

# **Bishop Theodosius Athanasiu – Translator into Romanian of Saint John Chrysostom’s Commentaries to the Pauline Epistles**

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## **Abstract:**

*The nine volumes, translated from Greek and printed by Theodosius Athanasiu during 22 years, almost 100 years after their appearance, did not know the same spread through subsequent corrections, occasioned by the commemoration of St. John Chrysostom at 1600 years since moving to eternity. Theodosius Athanasiu uses in his translation the edition from Holy Scriptures named Bible of Buzău (1854-1856), which displeased him because of the many passages not consistent with the version used by St. John Chrysostom and which he is forced to rephrase. In Commentaries of Hebrews epistle use the Synodal edition of Bible (1914). He done this translation of John Chrysostom’s Commentaries to the Pauline Epistles for the service of Orthodox Christians and for the glory of the Most High, who poured out this talent.*

***Keywords:** Holy Bible, Pauline epistles, Chrysostom, translation, Theodosius Athanasiu*

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## **1. Introduction**

In the Romanian Orthodox Patriarchate, the year 2019 commemorated the patriarchs Nicodim Munteanu and Iustin Moisescu and the translators of church books. The two patriarchs excelled in the study of the Holy Scriptures, carrying out biblical translations, especially during the pastorate period in the Moldavian region of Romania. Beside the bishop Nicodim Munteanu from Galați, Iassy and Huși (1909-1923) we find at the Roman town the bishop Theodosius Athanasiu (1912-1923), persevering translator of St. John Chrysostom's *Commentaries or Interpretation on the Pauline Epistles*.

## 2. The Biography of Translator

The one that would later become bishop of Roman, Theodosius Athanasiu (1912-1923), was born in Sascut, Bacău County, on the 19<sup>th</sup> of October 1852, in the family of priest Theodor and Ecaterina Athanasiu from Sascut. Priest Theodor Athanasiu had six children, four boys and two girls. The first born was Theodor, the future Bishop of Roman, whom was given his father's name at baptism (Colpoş 2016).

Theodor (Theodosius) Athanasiu started his education at the school from his village Sascut, then attended the Seminaries in Roman and Iassy. After the Seminary he married, in 1871 he was consecrated as a deacon on the 14<sup>th</sup> of October 1871, in Roman, by Bishop Isaia Vicol, for the Episcopal Cathedral. Here he functioned as a deacon for 9 years, between 1871 and 1880, during the episcopacy of three hierarchs: Isaia Vicol, Calist Băcăoanul and Melchisedec Ştefănescu. He was ordained as priest on the 25<sup>th</sup> of December 1879, then elected as president of the Church Consistory (starting with the 1<sup>st</sup> of April 1880), and between 1881 and 1893 he functioned as incumbent of Bacău County, during the episcopacy of Bishop Melchisedec Ştefănescu. After his wife's death, in 1892, Theodor Athanasiu, who was then incumbent of Bacău County, resigns in 1893. He, then, takes a study leave, he is granted a scholarship at the Faculty of Theology from Athens, in autumn of 1893. He returns into Romania in 1898 as PhD title in Theology and with his thesis published in Athens in 1898: *Περὶ τῶν Ἑλληνικῶν σχολῶν ἐν Ῥούμανια, 1644-1821, καὶ περὶ τῆς επιρροῆς αὐτῶν ἐπὶ τοῦ τῆς θρησκευτικοῦ καὶ πολιτικοῦ εἶδος, that is (On the Greek Schools from Romania (1644-1821) and on their influence on religion and politics).*

In 1899, the metropolitan of Moldova and Suceava, Iosif Naniescu, appoints him hegumenos of the church of "Saint Spyridon" from Iassy, as archimandrite bearer of mitre (Păcurariu 1996 <http://biserica.org/WhosWho/DTR/A/TeodosieAtanasiu.html>). After the death of metropolitan Iosif Naniescu (Nastasă 2018: 148) he returns to Roman in 1902, appointed hegumenos of the Church Virgin Mary by Bishop Gherasim Safirim. In Roman, he functions until the summer of 1909, when he is called by metropolitan Athanasius Mironescu to Bucharest. He is chosen by the Holy Synod, in the session from May 1909, Vicar Bishop with the title "Ploieşteanul". He activated as a vicar of the

Metropolitanate of Ungrovlachia and hegumenos of the Church “Domnița Bălașa” from Bucharest, and for a few months (5<sup>th</sup> of July 1911 – February 1912) he was appointed *locum tenens* of Primate until 1912, when he was elected by the Holy Synod, as Bishop of the Episcopacy of Roman, on the 4<sup>th</sup> of February 1912. In this position (1912-1923) Theodosius Athanasie managed the critical situation after World War I, by preparing monks and nuns from monasteries to be nurses in the military hospitals, as well as by providing shelters within the monasteries for the care of the injured and for the orphan children.

He resigned from his seat of bishop at the beginning of 1923 and he settles in Neamț Monastery, in the house that belonged to the *locum tenens* of Bishop Nectarie Hermeziu, renovated in 1926 with his financial contribution. On the 6<sup>th</sup> of February 1927, at the age of 75 years old, he passed away. He was buried at Neamț Monastery, and his relics were moved to the ossuary Saint John the Theologian, in the same monastery.

### **3. The translation of the John Chrysostom homilies into the Pauline epistles**

Bishop Theodosius Athanasie is known in the Orthodox spirituality and conscience as a learned scholar and tireless translator from Greek of the works of Saint John Chrysostom, and he managed to publish during his life *Commentary on the Pauline Epistles* in nine volumes.

The years he spent away from the country, in an environment with a different cultural and especially theological effervescence, determined Theodosius Athanasie to understand better the role of the translations of patristic works for the development of the Romanian theology, scenting very good the fact that

one of the literatures that shined on the firmament of theological culture and continues to embellish the ecumenical spirit and the thesaurus of the Christian Church is the patristic literature, that is the products of the minds of church writers and Holy Fathers, which strain from the end of the canon of the writings of the New Testament until the 8<sup>th</sup> century in the East (Athanasie 1923: 4).

That is why, as he himself confesses, the encounter with the works of Chrysostom in Athens represented an impulse to come closer to the thinking of the greatest Christian rhetorician.

In 1896, when I was in Athens as a student of the Faculty of Theology, one day, while I was returning home from the Faculty, accompanied by my friends dr. V. Găină from Cernăuți, ... and Theohari Antonescu, ... we entered a bookshop with old Greek books. My friend Găină drew my attention on several volumes named: Πομνηματα τοῦ ἐν ἁγίοις Πατρός ημῶν χρυσοστομου εις πάσας τάς επιστολάς – Commentary of our Holy Father John Chrysostom on all the Epistles of Saint Paul. Here are some books of great theological importance – I said to myself – and I immediately bought them (Athanasiu 1923: 3).

This was the action through which the works of Saint John Chrysostom was to become more and more known within the environment of Romanian theology, for when he returned in the country after finishing his doctoral studies in Greece, where he perfected his knowledge of the Greek language, archimandrite Theodosius Athanasiu started the difficult labour of translating the works of Saint John Chrysostom.

These works drew the attention of the archimandrite at that time, because they contained the best answer to the needs of his time, to the social convulsions through which the Romanian society passed, and the Church was the one who suffered most. Theodosius Athanasiu felt the manner in which he can provide an answer to the problems that occurred, and thus, in order not to be accused of impartiality, he offers the answer to the Church through the voice of Saint John Chrysostom, who, as we already indicated above, enjoyed a special respect and authority in the life of the Romanian society. In 19<sup>th</sup> century, metropolitanate Veniamin Costache translated from Greek, between 1810-1818, *Homilies of St. John Chrysostom in the Pauline Epistles*, contained in 6 volumes of great format, (Costache 1810; Costache 1816; Costache 1817a; Costache 1817b; Costache 1818; Costache 1819), and Bishop Melchisedec Ștefănescu have translate a *florilegium* from St. John Chrysostom explanations (Ștefănescu 1883; Sf. Ioan Gură de Aur 1997).

When I returned in Romania in 1899, I was appointed hegumenos of the Church Saint Spyridon from Iassy and there, following the advice of the late Hellenist C. Erbiceanu, professor and dean at that time of the Faculty of Theology, I took the decision to translate into Romanian these *Commentaries* and I immediately started working (Athanasiu 1923: 3).

This decision was based on the advice of the famous Constantin Erbiceanu, who knew the talent for translation that archimandrite

possessed and suggested he continued the work initiated by his mentor, Bishop Melchisedec Ștefănescu, who translated several works of John Chrysostom and published them in 1883 (Ștefănescu 1883). The translations of Bishop Theodosius Athanasiu brought more light on the beauty of Saint John's thinking and his entire cultural activity reveals a man of special inner beauty, always concerned with his mission of shaper of characters and always willing to turn the patristic advice into practice.

I translated the first volume of the Commentaries, on the Epistle to Galatians, a work that I published in Iassy, in 1901. Once I started, I continued with the translation and publishing of these *Commentaries* on my expense, without receiving any material or moral help, except for the *Commentary on the Epistle to Philippians* when, as a hegumenos of the Monastery of Virgin Mary in Roman, I was helped to publish this work by the late archimandrite *Ieronim Ștefănescu*, the brother of the learned unionist Melchisedec and of Bishop Valerian, who asked me not to tell anyone about his involvement (Athanasiu 1923: 3).

Saint John Chrysostom's preoccupations to explain the Holy Scripture can be found in an extended, impressive and actual series of works. It reflects the constant effort to determine Christians to understand profoundly the word of God (Marcu 1957: 623). The great hierarch struggled to convince everybody that, after receiving baptism, the first duty of every Christian is to know the Holy Scripture thoroughly, because reading it and understanding it they have a powerful weapon to save their own souls.

3.1. The *Commentaries or Homilies on Galatians* integrate 128 pages in a unitary exposition, without being divided into Homilies as are the other commentaries by Saint John Chrysostom. The text presents the exegesis on verses of the Epistle to Galatians in connection with common theological statements which are also expressed in the Epistle to Romans (Vizitiu 2007: 45). It is very likely that this comment is just a processing later of the six homilies, spoken in the six chapters of this epistle. This writing dates from the time of St. John Chrysostom's stay in Antioch, (Moisescu 2003: 26; Cristache 1968: 705) as it is addressed to the same auditors, before whom the speeches about changing names were spoken. The date of interpretation of the epistle to Galatians is difficult to specify. It seems that we must think of the last years of St. John Chrysostom's activity in Antioch (393-397) (Baba 1988: 29). The translation into Romanian is not only retroversion, but theological interpretation. The

words from Greek *soma-sarx* (σῶμα - σάρξ) are translated into Romanian with body-flesh; for *pneuma* (πνεῦμα) we have the options spirit-ghost, and for *akrovisitia* (Gr. ἀκροβυστία) he uses the Romanian word circumcision. The verses of the Epistle to Galatians are emphasized within the text using a big font, as well as indicating the verse between brackets.

3.2. The *Commentaries or Homily on the Epistle to Ephesians* comprises the translation of the 24 homilies dedicated by Saint John Chrysostom to this epistle (Băjău 2007: 91). Along the 253 pages of the second volume published in Iassy we find exhortations to ecclesial unity, to the husbands' complementarity within the Christian family, statements on the restraining in speech and behavior. The Christian's life is linked organically to the divine Mystery of the Eucharist (Baba 1988: 30). The Christian communes with the Body and Blood of the Lord, which is not different from the Body of the Lord from the Last Supper or from the "Body of the One Who is heavens and praised by angles" (Athanasiu 1902: 31-32).

Man must choose between the coat of wealth and that of virtue, and to flee from the sin of fornication and cupidity. "We must part from these to become wise and to put on the new self".

3.3. The *Commentary or the Homily on the Epistle to Philippians* is published in Bucharest in 1903. The third volume is published on the expense of Ieronim Ștefănescu, the brother of Bishop Melchisedec Ștefănescu and of Bishop Valerian. The fact that he was moved from the position of hegumenos of the Church Saint Spyridon from Iassy allowed him to achieve a more thorough scientific approach in the following volumes. This volume has a study on the life of Saint John Chrysostom, his homiletical activity and his exegetical writings of the Father from Antioch, an introduction of 39 pages. The 15 homilies to the Epistle to Philippians (Moisescu 2003: 26) of Saint John Chrysostom are translated in 170 pages of the Romanian edition (Athanasiu 1903) (Also Sf. Ioan Gură de Aur 1998; Sfântul Ioan Gură de Aur 2019).

In his efforts, a Christian follows the example of the saints. The old men, the righteous worthy of praise are examples. We read a praise of the Saint Apostles whose example is worthy to be followed by every Christian. They "preserved intact the primary icon that is Christianity in

all its purity” (Băjău 2007: 98). But the perfect teacher of the Christians is Christ Himself. In life, Christians have a well-established purpose: their continuous ascension towards God, their efforts to achieve perfection and the kingdom of heaven (Athanasiu 1903: 133). The Christian life lived authentically requires living in faith, it involves purity and fruits of righteousness, together with working mercy. God gives the kingdom of heaven for deeds that are apparently smaller. For the one that cannot fast, and cannot withdraw from the world, there is the possibility of helping the sick and invalid, to comfort them. This is the Christian’s role in relation to his neighbors, to comfort and encourage their fellows. Humbleness, that characterizes the perfect Christian, is “the cause of all good” (Baba 1988: 31). The humble Christian would rather suffer himself than take revenge on his neighbor. Of course, humbleness is completely different from sliminess and adulation. The sin opposed to humbleness is impertinence, strongly refuted.

3.4. In the timeline of the translations of the work of Saint John Chrysostom we have the 4<sup>th</sup> volume, *Commentaries or Homily to Colossians, 1 and 2 Thessalonians*, which was published in Bucharest in 1905. From a total of 343 pages that the volume comprises, 157 pages are the translation of the 12 homilies addressed to the Christians from Colossae; the 11 homilies to 1 Thessalonians take 116 pages and the 5 homilies to 2 Thessalonians are translated in 55 pages (Athanasiu 1905).

Of the theological virtues, the homilies to the Epistle to Colossians linger on the meaning of the authentic Christian love, the spiritual love. The Holy Father precludes the natural love, which belongs to the people’s life, the love for friends, or even that for parents, or children, the love of a father for his son, and that of the son for his father, of the grandfather for his grandson, of the woman for her husband, the fraternal love. Beyond all these there is the love of the spiritual father that Saint John Chrysostom calls “a queen that reigns over the others” because it does not originate from human feelings, it does not belong to our habits, it does not aim to achieve a usual gain, but it “comes from heaven” (Băjău 2006: 26).

The love for wealth (mammon) is called in the homilies to 1 Thessalonians “a savage and bitter grass that grows into the heart of the man who lacks mercy” (Athanasiu 1905: 205-206). Saint John Chrysostom addresses us an emphatic urge to do good deeds, thus

sensitizing us. By reminding the punishment destined to the sinners, the idea of judgment and reward aims to make us be “agile” to do good.

On bottom, in table, it see two Romanian translation: Athanasiu, Voronca, and at last row the English translation.

	Sample description
St. John Chrysostom, Homily to Colossians, Hom. 9. Transl. Theodosie Atanasiu, 1905, p. 107.	Iată de ce este absolut trebuitoare cunoștința sfințelor scripturi. Pentru această cunoștință însă, nu ai nevoie și nici nu așteptă alt dascăl, căci ai acolo cuvintele lui Dumnezeu. Nimeni nu te va învăța atât de bine ca acelea. Dascălul pământesc dese-ori este urit din cauza slavei deșarte și a zavistiei lui. <u>Auziți, vă rog, toți muritorii, și procurați-vă cărțile sfinte, medicamentele sufletului.</u> Dacă nu voți nimic alt, cel puțin procurați-vă Noul Testament, Apostolul, Faptele Apostolilor, Evangheliile, ca să le aveți dascăli în permanență. De vei avea vre-o supărare, caută în el (N. T.) ca într'un depozit de medicamente, ia de acolo mângâierea în suferința ce ai. Dacă ai vr'o pagubă, dacă s'a întâmplat vr'o moarte, sau vr'o pierdere a unuia dintre
St. John Chrysostom, Homily to Colossians, Hom. 9. Transl. Șt. Voronca; A. Stănciulescu, Doxologia, Iași, 2019, p. 323.	cele dimpotrivă. Nici să mai aștepti alt învățător! Ai cuvintele lui Dumnezeu! Nimeni nu te învață precum acelea. Că acesta (adică dascălul), de multe ori, pentru slavă deșartă și pentru zavistie, multe ascunde. Auziți, rogu-vă, toți mirenii și să aveți cărțile ca pe niște doctorii ale sufletului. De nu voți nici una, măcar Noul Testament să-l aveți, adică Faptele Apostolilor și Evangheliile, ca învățători neîncetați. De se întâmplă vreo mahniciune, ca în lada doctoriilor pleacă-te. Ia de acolo mângâiere pentru răul acela, dacă pagubă, dacă moarte, dacă lepădare de către
St. John Chrysostom, Homily to Colossians, Hom. 9., Ph. Schaff, vol. 13, p. 300-301.	Tarry not, I entreat, for another to teach thee; thou hast the oracles of God. No man teacheth thee as they; for he indeed oft grudgeth much for vainglory's sake and envy. Hearken, I entreat you, all ye that are careful for this life, and <b>301</b> procure books that will be medicines for the soul. If ye will not any other, yet get you at least the New Testament, the Apostolic Epistles, the Acts, the Gospels, for your constant teachers. If grief befall thee, dive into them as into a chest of medicines; take thence comfort of thy trouble, be it loss, or death, or bereavement of relations; or rather dive not into them merely, but take them wholly to thee; keep them in thy mind.



3.5. The fifth volume, *Commentaries of Homily on the Epistle to Romans*, was published at the Atelierele SOCEC from Bucharest, in 1906. 500 pages comprise the translation of 32 homilies (Athanasiu 1906).

“That is, that we might not fall away, (for there are soundry conflicts within and without), that being nerved and comforted by the Scriptures, we might exhibit patience, that by living in patience we might abide in hope. For these things are productive of each other, patience of hope, and hope of patience. And both of them are brought about by the Scriptures. Then he again brings his discourse into the form of prayer and says: “Now the God of patience and consolation grant you to be like-minded one towards another, according to Christ Jesus” (15: 5) (Athanasiu 1906: 439; Sf. Ioan Gură de Aur 2005a: 494).

For since he had given his own advice, and had also urged the example of Christ, he added the testimony of the Scriptures also, to show that with the Scripture Himself giveth patience also (Melnicuic-Puică 2009: 256-259).

And this is why he said, “Now the God of patience and consolation grant you to be like-minded one towards another...”. For this is what love would do, be minded toward another even as toward himself. Then to show again that it is not mere love that he requires, he adds, according to Christ Jesus”. And this he does, in all places, because there is also another sort of love. And what is the advantage of their agreeing? “That ye may with one mind”, he says, “and one mouth, glorify God, even the father of our Lord Jesus Christ”. He does not say merely with one mouth, but bids us to do it with one will also. See how he has united the whole body into one, and how he concludes his address again with a doxology, whereby he gives the utmost inducement to unanimity and concord (Athanasiu 1906: 439).

The text of the Pauline Epistle to the Romans, used by St. John Chrysostom, can be found in Codex of Saint Ephrem the Syrian (Ephraemi Rescriptus) (Ciurea 2010: 163). In this sense we have a testimony in 27<sup>th</sup> Homily, where we find a text that appears only in C-Codes as an integral part of 14<sup>th</sup> chapter of the Holy Scriptures, while the other codes of the time mention it in the 16<sup>th</sup> chapter.

3.6. The sixth volume of the Commentaries of Saint John Chrysostom on the Pauline Epistles comprises 44 homilies on the *Epistle to 1 Corinthians*. This volume, with 626 pages was published by the same typography in Bucharest, in 1908 (Athanasiu 1908; Sf. Ioan Gură de Aur 2005b).

For the text of the Epistle 1 Corinthians 14: 5 (The one who prophesies is greater than the one who speaks in tongues, unless someone interprets, so that the church may be edified.) it is used the word “to interpret”, with multiple meanings in Romanian. Thus, we have the meaning of translating a spoken word, but also that of explaining a verse or a written text. The learned bishop, in his translation to the Epistle 1 Corinthians uses the verb “to interpret” in the sense of “to explain a word”:

What is that, “speak with my understanding, that I might instruct others also?” “Understanding what I say,” and “words which I can both interpret to others, and speak intelligently, and teach the hearers.” “Than ten thousand words in a tongue.” Wherefore? “That I may instruct others,” saith he. For the one hath but display only; the other, great utility: this being what he everywhere seeks, I mean the common profit. And yet the gift of tongues was strange, but that of prophecy familiar and ancient and heretofore given to many; this on the contrary then first given: howbeit it was not much cared for by him. Wherefore neither did he employ it; not because he had it not, but because he always sought the more profitable things: being as he was free from all vain-glory, and considering one thing only, how he might render the hearers better. And here is the reason of the faculty he had of looking to the expedient both to himself and to others: viz. because he was free from vain-glory. Since he assuredly that is enslaved by it, so far from discerning what is good to others, will not even know his own (Homily 35 of 1 Cor). <https://ccel.org/ccel/s/schaff/npnf112/cache/npnf112.pdf>

3.7. The *Commentaries or the Homily on 2 Corinthians of our Holy Father John Chrysostom*, translated by bishop Theodosius A. Ploieșteanul, were published in Bucharest in 1910. The 30 homilies are printed in a volume of 358 pages (Athanasiu 1910; Sf. Ioan Gură de Aur. 2007).

3.8. The eighth volume of the commentaries of Saint John Chrysostom on the Pauline Epistles is called *Commentaries or Homilies on the Pastoral Epistles: 1 and 2 Timothy, Epistle to Titus and the Epistle to Philemon*, it has 375 pages and was published in Bucharest in 1911. On the first page there is a surprising note of his title: Theodosius Ploieșteanul, Vicar of the Metropoly of Ungrovlacia and locum tenens of Primate. There are 18 homilies on 1 Timothy, 10 homilies on 2 Timothy, 6 homilies on the Epistle to Titus and 3 homilies on the Epistle to Philemon

(Athanasiu 1911; Sf. Ioan Gură de Aur. 2005c; Sf. Ioan Gură de Aur. 2005d).

Education within the family is an important element, on which we must insist, especially regarding the education of children (Bolocan 2007: 147). When the fundamentals of the Christian life are good, parents receive a reward depending on their efforts, “and if they neglect this aspect, their damnation will be great” (Baba 1988: 32).

The homilies on the Epistle to Philemon approach the relationship between masters and servants. Saint John Chrysostom proves to be very right-minded and humane: the servants are urged not to despair and their masters not to be too harsh on them, but to forgive their trespassing. Let us not forget that “the trespassing we forgive to the others here are the 100 dinars (cf. Matthew 18: 23-35), whereas our trespassing before God are thousands of talents” (Athanasiu 1911: 349).

3.9. After a long period of time, in 1923 appears the last volume translated by Theodosius Athanasiu, now bishop of Roman, which crowns the *Commentaries or Homilies on the Epistle to Hebrews* of our Holy Father John Chrysostom, archbishop of Constantinople (presented from his notes, posthumous by Constantine the Presbyter of Antioch), at Tipografia Cărților Bisericești in Bucharest (Athanasiu 1923). In the 391 pages, worked until the 31<sup>st</sup> of May 1914, but preceded by an introductory study (Foreward – 13p; Life and Works of Saint John Chrysostom – 36p) there are 34 homilies. The volume also has a two pages erratum, which indicates a careful re-reading of the translated text, probably on the 19<sup>th</sup> January/1<sup>st</sup> February 1923.

This final volum, dedicated to Epistle of Hebrews, summarized the consequent labour in Chrysostom’s Commentary on Pauline epistles. Administrative efforts, occured by bishop responsibility, was crowned by the last printed book in 1923. He used in Commentaries or Interpretation of the Epistle to Hebrews (Athanasiu 1923) the Synodal Bible, printed in 1914 (Synodal Bible 1914) under Carol I King of Romania, in which Nicodim Munteanu have translated biblical text of New Testament.

His translation was recognized even by the monarch of Romania. In this sense it must be remembered the speeches from 1912 intronisation, spoken by king Carol I:

After a rich activity in the field of church writings, Your Holiness you are called to lead this old and famous Diocese of Moldova, inscribed with beautiful pages in the history of the country, where from your youth and in many places you have done your work for the good of the Church (King Carol I of Romania, occasional speech on bishop intronisation, 12.02.1912).

In ecclesial submission and as good labour, the elected bishop Theodosie Athanasiu reply:

Your Majesty has entrusted to my weak hands this pastoral staff, which was held in the old days by Dosoftei, Teodosie, Ioanichie, Leon, Veniamin Costachi, and now by the immortal Melchisedec, who all shone and will shine like some great illuminators on the intellectual horizon of our Holy Church (Theodosie Athanasiu speech) <https://epr.ro/episcopul-teodosie-atanasiu-personalitate-marcanta-episcopiei-romanului-perioada-de-grea-incercare>

Only six volumes of his translation work from Pauline epistle Commentaries was re-edited in 20<sup>th</sup> century (<https://www.ioanguradeaur.ro/carti/>). We hope that the new translation, grounded by mss. 45 of Metropoly to Iassy, attributed to Veniamin Costache, will be edited soon, to fulfil a new translation of Pauline Commentaries of St. John Chrysostom.

#### **4. Conclusions**

The meaning of the patristic author could not be better expressed by him than by the language he used. In this course, a translation can no longer see him as well as the author.

If the Greek language is only accessible to a few readers, the translations from it must respect as much as the style, the forms of expression, of all kinds, or the spirit of the author and even, as long as the current Romanian language, the topic or the syntax of the Greek language is allowed. The fact that, to some, the older Romanian language seems difficult or inaccessible to others extent, is due less to the language problems of the time, than to the deep meaning of the texts.

The translation implies a righteous, godly, faithful heart, God-fearing, full of Christian teaching, experienced.

He learned from his own experience which means translation as art and work. Also, he done this translation for the service of Orthodox Christians and for the glory of the Most High, who poured out this talent.

He fulfil the word of servants, recorded in Luke 17, 10: ‘We are unworthy servants; we have only done our duty.’” (NIV Bible)

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<https://www.ioanguradeaur.ro/carti/>

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