adults *Lasioderma serricorne* and *Attagenus fasciatus*, resulting from stage 3 larvae exposed to vapors of essential oil of peppermint for 24 hours, have suffered malformations and defects of the antenna. The malformations consisted of the widening of the membranes between antennomeres, and damage in the trichoid sensilla, especially in males, these sensilla being considered to have a role in receiving the female sex pheromones. Peppermint oil may cause suffocation and prevents some biosynthetic processes in the development of the insect to the stage of imago (Bakr et al. 2010).

Peppermint essential oil (*Mintha piperita*) causes adverse effects to the development of *Callosobruchus maculatus* species (Bruchidae): the higher the quantity of the oil is, the less adults resulting from the treated there are; the number of Bohm sensilla decreases; there are malformations in the sensilla, changes of direction/guidance of the sensilla, the merger of the trichoid sensilla; malformations such as swelling in the joints of the antennomeres, and the broadening of the membranes between segments; malformations of the mouthparts (Thorayia et al. 2012).

Mesbah et al. (2006) consider that essential oils act mainly as insect growth inhibitors, causing disruption of their development and resulting in abnormality ultimately leading to lower pest populations. Insect growth regulators inhibit chitin deposition causing abnormal endocuticular deposits, affecting the moulting process as well.

Conclusions

The first area that used bioactive principles from natural sources was alternative medicine that uses plants as sources of antioxidant and antimicrobial agents, in alternative treatments of various diseases.

The composition of essential oils is influenced by genotype, the extraction solvent, the geographical origin of the plants from which they are obtained and, last but not least, the agricultural and environmental conditions in which the plants grow.

The use of essential oils in plants has several advantages: some oils can be used to prevent pest attacks by acting as repellent substances, some oils can be used to control pests that damage cultural goods, acting as an insecticide; some oils are specific, pest control being based on the relationship of plant to insect (thus acting only on the harmful species, biocoenosis being less disrupted as compared to broad-spectrum insecticides).

Essential oils are environmentally friendly, economical and easy to obtain.

There are some limitations in using essential oils: increased volatility, absence of residual effect, possible allergic reactions of the staff. However, in this context, further research on the use of essential oils for decontamination treatments of both infested items and air in the spaces that house collections of rare books, is a very appealing alternative.

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