

**ANALELE ȘTIINȚIFICE  
ALE  
UNIVERSITĂȚII „ALEXANDRU IOAN CUZA”  
DIN IAȘI  
(SERIE NOUĂ)**

**TEOLOGIE ORTODOXĂ**

**TOM XXII**

**2017**

**No. 2**

**Editura Universității „Alexandru Ioan Cuza” din Iași**



## **EDITORIAL BOARD**

---

### **HONORARY MEMBERS**

**His Beatitude Daniel**  
Patriarch of the Romanian  
Orthodox Church

**His Eminence Teofan**  
Metropolitan of Moldova and  
Bucovina

**Acad. Prof. Emilian Popescu,**  
**PhD**  
București, Romania

**Acad. Prof. Victor Spinei, PhD**  
Iași, Romania

**Acad. Prof. Alexandru Zub, PhD**  
Iași, Romania

### **ADVISORY BOARD**

**Rev. Prof. Nicolae Achimescu,**  
**PhD**  
University of Bucharest, Romania

**Rev. Prof. Ștefan Buchiu, PhD**  
University of Bucharest, Romania

**Prof. Pablo Argárate, PhD**  
Karl-Franzens-Universität, Graz,  
Austria

**Rev. Prof. Ioan Chirilă, PhD**  
Babes-Bolyai University of Cluj-  
Napoca, Romania

**Prof. Carmen-Maria Bolocan,**  
**PhD**  
Alexandru Ioan Cuza University of  
Iași, Romania

**Prof. Vasile Cristescu, PhD**  
Alexandru Ioan Cuza University of  
Iași, Romania

**Prof. François Bousquet, PhD**  
Faculté de Théologie et de Sciences  
Religieuses de l'Institut Catholique  
de Paris, France

**Rev. Assoc. Prof. Adrian-Lucian  
Dinu, PhD**  
Alexandru Ioan Cuza University of  
Iași, Romania

**Assoc. Prof. Georgeta-Merişor  
Dominte, PhD**  
Alexandru Ioan Cuza University of  
Iaşi, Romania

**Rev. Prof. Joseph Famerée, PhD**  
Université Catholique de Louvain,  
Louvain-la-Neuve, Belgium

**Prof. Helmut Hopping, PhD**  
Albert-Ludwigs-Universität,  
Freiburg, Germania

**Rev. Prof. Mihai Himcinschi,  
PhD**  
“1 Decembrie 1918” University of  
Alba Iulia

**Assoc. Prof. Carmen-Gabriela  
Lăzăreanu, PhD**  
Alexandru Ioan Cuza University of  
Iaşi, Romania

**Rev. Prof. John McGuckin, PhD**  
Columbia University,  
New York, USA

**Prof. Nicoleta Melniciuc-Puică,  
PhD**  
Alexandru Ioan Cuza University of  
Iaşi, Romania

**Rev. Prof. Alexandru Moraru,  
PhD**  
Babes-Bolyai University of Cluj-  
Napoca, Romania

**Rev. Prof. Aurel Pavel, PhD**  
Lucian Blaga University of Sibiu,  
Romania

**Rev. Prof. Gheorghe Petraru, PhD**  
Alexandru Ioan Cuza University of  
Iaşi, Romania

**Rev. Prof. Gheorghe Popa, PhD**  
Alexandru Ioan Cuza University of  
Iaşi, Romania

**Rev. Prof. Vasile Răducă, PhD**  
University of Bucharest, Romania

**Rev. Assoc. Prof. Dan Sandu, PhD**  
Alexandru Ioan Cuza University of  
Iaşi, Romania

**Rev. Ion Sauca, PhD**  
Ecumenical Institute at Bossey,  
Switzerland

**Rev. Prof. Viorel Sava, PhD**  
Alexandru Ioan Cuza University of  
Iaşi, Romania

**Rev. Prof. Petre Semen,  
PhD**  
Alexandru Ioan Cuza University of  
Iaşi, Romania

**Prof. Hrisostom Stamoulis, PhD**  
University of Thessaloniki, Greece

**Rev. Prof. Ioan C. Teşu, PhD**  
Alexandru Ioan Cuza University of  
Iaşi, Romania

**Rev. Prof. Ion Vicovan,  
PhD**  
Alexandru Ioan Cuza University of  
Iaşi, Romania

**EDITOR-IN-CHIEF**

**Rev. Assoc. Prof. Ilie Melniciuc-  
Puică, PhD**  
Alexandru Ioan Cuza University of  
Iași, Romania

**ASSISTANT CHIEF EDITOR**

**Rev. Lect. Emilian-Iustinian  
Roman, PhD**  
Alexandru Ioan Cuza University of  
Iași, Romania

**DESKTOP PUBLISHING:**

Valentin Grosu

**ADDRESS**

Str. Cloșca, nr. 9  
Iași, 700 066  
Romania

Tel: 0040 232201328;  
0040 232201102 (int. 2424)  
Fax: 0040 332780107; 0040 0232 258430

**E-mail:** [analeteologie.uaic@gmail.com](mailto:analeteologie.uaic@gmail.com)



## CONTENTS

<i>Church Legislation in the Time of Patriarch Justinian Marina</i> EMILIAN-IUSTINIAN ROMAN.....	10
<i>The Cultural Inheritance of Holy Metropolitans Varlaam and Dosoftei. Notes on Metropolitan Veniamin Costachi's Preface to the 1834 edition of the Liturgical Book</i> DANIEL NIȚĂ-DANIELESCU .....	24
<i>From the Life and Activity of a Tireless Scholar Monk, Vartolomei Măzăreanu</i> CARMEN LIVIA TUDOR.....	40
<i>The Higher Theological Education in the Romanian Orthodox Church after 1990 – pastoral necessity and missionary responsibility</i> ION VICOVAN .....	50
<i>Pastoral care of young people: prophylaxis, remedies, practices</i> ADRIAN DINU .....	64
<i>Health – divine blessing; illness and suffering – academy of virtues</i> IOAN-CRISTINEL TEȘU .....	76
<i>Where the Suffering Comes from and What are its Causes</i> IOAN-CRISTINEL TEȘU .....	84
<i>Old Testament texts in pictural representation of Prophets</i> ILIE MELNICIUC-PUICĂ .....	96
<i>Non-destructive analysis of black inks in medieval monastery manuscripts of Moldavia (Romania)</i> NICOLETA MELNICIUC-PUICĂ and ELENA ARDELEAN.....	122

REWIEWS

*Arhim. Benedict Sauciuc, Obiecte liturgice și odoare bisericești la Mănăstirea Neamț, Editura Sf. Mina, Iași, 2017, pp. 471*

EMILIAN-IUSTINIAN ROMAN.....134

MISCELLANEOUS

*The Role of Europe Council Convention on preventing and combating violence against women*

CARMEN-GABRIELA LĂZĂREANU .....136



# Church Legislation in the Time of Patriarch Justinian Marina

**Emilian-Iustinian ROMAN**

*Rev. Lect. PhD.  
Faculty of Orthodox Theology,  
Alexandru Ioan Cuza University of Iași, ROMANIA*

---

**Abstract:**

*In the present study we briefly review the legislation of the Patriarch Justinian on the 40th anniversary of his passing away. The legislative body we focused on bears his name, that is The Laws of the Romanian Orthodox Church during His Beatitude Patriarch Justinian 1948-1953, including The Statute for the Organization and Functioning of the Romanian Orthodox Church, 10 Regulations, Decisions of the Holy Synod, Patriarchal Decisions and a Canonical Guide with an Alphabetical Index compiled by Fr. Professor Dr. Liviu Stan.*

**Keywords:** *Romanian Orthodox Church, Patriarch Justinian, ecclesiastical organization, Religious and Civil Legislation, canon law*

---

The Holy Synod of the Romanian Orthodox Church proclaimed 2017 as the “homage year of the holy icons, iconographers and church painters and the commemorative anniversary year of Patriarch Justinian and of the defenders of the Orthodoxy during communism” in the Romanian Patriarchate.

In this context, the present study highlights both the personality and the legislative legacy of Patriarch Justinian on celebrating 40 years since his passing away, namely *The Laws of the Romanian Orthodox Church under the Rule of His Holiness Patriarch Justinian 1948-1953*, The Publishing House of the Biblical and Mission Institute of the Romanian Orthodox Church, Bucharest, 1953. Besides this compendium of Church law, Patriarch Justinian regulated various aspects of Church life that he transformed from *de facto* to *de iure*, aspects that we shall subsequently analyse in our study. As for his personality, the Worthy of Remembrance Metropolitan Bartolomeu Anania, a person who was close to Patriarch Justinian, brilliantly described him when asserting that he

impressed with strength and vivacity, a huge working capacity, prodigious memory as well as with almost perfect management skill. Later on, I was to discover the diplomat, the extremely skillful man who negotiates with the opponent in seemingly common positions. At that time, however, I only perceived the “official person” who enjoyed the confidence of the Communist government and shared socialist ideas, while refusing to violate the essence of Orthodox dogmas (Ananaia 2008: 175).

However, we must also bear in mind the political system of the time. In spite of the popular democracy and of the democratic state law regarding the denominations relying, at least at the declarative level, on the freedom of conscience and religious thought, the aim of the socialist state was “that man be free from the darkness of religion through the cultural-educational function so as to be uplifted to the general level of knowledge and reach the materialistic-scientific education” (Deleanu 1980: 288).

After the establishment of the communist regime, both in the Romanian society and in the church life, major changes occurred; thus, in the state-denominations relations, it was regulated that,

in order to be organized and function, the denominations should be acknowledged by a decree of the Presidium of the Great National Assembly, at the proposal of the Government, following the recommendation of the Minister of Denominations. In well-motivated cases, the acknowledgement may be withdrawn in the same manner (see Article 13 of Decree No 177/1948).

Furthermore, since 1948, through the Ministry of Denominations, the State takes over the right to supervise and control all religious denominations:

The Ministry of Denominations is the public service through which the State exercises the right of supervision and control to guarantee the use and exercise of the freedom of conscience and religious liberty (Art. 1 Decree no.178/1948, in Danielescu and Roman 2012: 264).

In this context, through its governing bodies, the Romanian Orthodox Church had to adapt to the new conditions. Consequently, on the basis of Article 14 of Decree 177/1948, the Statute for the Organization and Functioning of the Orthodox Church was issued, being prepared by Patriarch Justinian, approved and voted by the Holy Synod in the meetings on 19<sup>th</sup> – 20<sup>th</sup> October, 1948. Moreover, the Worthy of Remembrance Patriarch Justinian regulated all the fields of activity of the administrative-church life and all church bodies, issuing a series of regulations in this

regard, thus creating new church legislation that was to bear his name. Among these regulations, we mention: *The Regulation of Procedure of the Disciplinary and Judicial Courts of the Romanian Orthodox Church* – drafted by Patriarch Justinian, approved and voted by the Holy Synod, in the meeting on the 8<sup>th</sup> June, 1949; *The Regulation of the Organization and Functioning of Educational Institutions for the Preparation of the Church Staff and the Recruitment of the Teaching Staff of the Romanian Patriarchate* – prepared by Patriarch Justinian, approved and voted by the Holy Synod, in the meeting on the 14<sup>th</sup> June 1952; *The Regulation for Determining the Patriarch's Attributes and for the Functioning of the Deliberative, Administrative and Executive Central Bodies of the Romanian Patriarchate: the Holy Synod, the Permanent Synod, the National Church Assembly, the National Church Council, the Patriarchal Administration and the annexed institutions* – drawn up by Patriarch Justinian, approved and voted by the National Church Assembly in the meeting on the 26<sup>th</sup> February, 1950, *The Internal Regulation for the National Church Assembly of the Romanian Orthodox Church* - drafted by Patriarch Justinian, approved and voted by the Holy Synod, in the meeting on the 23<sup>rd</sup> October 1948; *The Regulation for the Election, Functioning and Dissolution of Deliberative and Executive Bodies in the Parishes, Deanery and Dioceses of the Romanian Patriarchate* – drafted by Patriarch Justinian, approved and voted by the Holy Synod on the meeting on the 25<sup>th</sup> February, 1950; *The Regulation for the Appointment and Transfer of Parish Clergy, Capacity, Completion, Promotion, and Selection Exams for the Capital City, of the Deacons and Priests of the Romanian Orthodox Church* – drafted by Patriarch Justinian, approved and voted by the Holy Synod, in a meeting on the 28<sup>th</sup> February 1950, *The Regulation for the Administration of Church Patrimony* – drafted by Patriarch Justinian, approved and voted by the National Church Assembly, in the meeting on the 26<sup>th</sup> February, 1950; *The Regulation for the Organization and Functioning of the Clergy Relief Homes, Attached to the Dioceses* – drafted by Patriarch Justinian, approved and voted by the National Church Assembly in the meeting on the 15<sup>th</sup> June, 1952; *The Regulation for the Organization and Functioning of the Church Assets Insurance Funds* – drafted by Patriarch Justinian, approved and voted by the National Church Assembly, in the meeting on the 15<sup>th</sup> June, 1952; *The Regulation for the*

*Organization of the Monastic Life and the Administrative and Discipline Functioning of the Monasteries* – approved by the Holy Synod on February 25, 1950, by Decision no. 4928 of the Ministry of Denominations on the 26<sup>th</sup> March, 1953.

Beside Foreword, Extract from the Constitution of the Romanian Popular Republic – art. 84, *The Statute for the Organization and Functioning of the Romanian Orthodox Church* and the 10 Regulations mentioned, *The Laws of the Romanian Orthodox Church under the Rule of His Eminence Patriarch Justinian 1948-1953* also include Decisions of the Holy Synod and Patriarchal Decrees, namely: a) Additions to the Regulations of Appointments and Transfers; b) The retirement of the priests over the age of 60; c) the provision that a priest can perform, in the same day, a single Liturgy; d) Rules on church painting; and, last but not least, d) *The Laws of the Romanian Orthodox Church of 1953* also including a *Canonic Guide* with an Alphabetical Index drawn up by Fr. Prof. Dr. Liviu Stan, the greatest Romanian canonist, who, through his studies, contributed to the development of the Romanian church law and who set up a school of church law by the training of doctoral students.

Beside the regulations included in the legislative compendium of Patriarch Justinian, during his ruling, there were other regulations published in the “Official Journal” of the Romanian Orthodox Church, i.e. in the *Romanian Orthodox Church* journal: *The Regulation for the Organization and Functioning of the Pensions House and Church Aid of The Romanian Orthodox*, approved in 1959, *The Regulations of the Theological Boarding Schools* of 1954 and *The Cemetery Regulations* of 1958 (Floca 1988: 97, note 3).

*The Statute for the Organization and Functioning of the Romanian Orthodox Church* is the fundamental law of the Romanian Orthodox Church and its comparison with a “constitution” is not by chance since, on the one hand, it renders the realities of the life of the Church as a visible society, canonically organized according to its own rules, and since, on the other hand, on the basis of already existing realities, it creates the possibility of forecasting new realities and future transformations. In the same vein, canonist Liviu Stan claimed that the Statute is equally “summing-up and an action plan” (Stan 1949: 6), representing by analogy a “true map in the legal landscape of the social life of the Church as well

as a virtual map of the future image of the Church” (Stan 1949: 6). The formal sources of *The Statute* are the Holy Bible, the canons of the first millennium, the decisions of the Holy Synod of the Romanian Orthodox Church, the Constitution of Romania, and Decree no. 177/1948. However, *The Statute* does not have a documentary, static role, because it regulates the dynamic realities of church and social life, with its permanent changes.

Through *The Statute for the Organization and Functioning of the Romanian Orthodox Church* (1948) two of the canonical principles of organization and functioning of the Romanian Orthodox Church were set out, namely: the principle of autocephaly and that of autonomy, which preserve the dogmatic, worship and canonical unity with the ecumenical Church of the East (Article 2, paragraph 2 of the Statute). Moreover, *The Statute* includes all the canonical principles of organization and functioning, even if some are not explicit, as we can see from the writings of the time (Marga 2006; Roman 2008), for example: Prof. dr. Gh. I. Soare, *Church Legislation*, in BOR 3-6 (1951) 173-204; Iorgu D. Ivan, *The Importance of Canonical Principles of Organization and Administration for Church Unity*, in *Mitropolia Moldovei și Sucevei* 3-4 (1969) 153-165.

In addition to the canonical principles of organization and functioning of the Romanian Orthodox Church, Patriarch Justinian also set up the necessary tools to enforce them, tools that would be drafted and explained *in extenso* in specific regulations. Among the changes brought about by the 1948 Statute, we mention

the reduction of the number of eparchies, the reorganization of the Holy Synod, the transformation of the former National Church Congress into the National Church Assembly, the reduction of the number of members (clergy and laity) in all the representative bodies of the Church, setting the norms for the reorganization of the preparatory education for church and monastic staff (Donos 1954: 76; Panțuru 2005: 147-171).

In the first chapter (articles 8-38), *The Statute* regulates the deliberative central governing bodies (the Holy Synod, the National Assembly of the Church) and the executive bodies (the National Church Council and the Patriarchal Administration) while their procedure is stipulated in *The Regulation for determining the responsibilities of the Patriarch and for the functioning of the deliberative, administrative and executive central bodies of the Romanian Patriarchate: the Holy Synod, the Permanent Synod, the National Church Assembly, the National Church*

---

*Council, the Patriarchal Administration and the annexed institutions (ROC) and especially in The Internal Regulation for the National Church Assembly of the Romanian Orthodox Church.*

Also, local bodies were established in Chapter II (Articles 39-114 of St.), namely: the parish, the deanery, the monastery, the eparchy, the metropolitan see while their functioning and proceeding were set out in *The Regulations for the Election, Functioning and Dissolution of the Deliberative and Executive Bodies in the Parishes, Deaneries and the Dioceses of the Romanian Patriarchate* and *The Regulations for the Appointment and Transfer of Parish Clergy, Capacity, Permanent Certification, Promotion and Selection Examinations for the Capital, of the Deacons and Priests of the Romanian Orthodox Church.*

Of the most important amendments, we mention those referring to the sessions of the Holy Synod that, according to art. 12 of *The Statute*, must be convened in ordinary sessions once a year, provision which is canonically supported by the canons 8 Syn. VI Ec and 6 Syn. VII Ec, or whenever necessary, in accordance with the can. 76 Syn. from Carthage; the establishment of the Permanent Synod (Articles 16-18 of the Statute) by analogy with the provisions of the canons 4 Syn. I Ec.; 18, 86 and 95 Syn. from Carthage and the old practice of endemic councils. The institution of the Metropolitan Synod is restored in art. 112, in accordance with the provisions of Canon 4, 5 Syn. I Ec.; 14, 15, 19, 20 Syn. from Antioch, etc.; the organization of ecclesiastical courts according to Canons 9 and 17 Syn. IV Ec with the three stages of judgment. In regard to the election of the hierarchs, the new Statute provides, according to the canonical tradition, the exclusion of divorced persons or those whose traits do not recommend them (Stan 1968: 292).

*The church regulations* drafted on the basis of the Statute present in detail and procedurally the issues mentioned by it. Thus, *The Regulation of Procedure of the Disciplinary and Judicial Courts of the Romanian Orthodox Church* stipulate the procedure for the functioning of the consistories provided in Articles 145-158, Chapter IV: The Discipline of the Clergy in the *Statute for the Organization and Functioning of the Romanian Orthodox Church, 1948*, which manages causes and proposes resolutions for the approval to that authority body in the Romanian Orthodox Church. This regulation included “all members of the parish

clergy and monks, irrespective of the occupations and functions they fulfill as priests and monks in the Romanian Popular Republic and in the Romanian Orthodox Church, in the country or abroad, as well as the chanters and sextons who will be guilty of any of the offenses listed in art. 2 and 3” (Article 1). It should be also emphasized that, on the basis of the canonical principle of the Church's autonomy from the State, in case of offense, the disciplinary liability of the clerical staff is determined by the church judgment bodies, since only they can assess whether the offenses are or not compatible with the orthodoxy and orthopraxis with a view to achieving the ultimate goal, namely *salus animarum*. Therefore, the principle of autonomy is not respected if ordinary law courts exercise control over the verdicts given by disciplinary and church judgement courts, since disciplinary liability is governed by ecclesiastical norms and not by the common law.

Regarding the disciplinary and judicial canonical authorities of the Romanian Orthodox Church, according to art. 145 of *The Statute of Organization and Functioning of the Romanian Orthodox Church 1948*, corroborated with art. 49 of *The Regulation of Procedure of the Disciplinary and Judicial Courts of the Romanian Orthodox Church*, these are the bishop and the church's court called consistories. Moreover, art. 145 of the Statute (1948) and Art. 53 provide a classification according to their competence for the judgment cases of the parish and monastic clergy, as well as for all non-clerical staff, in matters concerning administrative and church matters, namely: a) Disciplinary Deanery Consistory; b) The Eparchial Consistory; c) Central Church Consistory

The patrimony issue of the Romanian Orthodox Church was solved by Patriarch Justinian through the elaboration of *The Regulation for the Administration of Church Patrimony*, approved and voted by the National Church Assembly in the meeting of February 26, 1950, which, at art. 1, stipulates that “the goods belonging to the Patriarchate, Dioceses, Deaneries, parishes, monasteries and other legal entities of the Romanian Orthodox Church constitute ecclesiastical patrimony”, classifying it from the point of view of its purpose, into sacred goods, that is those which, through consecration, are intended for divine worship, and common goods, that is, those given for the maintenance of churches, their ministers, for cultural and charity works, or for other purposes of the Church (Article 2).

The regulation includes the administration bodies of church property and responsibilities, the change, encumbrance and alienation of church property, the administration of the assets of religious foundations, associations and schools for the training of church personnel, their responsibilities and final provisions. It is worth highlighting that the sacred and precious goods, according to art. 29 of this Regulation, are inalienable and indefeasible, and therefore cannot be exchanged, encumbered, alienated, pursued or impounded. Also, “the members of church property administration bodies are responsible for the damage caused to such property by bad faith, neglect or incompetence.” (Article 61).

Patriarch Justinian also supported the clerical staff and the members of the teaching staff by setting up the Clergy Counseling Centers, while also issuing *The Regulation for the Organization and Functioning of the Clergy Relief Homes, attached to Dioceses*, drafted by His Beatitude, approved and voted by the National Church Assembly in the meeting of June 15, 1952. All these relief homes functioned alongside the respective diocesan centers (Article 2 of *The Regulation for the Organization and Functioning of the Clergy Relief Homes*), their purpose being according to art. 3 of the same regulation to give loans to their members, the Diocese, parishes and monasteries; to provide funeral help to their members and their wives; to help in cases of serious illness their members and their wives.

Among the important events in church life at that time, we mention the education reform in 1948, through *Decree no. 175/1948 for the reform of the education of August 3, 1948*, which regulated the new organization of the education in Romania, which was obviously anti-religious (The Official Journal 1948: 6322-6324). Thus, the previous right of the religious denominations to have general education schools was abolished while those for the personnel were still under state control (see Decision of the Ministry of Religious Denominations No. 42898/1948) (The Official Journal 1948: 9175-9178). Consequently, the 1948 education reform also affected the religious education, which was taken out of the public educational system and given into the responsibility of the Church. Thus, *The Regulation for the Organization and Functioning of Educational Institutions for the Preparation of the Church Staff and the Recruitment of the Didactic Body in the Romanian Patriarchate*, drafted by Patriarch



Justinian, was approved and voted by the Holy Synod in the meeting of June 14, 1952; accordingly, art. 1 stipulates that, for the training of the worshipping staff, the Romanian Orthodox Church organizes the following educational institutions: a) schools of church chanters; b) monastic seminaries; c) superior theological institutes.

The schools of church chanters prepare chanters and candidates for the superior theological institutes (Article 2 of *The Regulation for the Organization and Functioning of Educational Institutions for the Preparation of the Church Staff and the Recruitment of the Didactic Body in the Romanian Patriarchate*), while the monastic seminaries prepare monks at Neamț monastery and nuns at Agapia and Hurezu monasteries (art. 3 of the same regulation). Further, the institutes of theology are meant to prepare candidates for the parish clergy and for the higher ranks as well as teaching staff for the training of the church personnel, specialists and scholars in different branches of Theology; one of these institutions was set up in Bucharest – for The Archdioceses of Bucharest, Craiova, Iași, the Bishopric of Râmnic and Arges, the Bishopric of Buzău, the Bishopric of Roman and Huși, of Dunărea de Jos and another one in Sibiu, for the Archdiocese of Timișoara, the Bishoprics of Sibiu, Arad, Cluj, Oradea, under the rule and guidance of the Metropolitans and Bishops of the place (art. 4 of *The Regulation for the Organization and Functioning of Educational Institutions...*).

As regards the right of guidance and control, we notice that

the canonical jurisdiction, the dogmatic teaching and discipline, as well as the guidance and control of the education and management of theological schools and institutes belong to the bodies of the Romanian Orthodox Church, entitled to this by the Statute for the Organization and Functioning of of the Church and by the present Regulation (Article 7 of *The Regulation for the Organization and Functioning of Educational Institutions...*),

being enacted by an inspector for the monastic seminaries and the chanters schools while

state control, stipulated by the Constitution of the Romanian Popular Republic, is exercised through the Ministry of Denominations, according to the provisions of its organization law and the Law on the General Regime of Religious Denominations (Article 7 of *The Regulation for the Organization and Functioning of Educational Institutions...*).

Besides the general provisions, *The Regulation for the Organization and Functioning of Educational Institutions* comprises 3 parts, namely: Part I regulates the schools of church singers, stipulating the organization of the education, the school subjects, the teaching staff, school management, courses and exams, the discipline, internship; Part II regulates the organization of the education of monastic seminaries, the subjects, the management of the monastic seminars, courses and exams, discipline, internship; Part III regulates the organization of the education in the superior theological institutes, the subjects, the teaching staff, the management of the institutes, the courses for the license, exams and diplomas, the courses for the Master's degree, the obtaining of the PhD, the equivalence of the foreign academic titles, fees, final provisions.

Patriarch Justinian also played a decisive role in the reorganization of monasticism, which he wanted to integrate into the new socialist reality. Thus, *The Regulation for the Organization of the Monastic Life and the Administrative and Disciplinary Functioning of the Monasteries* (1953), which regulates the monastic settlements and their purpose, the reception in the monastic life with all its stages, the management of the monastery and the persons exercising clerical ruling (the abbots), the monks' occupations, the communal life, the hospitality or welcoming of the aliens, the controlling bodies, the courts for the monks, etc.

The Communist regime exercised great pressure to fully control the monastic life and took advantage of Patriarch Justinian's intention to reorganize the monastic life with interference in this sense, but, due to the providential interventions of the patriarch, such attempts were doomed to failure. However, the Communist government succeeded in imposing a series of amendments that stipulated the reduction of the number of monks and nuns by removing them from monasteries, namely "minor persons; people not having attended the minimum of 7 classes; people who broke the monastic, moral rules; those who were convicted of common law; counter-revolutionary elements, as well as those who are known to have hostile manifestations towards the regime, etc." (ACNSAS, Documentary sources, file 72, p. 478). However, Patriarch Justinian managed to soften the conditions for entry into monasticism in the new *Regulation for the Organization of Monastic Life*, approved by the Department of Religious Affairs of the Council of Ministers, by Decision no. 11.525 / 1959 and

published in the official bulletin “The Romanian Orthodox Church”, no. 1-2 / 1960, pp. 171-183. Thus, Patriarch Justinian managed to find solutions to counteract the interference of the communist regime in the monastic life, both in the legislative sphere, by amending *The Regulation for the Organization of Monastic Life*, as well as in the practical, economic sphere for the survival of the monasteries and the well-being of the monastic life.

In addition to the legislative compendium published in 1953, we should also mention other events that left a mark on this period, namely the solemn canonization of some Romanian saints and the generalization of the worship of some saints whose relics are in our country, the restoration of the spiritual unity of the Orthodox Romanians, unity lost through the passage of a part of the Romanians to Uniatism. All these events generated specialist studies published in Orthodox periodicals (Marga 2006: 31-35, notes 15, 16, 17).

Another important aspect is the “social apostolate” project, having a pastoral-missionary character, which is the pastoral method of Patriarch Justinian to “adapt” and “integrate into the realities of the church and national life of our people” (Marga 2006: 13), with a well-defined purpose to prevent that rupture between the Church and its faithful. As Father Irimie Marga also states, “the Church had to react, as far as possible, to all the political and social changes of the time” (Marga 2006: 13).

Another achievement of Patriarch Justinian was connected to the salaries of the clerical staff, which were calculated

by analogy with the members of the teaching staff of the general training and middle school education, and the priests who run the Parish Office receive a monthly allowance as school headmasters, the allowance being included in the average tariff salary starting with the 1<sup>st</sup> March, 1970 - according to the approval of the Department of Denominations no. 6408 of 27<sup>th</sup> March 1970 – according to which the pensions are settled (Bădiuțeanu 1974: 761).

Therefore, the payment was set according to functions, seniority and the level of training through an allowance granted by the Department of Denominations and a supplement up to the level of the salary from own funds (Bădiuțeanu 1974: 761). Moreover, on the 1<sup>st</sup> January, 1959, based on Decree no. 718/1956, the House of Pensions and Aid of the Romanian Orthodox Church was set up under the direct guidance and supervision of Patriarch Justinian, which has the status of a legal entity with its own patrimony and operating on the basis of a Regulation approved by the

Department of Denominations (Bădiuțeanu 1974: 761). The purpose of the establishment was that the clerical staff and employees of the Romanian Patriarchate would have the same rights as the employees of the state sector in terms of social insurance, namely:

the material insurance in case of old age or incapacity of work, by granting pensions or material assistance, in case of temporary interruption of the work capacity; health care through treatment and resting referrals on the account of the Pension House of the Romanian Orthodox Church and on personal account; the health care in state health institutions; the assistance of elderly pensioners without family support at Viforita and Dealu sanatoriums in Dîmbovița County (Bădiuțeanu 1974: 762).

Also,

the employees and pensioners of the Pension and Aid House of the Romanian Orthodox Church and their family members benefit from free medical care and medication in all state sanitary institutions based on art. 6 of Decree no. 718/1956, under the same conditions as employees in the state sector, which demonstrates the care of the superior church leaders for the life and health of the members of the House (Bădiuțeanu 1974: 762).

The church legislation of Patriarch Justinian had three characteristics in fr. Liviu Stan's opinion, namely: "a clear perception of the realities, a solid attachment to the valid foundations of tradition and a fairly just commitment to the mission of the Church" (Stan 1953: 516), which "ended a century of struggles around canonicity and set the beginning of a new age in the life of the Romanian Orthodox Church" (Stan 1953: 516). In regard to the personality of Justinian Patriarch, the same canonist states that he

confesses an energy, skill and passion for the Church, clergy and faithful, impossible to find and equal, which places him among the great shepherds of our ancestral Church, among most worthy rulers in the great turnings of national and ecclesial history (Stan 1953: 516).

**References:**

- "Monitorul Oficial" ("The Official Journal"), part I A, no. 177, 3 August 1948.
- "Monitorul Oficial" ("The Official Journal"), part I A, no. 266, 15<sup>th</sup> November 1948.
- Anania, Valeriu. 2008. *Memorii (Memories)*. Bucharest: Polirom Publishing House.
- Bădiuțeanu, Mihai. 1974. "Salarizarea personalului clerical și asigurările sociale în cadrul Bisericii Ortodoxe Române" ("The Salary of clerical staff and social insurance within the Romanian Orthodox Church"). In *GB 7-8: 761-762*.

- 
- Danielescu, Daniel; Emilian-Iustinian Roman. 2012. *Izvoare privitoare la istoria monahismului românesc, sec. XVI-XXI, (Sources regarding the History of the Romanian Monasticism, the 16<sup>th</sup> – 17<sup>th</sup> Centuries)*. Iași: Doxologia Publishing House.
  - Deleanu, Ioan. 1980. *Drept Constituțional (Constitutional Law)*. Bucharest: Editura Didactică și Pedagogică.
  - Donos, N. 1953. *Legiurile Bisericii Ortodoxe Române sub Înalt Prea Sfințitul Patriarh Justinian 1948-1953 (The Laws of the Romanian Orthodox Church during His Highness Patriarch Justinian 1948-1953)*. București: Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române. In *MMS* 12 (1954): **76**.
  - Floca, Arhid. Prof. Dr. Ioan N. 1988. „Patru decenii de la elaborarea și aplicarea actualelor legiuri ale Bisericii Ortodoxe Române (1948-1988) (Four Decades since the Elaboration and Enforcement of the Current Laws of the Romanian Orthodox Church)”. In *BOR* 5-6: **7**, note 3.
  - Marga, Irimie. 2006. *Problematika dreptului bisericesc în perioada comunistă (The Issue of the Church Law during Communism)*. Sibiu: Universitatea “Lucian Blaga” Publishing House.
  - Marga, Irimie. 2006. *Problematika dreptului bisericesc în perioada comunistă (The Issue of the Church Law during Communism)*. Sibiu: Universitatea “Lucian Blaga” Publishing House.
  - Panțuru, C. 2005. „Modificări și completări aduse în perioada 1950-2003 Statutului pentru organizarea și funcționarea Bisericii Ortodoxe Române” (Amendments and Additions in 1950-2003 to the Statute for the Organization and Functioning of the Romanian Orthodox Church)”. In *Teologia*, year IX, no. 1: **147-171**.
  - Roman, Emilian Iustinian. 2008. *Miscellanea juris. Indrumător bibliografic și canonic-legislativ (Miscellanea juris: Biblical and Canonical Legislative Guide)*. Iași: Performantica.
  - Stan, Liviu. 1949. *Statutul Bisericii Ortodoxe Române (The Statute of the Romanian Orthodox Church)*. Bucharest: Tipografia Institutului Biblic și de Misiune Ortodoxă.
  - Stan, Liviu. 1953. “Legislatia bisericească a IPS Patriarh Justinian” (The Legislation of the Romanian Orthodox Church during the Shepherding of His Beatitude Patriarch Justinian). In *BOR* 5-6: **516**.
  - Stan, Liviu. 1968. „Legislatia Bisericii Ortodoxe Române în timpul Arhipastoririi Preafericitului Parinte Patriarh Justinian” („The Legislation of the Romanian Orthodox Church during the Shepherding of His Beatitude Patriarch Justinian). In *Orthodoxia* 2: 292.



# **The Cultural Inheritance of Holy Metropolitans Varlaam and Dosoftei. Notes on Metropolitan Veniamin Costachi's Preface to the 1834 edition of the *Liturgical Book***

**Daniel NIȚĂ-DANIELESCU**

*Rev. Lect. PhD.  
Faculty of Orthodox Theology,  
Alexandru Ioan Cuza University of Iași, ROMANIA*

---

**Abstract:**

*In 1834 the Printing House of the Metropolitan Bishopric of Iasi issued the second edition of the Liturgical Book in Romanian. The work was addressed to the clergy, and Metropolitan Veniamin Costachi, who has been referred to as “a hesychast man of prayer and a European founder” completed the editorial work for the volume. In the Preface he sets his effort to translate the liturgical texts within the tradition of Holy Metropolitans Varlaam and Dosoftei, who lived in the seventeenth century. Veniamin also advocates the careful selection of terms, bearing in mind the fact that Romanian is “the daughter of Latin”.*

**Keywords:** *Varlaam, Dosoftei, Veniamin, Liturgical Book, Romanian language, translation, printing house*

---

In 1834, the Metropolitan printing house of Iasi issued a new edition of *The Liturgical Book*, intended to be used by “all those adorned with the blessed rank of priesthood” (Veniamin 1834; *Bibliografia românească modernă* [Modern Romanian Bibliography] 1989: 106; Gheorghiu 1946: 185-189). The text had been translated, adjusted, prepared for publication and prefaced by the “humble Veniamin” (1803-1808; 1812-1821; 1823-1842), the Archbishop of Iași and Metropolitan of Moldova and Suceava; with his blessing and efforts, 16 years before a first edition of the “most useful book for the celebration of the Holy Service” had been printed in Iasi as well (*The Liturgies of Holy Hierarchs John Chrisostomos, Basil the Great and Gregory the Dialogist*, now adapted from the Greek Hellenic and Slavonic Russian ones by the Most Reverent Veniamin himself, Metropolitan Bishop of the entire Moldavia, through whose ardour, expenses and blessing they have been printed under this form, as can be

seen; during the days of our Most Eminent and Most Enlightened Ruler Scarlat Callimachi Voievod, in the 7<sup>th</sup> year of his Highness' second rule. In the Printing House of the Holy Metropolitan Bishopric of Iași, in the 7<sup>th</sup> year of the second ascension on the seat of the Metropolitan Bishopric, in year 1818 from the salvation of the world; Adamescu, 1904: 25; Gheorghiuță 1946: 153-158). It seemed necessary and useful to me (or "of good use", if we were to preserve some of the old linguistic flavour and meaning) to attempt to formulate some notes concerning the presence in the work of the Romanian hierarch, whom his posterity has called "a hesychast man of prayer and a European founder" (as he is referred to in the title of the conference given by the His Beatitude Daniel, the then Metropolitan Bishop of Moldavia and Bukovina, on the occasion of the Symposium *Veniamin Costachi – 150 years since his passage into eternity*, organised by the Metropolitan Bishopric of Moldavia and Bukovina, Iași, 1996) of the consciousness of continuity, both in witnessing and experiencing the rightly magnifying doctrine, and, undividedly, in his effort to promote and cultivate Romanian culture. In this sense, Veniamin himself wanted to clarify certain aspects and it is very significant that in the *Foreword* to the 1834 edition of the *Liturgical Book* he sets his own efforts along the line of those previously taken, via the same path, by his predecessors on the metropolitan seat, Saints Varlaam and Dosoftei. Also, mention should be made of the fact that posterity has considered Metropolitan Veniamin one of the "fathers" of the Romanian cultural synthesis in the "century of nationalities" (N. Iorga argued that during the first half of the 18<sup>th</sup> century, Veniamin had become "the Romanian national leader, according to the tradition of the Church" 1996: 488). The present article is neither the right place to, nor does it aim to, re-discuss issues clarified by research so far (however, we could note the fact that they can be found especially in synthetic studies, but not in any special study), but rather to highlight the way in which the memory of forerunners has been preserved and how their inheritance of Orthodox faith and Romanian language and culture was assumed and cultivated by posterity.



### **1. The awareness of the Latin origin of Romanian and references to precursors on the Metropolitan Seat of Iași**

In the very first paragraph of his *Preface*, Metropolitan Veniamin is keen to state abruptly, and therefore very significantly, that “just as Greek is the daughter of the Hellenic language”, so our Romanian language is the daughter of Latin, which was the language of the Romans, our ancestors” (*Divine Liturgies* 1834, Gheorghiu 1946: 185, for the use of terms and general concerns, see Arvinte 2008: *passim*). Then there are some brief remarks on Romanization:

in year 105, after our Saviour Jesus Christ’s birth, they brought us from Italy, the old Homeland, and they settled us here in Moldova, Wallachia, Ardeal and Banat, countries which at the time were called Dacia, because it was inhabited by a population called the Dacians.

After the Roman conquest, Emperor Trajan divided the land that he had taken possession of among “the ancestors who had come from Italy”, just as the land of Palestine had been shared among the Israelites after the rule of the Chananeites and “we, who call ourselves Romanians, have had “their pure language” and “scripture, that is the letters of their language”). Some explanations are added (the hierarch insists that they are not his) concerning the use of Romanian in the past. With us, it was replaced in the Church and in the Slavonic Chancellery by Slavonic (which is a “foreign language”) “at the time of Alexander the Kind”, for reasons that had to do with the effort to preserve our specificity and identity, a situation which lasted for two hundred years, “until the time of Vasile Voda (Lupu-our note)” (*The Divine Liturgies* 1834; on the “triumph” of Romanian see Panaitescu 1965: 210-226). Plămădeală 1997: 147 *sqq*; Panaitescu 1958; Lăudat 1973: 99-126). The theory concerning the existence of this latter event is borrowed (and quoted) by Veniamin from Dimitrie Cantemir’s texts, which he had consulted before, and it has not withstood historical criticism in time. The text that was most frequently referenced was *The Description of Moldavia*, written by the Romanian prince between 1714 and 1716, while in exile, upon the request of the Berlin Academy, whose member he was (Cantemir 1973, Șesan 1973: 547 *sqq.*, Plămădeală 1997: 147 *sqq*; Panaitescu 1958; Lăudat 1973: 99-126). The text of the work, written in Latin and intended for the scholarly world in Western Europe, was translated for Romanian readers much later (the translation was made

by Vasile Vârnav from the German edition, upon Metropolitan Veniamin's urge; it was printed under the title *Letter of Moldavia*, in the Printing House of Neamt Monastery in 1825; Bianu, Hodoș, Simonescu: 457). Cantemir himself had fine-tuned some of his statements and he wrote about the Dacian-Roman synthesis and about continuity in his last work on Romanian history (intended for Romanian readers), *The Chronicle of the Ancient Age of Romanians–Moldavians–Wallachians* which, as has been noted, through its very title, expressed “a vision and a programme” (Zub 2003: 12; Zub 1983: 52-57). The text of this latter synthesis was transcribed and printed in 1835 and 1836, with the blessing, upon the initiative and with the generous support of Metropolitan Veniamin Costachi in the Metropolitan Bishopric's Printing House in Iași. Tome I (edited by Gheorghe Săulescu) was printed in 1835, and tome II, a year later (Cantemir 1901: 50; Zub 1983: 61-67; Niță-Danielescu 2014: 29-40).

As far as the elements of continuity that we referred to in the title of the article are concerned, it is noteworthy that the 19<sup>th</sup> century Romanian hierarch thought of himself, in the actual context of his times, as a conscious continuator and legitimate heir of a Romanian and Orthodox cultural effort, that had become a living tradition (inherited and handed over), to which some of his forerunners on the Metropolitan Seat of Iasi had committed themselves (with difficulties and achievements that he does not fail to mention). Veniamin remembers especially the merits of Holy Metropolitan Bishops Varlaam (1632-1653) and Dosoftei (1671-1674; 1675-1686).

Landmarks that are mentioned are the initiatives that conferred so much brightness to Vasile Lupu's “cultural monarchy” (as N. Iorga labels Vasile Lupu's and Matei Basarab's rules in his synthetic work titled *Istoria Românilor [History of Romanians]*; N. Iorga 2015). Thus, Metropolitan Bishop Veniamin writes about “the building of the Three Hierarchs Monastery from Eși” (sanctified in 1639), “the foundation of the Academy in Latin, the mother of our language” (other study languages of the Academy were Greek, Slavonic and, maybe, Romanian; Zahariuc 2009: 268-269; Păcurariu 2006: 43), and he mentions that there “it had been established that students would study” and “write in Romanian too”, the printing workshop from the Three Hierarchs Monastery (Chiaburu 2005: 254-255; *Dumnezeieștile Liturghii [The Divine Liturgies]* 1834) being

opened in 1644 (the correct year - 1641- Păcurariu 2016: 54). Veniamin was also aware of Vasile Lupu's connections with Kiev, with the "Moldavian scholar, Metropolitan Bishop of Kiev, Jeremia" (correct, Peter; it has been remarked that there is, probably, a printing mistake in the text, such an error could not have been made by the Metropolitan Bishop; Gheorghiu 1946: 186), as well as about the fact that Petru Movilă had sent to Iași the press where "the interpretation of the *Gospel* translated by the then Metropolitan Bishop Varlaam" had been printed. Veniamin had certainly set his eyes on the text of *Cazania*, because he insisted on specifying that "in Varlaam's *Foreword* how the printing was set is shown" (*The Divine Gospels* 1834; for works printed during Metropolitan Varlaam's ministry see Bianu, Hodoș 1899: 137-143 and 147-151; Păcurariu 2002: *sub voce*; Porcescu 1971: 204-213; Varlaam, 1991; Varlaam 2001; Mureșanu 1944).

Therefore, the first landmark personalities mentioned by Veniamin Costachi in the process that he considers to be one of "restoring" (rather than promoting) Romanian as a language of worship and culture are Vasile Lupu and Metropolitan Varlaam. Beyond the precarious and incomplete character of some considerations borrowed from Dimitrie Cantemir's reflections (which, as stated above, Cantemir himself would refine, and which were subsequently adjusted in Romanian historiography), it is noteworthy that Metropolitan Veniamin himself had written before about "the Roman-Dacian people" – and about "the language of our nation" (as early as 1824, in "Foreword to readers" to *Istoria Scripturii Vechiului and Noului Testament* (*History of the Scriptures of the Old and New Testament*); Gheorghiu 1946: 169; Bianu, Hodoș, Simonescu 1912-1936: 438).

Therefore, Veniamin credited Vasile Lupu and Holy Metropolitans Varlaam of Moldavia and Petru Movilă of Kiev, with the efforts to promote, or (re)introduce (as he considered) Romanian as a worship language, to create some necessary cultural institutions (the Academy and Printing Press in the Three Hierarchs Monastery), as well as the collaboration effort, within the ecclesiastic community, of persons and peoples, under the guardianship of the Ruler of the country and of the Metropolitan Bishop. Even though it was not explicitly formulated, it is noteworthy that a Romanian cultural effort was promoted (and unfolding),

and one can notice that it involved renunciation to the “foreign language” (Slavonic) and the assertion of attachment to Romanian “daughter of Latin”, as a language of worship and Romanian theological culture.

As far as the cultural context of the age is concerned, it has been noted that under the specific circumstances in Eastern Europe, that were not lacking in diplomatic confrontations, political pressures and proselyting initiatives, the cultural movement known as Neo-Hellenism started gaining momentum. Key representatives of this movement were Meletios Pigas, Kyril Lukaris (later, an ecumenical patriarch) and Mitrophanos Kritopoulos – Patriarchs of Alexandria, Petru Movilă – the Romanian Metropolitan Bishop of Kiev, Varlaam and Dosoftei, Metropolitan Bishops of Moldavia, Simeon Ștefan, Metropolitan Bishop of Transylvania, and later, Patriarchs Dositheos and Chrisantos of Jerusalem, Antim, Metropolitan Bishop of Wallachia, Ilie Miniat, Alexandru Mavrocordat and others (Șesan 1976: 246).

It is also noteworthy that, in this context, in the middle of the 17<sup>th</sup> century, the spirit of brotherhood or confessional solidarity among various ethnic groups became more obvious, noticeable even when discontent, tensions or criticism of the general situation were not absent (the situation was similar in Iași and Bucharest). As a result, in retrospect, the “prevailing role of Romanians in the conservation work and the progress ensured by Greek to Orthodox literature” could be assessed (Bădărău, Caproșu 2007: 304-305; for instance, some products issued by the princely press from the Three Hierarchs Monastery of Iasi, during Vasile Lupu’s reign, were in Hellenic or Slavonic).

In the *Preface* to the 1834 edition of the *Liturgical Book*, Metropolitan Bishop Veniamin also mentions “the second round of church books issued in Romanian”, printed in the second half of the 17<sup>th</sup> century by the “erudite” Metropolitan Bishop Dosoftei. One name which is mentioned is that of Prince Gheorghe Duca, the founder of Cetățuia Monastery “in the year 1674”. From his time – writes the bishop – synthesizing the importance of this new Romanian cultural effort, “in Churches, especially, they started reading texts in the language of the nation, observing the Church rules”. Several titles are listed (the Book of Psalms “in verse and in prose”, the Book of Proverbs, the “Liturgy”, the Book of Hours, “Prologariul or the Lives of Saints in Brief”, “The

Octoechos in Brief” (the text was rediscovered a few years ago; Cojocaru 2010: 49–90). To these – says the Bishop – “maybe others more” were added (about the activity of Metropolitan Bishop Dosoftei, *see* Păcurariu 2002: *sub voce*; Păcurariu 2016: 78-83; Şuiu 1979: 296-302; Dosoftei; 1973; Dosoftei: 1980; Manea 2006; Ursu 2003: 354-450).

The construction of a new printing workshop in Iaşi is not overlooked, but mentioned as a memorable cultural event of that time. Thus, the *Preface* makes references to the printing press received by Metropolitan Bishop Dosoftei from Patriarch Joachim of Moscow (the latter, in his letter dated 16 December 1679, compared the Romanian Metropolitan Bishop to “the righteous and God-inspired Moses and the wise Emperor Solomon”; Ursu, Dascălu 2003: 58). Metropolitan Bishop Dosoftei had translated and printed “in the Holy Metropolitan Bishopric, in Iaşi”, in 1679, with the support of the Ruler of the Country (Chiaburu 2005: 262), *The Divine Liturgy*, prefaced, following the example from Varlaam’s *Cazania*, a *Word Together to the Whole Romanian People* (authored by Gheorghe Duca); the work was reedited in 1683, with the blessing of Patriarch Parthenios of Alexandria (Dosoftei 1980: XLVII).

Although praise worthy, the scholarly efforts of his forerunners are considered insufficient by Metropolitan Bishop Veniamin. He writes that translators found “Romanian and teaching” at a level of

poverty and decay, many words that had been proper to it, Romanian, had been forgotten and in their place, others had entered, foreign words, especially (...) Slavonic.

This was the balance sheet drawn by Metropolitan Bishop Veniamin at the commemoration of “two hundred years” since “afterwards, church books started to be translated in it” (*The Divine Liturgies* 1834).

## **2. The cultural effort of Metropolitan Bishop Veniamin and his urges for the priests of his time**

In 1834, addressing priests to whom the work was mainly intended, and after first asking for them the “heavenly blessing” from the “First among shepherds and our Saviour Jesus Christ”, Metropolitan Bishop Veniamin Costachi notices the difficulties of assembling, in his time, an optimal version of the liturgical text in Romanian. He explains all this

through the “poverty and decay” that had been reached through improper translations, which privileged borrowings from foreign languages. In addition, he mentions the absence of a systematic linguistic study in the past (“the above-mentioned having no *Grammar*, no *Romanian Lexicon*” and “no place where to learn the language according to its rules”); to this is added, as an effect, the “very deep spoilage of the Romanian speech” (*The Divine Liturgies* 1834).

Just like his predecessors of yore on the Seat related to the issues of their times, so did Metropolitan Bishop Veniamin feel responsible for his age of the construction of Romanian modernity (among others, *see* chapter “Conștiința națională” [“Romanian Consciousness”] in Georgescu 1987: 323-347; Xenopol f.a.: *passim*; Platon 2005: *passim*; Cliveti 2006: 109-264; Șesan 1970: 6-20; Duțu: 1972: *passim*), both with respect to accuracy and the use of preaching the *Gospel*, and, under the given circumstances (not at all cheerful, as he noticed), to preserve and cultivate Romanian as a language of worship and culture.

With these landmarks and with well understood responsibilities, Metropolitan Bishop Veniamin takes upon himself the continuation of the Romanian cultural effort. Now – writes the Metropolitan Bishop:

if no obstacle is set to the use of non-Romanian foreign words, such as Serbian or Slovene, Hungarian, Turkish or others, from other languages” and “if in their place the genuine Romanian words, abandoned and forgotten, will not be taken back, which are preserved, in part, in old books and documents, in part in vernacular speech” and “if we shall not use the latter instead of the foreign ones, as all nations have done, that wanted to cultivate themselves, then from one year to another, the national speech will be surrounded and diminished, until it will utterly disappear, and thus our Romanian nation will perish, just like all nations have perished, that abandoned their language”. And the Bishop ends as follows: “This is why all those who are against the genuine Romanian words, that the scholars of the nations have started again to use, let it be known that they make themselves the enemies of their Romanian nation”.

The Metropolitan Bishop also noticed that translators of yore, due to their difficulties to translate in Romanian from the Greek or Slavonic source text, “in many places” spoiled the meaning of the “holy Gospels”. This is why there is a need for – and he “strove to do it” especially after 1814, when a new series of printings started in Iasi – “not just a little mending” in “those translated with a harm to their meaning” (and he specifies that “such mending we have striven to make in words as well, by

introducing true Romanian words in the place of foreign ones”). Among the examples in the *Preface* one can mention:

instead of *Bagoslovenie* [Slavonic] one can say *Binecuvântare* [Romanian for “blessing”]; *Tresfoe* [Slavonic], *Trisfințită cântare* [Romanian for Thrice Holy chant]; *pravoslavnic* [Slavonic], *dreptslăvitoriu* [Romanian for Orthodox]; *blagocestiv* [Slavonic], *binecinstitoriu* [Romanian for right worshipper]; *cădelniță* [term based on Slavonic], *tămâietoare* [Romanian for incenser]; *cădește* [term based on Slavonic], *tămâiază* [Romanian term meaning “offers incense”]; *zvezdă* [Slavonic], *stea* [Romanian for “star”]; *copie* [Slavonic], *lance* [Romanian for “spear”]; *polunoșniță* [Slavonic], *miezonoptică* [Romanian for “midnight prayer”]; *vecernie* [Slavonic], *rugăciunea serii* [Romanian for “evening prayer”]; *norodul* [Slavonic], *poporul* [Romanian for “people”]” and so on. As a general principle he recommends that where there are no words that have correspondents in Romanian, they should be borrowed as such “from those who coined them, that is from the Greeks” (not “from their translators”, such as “the Serbians, who have been recommended to us in their language”), for instance: *Polieleu* [Polyeleos], *Litie* [Arthos], *Panahidă* [Panahida], *Liturghie* [Liturgy], *Proscomidie* [Proskomidia], *Antifoane* [Antiphona], *Potir* [Chalice], *Catapetesmă* [Iconostasis], *Icoană* [Icon], *Tetrapod* [Tetrapodion], *Analog* [Analogion], *Evanghelie* [Gospel], *Felon* [Phelonion], *Epitrahil* [Epitrachelion], *Stîhar* [Sticharion] and so on; he notices that these words, “called Official”, are “also used by the mother of our language, Latin”. Then, Metropolitan Bishop Veniamin recommends priests that “it is better to say *Doxologhie* [Doxology] than *slavoslovie* [Slavonic term], *Evharistie* [Eucharist] instead of *Pricistanie* [Slavonic term], *Misterii* [Mysteries] than *Taine* [Slavonic term], which would be less understood than the word *Mystery*, *Sinod* [Synod] than *Sobor* [Slavonic term], *Evhologhiu* [Euchologion] instead of *Molitvelnic* [Slavonic term], *Chinonic* [Koinonikon, communion chant] instead of *Priceasnă* [Slavonic term] (...).”

And, fully aware of this necessary process to renew the liturgical language, he added that “our language starts now to work by analogy with how speech is structured and produced”. Patriarch Nikon of Moscow is given as an example, because in the past, when Russia was under Tsar Peter the Great, he adjusted, according to the Greek original, the translations of books of worship that had been made by then (*The Divine Liturgies* 1834).

The effort of the Metropolitan Bishop, an innovator in the Church, who remained faithful to the Romanian specific features and identity reflected in language, as well as to the cultural tradition initiated by Metropolitan Bishops Varlaam (he who “made it possible for the Holy Spirit to speak in the language of the Romanian people”; Eminescu 1980: 259) and Dosoftei (“our first national poet”; Păcurariu 2006: 107), is

recommended to the addressees of the *Foreword* to the 1834 edition of the *Liturgical Book*, accompanied by the urge to invest time in “acquiring what has been adjusted in certain places”. He advises them to “receive with joy” the work, by understanding the “purpose and use” of the adjustments and of the “Romanian words used instead of the foreign ones, that set confines to our language” and “not in the least doubting their use, as of a saving fact, both spiritually and bodily”. He also gave the example of other languages, such as Greek, for instance, which continues to receive (...), for its adornment, many adjustments (*Divine Liturgies* 1834).

Also, so far, the courageous and scholarly work of Metropolitan Bishop Veniamin to clad the orthodox liturgical text in the best Romanian language of the time, as well as the beneficial consequences on literary language and on cultural life in general, is always mentioned in syntheses or in special studies of church and literary history (for instance, Păcurariu 2002: *sub voce*; Teodorovici 1979: 121-122; see also the special issue of the “Mitropolia Moldovei and Sucevei” [Metropolitan Bishopric of Moldova and Suceava] magazine dedicated to Metropolitan Bishop Veniamin Costachi, year XLII, 1967, nr. 1-2).

Metropolitan Bishop Veniamin’s literary merits are unanimously recognised by his contemporaries, who praise him (*see* references in Iorga 1908: 113), sometimes dedicate to him the offering of their own scholarly efforts and do not hesitate to call him a “founder of our language” (this assessment belongs to Gherontie and St. Grigore Dascălul, of whom the latter became a Metropolitan of Wallachia himself, later; they translated St. John of Damascus’s work *An Exposition of the Orthodox Faith*, printed in Iași in 1806; Tomescu, 1927: 103). It is also worth mentioning the recommendation from the end of the *Foreword*, which Veniamin makes to the “beloved readers”, namely not to “wonder at the transformation and change of certain words or names”, but especially

to wonder at the Maker’s (...) untold wisdom, at how, out of nothing, He brought everything into being, and at how He elevated this language, so surrounded by many others, to such a height and worthiness so as to make us worthy, through His benevolence, to bring Him, though it, doxologies, supplications and thanks, by venerating the Holy Trinity in one Being, of the Father and the Son and the Holy Spirit. Amen (*Divine Liturgies* 1834: 8).



## Conclusion

The new 1834 edition of the *Liturgical Book*, prepared and recommended by Metropolitan Bishop Veniamin Costachi, is not simply a re-editing of the similar texts that precede it, but renders topical the efforts of cladding the Orthodox liturgical text in the best literary language of the time. The *Preface* accompanying the text of the Metropolitan book, according to the knowledge of that time, highlights the contributions of his predecessors to the Seat of Iasi, Holy Metropolitan Bishops Varlaam and Dosoftei. He considered himself a follower in their steps but under new circumstances, that required appropriate understanding and preparation, as well as modern working instruments. His initiative to offer a better version of the translation, the explanations and novelties proposed with the spiritual authority that he had, his erudition and commitment to Christian and Romanian values, are in agreement with the principles of the European modernity of the time (which were influencing Romanians too, in the “century of their national construction”). Metropolitan Veniamin was in favour of the careful selection of terms, given that Romanian is the “daughter of Latin”. Good knowledge and use of language were considered necessary both for the accuracy of the expression of dogmas and for the preservation and cultivation of identity (“otherwise our Romanian nation will perish, just like all nations that have lost their language”). Anticipating some “wonders” on the part of those to whom he was addressing, the Metropolitan urged them, like a father, rather to

marvel at the wisdom beyond words (...) of the Maker, Who (...) has elevated this language too, to such a height and worthiness as to entreat Him to make us worthy of bringing Him praises, supplications and thanks, worshiping the Holy Trinity in one Being, of the Father and of the Son and of the Holy Spirit. Amen.

## References:

- Adamescu, Gheorghe. 1904. *Istoria Seminarului “Veniamin” din Iași (1803-1903)* [*History of “Veniamin” Seminary of Iasi (1803-1903)*]. Bucharest: “Carol Göbl” Graphic Art Institute.
- Arvinte, Vasile. 2008. *Român, românesc, România. Studiu filologic [Romanian person, Romanian way, Romania. A philological study]*, 3<sup>rd</sup> edition. Iași: Demiurg.
- Bădărău, Dan; Ioan Caproșu. 2007. *Iașii vechilor zidiri, până la 1821 [City of Old Buildings, before 1821]*, 2<sup>nd</sup> revised edition. Iași: Demiurg.

- 
- Bianu, Ioan; Nerva Hodoș & Dan Simonescu. 1912-1936. *Bibliografia românească veche [Old Romanian Bibliography]*, tome III 1508-1530. Bucharest: Romanian Academy.
  - Bianu, Ioan; Nerva Hodoș. 1899. *Bibliografia românească veche [Old Romanian Bibliography]*, fascicule II, 1635-1656, 1508-1530. Bucharest: Romanian Academy.
  - *Bibliografia românească modernă [Modern Romanian Bibliography]* (1831-1918). 1989. Editorial coordination: Nicolae Gheran, *Preface* by Gabriel Ștrempel, vol III (L-Q). Bucharest: Scientific and Encyclopedic Press.
  - Cantemir, Dimitrie. 1773. *Descrierea Moldovei [Description of Moldavia]*. Translation after the Latin original by Gh. Guțu, introduction by Maria Holban. Bucharest: Academy Press.
  - Chiaburu, Elena. 2005. *Carte și tipar în Țara Moldovei până la 1829 [Book and Printing Press in Moldova before 1829]*. Iași: “Alexandru Ioan Cuza” University Press.
  - Cliveti, Gh. 2006. *Concertul european, un experiment în relațiile internaționale din secolul XIX [The European Concert, an Experiment in the International Relations in the 19<sup>th</sup> Century]*. Bucharest: Encyclopaedic Press.
  - Cojocaru, Alexie. 2010. “O carte românească regăsită: *Octoiul* Mitropolitului Dosoftei [A Rediscovered Romanian Book: Metropolitan Bishop Dosoftei’s, *Octoechos*]”. In *Analele Putnei [Putna’s Annals]*, XVI, 1: 49-90.
  - Dosoftei. 1980. *Dumnezeiasca Liturghie [The Divine Liturgy] (1679)*. Critical edition by N. A. Ursu, with an *Introductory Study* by His Eminence, Most Reverent Teoctist, Archbishop of Iași and Metropolitan Bishop of Moldavia and Suceava. Iași.
  - Dosoftei. 2012. *Old Testament Parables for the Entire Year*, Iași, 1683. Edited by Mădălina Ungureanu. Iași: “Alexandru Ioan Cuza” University Press.
  - *Dumnezeieștile Liturghii ale Sfinților Ierarhi Ioan Hrisostomul, Vasile cel Mare și Grigorie Dialogul*. 1834. Îndreptate de pre ceale Ellinogrecești, și Slavenorusești de însuși Prea Sfințitul Mitropolit Sucevei și Moldaviei D. D. Veniamin Costachi, Cavaleriu Ordinului Sfintei Annei Clasă I; din a căruia orânduire s-au tipărit de al doilea acum, în zilele Prea Înălțatului Domnului nostrum Mihail Grigoriu Sturza Voievod [*The Divine Liturgies of Saint Hierarchs John Chrisostomos, Basil the Great and Gregory the Dialogist*, adapted from the Hellenic-Greek and Slavonic Russian Ones by the Most Reverend Metropolitan Bishop of Suceava and Moldova Himself, D.D. Veniamin Costachi, Knight of the Order of Ann, rank I; under whose direction the second volume has been published now, in the time of His Highness, our Ruler Mihail Grigoriu Sturza Voievode]. Iași: Holy Metropolitan Press.
  - Duțu, Alexandru. 1972. *Sinteză și originalitate în cultura română [Synthesis and Originality in the Romanian Culture] (1650-1848)*. Bucharest: Romanian Encyclopaedic Press.
  - Eminescu, M. 1980. *Opere [Works]*, IX, *Publicistică [Journalistic Articles] 1870-1877*. Introductory study by Al. Oprea. Bucharest: Academy Press.

- Georgescu, Vlad. 1987. *Istoria ideilor politice românești [History of Romanian Political Ideas] (1369 - 1878)*. München: Ion Dumitru Verlag.
- Gheorghiu, Ilie. 1946. *Un veac de la moartea Mitropolitului Veniamin Costachi [One Century since the Death of Metropolitan Veniamin Costachi]*. Neamț Monastery Press.
- Iorga, N. 1904. *Viața și faptele Mitropolitului Moldovei Veniamin Costachi [Life and Acts of the Metropolitan Bishop of Moldavia, Veniamin Costachi] (1768-1846)*. Bucharest: Minerva.
- Iorga, N. 1908. *Istoria literaturii românești în veacul al XIX-lea [History of Romanian Literature in the 19<sup>th</sup> Century, vol. II, Epoca lui M. Kogălniceanu [M. Kogalniceanu's Age] (1840-1848)]*. Bucharest: Minerva.
- Iorga, N. 1996. *Istoria Bisericii românești și a vieții religioase a românilor*. Edited by Mihaela Paraschiv. Iași: Junimea.
- Iorga, N. 2015. *Istoria românilor [History of Romanians], vol. VI. Monarhii [Monarchs]*. Bucharest: Encyclopaedic Press.
- Lăudat, I. D. 1973. *Dimitrie Cantemir. Viața și opera [Life and Work]*. Iași: Junimea.
- Manea, Laura. 2006. *Viața și petrecerea svinților. Studiu lingvistic [Life and Experiences of Saints, part I]*. Iași: "Alexandru Ioan Cuza" University Press.
- *Mărturii documentare privitoare la viața și activitatea Mitropolitului Dosoftei [Documentary Witnesses concerning Metropolitan Bishop Dosoftei's Life and Activity]*. 2003. Compiled by N. A. Ursu and Nicolae Dascălu, Foreword by His Eminence Daniel, Metropolitan Bishop of Moldavia and Bucovina. Iași: Trinitas.
- Mihail, Paul. 1981. „Molitvenicul Mitropolitului Dosoftei, Iași, 1681. La împlinirea a 300 de ani de când a fost tipărit [Metropolitan Bishop Dosoftei's Euchologion, Iasi, 1681. Upon the celebration of 300 years since its publication]”. In *Mitropolia Moldovei și Sucevei [The Metropolitan Bishopric of Moldavia and Suceava]*, LVII, nr. 4-6: **315-333** (the text is reproduced).
- *Mitropolia Moldovei și Sucevei [The Metropolitan Bishopric of Moldavia and Suceava]* magazine, year XLII, 1967, no. 1-2, dedicated to Metropolitan Veniamin Costachi (studies by Irineu Crăciunaș, Gh. Vlad, Ilie Gheorghiu, N. C. Enescu, Nestor Vornicescu, Mircea Șfichi, Epifanie Norocel, Ioan Ivan, Eustochia Ciucanu, Adrian Hrițcu, I. Zugrav, Mitrofan Băltuță, I. Serafinceanu, V. Carmazin-Cacovschi, Ionela Manolescu, Partenie Apetrei, C. A. Stoide and Sc. Porcescu).
- Mureșanu, Florea. 1944. *Cazania lui Varlaam [Varlaam's Cazania, 1643-1943. Prezentare în imagini – A Presentation in Pictures]*. Edited by Emil Hațieganu. Cluj.
- Niță-Danielescu, Daniel. 2014. “Dimitrie Cantemir, the Author of a Book-Manifesto in Romanian Culture: The Chronicle of the Romanian-Moldavian-Wallachian Ancient Past”. In *Analele Științifice ale Universității “Al.I. Cuza» Iași” [Scientific Annals of the “Al. I. Cuza” University of Iasi]*, (new series), Orthodox Theology, tome XIX, no. 2: **29-40**.

- *Operele Principelui Dimitrie Cantemir [Prince Dimitrie Cantemir's Works]*. 1901. Published by the Romanian Academy, tome VIII, *Hronicul vechimei a romano-moldo-vlahilor [Chronicle of the Old Age of the Romanian-Moldavian-Wallachians]* published under the auspices of the Romanian Academy from the author's original manuscript by Gr. G. Tocilescu, preserved in the main Archives in Moscow of the Ministry of Foreign Affairs. Bucharest: "Carol Göbl" Graphic Art Institute.
- Păcurariu, Mircea. 2002. *Dicționarul Teologilor Români [Dictionary of Romanian Theologians]*, 2<sup>nd</sup> edition reviewed and completed. Bucharest: Encyclopaedic Press.
- Păcurariu, Mircea. 2006. *Istoria Bisericii Ortodoxe Române [History of the Romanian Orthodox Church]*, vol. II, 3<sup>rd</sup> edition. Iași: Trinitas.
- Păcurariu, Mircea. 2016. *Tiparul în Biserica Ortodoxă Română [The Printing Press in the Romanian Orthodox Church]*. Sibiu: Andreiana.
- Panaitescu, P. P. 1958. *Dimitrie Cantemir. Viața and opera [Dimitrie Cantemir. Life and Work]*. Bucharest: Academy Press.
- Panaitescu, P. P. 1965. *Începuturile și biruința scrisului în limba română [The Beginnings and the Victory of Writing in Romanian]*. Bucharest: Academy Press.
- Plămădeală, Antonie. 1997. "Dimitrie Cantemir, primul academician român" [Dimitrie Cantemir, the First Romanian Academician]. In *De la Filotei al Buzăului la Nicolae Bălcescu și Andrei Șaguna [From Filotheos of Buzau to Nicolae Bălcescu and Andrei Șaguna]*. Sibiu.
- Plămădeală, Antonie. 1997. "O nouă problemă «homerică» în limba română: cine este autorul Cazaniei lui...Varlaam?" [A New Homeric Issue in Romanian : Who is the Author of Varlaam's ... Cazania?]. In *De la Cazania lui Varlaam la Ion Creangă [From Varlaam's Cazania to Ion Creangă]*. Sibiu.
- Platon, Gheorghe. 2005. *Românii în veacul construcției naționale. Națiune, frământări, mișcări sociale și politice, program național [Romanians in the Century of National Construction. Nation, Unrest, Social and Political Movements and National Programme]*. Bucharest: Encyclopaedic Press.
- Porcescu, Scarlat. 1971. „Tiparnița de la Biserica Trei Ierarhi-Iași. Cea dintâi carte imprimată în Moldova (1643) [The Printing Press from the Three Hierarchs Church – Iasi. The First Book Published in Moldavia] (1643)”. In *The Metropolitan Bishopric of Moldavia and Suceava*, year XLVII, no. 3-4: **204-213**.
- Șesan, Milan. 1970. „Teologia ortodoxă în prima jumătate a secolului XIX-lea [Orthodox Theology in the First Half of the 19<sup>th</sup> Century]”. In *Metropolitan Bishopric of Moldavia and Suceava*, year XLVI, no. 1-2: **6-20**.
- Șesan, Milan. 1973. „Dimitrie Cantemir academician” [“Dimitrie Cantemir Academician”]. In *Mitropolia Ardealului*, year XVIII, no 5-6: **547**.
- Șuiu, Rodica. 1979. „Dosofoți”. In *Dicționarul literaturii române de la origini până la 1900 [Dictionary of Romanian Language from Its Origins to 1900]*. Bucharest: Academy Press.

- Teodorovici, Constantin. 1979. „Veniamin Costachi”. In *Dicționarul literaturii române de la origini până la 1900 [Dictionary of Romanian Language from Its Origins to 1900]*. Bucharest: Academy Press.
- Tomescu, Constantin N. 1927. *Mitropolitul Grigore IV al Ungrovlahiei [Metropolitan Bishop Gregory IV of Ungro-Wallachia]*. Kishinev: Cartea Românească Diocese Printing Press.
- Ursu, N. A. 2003. *Contribuții la istoria culturii românești în secolul al XVII-lea. Studii filologice [Contributions to the History of Romanian Culture in the 17<sup>th</sup> Century. Philological Studies]*. Iași: Cronica.
- Varlaam. 1991. *Opere [Works]*. Compiled, transcribed, annotated and commented upon by Manole Neagu. Kishinev: Hyperion.
- Varlaam. 2011. *Carte românească de învățătură dumenecele preste an și la praznice împărătești și la svenți mari [Romanian Book of Teachings for All Sundays over the Year and for Great Feasts and Great Saints]*. Edited and with a glossary by: StelaToma, *Preface and Study*: Dan Zamfirescu, II. *The Text*, printed with the blessing of His Beatitude, Father Daniel, Patriarch of the Romanian Orthodox Church. Bucharest: RozaVânturilor.
- Xenopol, A. D. No year of publication. *Istoria Românilor din Dacia Traiană [History of Romanians in Trajan's Dacia]*, 3<sup>rd</sup> edition, revised by the author, vol. XI, *Istoria politică a Țărilor Române de la 1822-1848 [Political History of Romanian Principalities]*. Bucharest: Cartea Românească.
- Zahariuc, Petronel. 2009. „Actul de întemeiere al Colegiului Vasile Lupu din Mănăstirea Trei Ierarhi din Iași [Founding Act of Vasile Lupu College in the Three Hierarchs Monastery of Iasi]”. In *SMIM*, vol. 27.
- Zub, Alexandru. 1983. *Biruit-au gândul (note despre istorismul românesc) [The Thought Had Gained Victory (Notes on Romanian Historicism)]*. Iași: Junimea.
- Zub, Alexandru. 2003. “Dimitrie Cantemir – erudite și om politic” [“Dimitrie Cantemir – an Erudite and a Politician”]. In *Dimitrie Cantemir (1573-1723), principe român și cărturar european [Romanian Prince and European Scholar]*. Iași: Trinitas.



# From the Life and Activity of a Tireless Scholar Monk, Vartolomei Măzăreanu

**Carmen Livia TUDOR**

*Assist. PhD  
Faculty of Letters,  
Alexandru Ioan Cuza University of Iași, ROMANIA*

---

## **Abstract:**

*One of the cultivated personalities from the XVIII<sup>th</sup> century Moldavia was the Archimandrite of Putna, Vartolomei Măzăreanu. Ever since his childhood, he entered in the Monastery of Putna and received education at the school which was operating next to the monastic settlement. As he was leading a clean life, inclined to prayer and study, the Metropolitan of that time, Iacov Putneanul, recommended Măzăreanu, between 1757 and 1763, to take care of the Monastery of Putna as its abbot. Metropolitan Iacov Putneanul established a superior spiritual school at Putna meant to meet the spiritual needs of the time, and the organization of this school was in Vartolomei Măzăreanu's responsibility, who, by some sources, followed the model of the Theological Academy from Kiev. During this period of time, Archimandrite V. Măzăreanu took care of the school of that place, both of its construction and the good course of its activity. It is notorious that he also consolidated the library of the theological school from the monastery, which consisted mainly of valuable manuscripts of the old copyists. In this way, there were preserved, until today, holy books, beautifully adorned, tied and maintained with appreciation.*

**Keywords:** *archimandrite, monastery, scholar monk, religious work, abbot, moral teaching, spiritual school*

---

## **Introduction**

Numbered among the scholars who were formed during the XVIII<sup>th</sup> century, many of them having a wide understanding of the sense of history and a true openness to the new challenges of the cultural European space – Leon Gheuca and Iacov Stamati or abbot Paisie Velicikovski, around who concentrated a rich translation activity in Moldavia, but also Chesarie of Râmnic, Naum Râmniceanu and Nicodim Greceanu in Țara Românească, culminating with the activity of the Transylvanian scholars – Vartolomei Măzăreanu, Archimandrite of Putna, is particularly remarkable for his rich

activity as a translator and a copyist, his work being important through its continuity and richness.

From the life and activity of the scholar monk Vartolomei Măzăreanu [I opted for the Vartolomei graph, not Vartolomeu, respectively Măzăreanu, not Măzăreanul or Mazereanu (the last one being used by N. A. Ursu, in his studies, based on the argument that: „so he wrote his name this scholar consistently. In the area North of Moldova where he originated from, it is pronounced *mazere* and not *mazăre*”). In conclusion, I kept the variant Vartolomei Măzăreanu, met in *Dicționarul literaturii române de la origini până la 1900*, also found in *Istoria Bisericii Ortodoxe Române*, by Mircea Păcurariu, in *Dicționarul teologilor români* etc.], some important specific moments captured our attention. We know that he came into this world around year 1710, his exact birth date being unknown. His family, originating from around Câmpulung Moldovenesc, counts several clerics: his grandfather was monk Ioanichie, his parents, hieromonk Ghenadie and Sanda; his brothers, Toader and Nicolae, attended the school from Putna and became parish priests; he also had two sisters, Maria and nun Elena.

### **The disciple of hieromonk Antonie**

As he entered into the Monastery of Putna as a child, he received education at the school next to the monastic establishment. He was the disciple of hieromonk Antonie, about who the linguist from Iași, N.A. Ursu, specifies in the chapter *New Information Regarding the Life and Activity of Archimandrite Vartolomei Mazereanu* (Ursu 2002: 79), referring to his nomination on the 16<sup>th</sup> of August 1755 as Archimandrite of Putna Monastery:

It is not true that Vartolomei Măzereanu was the disciple of the future Metropolitan Iacob Putneanul, as some literary or church historians say. Iacob and Vartolomei were made monks and ordained deacons in the same year (1733), *both of them being disciples of hieromonk Antonie from Putna* [...]. It is mentioned several times in his manuscripts that Vartolomei was the disciple of Metropolitan Antonie. In the book of cattle and hive of Putna Monastery, written by himself in April 1762 (manuscript existing in the library of Putna Monastery), Archimandrite Vartolomei records the valuable information that all the disciples of Antonie were Metropolitan Iacob Putneanul, Metropolitan Gavriil Calimah and Bishop Dositei Herescu.



It is known about the hieromonk Antonie that he would later become Bishop of Rădăuți and Metropolitan of Moldova (1730-1739), and later on he would emigrate to Russia. This is the one who shares with the young monk Vartolomei Măzăreanu the secrets of Slavic language, the theological and profane sciences. Years later, more precisely after he was ordained a hieromonk in 1743, Vartolomei went to Belgorod (a city North of Varkov) to join Metropolitan Anthony, his former abbot, who was now old. He stays away from his country for several years, and is always very active, becoming an abbot at the Monastery Volnovesky from the diocese of Belgorod, on the 1<sup>st</sup> of October 1748.

We find these data in a document deposited at the State Archives of Suceava under Doc. III/62, from which we can read the following information about Vartolomei Măzăreanu, I would say valuable for the Romanian cultural history, regarding the second half of the XVIII<sup>th</sup> century:

And in the year 1754, at our request, for the purpose of translating the books from the Slovenian language into the Moldavian language, the Holy one of entire Rósie, the Synod, redeemed him and gave him order to come to us in Moldavia and, after arriving, he translated several books with which he made no little use to his country Moldavia.

On his return to the country, he will bring several books among which a big *Octoih*, in two volumes (printed in Moscow in 1708), in which he makes the following script: “This Osmoglasnic from Moscow I gave to the holy monastery Putna, to my eternal remembrance and my parents, hieromonk Ghenadii, Sanda, 1777, September 1<sup>st</sup>”.

### **Vartolomei Măzăreanu take care of the monastery Putna as its abbot**

As he was leading a clean life, inclined to prayer and study, metropolitan Iacov recommends him to take care of the monastery Putna as its abbot. We find these information in the same document from the State Archives of Suceava that we mentioned before, which in fact represents the act of appointing Vartolomei Măzăreanu as an archimandrite of Putna monastery on August 15, 1755, by the then Metropolitan Iacob Putneanul. As it marks an important moment in his spiritual life and activity, we allow to reveal its content:

So, seeing that this devout, as in the hierodeacon, as well as in hieromonk and in abbot, spent an honest and without blame life, we reasoned that he is worthy to be archimandrite and caregiver of that holy Putna monastery. And in this year 1755,

August day 15, this abbot, Vartolomei, named above, with the gift and power of the Most Holy and life working Spirit, was made archimandrite of that mentioned great monastery Putna and we allowed and authorized him to be caregiver of that holy monastery Putna, as for the ordinance and norm of the holy church and for the guidance of the souls of all the brethren who live there, so for all the other inside and outside things, moving and motionless, as it is fit for an archimandrite. Being notified of all these, you, honored synodal hieromonks, hierodeacons and all servants who live in that holy monastery Putna, receive your named Archimandrite Vartolomei with honor and obey him to all the works of the holy monastery, fulfilling the command of God, who said through the mouth of the blessed apostle Paul: "Brothers, listen to your lords and obey them, that they watch for your souls, that they do not thirst to do these things". The Venerable archimandrite Vartolomei is also obliged to have honor and mercy for those brothers who obey the holy monastery without complaint and scandal, as it is fit for them, in such a manner that, seeing this, all others to strive to do all the obedience, and, for the hostile and disobedient brothers, to gently straighten them, and for those who do evil deeds, make a synod to blame them for their guilt.

He activated intermittently in this function between 1757 and 1763, in June 1757 being sent by Metropolitan Iacov to Kiev at the head of a delegation of the Moldavian Metropolitan Church. Here he visited the famous lavra Pecerska, from where he brought on his return to the country Russian icons and books that he proposed to translate (Iorga, vol. II, 1928a: 597 – writes that Măzăreanu brought 86 de icons, 2 banners, vestments and Russian and Slavonic books for him to read and translate). Given his culture, he is named honorary member of the Kiev Theological Academy.

In a document from 1778 (The document is at the State Archives in Bucharest. Fond *Documente istorice*, CXX/2), a school certificate, issued by archimandrite Vartolomei Măzăreanu to his former student Ioan, the future bishop Isaia Băloșescu, this is called "a member of the Theological Academy of Kiev and a director of the royal, episcopal and monastery schools of Moldova". From here, however, "it does not follow that he did the studies at the Kiev Academy, since the graduates of this school did not have the title of member, «part» of her" (Lăudat 1966: 543). From the same document we learn about the existence of a Greek scholar „ieromonk Ilarion, a member of the philosophers of Patmos and a teacher of chant of the Moldavian schools", and also about what a young man like Ioan Băloșescu could learn in that school of Putna:

From his five-year nature to his age of twelve years and he learned from us and our school heads the Ceaslov, the Psalter, the Octoich, the Catechisis in Moldavian and

Russian, the Composition of letters in Moldavian, the Psaltic by the Greek song, Grammar, the Geography translated by Bishop Amphilochius after Buffer, The Rhetoric, The Stone of the Scandal on the separation of the Eastern Church from that of the West, The Epistle of Archbishop Eugenie, The History of Church after Eusvie and other historians from the beginning of Christianity to the ninth century and to the Synod of Florence and the shortened Theology Platonesca, all well, some with purpose and understanding.

As a historian (and university professor well-known from the XIX<sup>th</sup> century), V.A. Urechia makes the following comments, in the monographic study: *Arhimandritul Vartolomei Măzăreanu (1720-1780)* (Urechia 1889: 26-27), on the above document which is at the State Archives in Bucharest, Fond *Documente istorice*, CXX/2:

It remains to say that Archimandrite Măzăreanu was one of the apostles of the education among the Romanians [...]. Thus, in 1778 he is entitled «*the guide of royal, episcopal and monastery schools of Moldavia*» [...]. This title of supreme school inspector is a whole revelation for the history of Romanian schools and their classification [...]. Here I want to show that Măzăreanu was not only a „director” or a school inspector, but that in 1778 he held – and even for many years – a school in the monastery Putna, together with the hieromonk Ilarion, „*a member of the Patmos philosophers and a teacher of Psaltichia in the schools of Moldova*”.

V.A. Urechia will maintain his point of view also in *Istoria școalelor de la 1800-1864*, (Urechia 1892-1901: 41-42).

In addition to those written above, contradicting V.A. Urechia with scientific arguments (graphical, linguistic and stylistic peculiarities) brought on the document at the State Archives in Bucharest, the linguist from Iași N.A. Ursu notes that this is a false, claiming that:

in the second half of the XVIII<sup>th</sup> century, such an academy did not exist at Putna monastery, that Vartolomei Mazereanu was neither a member of the academy from Kiev, nor a school inspector of Moldova, that there was not a Greek teacher of Psaltichia named Ilarion at that time, who studied in the isle of Patmos (Ursu 2002: 96).

Thus, it was found out that the school certificate from the 1<sup>st</sup> of April 1778 he would have given his former student, Isaia Băloșescu, the future bishop of Bucovina, who supposedly graduated from a theological superior school existing at the time at the monastery Putna, run by Măzăreanu, was a fake committed in the XIX<sup>th</sup> century. This results both from the analysis of the content and, especially, of the language of the document, which has some particularities of the XIX<sup>th</sup> century, and from the fact that the

signature of Vartolomei Măzăreanu and that one of Dositei Herescu, the then bishop of Rădăuți, from this document, are imitated. The false was made in unknown circumstances, possibly from a patriotic enthusiasm, in order to prove that, before Bucovina was incorporated into the Habsburg Empire, there was a higher theological school at Putna.

In the opinion argued scientifically of the same linguist from Iași N.A. Ursu, a second document about the so called “spiritual academy” from monastery Putna is also false. It is about a letter, published in 1945 by Petru Rezuș (This was a priest and later a professor at the faculties of theology from Iași, (with premises at Suceava) and from București), through which Vartolomei Măzăreanu would have made an invitation, on the 15<sup>th</sup> of January 1774, to a monk from the monastery Solca. He proposed this one to come to study “in the hermitage from Putna” where it would have opened

a spiritual Academy, exactly like that one from Kiev in Ukraine, from the holy lavra Pecerska, where we took the trouble to wander with our frail body last year, to which my humility proved to be a guide and a forerunner.

P. Rezuș always stated that he found this letter among many old objects gathered by a hobbyist who allowed him to make a copy of it. To a careful philological analysis of the text, the linguist from Iași found out that, in fact, what P. Rezuș presented was a false, a naive composition with several wrong information, largely an imitation of the school certificate from the 1<sup>st</sup> of April 1778, mentioned above. The linguistic and style particularities of the letter are foreign to the writing of Vartolomei Măzăreanu, which P. Rezuș appears to have not known enough for really being able to recognize.

The proof that this letter is a false is demonstrated, but its dating from the 15<sup>th</sup> of January 1774 when, by all probabilities, Măzăreanu was still an abbot at Solca (where he had been named since 1768) and sending a message through the letter to “abbot Artimon of Solca” whom he waited to come „to the Putna of the old Ștefan Voievod cel Mare, until summer” while, as far as we know, Măzăreanu entrusted the abbot of Solca in the first half of year 1774 to Metodie, not to Artimon. There was an abbot of Solca, a hieromonk Artimon, too, but only round 1783-1785.

In the opinion of N.A. Ursu, the real data support the existence at Putna of a primary school at that time, which came to being from the initiative of Metropolitan Iacob Putneanul, through the royal document of

prince Ioan Teodor Calimah from June 25<sup>th</sup> 1759, for the village children to have the right to study. This school was active in the village, while Putna monastery had only an administrative role. It is registered as the oldest elementary rural school attested documentarily in Moldova, with an uninterrupted functioning until today.

In spite of the fact that the attestation of Vartolomei Măzăreanu as a “director of royal, episcopal and monastery schools in Moldova” gave birth to controversy, we shall meet it again in other papers as authentic (The document from 1778 is reminded, with no challenge, in *Dicționarul literaturii române de la origini până la 1900*, p. 558). The fact that he was leading a monastery seminary at Putna is found in several authors, for example Mircea Păcurariu writes that: “Several special schools were set up to prepare the clergy [...] «the spiritual school» from Putna (1774), set up by Archimandrite Vartolomei Măzăreanu helped by Metropolitan Iacob Putneanul” (Păcurariu 1993: 314), and Epifanie Cozărescu states that:

At the time of Iacob Putneanul and Vartolomei Măzăreanul there were two schools: “The little school” where an elementary monastic teaching was carried out for most of the monks in the Putna community and for the children of the villagers in order to learn to read and write and church music. Besides this, there was “The big school” so called “spiritual” founded in 1774. Here there was a higher education. In addition to religious subjects, secular subjects were also taught, such as: history, geography, mathematics, philosophy and rhetoric; also, old Slavonic, Russian and Greek languages. This school was meant to form the future priests, the monastic scholars and the chancellors for the royal offices (Cozărescu 1962: 193).

Another good example is offered by historian C. Giurescu, who reminds that, with the support of church representatives, between 1750 - 1760, Iacob Putneanul was elected as Metropolitan of Moldova. As a Metropolitan, he set up at Putna a spiritual superior school which corresponded to the clerical needs of the time, and Vartolomei Măzăreanu was entrusted with the responsibility to organize it by the model of the Theological Academy from Kiev where, according to some sources (contested by the linguist N.A. Ursu from Iași, as it could be noticed), he would have made his studies:

Then the luck brought Iacob from Putna on the seat of the Metropolitan Church of Moldova. He spent all his life time savings for the total renewal of Putna. Between 1756- 1760, with royal support from Constantin Racoviță and the rest of Moldavian bishops, they worked at the restauration from foundations both of the church [...] and the reinforcements of the monastery [...] under the surveillance of Iacob. In

such way, Iacov Putneanul became the third founder of Putna. Retreated in the dwelling he founded again, Iacov strived to take it to a higher step, as it had been destined by its first founder, prince Ștefan. In 1765 he set up a school for the clerics, a „spiritual Academy” by the model of that one from Kiev of Petru Movilă and he put it under the guidance and care of his learned disciple who had become an Archimandrite and Abbot at Putna, Vartolomei Măzăreanu. For twenty years, the Putna Academy had played its role abundantly (Giurescu 1966: 6).

Archimandrite Vartolomei Măzăreanu is the one who also consolidated the library of the theological school within the monastery, composed mainly of valuable manuscripts of the old copyists. We know that holy books, nicely adorned, tied and maintained with appreciation were kept until today.

In spite of the fact that N.A. Ursu argues that the school from Măzăreanu’s time was only one, primary, and functioned in the village, not at the monastery, we find that in his *Testament* or *Diata* made in January 1779, Vartolomei Măzăreanu himself specifies, under the title: *Cele ce amu făcutu întâi la mănăstire veche*, that, among his many activities here, (he made the roof of the church, a large orchard, an iconostasis and pews, a fence round the church, cells) he also made “A big school, a little school both under the same roof” he later on looked after.

We notice that, in the course of time, some false documents, tested with scientific arguments, are revealed; however, it cannot be denied that V. Măzăreanu took care of the school of that place, both of its building and also of its good functioning.

Even if the existence of an Academy functioning by the model of the Kiev Academy was contested by some researchers, it cannot be contested that, in the second half of the XVIII<sup>th</sup> century, there was a true literary current created round Archimandrite Vartolomei Măzăreanu in the monastery Putna, a fact confirmed by the many translations that were made in this period of time by the psalm reader Evloghie (translated *Viețile sfinților*), hieromonk Natan, deacon Constantin, psalm reader Gheorghe, psalm reader Iordache and others (Dan 1911: 81-83).

### **Vartolomei Măzăreanu was abbot at Solca also**

Another important aspect of the biography of Vartolomei Măzăreanu is that he was an abbot at Solca between 1768-1774. During this time, he travelled to Russia again, to Petersburg (1769-1770), at the head of a

diplomatic delegation made up of six people, at the request of the Russian general Elem, in order to thank empress Ecaterina for having freed the Moldavians from the Turkish oppression. At his return, he brought „necessary church objects [...] a row of silver church pots, a gospel in silver, a silver cross, priestly vestments and 37 religious books printed in Slavonic” (Dan 1911: 5).

### **At the end of his life**

By the end of his life, “coming to the old age and to weakness and sickness”, Archimandrite Vartolomei Măzăreanu wrote his will on the 1<sup>st</sup> of January 1779, as he felt his death. After this date, there is nothing precise about him. One hypothesis is that: “he died, after his return from the monastery of Humor, where he had travelled in August 1779, between 1780 and 1782 in his beloved dwelling from the monastery Putna, where he had developed the biggest activity of his life” (Dan 1911: 7) and not at all at the monastery Precista from Roman, as it was claimed many times (Urechia, vol. II, 1888: 183-233; Iorga 1928b: 129; Iorga, vol. II, 1932: 175-176; Iorga, vol. II, 1958: 296; Rezuş 1961: 22), because he was confused with a former abbot from here, named Vartolomei Putneanul. The confusion (Cozărescu 1962: 197) was probably made because, after 1775, many monks from Bucovina went beyond “cordun”. Another hypothesis is that Archimandrite Vartolomei Măzăreanu left the Putna monastery after the 1<sup>st</sup> of January 1779, at an unknown date, but he did not arrive at the monastery Precista from Roman and he settled at the monastery Neamţ, an independent monastic space with an old cultural tradition, more suited to scholastic occupations than monastery Precista. Perhaps here the tombstone or other traces of his end might be sought out.

**References:**

- Cozărescu, Epifanie. 1962. „Arhimandritul Vartolomei Putneanul. Contribuție la elucidarea unei vechi confuzii”, în *Mitropolia Moldovei XXXVIII*: **193, 197**.
- Dan, Dimitrie, *Arhimandritul Vartolomei Măzereanu Schiță biografică și*
- Giurescu, Constantin C. 1966. „Marele Ștefan”, în *Tribuna X*, nr. 27 (492): **6**.
- Gorovei, Ștefan. 2009. „Vartolomei Mazereanu. Noi contribuții”, în *Analele Putnei V*: **2**.
- Iorga, N. 1928a. *Istoria literaturii românești*, vol. II. București.
- Iorga, N. 1928b. *Arhimandritul Vartolomei Măzăreanu*, în *Istoria învățământului românesc*. București.
- Iorga, N. 1932. *Istoria bisericii românești*, vol. II. București.
- Iorga, N. 1958. *Istoria bisericii române*, vol. II. București.
- Iorga, N. 1969. *Istoria literaturii române în secolul al XVIII-lea (1688-1821)*, vol. II. București: Editura Didactică și Pedagogică.
- Lăudat, I. D. 1966. „Vartolomei Măzăreanu”, în *Mitropolia Moldovei XLII*: **543**.
- Păcurariu, Mircea. 1993. *Istoria Bisericii Ortodoxe Române*. Chișinău: Știința.
- Rezuș, Petru. 1961. „Din istoria învățământului teologic în Moldova de Nord. Școala duhovnicească de la Putna”, în *Mitropolia Moldovei și Sucevei 1-2*: **22**.
- Urechia, V.A. 1892-1901. *Istoria școalelor de la 1800-1864*, vol. I. București: Imprimeria Statului.
- Urechia, V.A. 1888. „Arhimandrit Vartolomei Măzăreanu, notiță bibliografică”, în *Analele Academiei Române*, secția istorie, vol. II: **183-233**.
- Urechia, V.A. 1889. *Arhimandritul Vartolomei Măzăreanu (1720-1780)*. București: Tipografia Academiei.
- Ursu, N.A. 2002. *Contribuții la istoria culturii românești. Studii și note filologice*. Iași: Editura Cronica.



# **The Higher Theological Education in the Romanian Orthodox Church after 1990 – pastoral necessity and missionary responsibility**

**Ion VICOVAN**

*Rev. Prof. PhD.  
Faculty of Orthodox Theology,  
Alexandru Ioan Cuza University of Iași, ROMANIA*

---

## **Abstract:**

*Since the very beginning of the ecclesiastic organization on the territory of our country, as a result of the preaching of the two Holy Apostles Andrew and Phillip, the Church has had pious servants, who were highly knowledgeable in the new redemptive teachings. Within the first schools, The Book of Hours and The Psalter were learnt, and, in the lordly Academies, theology had an important place. Starting with the end of the XVIII century and especially in the first half of the following on, seminaries for the preparation of the clergy were founded in all dioceses, and, later on, the first theology faculties appeared as well (towards the end of the XIX century). All the schools for the preparation of the clergy appeared out of a pastoral necessity. However, with the passing of time, they were also meant to meet the needs of certain missionary realities. The year 1990 represents a milestone for the theological education in general and especially for the superior theological one. A significant number of faculties and theology departments have been founded and re-founded, their number reaching 15 at present, with one or more specializations. In the new context, with the rise of their number and especially that of the graduates, who, many times, cannot find a working place in the field for which they have prepared, it is imperative that we have a (re)evaluation of the teaching institutions, of the pastoral needs of the dioceses and of the missionary contribution or the missionary role of the graduates. All these with the purpose of improving each of our faculties/ theology departments, the didactic and researching activity, but also in order to connect ourselves as efficiently as possible to the pastoral necessities and the Church's missionary exigencies.*

**Keywords:** *Church, school, theology, pastorate, mission*

---

## **Historical references of the theological education**

As we all well know from the sermons of the two Saint Apostles, Andrew, „the first one to be called” (John 1, 40) and Philip, „from the town of Andrew and Peter” (John 1, 44), Romanian Christianity has an apostolic origin (Popescu 2000: 194-215).

From its very beginning, the Diocese of Tomis, the first administrative church structure, had hierarchs who were participants to the ecumenical and local sinodes, *well prepared from a theological point of view*, and who became remarkable through their *lives, works and Orthodoxy*. The Minor Scythia is also the place where the well known theologians, Saint John Cassian and Saint Dionysios the Humble, were born and formed, at least for a while, along with other Scythian monks, who have become acknowledged and renowned for their theological education (Coman 1979: 20-34).

In the first half of the first millenium, as well as in the first half of the second one, inclusively until the end of the XVIIIth century and the beginning of the XIXth one, our Church had theologically well prepared hierarchs and priests, believers and pious people who passed on without change the teachings of the Gospels, who guided their spiritual sons towards salvation and defended the righteous faith against the Catholic and Protestant (Calvinist) proselytism. All these happened despite the fact that the Church had not founded any special schools for the preparation of the cleriks, or at least they are not known today.

Along with the education received in the parental home, in the case of the sons of priests, those who aspired to be ordained would train in monasteries, in the Metropolitan schools, in the schools of the Dioceses, and those ascribed to certain churches (like St. George – the Old, Colțea, Văcărești, Lady Bălașa, etc).

Within the lordly academies, among the studied subjects, theology occupied a place of honnor (Păcurariu 2006: 23). In the XVIIIth century, the first attempts to establish special schools for the training of future priests are recorded [In 1784 Ștefan Racoviță of The Romanian Country founded a school ascribed to St Demetrios church in Craiova, in which the candidates for priesthood were to be taught; in Moldavia, Constantin Mavrocordat organised, in 1741, 40 day courses at the diocesan residences, which were attended by the newly ordained priests et al] (Păcurariu 2008: 218). A superior theological school came into being at Putna Monastery in the year 1774, based on the model of the one in Kiev, thanks to the two great Moldavian cultural personalities: Metropolitan Iacob Putneanul and Archimandrite Vartolomeu Măzăreanul (Păcurariu 2008: 218).

Later on, enlightened hierarchs of our Church laid the foundation of the very first theological schools. We mention thus the school for the training of priests founded at the end of the XVIIIth century (1797) by the learned Joseph, the first Bishop of Argeş, near Antim Monastery.

Also in Transylvania, in the year 1786, Dimitrie Eustatievici, the principal of the Orthodox Romanian schools, opened at Sibiu „*The norm course*”, a training course of future teachers, within which candidates for priesthood were also educated (Brusanowski 2016: 39). In the year 1811, Bishop Vasile Moga (1810-1845) reorganised the clerical course, beginning „*A systematic training course for the Orthodox clergy*”, with a study duration of six months, which was lead by Gheorghe Lazăr. He taught at Sibiu for three years, courses of Dogmatics, Ethics, Church Singing and the Typikon (Brusanowski 2016: 39).

Shortly after, „the enlightener of Moldavia”, Metropolitan Veniamin Costachi (1803-1842) laid the foundation of the first seminar in Wallachia, later called „*Seminaria Veniamina*”, near Socola Monastery, becoming over the time, according to Constantin Erbiceanu’s statement, „*The Sorbonne of the Romanians*” (Erbiceanu 1885: 122).

Over the passing of time, other seminars appeared within the Metropolitan churches in Moldavia and Wallachia. They appeared as a *pastoral necessity*, but also as a consequence of the application of a clause in the Organic Regulations, between the years 1836 and 1837. In 1852, the courses of the Seminar in Huşi were opened, and also in Wallachia those of the Seminar in Bucharest, named Central, in 1836. In the same year, there was also established the Seminar in Buzău, and a year later, in 1837, the foundation was laid for the one in Râmnicu Vâlcea. To the above mentioned seminars (Bucureşti, Iaşi, Râmnic, Buzău, Argeş, Roman and Huşi) one may also add the one in Ismail, moved in 1878 in Galaţi, and, since 1872, The Metropolitan Nifon Seminar in Bucharest (Păcurariu 2008: 221-225).

In Transylvania, even since 1846, Andrei Şaguna has decided to expand the existing courses from the time of Vasile Moga from six months to a year, then (1852) to two years, and, since 1861, to three years. Thus they they stayed until the year 1921 (Brusanowski 2016: 40-41). In the areas of Arad and Timișoara, theology courses were initiated also near the end of the XVIIIth century [The psalm reader Mihail Martinovici in Timișoara

opened, in 1790-1794, a „priesthood course”. In the year 1822 theology courses were started in Arad, with a duration of two years, which, starting from 1825, expanded their duration to three years of study (as they remained until 1918] (Păcurariu 2008: 237).

In the second half of the XIXth century the first faculties of theology in the country came into being, along with the founding of the universities. Thus, in 1860, the Faculty of Theology in Iași is born, being a co-founder of „Al. I. Cuza” University, the one in Bucharest entering history in 1881 (Păcurariu 2008: 226-227). We also mention the fact that, in 1875, the Faculty of Theology in Cernăuți appeared, within The Fenacesco-Iosefine University (Păcurariu 2008: 230); it was one of the best faculties of theology of its time and, certainly, the best Romanian faculty of theology in that period, the courses being held in German.

We also mention that, in the modern age, „the laicisation of education was a constant desire, emphasised towards the end of the XIXth century through the Minister Vasile Conta’s project [We mention also the fact, not without importance, that Vasile Conta was a priest’s son, but his father „at that time, had an interdiction from the Metropolitan consistory in Iasi to practice his profession”] (Isar and Gudin 2004: 117), which represents the first attempt to remove religion from the school programmes”. Conta is also the one who closed the confessional schools, a process that gained weight during the reign of Al. I. Cuza and „had gotten the population and the church authorities used to the limitation of this educational segment, which, in 1880, was represented by the lower seminars, the higher seminars and the faculty of theology”, all depending on the state (Isar and Gudin 2004: 123).

After Romania’s union, apart from the old seminars (Central and Nifon in Bucharest, Veniamin in Iași, those in Râmnic, Buzău, Argeș, Roman, Huși and Galați, Chișinău and Ismail in Basarabia), other new ones appeared in Craiova, Constanța, Câmpulung (Argeș, for the war orphans), Dorohoi, Pomârla (both in the Botoșani county) and a monastic seminar established in Neamț, later moved to Cernica, all of them with an ephemeral existence (Păcurariu 2008: 400).

In what regards the higher education, we mention that, at the Faculty of Theology in Cernăuți, the courses were held in Romanian after 1918. In 1926 a faculty of theology was established at Chișinău, within the

University in Iași, and it merged, in 1941, with the one in Bucharest. The one in Cernăuți moved to Suceava in 1919 and it would merge with the one in Bucharest in 1948 (Vizitiu and Popa 2007: 78-90). We also mention that all these institutions of higher theological education were under the leadership and guidance of the state.

In Transylvania and Banat, the old theological institutions of Sibiu, Arad and Caransebeș were lifted to the rank of Theological Academies, with four years of study, under the direct guidance of the Church. To these ones two new theological Academies were added (Oradea, 1923 and Cluj, 1924). The attempts of the Transylvanian hierarchs for these Academies to receive the right of issuing Bachelor's degrees were unsuccessful. Only the one in Sibiu was granted this right in the year 1923, after the many and persistent endeavours of Metropolitan Nicolae Bălan (1920-1955) (Păcurariu 2008: 400).

It is to be reminded that, in the year 1927, a synodal commission, headed by Metropolitan Nicolae Bălan, presented the Holy Synod with a bill, according to which all theological education institutions were to be placed under the leadership of the Church. Three types of theological schools were proposed: four year Faculties of Theology, Theological Academies, also with four years, and Vocational Seminars with six classes (of a transient nature, in which they meant to receive graduates of four secondary classes). Because of the opposition, especially of the professors from the Faculties of Theology, this project was not approved (Păcurariu 2008: 401-402).

In 1948, due to „the Law for the General Organisation of the Cults”, theological schools of all degrees passed under the care of the respective cult, under the control of the Ministry/Department of Cults. After this happened, theological schools suffered also a significant reorganisation, in the sense that they were drastically reduced, being separated into Schools for church singers, Theological Seminars (six in number) and Theological Institutes of a academic degree (Bucharest, Sibiu, Cluj, the last one merging, in 1952, with the one in Sibiu).

---

### **Theology Schools after 1990 –pastoral necessity and missionary responsibility**

We can easily see that all the different types of theological schools mentioned above, established over many centuries, are the result of a *pastoral necessity* and of a *missionary responsibility*.

Pastoral necessity, because the faithful people needed theologically trained shepherds, to „teach them the word of the Truth”, to place „God’s commandments” and „the words of eternal life” (Ioan 6, 68) by their hearts, to impart with them the sanctifying grace and to guide them on the road towards salvation.

Missionary responsibility, because both in Moldavia, as well as in Wallachia to a lesser extent, but especially in Transylvania to a greater extent, the priest was called upon to defend the righteous faith against Catholic and Calvinistic proselytism actions.

After 1990, the former theological institutions, along with the reestablished or newly established faculties, were incorporated in the Universities. Likewise, the former Theological Academies in Transylvania were restored as faculties or departments, in the same way as new faculties/departments appeared in other cities, their number rising to 15, having one or more specialisation (Pastoral Theology, Didactic Theology, Social Work Theology and Sacred Art Theology).

As it had been the case before 1989, also immediately after this year, *the same pastoral necessity can be noticed, maybe even an increased one, and a greater missionary responsibility*. Why an increased pastoral necessity? Because until the year 1989 there were many parishes and many filial churches attended by a reduced number of priests. And this was happening because of the small number of seminar graduates who could be ordained, as well as of those with higher theological studies. When comparing with previous centuries, during which we could encounter a significant number of priests and deacons in every village [According to Pr. Academician Mircea Păcurariu, in the XVII-th century and the beginning of the XVIII-th one, „almost in every village there were several priests and deacons”] (Păcurariu 2006: 212) [Also in the XVIII-th century „the number of priests continued to be very high”. For instance, at the beginning of the XIX-th century, in the two churches in Sămăra-Argeș there were 5 priests and 16 deacons. From a census of the priests in the

priests within the Metropolitan church in Wallachia, done in 1810, in the Stănilăvești-Vlașca, with 11 houses, there were 2 priests, 5 deacons and 3 psalm readers (p. 498). In Moldavia, we find out from the statistics, arranged by the Exarch-Metropolitan Gavriil Bănulescu Bodoni, that there were 2313 churches, with a number of 45 archbishops, 4229 priests and 733 deacons (p. 498)], now the process is almost reversed, in many situations a priest having in his care 3-4 parishes/ filial churches in his care.

For the image to be complete, we need to specify that, while in the distant past the number of believers within a parish was quite small, the villages having a small number of families, in the time period up to 1989 their number became very high. This was also because of the administrative and territorial reorganisation of Romania (1968), as well as the population increase as a result of the enforcement of the anti-abortion law.

Coming back, after 1989, as a result of obtaining freedom, the Church reorganised and diversified its complex work, including the work referring to theological education, both the lower and the higher one, as we have mentioned above. Now *pastoral necessity*, like *missionary responsibility* has been imposed more acutely than before. And this has been motivated by the following realities:

- the great number of parishes, respectively of filial churches attended by a reduced number of serving priests;

- the transformation of many filial churches, of most of them, into parishes;

- the increase of the number of churches and chapels built after 1989, this including also the monasteries and the hermitages, all of them needing an increased number of clergymen with theological studies;

- the founding of new parishes. For example, in the Archdiocese of Iași, and in the Metropolitan Church of Moldavia and Bucovina respectively, the pastoral-missionary programme „no village without a church” was implemented, programme initiated and enforced by the His Beatitude Father Daniel, Patriarch of the Romanian Orthodox Church, then the Metropolitan of Moldavia and Bucovina;

- proselytism, most often very aggressive, coming from the neo-protestant cults in an attempt to "make new disciples" and „evangelisations” with the purpose to infiltrate, as much as possible, in every community (Orthodox/ mostly Orthodox);

- the integration of the Theology Faculties into Universities, forced them to the increase of the academic quality, on the one hand, but also of spirituality, of Christian testimony, on the other hand;

- the intensifying and diversifying of the Church's work also lead to creating new specializations within the Faculties of Theology. Practically, with the opportunity to teach the subject of Religion in the schools of the public system led to the creation of the specialisation called Didactic Theology, the establishment of social and philanthropic settlements led to the introduction of the Social Work Theology specialization, and for the restoration and preservation of the national patrimony (which is 80% ecclesiastical), there was established the specialisation Cultural Patrimony, later becoming Sacred Art;

- the emergence of new challenges (new religious movements, the increase in the number of people who declare themselves atheists or of associations of the „secular humanist” kind, which manifest themselves strongly and openly against the Church and so on);

- the new context in which the Church operates, in the sense that, until 1989, it had been somewhat isolated and marginalised, but after 1990, the Church came back into the life of the people. It is put *alongside* other institutions and *in a dialogue* with them. The theologian student, as well as the institution that used to form him, is no longer isolated from society, both him and the forming institution (the faculty) *are* inside society, *right in its view*.

Taking into account the considerations listed above, to which others can be added, we draw the essential conclusion that theology, as „function of the Church” that „serves the Church, the people of God, for which it exists as well” (Metallinos 2016: 96) „must be situated in the sense and the direction given by the Church's general work, which is concerned with one fundamental thing: man's salvation” (Buchiu 2016: 106). And so we find that the two dimensions or coordinates of theology -*pastoral necessity* and *missionary responsibility* – are as valid today as they have been before. More so, after 1990 they have acquired a stronger accent.

They have been underlined in an admirable way by His Beatitude Father Daniel, The Patriarch of the Romanian Orthodox Church, at that time the Metropolitan of Moldavia and Bucovina, on the 12th of June 1991, with the occasion of the integration of the Faculty of Theology in Iași



within the „Alexandru Ioan Cuza” University. His Beatitude stated then something which is valid even today, namely that *an essential dimension of theology is the pastoral one*, in the sense that it

must respond to the urgent needs of the Church, to be a theology of the times we are living in, the same way the theology of the Holy Fathers responded to the immediate needs of the Church. To be a priest of your time is not only an incentive, but also a requirement always imposed by the redeeming serving of the Church in different contexts and times...Theology must respond to the problems of our times, to today's need of salvation and sanctification. Theology within its pastoral dimension means to spiritually feed man taking into account the spiritual hunger and thirst of today, the sufferings and the concrete problems of the present day. A pastoral theology applies the principles of faith, taking into account concrete, diverse and new people and situations..... Theology is pastoral when it expresses itself as a holy duty for the life and the salvation of every man (G. Popa and V. Popa 2010: 45).

Alongside the pastoral dimension theology has, according to the vision of the same great theologian and hierarch of our Church, also a *missionary dimension*. On the same occasion mentioned above, the Patriarch Father Daniel showed that

theology seen through its missionary dimension means for us, first and foremost, the care to convey the faith and love of Jesus to the young generations or the adults who have forgotten Him. Throughout our lives we must strive to follow and receive Him more intensely in our lives. Modern secularisation also manifests as a weakening of faith and of spiritual life, of prayer. Many of the people today have forgotten the prayer or have lost its rhythmic practice. Many of them are not faithless, but pray very little or do not pray at all. They do not deny the existence of God, but have forgotten or do not know how to find Him through prayer. Therefore theology must help people feel that God loves them. Theology is called upon to help each and every human being, who wears the appearance of God, to discover the possibilities of dialogue and communication with The One Whose appearance they wear, but also with their fellow humans... Theology in its missionary dimension is the science charged with healing the souls sick with alienation and mistrust, of the lack of experiencing the presence of God in their daily life, sick with the alienation of ourselves. Theology is thus the science of healing isolation by promoting love and brotherly assistance which are derived from faith (Popa 1990: 124-125).

A special component of the missionary dimension is, in the vision of Father Patriarch Daniel, „*the openness towards the universal*”, the only way „that it can bring something constructive for the West and for the other Christian Churches”. This, however, under one condition: through „ the

deepening and the validation of our gifts and the promoting of the dialogue between culture and faith”. At this point, Father Patriarch compares theology with an oak whose large supporting branches match its roots, deeply thrust into the earth:

Likewise our Orthodox theology will open towards the great problems that trouble Christianity today, only to the extent in which it will seriously consider the devotion and prayer of our people, its Christian tradition of almost two thousand years (G. Popa and V. Popa 2010: 46).

However, *the theology of today must answer not only the problems that Christianity faces, but also the problems that man must face:*

the progressive movements in all the fields, in literature and art through the appearance of realism, in philosophy through the autonomous thinking to nihilism, in physics and biology through the outburst that the evolutionary theories have gotten, as well as through their perspective on the cosmos (Buchiu 2016: 106).

According to the vision of His Beatitude Father Patriarch Daniel, *theology must and has to* meet the above mentioned challenges through the deepening and cultivation of the following directions:

- a. the study of the origin and evolution of secularism in Europe, with a critical and self-critical discernment on behalf of the Churches;
- b. the fostering of new relations between science and faith by going from divergence and confrontation to convergence and cooperation, thereby surpassing the exclusive dichotomy between scientific research and spiritual life, between the desk and the altar;
- c. the dialogue of the academic theology with the secularised and pluralistic society, with all its freedom, must not diminish the freedom and the dignity of theology of being prayerful and confessing;
- d. in the face of civic individualism, what must be promoted are the theology of the person in communion, the holy gift of life, human dignity and solidarity with the lonely ones, maintaining a relationship between spiritual and social life, the mystical theology and the external mission of the Church;
- e. in the face of rationalist or syncretistic religious sectarianism, academic theology with a missionary and social impact must promote an authentic Christian life where the idea of holiness implies a total commitment, through prayer and action in living the Gospels of Jesus Christ;

f. in the face of the phenomenon of globalisation, academic theology must be critical and creative, capable to discern between the positive and the negative, between the human and the inhuman (Daniel 2006: 30-33; Buchiu 2016: 113).

Also, starting from Andre Malraux's saying that „the XXI century will either be religious or it will not be at all”, *today's (Orthodox) theology must show what is the true religion and the true living and saving theology*, especially in a more and more secularised world, in which God does not have a place in creation, and man becomes the slave of his own being's irrational drives. In that regard, Academician Priest Dumitru Popescu states:

the Orthodox culture and spirituality considers that man's secret does not reside in himself, but in God, as one that is created by God's image. That is why, man can only find fulfilment only to the extent in which he keeps the connection with his Archetype....The same way that the truth of an icon is not in and of itself, but in the person it represents, the same way the truth of man resides in his Model, that is in his divine Archetype (Popescu 1996: 172).

Following the same idea, Priest Dumitru Popescu also shows what the consequences upon the world are in this situation, where man, distancing himself from God, takes His place: „From the moment that man takes God's place on Earth, and considers himself the absolute master of the world, forgetting that it has not been he who created the world, he seeks to mold it at will” (Popescu 1996: 175). And in this case, on the one hand, the entire creation in general (man-nature), and especially man, can no longer fulfil the purpose they have been created for; on the other hand, nature no longer recognises man as its master, as a result of the fact that man no longer recognises God as his Master.

Simultaneously, the same great theologian points out that „the split between the public and the private, which has been discussed more and more often in recent times, and which has alienated religion from the objective sphere of society only to isolate it within human subjectivity, has also extremely damaging effects... the Christian unity of the Church is undermined and the foundations for a never-ending sectarian proliferation are laid, which pulverises Christianity in as many Christian denominations, which are not able to find their unity.... If we take into account the role that the Church has played in the history of our nation by maintaining its spiritual and moral unity, in spite of the hostility of a tumultuous history, but also *the role the Church must have today for the spiritual and moral*

*rebirth of the nation* (italics added), after decades of atheist and communist ideology, we can see the danger that the sectarian phenomenon represents for the unity of the Romanians” (Popescu 1996: 174).

The Greek professor Metallinos makes similar statements:

In a world which subdues *truth to utility, knowledge to technique, logic to historical necessity*, and fights within the limits of life and death, the Church and its theology are called to express their word about the hope in us (I Peter 3,15), to give meaning to human existence and to fill its distressing gaps, offering genuine freedom within the possibilities of ascetic self-overcoming and selfless love (Metallinos 2016: 103).

Similar and current incentives were given many decades ago by Professor Dumitru Stăniloae. The great Professor had in mind both the content of theology, with respect to its subject matters, and the quality of the professors. Regarding the content of theological education, the Priest Professor stated:

*We must* (emphasis mine) develop within our theologic education those concerns that can make Christian truth obvious to the man of today, who has walked the road of the science and the philosophy of the last few centuries. We need a lot of philosophy and Christian apologetics, we need a strong movement of Christian thinking to clarify and build the Christian Truth, in the light and in the face of the new forms of thinking, of the new progresses of science. How good would it be if the Church had around twenty representatives of a Christian philosophy and if the whole priesthood rose to such a level so as to meet the expectations of today’s intellectual man! Theologic education must receive new development and appropriate conditions for this (Stăniloae 2016a: 281).

Furthermore, in what regards the quality and purpose of the theology professors, the same great Professor said that

the great art, the big problem for the theology professors...is the awakening and the intensification of spiritual life in the young people. And spiritual life means life dominated in all its moments and actions by the thinking of God. When God becomes the never-failing Master, forever believed present, watching you and judging you, you have firmly and without return taken the path towards a spiritual life (Stăniloae 2016b: 281).

The Greek Professor quoted above (Metallinos) expresses himself in similar words:

one cannot understand science and theologic education without the awareness of the fact that the Orthodox man of science does not cease to be a member of the Church at his working place, carrying out his work in his own way for the building of the church body. When this awareness is weakened, then the theologian-man of

science, even though he can distinguish himself as an authority in the field of science, through amazing accomplishments in the field of philology, of philosophy, of history or archeology, he is not, however, a theologian of the Church (Metallinos 2016: 97).

### **Instead of conclusions**

Not long ago (in 2008), Academician Priest Mircea Păcurariu stated that, in the time span of over 15 functioning years for the Faculties of Theology, respectively for the Departments of Theology, „it has been proven that many things are not necessary, that they do not have appropriate teaching staff, nor speciality libraries” (Păcurariu 2016: 474). Therefore, starting from the title of the present essay, we naturally ask ourselves a few questions, to which I launch the invitation that we should answer together or that each Faculty should answer individually:

- Do the Faculties / Departments of Theology of today represent a pastoral necessity? If yes, to what extent?

- Do the Faculties / Departments of Theology train missionary students for the Church, regardless of the place or method in which they would serve it?

- Is our theologic scientific work doubled by a spiritual one, knowing that „no matter how high and imposing it may be, it does not initiate in the spiritual experience, but it assumes it”?

- Starting from the conviction that „the more ecclesiastical theological education is, which is offered in an education institution, the more it maintains and facilitates the acces to the Church life”, we ask ourselves the question weather the usually great number of graduates and their insufficient theological missionary training could rather be an additional problem for the Church, instead of being a contribution for its better state? Do we not contemplate the risk that they, the graduates, instead of becoming loyal missionaries of the Church, should become its enemies?

Therefore, I personally believe that the meeting at Alba Iulia forces us to reflect upon the fulfillment of the purpose of our Faculties / Departments of Theology in the service of the Church and the people.

### **References:**

- Brusanowski, Prof. Univ. Dr. Paul. 2016. „The Faculty of Theology «Andrei Șaguna» Sibiu-Monograph”. In *Vocation and giving. Orthodox theological education in Sibiu, 230 years of history in faces and icons*. Sibiu: Andreiana.

- 
- Buchiu, Pr. Prof. Dr. Ștefan. 2016. „The Mission of the Orthodox Theology Faculties in the Contemporary Context”. In *The Academic Theology and Its Responsibility in the Church Mission*. Iași: Doxologia.
  - Coman, Pr. Prof. Dr. Ioan G. 1979. *Church Writers from the Pre-Romanian Period*. București: Ed. IBMBOR.
  - Daniel, Metropolitan. 2006. „The Mission of the Orthodox Theology Faculties in the Contemporary Context”. In *The Canle of Moldavia*, year XV, no. 6-7: 30-33.
  - Erbiceanu, C. 1885. *The History of Veniamin Seminary of Socola Monastery, founded in 1804*. Iași.
  - Isar, Nicolae and Cristina Gudin. 2004. *From the history of the Romanian school policy. Education problems in the Parliament debates (1864-1899)*. Bucharest University.
  - Metallinos, Pr. Honoured Prof. Dr. Gheorghe. 2016. „The Theologian in the Service of Church”. In *The Academic Theology and Its Responsibility in the Church Mission*. Iași: Doxologia.
  - Păcurariu, Pr. Prof. Dr. Mircea. 2006. *The History of the Romanian Orthodox Church*, vol. II. Iași: Trinitas.
  - Păcurariu, Pr. Prof. Dr. Mircea. 2008. *The History of the Romanian Orthodox Church*, vol. III. Iași: Trinitas.
  - Păcurariu, Pr. Prof. Dr. Mircea. 2016. „The Theologian in the Service of the Church”. In *The Academic Theology and Its Responsibility in the Church Mission*. Iași: Doxologia.
  - Popa, Gheorghe and Virginia Popa. 2010. „The Chronicle of an Institution with a Profound Edifying Vocation. In Theological Writings”, Filaret Scriban Stavropoleos, Iasi: „Al. Ioan Cuza” University Pub., 2010, p. 45.
  - Popa, Pr. As. Gheorghe. 1990. „A Long Waited Moment: The Opening of the Courses at the Theological Institute in Iasi”. In *Teologie și Viață*, no. 5-6: 124-125.
  - Popescu, Dumitru. 1996. *Orthodoxy and Contemporaneousness*. București: Diogene.
  - Popescu, Prof. Dr. Emilian. 2000. „Early Christianity on Romania’s Territory”. In *Watching and Working for Salvation*. Iași: Trinitas.
  - Stăniloae, D. 2016a. „Orthodoxy and Contemporaneousness”. In *The Romanian Telegraph*, Year XC, no. 39, 27 Sept. 1942. Reprint In *The Academic Theology and Its Responsibility in the Church Mission*. Iași: Doxologia..
  - Stăniloae, D. 2016b. „For a Better Education in the Theology Schools”. In *The Romanian Telegraph*, year LXXXIV, no. 38, Sept. 13, 1936. Reprint In *The Academic Theology and Its Responsibility in the Church Mission*. Iași: Doxologia.
  - Vizitiu, Pr. Lect. Dr. Mihai and Virginia Popa. 2007. „The History of Higher Theological Education in Moldavia and Bukovina”. In *Teologie și Viață*, no. 1-6: 78-90.

# Pastoral care of young people: prophylaxis, remedies, practices

Adrian DINU

Associate Prof. PhD.  
Faculty of Orthodox Theology,  
Alexandru Ioan Cuza University of Iași, ROMANIA

---

**Abstract:**

*According to Christian teaching I try to study here the two practical aspects related to pastoral care of the young: the approach to sexuality and the dilemma of the priest-physician. The pastoral preoccupation of the priest concerning children must be continued and intensified during adolescence and youth. I am firmly convinced that the vocation of priesthood highly encompasses the sphere of psychology. The psychological qualities of the priest, the ability to understand and identify human psychology, provide the efficiency of treatment starting from a temporal healing to eternity. Through the priest, the Church provides pastoral services, welcoming Christians in the life of Christ.*

**Keywords:** *liturgical practices, confessor, teenagers, Christians*

---

The priest is the one through whom the young and all the believers are first born and reborn through the Sacrament of the Holy Baptism, and then through the Mystery of Confession. Hence the attribute of „father”. He is by no means inferior to the parents of the flesh, having as much spiritual debt for his spiritual sons as natural parents have for the flesh. In the tradition of the Church, the quality of a *spiritual parent* is superior to that of the parent of the flesh, just as life in Christ is superior to that of the flesh. In this sense, St. Gregory of Nazianzus points out: “*It is thy breeder [...] that you must trust more than your parents according to the flesh*” (Cândea 1954: 466), and St. Theodore the Studite commonly called St. Platon, his confessor “father”, and Photeinos, his natural father, „his mother's husband” (Hausherr 1999: 34).

*a. The confessor and the child.* Children, like the elderly, are members of the Church of Christ (Sfântul Ioan Gură de Aur 2001: 255) with full rights and must be treated as such. We notice this from the hierurgias related to birth and Baptism, but especially from the fact that the newborn receives at the same time the Baptism, the Anointment and the

Eucharist, called the „mysteries of initiation” (Braniște 1990: 55). In this way, the priest introduces the children „in the plan of God’s care, but takes him at the same time into the plan of his care” (Plămădeală 1996: 107) cori. In the Gospels we often find invoked the motives of childhood and of the child (Matthew 18, 2-6, 19, 14, Mark 10, 13-16, Luke 18, 15-17) „these being the reference points for our spiritual moral becoming. Childhood means innocence, plasticity and, therefore, the capacity for improvement, the promise of its realisation.

Consciously, the child gets in touch with the shepherd of souls on the occasion of the divine worship in or out of the church, during pastoral visits or other in circumstances.

From the first meeting of the priest with a child, he must become his friend [...]. The priest must speak friendly with the child [...], to gain his confidence so that the child will always rejoice when he meets the *father*. Good mood gained in childhood is maintained until old age (Brânzeu 1930: 278).

If in the pre-school period the pastoral activity is somewhat restricted and generally related to the child’s family, at the school age the child will know the priest as a catechist and confessor. The re-introduction of religion into Romanian schools is a new „chance” (Daniel 1999: 4) for the Church. „Today’s children will be the faithful of tomorrow and they will be as they are prepared now” (Vasilescu 1940: 118). Although a significant number of laymen are involved in state religious education, the presence of the priest in the school as a moral and pedagogical authority is more than welcome.

Along with school age, the priest begins to exercise for the child his quality as a confessor, the Sacrament of Repentance being „of the highest value for the education of the little ones” (Procopoviciu 1945: 139). Although there were different views on the age of confession, it was finally established that „from the age of 7, children can become the confessor’s concern” (Vintilescu 1995: 64), „which is also consistent with the observation of psychologists and teachers that this is the age of „moral consciousness” for a normal child” (Evdokimov 1996: 316).

Children are the easiest category for spiritual leadership and, at the same time, the future of the Church. What is imprinted on man during childhood will be amplified later. „Skills acquired in childhood are like words dug into the bark of the young tree; they grow up with it, they grow



and often become a part of it” (Alexandru 1999: 51). Because in the early years of school age, children do not fully realise the gravity of sins, many of which are done by ignorance, through the Sacrament of Confession they must be aware of the existence of these moral deviations, because „when they grow up and become ambitious they are ashamed of recognising” [Hrapovičchi: 1932, 53] their mistakes. The sooner the child confesses, the more we have the chance to guide and establish him on the right path of the Church. „If we do not get children used to the conscience exam, which is the confession of sins, from primary school, it will later be very difficult or even impossible to bring them to the Confession seat” (Radu 1939: 115-116).

Another issue related to the confession of children is reflected in how it is administered. Some confessors, paying little attention to the personality of children and seeking to „conclude” as soon as possible this liturgical and pastoral obligation, practice confession in small or larger groups, or - even worse - confine themselves „only to read them the absolution prayer” (Melchisedec 1862: 178). There are also priests who believe that the first confessions must be made in small groups of 4-5 students, so that they become accustomed to the confessor, and then the individual confession will be made (Felea 1939: 326). Regarding the actual confession, we have to say that some children „show some restraint, shyness and even fear at first because they do not know what will actually happen: why they have to confess, what they have to say, will they be punished for their confessed trespasses?” (Bulugea 1999: 3). This fear is also perpetuated by some parents who, in admonishing their own children, use the threat of being punished by the priest. Therefore „the first duty of the confessor will be to calm the child” (Vintilescu 1995: 118). Approaching the soul of the little penitent „will be done with the utmost caution and unmeasurable love” (Cucoş 1996: 190).

Without the confession experience, most of the time children have to be helped with questions such as: *Do you pray in the evening and in the morning? Before and after the meal? Listen to your parents? Go to church?* and so on. In order to protect the child's special sensitivity, but at the same time trying to obtain the confession of age-specific sins, the confessor will skilfully adapt his questions. Another sensitive issue concerns the avoidance of those questions that would become an opportunity of

foolishness, awakening perplexities over unknown sins. As the child becomes more mature, the complexity of dialogue in the seat of confession will grow, both because the penitent's power of understanding increases, but also because the temptations to which he is subjected grow and multiply with age. These temptations, which can lead to sins, are related to the family and social environment in which each child lives. The more moral the environment is, the more chances there are for preserving the innocence of childhood and vice versa. Some bad deeds can be learned from other older children or from people who are at odds with Christian morals.

For the confession of children no material gift will be accepted from them, but on the contrary, the confessor will be the one who at the end will offer candy, crosses, icons, leaflets, or even religious magazines dealing with themes specific to their age. Thus, the Sacrament, and also the approach of the Confession while

carefully, tactfully and patiently used, will have a decisive importance in the formation of the soul, the growth and religious orientation of children throughout their life. This is all the more so since children pay more importance to confession than adults (Felea 1939: 335).

That's why the sensations and emotions experienced now are never erased!

**b. *The confessor and teenagers.*** The pastoral preoccupation of the priest concerning children must be continued and intensified during adolescence and youth. Regarding the period of adolescence, „some consider it a “terrible age”, others, on the contrary, an „age of gold”; for some it is „the age of crises, anxiety, dissatisfaction”, while for others it is „the age of great aspirations”; is „the age of contestation, marginality and sub-culture” but also the age of „social integration”; is „the age of drama, with all its glow, and also superficiality” - some say, while others claim it is „the age of participation in social progress”; most people consider it to be a „moral-psychological issue”, but there are also some who believe it is almost exclusively a „social problem”.

#### Adolescence

coincides with the departure of the child from the parental home to the foreign world, and instead of the acknowledged and indicated authority of the parents and qualified educators, young people resort to what they happen to be in contact with or is imposed upon them. As a sad consequence of this danger a certain alienation

from faith, from the Church [...] emerges. The spirit of the world that surrounds young people is contrary to the pure spirit of the parental home. There is a formal assault on the beautiful childhood constriction. The result will be all the more gloomy as this destructive work will be perpetuated by a fallen life of that young person who will be afraid to meet with the priest, and will avoid him because it is difficult for him or her to reveal his or her soul before the confessor (Brânzeu 1930: 282).

The priest must note that some of the former children at high school age, especially boys, cease to come to the church as well as to the seat of confession. That is why „one of the most noble missions of the priest is the salvation of the young” (Brânzeu 1930: 238). That „the rise and fall of a nation begins with” (Felea 1939: 349). One of his major duties is to constantly watch over young people, to make them understand that their religious preoccupations, including confessions, should not end with childhood, but they should intensify. The introduction of religion as a discipline of study in high school creates an opportunity for young people to structure their beliefs and religious experiences on superior moral, dogmatic, rational or even philosophical arguments. However, the formation of the religious character can not be limited to the theoretical level, the direct connection with the church is required. In his general pastoral work, and especially as a confessor, the priest will take into account certain temptations that lurk in the souls of the young. I would recall here the tendency toward terrible, nonconformist actions, fun, and last but not least, the sexual problem. In fact, the desire to give at all costs and insufficient self-control is the cause of many sins of youth. I want to mention smoking, alcohol, drugs, illegal fun. The young Christian may or may not take note of the priest's warnings, namely that many may not be allowed, but also the fact that they are not all useful (1 Corinthians 6, 12). Often early warning is sufficient, but it is not appropriate to incriminate entertainment as a danger in itself, but through the consequences it may bring about (Bunea 1957: 67-75).

***c. Two practical aspects related to pastoral care of the young: the approach to sexuality and the dilemma of the priest-physician.*** First of all, it is worth mentioning that of a special importance for young people and adults is their correct attitude towards the sexual problem. According to Christian teaching, the body is the „temple of the Holy Spirit” (1 Corinthians 6:19), and therefore the Apostle Paul warned: „*Flee from*

*fornication. Every sin that man will make is beyond the flesh. Whoever devotes himself to fornication sins in his own body.*” From the beginning we must state here that the true confessor never makes any interference in the fleshly life of his disciples. What he has to deal with is sin, offering the most appropriate medication to everyone. The confessor should not be scrupulous, or “too loose” either, that is, harbouring a indulgence that allows for sin to manifest. Sexuality is not similar to sin in every aspect and in all respects. But certain aspects that have become generally valid and that are serious sins can not be circumvented. Sin should never be accepted by the confessor.

The gravity of the sin of fornication is highlighted by the fact that the Church includes it in the seven deadly sins, and that the Book of Sacraments „provides great extension to questions about the kinds of sexual sins that the canons debate to an even greater extent” (Vintilescu 1995: 111). While the Church manifests a clear attitude to condemning fornication and adultery, all the more it disapproves of incest, prostitution, rape, homosexuality (Durlea 1999: 6), lesbianism as well as other sexual perversions (Adams 1993: 416-438; Here we find an approach of sexual deviations from the perspective of a neoprotestant pastor)], for some of them trying to provide „protection the laws” of the secular state. Perhaps more than ever, young people today are subject to aggressive sexual propaganda. A genuine pornographic industry (books, magazines, movies, etc.) has been created being immediately followed by a justifying ideology.

That is why, in the confessional seat, the confessor will take care to form a healthy Christian view of the sexual problem in young people.

His intervention must, however, be full of decency and mastery at the same time, avoiding [...] to stir curiosities [...]. At the end of the confession, the priest can begin as follows: All ages have their temptations. Youth also has her own, more and more powerful. As a student, as a clerk, as a young man, etc., in circles of young people and other circumstances in the world, you could have met with such temptations. How do you present yourself? Or: what can you tell me from this point of view? (Vintilescu 1995: 113).

We believe that questions must be prudent and not necessarily addressed to all young penitents, because most of those who fall victim to this sin are no longer confessing. An effective prophylactic measure is to awaken in the souls of young people of both sexes the awareness of the special value of virginity „This should be their supreme ambition and pride,

to which they can only give up in marriage” (Brânzeu 1930: 283). In connection to this, many young people nowadays attach greater importance to civil marriage at the expense of the religious ceremony and consider that once the act of civil status is signed, the sexual life can begin. Young people will be warned that the temptation of the premature start of sexual life will accompany them until the religious ceremony, and therefore they will have to remove the opportunities of sin. Since sin committed in the mind is a step that can lead to sinful deeds, the young person can be warned of the danger of literature and degrading films that various television stations deliberately transmit. In the case of girls, the belief that their value and even virginity is limited to being as courted as possible and so they must be liked and attract at any price will be discarded (Brânzeu 1930: 288).

The confessor has a leading role in the life of young people. In fact, his relationship with the whole Church is essential from at least a few points of view: first for his own salvation and connection with God, then for his obedient disciple without whom he can not exercise his God-given mission (Dinu 2011: 162). Regarding the second issue, it is important to note that with the development of Romanian society, more and more Western influences have entered, each having its consequences more or less harmful. The migration from a closed society in the country due to the communist context, to a „without borders” society, where everything can travel freely, has inevitably brought new currents often incompatible with the spirit of the Romanian nation. A pressing problem arising with integration into the great European family starts to be the parallelism between the priest and the psychologist with the attempt to delimit the sphere from the influence of both from a perspective of the relationship of the postmodern human being to the dimension every one encompasses.

The difference between the confessor and the psychologist is a social distinction and must not necessarily be reported to faith. By faith man is physically distinguished from other creatures. With free will, the human being can adjust according to his preferences either to the priest or to the psychologist. It is known that in the modern, secularised era, the question of this artificial dilemma has been raised. We do not want to say that the work of the psychologist is irrelevant, but we can not, as Christians, mark a sign of equality between the two works, because the plans they are targeting are different, the priesthood has the perspective of eternity,

psychology-temporality. Psychology aims to solve problems on the motivation of personal good here and now, and focuses on the human behavioural study, while the confessor brings to the fore the necessary conduct to acquire eternity.

However, I am firmly convinced that the vocation of priesthood highly encompasses the sphere of psychology. The psychological qualities of the priest, the ability to understand and identify human psychology, provide the efficiency of treatment starting from a temporal healing to eternity. Communication is the convergent point between the priest and the psychologist. Both communicate but the content of the message is as distinct as possible. The instruments of healing those with whom the two come into contact are as diverse as possible, given the two plans I have been talking about earlier. The relationship with the psychologist directs us within, the relationship with the priest engages us in a dialogue with the one next to us. And the extent to which we establish a real dialogue demonstrates the depth with which we relate to communication through communion. From a theological perspective, the relationship with the confessor-priest is able to develop in the penitent the spirit of the true Christian experience that can be associated (in a primitive manner) with psychic balance. In current practice it can be seen that this dialogue with the confessor is minimal, many times, even for those known as Christian practitioners. The role of the psychologist has grown because of the Christian fails to truly understand and live a relationship with the confessor. The young theologian lost - at least in school, formally - this dialogue, first and foremost, out of convenience. Therefore, many prefer not to confess to the Teacher-Fathers, but to the priests of the towns and villages or from the monasteries. The dialogue with the confessor implies a continuous transformation as concerns one's deeds, a continuous responsibility that contemporary man does not want to assume. The relationship with the psychologist is more convenient and does not involve so many changes that we should be responsible for.

Communication within the Church is communion and it becomes confession through the Divine Liturgy, which is not merely an emotional and aesthetic framework, or the peak ceremonial aspects of the Eucharist (communion), but is the great restitution and symbolic representation of salvation symbolism. It prepares and affirms what is produced in the

Eucharist as a cult expression of the content of dogma. Mass is the Church itself in its act of common gratification of communion. Since the Church is in the world a ministry in love, Christians are also bound to one another by love, according to the pattern of inter-trinity love (Stăniloae 1964: 185). The psychologist makes us work with ourselves, and the priest engages us in dialogue with God and our neighbor. Herein lays the condition of love and basic virtues. Love for our neighbor and not self-love. Let us worry about our brother's pain, and then ours will disappear.

Therefore, there should be no controversy between the choice between the confessor and the psychologist, but it should be a mature personal consecration of every man who has problems and wants to solve them. The priest has the purpose of making man understand the meaning of Creation and the ministry to which he is called.

We **conclude** by saying that the priest who is not consumed by the missionary fire of gaining and enlightening souls can not be called a priest. In the Church we often use a phrase: *the priest must work with time and without time*, but this is not necessarily the interpretation of good day-to-day management, but especially the observance, the discernment and the love he has to prove. By doing things of substance, the confessor becomes better. That is why St. John Chrysostom said: „*When the priest is not capable, the believers are forced to suffer much harm to the soul*” (Sf. Ioan Gură de Aur 2004: 147).

Through the priest, the Church provides pastoral services, welcoming Christians in the life of Christ, which it deepens afterwards. Today, it is possible to distinguish the existence of many types of Christians, beyond those who criticise the Church, the nominal, the Sunday ones and the esoteric ones. It is important to know that we are Christians not only for the great feasts and occasional parish gatherings, because we define the world, in the evangelical sense of the term, and we relate to the spiritual and the worldly often without being aware of it. This is seen much more in the case of young people that priests want to see attending the Church, but also knowing why. I believe that the current pastoral care of the Church is intended to focus on the re-Christianisation of young people, not because they are necessarily separated from the Church, but - more damaging, unfortunately - because they are indifferent as concerns an intense spiritual life.

**References:**

- Adams, Jay E. 1993. *Manualul consilierului spiritual creștin (Handbook of Christian Spiritual Counselor)*. Romanian Missionary Society Publishing, Wheaton, Illinois, USA.
- Archimandrite Melchisedec, Lieutenant Bishop of Huși. 1862. *Teologia pastorală (Pastoral Theology)*. București (electronic resource).
- Branște, Priest Ene. 1990. *Explicarea sfințelor taine de inițiere (Explaining the holy mysteries of initiation)*. București: Publishing House of the Archdiocese of București.
- Brânzeu, Canonic Nicolae. 1930. *Păstorul și turma (Hodogetica) (The Shepherd and the Flock) (Hodogetica)*. Lugoj.
- Bulugea, Priest Hrisanti. 1999. *Spovedania și împărtășania copiilor, mic îndrumar (Children's Confession and Sacrifice, Small Guide)*. București: Christian Family Publishing House.
- Bunea, Prof. Ioan. 1957. "Distracțiile în lumina moralei creștine (Entertainment in Light of Christian Moral)". In *Mitropolia Ardealului*, no. 1-2.
- Cădea, Spiridon. 1954. "Mărturisirea păcatelor (Confession of Sins)". In *Mitropolia Olteniei*, year VI, no. 9-10.
- Cucuș, Constantin. 1966. *Educația religioasă. Conținut și forme de realizare*. București: Editura Didactică și Pedagogică.
- Daniel, Metropolitan of Moldavia and Bucovina. 1999. "Teologia în universitate-șanse, riscuri și perspective (Theology at the University - Opportunities, Risks and Perspectives)". In *Teologie și Viață*, year XI, no. 231.
- Dinu, Priest Adrian. 2011. *Duhovnicul și formarea duhovnicească a tinerilor (The spiritual father and the spiritual formation of young)*. Iași: Editura Performantica.
- Dinu, Priest Adrian. 2016. "Prepare the way of the Lord". *Pastoral-spiritual prolegomena*. Chișinău (Republica Moldova): Editura Pontos.
- Durlea, Priest Ionel. 1999. "O abordare scripturistică a problemei homosexualității (A Scriptural Approach to the Problem of Homosexuality)". In *Viața Ortodoxă*, year XI, no. 231.
- Evdokimov, Paul. 1996. *Orthodoxia (Orthodoxy)*. French translation by Dr. Irineu Ioan Popa, Vicar Arhiereu. București: Ed. IBMBOR.
- Felea, Priest Ilarion V. 1939 *Pocăința. Studiu de documentare teologică și psihologică*. Sibiu.
- Hausherr, Irénée. 1999. *Paternitatea și îndrumarea Duhovnicească în răsăritul creștin (Paternity and Spiritual Guidance in the Eastern Christian)*. Translation by Mihai Vladimirescu, preface by HH Kallistos Ware, post-address by Thomas Spidlik. Sibiu: Deisis Publishing House.
- Hrapovițchi, Antonie, Metropolitan of Kiev. 1932. *Spovedania sau mărturisirea păcatelor (Repentance or the Confession of Sins)*. Translation by HH Metropolitan Gurie. Chișinău: Eparchial Publishing House - Cartea românească (electronic resource).



- 
- John Chrysostom, St. Gregory of Nazianzus and St. Ephrem the Syrian. 1987. *Despre Preoție (About Priesthood)*. Translation, introduction, notes and a preface by Priest D. Fecioru. București: Ed. IBMBOR (see also the edition of the Sofia Publishing House, București, 2004).
  - Plămădeală, Antonie. 1996. *Preotul în Biserică, în lume, acasă (The Priest in the Church, in the World, at Home)*. Sibiu.
  - Priest Alexandru. 1999. *Copilul în lumea televizorului și a computerelor (The Child in the World of Television and Computers)*. Translation from Russian by Dr. Adrian and Xenia Tanasescu-Vlas. Romanian Hermit Village Lacu-St. Mount Athos.
  - Procopoviciu, Priest Dr. Petre. 1945. “Împărtășania și Spovedania în slujba educației tineretului școlar (Communion and Confession in the Education of School Youth)”. In *Candela, Râmnicu Vâlcea*.
  - Radu, Priest Romul. 1939. “Sfânta mărturisire la copiii de școală primară (Holy Confession in Primary School Children)”. In *The Church and the School* (electronic resource).
  - Sfântul Ioan Gură de Aur (St. John Chrysostom). 2001. *Despre feciorie. Apologia vieții monahale. Despre creșterea copiilor (About being a virgin. The apology of the monastic life. About raising children)*. București: Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române.
  - Spidlik, Tomas. 1997. *Spiritualitatea Răsăritului creștin, I Manual Sistematic. II Rugăciunea*. Sibiu: Editura Deisis.
  - Spidlik, Tomas. 1994. *Izvoarele luminii. Tratat de spiritualitate*. Iași: Editura Ars Longa.
  - Stancu, Ieromonah Benedict. 2007. *Nuanțe și false nuanțe în viața duhovnicească. Vero distingo falsum*. București: Editura Sofia.
  - Stancu, Ieromonah Benedict. 2006-2007. *Iată duhovnicul. Părintele Arsenie Papacioc*, vol. 1, 2 și 3. București: Editura Sophia.
  - Stancu, Ieromonah Benedict. 2007. *Spovedania și îndrumarea duhovnicească*. București: Editura Sophia.
  - Stăniloae, Pr. Prof. Dr. Dumitru. 1987. *Chipul nemuritor al lui Dumnezeu*. Craiova: Editura Mitropolia Olteniei.
  - Stăniloae, Pr. Prof. Dr. Dumitru. 1985. *Le genie de l'Orthodoxie*. Desclée de Brouwer.
  - Stăniloae, Pr. Prof. Dr. Dumitru. 1992. *Ascetica și mistica*. București: EIBMBOR.
  - Stăniloae, Pr. Prof. Dr. Dumitru. 1993. *Iisus Hristos, lumina lumii și îndumnezeitorul omului*. Îngrijirea ediției de Monica Dumitrescu. București: Editura Anastasia.
  - Stăniloae, Pr. Prof. Dr. Dumitru. 1993. *Iubirea creștină*. Selecția textelor și postfață de Sandu Frunză. Galați: Editura Porto-Franco.
  - Stăniloae, Pr. Prof. Dr. Dumitru. 1995. *Rugăciunea lui Iisus și experiența Duhului Sfânt*. Sibiu: Editura Deisis.
  - Stăniloae, Pr. Prof. Dr. Dumitru. 1996. *Teologia Dogmatică Ortodoxă*, vol. I. București: EIBMBOR; 1997. Vol. III, cap.: „Preotul ca săvârșitor al Euharistiei”. București: EIBMBOR.
  - Stăniloae, Pr. Prof. Dr. Dumitru. 2004. *Spiritualitate și comuniune în liturghia ortodoxă*. Ediția a II-a. București: EIBMBOR.

- 
- Stăniloae, Pr. Prof. Dr. Dumitru. 2005. *Sensul ascezei monahale*. Alba Iulia: Reîntregirea.
  - Stăniloae, Pr. Prof. Dr. Dumitru. 1964. „Autoritatea Bisericii (Authority of the Church)”. In *Studii Teologice*, year XVI, no. 3.
  - Vasilescu, Emilian. 1940. *Râvna casei tale (Endeavor for Your House)*. București: Cugetarea Publishing House.
  - Vintilescu, Priest Petre. 1995. *Spovedania și duhovnicia (Confession and Spirituality)*. Alba Iulia: Publishing House of the Orthodox Episcopate of Alba Iulia.
  - Vintilescu, Priest Petre. 2007. *Preotul în fața chemării sale de păstor al sufletelor (The priest in front of his calling shepherd of souls)*. Craiova: Editura Mitropolia Munteniei.
  - Vlachos, Mitropolit Hierotheos. 2001. *Psihoterapia ortodoxă-continuare și dezbateri (The orthodox psychotherapy-continued and debate)*. Tipărită cu binecuvântarea Prea Sfințitului Părinte Galaction, Episcopul Alexandriei și Teleormanului. București: Editura Sofia.
  - Von Cuilenburg, J., Schölten O., Noowen G. W. 1998. *Știința comunicării (Communication science)*. București: Humanitas.
  - Vorobiev, Protoiereu Vladimir. 2009. *Duhovnicul și ucenicul (The Confessor and the Disciple)*. Traducere de Gheorghică Ciocoi. București: Editura Sofia.
  - Vulcănescu, Mircea. 2004. *Bunul Dumnezeu cotidian, studii despre religie (The good Lord daily, studies about religion)*. Ediție îngrijită de Maria Diaconu. București: Humanitas.
  - Zaharou, Arhimandritul Zaharia. 2009. *Lărgiți și voi inimile voastre (Widen and your hearts)*. Traducere din limba engleză de monahia Mariam Vicol în colaborare cu monahiile Tecla și Fevronia de la Essex. Alba-Iulia: Editura Reîntregirea.
  - Zapan, Gheorghe. 1997. *Cunoașterea și aprecierea obiectivă a persoanei (Knowledge and the objective assessment of the person)*. Iași: Editura Polirom.
  - Zémor, Pierre. 2003. *Comunicarea publică (The communication to the public)*. Iași: Editura Institutul European.
  - Zizioulas, Jean. 1981. *L'être ecclésial*. Coll. „Perspective orthodoxe”. Genève: Labor et Fides (vezi și ediția românească: 2007. *Ființa eclesială*. Traducere de Pr. Dr. Aurel Nae. București: Editura Bizantină).
  - Zizioulas, Jean. 1999. *Creația ca Euharistie (Creation as Eucharist)*. Traducere din limba greacă de Caliope Papacioc. București: Editura Bizantină.
  - Yannaras, Christos. 1996. *Abecedar al credinței (Primer of faith)*. București: Editura Christiana.
  - Ware, Kallistos. 1996. *Împărăția lăuntrică (The kingdom of inner)*. Traducere de Eugenia Vlad. București: Editura Christiana.
  - Wittgenstein, Ludwig. 1998. *Lecții și convorbiri despre estetică, psihologie și credință religioasă (Lessons and conversations on aesthetics psychology and faith)*. Sibiu: Editura Alma Mater.

## Health – Divine Blessing; Illness and Suffering – Academy of Virtues

**Ioan-Cristinel TEȘU**

*Rev. Prof. PhD.  
Faculty of Orthodox Theology,  
Alexandru Ioan Cuza University of Iași, ROMANIA*

---

### **Abstract:**

*The Holy Fathers of the Orthodox Spirituality unanimously consider that pain, suffering, illness and death (as well as their entire range of forms and manifestations) are the consequences of the primal or ancestral sin and of the man's free will that God endowed him from creation. However man misused it. Therefore they are the effects of the initial unfortunate choice made by him.*

*Sufferings and infirmities, pains and human diseases, they all culminate in death and were totally unknown to the primordial man before the fall in the ancestral sin. At that time he was in a state of perfection or relative perfection, having the capacity to improve it up to deification. By rationally using the faculties he received at creation and by exercising the gift of personal liberty with watchfulness and discernment, man would have been acquired the full resemblance to God.*

*Referring to this connection between the ancestral sin and the diseases of the first men's descendants, the Orthodox theology teaches that their source lays in the original sin. By inheriting the human nature from our proto-parents, we receive all the positive energies capable of helping man to complete himself and to establish himself in the work of virtues, on the one hand. It means restoring it in a state similar to the original one and leading to union with God. At the same time, we inherit the weaknesses, impotence and death that have entered it and united with its being.*

*The spiritual writings, as well as the general human experience show that in the Christian life joys and sorrows, trials and sufferings are intertwined. Thus, there is no man who, from the dawn of his life until his end, had only some of them: be it joy or trouble. Moreover, the good Christian noticed that joys which are not lived in a beautiful and pure way will turn into occasions of falling, humiliation and suffering sooner or later. Likewise, the trials that were spiritually confronted bring relief and comfort, holy joy and salvation to the soul in the end.*

*From a Christian perspective, the attitude towards suffering supposes to assume it in a saintly way and to do the "philosophy of disease" as part of the "philosophy of life". That is to discover the benefits these "involuntary sufferings" can bring to our spiritual life.*

*The plain and clear teaching of the Eastern Fathers consists of not wishing, seeking or asking for such painful experiences, because we are never fully convinced of our ability to receive and assume them. The physical and spiritual pain-bearing threshold is so different*

---

*from one person to another and depends not only on his constitution, but also on his moral creed and philosophy of life. However, the same Orthodox Spirituality recommends that when disease “visits” us, we should receive and bear it with nobility of soul and moral dignity.*

**Keywords:** *Spirituality, Philokalia, illness, sufferings, martyrdom, patience, prayer*

---

The Orthodox Spirituality teaches that health is a divine gift and, for this reason, it must be preserved and cared for as much as possible. However, as time and life pass by, health is poorer and impotence and disease take the place of power and robustness from the past. But even if physical capacities are more limited, maturity and old age are accompanied by the expansion of our spiritual universe. The enthusiasm of youth can be replaced by the experience and discernment of the elderliness. From a Christian perspective, health is considered to be

a dynamic phenomenon, a continuous homeostasis, and an ongoing effort to balance of the vital processes, spent in the peace of the limbs, without a clinical defect and without us feeling that effort or suffering for this. In a state of health, the existence of the soul and body is consumed alike (Chirilă et alli 2008: 137).

From the same perspective, physical health is defined by anatomic integrity. The functional harmony of internal organs is another miracle of creation. The internal organs work quietly. It is also defined “by its mood to obey the limited - but sufficient - will of man in order to sustain him by what enters and comes out of him, to keep him from danger and to put him in worship movements to God” (Chirilă et alli 2008: 137).

Similarly, the health of the soul is given by the following attributes: to recognize the quality of created being; to freely want the relationship with God; to practice virtues; to have the consciousness of the soul’s eternity; to live with the hope of resurrection in Jesus Christ, the Lord and Saviour (Chirilă et alli 2008: 137).

However, suffering and illness have some rules of attack that are incompletely known and solved by “the medical art”. It can appear not only at the adult or the old person, but also at the young and the infant, even at the barely formed and developing embryo and the disease will increase with him.

For a conscious person, the illness is first and foremost an opportunity of self-knowledge and introspection at any age of life it appears. It is also a moment in which we stop from the rush of this world and from the concerns most often related to an illusory material and physical happiness, in order to discover a rich spiritual level. First, the disease opens a dialogue with ourselves about our present state, our past, and the uncertain future that stands before us. At the same time, it opens up new opportunities of communication with our fellow human beings, whose goodwill the sick person depends on more and more. Suffering brings some people close to God as they seek His help when human support proves to be limited.

In conclusion, the disease opens the prospect of a profound self-knowledge and self-evaluation, which gives man much to meditate on the mistakes - general or personal - that have led to this undesirable state as well as on the possibilities for correction. Therefore, *sickness is an occasion of profound repentance*. With its help, man becomes aware of his vulnerability to such numerous harmful factors, but also of his lack of vigilance to avoid them.

From a Christian perspective, long suffering gives man the chance to discover his sins and passions committed when he believed himself to be healthy, the excesses he subjected his body to and his lack of restraint and discernment. At the end of this internal examination, he has *the chance to change his life* even when he has little time to live, hoping that he will be able to redeem his past sins through deep repentance.

This repentance is often accompanied by crying and tears, as the inner tension is thus exteriorized. But, beyond the purely natural tears, the tried Christian has the opportunity to experience spiritual tears.

The spiritual cry is superior to the natural one and accompanies it. It manifests not because of the loss of this worldly goods, but because of the soul loss. It is an expression of “permanent repentance” and “compunction of heart” and of regret for the sins committed.

Speaking of this gift of spiritual tears which is the expression of purifying the “sky of the heart” from the darkness sin laid upon it, St. Symeon the New Theologian says that it does a double work on the soul:

One is like water that extinguishes the flame of passions through tears and cleanses the soul of the defilement caused by them; another is like the fire that gives life

through the presence of the Holy Spirit and re-lights, heats and makes the heart ablaze and ignites it with God's love and longing (Sfântul Simeon Noul Teolog 1977: 64).

The initial regret for past sins turns into love for God and for salvation, into desire to live only in His company, into tears for God, which St. John Climacus describes in his famous *Ladder of Divine Ascent* as

a sadness of soul, and the disposition of a sorrowing heart, which ever madly seeks that for which it thirsts; and when it fails in its quest, it painfully pursues it, and follows in its wake grievously lamenting (Sfântul Ioan Scărarul 1980: 164).

Depending on its efforts the spiritual mourning has more steps. The Holy Father says the following:

A characteristic of those who are still progressing in blessed mourning is temperance and silence of the lips, and of those who have made progress-freedom from anger and patient endurance of injuries; and of the perfect-humility, thirst for dishonours, voluntary craving for involuntary afflictions, noncondemnation of sinners, and compassion even beyond one's strength. The first are acceptable, the second laudable; but blessed are those who hunger for hardship and thirst for dishonour, for they shall have their fill of the food that does not cloy (Sfântul Ioan Scărarul 1980: 165).

He is accompanied by "the blessed joy-grief of holy compunction" (Sfântul Ioan Scărarul 1980: 167) and brings forth rivers of tears, which soothe and comfort the soul.

Saint John Chrysostom thinks these tears of repentance are "bath and means of purifying the sins" (Sfântul Ioan Gură de Aur 1998: 141) and he also says:

For much as after a violent burst of rain, there is a clear open sky; so likewise when tears are pouring down, a calm arises, and serenity, and the darkness that ensues on our sins quite disappears. And like as by water and the Spirit, so by tears and confession are we cleansed the second time; unless we be acting thus for display and vanity. (...) For I seek those tears which are shed not for display, but in compunction; those which trickledown secretly and in closets, and in sight of no man, softly and noiselessly; those which arise from a certain depth of mind, those shed in anguish and in sorrow, those which are for God alone (Sfântul Ioan Gură de Aur 1994: 84).

God is beside the tried soul in all these trials and sufferings, among tears and weeping and He "consoles those who are contrite in heart" (Sfântul Ioan Scărarul 1980: 178). Feeling this divine help, they can

exclaim: “The abyss of mourning has seen comfort!” (Sfântul Ioan Scărarul 1980: 181).

This state of profound sensitivity and openness to God, to the rich inner and spiritual world and to deep meditation, gives the sufferer the power to carry his personal cross. But, at the same time, it is of paramount importance for the future life, as St. John Climacus says:

When our soul leaves this world, my friends, we shall not be blamed for not having worked miracles, or for not having been theologians or contemplatives. But we shall certainly have to give an account to God of why we have not unceasingly mourned (Sfântul Ioan Scărarul 1980: 185).

At the same time, pains and sufferings, illnesses and trials are occasions to *increase in humility*. The Eastern spirituality considers humility to be “one virtue only which the demons cannot imitate” (Sfântul Ioan Scărarul 1980: 303). The Christian is urged to cultivate this virtue throughout his life. According to some people, the very name of “man” - *homo*, -*is*, comes from the Latin “*humus*”, that means “earth”. The words of Scripture tell about how man was created out of the dust and made live with spiritual breathe. Our faith says: “*For dust thou art, and unto dust shalt thou return*” (Genesis 3: 19). But we can also give a symbolic interpretation to this etymology. The Earth keeps us all, and no matter how we try to endanger its integrity, selfishly and tyrannically abusing of its resources and causing a real “ecological crisis”, it is home and good host for all of us. The earth gives food to all of us, and for all these benefits it lets us trample it. In the history of Christianity and even of the Romanian Orthodox Spirituality there were Fathers with improved life who asked that after their death they were to be buried under the road leading to the church and to be “trampled” by all those who “sought” the Church, which helped them to humble themselves even after death.

In particular, the limit and difficult situations of life are *opportunities for deep humility*. Sickness is a true “school of humility”. St. Gregory of Sinai identifies two signs of this virtue: “to regard oneself as lower than everyone else, and to ascribe all one's achievement to God” (Sfântul Grigorie Sinaitul 1977: 135). According to the same Philokalic Father the ways that lead to the gift of humble thought are: silence, humble thinking, humble speech, humble behaviour, self-deception, compunction of heart

and taking the last place. The time of illness and suffering is very appropriate for all these to be worked and practiced.

At the same time, assuming sorrows and sufferings is a way to *test our hope in God* and in His super-natural help. Hope is an essential virtue of the Christian and it is absolutely necessary in his struggle against suffering and sickness. It is truly a strong anchor that gives man the strength to face the hardships of life and leads him to the shore of Heaven. Saint John Chrysostom says that “He who has love for the elevated things in his heart and feeds himself with the hope of eternal goods, will not be overtaken by any attempt or annoyance in this life” (Sfântul Diadoh al Foticeii 1993: 448).

*Christian hope* opposes sadness and despair. The Eastern spiritual writings speak of two forms of sorrow: the worldly one which is sinful, cursed and due to the loss of passing goods, and to frustration of lust and pleasures; and the good or saving sorrow, due to sins and passions committed. The second is a “sorrow after God”, which is combined with hope and joy. “This”, says Saint John Cassian,

makes us obedient and eager for every good work: accessible, humble, gentle, forbearing and patient in enduring all the suffering or tribulation God may send us. Possession of these qualities shows that a man enjoys the fruits of the Holy Spirit: love, joy, peace, long-suffering, goodness, faith, self-control. But from the other kind of dejection we come to know the fruits of the evil spirit: listlessness, impatience, anger, hatred, contentiousness, despair, sluggishness in praying (Sfântul Ioan Casian 1993: 153).

The evil sorrow “of the world” “is a passion that brings corruption in the soul and in the flesh, and touches even the marrow” (Cuviosul Nichita Stithatul 1997: 237). The good one “of God” is useful and saving, it “breaks down the fountain of repentance” (Cuviosul Nichita Stithatul 1997: 237) and generates “patience in labours and temptations” (Cuviosul Nichita Stithatul 1997: 237).

In sickness and especially in chronic and terminal sufferings, the soul of the sick person is somewhat prone to sadness, which takes the form of hopelessness and despair in its paroxystic phases. Besides the support of the close ones: family, friends, doctors and priests, *the strong belief in God* and *the constant hope in His help* is a powerful weapon of struggle against sadness.



When it is in despair, the tried soul sometimes feels abandoned by others and deserted by a God Who seems absent or indifferent to its sufferings. Referring to these states of apparent withdrawal of grace and apparent suspension of its work, which are contradictory for the human soul, St. Maximus the Confessor distinguishes four forms of divine desertion: *from oikonomia* and for salvation, as the Saviour Himself lived on the Cross: *as proof*, in the case of Job and Joseph to demonstrate the soul's strength and purity; *for spiritual guidance* in order to acquire true humility, as in the case of St. Apostle Paul; and *the rejection*, so that the grieved and repudiated one comes back to repentance. Saint Maximus says that however, all these forms "are saving and abund in God's goodness and love of people" (Sfântul Maxim Mărturisitorul 1993: 142).

The same Saint Maximus identifies a grief hidden in the soul, which covers its "depth" and is "the whip of conscience"; and another one extends beyond all sense and is visible from the outside (Sfântul Maxim Mărturisitorul 1994: 307-308). Neither of them is alien and unknown to the soul of the sick person.

St. John Chrysostom thinks that despondency casts man deep into evil, but the confrontation of its attacks is considered to be a true martyrdom of the soul, for "the more pressing it is, the greater the rewards are" (Sfântul Ioan Gură de Aur 2003: 193).

Along with the hope of God's help, *patience* remains an "unwavering stone in front of the winds and waves of life" (Sfântul Petru Damaschinul 1976: 207). By bearing the troubles and suffering, the soul acquires kindness and gentleness, because the physical pains soften the harshness and the hardness and enhance his love for God, who remains His only and true help until the last moment of his life. The face of the person baptized in the fire or furnace of sickness radiates light even during the heaviest illnesses and sufferings, and his soul spreads goodness and love, forgiveness and patience, soul nobility and moral dignity.

#### References:

- Chirilă, Prof. Dr. Pavel et alli. 2008. *Principles of Bioethics. An Orthodox Approach*, Bucharest: Christiana.
- Sfântul Diadoh al Foticeii. 1993. "Cuvânt ascetic în 100 de capete". In *Filocalia sfintelor nevoițe ale desăvârșirii*, vol. I. Traducere de Preot Profesor Dr. Dumitru Stăniloae. Bucharest: Harisma.

- 
- Sfântul Ioan Gură de Aur. 1998. *Omiliile despre pocăință*. Traducere din limba greacă de Preotul profesor Dumitru Fecioru. Bucharest: Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române.
  - Sfântul Ioan Gură de Aur. 1994. "Omiliile la Matei". In *Scrieri. Partea a treia*. Traducere, introducere și note de Pr. D. Fecioru, in col. *Părinți și scriitori bisericești*, vol. 23. Bucharest: Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române.
  - Sfântul Ioan Gură de Aur. 2003. "Scrisori din exil. 17 scrisori către Olimpiada". In *Scrisori din exil. Olimpiada și cei rămași credincioși. Despre deprimare, suferință și Providență*, volum realizat de diac. Ioan I. Ică jr., Sibiu: Deisis.
  - Sfântul Ioan Casian. 1993. "Despre cele opt gânduri ale răutății". In *Filocalia sfințelor nevoițe ale desăvârșirii*, vol. I. Traducere de Preot Profesor Dr. Dumitru Stăniloae. Bucharest: Harisma.
  - Sfântul Grigorie Sinaitul. 1977. "Capete foarte folositoare în acrostih". In *Filocalia sau culegere de scrieri din Sfinții Părinți care ne arată cum se poate omul curăți, lumina și desăvârși*, vol. VII. Traducere de Preot Profesor Dr. Dumitru Stăniloae. Bucharest: Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române.
  - Sfântul Maxim Mărturisitorul. 1993. "Capete despre dragoste. Suta a patra". In *Filocalia sfințelor nevoițe ale desăvârșirii*, vol. II. Traducere de Preot Profesor Dr. Dumitru Stăniloae. Bucharest: Harisma.
  - Sfântul Maxim Mărturisitorul. 1994. "Răspunsuri către Talasie". In *Filocalia sfințelor nevoițe ale desăvârșirii*, vol. III. Traducere de Preot Profesor Dr. Dumitru Stăniloae. Bucharest: Harisma.
  - Cuviosul Nichita Stithatul. 1977. "Cele 300 de capete despre făptuire, despre fire și despre cunoștință. Suta întâi a capetelor despre făptuire". In *Filocalia sau culegere de scrieri din Sfinții Părinți care ne arată cum se poate omul curăți, lumina și desăvârși*, vol. VI. Traducere de Preot Profesor Dr. Dumitru Stăniloae. Bucharest: Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române.
  - Sfântul Petru Damaschinul. 1976. "Învățăături duhovnicești". In *Filocalia sau culegere de scrieri din Sfinții Părinți care ne arată cum se poate omul curăți, lumina și desăvârși*, vol. V. Traducere de Preot Profesor Dr. Dumitru Stăniloae. Bucharest: Editura și Tipografia Institutului Biblic și de Misiune Ortodoxă.
  - Sfântul Simeon Noul Teolog. 1977. "Cele 225 de capete teologice și practice. Ale aceluiași, una sută capete de Dumnezeu cuvântătoare și făptuitoare (teologice și practice)". In *Filocalia sau culegere de scrieri din Sfinții Părinți care ne arată cum se poate omul curăți, lumina și desăvârși*, vol. VI. Traducere de Preot Profesor Dr. Dumitru Stăniloae. Bucharest: Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române.

## Where the Suffering Comes from and What are its Causes

**Ioan-Cristinel TEȘU**

*Rev. Prof. PhD.*  
*Faculty of Orthodox Theology,*  
*Alexandru Ioan Cuza University of Iași, ROMANIA*

---

### **Abstract:**

*The spiritual writings, as well as the general human experience show that in the Christian life joys and sorrows, trials and sufferings are intertwined. Thus, there is no man who, from the dawn of his life until his end, had only some of them: be it joy or trouble. Moreover, the good Christian noticed that joys which are not lived in a beautiful and pure way will turn into occasions of falling, humiliation and suffering sooner or later. Likewise, the trials that were spiritually confronted bring relief and comfort, holy joy and salvation to the soul in the end.*

*In Heaven until the fall the first men did not know suffering, illness and pain. The condition they were in was of relative perfection, which they could transform into full resemblance to their Heavenly Father through the good exercise of liberty. They lived the happiness of communion with God and in full harmony with all the creation which served them completely. Man was created in a state of relative perfection, enjoying health both physically, that is the health of a body which fully followed his soul in that state and was also ontologically bound to God, and spiritually. This state of perfect health sprang from his pure and unaltered relationship with God. If man had not yielded to the temptation of tasting the material goods of the created world, but he would have continued to progress in good things by feeding himself from the relationship with God, this state of general perfection and health would have been absolutized and made eternal. There would have been a complete harmony between body and soul in the sense of perfect co-operation, in order to perfect the relationship with God to whom it would have been likened by the work of virtues. The same state of perfect harmony would have been imposed in his relationship with the whole world and it would have ruled between man's body and soul forever, till his full spiritualization as the soul would have overwhelmed the body. Thus man would have manifested his original, priestly vocation as priest of all created things that were "very good" (Genesis 1: 31), and at the same time he would have been deserved the dignity he received as their "master" and "king". By progressing in this relationship with the world and with oneself, man has also been progressed in his relationship with his Father, by increasing his knowledge about God and his union with Him.*

*Unfortunately, the original sin meant an existential failure which not only produced effects on his relationship with God and the world, but also manifested its effects on man himself - in his two genres: man and woman, who will experience the labour in the sweat of their face, the sorrow of bringing forth children and the suffering and death.*

*The Holy Fathers of the Orthodox Spirituality unanimously consider that pain, suffering, illness and death (as well as their entire range of forms and manifestations) are the consequences of the primal or ancestral sin and of the man's free will that God endowed him from creation. However man misused it. Therefore they are the effects of the initial unfortunate choice made by him.*

*The general point was that if each of us arrives at a time when we can no longer avoid it, the most important thing is to receive it as a "cross of our personal life", as a clue of "our inner establishment" and our moral level of living. At the same time, we must see it as a sign of God's "visitation" and even blessed and happy "election" for our spiritual ascension and salvation.*

*From a Christian perspective, the attitude towards suffering supposes to assume it in a saintly way and to do the "philosophy of disease" as part of the "philosophy of life". That is to discover the benefits these "involuntary sufferings" can bring to our spiritual life.*

*Beyond seeking or wanting them, the Christian faith shows us what the true Christian behaviour should be in the limit situations of our lives, in times of sorrow and suffering. In this way, it teaches us how to transform painful and sad trials into ways and means of spiritual growth by adding them to the happy circumstances of our existence and by giving life itself a profound meaning and a high moral sense.*

**Keywords:** *orthodox spirituality, sufferings, illness, sin, divine pedagogy, salvation*

By answering to the question: where the illness [From the perspective of Christian medicine, the disease includes several meanings: morphological lesions (inflammation, injuries, lack of substance, benign and malignant tumors, sclerosis, degeneration, atrophies, hypertrophies, etc.); dysfunction of the limbs (hypofunction, hyperfunction, secretions and hypersecretion, peristaltic disorders, dysrhythmia, bradypsychia, functional impotence, psychomotor agitation, cognitive disorders, personality disorders, etc.); imbalance of the relationship between the two constituent elements of the human composition - body and soul (revolt, grumbling, non-acceptance of illness, etc.), vilification of the soul (irritation, hardening of the soul, etc.), weakening of the relationship with God till its breaking (cooling of faith, diminution of prayer, absence of repentance)]. (Cf. Chirilă, Gavrilă, Gavrilovici and Băndoiu 2008: 143) and the body suffering come from?, St. Basil the Great teaches us:

we could say neither that illness is uncreated nor that it is God's creation. No! Beings were created with a natural structure according to their nature, and were brought to life with all their members in a perfect state. They get ill when they lose their natural state of living; their health suffers because of a faulty living or a certain

cause that bring illness in their body. Therefore God made the body but not the disease; He created the soul but not the sin; and the soul could get worst when it alienates from its natural state (Sf. Vasile cel Mare, trans. Fecioru 1986: 443).

Being ultimately rooted in the ancestral sin and amplified by personal sins, the “involuntary” sufferings are signs of the Heavenly Father’s merciful love and evidences of His all-wisdom as well as of His desire to redeem the human race from sin and to save the man. As St Mark the Ascetic says: “the painful events” (Sf. Marcu Ascetul, trans. Stăniloae 1993: 332) or troubles that come upon man are “the fruits of his own sins” (Sf. Marcu Ascetul, trans. Stăniloae 1993: 311) “previously committed” (Sf. Marcu Ascetul, trans. Stăniloae 1993: 332).

Commenting on the Saviour's temptation in the wilderness, St. John Chrysostom presents five general reasons that bring temptation on us following the Baptism: 1. *In order to know the Baptism fruits and the strength to fight the evil, that we received through this Holy Mystery*; 2. *Not to get proud with the Baptism gifts but to live humbly*; 3. *To prove the shrewd devil we renounced him by Baptism, getting away from him permanently*; 4. *For physical and spiritual practice; through trials we become “stronger than iron”* (Sf. Ioan Gură de Aur, trans. Fecioru 1994: 634); 5. *To get an evident proof of the gifts we received and to put them to work* (Sf. Ioan Gură de Aur trans. Fecioru 1994: 634).

The same St. Maximus the Confessor believes that God allows tribulations to try us for five reasons: 1) *Acquiring the power to discern the virtue from sin*; 2) *once obtained by labours and asceticism, virtue had to be preserved*; 3) *Acquiring humble thinking*; 4) *rejection and hatred of sin that created them* and 5) *Awareness of personal weakness and divine help* (Sf. Maxim Mărturisitorul, trans. Stăniloae 1993: 92-95).

St. John Chrysostom analyses the *reasons of saints’ trials or suffering* which are more numerous and more difficult: 1. To be protected from the passion of vain glory or pride; 2. That others may not have an exaggerated opinion on them, and think they are gods and not just mortal humans; 3. That the power of God who helped them may be even more manifested; 4. That the saints be a living proof of their love for God through their patience; 5. To be an opportunity for meditation on death, resurrection and future judgment; 6. That we should all have a moral benefit from the adversities suffered by saints, and keep their example in the sight of our spiritual eyes; 7. That we might be convinced these virtues can be achieved by all of us

and the ideal of holiness is accessible to all of us; 8. That we can make a difference between the true joys and troubles and to understand what happiness and unhappiness really are (Sf. Ioan Gură de Aur, trans. Stoenescu: 1908: 25-26).

For Venerable Nikitas Stethatos, the physical labours balance the excesses committed by man, bringing relief from sins, innocence and joy of the soul (Cuviosul Nichita Stithatul, trans. Stăniloae 1977: 248). Here is an undeniable truth of the spiritual life: the lack of discernment and restraint in youth leads to severe struggles, sufferings and renunciations at maturity and old age. From the Christian point of view, all these weaknesses and infirmities have the role to return man to the virtuous and healthy life.

The Holy Eastern Fathers teach that from a moral point of view, the health of the soul means cultivating the virtues and good deeds. Sin is a state contrary to nature, a paranormal state. Yet, no matter how strong and long-lasting is the soul bondage to sins and passions, it has the power to escape from this darkness and spiritual illness and the opportunity to "come to itself" and to regain its inner health by plucking the sins and practicing the virtues.

Abba Dorotheos, a disciple of St. John Climacus, teaches that everything in our life, good or bad, happens with godly indulgence or oikonomia and with the purpose of delivering us from sin, of multiplying our virtues, and gaining the reward from God. According to this spiritual Father, the reason of our "involuntary" sufferings and troubles is our escape from labours and ascetic efforts, or as he says "if we want to labour a little, we will have small troubles and endeavours" (Avva Dorotei, trans. Stăniloae: 1980: 575).

Many people wish to live a full life and to enjoy every moment, looking for what is pleasant and easy and trying to avoid any form of labour or asceticism. The "involuntary" physical trials and sufferings compensate this absence in the spiritual level, being considered a second form of ascesis, sometimes even more harsh and painful than the first - the Christian ascesis – because this one is absent. In other terms, we can say that if we do not labour when we have the opportunity and it is much easier for us, we will have to do it involuntarily and often when our powers are weaker and impoverished. Therefore, *illness and physical suffering are considered a form of ascesis, leading man at least to the state of spiritual health if it is*

*too late for the full recovery of somatic health.* In this sense St. John of Kronstadt says: “For the willing pleasure tasted in youth, the involuntary illnesses come in old age” (Sf. Ioan de Kronstadt apud Avdeev, trans. Tănăsescu-Vlas 2006: 17).

St. John Chrysostom reckons that illness is an effect of personal sins, a lack of spiritual discernment and a sign that physical temperance and restraint are absent. He urges us not to be sorry for suffering, but to rejoice because God erases our sins through them and gives us the crown of salvation, adding us to His pleased ones or as the Holy Father says: “The more severe the disease, the brighter the crown” (Sf. Ioan Gură de Aur, trans. Fecioru 2007: 401).

According to the Orthodox spiritual writings, the ultimate causes of all these physical and soul sufferings are: 1) *the original sin* and the perpetuation of vulnerabilities and weaknesses in the human soul because of this sin, that urge man to choose what is simpler, easier and more pleasing to the flesh and to the present life, than to his spiritual wellness and eternal life; 2) *the sins of our parents and ancestors*, which transmit a biologically and spiritually altered gene, and a wide range of weaknesses, from inclinations and predispositions to the worst diseases. It is interesting to note that this “genetic baggage” refers not only to the body, but also to the soul, because in its genetic code - the genome - man receives the qualities of the genealogy tree from his parents or predecessors according to some mechanisms which are not yet fully deciphered even by medical science; 3) *personal sins*, lack of physical and spiritual restraint and temperance, discernment and watchfulness. In this case sufferings and illness are the natural result of personal excesses but, at the same time, they are ways of changing and reorganizing the whole life, in the hope of removing physical pains and sufferings and spiritual remorse. All this suffering can gain a profoundly positive value by becoming healing ways; 4) *the divine “pedagogy” or “oikonomia”* which aims the human salvation, either by gifts and blessings or by trials and tribulations, by oftenly using and adapting one of these two paths: gentleness or harshness, depending on the spiritual state and the reaction of the “sufferer”, but always respecting the essential purpose: his salvation. In this situation there is an alternation between illness and comfort, suffering and relief, trial and consolation, the

moments of “divine desertion” and merciful presence, based on a mysterious oikonomia which is fully known only by God.

The way these alternate and the duration and intensity of moments when the divine help “visits” or “withdraws” are a mystery of God's love for man, whose knowledge and understanding is not always fully accessible to us. Moreover, in such a state, it is not useful for man to question, but to accept his suffering and to seek to improve his spiritual situation in the hope of God's help and its ceasing.

However when the divine mercy seems to be delayed (for reasons hard to understand by the tried man, although this silence and delay will once have an end), in order to alleviate his general situation it is useful for him to compare with persons who are much more virtuous and tried than him. Thus his strength to bear pain and suffering will expand, having the hope firmly anchored in God's mercy and help and in the kindness and reward he will receive from the Heavenly Father.

St. Maximus the Confessor calls the presence of trouble in man's life to be a form of God's “wrath”, but this means that man attracts it and not God. When this happens, the limits of the trials are not despondency and death, but divine all-wisdom and love. Likewise, St. Porphyrios considered that “no! God does not punish, but man abides himself when he goes away from God” (*Părintele Porfirie. Antologie de sfaturi și îndrumări (Elder Porphyrios. An Anthology of Advices and Guidance)*, trans. Munteanu f.a.: 45).

Even when trouble and suffering come upon people, the most important thing to be aware of is that God never lets us to be more tried than our power to endure. The trials, pains and sufferings received are within the limits of nature and proportionate to our mistakes but also to our moral powers, on the one hand, though, by suffering more and more intense pains, man sees his ability widening in order to receive and endure them. What may seem infernal suffering to a person unused to pain, to another person may seem insignificant if he has tasted a lot from the bitter cup of pain.

In addition, each person makes suffering, illness and pain his own and lives them subjectively and personally. And his behaviour and ability to bear and exploit them morally depends not only on his nature or temper, but also on his spiritual beliefs. If, for a particular person, a grief of acute



pain, irrespective of its location, can be the greatest evil and enemy, for another person the most persistent and intense chronic pain can become a means of spiritual exercise and the disease - a friend and an ally in his moral life. However, we will never have the certainty that no matter how much we would have become familiar with these truths theoretically, when we meet suffering, we will look and treat it with the same serenity and detachment.

Limit situations, difficult circumstances in life, trials, tribulations, sufferings and present diseases are not signs of God's abandonment or oblivion, but of His grace and mercy. St. Mark the Ascetic believes that each of us is tempted to give subjective interpretations to events through his thinking and in his favour. But "God alone knows how everything that happens fits every person" (Sf. Marcu Ascetul, trans. Stăniloae 1993: 319); God's wisdom or *oikonomia* are more useful than our ability (Sf. Marcu Ascetul, trans. Stăniloae 1993: 319).

However "God's mercy is hidden" in all these trials and sufferings; "it attracts the one who endures them to repentance and rescues him from eternal torment" (Sf. Marcu Ascetul, trans. Stăniloae 1993: 329).

Pain and suffering is a difficult moral test that man has to pass. Saint Paisios of Mount Athos believed that through them the Christian have "to pass exams at patience in pain" (Cuviosul Paisie Aghioritul, trans. Nuțescu 2003: 212. Through his conduct in affliction and suffering, man demonstrates his attachment to the present world and to its illusory and ephemeral pleasures, or, on the contrary, his pure love for God and the hope of future joy and eternal reward. Symeon Metaphrastes says that the test of "various sorrows" is permitted to come upon souls according to God's *oikonomia* in order to reveal those who truly love the Lord (Simeon Metafrastul, trans. Stăniloae 1976: 371).

God shows His loving Fatherhood through all these trials and even if He allows them, He does not do it in order to punish us with harshness, but for our return. He proves to have an *oikonomic* or providential indulgence

because we have departed from Him and we have lain up; He does not seek to crush us, but to correct us, as parents do with their disobedient children: they are angry with their children not to harm them but to divert them from the childhoods and sins of youth towards a good behaviour (Sf. Vasile cel Mare, trans. Fecioru 1986: 406).

God does all things with infinite love and for our salvation, so that in its pains and sufferings the faithful soul feels He “does not overlook the trouble that is happening to us” (Avva Dorotei, trans. Stăniloae: 1980: 610), but He relieves it and rewards us. Much more than being moments of joy and of success, “the troubles and trials are the greatest proof that God the Lover of mankind cares for us” (Sf. Ioan Gură de Aur, trans. Fecioru 1989: 313). The punishments for the sins committed are “God’s care” (Sf. Ioan Gură de Aur, trans. Fecioru 2002: 22), which help us to repent and to be redeemed. St. John Chrysostom thinks that God’s “visitations” are “the educational oikonomia” (Sf. Maxim Mărturisitorul, trans. Stăniloae 1983: 272) which gives us the chance to cleanse our sins for a happy and eternal life.

Whether He forgives us or He “quarrels” and punishes us, the ultimate purpose of these moral “tests” is the recovery of the soul in order to receive salvation, even if it happens at the expense of transient pains and sufferings. Everyone knows that the important things in life which the temporary fulfilment depends on, especially the salvation or eternal happiness, suppose long and earnest efforts, renunciation and struggle. If these labours are valid for this life, they are much more needed for the future happy life. Both through the beautiful and happy ones and through the painful and unpleasant, the same Good Father and Doctor of our souls and bodies supports and helps us. It is He who, just like doctors of men,

when he cares for a sick person, he does not always keep him hungry or let him eat as much as he wants, lest too much food give rise to fever and increase his illness or the lack of food weakens him even more. He does everything he can, thinking about the strength of the patient, and gives him the medicine with care. Likewise, knowing the benefit of each of us, God the Lover of mankind sometimes lets us be well and sometimes brings us trials to test us. If we are virtuous, we will get brighter through the assault of trials and will attract more goodwill upon us; if we are sinners but we receive the endeavour of trials with thanksgiving, thus we will throw away the hard task of sins and will acquire much forgiveness (Sf. Ioan Gură de Aur, trans. Fecioru 1989: 76).

God's help is unseen and mysterious and the believing soul feels it as a power of mercy and a relief of the suffering burden. But to the one who does not understand the high value of these “tests”, it is totally unknown. As St Peter of Damascus says: “the temptations are seen and the help is not visible...” (Sf. Petru Damaschinul, trans. Stăniloae 1976: 226) or St.

Maximus the Confessor: “Only he who knew the weakness of the human nature had the experience of the divine power” (Sf. Maxim Mărturisitorul, trans. Stăniloae 1993: 88).

St Nilus the Ascetic considers God is next to the one who is in distress, by ordering the prolongation or the termination of suffering, according to His all-wisdom. In the first case, He gives the soul “a power that will keep the balance of weakness so we can bear the pain that comes from infirmity and we may also receive crowns for bravery...” (Nil Ascetul, trans. Stăniloae 1946: 216). In the second case, He who is the “Source of salvation and wisdom” (Nil Ascetul, trans. Stăniloae 1946: 216) will put an end to pain and suffering, for relief, rest and eternal reward.

Besides the help of the Merciful God in his struggle against evil and sins and against physical and spiritual pains and sufferings, man has the help of the angels, and especially of the holy guardian angel of his life. Angels serve and strengthen us, secretly comforting our pains and relieving our sufferings (Ioan Carpatinul, trans. Stăniloae 1994: 164).

On this path of saving sufferings, “getting close invisibly, the Lord travels with all who started to walk on the way of His commandments...” (Cuviosul Nichita Stithatul, trans. Stăniloae 1977: 299), being next “to those who want to endure the test for Him...” (Sf. Petru Damaschinul, trans. Stăniloae 1976: 207) and who show patience and hope of salvation.

St. John Chrysostom urges us not to be discouraged and despair even in the most difficult tribulations and sufferings, believing that God has forsaken us, but to seek Him in them and wait for His comfort. He says tribulation is not

the proof God abandoned us or overlooked us! On the contrary, this is precisely the strongest proof God takes care of us. If we have burdens of sins on our back, we will be able to relieve them by showing patience in trials and thanking God. And if we do not have many sins, we will enjoy God's greater benevolence too if we endure the trials by thanking God. Being generous and having great care for our salvation, sometimes Our Master puts waves of trials and struggles in our life as a lesson for us in order to abundantly enjoy His care if we do all that depends on us (Sf. Ioan Gură de Aur, trans. Fecioru 1987: 425).

The troubles sensitize the suffering man, who acquires a greatly expanded opening to the spiritual part of his life, and at the same time they move “the mercy of God” (Avva Dorotei, trans. Stăniloae: 1980: 617). For He is close to the “grievous heart of the one who cries to Him in his

affliction” (Sf. Isaac Sirul, trans.Stăniloae 1981: 139) and He shows “His great love for mankind” to the tried soul, “according to the severity of his sorrows and sadness” (Sf. Isaac Sirul, trans.Stăniloae 1981: 139).

Suffering and pain endured with dignity and contentment lead the soul “to the gate of divine mercy” (Sf. Isaac Sirul, trans.Stăniloae 1981: 52), Christ revealing himself to be “the harbour of our troubles” (Sf. Ioan Gură de Aur, trans. Fecioru 2002: 53) and our constant help and support in the struggles of life.

At the same time, “the involuntary sufferings” testify the moral quality or value and the spiritual strength and value of the one who passes through them, and who faces and overcomes them.

#### References:

- Avdeev, Dr. Dimitri. 2006. *De vorbă cu un psihiatru orthodox (Orthodox Psychotherapy)*. Traducere din limba rusă de Adrian și Xenia Tănăsescu-Vlas. București: Editura Cartea Ortodoxă.
- Avva Dorotei. 1980. “Ale celui între sfinți, părintelui nostru Dorotei. Felurite învățături lăsate ucenicilor săi când a părăsit mănăstirea Avei Serid și a întemeiat cu ajutorul lui Dumnezeu mănăstirea sa, după moartea Avei Ioan, proorocul, și după tăcerea desăvârșită a Avei Varsanufie. X. Despre trebuința de a călători pe calea lui Dumnezeu cu scop bun și cu trezvie”. In *Filocalia...*, vol. IX. Traducere, introducere și note de Pr. Prof. Dr. Dumitru Stăniloae. București: Editura Institutului Biblic de Misiune al Bisericii Ortodoxe Române.
- Chirilă, Prof. Univ. Dr. Pavel; Prof. Univ. Dr. Lucian Gavrilă, Conf. Univ. Dr. Cristina Gavrilovici, Asist. Soc. Drd. Andreea Băndoiu. 2008. *Principii de bioetică. O abordare ortodoxă (Principles of Bioethics. An Orthodox Approach)*. București: Editura Christiana.
- Cuviosul Nichita Stithatul. 1977. “Cele 300 de capete despre făptuire, despre fire și despre cunoștință”. In *Filocalia sau culegere din scrierile Sfinților Părinți care arată cum se poate omul curăți, lumina și desăvârși (The Three Hundred Texts on: The Practice of Virtues, The Inner Nature of Things and on Spiritual Knowledge)*, vol. VI. Traducere, introducere și note de Pr. Prof. Dr. Dumitru Stăniloae. București: Editura Institutului Biblic de Misiune al Bisericii Ortodoxe Române.
- Cuviosul Paisie Aghioritul. 2003. *Cuvinte duhovnicești. IV. Viața de familie familie (Spiritual Counsels, Vol. 4 – Family)*. Traducere din limba greacă de Ieroschim. Ștefan Nuțescu, Schitul Lacu - Sfântul Munte Athos. București: Editura Evanghelistos.
- Nil Ascetul, traducere. 1976. “Cuvânt ascetic (St. Nilus the Ascetic, Ascetic Discourse)”. In *Filocalia...*, vol. I. Introducere și note de Pr. Prof. Dr. Dumitru Stăniloae.

- București: Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române.
- *Părintele Porfirie. Antologie de sfaturi și îndrumări (Elder Porphyrios. An Anthology of Advices and Guidance)*. Traducere din limba greacă de Prof. Drd. Sorina Munteanu. F.a. Bacău: Editura Bunavestire.
  - Sfântul Ioan Carpatinul. 1994. "Una sută capete de mângâiere (For the Encouragement of the Monks in India who had Written to Him: 100 Texts)". In *Filocalia...*, vol. IV. Ediția a II-a. Traducere, introducere și note de Pr. Prof. Dr. Dumitru Stăniloae. București: Editura Harisma.
  - Sfântul Ioan Gură de Aur. 1908. "Omiliile la statui. Omilia întâia (Homilies on the Statues)". In *Primele patru omilii despre statui ale Sfântului Ioan Christostom*. Traducere din original de Stoescu Apostol. București: Noua Tipografie „Profesională” Dimitrie C. Ionescu.
  - Sfântul Ioan Gură de Aur. 1987. "Omiliile la Facere (I). Omilia XXXII, IX (Homilies on Genesis)". In *Scrieri. Partea întâia. The Anthology Părinți și scriitori bisericești*, vol. 21. Traducere, introducere, indici și note de Pr. D. Fecioru. București: Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române.
  - Sfântul Ioan Gură de Aur. 1989. "Omiliile la Facere (II). Omilia XLIV, VII (Homilies on Genesis)". In *Scrieri. Partea a doua. The Anthology Părinți și scriitori bisericești*, vol. 22. Traducere, introducere, indici și note de Pr. D. Fecioru. București: Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române.
  - Sfântul Ioan Gură de Aur. 1994. "Omiliile la Matei. Omilia LV (Homilies on Matthew)". In *Scrieri. Partea a treia. The anthology Părinți și scriitori bisericești*, vol. 23. Traducere, introducere, indici și note de Pr. D. Fecioru. București: Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române.
  - Sfântul Ioan Gură de Aur. 2002. "Despre mărginita putere a diavolului. Omilia I, 7 (On the Limited Power of the Devil)". In *Despre mărginita putere a diavolului. Despre căință. Despre necazuri și biruirea tristeții (On the Limited Power of the Devil. On Repentance. On Tribulations and Overcoming Sadness)*. Traducere de Pr. Prof. Dumitru Fecioru. București: Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române.
  - Sfântul Ioan Gură de Aur. 2007. "Către iudei. Cuv. VIII, 7". In *Cuvântări împotriva anomeilor. Către iudei (Homilies against the Anomians. Homilies against the Jews)*. Traducere din limba greacă veche și note de Pr. Prof. Dumitru Fecioru. București: Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române.
  - Sfântul Isaac Sirul. 1981. "Cuvinte despre nevoiță. Cuvântul XXIV: Despre semnele și rodirile dragostei (The Ascetical Homilies). Cuvântul V: Despre depărtarea de lume și despre cele ce tulbură mintea". In *Filocalia...*, vol. X. Traducere, introducere și note de Pr. Prof. Dr. Dumitru Stăniloae. București: Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române.

- 
- Sfântul Marcu Ascetul. 1993. "Despre cei ce cred că se îndreaptă din fapte (On Those who Think that They are Made Righteous by Works)". In *Filocalia sfințelor nevoițe ale desăvârșirii*, vol. I. Ediția a IV-a. Traducere, introducere și note de Pr. Prof. Dr. Dumitru Stăniloae. București: Harisma.
  - Sfântul Maxim Mărturisitorul. 1983. *Ambigua. Tâlcuiri ale unor locuri cu multe și adânci înțelesuri din sfinții Dionisie Areopagitul și Grigorie Teologul (On Difficulties in the Church Fathers: The Ambigua)*. Traducere din grecește, introducere și note de Pr. Prof. Dumitru Stăniloae. București: Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române.
  - Sfântul Maxim Mărturisitorul. 1993. "Capete despre dragoste. Suta a doua, în Filocalia sfințelor nevoițe ale desăvârșirii (Four Hundred Texts on Love)", vol. II. Ediția a II-a. Traducere, introducere și note de Pr. Prof. Dr. Dumitru Stăniloae. București: Harisma.
  - Sfântul Petru Damaschinul. 1976. "Învățăturile duhovnicești ale Sfântului Petru Damaschin. Cartea a doua. Cuvântul XI: Despre darul de a deosebi fapțurile sensibile după fire (Spiritual Teachings)". In *Filocalia...*, vol. V. Traducere, introducere și note de Pr. Prof. Dr. Dumitru Stăniloae. București: Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române.
  - Sfântul Vasile Cel Mare. 1986. "Omilii și cuvântări. Omilia a IX-a, VII (St. Basil the Great, Homilies and Catecheses)". In *Scrieri. Partea întâia. The Anthology Părinți și scriitori bisericești*, vol. 17. Traducere, introducere, indici și note de Pr. Dumitru Fecioru. București: Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române.
  - Simeon Metafrastul. 1976. "Parafrază în 150 capete a Sfântului Simeon Metafrastul la cele 50 de Cuvinte ale Sfântului Macarie Egipteanul (St. Symeon Metaphrasis, Paraphrases of the Homilies of St. Makarios of Egypt)". In *Filocalia...*, vol. V. Traducere, introducere și note de Pr. Prof. Dr. Dumitru Stăniloae. București: Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române.

# Old Testament texts in pictural representation of Prophets

Ilie MELNICIUC-PUICĂ

Associate Prof. PhD.  
Faculty of Orthodox Theology,  
Alexandru Ioan Cuza University of Iași, ROMANIA

---

## **Abstract:**

*The presence of the Old Testament prophets in iconography becomes possible through the ecclesial recognition of their holy activity and writings attributed to them. In three areas of the cult, they are painted: on the arch of the altar surrounding the image of the Virgin, on the top of the iconostasis and in the church tower under the scene of the angelic servants. After the nineteenth century messages appeared on the prophets' phylactery, that they felt the need to unify the message and paint their faces.*

*The freedom of painters, assumed as a continuation of the Byzantine iconographic tradition, varies between elaborate scenes of the prophets or in scenes full of hieratic symbols. The same freedom is found in the preference for some prophets, from the long line mentioned in the Old Testament. Each of 18 prophets nominated in this study present a concis message, summarizing the monotheism in connection with eschatological interpretation of Christians. We note the Church's preoccupation to harmonize the hymnography with Christian iconography for the faithful who pre-taste the future glory here on earth.*

**Keywords:** *Old Testament, Prophets, picture, Church, Byzantine Hermeneia*

---

## **Introduction**

The section of the icon-inscriptions, for the Prophet's Savior, in Hermeneia of Dionysius, states: "When you paint Christ among the prophets, (Semen 1995-1996: 83) use the text: "Whoever welcomes a prophet as a prophet will receive a prophet's reward, and whoever welcomes a righteous person as a righteous person will receive a righteous person's reward" (Matt. 10, 41) (Costea 1992: 279).

The Hermeneia of Byzantine painting, in the typical iconographic painting of the tower church, (Stefanescu 1973: 185) for the vault of the tower, places in the third row after the painting of Jesus Christ the Pantocrator and of the angelic lines, the prophets (Braniste 1974: 739): "And underneath them do the prophets. And from the bottom of the

prophets, at the end of the tower, write this troparion: "The strengthening of those who hope in You, Lord, strengthens Your Church, which You have earned with Your blood" (Dionysius 1990: 23).

The iconographic representation of the prophets also has a reduced component at the highest level of the iconostasis (Dragomir 1982: 576). In the order proposed by Dionysius of Fourn Hermeneia, from left to right in the sense of the viewer, we have the following representations: Habakkuk, Nahum, Ezekiel, Isaiah, Moses, David, Solomon, Aaron, Jeremiah, Daniel, Jonah and Zechariah. Between David and Solomon is the central icon of Mary, Mother of the Lord, Oranta (Moise 1982: 420).

In this study we will follow the prophets represented in iconography in the historical chronology using the order adopted by the Old Testament translation of the Septuagint. The text inscribed in the iconographic message of the prophets will be displayed in NIV version of the Holy Scripture and in the Greek script (minuscule and capital letters, with the old greek eastern *sigma lunata*) (Melniciuc-Puica 2010: 11).

## Moses

In the line of the names of the ancestors of from the Tree of Jesse Representation, it's find in Dionysius of Fourn Hermeneia the section: "Other ancestors besides the genealogical ensemble" on "Moses the prophet, with a little beard, wearing a priest's dress and a mitra; "he is spoiling the two tables of the law." (Dionysius 1990: 28).

Prophet Moses is celebrated in the Orthodox Church on September 4th. The personality of Moses is predominant for the history of the Biblical people, starting from exodus by Egyptian bondage and entering the Promised Land. The teaching given by Moses placed its mark on almost all the books of the Old Testament. Religious mediator and military leader challenged by Jewish factions but defended by God's mighty hand, Moses lived more than 1500 years before the Savior Jesus Christ (Baba 1988: 30). His call takes place in the Sinai desert when he sees the bush burning and hearing the voice of the Lord (Felmy 1998: 10).

The first five books of Scripture are attributed to the Prophet Moses, and sequences of these were received by the New Testament, by the Jewish tradition and prolonged by the Church of Christ in hymnography and



iconography. The hymnographic presence is supported by the first two chants of Moses, among the nine recorded at the end of the book of Psalms of David: Exodus 15 and Deuteronomy 32 (Harl 2016: 81). The second text provides us through verse 43 the exhortation of worshiping God with the angels, as sons of God. The second segment of the verse reminds of vengeance, and this does not appear on the prophet Moise's phylactery. In the section of the Holy Prophets, the prophecies and some of their prophecies, from Erminia, the Byzantine painting of Dionysius of Fournā, Moses the prophet, mature with little beard, (Dionysius 1990: 28) says:

<b>Deut. 32, 43</b>
Rejoice, you nations, with his people, for he will avenge the blood of his servants; ... and make atonement for his land and people.
εὐφράνθητε οὐρανοὶ ἅμα αὐτῷ καὶ προσκυνήσατωσαν αὐτῷ [πάντες υἱοὶ θεοῦ εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ καὶ ἐνισχυσάτωσαν αὐτῷ] πάντες ἄγγελοι θεοῦ
<b>ΕΥΦΡΑΝΘΗΤΕ ΟΥΡΑΝΟΙ ΑΜΑ ΑΥΤΩ ΚΑΙ ΠΡΟΣΚΥΝΗΣΑΤΩΣΑΝ ΑΥΤΩ</b> [ΠΑΝΤΕΣ ΥΙΟΙ ΘΕΟΥ ΕΥΦΡΑΝΘΗΤΕ ΕΘΝΗ ΜΕΤΑ ΤΟΥ ΛΑΟΥ ΑΥΤΟΥ ΚΑΙ ΕΝΙΧΥΣΑΤΩΣΑΝ ΑΥΤΩ] ΠΑΝΤΕΣ ΑΓΓΕΛΟΙ ΘΕΟΥ

## David

King and Prophet David is celebrated in the Orthodox Church on Sunday after the Savior's Nativity. No special day on the calendar is given to the prophet-king to emphasize the dynastic line of Jesus, the Son of Joseph, in the continuation of the promises made by God to Abraham.

For the iconographic representation of Jesse's Tree, David is represented as "old, round-bearded," having the name "Jesse's Son" and "King and Prophet David."

In the section of the Prophets, the faces and (some of) their prophecies, from Byzantine painting Hermeneia of Dionysius of Fournā, the prophet and King David (<http://whispersofanimmortalist.blogspot.com/2015/09/icons-of-prophets-3.html>), represented as old man with withe beard, (Dionysius 1990: 27) says:

<b>Ps 103, 24 (LXX)</b>
How many are your works, Lord! In wisdom you made them all
ὡς ἐμεγαλόνθη τὰ ἔργα σου κύριε πάντα ἐν σοφίᾳ ἐποίησας ἐπληρώθη ἡ γῆ τῆς κτήσεώς σου
ΟC ΕΜΕΓΑΛΥΝΘΗ ΤΑ ΕΡΓΑ CΟΥ ΚΥΡΙΕ ΠΑΝΤΑ ΕΝ CΟΦΙΑ ΕΠΟΙΗCΑC ΕΠΛΗΡΩΘΗ Η ΓΗ ΤΗC ΚΤΗCΕΩC CΟΥ

King David's biblical portrait is particularly emphasized on the prophetic-didactic side, the text of the Psalms made up of divine inspiration being read and re-read in ecclesial divine worship. Of the 150 Psalms attributed to the Prophet-King, 73 confirms this over-title, both in Hebrew and in the Greek translation of the Septuagint (Gravgaard 1979: 36). The text of Ps. 103, 25 highlights the astonishment of the inspired man, in front of the Creator, for the wonderful order of things in the world. The Prophet's statement is an echo of meditation to the Creator's wise thought, reflected in material perfection. Not just some works are wonderful, but "all" those made by the Lord. The transition verse, which divides man's effort to work during the day, to the magnificence of divine creation on the earth and the waters, (Damian 2010: 197) becomes emblematic for the sensible, bearer of psaltery.

### Solomon

In the section of the ancestral saints of Byzantine Erminia there are 77 names of God's faithful Jews nominated in the genealogy of the Savior of Luke 3, 23-38. Based on this list of illustrious men, King David and King Solomon are included. For the iconographic representation of the Jesse Tree, Solomon is represented "young, beardless", having the name "the son of David" and "the king and the prophet Solomon."

In the section of the Prophets, the images and some of their prophecies in Erminia, the Byzantine painting of Dionysius of Fournia, the prophet and King Solomon (<http://whispersofanimmortalist.blogspot.com/2015/06/icons-of-prophets-2.html>), young and beardless, (Dionysius 1990: 28) says:

<b>Proverbs 9, 1</b>
Wisdom has built her house
ἡ σοφία ᾠκοδόμησεν ἑαυτῇ οἶκον καὶ ὑπῆρυσεν στύλους ἑπτὰ
Η ΣΟΦΙΑ ΩΚΟΔΟΜΗΣΕΝ ΕΑΥΤΗ ΟΙΚΟΝ ΚΑΙ ΥΠΗΡΕΙΣΕΝ ΣΤΥΛΟΥΣ ΕΠΤΑ
<b>Proverbs 10, 31</b>
From the mouth of the righteous comes the fruit of wisdom
στόμα δικαίου ἀποστάζει σοφίαν γλῶσσα δὲ ἀδίκου ἐξολεῖται
ΣΤΟΜΑ ΔΙΚΑΙΟΥ ΑΠΟΤΑΖΕΙ ΣΟΦΙΑΝ ΓΛΩΣΣΑ ΔΕ ΑΔΙΚΟΥ ΕΞΟΛΕΙΤΑΙ

The wisdom that Solomon demanded and receiving it as a gift from God (3 Kings 3, 11-12) is highlighted in the iconographic text of Solomon, quoted in a text from the sapiential book Proverbs (Pavel 2002: 18).

The text of Proverbs 9, 1 compresses the work done by Solomon, the practical wisdom shown by the third king of Israel and the raise of the Temple in Jerusalem as the place of honor of the name of the Lord God (3 Kings 8). The text of Proverbs 10, 31 suggests the existence of wisdom from righteousness, which becomes confession. From the multitude of sapiential texts, the Church chose these inspirational verses, probably also under the Byzantine influence of Greek thought on "Sofia." In these verses, we are no longer amazed at the wise harmony of creation, but the weighted, somewhat impersonal assertion.

## Isaiah

Prophet Isaiah is celebrated in the Orthodox Church on May 9th.

The first prophet with a voluminous writing of the Old Testament is the prophet Isaiah. The message inspired by God through his choice includes 66 chapters. The Masoretic text is kept in a distinct scroll of the Nebiim section, and the Lord Jesus Christ in the synagogue of Nazareth performs the reading of Is. 61, 1-2a, to announce "the good year to the Lord" (Luke 4, 19-21). The inspired author lived in the days of the kings of Judah (740-701 BC), and at the age of about 20 years (Jinga 2010: 351) he became the subject of the divine calling in the temple (Isaiah 6, 1-6). The Prophet was called the "Old Testament Evangelist" for the clear words in which he reveals the birth, ministry, and passions of the Lord's Servant, Emanuel-Jesus Christ. The prophetic message of the book Isaiah was used

by New Testament authors in various ways: by direct citation, scriptural allusion or textual modeling (Melniciuc-Puica 2005: 196). The full use of biblical text is made by the Church, as an interpreter of Scripture, especially when it inserts the veterotestamental prophecy into groups of paremias, the hymnography of royal feasts and the iconographic message. From the vast Isaiah prophecy, Christian iconography emphasizes the eschatological valences through which the New Israel is characterized by faith and hope.

In the section of the Holy Prophets, the faces and (some of) their prophecies, from Byzantine painting Hermeneia of Dionysius of Fourna, the long-bearded Isaiah the prophet (<http://whispersofanimmortalist.blogspot.com/2015/09/icons-of-prophets-3.html>), (Dionysius 1990: 28) says:

<b>Is. 1, 2</b>
Hear me, you heavens! Listen, earth! For the Lord has spoken:
ἀκούε οὐρανέ καὶ ἐνωτίζου γῆ ὅτι κύριος ἐλάλησεν υἱοὺς ἐγέννησα καὶ ὕψωσα αὐτοὶ δέ με ἠθέτησαν
ΑΚΟΥΕ ΟΥΡΑΝΕ ΚΑΙ ΕΝΩΤΙΖΟΥ ΓΗ ΟΤΙ ΚΥΡΙΟΣ ΕΛΑΛΗCΕΝ ΥΙΟΥC ΕΓΕΝΝΗCΑ ΚΑΙ ΥΨΩCΑ ΑΥΤΟΙ ΔΕ ΜΕ ΗΘΕΤΗCΑΝ
<b>Is. 61, 10</b>
I delight greatly in the Lord;my soul rejoices in my God. For he has clothed me with garments of salvation...
ἀγαλλιᾶσθω ἡ ψυχὴ μου ἐπὶ τῷ κυρίῳ ἐνέδυσεν γάρ με ἱμάτιον σωτηρίου καὶ χιτῶνα εὐφροσύνης ὡς νυμφίῳ περιέθηκέν μοι
ΑΓΑΛΛΙΑCΘΩ Η ΨΥΧΗ ΜΟΥ ΕΠΙ ΤΩ ΚΥΡΙΩ ΕΝΕΔΥCΕΝ ΓΑΡ ΜΕ ΙΜΑΤΙΟΝ CΩΤΗΡΙΟΥ ΚΑΙ ΧΙΤΩΝΑ ΕΥΦΡΟCΥΝΗC ΩC ΝΥΜΦΙΩ ΠΕΡΙΕΘΗΚΕΝ ΜΟΙ

The text in Is. 1, 2, contained in the proemion of the Old Testament writing, underlines the cosmic dimension of the divine message, which through the chosen people becomes verbal and spiritual witness. God, who is revealed, is above heaven and earth, stable in His will and decision, compared to wicked men.

The text in Is. 61, 10 reflects in words the prophetic joy of the soul. The "garment of salvation" represents, in the vision of the Church, the light coat with which the soul / guest joins the joy of the emperor's son wedding (Matt. 22, 11-13). In fact, the prophet is painted with a beautiful garment, wearing in the left hand the message written on the parchment unfolded

(Ciobanu 2007: 178), and the right hand indicates the sign of the Christ's blessing.

Along with these texts, church painters have used Messianic texts from Is. 7, 14, Is. 53, 4 and Is. 61, 1-2.

### **Jeremiah**

The prophet Jeremiah prophesied in the midst of the Jews, before they were brought to Babylon, then at the time of the siege of Jerusalem in 586. And after his deportation to Babylon, in a time span of 626-580 BC. As native of Anatot, a levitical city located in the vicinity of Jerusalem, the prophet receives a commandment not to marry (Jer. 16, 2) (Constantinescu 1973: 394).

Prophet Jeremiah is celebrated in the Orthodox Church on May 1.

Interpreting the text of the prophet, St. Jerome records: "He was sanctified from the womb of his mother (cf. Jer. 1, 5), and now he was not allowed to take his wife, because the bondage was almost" (St. Jerome 1983: 73).

Because the Jews considered him a precursor of evil, he suffered a great deal, including stoning in Egypt (Popa 2001: 99). From the extended mission and prophecy written in the Old Testament, the Christian Church has made more use of the texts of Lamentations, but has also given an extended interpretation to the prophecies quoted by the New Testament authors (Matt. 2, 18; 16, 13-14; 21, 13; Lk. 19, 41).

In the section of the Prophets, the prophecies and the (some of) their prophecies in the Erminia of Byzantine painting of Dionysius of Fournas, the prophet Jeremiah (<http://whispersofanimmortalist.blogspot.com/2015/09/icons-of-prophets-3.html>), the old beard, with the half-tall, (Dionysius 1990: 28) says, "The word of the Lord came to me, saying, "Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations." (Jer. 1, 4-5)

<b>Jer. 1, 4-5</b>
The word of the Lord came to me, saying, "Before I formed you in the womb I knew you, before you were born I set you apart; [I appointed you as a prophet to the nations]."
καὶ ἐγένετο λόγος κυρίου πρὸς με λέγων 5. πρὸ τοῦ με πλάσαι σε ἐν κοιλίᾳ ἐπίσταμαί σε καὶ πρὸ τοῦ σε ἐξελθεῖν ἐκ μήτρας ἡγίακά σε προφήτην εἰς ἔθνη τέθεικά σε
ΚΑΙ ΕΓΕΝΕΤΟ ΛΟΓΟΣ ΚΥΡΙΟΥ ΠΡΟΣ ΜΕ ΛΕΓΩΝ 5. ΠΡΟ ΤΟΥ ΜΕ ΠΛΑΣΑΙ ΣΕ ΕΝ ΚΟΙΛΙΑ ΕΠΙΣΤΑΜΑΙ ΣΕ ΚΑΙ ΠΡΟ ΤΟΥ ΣΕ ΕΞΕΛΘΕΙΝ ΕΚ ΜΗΤΡΑΣ ΗΓΙΑΚΑ ΣΕ ΠΡΟΦΗΤΗΝ ΕΙΣ ΕΘΝΗ ΤΕΘΕΙΚΑ ΣΕ

Explaining the text that is now inscribed in the icon of the prophet, St. Irenaeus of Lyon (Irenaeus 1987: 543) and St. Ambrose of Milan confirm that "men are still before he is born" and "the prophet shows that in Jesus Christ there are two physis, the second was received by the Virgin Mary, but so that the Lord and our God Jesus Christ was not dispossessed of his divinity when he was born of the Virgin and took body of man" (St. Ambrose 1985: 48). A missionary interpretation of the text can be found in the expression of St. Apostle Paul of Gal. 1, 15: "... when the God Who chose me from the womb of my mother and called me by His grace ..."

### **Ezekiel**

Ezekiel was the son of a priest of the Zadok family, who served the Lord God during the Babylonian deportation in the land that was watered by the Kebar River. His mission extends over a period of 22 years (595-572 BC), with the primary purpose of keeping the Jews in the monotheist faith. The deportation of the Jews to Babylon, in Nabucodonosor time, facilitates religious syncretism and, implicitly, idolatry. Ezekiel, as a prophet sent by God, expresses the divine will through the introductory formula: "Thus saith the Lord." His priestly preparation, which he can not exert because of the destruction of the Temple of Jerusalem, manifests himself in the pastoral care of the deported Jews (Jinga 2010).

Recognize, through the message of chapter 34, that the Shepherd of Israel is God, and the religious and moral unity that the priests in this world are driving and guiding, is the preparation of the unity of faith and feeling that the Great Shepherd (1 Peter 2, 25) wishes (John 10, 1-16) (Melniciuc-Puică 2015: 130-131).

Prophet Ezekiel is celebrated in the Orthodox Church on July 21st.

In the section of the Holy Prophets, the faces and (some of) their prophecies, from Byzantine painting Hermeneia of Dionysius of Fourná, the prophet Ezekiel (<http://whispersofanimmortalist.blogspot.com/2015/09/icons-of-prophets-3.html>), an old man with a sharp beard, (Dionysius 1990: 29) says:

<b>Ez. 34, 11</b>
For this is what the Sovereign Lord says: I myself will search for my sheep and look after them.
<b>διότι τάδε λέγει κύριος ἰδοὺ ἐγὼ ἐκζητήσω τὰ πρόβατά μου καὶ ἐπισκέψομαι αὐτά</b>
<b>ΔΙΟΤΙ ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΙΔΟΥ ΕΓΩ ΕΚΖΗΤΗΣΩ ΤΑ ΠΡΟΒΑΤΑ ΜΟΥ ΚΑΙ ΕΠΙΣΚΕΨΟΜΑΙ ΑΥΤΑ</b>

The text depicted in iconography emphasizes the idea of unity of believers in obedience to God-the Shepherd, who takes care of them and searches them. The Christian iconography also cites texts from Ez. 1, 11 and 40, in the accounts of the visions of the majesty of the divine throne and the new temple.

### Daniel

Prophet Daniel is celebrated in the Orthodox Church on December 17th. (Jinga 2010: 464)

In the section of the Prophets, the prophecies and (some of) their prophecies in the Byzantine painting Hermeneia of Dionysius of Fourná, the prophet Daniel (<http://whispersofanimmortalist.blogspot.com/2015/09/icons-of-prophets-3.html>), a beardless young man, (Dionysius 1990: 29) says:

<b>Dan. 2, 44</b>
“... the God of heaven will set up a kingdom that will never be destroyed, ...
<b>ὁ θεὸς τοῦ οὐρανοῦ βασιλείαν ἄλλην ἣτις ἔσται εἰς τοὺς αἰῶνας καὶ οὐ φθαρήσεται</b>
<b>Ο ΘΕΟΣ ΤΟΥ ΟΥΡΑΝΟΥ ΒΑΣΙΛΕΙΑΝ ΑΛΛΗΝ ΗΤΙΣ ΕΣΤΑΙ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ ΚΑΙ ΟΥ ΦΘΑΡΗΣΕΤΑΙ</b>
<b>Dan. 7, 9</b>
As I looked, thrones were set in place, and the Ancient of Days took his seat.
<b>ἐθεώρουν ἕως ὅτε θρόνοι ἐτέθησαν καὶ παλαιὸς ἡμερῶν ἐκάθητο</b>
<b>ΕΘΕΩΡΟΥΝ ΕΩΣ ΟΤΕ ΘΡΟΝΟΙ ΕΤΕΘΗCΑΝ ΚΑΙ ΠΑΛΑΙΟC ΗΜΕΡΩΝ ΕΚΑΘΗΤΟ</b>

Interpreting the dream of Nebuchadnezzar, in which "broken stone, not by hand" (Dan 2, 34) strikes "the face - τὴν εἰκόνα" (Dan. 2, 31) with gold head, the breast and arms of silver, the bellies, and the thighs of of bronze, and iron and clay legs, Daniel- Belteshazzar prophetically highlights the eternal kingdom of the God of heaven (Dan 2, 44).

This kingdom is identified by St. Afraat Syrian (St. Afraat 1976: 347) and St. Cyril of Jerusalem as "the kingdom of the Messiah, which will mark the end of the reign of this world." (Sf. Chiril al Ierusalimului 1943: 290) The emphasis of prophecy is centered on the words: "the God of heaven," which is powerful and eternal, (Constantinescu 1973:527-530) compared to the "face" of the fragile and changing creation.

The second text indicated by Byzantine painting Hermeneia indicates the prophet Daniel's vision of the four symbol beasts in the final dispute with The Old One, whose garment "was white as snow, and the hair of His head clean as wool; His throne, fires of fire; his wheels, burning fire" (Dan. 7, 14. comp. Rev. 1, 14) (Valcea 1996: 36). The prophetic and allegorical dimension of the struggle was represented in Orthodox iconography by the rendering of the Father's image in the non-canonical form of a white-haired old man sitting on the throne of judgment. A few more verses, Dan. 7, 13-14 mentions someone as "the Son of Man," to whom the Old One gives him "dominion, glory, and kingdom." There is thus a verbal connection between the two texts (Husarciuc 2005: 144) of the prophet Daniel: the everlasting kingdom "which the Church has identified in her saving work.

## **Hosea**

The name of the prophet means He saved, Hosea being "Beer's son". The Prophetic Mission received it "in the days of Uzziah, Jotham, Ahaz, and Hezekiah, the kings of Judah, and in the days of Jeroboam the son of Jehoash king of Israel." In the second half of the 8th century he prophesied only in the Northern Kingdom, (Jinga 2010: 139) being contemporary with the prophets Amos, Micah and Isaiah. The idolatry of the northern kingdom is harshly criticized by the image of Gomer's marriage, as an example of Israel unfaithfulness to the true God. (Chirila 1999: 114) The eleven chapters of his prophecy contain many warnings, but the value of the text is re-affirmed by explicit quotations or newtestamental allegations.



(Pentiuc 2001: 142). Of the 17 quotations found in the New Testament, Hosea remains current through the text, "I desire mercy, not sacrifice" (Hos. 6, 6), which is repeated by Christ the Savior at Matt. 9, 13 and Matt. 12, 7. The Prophet Hosea is celebrated on October 17th.

In the section of the Prophets, the faces and (some of) their prophecies in Byzantine painting Hermeneia of Dionysius of Fournia, the prophet Hosea, the old-man with round beard, (Dionysius 1990: 29) says:

<b>Hos. 6, 6</b>
For I desire mercy, not sacrifice
ἔλεος θέλω καὶ οὐ θυσίαν καὶ ἐπίγνωσιν θεοῦ ἢ ὀλοκαυτώματα
ΕΛΕΟΣ ΘΕΛΩ ΚΑΙ ΟΥ ΘΥΣΙΑΝ ΚΑΙ ΕΠΙΓΝΩΣΙΝ ΘΕΟΥ Η ΟΛΟΚΑΥΤΩΜΑΤΑ
<b>Hos. 13, 14</b>
Where, O death, are your plagues? Where, O grave, is your destruction?
ποῦ ἡ δίκη σου θάνατε ποῦ τὸ κέντρον σου ἄδη παράκλησις κέκρυπται ἀπὸ ὀφθαλμῶν μου
ΠΟΥ Η ΔΙΚΗ ΣΟΥ ΘΑΝΑΤΕ ΠΟΥ ΤΟ ΚΕΝΤΡΟΝ ΣΟΥ ΑΔΗ ΠΑΡΑΚΛΗΣΙΣ ΚΕΚΡΥΠΤΑΙ ΑΠΟ ΟΦΘΑΛΜΩΝ ΜΟΥ

This final quotation from the prophet Hosea, mentioned in 1 Cor. 15, 55 is magistral developed by St. John Chrysostom in the Word of the Holy Easter night (Sf. Ioan Gura de Aur 2015: 24-25). Since the iconographic representation are belongs to the Church, (Ciobanu 2012: 32) the emphasis of the teaching of God's mercy, along with the act of salvation as a deliverance from death, (Neaga 1989: 32) has obvious pedagogical valences.

### Amos

Prophet Amos is celebrated in the Orthodox Church on June 15th.

The work of the shepherd from Tecoa, as a divine messenger, is developed in the kingdom of Israel, (Basarab 1979: 397) at the time of King Jeroboam II (787-747 BC). Because of economic prosperity, Jews have multiplied lawlessness and sins toward God, reaching idolatry and social injustice. Since the prophets and religious leaders have been removed from the royal entourage, this shepherd is mandated to announce divine judgment (Semen 1998: 93) to those who commit transgression. In the

section of the Holy Prophets, the faces and (some of) their prophecies in Byzantine painting Hermeneia of Dionysius of Fournna, the prophet Amos, as old man with round beard, (Dionysius 1990: 28) says:

<b>Amos 5, 18</b>
Woe to you who long for the day of the Lord! <i>Why do you long for the day of the Lord?</i> That day will be darkness, not light.
οὐαὶ οἱ ἐπιθυμοῦντες τὴν ἡμέραν κυρίου ἵνα τί αὐτὴ ὑμῖν ἡ ἡμέρα τοῦ κυρίου καὶ αὐτὴ ἐστὶν σκότος καὶ οὐ φῶς
ΟΥΑΙ ΟΙ ΕΠΙΘΥΜΟΥΝΤΕΣ ΤΗΝ ΗΜΕΡΑΝ ΚΥΡΙΟΥ ΙΝΑ ΤΙ ΑΥΤΗ ΥΜΙΝ Η ΗΜΕΡΑ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΑΥΤΗ ΕΣΤΙΝ ΣΚΟΤΟΣ ΚΑΙ ΟΥ ΦΩΣ

Amos remembers the Day of Judgment, (Semen 1978: 155) which is not just the day of glory, that is, "the day of the Lord". The message in Amos 5, 18 is preceded and followed by many "vows" for the injustices of Israel (Jinga 2010: 117). If in David's Psalm 33 (LXX) there are good deeds in a compendium of counsel, here in the negative form is shown the injustice done. The end of chapter 5 recalls the king's iniquity, "the idols that you have made" (Amos 5, 26), viewed as the maximum of Israel's malice. The text of Amos is reproduced by Archdeacon Stephen (Melniciuc-Puica 2005: 159) in his speech to the Sanhedrin (Acts 7, 42-43), with substantial changes.

### Micah

Micah's prophetic activity unfolds in the 8th century BC in the days of Iotam, Ahaz, and Hezekiah of the Southern Kingdom. The text of his prophecy is contained in seven chapters, condemning idolatry and proclaiming the hope of those who faithfully follow God. (Cornitescu 1985: 610).

The Prophet is celebrated on August 14th, the day before the Assumption of the Virgin.

In the section of the Holy Prophets, the prophecies and (some of) their prophecies in Byzantine painting Hermeneia of Dionysius of Fournna, Micah the prophet, a young man with a mustache, (Dionysius 1990: 29) says:

<b>Micah 4, 6</b>
“In that day,” declares the Lord, “I will gather the lame; I will assemble the exiles and those I have brought to grief.
ἐν τῇ ἡμέρᾳ ἐκείνῃ λέγει κύριος συνάξω τὴν συντετριμμένην καὶ τὴν ἐξωσμένην εἰσδέξομαι καὶ οὐς ἀπώσάμην
EN TH HMEPA EKEINH LEGEI KYRIOC CYNAXΩ THN CYNTETRIMMENHN KAI THN EXΩCMENHN EICΔΕΞΟΜΑΙ ΚΑΙ ΟΥC ΑΠΩCΑΜΗΝ
<b>Micah 5, 4</b>
He will stand and shepherd his flock in the strength of the Lord.
καὶ στήσεται καὶ ὄψεται καὶ ποιμανεῖ τὸ ποίμνιον αὐτοῦ ἐν ἰσχύι κυρίου καὶ ἐν τῇ δόξῃ τοῦ ὀνόματος κυρίου τοῦ θεοῦ αὐτῶν ὑπάρξουσιν διότι νῦν μεγαλυνθήσεται ἕως ἄκρων τῆς γῆς
ΚΑΙ CΤΗCΕΤΑΙ ΚΑΙ ΟΨΕΤΑΙ ΚΑΙ ΠΟΙΜΑΝΕΙ ΤΟ ΠΟΙΜΝΙΟΝ ΑΥΤΟΥ ΕΝ ΙCΧΥΙ ΚΥΡΙΟΥ ΚΑΙ ΕΝ ΤΗ ΔΟΞΗ ΤΟΥ ΟΝΟΜΑΤΟC ΚΥΡΙΟΥ ΤΟΥ ΘΕΟΥ ΑΥΤΩΝ ΥΠΑΡΞΟΥCΙΝ ΔΙΟΤΙ ΝΥΝ ΜΕΓΑΛΥΝΘΗCΕΤΑΙ ΕΩC ΑΚΡΩΝ ΤΗC ΓΗC

## Joel

The text of Joel's prophecy in the Old Testament used by the Holy Church includes four chapters. Prophet Joel is celebrated in the Orthodox Church on October 19th. From sinaxar and from the writings of modern theologians, we find out that he carried out his activity before the demolition of the Temple in Jerusalem, but after Israel split into two kingdoms. (Jinga 2010: 61-62). The strong message of Joel's prophecy is centered on God, who in His goodness manifests patience to the people, waiting for His acknowledgment as the Deliverance of the chosen people. The text depicted in the phylactery of the prophet Joel emphasizes the Judaic dimension of the Creator at the end of the world. This is where the tension of the eschatological expectation has evolved, which will end for Jews in the Valley of Jehoshaphat.

In the section of the Holy Prophets, the images and (some of) their prophecies, from Byzantine painting Hermeneia of Dionysius of Fournia, the prophet Joel (<http://whispersofanimmortalist.blogspot.com/2015/06/icons-of-prophets-2.html>), with the black beard split in two, (Dionysius 1990: 29) says:

<b>Joel 3, 16</b>
The Lord will roar from Zion and thunder from Jerusalem;
ὁ δὲ κύριος ἐκ Σιων ἀνακεκράξεται καὶ ἐξ Ἱερουσαλημ δώσει φωνὴν αὐτοῦ
Ο ΔΕ ΚΥΡΙΟΣ ΕΚ ΣΙΩΝ ΑΝΑΚΕΚΡΑΞΕΤΑΙ ΚΑΙ ΕΞ ΙΕΡΟΥΣΑΛΗΜ ΔΩΣΕΙ ΦΩΝΗΝ ΑΥΤΟΥ
<b>Joel 3, 2</b>
I will gather all nations and bring them down to the Valley of Jehoshaphat.
καὶ συνάξω πάντα τὰ ἔθνη καὶ κατάξω αὐτὰ εἰς τὴν κοιλάδα Ἰωσαφατ καὶ διακριθήσομαι πρὸς αὐτοὺς ἐκεῖ ὑπὲρ τοῦ λαοῦ μου καὶ τῆς κληρονομίας μου Ἰσραηλ
ΚΑΙ ΣΥΝΑΞΩ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΚΑΙ ΚΑΤΑΞΩ ΑΥΤΑ ΕΙΣ ΤΗΝ ΚΟΙΛΑΔΑ ΙΩΣΑΦΑΤ ΚΑΙ ΔΙΑΚΡΙΘΗΣΟΜΑΙ ΠΡΟΣ ΑΥΤΟΥΣ ΕΚΕΙ ΥΠΕΡ ΤΟΥ ΛΑΟΥ ΜΟΥ ΚΑΙ ΤΗΣ ΚΛΗΡΟΝΟΜΙΑΣ ΜΟΥ ΙΣΡΑΗΛ

### Obadiah

The Prophet Avdie, known by the Hebrew name Obadiah or "Servant of God" prophesied in the kingdom of Judah (Neaga 1960: 745). In the only 23 verses, written in a poetic form, he writes harsh warnings to the Edom people who cherish the city of Jerusalem. According to the sinaxarion of the Orthodox Church, he would have lived in King Ahab's time (3 Kings 18, 3), making use of the wrong prophet's identification, (Jinga 2010: 93-94) based on the words: "Obadiah was a God very fearful man." The Prophet Obadiah is celebrated on November 19th.

In the section of the Holy Prophets, the faces and (some of) their prophecies in Byzantine painting Hermeneia of Dionysius of Fournia, Obadiah the prophet, half gray, (Dionysius 1990: 29) says:

<b>Obadiah 1, 8</b>
"In that day," declares the Lord, "will I not destroy the wise men of Edom, those of understanding in the mountains of Esau?"
ἐν ἐκείνῃ τῇ ἡμέρᾳ λέγει κύριος ἀπολω σοφοὺς ἐκ τῆς Ἰδουμαίας καὶ σύνεσιν ἐξ ὄρους Ἡσαυ
ΕΝ ΕΚΕΙΝΗ ΤΗ ΗΜΕΡΑ ΛΕΓΕΙ ΚΥΡΙΟΣ ΑΠΟΛΩ ΣΟΦΟΥΣ ΕΚ ΤΗΣ ΙΔΟΥΜΑΙΑΣ ΚΑΙ ΣΥΝΕCΙΝ ΕΞ ΟΡΟΥC ΗCΑΥ
<b>Obadiah 1, 15</b>
"... As you have done, it will be done to you; your deeds will return upon your own head".

<p>διότι ἐγγύς ἡμέρα κυρίου ἐπὶ πάντα τὰ ἔθνη ὃν τρόπον ἐποίησας οὕτως ἔσται σοι τὸ ἀνταπόδομά σου ἀνταποδοθήσεται εἰς κεφαλὴν σου</p> <p>ΔΙΟΤΙ ΕΓΓΥΣ ΗΜΕΡΑ ΚΥΡΙΟΥ ΕΠΙ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΟΝ ΤΡΟΠΟΝ ΕΠΟΙΗΣΑΣ ΟΥΤΩΣ ΕΣΤΑΙ ΣΟΙ ΤΟ ΑΝΤΑΠΟΔΟΜΑ ΣΟΥ ΑΝΤΑΠΟΔΟΘΗΣΕΤΑΙ ΕΙΣ ΚΕΦΑΛΗΝ ΣΟΥ</p>
---

The sense of quote in Obadiah 1, 8 emphasizes the suffering of a people for the conceit of the "wise men" in Esau's mountain, the suffering announced by the prophet as coming "from the Lord". We have, as in Amos, an eschatological sense of prophecy through the emphasis on the "day" that is "that day" or "the day of the Lord." The second text (Obadiah 1, 15) identifies the intense relationship between the people of the South Kingdom (Judah and Benjamin) with the Edom in an allegorical parallel that exploits the history of Patriarch Jacob in the relationship with his brother Esau. (Melniciuc-Puica 2009: 108). The deed of the person who does not have the blessing of God will be punished with justice. The withdrawal of the people of Judah from the invaders who have conquered Jerusalem, because it is made difficult by this people seated to the southeast by the Dead Sea, will be rewarded by a victorious return favored by the Lord.

### Jonah

The name Jonah, which translates as a dove, is present in the set of prophets surrounding Pantocrator in the iconography of the central tower of a church. Being one of the prophets of small writers with a prophecy spread over four chapters, its importance is amplified by the words of the Savior in Matt. 12, 39-41: "A wicked and adulterous generation asks for a sign! But none will be given it except the sign of the prophet Jonah. <sup>40</sup> For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth. <sup>41</sup> The men of Nineveh will stand up at the judgment with this generation and condemn it; for they repented at the preaching of Jonah, and now something greater than Jonah is here".

As the New Testament text typologically accentuates the wonder of three days in the belly of the big fish (Hebr. dag gadol) as a prefiguration of the burial and resurrection of the Lord Jesus Christ, his words are not

reproduced in his prophecy, but the wonderful works of God are amplified. The rabbinical tradition identifies him with the son of the Shunem women resurrected by the prophet Elisha (cf. 4 Kings 4), who then preached to the Nineveh citizens (4 Kings 5, 1), having the mission of anointing King Jehu in Israel (cf 4 Kings 9, 1-10). Originally from Gat-Chefer (4 Kings 14, 25), during the reign of Jeroboam II (about 793-753 BC) he was given the mandate to return the inhabitants of Nineveh to repentance. Eschewing from the prophetic duty with which he was invested, ends by delivering from the "stomach of the putty" after three days, not before engraving a hymn of praise to God the Creator (Jonah 2, 3-10). The Church, in the re-reading process of Old Testament Scripture, emphasizes the relationship between the Savior's words and the prefigurative event of the resurrection. (Ieronim 1986: 93) The first known representation of Jonah as an affirmation of faith in the resurrection is reported in the catacombs of Saints Marcellin and Peter (3rd century AD), the painting lacking a title or a clarifying text. (Cooper 2009: 148) The development of ecclesiastical hymnography led to the development of iconography, the troparion of the sixth singing of the typical canon, recalling its name and its request: "out of blame bring me out." (Harl 2016: 81-82)

Prophet Jonah is celebrated on September 21st.

In the section of the Holy Prophets, the prophecies and (some of) their prophecies in Erminia of Byzantine painting by Dionysius of Fournia, the prophet Jonah (<http://whispersofanimmortalist.blogspot.com/2015/09/icons-of-prophets-3.html>), an old man with baldness and a round beard, (Dionysius 1990: 29) says:

<b>Jonah 2, 3</b>
"In my distress I called to the Lord, and he answered me".
<i>καὶ εἶπεν ἐβόησα ἐν θλίψει μου πρὸς κύριον τὸν θεόν μου καὶ εἰσήκουσέν μου ἐκ κοιλίας ἄδου κραυγῆς μου ἤκουσας φωνῆς μου</i>
<b>ΚΑΙ ΕΙΠΕΝ ΕΒΟΗCΑ ΕΝ ΘΛΙΨΕΙ ΜΟΥ ΠΡΟC ΚΥΡΙΟΝ ΤΟΝ ΘΕΟΝ ΜΟΥ ΚΑΙ ΕΙCΗΚΟΥCΕΝ ΜΟΥ ΕΚ ΚΟΙΛΙΑC ΑΔΟΥ ΚΡΑΥΓΗC ΜΟΥ ΗΚΟΥCΑC ΦΩΝΗC ΜΟΥ</b>

The first part of the verse identifies the dialogue proposed by the prophet in the hope of deliverance from corruption and the hardening of disobedience (Neaga 1995: 39). The chant of the second chapter was

introduced early in Christian prefigurative readings, as can be seen from the Codex Alexandrinus and the patristic writings of Origen and St. Nicetas of Remesiana. (Harl 2016: 196).

The iconographic representations in which the prophet Jonah is painted emphasised either the moment of release from the belly of the fish - naked or clothed - but with almost always the rotulus with readable hymnographic text, or placed under the shady plant near Nineveh. The prophet is not represented in the Mother of God cycle, although it often appears in the line of prophets on the frieze of the iconostasis.

### Habakkuk

Prophet from the Kingdom of Judah, with cultic activity as stated by the words of "Greater Singers, with Harpsichord Songs" (Hab. 3, 19), Habakkuk becomes witness to the destruction of Jerusalem (587 BC) and to the Babylonian slavery. He who has seen the majesty of the Temple remains faithful to the prophetic call and to the refuge of Ishmael's territories, caring through the divine will of Daniel the prophet who is in the lion's pit of the city of Babylon (Bel and the Dragon 1. 40). Prophet Habakkuk is celebrated in the Orthodox Church on December 2.

In the section of the Prophets, the images and (some of) their prophecies in Byzantine painting Hermeneia of Dionysius of Fournia, Habakkuk the prophet (<http://whispersofanimmortalist.blogspot.com/2015/06/icons-of-prophets-2.html>), a young man without a beard, (Dionysius 1990: 29) says:

<b>Habakkuk 3, 2</b>
Lord, I have heard of your fame; I stand in awe of your deeds, Lord. Repeat them in our day, in our time make them known; in wrath remember mercy.
κύριε εισακήκοα τὴν ἀκοὴν σου καὶ ἐφοβήθην κατενόησα τὰ ἔργα σου καὶ ἐξέστην ἐν μέσῳ δύο ζώων γνωσθήσῃ ἐν τῷ ἐγγίξειν τὰ ἔτη ἐπιγνωσθήσῃ ἐν τῷ παρῆναι τὸν καιρὸν ἀναδειχθήσῃ ἐν τῷ παραχθῆναι τὴν ψυχὴν μου ἐν ὀργῇ ἐλέους μνησθήσῃ
KYRIE EICAKHKOA THN AKOHN COY KAI EFOBHTHON KATENOHCA TA ERGA COY KAI EECTHN EN MECΩ ΔΥΟ ΖΩΩΝ ΓΝΩCΘΗCΗ EN ΤΩ ΕΓΓΙΖΕΙΝ ΤΑ ΕΤΗ ΕΠΙΓΝΩCΘΗCΗ EN ΤΩ ΠΑΡΕΙΝΑΙ ΤΟΝ ΚΑΙΡΟΝ ΑΝΑΔΕΙΧΘΗCΗ EN ΤΩ ΤΑΡΑΧΘΗΝΑΙ ΤΗΝ ΨΥΧΗΝ ΜΟΥ EN ΟΡΓΗ ΕΛΕΟΥC ΜΝΗCΘΗCΗ

The third chapter of the prophecy of Habakkuk contains a hymn of glory to God. The division into sequences (Hebr. Sela has the meaning of "stopping") of prophetic praise is used by Christian hymnography by placing the text of verse 2 in the fourth troparion of the Matinal Canon, and by Christian iconography by the message on the prophet's phylactery. Those "commemorations" mentioned by the text are wonderful works of the Lord, prolonged from this life in the future life, and "hearing" is interpreted by St. Simeon the New Theologian (Jinga 2010: 441) as ways of knowing the "iconony of salvation and teaching" through the Son of God.

### Zephaniah

Prophet in the Kingdom of Judah, contemporary with Habakkuk, motivated King Josiah to observe the law and purify the Temple cult (Jinga 2010: 356). His prophecy, in three chapters, is synthesized by iconography by the reference in Zeph. 1, 14 to the "day of the Lord" as the day of the final judgment, terrifying. The eschatological dimension to which the prophet refers indirectly is a constant warning to be trained before the final judgment. The chosen prophetic segment does not emphasize an ethnic supremacy, especially emphasizing divine power, manifested more intensely on the final day of this world (Neaga 1966: 588).

Prophet Zephaniah is celebrated in the Orthodox Church on December 3.

In the section of the Prophets, the faces and (some of) their prophecies in Byzantine painting Hermeneia of Dionysius of Fournia, the prophet Zephaniah (<http://whispersofanimmortalist.blogspot.com/2015/09/icons-of-prophets-3.html>), an old man with a white and short beard, (Dionysius 1990: 29) says:

<b>Zeph. 1, 14</b>
The great day of the Lord is near- near and coming quickly.
ὅτι ἐγγὺς ἡ ἡμέρα κυρίου ἡ μεγάλη ἐγγὺς καὶ ταχεῖα σφόδρα φωνὴ ἡμέρας κυρίου πικρὰ καὶ σκληρὰ τέτακται δυνατὴ
<b>ΟΤΙ ΕΓΓΥΣ Η ΗΜΕΡΑ ΚΥΡΙΟΥ Η ΜΕΓΑΛΗ ΕΓΓΥΣ ΚΑΙ ΤΑΧΕΙΑ ΣΦΟΔΡΑ ΦΩΝΗ ΗΜΕΡΑΣ ΚΥΡΙΟΥ ΠΙΚΡΑ ΚΑΙ ΣΚΛΗΡΑ ΤΕΤΑΚΤΑΙ ΔΥΝΑΤΗ</b>
<b>Zeph. 3, 8</b>



Therefore wait for me," declares the Lord, "for the day I will stand up to testify. I have decided to assemble the nations, to gather the kingdoms and to pour out my wrath on them - all my fierce anger.

διὰ τοῦτο ὑπόμεινόν με λέγει κύριος εἰς ἡμέραν ἀναστάσεώς μου εἰς μαρτύριον διότι τὸ κρίμα μου εἰς συναγωγὰς ἐθνῶν τοῦ εἰσδέξασθαι βασιλεῖς τοῦ ἐκχέαι ἐπ' αὐτοὺς πᾶσαν ὀργὴν θυμοῦ μου διότι ἐν πυρὶ ζήλους μου καταναλωθήσεται πᾶσα ἡ γῆ

ΔΙΑ ΤΟΥΤΟ ΥΠΟΜΕΙΝΟΝ ΜΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΕΙΣ ΗΜΕΡΑΝ ΑΝΑΚΤΑΞΕΩΣ ΜΟΥ ΕΙΣ ΜΑΡΤΥΡΙΟΝ ΔΙΟΤΙ ΤΟ ΚΡΙΜΑ ΜΟΥ ΕΙΣ ΣΥΝΑΓΩΓΑΣ ΕΘΝΩΝ ΤΟΥ ΕΙΣΔΕΞΑΣΘΑΙ ΒΑΣΙΛΕΙΣ ΤΟΥ ΕΚΧΕΑΙ ΕΠ' ΑΥΤΟΥΣ ΠΑΣΑΝ ΟΡΓΗΝ ΘΥΜΟΥ ΜΟΥ ΔΙΟΤΙ ΕΝ ΠΥΡΙ ΖΗΛΟΥΣ ΜΟΥ ΚΑΤΑΝΑΛΩΘΗCΕΤΑΙ ΠΑΣΑ Η ΓΗ

### Haggai

The return from Babylonian captivity in 538 BC meant for the Jews a moment of enthusiasm and recognition that God have changing the sorrow in joy, freedom of bondage and invading hearts in peaceful sympathy. Prophetic activity of Haggai is recorded in the book Ezra (5, 1-2, 6, 14-15) and the David Psalms 146 and 148. (Jinga 2010: 634-636). The two chapters of the book of the prophet Haggai emphasize the importance of building the house of the Lord in Jerusalem, with mobilizing accents to the hesitant contemporaries.

Prophet Haggai is celebrated in the Orthodox Church on December 16th.

In the section of the Prophets, the faces and (some of) their prophecies, from Byzantine painting Hermeneia of Dionysius of Fournia, the prophet Haggai, half-gray, with a round beard without hair on his chin (Dionysius 1990: 29) says:

#### Haggai 1, 7-8

This is what the Lord Almighty says: "Give careful thought to your ways. <sup>8</sup> Go up into the mountains and bring down timber and build my house, so that I may take pleasure in it and be honored," says the Lord.

τάδε λέγει κύριος παντοκράτωρ θέσθε τὰς καρδίας ὑμῶν εἰς τὰς ὁδοὺς ὑμῶν 8. ἀνάβητε ἐπὶ τὸ ὄρος καὶ κόψατε ξύλα καὶ οἰκοδομήσατε τὸν οἶκον καὶ εὐδοκήσω ἐν αὐτῷ καὶ ἐνδοξασθήσομαι εἶπεν κύριος

ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΘΕCΘΕ ΤΑC ΚΑΡΔΙΑC ΥΜΩΝ ΕΙC ΤΑC ΟΔΟΥC ΥΜΩΝ 8. ΑΝΑΒΗΤΕ ΕΠΙ ΤΟ ΟΡΟC ΚΑΙ ΚΟΨΑΤΕ ΞΥΛΑ ΚΑΙ ΟΙΚΟΔΟΜΗCΑΤΕ ΤΟΝ ΟΙΚΟΝ ΚΑΙ ΕΥΔΟΚΗCΩ ΕΝ ΑΥΤΩ ΚΑΙ ΕΝΔΟΞΑCΘΗCΟΜΑΙ ΕΙΠΕΝ ΚΥΡΙΟC

The iconographic representation suggests the age of the prophet through the lack of beard hair and the visual expression of interculturality acquired in Babylon. We have here, through the interpretation of the Church, the emphasis on the concrete deed, accomplished through doxological thanks to the Almighty Lord. (Sf. Ioan Gura de Aur 1980: 323).

The second text quoted in the prophet Haggai phylactery is "‘The glory of this present house will be greater than the glory of the former house,’ says the Lord Almighty. ‘And in this place I will grant peace,’ declares the Lord Almighty." (Haggai 2, 9) The second segment of verse 9 is an identification of the temple in Jerusalem, whose glory "be greater than the first ‘with’ the place where [the Lord] will dwell in peace." We also have here an ecclesial interpretation, based on the texts of John 4, 19-23 and Acts 6, 13-14, where Christ the Savior and Archdeacon Stephen assert that He who establishes peace does not bring it to a geographic point but in the hearts of men.

### **Zechariah**

Contemporary with the prophet Haggai, Zechariah is the ferment that urges the Jews returned to Jerusalem from Babylonian deportation to build the Temple of the Lord. The Book of Zechariah contains visions of the new Temple, which will be filled with glory. Throughout the 14 chapters, there are references to the holy mountain value (Zech. 8, 3 - text that will accompany the icon of the prophet Hosea) Zion, where your "king" (Zech. 9, 9) rejoice and the Shepherd (Zech. 10, 3, 13, 7) beaten, innocent (cf. Zech. 12, 10) but bought with "the price of the potter" (Zech 11, 12-13). (Cornitescu 1985: 611). Son of Berechiah and grandson of Ido, from priestly priesthood, the Prophet Zechariah is celebrated on February 8th. Sometimes it is painted with a long beard, causing a distortion of the Byzantine Hermeneia provisions, or a confusion with the father of the Forerunner John.

In the section of the Holy Prophets, the prophecies and (some of) their prophecies in Byzantine painting Hermeneia of Dionysius of Fourn, Zechariah the prophet (Baba 2003: 83), a young man without a beard, (Dionysius 1990: 29) says:

**Zech. 8, 7**

This is what the Lord Almighty says: "I will save my people from the countries of the east and the west".

τάδε λέγει κύριος παντοκράτωρ ἰδοὺ ἐγὼ ἀνασώζω τὸν λαόν μου ἀπὸ γῆς ἀνατολῶν καὶ ἀπὸ γῆς δυσμῶν

ΤΑΔΕ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ἸΔΟΥ ΕΓΩ ΑΝΑΘΩΖΩ ΤΟΝ ΛΑΟΝ ΜΟΥ ΑΠΟ ΓΗΣ ΑΝΑΤΟΛΩΝ ΚΑΙ ΑΠΟ ΓΗΣ ΔΥΣΜΩΝ

Although rich in Messianic references, the prophet Zechariah has written on the phylactery a text that testifies to divine omnipotence, which will turn Israel out of foreign places. The ecclesial meaning of the text extends the calling and deliverance of the Lord from the level of a nation to the level of a new people, the New Israel of the faithful (cf. Luke 2, 32 as the prayer "Now He is giving His liberty" ... from the Christian service of the evening confirm.

**Malachi**

In the chronological order, the prophet Malachi is the last writer of the Old Testament inspired by the Holy Spirit, the rabbinical tradition stating that from him to the prophet John the Baptist this way of knowing the divine will among the chosen people has been removed. His message, in three chapters, addresses to the Jews returned from Babylonian exile (538 BC) is to revive cultic life and moral order. Prophet Malachi is celebrated in the Orthodox Church on January 3.

In the section of the Prophets, the faces and (some of) their prophecies in Byzantine painting Hermeneia of Dionysius of Fournia, Malachi the prophet, with grey-haired and round beard, (Dionysius 1990: 29) says:

**Mal. 1, 11**

**My name will be great among the nations, from where the sun rises to where it sets.** In every place incense and pure offerings will be brought to me, because my name will be great among the nations," says the Lord Almighty.

διότι ἀπ' ἀνατολῶν ἡλίου ἕως δυσμῶν τὸ ὄνομά μου δεδόξασται ἐν τοῖς ἔθνεσιν καὶ ἐν παντὶ τόπῳ θυμίαμα προσάγεται τῷ ὀνόματί μου καὶ θυσία καθαρὰ διότι μέγα τὸ ὄνομά μου ἐν τοῖς ἔθνεσιν λέγει κύριος παντοκράτωρ

ΔΙΟΤΙ ΑΠ'ΑΝΑΤΟΛΩΝ ΗΛΙΟΥ ΕΩΣ ΔΥΣΜΩΝ ΤΟ ΟΝΟΜΑ ΜΟΥ ΔΕΛΘΕΑΤΑΙ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΚΑΙ ΕΝ ΠΑΝΤΙ ΤΟΠΩ ΘΥΜΙΑΜΑ ΠΡΟΣΑΓΕΤΑΙ ΤΩ ΟΝΟΜΑΤΙ ΜΟΥ ΚΑΙ ΘΥΣΙΑ ΚΑΘΑΡΑ ΔΙΟΤΙ ΜΕΓΑ ΤΟ ΟΝΟΜΑ ΜΟΥ ΕΝ ΤΟΙΣ ΕΘΝΕΣΙΝ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ
<b>Mal. 3, 19 // Mal. 4, 1</b>
Surely the day is coming; it will burn like a furnace. All the arrogant and every evildoer will be stubble, and the day that is coming will set them on fire," says the Lord Almighty. "Not a root or a branch will be left to them.
διότι ἰδοὺ ἡμέρα κυρίου ἔρχεται καιομένη ὡς κλίβανος καὶ φλέξει αὐτούς καὶ ἔσονται πάντες οἱ ἀλλογενεῖς καὶ πάντες οἱ ποιοῦντες ἄνομα καλάμη καὶ ἀνάψει αὐτούς ἡ ἡμέρα ἡ ἐρχομένη λέγει κύριος παντοκράτωρ καὶ οὐ μὴ ὑπολειφθῆ ἕξ αὐτῶν ρίζα οὐδὲ κλῆμα
ΔΙΟΤΙ ΙΔΟΥ ΗΜΕΡΑ ΚΥΡΙΟΥ ΕΡΧΕΤΑΙ ΚΑΙΟΜΕΝΗ ΩΣ ΚΑΙΒΑΝΟΣ ΚΑΙ ΦΛΕΞΕΙ ΑΥΤΟΥΣ ΚΑΙ ΕΣΟΝΤΑΙ ΠΑΝΤΕΣ ΟΙ ΑΛΛΟΓΕΝΕΙΣ ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΠΟΙΟΥΝΤΕΣ ΑΝΟΜΑ ΚΑΛΑΜΗ ΚΑΙ ΑΝΑΨΕΙ ΑΥΤΟΥΣ Η ΗΜΕΡΑ Η ΕΡΧΟΜΕΝΗ ΛΕΓΕΙ ΚΥΡΙΟΣ ΠΑΝΤΟΚΡΑΤΩΡ ΚΑΙ ΟΥ ΜΗ ΥΠΟΛΕΙΦΘΗ ΕΞ ΑΥΤΩΝ ΡΙΖΑ ΟΥΔΕ ΚΛΗΜΑ

There are no temporal and space limitations with God. Divine omnipotence is proclaimed by Mal. 1, 11, as a statement from God. The Hebrew distinction between the "people" (am) and "nations" (goim) is harmonized by the Greek ethnos, in the plural, since those who praise become doxology "God's people." (Aurel 1997: 73).

The second text, with which Malachi is present in church iconography, uses the image of divine judgment through a devastating fire. The Christian seeing will quickly make connection with the text of 1 Cor. 3, 13-15, where everyone's work will be "cleared" by fire. (Spidlik, Rupnik 2002: 11-12). Also, the text of 2 Peter 3, 10.12 extends the meaning of the word "transgression" to "the work of every one" as an extension of the ecclesial interpretation of the Holy Scripture.

### Concluding remarks

At the beginning of Christianity, the pictorial art was conceiving a good teacher amongst illiterate. Today we have many people who can read, but became ignorant to evangelical message. In the Christian tradition, the Old Testament was constantly interpreted as the type or prefiguration of the New Testament events.

The biblical text which the prophets wear to the faithful is meant to preserve the tension between "already" and not yet "identified in the eschatology of the Church as the interpenetration between this time and eternity, between the holy saints and the saints glorified in the kingdom of God.

Barnabas' Epistle states: The prophets, having obtained grace from Him, prophesied concerning Him. And He (since it behoved Him to appear in flesh), that He might abolish death, and reveal the resurrection from the dead, endured [what and as He did], in order that He might fulfil the promise made unto the fathers, and by preparing a new people for Himself, might show, while He dwelt on earth, that He, when He has raised mankind, will also judge them". (Barnabas V.1) Continuing this assertion, Father Staniloae associates the icon with the exegesis. He says: "The Byzantine icon is a solidarity with the beginnings of the patristic exegesis of Holy Scripture. The icon makes it plain in the picture and simultaneously what exegeses and the patristic preaching sinks to say in words and in succession". (Stăniloae 1975: 8).

#### References:

- Baba, Pr. Teodor. 1988. "Figura lui Moise în tradițiile iudaică, creștină și musulmană". In *MB*, nr. 5: 30.
- Baba, Pr. Teodor. 2003. *Profetul Zaharia. Personalitatea și opera. Valoarea teologică a mesajului său profetic* (teză de doctorat). Arad: Ed. Universității „Aurel Vlaicu”.
- Barnabas's Epistle. 1885. *Ante-Nicene Fathers*, vol. 1. *The Apostolic Fathers with Justin Martyr and Irenaeus*. Translated by Philip Schaff. Grand Rapids.
- Basarab, Pr. Dr. Mircea. 1979. "Cartea profetului Amos. Introducere, traducere și comentariu". Teză de doctorat. In *ST*, an XXXI, nr. 5-10: 397.
- Braniște, Pr. Prof. Ene. 1974. "Programul iconografic al bisericilor ortodoxe. Îndrumător pentru zugravii de biserici". In *BOR* XCII, nr. 5-6: 730-771.
- Chirilă, Ioan. 1999. *Cartea profetului Osea – Breviarum al gnoseologiei Vechiului Testament*. Cluj: Ed. Limes.
- Ciobanu C. 2012. *Programul iconografic al bisericii Sf. Gheorghe a mănăstirii Voroneț*, [http://www.medieval.istoria-artei.ro/resources/29.Voronet%2C Varianta%20finala%2CCiobanu%2C.pdf](http://www.medieval.istoria-artei.ro/resources/29.Voronet%2C%20Varianta%20finala%2CCiobanu%2C.pdf)
- Ciobanu, Constantin Ion. 2007. *Stihia profeticului*. Chișinău.
- Constantinescu, Pr. Al. N. 1973. "Isaia și Ieremia". In *GB*, an XXXII, nr. 3-4: 389-402.
- Constantinescu, Pr. Al. N.. 1973. "Daniel (cap. I, 1-XII, 13)". In *GB*, an XXXII, nr. 5-6: 527-530.

- 
- Cooper, A. 2009. "In Praise of Divine Caprice: The Significance of the Book of Jonah". In *Among the Prophets. Language, Image and Structure in the Prophetic Writings*. (P.R. Davies, D.J.A. Clines – eds.) (JSOT.S 144). Sheffield: Academic Press.
  - Cornițescu, Diac. Asist. Emilian. 1985. "Persoana lui Mesia și lucrarea Sa în lumina profețiilor vechi-testamentare". In *ST*, an XXXVII, nr. 9-10: 606-615.
  - Costea, Constanța. 1992. "Referințe livrești în pictura murală moldovenească de la sfârșitul secolului XV". In *Anuarul Institutului de Istorie "A. D. Xenopol"*, XXIX. Iași: 279.
  - Damian, Theodor. 2010. "Psalm 103: Doxology as Philosophy of Life. Historico-Critical Exegesis". In Aurel Pavel and Constantin Oancea (eds.), *Biblie și misiune creștină. Popas aniversar Pr. Prof. Dumitru Abrudan*. Sibiu: Ed. Universității Lucian Blaga / Ed. Andreiană.
  - Dragomir, Pr. Drd. Neculai. 1982. "Proorocii Vechiului Testament în cultul ortodox și în iconografia bisericească". In *ST*, an XXXIV, nr. 7-8: 575-576.
  - Felmy, Karl Christian. 1998. "Icoana «Rugul Nears». Interpretarea iconografică și teologică a unei icoane a Maicii Domnului". In *AB*, IX (XLVIII), nr. 4-6: 9-13.
  - Fericitul Ieronim. 1986. "Proorocul Iona". Traducere de Pr. Prof. Dr. Nicolae Neaga. In *Mitropolia Moldovei și Sucevei*, an LXIII, nr. 5: 88-119.
  - Gravgaard, Anne-Mette. 1979. *Inscriptions of Old Testament Prophecies in Byzantine Churches*. Opuscula Byzantina et Neograeca, 1. Copenhagen: Museum Tusulanum Press.
  - Harl, M. 2016. *Glas de laudă. Cântările biblice din rugăciunea liturgică*. Traducere de Șt. Munteanu. Iași: Ed. Doxologia.
  - Husarciuc, Pr. Drd. Gheorghe. 2005. "Suferițele, jertfa, învierea și proslăvirea lui Mesia în viziunea profeților Vechiului Testament". In *Teologie și Viață*, an XV (LXXXI), nr. 1-6: 127-157.
  - Jinga, C. 2010. *Viețile Sfinților Prooroci. Prooroci mari și Prooroci mici ai Vechiului Testament*. Traducere din lb. engleză de Pr. Constantin Jinga. București: Ed. Sofia / Ed. Cartea Românească.
  - Melniciuc-Puică, Ilie. 2010. "Abbreviations and Symbols founded in Biblical Manuscripts and Christians Icons". In *European Journal of Science and Theology*, vol. 6, no. 3: 1-21.
  - Melniciuc-Puică, Pr. Dr. Ilie. 2005. *Utilizarea Vechiului Testament în scrierile lucanice*. Iași: Ed. Performantica.
  - Melniciuc-Puică, Pr. Dr. Ilie. 2009. *Răbdarea și mângâierea care vin din Scripturi. Argumentația veterotestamentară în Epistola către Romani*. Iași: Ed. Performantica.
  - Melniciuc-Puică, Pr. Dr. Ilie. 2015. „*Au crezut Scripturii și cuvântului pe care îl spusese Iisus*” (In. 2, 22). *Intertextualitate biblică în Evanghelia după Ioan*. Sibiu: Ed. Astra Museum.
  - Moise, Preot Victor. 1982. "Preacinstirea Maicii Domnului". In *MB*, an XXXII, 7-9: 416-428.

- 
- Neaga, Pr. Prof. Dr. Nicolae. 1966. "Valoarea spirituală a Vechiului Testament". In *MA*, an XI, nr. 9-10: 574-590.
  - Neaga, Pr. Prof. Dr. Nicolae. 1995. "Proorocul Iona". In *Revista Teologică*, an V, nr. 4: 37-47.
  - Neaga, Pr. Prof. Nicolae. 1960. "Ideea de mântuire în Vechiul Testament". In *GB*, an XIX, nr. 9-10: 742-752.
  - Neaga, Pr. Prof. Nicolae. 1989. "Învierea în lumina Noului Testament". In *GB*, an XLVIII, nr. 2-3: 31-34.
  - Nyssen, Wilhelm. 1975. *Începuturile picturii bizantine*. Introducere și traducere de Părintele D. Stăniloae. București: Ed. IBMBOR.
  - Pavel, Pr. Aurel. 1997. "Universalitatea mântuirii (Maleahi 1, 11)". In *AB*, an VIII, nr. 7-9: 69-77.
  - Pavel, Pr. Lector Dr. Aurel. 2002. "Înțelepciunea lui Solomon 2, 17-3, 3: Soarta dreptilor". In *Revista Teologică*, an XII, nr. 1: 7-19.
  - Pentiuc, E.J. 2001. *Cartea profetului Osea: Introducere, traducere și comentariu*. București: Ed. Albatros.
  - Popa, Pr. Asist. Drd., Viorel. 2001. "Vocația profetilor Vechiului Testament". In *Orizonturi teologice*, an II, nr. 1: 91-103.
  - Semen, Drd. Petre. 1978. "Sensul expresiei «Iom-Iahve» - «Ziua Domnului» la profeții Vechiului Testament". In *ST*, an XXX, nr. 1-2: 149-161.
  - Semen, Pr. Petre. 1998. "Etica socială la profeții Amos și Isaia". In *Teologie și Viață*, an VIII (LXXIV), nr. 5-12: 90-99.
  - Semen, Pr. Prof. Dr. Petre. 1995-1996. "Temeiuri scripturistice ale reprezentării Sfintei Treimi și a profetilor în arta iconografică". In *Analele Științifice ale Universității „Al. I. Cuza”*, Teologie, Tom III: 81-90.
  - Sf. Chiril al Ierusalimului. 1943 *Cateheze*, XII. 18. Traducere de Pr. D. Fecioru. București: Ed. IBMBOR.
  - Sf. Ioan Gură de Aur. 1980. *La cuvântul profetului Ieremia: «Doamne, nu-i în puterea omului calea lui, nici nu-i este dat omului care merge să-și isprăvească călătoria sa» (Ieremia X, 23)*. Traducere de Pr. D. Fecioru. In *Ortodoxia*, an XXXII, nr. 2: 321-330.
  - Sf. Ioan Gură de Aur. 2015. *Penticostarul. Slujba din noaptea Sfințelor Paști a învierii Domnului*. Ed. Teologie pe net, <https://www.teologie.net/data/pdf/slujba-pasti.pdf>
  - Spidlik, T.; M. I. Rupnik. 2002. *Credință și icoană*. Cluj-Napoca: Editura Dacia.
  - St. Afraat Sirianul. 1976. "Select Demonstrations". In Philip Schaff și Henry Wace (eds.), *The Nicene and Post-Nicene Fathers of the Christian Church*, vol. XIII, Eerdmans: Grand Rapids.
  - St. Ambrose of Mediolanum. 1985. "Seven Exegetical Works". In *The Fathers of Church*, vol. 65. Translated by M. P. McHugh. Washington: The Catholic University Press.
  - St. Irenaeus. 1987. "Adversus Haereses, XV". In *Nicene and Post-Nicene Fathers of the Christian Church*, vol. I. Translated by A. Roberts, J. Donaldson. Grand Rapids: Eerdmans Publishing.

- 
- St. Jerome. 1983. "The Principal Works, Letters and selected Works, XXII". In *Nicene and Post-Nicene Fathers of the Christian Church*, vol. VI. Translated by W. H. Fremantle, G. Lewis, W. G. Martley. Grand Rapids: Eerdmans Publishing.
  - Ștefănescu, I. D. 1973. *Iconografia artei bizantine și a picturii feudale românești*. București: Ed. Meridiane.
  - *The Lives of the Holy Prophets*. 1998. Holy Apostles Convent, Buena Vista.
  - *The Painter's Manual of Dionysius of Fournas*. 1990. Translated into English by Paul Hetherington. London: Oakwood Press & Video Library.
  - Vâlcea, Pr. Drd. Liviu. 1996. "Viziunea despre «Fiul Omului» din cartea Profetului Daniel (7, 13-14)". In *ST*, an XLVIII, nr. 1-2: 33-43.



# **Non-destructive analysis of black inks in medieval monastery manuscripts of Moldavia (Romania)**

**Nicoleta MELNICIUC PUICA and Elena ARDELEAN**

*Prof. PhD and Lecturer PhD  
Faculty of Orthodox Theology,  
Alexandru Ioan Cuza University of Iași, ROMANIA*

---

## ***Abstract:***

*In Moldova (Romania), many monastic collections of valuable medieval manuscripts are being preserved, as a result of the long term efforts of the local monks. Today, monasteries such as Sucevita, Dragomirna, Putna, Neamt, Secu and others have medieval manuscripts of inestimable value. The article entitled „Non-destructive analysis of black inks in medieval monastery manuscripts of Moldova (Romania)” aims to identify the black inks of some medieval manuscripts of Moldavian region, in order to initiate a database of inks used in this area. The scientific analysis of manuscripts, using non-destructive methods, is a constant concern of the cultural heritage conservators and restorers, offering information about constitutive materials of manuscripts and their preservation state.*

***Keywords:*** *non-destructive analysis, manuscript, black ink, carbon ink, metal gall ink*

---

## **1. Introduction**

Slavic-Romanian and Romanian-Cyrillic writings and manuscripts most often used black ink. In some manuscripts from the 18th-19th centuries are mentioned several recipes for inks preparation. Ink could be of plant origin, prepared from different plants, from soot, by combining with other substances or from different ferrous substances, obtaining iron gall ink. In this context, it should be noted that the inks in Valahia and Moldova were of superior quality to those in Transylvania (Dragnev 2003: 76).

Through ages the monasteries were truly cultural centers where thousands of documents and books were copied, hand-written or typed.

The Scriptoriums in Moldavian monasteries were the main centers for copying religious manuscripts. In Moldova, many monastic collections of valuable medieval manuscripts are being preserved, as a result of the

long term efforts of the local monks. Today, monasteries such as Sucevita, Dragomirna, Putna, Neamt, Secu and others have medieval manuscripts of inestimable value.

At this moment, the information referring to the paper support document research aren't limited only to a historical analysis, but is essential needed a deeper knowledge about the material components, theirs' properties and alterations through time, in order to set a correct diagnosis and use the efficient conservation and restauration treatments.

The scientific analysis of manuscripts, using non-destructive methods, is a constant concern of the cultural heritage conservators and restorers, offering information about constitutive materials of manuscripts, their preservation state and efficiency of conservation treatments.

X-Ray Diffraction (XRD) technique and Fourier Transform Infrared (FTIR) spectroscopy, along with IBA techniques, can be considered complementary: some of them give information at an elemental level (PIXE and RBS), while others detect the presence of compounds or molecular structure (XRD and FTIR respectively) (Figueiredo Vigas 2014: 10).

The non-destructive analysis respect the physical integrity of the art object; usually this eliminate completely sampling or limits it to very small amounts of material. It is considered that among the truly non-destructive methods are the spectroscopies based on UV, Vis and IR radiations and the X-ray based methods (Janssens, Van Grieken 2004: 2).

The identification of the metal gall ink or the organic ink through FTIR spectroscopy one appears to be very difficult due the fact that the cellulose absorption bands covers the other ink components absorption bands (Neevel 2000: 125-134).

New approaches (Ursescu, Mureşan, Ciovică 2012: 3-14) affirm that using color measurements referenced according to the CIE system, allowed a fast, non-destructive and quite accurate identification of the main gall ink classes iron gall inks, copper gall inks, incomplete inks, and also for the estimation of the degradation processes in historical papers.

Scientific investigations of medieval ink include the following non-destructive analytical methods: Particle Induced X-ray Emission (PIXE) and X-ray Fluorescence (XRF).

PIXE is an Ion Beam Analysis (IBA) technique that allows the precisely identification of the inks on paper and the study of the interaction between inks and papers. Previous researches (Remazeilles and all, 2001: 681-687; Viegas and all 2013: 593-602) on iron gall inks showed that PIXE technique permits to evaluate the migration of some elements, such as sulphur, iron and calcium around inscriptions, to identify different inks in the same document or different paper manufacture techniques.

On the other hand, X-ray Fluorescence is a non-destructive analysis technique that provides data on the elementary chemical composition of the materials. XRF allows ink characterization, setting up technical aspects and chronological classification of different inks used.

Previous our researches (N. Melniciuc Puică, E. Ardelean, N. Vornicu 2013: 75-87) are focused on composition of red inks in some illuminated manuscripts of Moldavia book deposits, from 16 and 19 century. It was made qualitative and quantitative investigations, using micro-X-ray fluorescence analysis, and the presence of cinnabar red in studied samples was demonstrated.

Observing the performance of X-ray Fluorescence analysis, the ability of scanning large areas and the absence of collection of samples, this study aims to identify the black inks of some medieval manuscripts of Moldavian region, in order to initiate a database of inks used in this area.

## **2. Theoretical Part**

The most important writing materials of the ancient manuscripts were carbon inks and metal gall inks. Along time, choosing a carbon or metal gall ink is related to the choice of the support (papyrus, parchment or paper), the properties of the surface support, and its ability to form the ink suspension. Although the term iron gall is the most commonly used term, the correct term is metal gall because the active principle of this type of inks is either copper gallotannate or iron gallotannate.

First known varieties of ink include Egyptian ink, long time considered made by burnt wood and oil mixed with a binder in aqueous media. Acacia tree provided an important ingredient as binder for ink (Arabic gum).

Recent researches (Christiansen and all 2017: 15346), using synchrotron-based micro X-ray fluorescence (XRF) and micro X-ray

absorption near-edge structure spectroscopy (XANES) prove that black inks on old Egyptian papyri contains copper (from different mineral: azurite, cuprite and malachite).

Although most of the Dead Sea scrolls were written with carbon ink (powdered charcoal), other Hebrew manuscripts show some metallic content (Avrin 2001: 115).

#### *Carbon inks*

Carbon inks were known in the Roman world as "Antramentum scriptorium" or "Antramentum". Roman naturalist Pliny the Elder describes the carbon-based ink (without metal in composition) used at that time (Eichholz 2016: 3751-3754).

The Greek Philon from Byzantium (ca. 250-200 BC) describes the process of obtaining a „sympathetic ink”: the invisible text with ink made from dried tree galls, would be discovered by passing a sponge dipped in a solution of copper sulphate above written papyrus. The remarkable fact is that he anticipated the ink that had been used by scribes into Middle Ages (Houston 2016).

Sometimes, modern research has found traces of different metals as component of antique inks. So, lead was found recently as constituent in the writing in carbonized Herculaneum scrolls (79 AD), by Multi-scale X-ray fluorescence micro-imaging, Monte Carlo quantification and X-ray absorption microspectroscopy experiments (Tack and all 2016: 20763).

In 5th century, with the more intense use of parchment as a writing aid, metallic blends have been used to improve ink adhesion to the new support. In the first half of Middle Ages carbon inks and metal gall inks coexists, but in the last half, iron gal inks are preferred.

Generally, carbon inks were made up of a black pigment (derived from calcined products, soot or carbon black) held in suspension in a binder. The binder could be sugar (Arabic gum, honey), protein (gelatine, egg white, skin or fish glue) or lipid (sizable oils like nut oil, olives oil). Sometimes perfume is added. The inks were kept in powder form, which at the time of use is dissolved in solvent - usually rain water.

Degradation of carbon inks is observed under exposure to oxidizing agents, and especially when different impurities are present.

### *Metal gall ink*

The first recipe of metal gall ink appears only in the 11th century in the Arab world, but the oldest recipe in Europe dates back only from the 13th century. Metal gall inks were used endlessly until the second half of the nineteenth century, their place being taken by the synthetic inks developed since the discovery of the aniline by William Henry Perkin in 1856.

The hard removal of ink from old documents surface and the color strength are the main advantages of metal gall inks.

The main ingredients of medieval gall inks are: tannin acid (product from hydrolysis of gall nuts or other plant tannins), metal salt, a binder and water.

Tannins used in the production of medieval iron gall inks were hydrolysable tannins. In most ink recipes, tannins came from gall walnuts. Gall walnuts are formed by some insects who sting and lay eggs on the oaks trees leaves. Typically, the metal salt was iron sulphate or copper sulphate. In old recipes, metal salts are called copper-vitriol and salmarteres. In ink gall composition were used the same types of binders as in carbon inks, but especially Arabic gum.

The colored complex is obtain by combining ferrous sulphate ( $\text{FeSO}_4$ ) with gall acid ( $\text{C}_6\text{H}_2(\text{OH})_3\text{COOH}$ ). Due to the pale color when applied to the substrate, the color intensification was supplemented with various additives: Indigofera Tinctoria extract (for indigo color), Brazil wood (for red color), black carbon ink, etc. Other additives was ethylic alcohol, acetic acid or ground glass. (N. Melniciuc Puică, E. Ardelean 2010: 163-164).

Nowadays researches highlights the presence of many impurities in the gall ink composition, depending on different formulations.

In the Middle Ages, the iron gall ink was known as the "encaustum" ("burn in the interior" of Latin), a property characteristic of this type of ink. The corrosiveness of iron gall inks causes serious conservation documents problems.

By means of PIXE analysis previous researches were identified sulphur, calcium, iron etc. By XRD, gallic acid and glucose were identified in the tannin sources and different iron sulphate hydrate compounds in the

vitriol. PIXE revealed traces of zinc in the inks, also identified in the Arabic gum (Figueiredo Vagas 2014: 60).

XRF offers new approaches for novel application and prospective for new research in art and archaeology; a recent study (Kumar 2017: 1-11) shows its importance for color, manuscripts, miniature, textiles and photographic materials.

Recent studies (Targowski and all 2015: S167-S177) demonstrated that of the two non-invasive techniques – macro-XRF and OCT – applied to the iron–gall ink lettering of a sixteenth-century manuscript on parchment for the first time, the macro-XRF technique seems to be much the more useful.

### **3. Experimental part**

In order to establish the chemical composition of inks the investigation was performed on some documents with a portable spectrometer XRF type Innov-X Systems Alpha 4000 with iPAQ Pocket PC technology.

The excitation source is an X-ray tube, with W anode, maxim parameters being 35–40  $\mu\text{A}$ . The fluorescence radiation was detected and analysed with Si PiN diode detector, with thermoelectric cooler.

The XRF analysis were carried out at the “Tabor” Research Center of the Moldavia and Bucovina Metropolitanate.

### **4. Results and discussions**

We performed composition analysis of text portions from many manuscripts inscribed with black ink.

This paper presents the analysis of five manuscript (called diptych or pomelnic) dated to about 17<sup>th</sup> century, belonging to Dragomirna Monastery from Suceava County (Moldavian region of Romania).

Other two studied manuscripts are dated to about 19<sup>th</sup> century, belonging to Secu monastery, from Neamt County (Moldavia region of Romania). Because this manuscript is made of bundles of paper from different workshops, multiple pages analysis was performed.

The notation of the samples are presented in Table 1.

Sample notation	Sample description
1	Manuscript, 17 <sup>th</sup> century, black pigment
2	Manuscript, 17 <sup>th</sup> century, black pigment
3	Manuscript, 17 <sup>th</sup> century, black pigment
4	Manuscript, 17 <sup>th</sup> century, black pigment
5	Manuscript, 17 <sup>th</sup> century, black pigment
6	Manuscript, 19 <sup>th</sup> century, black pigment
7	Manuscript, 19 <sup>th</sup> century, black pigment
8	Manuscript, 19 <sup>th</sup> century, red pigment

Table 1. The notation of the analysed samples

The results were presented in Figures 1-7.

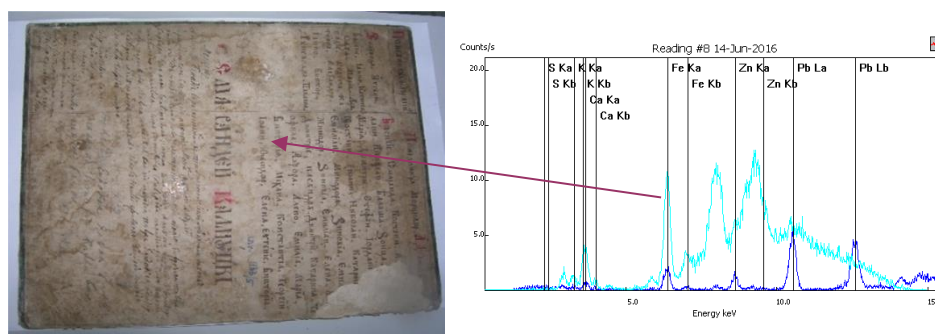


Figure 1. XRF spectrum of sample 1 (Manuscript, 17<sup>th</sup> century, black pigment)

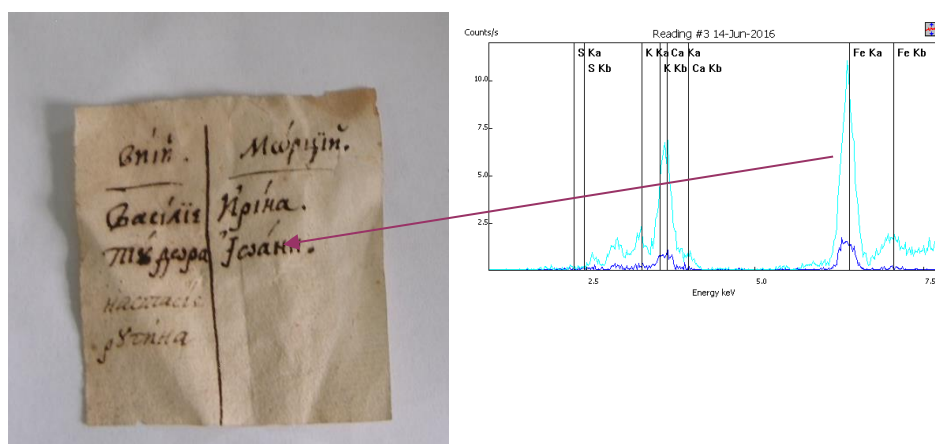


Figure 2. XRF spectrum of sample 2 (Manuscript, 17<sup>th</sup> century, black pigment)

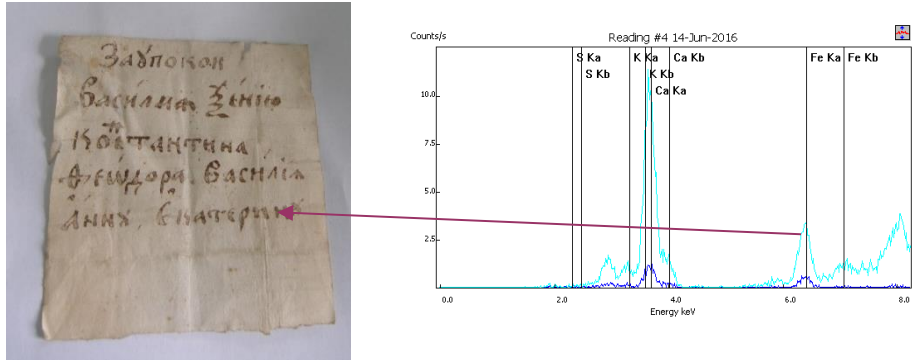


Figure 3. XRF spectrum of sample 3 (Manuscript, 17<sup>th</sup> century, black pigment)

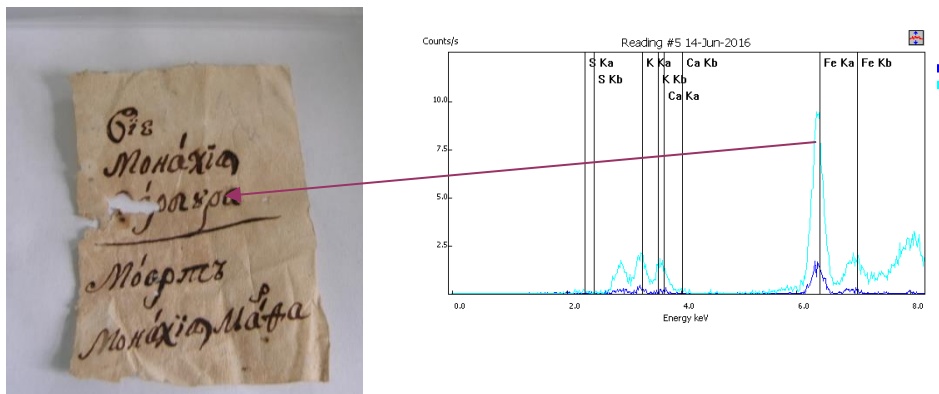


Figure 4. XRF spectrum of sample 4 (Manuscript, 17<sup>th</sup> century, black pigment)

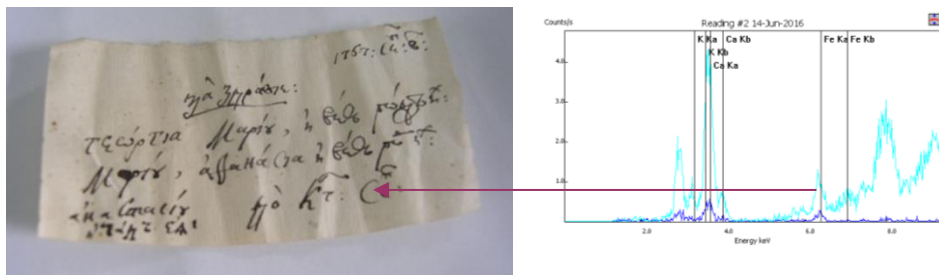
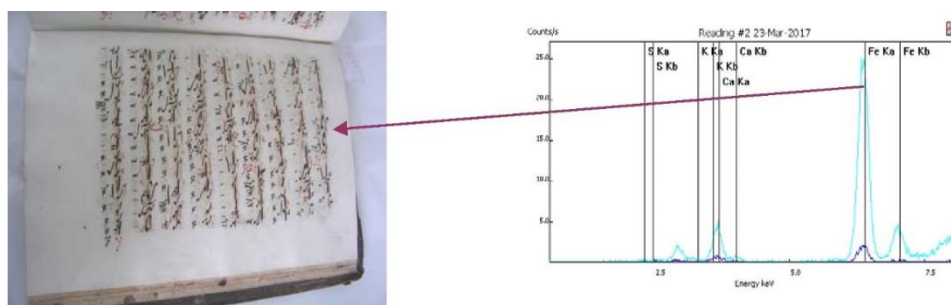
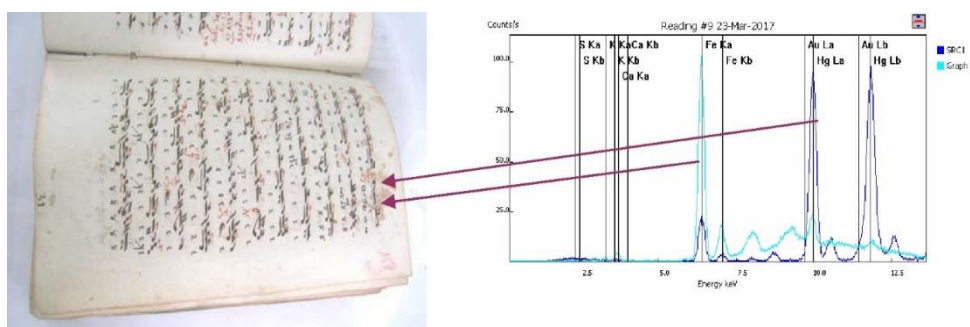


Figure 5. XRF spectrum of sample 5 (Manuscript, 17<sup>th</sup> century, black pigment)





**Figure 6. XRF spectrum of sample 6 (Manuscript, 19<sup>th</sup> century, p. 21, black pigment)**



**Figure 7. XRF spectrum of samples 7 and 8 (Manuscript, 19<sup>th</sup> century, p. 30, black and red pigment)**

XRF spectrum (Figures 1-7) indicate the existence of Fe element in all black pigments used in writing of studied manuscripts. It was observed also high concentration on Fe element especially in black pigments sample 1, 2, 4, 6 and 7. It has been concluded that the documents in Moldova dated in Late Middle Ages may have been written with black iron gall ink.

In addition, XRF performed in the writing text from sample 8, at red decoration, shows the presence of Hg element as red cinnabar. As we have described in previous research, red cinnabar is present in many medieval decorated manuscripts in Moldova.

Present research brings novelty by the fact that at the level of the red decoration it was identified the gold element. That means the use of a red ink from 19th century manuscript made by a mixture of red cinnabar with gold, as a consequence of the importance that the writer gave to his work.

## Conclusions

Today, monasteries such as Sucevita, Dragomirna, Putna, Neamt, Secu and others have medieval manuscripts of inestimable value.

Making a database of the type of ink used in Moldova (Romania) is an ambitious approach, quite difficult, but particularly useful for conservators and restorers.

For this purpose, the X-ray fluorescence analysis (XRF) is a very useful instrument. Information about chemical composition of inks, provenance of raw constituents, preservation state of old documents and efficiency of its conservation treatments can be obtained by XRF.

In this study, few medieval documents are analysed by XRF. It has been concluded that the documents in Moldova dated in Late Middle Ages may have been written with black iron gall ink. The use of a red ink from 19th century manuscript made by a mixture of red cinnabar with gold, is a consequence of the importance that the writer gave to his work.

## References:

- Avrin, L. 2001. *Scribes, Script, and Books: The Book Arts from Antiquity to the Renaissance*. American Library Association: 115.
- Christiansen, Th.; Cotte, M.; Loredó-Portales, R.; Lindelof, P. E.; Mortensen, Ryholt, K. and Larsen, S. 2017. *The nature of ancient Egyptian copper-containing carbon inks is revealed by synchrotron radiation based X-ray microscopy*. Scientific Reports, Article number: 15346.
- Dragnev, D.; Gumenăi, I. 2003. *Paleografia slavo-română și româno-chirilică*. Chișinău: Editura Civitas.
- Eichholz, D.E. Jones W.H.S. Rackham H. 1938. "Pliny the Elder, Natural History". Cambridge, MA: Harvard University Press. In E. Brun, M. Cotte Wright J. Ruat M. Tack P. Vincze L. Ferrero C. Delattre D. and Mocella V. 2016. *Revealing metallic ink in Herculaneum papyri*. Proc. Natl. Acad. Sci. U S A., 2016 Apr 5; 113, 14: 3751–3754.
- Figueiredo, V. 2014. *Compositional characterization of iron gall inks in manuscripts using non-destructive techniques*. Thesis to obtain the Master of Science Degree in Engineering Physics, Instituto Superior Tecnico, Lisboa, Portugal: 10.
- Houston, K. 2016. *The Book: A Cover-to-Cover Exploration of the Most Powerful Object of Our Time*. W.W. Norton & Company Inc., New York.
- Janssens, K.; Van Grieken, R. 2004. *Non-destructive Micro-Analysis of Cultural Heritage Materials*. Elsevier, Amsterdam: 2.

- Kumar, V. 2017. *Significance of X-ray Fluorescence Spectrometry in Archaeological Sciences: an Overview*. Advance Research Journal of Multidisciplinary Discoveries, 16.0, C1: 1-11.
- Melniciuc Puică, N.; Ardelean, E.; Vornicu, N. 2013. „Red pigments used for writing and illumination manuscripts”. In *Analele Științifice Univ. “Al. I. Cuza” Iași*, seria Teologie Ortodoxa, 1: 75-87.
- Melniciuc Puică N.; Ardelean E. 2010. *Aspecte ale degradării materialelor celulozice – lemnul și hârtia*. Iași: Ed. Performantica: 163-164.
- Neevel, J. 2000. “Phytate based treatment of ink corrosion: An updated review”. In *Proceedings, Iron Gall Ink Meeting*. University of Nothumbria: New Castle, U.K.: 125-134.
- Remazeille, C.S.; Quillet, V.; Calligaro, Th.; Dran, J.C.; Pichon, L.; Salomon, J. 2001. *PIXE Elemental Mapping on Original Manuscripts with an External Microbeam. Application to Manuscripts Damaged by Iron gall Ink Corrosion*. Nuclear Instruments and Methods in Physics Research. Section B. Beam Interactions with Materials and Atoms, 181, 1: 681-687.
- Tack, P.; Cotte, M.; Bauters, S.; Brun, E.; Banerjee, D.; Bras, W.; Ferrero, C.; Delattre, D.; Mocella, V. and Vincze, L. 2016. *Tracking ink composition on Herculanum papyrus scrolls: quantification and speciation of lead by X-ray based techniques and Monte Carlo simulations*. Scientific Reports, Nature Publishing Group, 6, 20763, doi: 10.1038/srep20763.
- Targowski, P.; Pronobis-Gajdzis, M.; Surmak, A.; Iwanicka, M.; Kaszewska, E. A.; Sylwestrzak, M. 2015. “The application of macro-X-ray fluorescence and optical coherence tomography for examination of parchment manuscripts”. In *Studies in Conservation*, 60, S1: S167-S177, DOI: 10.1179/0039363015Z.000000000221.
- Ursescu, M.; Mureșan, A.; Ciovică, S. 2012. „Identificarea cernelurilor metalogalice și estimarea colorimetrică a stării de conservare a documentelor pe suport papetar”, In *Celuloză și Hârtie*, 61, 3: 3-14.
- Viegas, R.; Corregidor, V.; Peña, M. T.; Alve, E; Alves, L. C. 2013. “Preliminary Studies on Iron Gall Inks Composition Using an External Ion Beam”. In *International Journal of Conservation Science*, vol. 4, Special Issue N.: 593-602.



## REVIEWS

---

---

**Arhim. Benedict Sauciuc, *Obiecte liturgice și odoare bisericesti la Mănăstirea Neamț*, Editura Sf. Mina, Iași, 2017, pp. 471.**

---

Archimandrite Benedict Sauciuc's work, entitled *Obiecte liturgice și odoare bisericesti la Mănăstirea Neamț – Liturgical Objects and Religious Odornaments*, is equally a historical research and a review of the religious cultural heritage of Neamț Monastery, an encyclopedia of cultural artefacts that have been preserved in the monastery. If in his forward to his work, the author outlines the role and importance of church heritage in the contemporary world and the importance of the inalienability of church goods, he goes on also to highlight, in the second part of the work, the monastery thesaurus – understood as inheritance, not as material value, that we must protect and pass on to the future generations.

After a *Preface* by Father Professor Dr. Viorel Sava, followed by the author's *Forward*, the volume continues with the first part, in which the author deals with the monastic

life at Neamț Monastery throughout the time, monastery that, „since its founding until the establishment of the communist regime in our country, has fulfilled an important cultural and artistic role in the life of the Orthodox Church and of our people” (p. 73). Thus, after geographically locating the monastery, the first chapter, entitled *Neamț Monastery. Orthodox Culture and Spirituality*, outlines the history of Neamț Monastery that the author harmonizes with detailed elements regarding the architecture, art, painting, memorial sites, the relics and their history.

The second chapter, *Neamț Monastery in the 16th – 18th Centuries*, that the author highlights as being the best known centuries in the documents of the time, briefly presents the life and contribution of the abbots of Neamț Monastery

The subsequent chapter regards the history of Neamț Monastery in the 19<sup>th</sup> – 20<sup>th</sup> centuries, period in which the

monastery no longer enjoyed the protection of the rulers or boyars, but underwent forced secularization. Thus, the author briefly deals with the monastic properties and secularization while also depicting the hardships of the life of the monastery during the communist regime for whom “monachism represented a serious obstacle in the construction of socialism in Romania” (p.69). The main events and documents that shaped the monastic life during communism are mentioned, starting with a 1948 phone note that confiscated the lumber factory and a forest area of 14,000 ha, up to the 1976-1989 period in which the regime had an apparently more flexible and tolerant approach. Finally, after the fall of the communist regime, Neamț Monastery begins to restore its former place and grandeur.

The fourth chapter, *Neamț Monastery. A Complex of Spiritual, Cultural and Artistic Values*, is an inventory of the cultural and artistic objects and life in Neamț Monastery, such as manuscripts, books, engravings, cult books, icons, clay objects, printing items, vestments, coins, jewelry etc. The chapter also include a comprehensive list of relics that are hosted at Neamț Monastery.

As the author concludes, Neamț Monastery “is one of the few Romanian monasteries, which, since its founding until now, has provided a rich cultural-religious heritage” (p. 81) while remaining “a place of worship and need where the needy monks have preserved the candle of faith in the Savior Jesus Christ, the monastery having today precisely the role of remembering our Christian-Orthodox, but also Romanian origin” (p.82).

The second part – the most comprehensive one – is rather a high quality album that includes pictures of the aforementioned cultural items, thus observing the necessity that heritage elements benefit from a separate, detailed inventory (Cfr. *Oberländer-Târnoveanu, Irina, A Future for the Past, Good Practice Guide for the Preservation of Cultural Heritage, CIMEC, Bucharest, 2002, CIMEC, București, 2002*).

We hereby welcome this remarkable album and congratulate the author for his endeavour of completing a volume dedicated to the cultural heritage preserved at Neamț Monastery, an inventory of religious items, manuscripts, books, engravings, cult books, vestments that this outstanding monastery hosts.

*Rev. Lect. Phd. Emilian-Iustinian Roman*

## MISCELLANEOUS

---

---

### **The Role of Europe Council Convention on preventing and combating violence against women**

---

The European Council consists of 47 states and aim to promote democratic Principles and based on common European Convention of Human Rights on the protection of the individual. Since 1990 the Council has actively promoted the protection of women and girls against gender violence through adoption of Recommendation (2002) concerning the protection of women and the promotion of a European campaign against violence against women, including domestic violence (<http://declaratie.transcena.ro/wp-content/uploads/2014/03/Legea-217-2003-R-Cap-4-ordinul-de-protectie.pdf>).

The government approved the draft law on ratification of the European Council Convention to combat abuse against women and domestic violence "Istanbul Convention" which aims to prevent assaults, protect victims and prosecuting perpetrators. This document was signed by Romania on 27 June 2014 in Strasbourg, by the Minister of Labour, Family and Social Protection for the Elderly.

Istanbul Convention aims to create levers through which to protect victims and to combat all forms of violence. Indicate the content of this Convention a definition of the genre, which gives them, male and female roles and specific behaviors. In the Convention are set out specific penalties, criminal and / or legal acts of psychological and physical

violence, molestation psychological that violate privacy and for forced marriage, genital mutilation of women, sexual violence (including rape, sexual harassment, forced abortion forced sterilization). It adds that crimes when committed internationally, aiding and abetting and attempt to unite violent act without taking into account sei criminal proceedings justification of the act / acts from the perspective of cultural customs, religion, honor, customs or traditions. Will be considered as aggravating circumstances of a crime was committed against (s) or current (s) husband (ii) or partenerer (s) of a family member or a person who has abused his power:

- Crimes committed repeatedly;
- Crimes committed against a vulnerable person;
- Crimes committed against or in the presence of a child;
- Crimes committed by one or more persons acting jointly;
- Crimes committed with a firearm;
- Offenses that resulted in the victim's physical or mental harm;
- Gunmen previously convicted.

The Convention stipulates a series of measures on protection of victims:

- Information;
- Services of general assistance (for individual or collective complaints);
- Services specialization:
  - housing shelter;
  - permanent telephone line 24 of 24 hours;
  - central referral (for molestation and rape);
  - child protection services for witnesses, witnesses adults.
- Cooperation and international prevention:
- Fighting and prosecution of all forms of violence;
- Procedures reception and support services for asylum seekers;
- Determining refugee status;
- International protection.



Convention applies equally regardless of age race, religion, social origin, status or sexual orientation deimigrant.

Implementation of the Constitution requires: an inter-ministerial working group will bring together specialists from the main ministries involved in these tasks. Minister of Foreign Affairs (Department for equality between women and men coordinating body), Ministry of Interior, the Public Ministry, Ministry of Health, Ministry of Regional Development and Public Administration, Ministry of Development, Education and Research, Ministry of Finance.

Istanbul Convention was adopted by the Committee of Ministers of the European Council on 7 April 2011. The Convention was initiated [Council of Europe in December 2008 and has been signed by 32 countries and ratified by 13 states (Albania, Andorra, Austria, Denmark, Bosnia and Herzegovina, France, Italy, Montenegro, Portugal, Serbia, Spain, Sweden, Turkey) and Romania will be the 14th state to ratify the document (<https://www.coe.int/en/web/conventions/full-list/-/conventions/treaty/210/signatures>). Six months after the entry into force of the Convention, the Committee of Ministers of the European Council, will consult the parties to the election of its expert group intervention (GREVIO).

The issues raised by the Convention were of the order of protection in an emergency. In this regard it may indicate that Law 351/2015 has a provision that judgment must be made within 72 hours of the registration dossier. And to submit the documents on file including medical certificate are required 90 days of hospitalization. Distance after calling the victim to phone rescue number 112 (it is considered that the victim turns for help to a family court defying power or torque) crew and police entry into action of the protection order is too large, the victim may be assaulted again. Criminal Code arrest the abuser only after 90 days of medical care, for healing in those cases criminal proceedings shall be initiated ex officio representatives of the state. 90 days under medical care if the victim decides not to press charges against the perpetrator he did not suffer any consequences (<http://transcena.ro/>). The protection order current for victims of domestic violence states: the application for the order, accompanied by evidence and / or witnesses and the trial is urgently representing 33, 30 and 34 days (after some research for a period of time). Since December 2015 hardener into force by Law 351/2015 a provision

that says that the judgment must be made within 72 hours (3 days) after the registration dossier. Through the protection order provided that offender keep a certain distance from the victim to leave the common residence (during the evacuation of up to six months), to hand over weapons to cover some of the expenses of the victim. The risk is still present, between the aggression, police or rescue crew arrived and when the victim can file the application for court protection order is a period of 8 days. At this time the victim is not protected. In 13 countries are no shelters for victims of domestic violence (in 2013 there were 280 beds at the national level, given that applications exceed five thousand victims a year and the number of defendants indicted in 2015 was 1938). The question is who has this role and how it could protect the victim this time.

**References:**

- <http://declaratie.transcena.ro/wp-content/uploads/2014/03/Legea-217-2003-R-Cap-4-ordinul-de-protectie.pdf> accessed 21.05.2017
- Law 351/ December 2015 <http://legislatie.just.ro/Public/DetaliiDocument/174467>
- Istanbul Convention was adopted by the Committee of Ministers of the European Council on 7 April 2011. <https://www.coe.int/en/web/conventions/full-list/-/conventions/treaty/210/signatures> accessed 21.05.2017

*Carmen-Gabriela Lăzăreanu*