

Recollection And Reconsideration (I)

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Abstract:

Each period of time has its own achievements. The feeling of heritage develops over a person's whole life by positive examples, a proper relating to history and accumulation of knowledge. In the Centennial year of Romania's unification, recollection seems the more helpful for a deeper understanding of the need for continuity and for conveying what has been conserved in time; by so do in present achievements are informed with the vivid available past ones. In a world of an increasing influence of images, the individual stays under their tacit support for one's wish for the new. The Word remains the basic vector of communication.

Written passages act as empowering repositories of cultural heritage recollection and reconsideration; either subtle or more energetic, they express an urge to maintain heritage values such as the Christian faith, Christian-Orthodox tradition, love for one's homeland and people. The authors have selected some examples of memorable passages which include or imply, by their wide reference, an understanding of local artistic expression of sacred artistic.

Second, the idea of creating a small collection of artworks and images as part of our educational 25-year work with the cultural-heritage students from the section of Sacred Art of the Faculty of Christian-Orthodox Theology in Iasi, meets the requirement for significant aspects to be conserved. The students' artworks may contribute to present and future directions in heritage and material preservation; in time, as they become history too, they will remind of some determinatio, direction and expand their creative artistic meaning and the work of cultural conservation-restauration.

Generalization and relationship work together to create, in varying degrees of subtlety, the path of heritage protection; works in one's homeland represent a special priority and require cooperation.

Keywords: *Romanian Unification; models; Cultural Heritage, Sacred Art, collection*

This paper is dedicated to the 100-years celebration of the Great Union which made Romania whole after WWI and to the 25 years since the organization, in 1993, within the Faculty of Christian-Orthodox Theology at the Alexandru Ioan Cuza University of Iași, of the Cultural Heritage section, today known as the Sacred Art section. The authors' aim is to stimulate particularly the young and general audiences to have a more comprehensive view on (mostly heritage) traditional values and artefacts, as well as to connect more closely to models which might inspire and influence activities which might protect and enhance creation of historic autochthonous goods.

This is why the two sections of this paper and the images support and argue for involvement, continuity and development in order to preserve and enhance cultural heritage. The quotations have been selected mainly from Romanian thinkers, while some images of mostly artistic activities in the university section of Sacred Art, the Faculty of Theology, the Alexandru Ioan Cuza University of Iasi illustrate the future art collection/exhibition in our university. Virtually and materially, this exhibition might offer the future generations the possibility to observe in time some theoretical and applicative endeavours with a positive impact, to mould their consciousness in the direction of knowledge, appreciation and support, more active, reunited and obvious, by one's own efforts, completed and in progress.

Some Inspirational Models

An exploration in time by means of a succession of quotations to which one could add some images offers a mental journey of wide comprehension through the Romanian space, rich in cultural values. Any generation should think of these stimulating landmarks as worthy to be preserved, conveyed and developed, as beneficial for the Romanian milieu. Inclusion into universality depends, in fact, on aspects and

revigoration of the local specific elements as well as on the creative awareness that any association and unity of living in a community does not imply levelling but a proper permanent relationship of coworking. From the particular to the general, the following collection of thoughts might make one look for more, as every generation has created its own stock of reflections on human existence. As far as changes and movement of population are concerned, Romanians have had several, which have personalized in an uninterrupted period of time in time and space. With the beginning of the Christian era the hope in salvation was assimilated on its own as a natural continuation of the religious search of the Dacians. In medieval times, the Christian Orthodox faith has become a guiding light, a source of deep teachings and a cultural and creative stimulus.

We have been shaped as a people in history by the Christian Orthodox religion, which influenced our whole social life, as Orthodoxy was not confined to the church, but permeated our smallest everyday actions. It was a creative force in our historic and cultural development, a major factor in the actual formation, a resource of peaceful supervision and advice to the inhabitants of this country, to their spiritual callings, it has been the axis of our life and the source of our strong energies (Greceanu 2010: 38).

Any faith relates, first and foremost, to people, to the way they become models in time, mostly when they support and convey teachings and values from one generation to another.

“I have been shaped at Nicolae Iorga’s school and I glorified him in all my books, poetry and many articles. He was, in a subconscious manner, the model for my public life” (Crainic 1968: *Declarație – 31 mai 1947*).

Individual and community endeavours create artefacts which individualize and express the substance or essence of a nation or a people. Such a defining thesaurus should be not only known but also protected.

“Cultural heritage in România is a matter of national security.” (Șerban Sturdza – <http://autori.citatepedia.ro/de.php?AAerban+Sturdza>).

Christianity states that all sins are forgiven except one: the sin against the Spirit. Today the sin against the Spirit has many names: stagnation, consolidated lie, cultural genocide. In the phrase ‘cultural genocide’ the destructive effect of sin is immediately visible (Ioan Petru Culianu, *Păcatul împotriva Spiritului/ The Sin against the Spirit* – <http://www.citatepedia.ro/index.php?id=166989>; <http://subiecte.citatepedia.ro/despre.php?s=traditii>; <http://aforisme.citatepedia.ro/despre.php?s=traditii>).

“National consciousness means, first and foremost, gratitude and respect toward the forerunners, and secondly, the responsibility and care of the descendants” (I. Hațieganu – <http://www.citatepedia.ro...>).

The endeavours continue through generations, as in a network, and involve taking over, stocking and redistributing.

“A person who does not work cannot value another person’s work.” (Alexandru Vlahuță – <http://www.citatepedia.ro...>).

Accumulation comes from habit, which ensures continuity, which then becomes tradition. Orthodox traditions have an infallible dogmatic support, conclusive and explicit support.

“Tradition is the life of Church in the Holy Ghost.” (Vladimir Lossky – <http://www.citatepedia.ro...>).

Imposing as it may seem to some, tradition does not subject; it only directs, balances or energizes prospection and intimations. Then, when it is accepted, assimilated and externalized in a society, a repeated novelty tends to become tradition. Once the traditional landmarks diminish or disappear, the human soul dries out and has no solid base to relate to. Otherwise it risks to become fluctuating or even suspended as to higher values which, as a result of company and ignorance, it ignores or minimalizes its importance, duration and resonancee.

“Tradition is a guide, not a prison.” (W. Somerset Maugham – <http://www.citatepedia.ro...>).

“Traditions are indicators which lead to the depth of our human subconscious.” (Ellen Goodman – <http://www.citatepedia.ro...>).

“The first thing a new trend which fights a tradition wishes is to create its own traditions.” (Lucian Blaga – <http://www.citatepedia.ro...>).

“Even the lack of tradition can become a tradition. “Valeriu Butulescu, *newspaper «Steagul roșu»* (1984) – <http://www.citatepedia.ro...>).

“Traditions are society’s habits.” (Alexandru Dragomir, *A doctoral thesis to God. Exercises in thinking. An anthology by Gabriel Liiceanu*

“The soul becomes bare when is deprived of its traditional landmarks.” (Paula Adriana Cozian, *Cugetări și reflecții* (2015) – <http://www.citatepedia.ro/index.php?id=166989>; <http://subiecte.citatepedia.ro/despre.php?s=tradi%FEii>; <http://aforisme.citatepedia.ro/despre.php?s=tradi%FEii>).

As to the traditional landmarks of the Romanians, the essential ones are related to faith, which goes to be transmitted from a generation to another over time. The material proof of the viability of Christian faith,

received with the coming of Apostle Andrew in Dobruja, and of the spread of Christianity with all those who will adopt the name of Romanian people, are the very churches which were built and resisted in time. The Romanian historian Nicolae Iorga wrote about these churches, in the first half of the 20th century, a presentation useful to anyone who would wish to know, in a wide cultural register. This information still attracts and helps, mostly those who are educated in the spirit of research and protection of heritage, an honour and a responsibility which can help preserve them.

The first churches of the Romanians, in Wallachia, in Moldova and in the areas across the mountains were built easily, from wood. The Divine liturgy was sung in such wooden churches in the villages and the very few ones in our towns, until the 14th century... Even the first princes, who had no masons or bricks available, commanded wooden churches to be built in which they could listen to the service and rest after their death. This is recorded by the Costin chroniclers, in the 17th and 18th centuries, about a small wooden church of-commanded by Dragoş Vodă, probably the oldest building of its kind in Moldova...It was only in the 14th century Wallachia and in the 15th century Moldova that walled/stone churches started to be built by princes. The boyars did not have the means or the expertise needed to erect such churches. It was only as late as the 16th century hat they started building, but not churches for the peasants, but crypts (*gropnița*) for themselves and the monasteries. The villages lived with wooden churches until the 17 century; it has only been three hundred years that the habit of using wooden churches was abandoned (Iorga 2012: 48-49).

In Habsburg and Austro-Hungary occupied Transylvania, where building stone Christian-Orthodox churches was forbidden, wood was in use in the villages. This decision was also occasionally taken in other parts where peasant communities were small and poor or lived in forest areas.

Another landmark of-for faith, involvement and resilience can be found, in the first half of the 20th century, in the writings of Queen Marie. Her diaries treasure information about a time in which the word *country* (*țară*) attracted the attention and energies for a common ideal to be completed: winning WWI, in which Romania took part, wishing to later unify the territories in which all Romanians lived. After fierce fighting, sacrifices and deprivation, this wish of unification of the Romanian provinces came true. So, on December 1 1918, the Great Union was completed, in Alba Iulia, and Transylvania joined the Unified

Principalities of Moldova and Wallachia and Bessarabia, which had joined the former on 27 March 1918, and Bukovina, which had joined on 28 November 1918. So, by Greater Romania, in a country which had lost a considerable amount of people and had been damaged during WWI, the state unity of the Romanian provinces was established. The interwar years up to WWII can be considered rather good than problematic, as a period of stimulation, a time of active search, changes and developments for the Romanian homeland and its people.

But documents prior to this historic event and closer to and during WWI bring to the fore fragments of history and everyday life. They give Romanians a better insight into some moments of energy, patriotic feelings and sincere commitment the people of the time experienced. Queen Marie is one such example, as one can see from her writings, captivating and full of true patriotism. In what follows some symbolic passages have been selected, her notes written mostly during the two years she spent in refuge in Iași. The contents of these writings, as reflected in the titles, have been ordered and integrated with some explanation of synthesis.

From the Memoirs of Queen Marie of Romania

(Love for everything Romanian)

[...]With time I had begun to understand and value the art and architecture of my country and I had become the main initiator of a movement whose aim was to revive a national style which was to replace the unceasing imitation of everything which came from the West. Sometimes a stranger's eye is needed to realize the full beauty of a country, mostly when that country strives to develop itself. Those who live in the turmoil of a revolution might sometimes overlook their own treasures while trying to get those of others (Maria, Regina României 2012, vol. 7: 87).

A Queen's prayer, Iași, during the war; 1916-1918: supreme committment and involvement.

[...] At half past three I went to the Headquarters, certain that everything would from now on be led by an energetic hand. The situation was desperate, but it still could be saved if one were sure that the Russians will go into the battle, but will they really? This is the burning question. Or will they want to betray us now, when we are surrounded and under pressure? [...]

[...] Everybody shares the opinion that Tsar Nicholas has the greatest power. I am being insistently asked from all sides to keep close and friendly ties with him. This is what I shall do if I can, but nobody seems to realize the fatigue which overwhelms my mind. Sometimes this seems unbearable; too many things crush my heart; ... Above all, I should not lose my confidence in mankind [...]

[...] In these unfortunate times, waiting for no help from anywhere, I should still not cease to help, even when I am met with no well-meaning. It is a hard lesson to learn, but, of course, a useful one; shall I have the power to stand it, I wonder, without having my heart broken? I have always imagined that I have a strong character... This is what I have written about that time, an outflow of my heart, this prayer:

A QUEEN'S PRAYER

I raise my heart to You, O Lord! Please listen to my humble prayer. You have given me honours, set me on a glorious place in this world and have put in my hands a power which was not meant to be given to many. You have shown me a way which should be mine and I should follow unflinchingly. As they have to raise their foreheads to see me, many think that I only tread in sun-light places. But You, O Lord! You know the stones that bruise my feet and the many thorns hidden under the roses which have been offered to me.

You have made my face shine in front of the humble of this world. You have bestowed the mantle of purple and the crown on my head and ordered me to wear them as if they were not a burden. And You said:

“You have been chosen from among many; be worthy of the honour which has been bestowed onto you, may your hand be gentle, your words full of softness and may your heart be a place of rest for those who are tired and without rest. Wake at dawn and do not sleep too deeply at night, lest a cry to you be left unheard. As you are the mother of a people and you have been chosen to lead it in life and carry the burden of their sorrows and joys.”

This is why I cry to You, O my Lord! Give me the strength to face any fate, to fight any fear, to go through any tempest.

Give me endless patience, O Lord! And the wish to fight any unworthy temptation, make me fearless and fair, o Lord! So that I might stay without flinching amidst any disaster. Give me a brave hearts, so that I might bear all grief that I can see or hear; a heart big enough to love even those whom nobody loves, so that they may never give sentences in a hurry, and clement to be able to forget ‘seventy times seven’.

Give me the gift of soothing words, O! Lord! And the gift of compassion and understanding, so that every time I will put out it would not be in vain.

Let me, O Lord, hold my head high, not out of pride, but because my mind is pure as the crystal in which the sun shines and gives out thousands of lights, so that I might look without fear into anyone's eyes. And in my last hour, Oh Lord, may I be found without bitterness of the heart against no one believed to be my enemy, so that, before I come to Your Judgment, I might raise my hands in blessing as lightly as the wings that fly up to the sky. And if anyone on earth should remember me, Oh Lord, may they remember me with a smile on my face, with a gift in my hand and with the light of faith in my eyes; that faith which can move mountains.

AMEN.

Iași, 4/17 December 1916

A lovely sunny, almost spring-like day...

One can feel a turmoil in the air which always comes after the horrors of a retreat. A fierce fight between good and evil, a wish of renewal, but at the same time, a feeling of loss and incapacity which hinders any energy. I realize all this and I feel that everything is directed toward myself, as if I could help. After days of crushing despair I can feel again the wish to fight awakening inside me. I want to help and to save inasmuch as I can. I know that it is an almost useless attempt, but faith moves mountains and I will do everything in my power before I confess that I have been defeated. I invited Professor Iorga and told him that we should try and make any effort to raise the morale of the army and of the people in general and that he is the best man who can help me. He agreed and will design a plan for this.

I have also received many people, among them one of the great remarkable British doctors in Romania. He is enchanted with his calling and cannot stop but praise Dr. Mârzescu, their head.

This has been an exhausting morning, full of intellectual work and pain in my heart... I insisted that the King come to Iași and open the Parlamentul, to show the whole people that he masters the situation. So, tomorrow I shall travel to Bârlad for a council there with him, as there is no time to waste.

In the afternoon I met Admiral Fournier, who is going to Russia, and I wrote to the Tsar a letter the old gentleman will take to him.

The French had a great victory near Voevre; I have no today's news from our front, but what reaches me brings joy.

Grieving anniversary, work and hope

Iași, Tuesday, 6/19 December 1916

Saint Nicholas Day

It is the patron day of the Tsar and of our Nicky. I went to the Metropolitan church to a *Te Deum* which lasted for two hours and a half.

I stood during the whole service and I felt me feet gradually freezing; the service was well-ordered, quiet and dignified, and I found the singing very beautiful. Some prayers were said in Russian and there was a Russian deacon who said them in a wonderful voice (Maria, Regina României 2012, vol. 9: 54-59).

[...] And another year has passed! And I have learnt so much, we have suffered so much, all of us, during this whole year! It is for me a kind of almost pious pride that the troops want to have them in their midst, mostly before they go to fight. I help them to keep the energy of enthusiasm alight in their hearts. My nurse uniform has become a kind of a symbol for them. ... I was the ray which lit their path, something alive, real, something for which they were ready to live and die. Any human being needs an ideal, something which goes above the level of everyday life.

Iași, Tuesday, 15/28 August 1917

Holy Mary, the Assumption! A year since the war has started!... I have received so many telegrams which have ravished my soul (Maria, Regina României 2012, vol. 11: 14).

Iași, Monday, 16/29 October 1917

My 42nd anniversary. I am celebrating my birthday for the second time during the war. I am a refugee today, far from my home, but not from our country. Praise to the Lord!... but nothing can compare to those frightening abominable desolate days of the past year when Mircea was dying. On that day he had just gone into his agony... Today I am far from Bucharest, from Cotroceni, from Sinaia, from everything which is ours, but, most of all, from Mircea's grace. (n.n. – the prince, the youngest of her six children, had died of typhus) (Maria, Regina României 2012, vol. 11: 39-40).

Iași, 20 October/2 November 1917

All Saints Day.

The day Mircea died.

A year, today! A whole year! That agony visits my soul again... Poor small desolate grave, without even a name engraved on it... Mircea died, a fragile flower bud... I had put all these hopes in Mircea, my dear little boy! A remembrance service was held at 11, requiems were sung beautifully while I was

thinking and thinking about that small grave abandoned in our old home... I know that everyone shares my grief, but sometimes it is better to be dumb... say no words[...] (Maria, Regina României 2012, vol. 11: 41).

Iași, 22 November/3 Dececeber 1917

I wonder how many more days I shall be writing the word Iași at the beginning of these pages. This nightmare does not cease; nor does the dark or my incapability to see clearly any side whatsoever... I have had a very sad day. I have not been yet able to put to with this latest state of things... Nobody seems to see any possibility to save anything by battle, everybody thinks it is a bloody and useledd slaughter, everybody tells this to me, even Berthelot. Nobody votes for opposition with arms in hands. Ah! the horrible, agonizing disastrous humiliation find the force to put down the arms because our enormous powerful ally has crushed down! It is something unbleievably and terribly disgraceful!

An ally who drags and throws our country into the precipice, although its people have behaved so bravely! Facing the horrible injustice of such a destiny, I feel, for the first time, conquered, humiliated, as if I have lost my place under the sun; I feel, at last, that this is too much... too much... As last year, when Mircea died, I sit and wonder what I should live for anymore. What for? To see such things? What for? What for?... I will go along with my life as before: hospitals, audiences and so on... I invited generals Averescu and Grigorescu for breakfast; they have come for a military conversations and for the Council of ministers meeting where they should decide whether we should accept an armistice, to earn even more time and to give us a respite. Despite my courage and energy, the time has come when I cannot do anything anymore; if only I could let the ways swallow me, come over my head, oh, these dark waves! I wondar what our personal fate, what is going to be? I have no idea, I have such a strong bond with my country, that I cannot imagine my fate outside the fate of this country... Eventually, after breakfast, there came Iorga in dispair, to ask whether the rumour about the armistice was true. He was like a child, mad and blind with agonizing concern (Maria, Regina României 2012, vol. 11: 74-75).

Iași, 27 December / 9 January 1918

An aniversary comes after another: yesterday was Mignon's 19th anniversary and today is the celebration of our 25th wedding anniversary. A marriage which has lasted for 25 years. Those who remember my coming to Romania remember how the country rejoiced.

Our new small state was happy to have a princess of kin with all the reigning Houses of Europe, the graddaughter of Queen Victoria and of the Tsar, cousin to the Kaiser etc... And then, I was young and healthy and there were strong hopes for heirs to the throne. In this respect I have not disappointed my people... gradually I have learnt to get accustomed to the atmosphere in which I had been planted; but I have loved this country from the very beginning, the country itself

and her unsophisticated peasant. But I met many people I did not like or understand...

But the old court would have liked me to fight in order to earn my friends, like a medieval knight; the constraints the Prince Regent and I had to obey were a hard lesson we took, with a lot of many sighs for him and a lot of tears for myself. But everything is now in the past.

Today Nando (King Ferdinand – a.n.) and I, hand in hand, confess to one another that today, with all our sorrows, or rather thanks to them, we have become the most trusted friends in the world and that we are related to our country as not many sovereigns have been. We are one with our people and, irrespective of all passing differences, our people is one with us. We should not take into account some unloyal people who live now in the other part of the country! They are part of the painful truths usually called disappointments which accompany one along one's lifetime (Maria, Regina României 2012, vol. 12: 6-7).

Accomplishment of the dream of victory and of unified Romania.

Much as I wished to return to my old home, I was somewhat sorry that I was leaving Iași, a town I have grown fond of since the days of our grief and tensions we lived there. The country of our exile meant a special thing to us then and we could not leave it without a pain in our hearts... These two years had been as long as a lifetime... The most outstanding event which had happened during those weeks of waiting had been the visit of a delagation from Transylvania and Bukowina, which had come to say that their country wanted to be one with the Old Kingdom, the mother country, under whose wings they have always hoped to unite. We gave them a solemn welcome and they greeted King Ferdinand and Queen Marie as the people who have saved them from slavery. They visited us as some children who care about their parents would; we looked at each other with deep ly moved and we remembered that our wish of unification had been until recently crushed under the heels of the enemy.

[...] Transylvania, Bukowina, even Bessarabia! Greater Romania! I felt a dizziness realizing how generous fate has been to us. Our people had gone into the war singing, as they were going to fight for they century-old dream; but in the meanwhile these black moments had come (Maria, Regina României 2012, vol. 13: 70-71).

Today, even the shortest recollection of the major moments which modelled the history of Romania in relation to WWI is necessary, particularly for the benefit of the younger generations who might then realize the impact of local historic models (https://ro.wikipedia.org/wiki/Regina_Maria_a_României).

Princess Marie became Queen of Romania with the accession to the throne of Prince Ferdinand, on 11 October 1914, after the death of King Carol I. This was a crucial period for Romanian history, marked by the outburst of WWI, in which both the royal family and the whole Romanian society were deeply divided into parties which supported either neutrality or entering the war on the side of one of the two alliances in conflict.

By the death of King Carol I a tensioned political situation was unblocked. In the Parliament, the new royal pair was received with warmth and hope, with ovations.

Ovations to the new Queen in the Parliament were sincere. The public was aware that Marie's firm loyalty to the cause of the Allies was what had supported and was to support her German husband from then on. «She had been very popular as a Princess Heiress; as a Queen she was even more loved», Princess Callimachi said (Pakula 2003: 223).



Queen Marie during a visit to a field hospital in 1917

Despite the moral and financial pressures both from the Entente and the Central Powers, Romania had stayed loyal to neutrality during the first years of the WWI. The country was not ready to enter the war. Queen Marie did not like neutrality. This made her „control her each and every word”, which, as she said, „was completely beyond my way of acting” (Pakula 2003: 231). The Queen was positively convinced in King

Ferdinand's capacity to resist the internal and external pressures to act exclusively in the country's interest:

Ferdinand was, first and foremost, the King of Romania and an excellent patriot... Nando might not be very energetic, but he has a peculiarly strong amount of resilience; and the stronger he is forced and threatened, the less he will move; you cannot call him a man of action, but he cannot be intimidated and, besides, I am there to help him fight and I cannot say I am not a good watchdog! (Pakula 2003: 236-237).

All over the period of neutrality Marie supported the realization of the national objectives by Romania's taking the side of the Entente. Given her British-Russian descent and her great popularity with the people, she was perceived in the Entente countries as one of the main factors of influence in favour of the cause of the Entente in Romania ("Roumania Joins the Entente Powers", in *The Illustrated War News*, 6 September 1916; "And an Ally to Be? The Queen of Roumania", in *The Illustrated War News*, 3 February 1915). "Queen Marie is twice our ally, once by birth and once by her heart" the Minister of France in Bucharest, count Saint-Aulaire would to say (de Beaupoil 1953: 322).

The connections Queen Marie had with the Russian and British royal houses will have been used by King Ferdinand and Prime Minister Ionel Brătianu. The Queen sent, at their request, a long series of unofficial letters to King George V and Tsar Nicholas II, in which her husband described in detail Romania's wish to create a new national unified state as well as the justification to the misgivings on which these wished were rested. Queen Marie represented an important diplomatic resource for the leaders of the Romanian state, which therefore could avoid the restrictions of neutrality and made its position known.

The fact that the Emperor of Russia and the King of England were my first cousins made it easier for me to have unofficial contacts with them; and of course I was only too happy to serve my country in any manner. As not only the King, but also his PM had complete trust in me, I had more initiation into the matters of the state and into secrets than is usually common with the queens (Mandache 2011: XXV).



Queen Marie visiting a sanatorium in the Carpathians, August 1917

After the finalization of some long and difficult negotiations with the representatives of the Entente, materialized by the conclusion of a political treatise and a military convention, Romania entered the war on 14 September 1916 by declaring war to the Austro-Hungarian Empire (Bărbulescu *et alii* 1998: 416).

“Queen Marie embraced the cause of the war like another religion” (de Beauvoir 1953: 399). Since the very beginning she will get involved in the proper organization and work of the ambulance service for the front. She will visit every day the military hospitals and will look personally after the coordination and mitigating of frictions between the different Red Cross organizations present in Romania beside the national one, the French, British and Russian ones (Gauthier 2010: 190-191).

At the end of November 1916, the royal family together with the political leaders of Romania sought refuge in Moldova. Here she continued with eagerness and determination her coordinating work of sanitary services.

Every morning, the Queen, dressed in a nurse's uniform, accompanied by a lady of honoring a group of volunteer stretcher bearers would go to the hospital to receive/check in the wound. The Queen faced death and, what was undoubtedly

very difficult, managed to overcome the tiredness-wear and tear of a day longer than eight hours, which would last late into the night, a day of 16 to 18 hours of work, as repulsive as it was dangerous in the midst of dangerous emanations of gangrenes. Speaking of the Queen we mean courage. Courage implies fright and the energy to cope with it. This feeling of fright was unknown to the Queen and her courage looks like invulnerability (de Beauvoir 1953: 360).

Constantin Argetoianu, one of the constant ruthless critics of the Queen, managed to sum up the role played by Queen Marie and her position in history:

No matter how many mistakes Queen Marie might have committed, before and after the war, the war remains her page; and she can be proud for that page, as it will find her a dignified well-deserved place which will allot the princess an important place in history. One can see the Queen everywhere: in the trenches, among the soldiers on the front line, in the hospitals and in every sanitary post for the wounded and the sick. One can find her in all meetings and organizations which have tried to do some good. She was not afraid of bombshells and bullets, nor did she know what fear and repulsion to infectious diseases or impatience at the frequently useless efforts resulting from her desire to do good meant. Queen Marie carried out her duty on all fronts of her action, but, above all, she performed her duty to encourage and boost the morale of those who were around her and who were supposed to decide, in the most tragic moments, the fate of her country and her people. One can say that, during our exile and moving places in Moldova, Queen Marie materialized the highest ideals of Romanian consciousness. Romania's entering the war in 1916 and again, in 1918, was, in fact, totally influenced by her own merit; King Ferdinand did not ratify the disastrous peace of Bucharest. The Queen became the builder of unified Romania and one of the greatest figures of our national history (Argentoianu 1992: 109 – https://ro.wikipedia.org/wiki/Regina_Maria_a_României).

Queen Marie's providential involvement offered at the time Romania the chance to get, after WWI, the territorial completeness as well as a wider recognition and not only in Europe and in America.

If one takes into consideration the results gathered from past to present thanks to people of merit and representative leaders who gave an impetus to building the new country the Romanian history of efforts defines it and perpetuates its values, as a prize conveyed through generations. But what is important is not only the way of thought and the determination of those people.

“In the appraisals of philosophers I have a single criteria, the Gospel according to John, the Gospel of Jesus Christ. Those who go after it is a

universal thinker. Whoever does not, is a personal thinker” (Crainic 1968 – <http://aforisme.citatepedia.ro/despre.php?s=trazitii>).

“What Crainic did over 25 years in order to revive the Orthodox spirit is unique in our literary life” (Lucian Blaga) [Nichifor Crainic – the pen name of Ioan Dobre, later used as his official name, had started contributing as early as 1923 to the review/journal *Gândirea/The Thought*, established in 1921 by the writers Cezar Petrescu, Gib Mihăiescu, Lucian Blaga and Adrian Maniu. In 1926 Crainic became the only editor of *Gândirea* and gathered around it the most important interwar Romanian writers and traced the magazine’s traditional Orthodox bent as well as the news inscribed on the basis of a dynamic tradition] (<http://www.marturisitorii.ro/2015/09/20/academicianul-nichifor-crainic-din-nou-pribeag-in-tara-sa-irodienii-de-la-elie-wiesel-sub-masca-memorii-23-august-1944-24-mai-1947-studiu-de-florin-dutu-plus-harta/>).

[Nichifor Crainic] was a martyr, a man with a gift from God... (Pintea 2012: 25). I agreed to all his opinions about the spiritual life of the Romanians and this people age-old faith. I grieved when he had to endure long years in prison with no guilt of belonging to any political party, but only for his ardent love for his people and his new vivid commitment to our age-old faith... He endured a martyr’s fate, both himself and his family for a single reason: his love of his people and for the love of Christ.

It was through Nichifor Crainic that the real restoration of Romanian theology in the Orthodox spirit has been completed (Stăniloae 1992: 9).

A relationship to faith is essential for the spirit of continuity; it reminds us that Christian faith has always accompanied people in times of trouble, during historic moments and in forms of literary expression and has given a deeper understanding of the fact that the human beings has been given the great chance to value the stages of their lives and that these stages have been touched by the divine and might, in their turn, become eternal.

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