

**ACADEMY OF ROMANIAN SCIENTISTS**



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- **PHILOSOPHY AND THEOLOGY**
- **ST. ANTHIM THE IBERIAN CAUCASIAN AND EUROPEAN CULTURE AND SPIRITUALITY AT THE END OF THE 17<sup>TH</sup> CENTURY AND THE BEGINNING OF THE 18<sup>TH</sup> CENTURY**
- **SCIENTIFIC LIFE**
- **BOOK REVIEWS**

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## SUMMARY

### ST. ANTHIM THE IBERIAN CAUCASIAN AND EUROPEAN CULTURE AND SPIRITUALITY AT THE END OF THE 17<sup>TH</sup> CENTURY AND THE BEGINNING OF THE 18<sup>TH</sup> CENTURY

His Excellency, Archbishop <b>Teodosie</b> , <i>Saint Anthim, a Spiritual Beacon and a Confessor of Faith</i> . Opening Speech .....	7
Archimandrite <b>Adam Vakhtang Akhaladze</b> , <i>Personal Cross-cultural Communicative Competence in Biographical and Hagiographical Life and Activities of Saint Anthim the Iberian (Georgian)</i> .....	11
<b>Angela Botez, Victor Botez</b> , <i>Anthim the Ivirite an Exponent of Caucasian and Romanian Spirituality in the 18<sup>th</sup> Century</i> .....	33
<b>Henrieta Anișoara Șerban, Elena Lazăr</b> , <i>An Orthodox Thinker and a Romanian Heart: The Saint Hierarch Anthim</i> .....	49
<b>Mihai Bădescu</b> , <i>The Role of Saint Anthimos the Ivirite in the Development of the Romanian Culture</i> .....	69
<b>Gheorghe Dănișor</b> , <i>The Moral Concept in the Philosophy of Kant</i> .....	83
<b>Ioan N. Roșca</b> , <i>The Respect of Philosophy for Religion and Theology in Europe During the End of the 17<sup>th</sup> Century and the Beginning of the 18<sup>th</sup> Century</i> .....	93

## SCIENTIFIC LIFE

<i>St. Anthim the Iberian Caucasian and European Culture and Spirituality at the End of the 17<sup>th</sup> Century and the Beginning of the 18<sup>th</sup> Century</i> (Henrieta Anișoara Șerban, Elena Lazăr) .....	101
<i>Other Commemorations of Saint Anthimos in Romania</i> (Henrieta Anișoara Șerban, Elena Lazăr) .....	113
<i>Book Exhibition at the Romanian Academy Commemorating St. Anthim Year</i> (Elena Lazăr) .....	121

## BOOK REVIEWS

Angela Botez, <i>Concepte integrative. Conceptos integradores</i> , Romanian-Spanish bilingual edition, Bucharest, Editura Prouniversitaria, 2015, 400 p. (Henrieta Anișoara Șerban) .....	151
Henrieta Anișoara Șerban, Cristian-Ion Popa (coord.), <i>Filosofie politică republicană. Ipostaze moderne și contemporane</i> , Bucharest, ISPRI Publishing House, 2014, 314 p. (Alexandra Vasile) .....	155

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**ST. ANTHIM THE IBERIAN CAUCASIAN AND EUROPEAN  
CULTURE AND SPIRITUALITY AT THE END OF THE 17<sup>TH</sup>  
CENTURY AND THE BEGINNING OF THE 18<sup>TH</sup> CENTURY**



**SAINT ANTHIM, A SPIRITUAL BEACON  
AND A CONFESSOR OF FAITH  
OPENING SPEECH**

His Excellency, Archbishop TEODOSIE\*

**Abstract.** Romanian culture and spirituality had and still has in Saint Anthim a spiritual beacon and a confessor of faith. We simply cannot honor Romanian culture and spirituality unless we are also honoring Saint Anthim, as someone who came in Romania from abroad, someone of a different language, someone of another culture, but someone who identified himself with the Romanian language, with the culture and with the spirituality of the Romanians.

**Keywords:** Saint Anthim, a confessor of faith, Romanian culture and spirituality.

*Mr. Professor representative of our Rector ("Ovidius" University), Mr. Dean from the Faculty of History, distinguished guests from Georgia and the Academy of Romanian Scientists, beloved Professors and beloved students,*

We are gathered here in the honor of a great personality, in the honor of spirituality, in the honor of Romanian historiography and in the honor of Romanian culture. Saint Anthim the Ivirite is for us truly the most distinguished personality among those who have brought a contribution to Romanian culture and spirituality.

When we honor our culture and spirituality we honor also someone who came here from abroad, someone of a different language, someone of another culture, but someone who identified himself with the Romanian language, with the culture and with the spirituality of the Romanians.

He is indeed for us a landmark personality who has grown into the body of our country, within the Romanian spirituality and within the Romanian culture and who is still relevant for our times.

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\* Archbishop of Tomis, Teodosie Snagoveanu, PhD, Full Member of the Academy of Romanian Scientists, teodosies@yahoo.com

Saint Anthim the Ivirite is a symbol of Romanian spirituality. At the same time, he was a genuine personality with international dimensions.

He brought the light of print into the Romanian Principality where he took care of the Romanians and of the people from his natal country, Georgia, alike. As well, from the realms from where he was brought in these Romanian lands by the Saint Voyvod Constantin Brâncoveanu, from Constantinople, he cared for the Arab Christians to whom he dedicated books. He overcame any expectations from the country that adopted him.

He was a founder for the Romanian language and he introduced in the cult of our Church Romanian language among the liturgy books of cult that he promoted.

A philosopher, a literate and a theologian was he, the one who by his Didache took the Romanian language to the highest heights of affirmation, aiding its cult dimension for the times and still beautiful in our times.

He was a great artist. He was a painter, a sculptor, and also a great promoter of the technique of the printing press.

He embraced the whole cultural register in which he manifested during his times and which he promoted to the highest standards of his time with exquisite professionalism.

A prodigious leader of the Church he was and an organizer of the monastic life and of the life of the Church in a brilliant way, taking care of all the states in our Church, for as a bishop, and then, as a metropolitan, Saint Anthim the Ivirite led the Church life to a summit of good feelings and good organization. Founder of Churches, as well, founder of social establishments, with solicitude to the poor people so that this orientation comprised the entire social, cultural and spiritual life, he was nonetheless a magnificent diplomat.

He has printed over 60 books, among which many were authored by him, and other were of authors of liturgical books of cult. Over a third party of the books printed were in Romanian language and thus he has contributed to the maturity of the expression in Romanian language in the Orthodox cult, but also in the current speaking.

All these entitle us to capitalize upon the personality of Saint Anthim in our times when the spiritual grounding, the cultural assertion and the acquiescence of the national identity are extremely necessary.

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He was a unparalleled personality in his times and a personality who sent a ray of light to our times. And we nourish ourselves even today with the light of his cultural, spiritual and national preoccupations.

He overcame his condition of man arrived from another country, with another language and culture, and he succeeded that to such an extent so that he overpassed all the Romanians during his time in the expression of the Romanian spirituality and feelings.

We have definitely savored the spirituality of Saint Anthim, while serving for 8 years as a singer at Anthim Monastery, a monastery which obviously conveys his name, in its entirety, for he was called a saint by the people before his proclamation. Anthim Monastery carries on both his name and also preserves the imprint of his personality by the architecture of this monastery, by the art promoted at this monastery and this way this monastery becomes a benchmark.

He was a man of faith, of prayers, of culture and of an authentic spirituality. During the communism in Romania, Anthim Monastery was the strongest oasis of spirituality for Bucharest.

Each Sunday and each religious feast not only the Church was full, but also the yard of the monastery. He was a confessor of faith and he is a confessor of faith as well after his departure from this life to the next, eternal one, through the immortal work that he left behind.

No one could have stopped the Christians to say “We are going at Saint Anthim” although during that times he was not yet Saint Anthim in the calendar. This is Orthodox spirituality. The people acclaim the saints and the people proclaim the saints. Here is the fulfillment of the word of the psalmist. It is like a monumental tree with august foliage under which the Orthodox believers take refuge in our country and it is this joy that the Christians from Georgia and from all over the world should experience, too.

From the multitude of the books written by Saint Anthim great theological works were created: liturgical and rhetorical works, works of homiletics and catechetical, works of practical teachings.

This work remains eternal as Saint Anthim remains eternal, vested in heavenly light. Saint Anthim is the most powerful connecting bridge of Romanians with the Georgian people, a people which has given impressive personalities to the world, a people with a Church so old and so authentic that we are privileged to maintain these relations with the Georgian people.

This is the reason why we are welcoming you Mr. President of the Academy and gentlemen from the Georgian delegation, the high representatives from the Academy of Romanian Scientists, for we are doing that with tremendous joy to go together through the landmarks of the work of the Saint Anthim the Ivirite, who has truly constituted himself as an exceptional personality in our history, culture and spirituality.

Saint Anthim effortlessly made the Romanians and the Georgians brothers and now we should strengthen our relations and identify with one another through this personality, through this heritage of common spirituality.

Allow us to thank you for coming here and let us say that we are asking you all to express yourself.

*Translation by Henrieta Anișoara Șerban*

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**PERSONAL CROSS-CULTURAL COMMUNICATIVE COMPETENCE  
IN BIOGRAPHICAL AND HAGIOGRAPHICAL LIFE  
AND ACTIVITIES OF SAINT ANTHIM THE IBERIAN\* (GEORGIAN)\*\***

Adam VAKHTANG AKHALADZE\*\*\*

**Abstract.** In this study we analyze the biographical and hagiographical life and multifaceted activities of St. Anthim the Iberian in cross-cultural communicative dimension. Modern Post-Global world and its Weltanschauung need not only trans(cross)-cultural, but also trans-historical contexts. We have designated the existence of trans-cultural polylogue (dialogue of many) between all historical eras and ethnicities with their cultural codes and symbols. Our research enabled us to identify the following parameters of trans-cultural communicative competence: (i) adequately assess the communicative situation; (ii) possession of a certain body of knowledge about the native and other cultures; (iii) to put into practice intercultural communicative intentions; (iv) presence of not only the ability to understand other

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\* In Greco-Roman geography, Iberia was the name for a kingdom of the Southern Caucasus, centered on present-day Eastern Georgia. Around the first centuries BC and AD the land south of the Greater Caucasus and north of the Lesser Caucasus was divided between Colchis in the west, Caucasian Iberia (this term is used to distinguish it from the Iberian Peninsula in Western Europe) in the center and Caucasian Albania in the east. Iberia, also known in Georgian as Kartli, was during Classical Antiquity and the Early Middle Ages a significant state in the Caucasus, either as an independent state or as a dependent of larger empires, notably the Sassanid and Roman empires. Its population, known as the Caucasian Iberians, formed the nucleus of the Georgians (Kartvelians), and the state, together with Colchis to its west, would form the nucleus of the medieval Kingdom of Georgia. The most important city was the capital of Iberia – Mtskheta. In it, as well as in the cities Urnisi, Uplistsikhe and others, flourished arts, crafts and trade. In the first centuries BC and AD Iberians were used in addition to the Georgian, Greek and Aramaic writing (See: R. G. Suny. *The Making of the Georgian Nation*, 1994, p. 13; Boltunova A. I. *Opisanie Iberii v "Geografii" Strabona* [Description of Iberia in Strabo's "Geographica"], 1947; W. C. McDermott, W. E. Caldwell. *Readings in the History of the Ancient World*, 1964, p. 404).

\*\* Giorgi Leonidze (See: "Drosha", 1951, N2, p. 17) wrote: "As I was told in Bucharest, until recently Romanian nationalists declared Anthim as Romanian, Bucharest Armenians – as Armenian, the Greeks – as Greek. Concerning the title of "Ivireanul", they explained its origin only by existing name of the Athos Georgian monastery – Iviron, monk of which of any nationality could carry the title of "Iverieli". They were blinded to the obvious fact that in the Arab books, Anthim calls himself "Gurd", i.e. Georgian in Arabian and Persian".

\*\*\* Professor, MD, PhD, SciD, Dr.h.c., Archimandrite St. King Tamar University of Georgian Patriarchate, Tbilisi, Georgia, adam\_vakh@yahoo.com

cultures, as well as members of their own culture, but also the ability to build new patterns of behavior, based on the values and norms of different cultures; (v) strive to mix our own and others' cultural identity and as a result of the exchange of positive examples of actions and patterns of decision-making to go to a qualitatively new synthesis of action; (vi) check the communication results with the help of feedback. We also identified the following aspects and facts of life and activity of Anthim the Iberian in the context of cross-cultural communicative competence: (a) getting a wonderful upbringing (social intercultural communicative abilities and skills), and education (the possession of a certain body of knowledge about both native and other cultures, understanding and respect for diverse cultural values); (b) the forced emigration of the native culture medium (communicative and behavioral adaptation to the behavior of other cultures); (c) the experience of cruelty trafficking – the kidnapping and slavery sale (the religious-spiritual, social and cross-cultural communicative negative experience and its interpretation in a truly constructive manner that is free of negative attitudes); (d) ransom from the captivity by the Patriarch of Jerusalem and the beginning of the service of God (return to home – Christian cultural world); (e) creative activity of Anthim the Iberian – calligrapher, artist, architect, woodcutter, engraver, sculptor, as an important factor in the formation of personal abilities and skills of intercultural communication, education of treatment to the participants and the process of communication; (f) the essential role in the formation of the Romanian literary and ecclesiastical theological language (a qualitatively new reunification of the native and other cultural identity). Being one of the greatest cultural figures of all time in Europe and Georgia St. Anthim the Iberian based his intercultural communicative competence upon the trans-disciplinary comprehension of the Universe, History, Memory, the ability to interpret the phenomena of another culture and then to compare and to find the differences and commonalities with native mentality and national traditions, to comprehend everything critically and to incorporate them in own picture of World. His life is the extraordinary standard of special cultural identity, empathy for the individuals of other culture, tolerance, self-confidence, ability to overcome the inconsistency, to avoid conflicts and the willingness to act. His great cultural heritage – creative works of different types and genres of art are not only a rich cultural and spiritual heritage, they are not only the custodians of the historical and cultural memory, but also have the universal language of images, which, as a rule, does not require the translation and provides understanding in intercultural communication, overcoming communication barriers.

**Keywords:** cross-cultural communicative competence (CCCC), cultural identities, communicative abilities, trans-cultural polylogue.

Transdisciplinary and methodologically adjusted scientific researches of the eventful life and multilateral creative works of Saint Anthim the Georgian with all manifestations and consequences of this life and work in history, memory, arts,

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philosophy, culture and religious life in Romania, Georgia, throughout Europe and the World are extremely important and paramount indispensable in the process of formation of the future of world culture.

In the present study we set the task to explore and analyze the multifaceted activities of Holy Hierarch and Martyr Anthim the Iberian (*Georgian: Anthimos Iverieli*) in the dimension of cross-cultural communication, to examine his life in both biographic and hagiographic perspectives, and to identify the parameters of cross-cultural communicative competence (CCCC), which could contribute to the dialogue of civilizations<sup>1</sup> in the modern multicultural international society.

Exploring the diversity of manifestations of the interaction between different cultures, scholars often focus on the present, i.e. they devote their study mainly to the processes of globalization, universalization, integration, implementation of innovations and growing intercultural interactions occurring in today's information society. However, we believe it is important to explore and analyze trans- (inter-, cross-) cultural communication in societies of various periods of history (historical eras).

This methodological approach will not only help to isolate, investigate, analyze, interpret and present concrete historical experience (with both positive and negative sides), but to generalize it, projecting to other historical periods and thereby avoid mistakes, setbacks and failures and achieve great success with lower costs in similar problems solving in the present and the future.

The main purpose of the study of cross-cultural interactions of the Past serves as a reinterpretation of the historical process as a process of human development in the context of cross-cultural communication, which may result in recognition of the value of material and spiritual heritage left by the representatives of both our own and other cultures, of the causes and consequences of the actions of individuals or entire peoples, general regularities of complex processes of cross-cultural relations.

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<sup>1</sup> Here are some excerpts from the vision of the Foundation for Dialogue among Civilizations: *Dialogue among civilizations, viewed from an ethical perspective, is in fact an invitation to discard what might be termed the power oriented will, in favour of a love oriented one. In this case, the result of dialogue will be empathy and compassion. And the interlocutors will primarily be thinkers, leaders, artists and all benevolent intellectuals who are the true representatives of their respective cultures and civilizations. Relying on shared principles, objectives, and threats in order to find shared solutions is a major step towards changing the existing situation and isolating the extremists who, by sanctifying violence and force, have spoilt the world for all its inhabitants regardless of their culture or civilization.* [https://en.wikipedia.org/wiki/Dialogue\\_Among\\_Civilizations#cite\\_note-6](https://en.wikipedia.org/wiki/Dialogue_Among_Civilizations#cite_note-6).

These processes apply to all spheres of human life – spiritual, physical (biomedical), social, political and economic. This point pushes us to think about the need to study cross-cultural interactions in the measurement of **trans-disciplinarity**, along with other modern scientific methodological system approach. From this recommendation may depend on the degree of the impact of new scientific research and a solution to the dilemma of intercultural communication.

Post-Global world and its worldview (Weltanschauung) need **not only trans-cultural, but also trans-historical contexts**. With this statement, we have designated and recognized the existence (accomplished fact of genesis) of **trans-cultural polylogue**<sup>2</sup> between all historical eras and ethnicities with their cultural codes, symbols, resistant forms of activity, subjectivity and objectivity.

It is our understanding that trans-cultural polylogue is not a synthesis and/or a fusion of cultures and their subordination and/or submission to one another, but a space where cultures meet, interact, preserving their right to “opacity” (“non-transparency”). Today, we continue to experience exactly that time in the short term of which the face of the future of human culture is forming. The trans-cultural model seems a sort of right to be different.

The model of trans-cultural communication requires a special type of translation and decryption of cultural codes of each subject. In this regard, the international community put the task to adequately respond to the new challenge – an open asymmetric process of intercultural interaction, which resulted in:

- (1) the changed beyond recognition symbolic borders of cultural traditions, the degree of openness to the *Other*, the interpretation of the state of tolerating, the level of their own cultural identity;
- (2) appearance of a new trans-aesthetics, trans-ethics, and trans-ethos combining different images of the beautiful and an “obligation or duty”, forming new patterns of social reality: well-known ethical – right and wrong, good and bad – debates or aesthetic discourses about the creation and appreciation of beauty.

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<sup>2</sup> This is a concept of the Austrian philosopher *Franz Martin Wimmer*. He postulates that within interculturality orientated philosophy methods have to be found which disable any rash universalism or relativistic particularism. When making other voices heard, so to speak, not only should be asked what they say and why but also with what justification and due to what believes and convictions. Between radicalism and universalism there has to be a third way to carry out the program of philosophy with the help of other cultures. F. Wimmer calls this way polylogue, a dialogue of many.

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In such a reality we cannot do anything without trans-cultural competence. *“The global world is necessary to build up in the dialogue of civilizations as a common space of a multi-faceted spirituality – always open and eternally being perfected in the process of understanding the other”*.<sup>3</sup>

But in the literature the parameters of cross-cultural communicative competence (CCCC) are formulated vaguely, not always fully, with a larger share of subjectivity and lack of trans-disciplinarity.

Our research enabled us to identify the following parameters of trans- (inter-, cross-) cultural competence:

- i. adequately assess the communicative situation;

It means to understand, appreciate and respect the factors that caused the culture and influencing on the perception, thinking, evaluation and action both of our (the representatives of native culture), and others (the representatives of other cultures) and, on this basis, to build a new framework for development.

- ii. possession of a certain body of knowledge about the native and other cultures, providing cultural interaction;

“Knowledge of others; self-knowledge; skills of interpretation and outreach; finding skills and / or interaction; assessment of the "other" values, beliefs and behavior; and relativization of himself”.<sup>4</sup>

- iii. to put into practice intercultural communicative intentions;

To do this, one must have a set of social skills and abilities, using which it is possible to successfully communicate with partners from other cultures, both in the everyday as well as in a professional context (readiness for the dialogue (polylogue) of cultures, the effective use of verbal and non-verbal means, a set of personality traits that contribute to the implementation of knowledge and skills).

- iv. presence of not only the ability to understand other cultures, as well as members of our own culture, but also the ability to adapt to the behaviour of the representatives of other cultures, and building new patterns of behaviour, based on the values and norms of different cultures;

- v. strive to mix our own and others' cultural identity and as a result of the exchange of positive examples of actions and patterns of decision-making to go to ***a qualitatively new synthesis of action*** – to what is neither "mine" ("ours") or

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<sup>3</sup> Vasilenko I. A. *Dialog tsivilizatsii...* [The Dialogue of the Civilizations...], 1999, p. 18.

<sup>4</sup> Dr. Darla Deardorff .Identification and assessment of intercultural competence..., 2006, p. 251.

"yours", but really *new* that it would not have been possible if we had not combined different views and approaches of all – of ours, yours and theirs;

vi. check the cross-cultural communication results with the help of feedback.

Our research has allowed us also to identify and analyze the main aspects and facts of life and activity of Holy Anthim the Iberian (Georgian) in the context of cross-cultural communicative competence (CCCC).

In "*Lives of the Georgian Saints*" we can read:

*"Little is known about the youth of St. Antimos. He was a native of the Samtskhe region in southern Georgia. His parents, Ioane and Mariam, gave him the name Andria at Baptism. He accompanied King Archil to Russia and helped him to found a Georgian print shop there, but after he returned he was captured by Dagestani robbers and sold into slavery."*<sup>5</sup>

Other (Romanian, Georgian, Russian, Greek, Turkish, English etc.) ecclesiastical and scientific historical sources also did not differ in their abundance of information from the biography of the saint<sup>6</sup>.

It must be emphasized that especially heavy footprint in the study of life of St. Anthim the Iberian was left by historiography of the Soviet era<sup>7</sup>, when the reference books, articles, papers, monographs, belles-létres and feature films<sup>8</sup> because of ideological reasons, did not mention about the religious side of the life of this outstanding personality, which was a hierarchy<sup>9</sup> of the Christian Church.<sup>10</sup> Othar Gvinchidze's excellent monograph published on Georgian in 1973 by Scientific Academy of Georgian SSR<sup>11</sup> was titled as *Anthem Iverieli. Mestambe*

<sup>5</sup> Zaqaria, archipriest (Machitadze). Saint Antimos of Iberia, Metropolitan of Wallachia, 2006, p. 223.

<sup>6</sup> Gvinchidze O. *Anthem Iverieli...*[Anthim the Iberian. Printer and Political Figure], Tbilisi, 1973, p. 7-9.

<sup>7</sup> Soviet era reflects a period of the history of Soviet Russia and the Soviet Union from 1917 until 1991. Though the terms "Soviet Russia" and "Soviet Union" are synonymous in everyday vocabulary, when referring to the foundations of the Soviet Union, "Soviet Russia" refers to the few years after the October Revolution of 1917, but before the creation of the Soviet Union in 1922.

<sup>8</sup> We are referring, for example, a feature film by Aleqsander Rekhviashvili "A Way Home" (1981). On it will be discussed in present article.

<sup>9</sup> Kartvelishvili M. The Study of St. Anthym of Iberia's Merit in Georgian Historiography (Soviet Era), 2016, p. 51.

<sup>10</sup> He became bishop of Râmnic in 1705, and in 1708 Metropolitan of Wallachia.

<sup>11</sup> It is an abbreviation of Soviet Socialist Republic. The Republics of the Soviet Union were ethnically based administrative units that were subordinated directly to the Government of the Soviet Union. For most of its history, the Soviet Union was a highly centralized state;



*da Politikuri Moghvatse* (English: Anthim the Iberian. Printer and Political Figure) without mentioning his ecclesiastical dignity.<sup>12</sup>

For this reasons, there is our opinion, researchers of any kind – biographers, theologians, historians, hagiographers, textual scholars, historiographers, writers, linguists, screenwriters, art historians, art critics, philosophers – have ***to reconstruct the life of Saint Anthimos Iverieli through transdisciplinary research***, using a method of multiple-factor analysis and other methodological approaches.<sup>13</sup>

Our investigation, generalization and interpretation of the observable material was based on scientific-methodological and gnosiological (epistemological) principles of *inter-relation and development, on historical research, universalism, individualism, reductionism, holism, activity, subjectivity, self-organization, axiology, emergency-evaluation, on reconstruction and determination*.

All above-mentioned methods of investigation (research) comply with the basic principles, concepts and rules recognized by both Sciences and Arts.

Below there are the highlights of the main facts and aspects of the life and activity of Saint Anthimus the Iberian identified as a result of our research with the various comments in the context of cross-cultural communications.

### **A. Getting a wonderful upbringing and education in the aristocratic family, monastery and royal court**

Certainly, the fact that Andria knew several languages and was invited to the King Archil's<sup>14</sup> retinue, means that he was a very educated young man from

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the decentralization reforms during the era of *Perestroika* and *Glasnost* conducted by Mikhail Gorbachev led to the dissolution of the Soviet Union in 1991. Since then, the republics have been governed independently with some adopting significantly more liberal policies while others, particularly in Central Asia, retain leadership personnel from the Soviet time to this day. Georgian SSR was renamed to the Republic of Georgia on November 14, 1990 and subsequently became independent before the dissolution of the Soviet Union on April 9, 1991, whereupon each former SSR became a sovereign state. The Soviet Georgian state officially ended on August 24, 1995 when the new official constitution of Georgia was ratified.

<sup>12</sup> Gvinchidze O. *AnthimIverieli. Mestambe da Politikuri Moghvatse* [Anthim the Iberian. Printer and Political Figure]. – Tbilisi, “Mecniereba”. – 1973. – 396 p.

<sup>13</sup> Adam-Vakhtang Akhaladze. *Transdistsiplinuri Tsodna...* [Transdisciplinary Knowledge...], 2001, p. 36-39.

<sup>14</sup> Archil II (1647 – April 16, 1713), of Bagrationi dynasty, king of Imereti in western Georgia and of Kakheti in eastern Georgia (1664–75). After a series of unsuccessful attempts to establish himself on the throne of Imereti, Archil retired to Russia where he spearheaded the cultural life of a local Georgian community. He was also a lyric poet.

the Georgian higher aristocratic circles. In those times<sup>15</sup> in Georgia young aristocrats could receive their education both in the family and in the schools at monasteries. Being a member of the royal retinue made it possible to further improve his education and training.

Aristocratic education ensured the future bishop – Holy Hierarch and outstanding public figure a magnificent set of social and communicative abilities and skills. And the most all-round education gave him a body of knowledge about both native and other cultures, historical, religious and ethno-cultural traditions, values, relationships.

King Archil for a long time prepared for a trip to Russia, particularly to Moscow to conduct private negotiations with the Russian Emperor. For several years before traveling he was in an intense correspondence with Moscow; Archil often met and talked with the diplomatic representatives of the Russian tsar. Imereti's King also received artists and other figures of Russian culture.<sup>16</sup>

We have to assume that in this turbulent and highly complex activity a very talented and hardworking young Prince Andria helped King Archil. He served as an interpreter, helped in drafting letters and other written messages, discussed along with other advisers of the king difficult political, economic, social and cultural life of seventeenth century Georgia.

Surely in the first place there was the problem of Georgia's hard-to-reach withdrawal from the crisis caused by the troublesome and difficult international situation. We mean influence and domination of the Persian and Ottoman states on Georgia, Polish and Swedish intervention in Russia, internally-feudal conflicts in Georgia and its division into several principalities.<sup>17</sup>

Under such conditions, Prince Andria has gained the ability to understand other cultures, as well as representatives of those cultures. Adaptation and a positive attitude towards different cultures helped him to play an active role in a diverse society – at the court and among diplomats, among the king's advisers and the creative people both in Georgia and in Russia. In homeland he associated also with the Persian and Ottoman messengers and servants.

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<sup>15</sup> “Anthem Iverieli is born about 1650”, – wrote Giorgi Leonidze in 1951 (See: “Drosha”, N2, p. 17) and after it all Georgian researchers relied on this opinion. Before Giorgi Leonidze in the publications of Georgian authors (Al. Khakhanashvili, 1898; P. Karbelashvili, 1900; Z. Chichinadze, 1916; D. Karichashvili, 1929; P. Gugushvili, 1929; A. Shanidze, 1935; N. Berdzenishvili, 1949) this issue was not discussed (See O. Gvinchidze, 1973, p. 8).

<sup>16</sup> Baramidze R. Archil Bagrationi, Tbilisi, 1983. – P. 12-15.

<sup>17</sup> Jamburia G. *Vakhtang V da Saqartvelosgaertianebsicdebi...* Tbilisi, 2012, p. 255.

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### **B. The forced emigration of the native culture medium**

In order to survive in a foreign land, people must learn to understand other cultures. Only an understanding of another culture can help people to adapt to an unfamiliar environment in which they have to live, meet and communicate with other people who are representatives of different cultures. Adaptation and positive attitude towards different cultures encourages men to play an active role in a diverse society. Thus, the acquisition of intercultural competence, which is the ability to change the knowledge, attitudes and behavior so as to be open and "flexible" to a different culture, ceases to be a critical issue for people trying to survive in a society, even a completely alien culture.<sup>18</sup>

We have already mentioned that Saint Anthimus was born in 1650<sup>19</sup> in southern Georgian province of Samtskhe-Saatabago, most of which in the 17<sup>th</sup> century was part of the Ottoman Empire. Georgians do not put up with this and with the help of the Iranian Shah regained the main town of region Akhaltsikhe. Iranian-Turkish confrontation was used by politicians of Eastern Georgia too. But in 1639 between Iran and Turkey peace was made. Samtskhe-Saatabago completely passed into the hands of the Ottoman Empire. Georgia has lost a third of its territory.<sup>20</sup>

After the peace agreement between Iran and Turkey Georgians living in this southern region were left to themselves. They were alone in the face of the enemy – Ottoman Empire. The fight was extremely unequal. Part of the population began to leave Samtskhe, and some of those who remained in their native land, has taken Islam under the onslaught of invaders, although many stayed and preserved the Orthodox Christianity – the faith of their ancestors. From this period begins the spread of Catholicism in Samtskhe-Saatabago. It is known that the Ottomans were not oppressed Catholics as Orthodox. Therefore, a certain part of Georgians prefer Catholicism to Islam.<sup>21</sup>

In this historical reality St. Anthim was born. His parents, Ioane and Mariam<sup>22</sup> decided to baptize their own child in the Orthodox faith in infancy and gave him the name Andria in honor of the Apostle Andrew, first preached

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<sup>18</sup> Cf. Davis, N., Fletcher, J. and Groundwater-Smith, S. (2009).

<sup>19</sup> See footnote 17.

<sup>20</sup> Jamburia G. *Vakhtang V da Saqartvelosgaertianebsicdebi...* Tbilisi, 2012, p. 254-260.

<sup>21</sup> *Saqartvelo XVII saukuneshi* [Georgia in XVII century]. - <https://ka.wikipedia.org/wiki...>

<sup>22</sup> Academia R.P.R, manuscrisul rominesc nr. 3342. – Citation based on Gvinchidze O. *Anthim Iverieli...*, Tbilisi, 1973, p. 9.

Christianity in Georgia<sup>23</sup> and brought the famous Atskuri<sup>24</sup> icon of Theotokos. The tradition of the first-called Apostle Andrew's and Atskuri icon's adoration and honouring was particularly strong rooted in Samtskhe.<sup>25</sup>

However, knowing from the sources<sup>26</sup>, Andria accompanied King Archil in the journey to Russia, as it was in 1682-1688, we can conclude that their family moved from Samtskhe to East Georgia early enough before. Unfortunately we cannot know the exact date. In any case, we can assume that Andria was already far from being an adolescent.

In Kakheti their aristocratic family moved closer to the King and his court, and talented son slowly began to move up the career-ladder in the new reality. It is true, they lived in a different, new reality, for it was the same Georgia but not native Samtskhe; and the royal court was also a novelty to both Andria and other members of his family. Though there were not Ottomans, nevertheless it felt the strong political, social, economic and cultural influence of Persians.

However, Kakheti lived a full life: it build, marketed, developed; its cultural and spiritual life flowed; it was fighting and so on. King Archil moved the capital of Kakheti's Kingdom from Gremi to Telavi. Then, in the late 60-ies of the 17<sup>th</sup> century, he built the royal residence here. Within the walls of this palace Andria spent a lot of time and perfected mentally, spiritually and physically.

So the first emigration – if we can call it in this way – in Andria's life, was ended. This emigration was only within the historical motherland – Georgia. It

<sup>23</sup> Information about the Apostolic mission journeys of St. Andrew the First-Called can be found in apocryphal, hagiographic, homiletic and hymnographic sources by Origen Adamantius (185–254), Eusebius of Caesarea (IV c.), Epiphanius of Cyprus (Salamis) (IV-V cc.), Gregory of Tours (VI c.), Sophronius (VII c.) at al.

<sup>24</sup> Atskuri (old name - *Atskveri*, *Sosangeti*) is one of Georgia's most ancient cities. In the early feudal period, it was the political center of *Samtskhe*, patrimonial estate (fiefdom) of strong feudal family of *Samdzivari* and also one of the most important centers in *Samtskhe-Saatabago* throughout the entire period of its existence.

<sup>25</sup> Arriving on the Georgian territory, Andrew the First-Called visited *Trapizon*, *Ajara* (*Did-Achara*), Eastern Georgia (Kartli), *Odzrkhe* and arrived in *Samtskhe* where he left off at the village of *Zaden-Gora*, then moved to *Sosangeti* or *Atskuri*. Here the apostle performed many miracles with the help of Icon of the Virgin, baptized a great many people, ordained bishops, priests and deacons. There was built a chapel of the temple for the Icon, which the Apostle has granted to the local church. From that time originates the tradition of worship and adoration of the Virgin and the special veneration of the Andrew the First-Called. See *Pkhachiashvili M. Zhami Tskalobisa...* [The Time of Favor...]. – Tbilisi: International Center for Christian Studies at the GOC, 2012, p. 5-21; *Berdzenishvili D. Tsminda Andria Motsiqulis...* [The Path of Apostle Andrew the First-Called in Georgia], Tbilisi, 2004, p. 73-85.

<sup>26</sup> *Jamburia G. Vakhtang V da Saqartvelosgaertianebsicdebi...* Tbilisi, 2012, p. 255.

had its own great importance and played a significant role in shaping not only the future outlook of St. Anthim Iverieli, but also the communicative abilities and skills in another reality.

This family relocation within Georgia became the beginning of a chain of emigrations in his life (starting with Russia through Dagestan, Turkey, Greece, Palestine until the Wallachia), which was to be crowned with martyrdom on the bank of the Tundzha river where it flows through Adrianople, not far from Gallipoli, and cast his butchered remains into the river.<sup>27</sup>

### **C. The experience of cruelty trafficking, kidnapping and slavery sale**

It was the religious-spiritual, social and cross-cultural communicative extremely negative experience for Andria, but he could interpret it in a truly constructive manner that was free of negative attitudes (e.g., revenge, prejudice, indifference, vengeance, aggression, etc.);

Why do we feel it important to analyze the problem of aggression and violence in the cross-cultural communicative context?

In the social reality, dominated by elements of constraint of human freedom, is difficult (or even impossible becomes) personal awareness of belonging to any culture, defining own place in the social and cultural space (the space is often narrowed to a limit) and orientating in the environment (of violence, cruelty and injustice).

Due to the fact that every person needs a certain order in their ability to live the need for identity each person can only get in a community of other people. However, the lack of freedom endangers the possibility of self-identification, as for the self-identification a person must voluntarily (!) take dominant in the community tastes, habits, norms, values, and other means of communication, taken from the people around him. The essence of cultural identity is the conscious acceptance of the cultural norms and patterns of behavior, values and understanding of their own "I" from the standpoint of the cultural parameters that are accepted in the community, in the self-identification of himself with the cultural patterns of this particular community.<sup>28</sup>

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<sup>27</sup> See: Zaqaria, archipriest (Machitadze). Saint Antimos of Iberia, Metropolitan of Wallachia, 2006, p. 226.

<sup>28</sup> Adam-Vakhtang Akhaladze, Archimandrite. Axiology of Georgian-Byzantine Relations and Collective Cultural Identity of Georgians. Tbilisi-Batumi, 2013, p. 175-176.

In this regard, it is clear that the discussed reality of slavery and violence can be viewed as an *anti-world we can find through looking-glass* where ***cross-cultural communication can transfigure itself due to reduction of personal cultural identity***.

For a better understanding of just the above, we consider the essence of the various manifestations of violence and aggression – slavery, trafficking, etc.

Human trafficking is a historical form of slavery, which is accompanied by the most cynical and cruel violations against human dignity. Human being becomes an object of manipulation. Property “law” of trafficking underground applies to him (a man), as *a thing*. People are forcibly transported across borders, forced to work, put in debt bondage, deprived of freedom of movement, and physical and mental violence is inflicted upon them.<sup>29</sup>

The consequences for the victims are of sharply negative. Even if the victim manages to escape from the trap and return home, the problems do not end for him/her. To return to a normal life and get rid of the consequences of suffering humiliation, indifferent attitude, physical and psychological violence victims need to undergo biomedical, physical, mental, social and cultural rehabilitation.<sup>30</sup>

The victims of trafficking are faced with a very serious psychological problems. There are frequent cases of their isolation in a society where victims do not wish to talk about what happened, or vice versa, hide it, pretending as if nothing had happened to them. Many victims of trafficking are living in a constant state of fear and terror, fear of violence against themselves; they are unable to relax and unwind; they are in disbelief to the people. There are cases when they are depressed, they do not leave the idea of suicide.

There are cases when the victims observed post-traumatic stress disorder (PTSD)<sup>31</sup>, the result of which is:

- The tendency to take the traumatic situation hard, often returning back memories of the horrors, the complete lack of desire to think and talk

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<sup>29</sup> See “Directive 2011/36/EU of the European Parliament and of the Council of 5 April 2011...” – [https://ec.europa.eu/anti-trafficking/legislation-and-case-law-eu-legislation-criminal-law/directive-201136eu\\_en](https://ec.europa.eu/anti-trafficking/legislation-and-case-law-eu-legislation-criminal-law/directive-201136eu_en). and “UNODC on human trafficking and migrant smuggling”. – Unodc.org. – 2011. – <https://www.unodc.org/unodc/en/human-trafficking>.

<sup>30</sup> Adam-Vakhtang Akhaladze, Archimandrite. Torture as a transdisciplinary concept and bioethical category in measurement of secularised and sacral thinking, Tbilisi, 2005, p. 163-164.

<sup>31</sup> A mental disorder that can develop after a person is exposed to a traumatic event, such as sexual assault, warfare, traffic collisions, or other threats on a person's life. See American Psychiatric Association (2013). *Diagnostic and Statistical Manual of Mental Disorders* (5th ed.). Arlington, VA: American Psychiatric Publishing, p. 271–280.

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about the trauma, rejection of feelings caused by trauma, inability to remember details related to the negative situation.

- Indifference and self-isolation, loss of interest in activities - before bringing joy and satisfaction, a sense of isolation and alienation from others, emotional insensitivity ("blunting of emotions") and impotence in manifestations of love towards the relatives and friends, the feeling of hopelessness.
- Nervousness, insomnia, not deep and interrupted - sleep, irritability, uncontrolled outbreaks of anger, problems with concentration, constant vigilance.<sup>32</sup>

Aggression and violence are sinful phenomena. Therefore, their distribution is subject to spiritual laws. Manifestations of aggression and violence are more often than larger is the deficit of compassion, empathy, generosity, beauty and love.<sup>33</sup>

Preserving spiritual homeostasis (what happened in the case of Andrew), and in case of its violation – recovery is possible in terms of church upbringing, since the Church is the environment where there is no single preconditions of aggression or violence. Vice versa, the Church is the environment in which God's grace and mercy in the person regains his ontological spiritual and moral status.<sup>34</sup>

Apart from the rational ecclesiastical thinking and consciousness contain in themselves irrational, mystical and sacred dimensions of knowledge.<sup>35</sup>

In addition, church upbringing includes a verbal (Scripture, preaching...) and acting (private participation in services) components, individual (prayer, confession) and collective (membership of parish, as the unity of the individuals) communications.<sup>36</sup>

At the heart of the church upbringing is the Christian morality. If we begin to discuss its benefits to different scientific pedagogical and psychological

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<sup>32</sup> Alpert E. J., Ahn R., Albright E., Purcell G. et al. Human Trafficking..., Massachusetts, 2014. – [http://www.massmed.org/Patient-Care/Health-Topics/Violence-Prevention-and-Intervention/Human-Trafficking-\(pdf\)](http://www.massmed.org/Patient-Care/Health-Topics/Violence-Prevention-and-Intervention/Human-Trafficking-(pdf)).

<sup>33</sup> Adam-Vakhtang Akhaladze, Archimandrite. Prevention of Violence among Children and Adults... – Tbilisi, 2012, p. 334-338.

<sup>34</sup> Ibid.

<sup>35</sup> Adam-Vakhtang Akhaladze, Archimandrite. *Rcmenisa da codnisharmonizacia...*, Tbilisi, 2014, p. 80–81.

<sup>36</sup> Adam-Vakhtang Akhaladze, Archimandrite. Prevention of Violence among Children and Adults... ,2012, p. 334-338.

theories, then one must remember that a person with his mind (scientific activities) could not establish morality, could not indicate how it is possible that a human being lived morally.<sup>37</sup> This mission is carried out only Lord and Savior Jesus Christ.

Integration of religious and scientific worldviews under the sign of recognition of the primacy of spirituality is sacralization stage in the secular society. A sacralization is the foundation based on which a person is able to solve any spiritual and moral problem, including the problem of overcoming the consequences of human trafficking, slavery and other forms of aggression and violence.<sup>38</sup>

#### **D. Ransom and release from the captivity and slavery and the beginning of the service of God**

Patriarch Dositheos II Notaras of Jerusalem<sup>39</sup> bought out Andria of slavery. In this way he returned to home – Christian cultural reality and began his service of God. It was the result of his personal spiritual experience – that through which he had to go into slavery.

Cultural identity formation takes place in the form of successive psychosocial, spiritual, moral, age-specific, ethno-cultural or other problematic (critical) situations that occur in life.

Andria's returning to his native Christian cultural world came after a series of controversial cross-cultural communications. With the return the process of the formation of his identity went to another level.

It is possible to lose identity if a person does not have time to recognize it due to the rapid changes in social and cultural environment. Various impressions of the world are transformed into human consciousness in ideas, attitudes, stereotypes and expectations that affect the cultural identity, and it has a decisive influence on the process of intercultural communication.

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<sup>37</sup> Ibid.

<sup>38</sup> Adam-Vakhtang Akhaladze. *Sulierisprimatis... [The Conception of the Primacy of the Spirit and the Spiritual in Bioethics]*, 2004, p. 90.

<sup>39</sup> Dositheos II Notaras of Jerusalem (Greek: Δοσίθεος Β' Ιεροσολύμων; Arachova 31 May 1641 – Constantinople 8 Feb. 1707) was the Greek Orthodox Patriarch of Jerusalem between 1669 and 1707 and a theologian of the Orthodox Church. He was known for standing against influences of the Roman Catholic and Protestant Churches. He convened the Synod of Jerusalem to counter the Calvinist confessions of Cyril Lucaris.

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Separation of all cultures into *us* and *them* is only the realization that there are other forms of experiences, behaviors, other ways of thinking, which are significantly different from the usual and well-known.

Here's how to live in a world that is inhabited by natives and foreigners? The correct solution of this problem is impossible without cross-cultural communicative competence.

Now I would like remember Georgian film director Aleqsandre Rekhviashvili who made the feature film "A Way Home" on his own script, which is called "Antimoz Ivereli" with co-authors Erlom Akhvlediani and Rezo Kveselava.<sup>40</sup>

In Master's picture it is difficult to follow the plot. We remembered it as accurate semantic paraphrasing of the discussed issue of returning home – about recursion in native Christian cultural dimension. A picture, yes, this is not a story of wandering man of church and culture, but a symbolic and metaphorical story about returning home from exile and captivity of the young Antimoz and his deep inner search for Truth.

Most of the population expelled from his native land of Samtskhe, southern Georgian province.<sup>41</sup> Everyone of them is trying to get back home, but not everyone manages it. The main character has back. Behind him is an experience of life among strangers in a foreign cultural environment, an experience of the triumph of injustice – of violence, hatred, misanthropy. Antimoz is a stubborn seeker those only one, that must seek a man who comes into this world (Antimoz – after returning home and the realization his mission). He resists absorbing Truth absurdity of everyday life (of this world) by the fact of his existence in the dark realm of evil – his testimony of the Faith, the Hope, the Love, the Motherland, the Native Language and the Cultural Heritage of his Ancestors. In the film this kingdom of evil is presented as unchanged, immobility, monotonous, colorless environment, and that brings a sinful sickness and death into the originally harmonious World.<sup>42</sup>

Forgetting the commandments of God, everyone is ready for the money to become a thug and a thief, not realizing the price of their reckless actions. One

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<sup>40</sup> *Put Domoy* [A way Home]. – Kinopoisk. – <https://www.kinopoisk.ru/film/44626/>. – Accessed on June, 9.

<sup>41</sup> Cf. footnotes 22 and 23.

<sup>42</sup> Tyin S. *Fenomenologiya Bezvremeniya* [Phenomenology of Social Stagnation], 2013, no.1. – <http://kinoart.ru/archive/2013/01/fenomenologiya-bezvremeniya-aleksandr-rekhviashvili-velikij-i-neizvestnyj>.

person who seems accountant, contemptuously read an excerpt from the book of Antimoz: "We need to reconsider the dogmas that rule over us" – and closes a few belongings of ascetic philosopher in a heavy chest, returning to his routine. Unable to resist the viscous substance of putrefaction, the ordinary people break off their connection with history: the message of ancestors are melting on the pages of old books, understanding and knowledge of cultural heritage is lost, like water flowing out of the leaky bucket.

In this reality could come home Antimoz. Returning home, he finds strangers there, speaking in an unknown language and having seized his home. Nothing remains of the old days, the course of history forcibly stopped and reversed. But the veteran and canny hero of the film, the young stranger perceives reality in a different way – in a truly constructive manner. "Nothing disappears. Everything remains", – he said.

After all, everyone is a bearer of the culture in which he grew up and matured as a person. However, in meetings with people from other cultures quickly convinced that the "alien" respond to those or other phenomena of the world in another way, they have their own system of values and norms of behavior that are substantially different from those of his native culture. In such situations a mismatch of any other culture events with accepted "their own" culture, appears the concept of "alien".

This is all that is beyond the self-evident, familiar and well-known phenomena or representations; conversely, the opposite concept of "their own" refers to the range of phenomena of the world, which is perceived as a familiar, habitual, self-evident.<sup>43</sup>

After the return Andria had to understand all this. But he was not alone, but with God, which returned him to the Christian cultural society. He stood in the way of serving of Jesus Christ wholeheartedly follow His call:

*"But I tell you, love your enemies and pray for those who persecute you,<sup>45</sup> that you may be children of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous".<sup>44</sup>*

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<sup>43</sup> Adam-VakhtangAkhaladze, Archimandrite. Axiology of Georgian-Byzantine Relations and Collective Cultural Identity of Georgians, 2013, p. 175-176.

<sup>44</sup> Matthew 5, 44-45.

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### **E. Creative activity of Anthim the Iberian, as an important factor in the formation of special personal abilities and skills of cross-cultural communication**

Why we have found Saint Anthim's creative activity and his creative language as an important factor for the performance of its mission in the Church and cultural space?

St. Anthim was a man of very broad creative abilities. He showed his talent as an outstanding calligrapher, artist, architect, woodcutter, engraver, sculptor. His great cultural heritage – creative works of different types and genres of art are not only a rich cultural and spiritual heritage, they are not only the custodians of the historical and cultural memory, but also have the universal language of images, which, as a rule, does not require the translation and provides understanding in intercultural communication, overcoming communication barriers.

Intercultural communication involves establishing communication and relations between the world and the individual on the basis of methods of coding and transmission of socio-cultural practices in the context of sign systems.

The possibility of interpretation of the world, that is, an understanding of socio-cultural texts, and communication with the world is largely determined by the problem of communication barriers within the individual, that is, mutual understanding between the person and the world is provided by the person to the extent and in the language in which the person is prepared to accept.<sup>45</sup>

Successful cross-cultural communication can be a result only of learning a special relationship to the participants and to the process of communication during the course of cultural education.

Creative activity is a way to overcome communication barriers to intercultural dialogue (cross-cultural polylogue). The peculiarity of the creative understanding of the world is that it is figurative rather than the conceptual perception of the world, i.e. a creative understanding of the world is opposed to rational perception and explanation of the human reality.

Human capabilities in the creation of exclusively verbal forms for the expression of his attitude, feelings, imagination, innovative solutions, and etc. are limited. In this case, symbolization, i.e. imparting expressive forms and shapes to different values of our perception of the world, can occur not only through words but also the movements, sounds that do not have the speech content, colours,

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<sup>45</sup> Ponomarev V. D. *Tvorchestvokazyazikmezhkulturnoikommunikatsii...*, 2011, p. 69.

music, painting, etc. Symbolization as a result of the merger of sense and semantic fundamentals in human attitude and perception of the world becomes the main expressive space of intercultural communications.<sup>46</sup>

Creative perception of the world in its complete form will always be expressive, i.e. will be expressed in works of art, signs and symbols of traditional culture. In this case creative activity evidences a person's ability to seek expression of his own attitude.

Artworks awaken the imagination of the participants of trans-cultural dialogue/polylogue, promote the emergence of a human association, close to his own life experiences, values, aesthetic and emotional experience, his "*internal dialogue of the soul with itself*."<sup>47</sup>

Through this in the conditions of trans-cultural dialogue/polylogue in the language of artistic images those who are not yet involved in the dialogue/polylogue formed the need for participation and creative activity.

#### **F. The essential role in the formation of the Romanian literary and ecclesiastical theological language**

This outstanding and great mission was performed by St. Anthim through the acquired knowledge and skills, which identified a high cross-cultural communicative competence of Anthimos the Georgian. These can include: knowledge of others, self-knowledge, the skills of interpretation and outreach; the skills of finding and / or interaction, evaluation and acceptance of "other" values, beliefs and behavior; relativization of himself – a qualitatively new reunification of the native and other cultural identities.

The most successful strategy to achieve a high intercultural competence is the integration, which is understood as the preservation of our own cultural identity in parallel with the process of assimilation of the culture of other peoples. Training in cross-cultural competence should always start with the introspection and critical self-reflection.<sup>48</sup>

This will help the formation of the desire to combine our own and others' cultural identities and as a result of the exchange of positive examples of actions

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<sup>46</sup> Ibid., p.70.

<sup>47</sup> Hans-George Gadamer. The Relevance of the Beautiful and Other Essays, 1986. – <http://catdir.loc.gov/catdir/samples/cam031/86012947.pdf>

<sup>48</sup> *Mezhkulturnaiakommunikatsiia* [Intercultural Communication].- [www.Grandars.ru](http://www.Grandars.ru) Sociology Culturology. – <http://www.grandars.ru/college/sociologiya/mezhkulturnaya-kommunikaciya.html>

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and patterns of decision-making to go to a ***qualitatively new synthesis of action*** – to what is neither “mine”, “our” or “yours”, but really new, that would not have been possible if we had not combined our different views and approaches.

As wrote French scholar Emil Picot, “*among all the spiritual fathers, ever been as Metropolitan of Wallachia, there is no one who would had such great merits in the eyes of descendants as AntimozIverieli. To recognize his incomparability, it would be quite enough of his knowledge, artistic taste and deep love of books. However, he did more than that. He is a stranger, an alien from Georgia, showed a wonderful example of Romanian patriotism*”.<sup>49</sup>

### Conclusions

Aforementioned ***High-quality New Synthesis of Different Cultures*** has allowed Saint Anthim the Iberian to take up the impossible – the formation of the Romanian literary, ecclesiastical and theological language in which he wrote the vast majority of his works.

Anthim the Iberian being one of the greatest cultural figures of all time in Europe and Georgia played a great role in the understanding of trans-cultural communication as a historical figure. He based his intercultural communicative competence in the trans-disciplinary comprehension of the Universe, History, Memory, the ability to perceive, to understand, to interpret the phenomena of another culture, the ability to compare and find the differences and commonality with value treasury of native mentality and national traditions, to comprehend everything critically and to incorporate them in own picture of World.

Anthim the Iberian’s life is the extraordinary standard of special cultural identity, empathy for the individual of other culture, tolerance, emotional stability, self-confidence, ability to overcome the inconsistency, to avoid conflicts and the willingness to act.

Concluding and ending present article, we would like to give the reader the most important conclusion, which we have done through our research and analysis of the life, work and activity of Saint Anthim the Georgian based on transdisciplinarity and methodology of multiple-factor analysis. Such methodological approach have enabled us to identify the ***personal cross-cultural***

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<sup>49</sup> Picot E. Notice biographique et bibliographique sur l’imprimeur Anthime d’Ivire, metropolitain de Valachie. – Paris, 1886, p. 515. – *Citation based on* Gvinchidze O. *Anthim Iverieli...*[Anthim the Iberian. Printer and Political Figure], Tbilisi, 1973, p. 349-350.

***communicative competence (PCCCC) as a complex set of appropriate personality traits based on a sober perception and awareness of the Universe, History, Memory, world order, and the willingness to work selflessly and to serve the universal spiritual, moral and traditional values.***

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## ANTHIM THE IVIRITE AN EXPONENT OF CAUCASIAN AND ROMANIAN SPIRITUALITY IN THE 18TH CENTURY

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**Abstract.** The paper approaches the theme about Anthim the Ivirite is an exponent of Romanian and Caucasian spirituality. Honouring this personality we start from the observation that his spiritual heritage remains relevant over the ages. Some biographers claim that Anthim the Ivirite was from a noble family. His life was as well dramatic, as noble. Anthim the Ivirite remains in Romanian history as a deeply religious man and a man of many talents. He spoke several foreign languages among which Romanian, Greek, Arabic and Turkish. Saint Anthim was a scholar, a printer of religious writings, he wrote religious literature and succeeded to leave a deep mark in the Romanian culture that times undimmed. We consider relevant also that among the important anniversaries of the year 2016 along with the anniversary of Saint Anthim the Ivirite the Romanian Orthodox Church celebrates all the Romanian Church typographers who have contributed fundamentally to a rich religious culture in Romanian. A religious journalist notice for a specialized publication that *The fact that the Romanian Orthodox Church, under the clear vision of His Beatitude Patriarch Daniel has chosen to inscribe amongst the paramount holidays of the year 2016 the Church typographers represents a memorable and soul-uplifting gesture, a gesture of conscience in agreement with all who wanted and succeeded to conquer time through the eternity of the typed letter, taking the Word of God in all the four skies and seeding the values of Christian faith and Christian moral in the hearts and thoughts of all Romanians.* Posterity's judgment was warm, respectful and fair in what concerns Saint Hierarch Anthim, and the Holy Synod of the Romanian Orthodox Church glorified him, as a saint and martyr of our Romanian Orthodox Church and this is the reason why the final part of the paper is dedicated to the identification of a string of interesting Anthim anniversaries over the times.

**Keywords:** Anthim the Ivirite, Romanian culture, religious literature.

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### Introduction: Saint Anthim and the Romanian Culture

The paper was occasioned by the traditional spring session of communication at the Romanian Academy of Scientists organized by the Section of Philosophy, Theology, Psychology and Journalism in 2016, dedicated to a renowned countryman of His Excellency Giorgi Kvesitasze, President of the Academy of Georgia, Saint Anthim the Ivirite, who was bishop of the Romanian Country Wallachia, the Hierarch Saint Anthim, “the one from the Caucasian town of Ivir, Romanian in his soul.” The paper, initiated by Victor Botez, was completed and continued at anniversary hour, since 2016 is a year dedicated to Saint Anthim the Ivirite, together with Angela Botez, President of the Section of Philosophy, Theology, Psychology and Journalism of the Academy of Romanian Scientists.

Written Romanian literature – the great Romanian literature critic George Călinescu<sup>1</sup> claimed – was born on the edges of religious literature from the sixteenth and seventeenth centuries, illustrated in Moldova by the Bishop of Roman, Macarius, and in Wallachia by Prince Neagoe by his famous work *Teachings for his son Theodosius*, Varlaam also, the abbot of the Monastery Secu and more important, from an aesthetical and moral religious perspective the so-called *Didache* (Διδάχη), or the teachings of the doctrine, the masterpiece of Anthim the Ivirite.

He was born in Georgia in 1650 and was named Anthim. Some biographers claim that it was from a noble family. The drama of his life begins and ends with his falling captive in the hands of the Turks. Anton Maria Del Chiaro provides us with an additional two very precious pieces of information about our Metropolitan: namely, that he had been baptized Andrew as a layman - information related Metropolitan defrocking, moment in which the name of Anthim was taken away: “The right to bear the name Anthim is cancelled, thus returning to his name as a layman, Andrew”<sup>2</sup> - and the other information is that he fell captive during childhood, without mentioning where, when exactly and by whom, the Turks or the Persians – it is rather assumed that the Turks took him as a slave about around the period when he lived in Constantinople.<sup>3</sup>

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<sup>1</sup> George Călinescu, *Istoria literaturii române de la origini până în prezent*, Editura Minerva, București, 1982, p. 11.

<sup>2</sup> Apud Gianina Picioruș, *Antim Ivireanul: avangarda literară a Paradisului*, available at [https://archive.org/stream/AntimTheIviriteAvangardaLiteraraAParadisului.ViataSiOpera2010/AntimTheIviriteAvangardaLiteraraAParadisului.ViataSiOpera2010\\_djvu.txt](https://archive.org/stream/AntimTheIviriteAvangardaLiteraraAParadisului.ViataSiOpera2010/AntimTheIviriteAvangardaLiteraraAParadisului.ViataSiOpera2010_djvu.txt), accessed at 15 July 2016.

<sup>3</sup> *Ibidem*.

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On this subject, we have a detail from Djindjhasvili, reaching the conclusion that Anthim “was kidnapped from the Black Sea regions of western Georgia”; it may have been though kidnapped also from other Western or Eastern Georgia, as the fact is known that in the 17th century the tribes Dagestan (North Caucasus mountains inhabitants) took people to sell them slavery in Crimea, where and from there he went to Constantinople and the other parts of Ottoman Empire”<sup>4</sup>, and “at the age of 16 (Anthim) was sold at the auction block in Constantinople”<sup>5</sup>.

Gabriel Ștrempel also writes that, in the middle of the sixteenth century, the inhabitants of Georgia, “Beards, women and children were taken as slaves sell in Constantinople in fairs, as well as in Alexandria, or Egypt. They were highly valued because Georgians were stout and women were exceptionally beautiful. The Turks called Georgia, Gurgistan, which would translate into free slaves”.<sup>6</sup>

He was redeemed and found his place of learning, nurturing his multiple talents while living around the Ecumenical Patriarchate in Constantinople. There he masters the arts of printing, sculpture and calligraphy. He learnt there foreign languages such as Greek, Arabic and Turkish.

When did Anthim arrive in our country? Gianina Picioruș considers that it is possible that Anthim “came on these areas before the reign of Brâncoveanu, maybe after 1680, through the efforts of the Patriarch Dositheus of Jerusalem, and that he founded at first a Greek typography in a monastery fortress at Iași , where somehow the need for his crafty workforce was direly felt”.<sup>7</sup>

Other specialists consider that it was around 1690 when Anthim was brought in Wallachia by the enlightened prince Constantin Brâncoveanu (1688-1714) “within a beneficial cultural environment where men of great culture worked and gathered some Italians and Greeks, next to renamed Orthodox scholars and hierarchs”.<sup>8</sup>

Anthim became successively head of the printing house in Bucharest, then, abbot of Snagov Monastery, where he laid the foundations of a new printing

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<sup>4</sup> *Ibidem*.

<sup>5</sup> *Ibidem*.

<sup>6</sup> See Gianina Picioruș, *Antim The Ivirite: avangarda literară a Paradisului*, available at [https://archive.org/stream/AntimThe\\_IviriteAvangardaLiteraraAParadisului.ViataSiOpera2010/AntimThe\\_IviriteAvangardaLiteraraAParadisului.ViataSiOpera2010\\_djvu.txt](https://archive.org/stream/AntimThe_IviriteAvangardaLiteraraAParadisului.ViataSiOpera2010/AntimThe_IviriteAvangardaLiteraraAParadisului.ViataSiOpera2010_djvu.txt), accessed at 15 July 2016.

<sup>7</sup> *Ibidem*.

<sup>8</sup> Mihai Săsăujan, în articolul *Sfântul Ierarh Antim the Ivirite cu suflet de român*, Wikipedia, September 27, 2009, p. 12.

press, then bishop of Râmnic, and in 1708 Bishop of the Wallachia. An intellectual movement formed around the printers in churches and monasteries. To all these, his own foundation was added, the beautiful church and monastery Anthim from Bucharest. He completed the process of Romanization of church services, published 63 books, of which 39 he authored himself. Worthy to mention echoes resonated in his home country. One of his worthy disciples, Mikhail Stefanovich, had to print at Tflis in 1710, *The Georgian Missal*, which contains some verses dedicated in Romanian to prince Wahtang the VI<sup>th</sup>.

Anthim's main work, the *Didache*, contains 27 sermons spoken in churches where he served. In there, Anthim let himself conquered by lyrical exaltation when evoked the innocence world. The amicable relations between Anthim and Brâncoveanu deteriorated at some point, near the tragic end of Brâncoveanu's reign (he was killed by the Ottoman Turks together with his sons). Brâncoveanu was discontent with the increase in fame and spiritual and religious power of Anthim over the Clergy and the believers. He asked at the Patriarchate of Constantinople Anthim's defrocking the rank of metropolitan and expulsion to Sinai, as a simple monk.

Brâncoveanu's successor to throne, Nicholas Mavrocordatos (1715-1716) wanted to continue to maintain Anthim in his position as Metropolitan, but raised terms of obedience that were bluntly refused by Anthim. Then the defrocking followed, but on the road towards Saint Catherine's Monastery in Sinai, the escort of Turkish soldiers killed him in a cowardly manner by chopping up the body and throwing the remains into river Tundjia, near the town of Adrianople.

"Anthim's knowledge of the Romanian language is amazing and anyway from all his attitudes his the Iviriteseems perfectly assimilated. Speaker of foreign languages, he is also a rhetorician, an ardent spirit, with charming sincerity outbursts," noticed George Călinescu, while including him with precision within the frameworks of late Middle Ages literature (the fourteenth and thirteenth centuries)<sup>9</sup>.

It seems that the institution of Anthim as Metropolitan of Hungaro-Wallachia was quite providential, taking place in the Orthodoxy Sunday, as a prophetic sign for everything that he was going to fulfil in the service of the Church, with beneficial influences in the entire Orthodox East.<sup>10</sup> Gabriel Ștrepmel, as Gianina Picioruș cites him, says that it is interesting to notice that the

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<sup>9</sup> G. Călinescu, *op. cit.*, p. 11.

<sup>10</sup> Gianina Picioruș, *op.cit.*

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religious service took place in Romanian although there were present two other patriarchs and other Greek bishops, as a gesture of high consideration for the prince and boyars and as a demonstration of mastering of the Romanian language, which he considered able to express feelings as high and exquisite as the Greek language.<sup>11</sup>

At that occasion Anthem presented a Didache with a role similar to an institution discourse suitable for a Metropolitan of Hungaro-Wallachia and constructed around a favourite biblical verse: "Come to me and I shall make you fishermen of men" (Mathew, 4, 19).<sup>12</sup> But in that particular "Orthodox Sunday of investiture, as Radu Greceanu states in his work *Cronicari munteni (Wallachian chroniclers)* the readings were not from Mathew, but from John 1, 43-51, where the verses refer to the calling to apostolate of the Saints Philip and Nathaniel and about the discovery that our Saviour Jesus Christ is the embodied Son of God. The new Metropolitan synthesized the eight verses from the Evangelical period of (Apostle) John through a certain verse of Mathew developing 'eloquence, poetry and pathos that was not overcome until our times', in a homily about the apostolic calling, a similar theme with that chosen by the Metropolitan Meletie Syrigos at the enthroning of Varlaam as Metropolitan of Moldavia, exactly when Anthem was himself called to serve as Metropolitan and pastor of the entire Christian flock of Hungaro-Wallachia, the one who was to become 'the apostle and the martyr Anthem the Ivirite'.<sup>13</sup> The sources and the specialists consider this homily true oratorical jewellery characterized by a special rhetorical and poetic craft as well as by theological wisdom - "a hymn dedicated to the shepherd of souls".<sup>14</sup> He preferred to use the fledgling Romanian language, a language in the making, which was necessary not only to be mastered, but also created, because he loved this language and he was not opportunistic and did not follow personal interest.<sup>15</sup> Nicolae Iorga remarked that out of all the Metropolitans who followed Anthem, some of them scholars, soulful shepherds, no one climbed up the stairs to the pulpit to strengthen and comfort in Romanian the souls of the believers.<sup>16</sup>

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<sup>11</sup> *Ibidem.*

<sup>12</sup> *Ibidem.*

<sup>13</sup> *Ibidem.*

<sup>14</sup> *Ibidem.*

<sup>15</sup> *Ibidem.*

<sup>16</sup> *Ibidem.*

His Beatitude the Patriarch Daniel summarized the life and the personality of Saint Hieromartyr Anthim (or Anthimos) the Ivirite in a very concise and substantial manner: “We can observe St Hieromartyr Anthimos the Ivirite in the miraculous catch of fish, bringing the crowds of people into the boat of Christ’s salvation, enlightening them through his words, through his printing. He printed books in Romanian, Greeks, and Slavic languages in order to help the surrounding peoples – Greeks, Bulgarians, and Serbs – and also in Georgian language, sending once to Tbilisi a printing machine. We face a holy man of culture, and also a man of practical sense, a man of church embellishment, as can be observed in his three-year activity in the Eparchy of Râmnic he painted and consecrated many monasteries. He was a merciful man with a practical sense. He developed the social and philanthropic work of the Church and left in his testament that this very monastery would help the poor. Saint Anthimos the Ivirite built this church according to the plans established by himself. The church was consecrated in 1715, which means that this year we celebrate 300 years from the consecration of the church of Anthim Monastery. However, in the month of March 1716, he was arrested, accused of betrayal, defrocked by the Ecumenical Patriarchate of Constantinople and sentenced to life imprisonment, being exiled to St Catherine’s Monastery in Sinai. He never arrived there because, as the story goes, the Turkish soldiers killed him on the way and threw his body into Tunca River, next to Adrianoupolis (Edirne) of today’s Turkey. Saint Anthimos the Ivirite died as a martyr because he wanted very much to preserve the Orthodox Faith, and at the same time to protect the Orthodox Church of Wallachia so that she would not be subjected to foreign rulers.”<sup>17</sup>

### **Saint Anthim the Ivirite and the importance of religious literature in Romanian culture**

His main book, *Didahiile*, the *Didache*, is illustrative for this late Middle Ages literature, as we have already shown, with its contents of 27 sermons of high theological, rhetorical, literary, artistic, meditative and moral value. This book is a wonderful expression of scholarship as well, as he did not cite only the Bible, but also from ancient philosophers.

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<sup>17</sup> Cf. <http://basilica.ro/en/paternal-feast-of-antim-monastery-in-bucharest/>, accessed at 10 August 2016.

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This book was not published during his life and remained in manuscript. The copies that circulated around during his life were as well copied by hand writing.<sup>18</sup> The specialists talk about four copies, but the original was not found. Dan Horia Mazilu thinks that this book was only a preparation for another book that Anthim had in mind, the collection of his homilies.

There are three important editions for this book which was over the time identified and lost, completed erroneously (when other homilies in Anthim's hand writing but not authored by him) were included in his work) and pursued with reverence by various specialists, namely, after the manuscripts of Mehisedec, Erbiceanu and Ștrempel, which do not register many differences. 1886 Mehisedec's edition is similar to a manuscript transposed by archimandrite Grigore Deleanu and called the manuscript from Căldărușani including five more homilies dedicated three to funeral, one to requiem and one about confession.<sup>19</sup> There is another important manuscript, dating from 1722-1725 not too well preserved in its entirety but which is found similar to the one from Căldărușani, but maybe in terms of ordering amongst the various didache.<sup>20</sup>

Specialists consider that *Didahiile* by Anthim Ivireanul were published nine times after the crucial edition from 1886. All these are extremely important for the exegesis of the work written by Anthim in Romanian as well as for the studies dedicated to the older Romanian language.<sup>21</sup> Gabriel Ștrempel considers that there was an autographic manuscript that informed all the others. Two writings found among all the Anthim's productions are written in defence of Brâncoveanu not known by the scribes and which it is very likely that they were part of a volume with all the other works.<sup>22</sup>

Considering also the sermon on consecration there are twenty nine didaches preserved from Anthim, but adding the funeral sermons and the requiem sermon, we have a total of 33, most likely only from the period when he was a Metropolitan of Hungaro-Wallachia and, although we can imagine that they were much more, they offer us a fair idea about Anthim's great talent, about the stage of language development, of his artistry, of his exceptionally oral style.<sup>23</sup> In this

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<sup>18</sup> Gianina Picioruș, *op.cit.*

<sup>19</sup> Gianina Picioruș, *op.cit.*

<sup>20</sup> *Ibidem.*

<sup>21</sup> *Ibidem.*

<sup>22</sup> *Ibidem.*

<sup>23</sup> *Ibidem.*

respect, we find appreciations at numerous great Romanian writers, such as Mihail Sadoveanu<sup>24</sup> and great literary critics, such as George Călinescu.

The history of *Didahiile* of their gathering, their precise dating, their principle of ordering within the book, the place where they were spoken for the first time and their publication is much more intricate, but for the purpose of this communication – to honour and celebrate the memory of Anthim the Ivirite and his role in Romanian culture, these details are enough.

In what concerns the themes present in *Didahiile*, except for the consecration one, there are some dedicated to Transfiguration, to the Assumption of the Blessed Mother of God, to the shrove for cheese, homilies to Saint Nicholas, other didaches to the Holy Emperors Constantin and Helen, to Palm Sunday, to the Birth of our Lord Jesus Christ, to Saint Dimitrie, to the Sunday of Publican and of Pharisee, to Candlemas, to the Saint Apostles Peter and Paul, to Twelfth Day, to Christ's circumcision, to the Synaxis of Angels and even if there are two dedicated to the same event, for sure there are not two alike.<sup>25</sup>

In the *The History of Romanian Literary Language*, Al. Rosetti, B. Cazacu, Liviu Onu consider that “Anthim the Ivirite's language impresses by clarity, by its natural flow of phrase and in contrast with Dosoftei, Anthim does not let himself go with the syntaxes and lexicon of the Greek or Slavic sources that he uses, or, this happens extremely rarely. Due to these qualities he may be called a founder of Romanian liturgical language and one of the founders of religious oratory at Romanians”.<sup>26</sup>

*Didahiile* are inscribed in a genre of liturgical oratory called homiletics. This is extremely oral literature, with verve and fresh savour that gives the impression that it was produced on the spot right then, before the audience.

George Călinescu was rather enthusiastic about *Didahiile*. The presentation of *Didahiile* honours Constantin Brâncoveanu as protector of sacred eloquence, precisely because Anthim's work which was stimulated somehow by this ruler demonstrates the expressive capacities of the Romanian language, which were used to praise the nobility in Wallachia by a foreigner, he said. G. Călinescu continued by emphasizing that his preaching writings are extraordinary as stylistic quality and they mark the birth of Romanian discourse.<sup>27</sup>

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<sup>24</sup> *Ibidem*.

<sup>25</sup> *Ibidem*.

<sup>26</sup> Rosetti, Al. Cazacu, B. and Liviu Onu, *Istoria limbii române literare*, Bucharest, Ed. Minerva, 1971, pp. 194-194.

<sup>27</sup> See also Eugen Negrici, *Antim Ivireanul. Logos și personalitate*, Bucharest, Ed. DuStyle, 1997, p. 7 sqq.

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Anthim had a special lyrical exaltation and a special gentleness, whether he evoked the innocence of the world passing away, “pure and innocent,” and “without sign of wreck”, or whether he evoked it full, when barking dogs cannot stand her light, whether he realized a description in admirable cadence displayed in an opulent manner, as a peacock's tail, oratorically praising the Virgin, in Franciscan style.”<sup>28</sup>

G. Călinescu cites for illustration a rhetorical fragment with masterpiece value: “Fair and chosen she is truly, as the sun for she is crowned in the rays of all the God bestowed gifts and shines stronger amongst the other lights in the sky. Fair and chosen she is and beautiful as the moon, for the light of her holiness puts out the other stars and for her great and wonderful imperial brightness is sacred as the necklaces made of the conundrum stars. Fair and chosen she is as the effusion of dawns, for she drove away all the night and the darkness of sin and she brought into the world the life bearing day. Fair and chosen she is, since with the flows of heavenly goodness feeds the Holy Christian Church and each and every Christian soul. Fair and chosen she is for she is cypress that with its heights covers the sky and heavenly smells afar from any decay. Fair and chosen she is for she is a lily, for even when she gave birth amongst the thorns of the unfortunate, those of the groove, while never losing the adornment of immaculate grace. Fair and chosen she is for she is veil that did not crump purity and did not clog sin. Fair and chosen she is for she is virgin, before birth, virgin in birth and she is an unperceived depth of goodness and a lively icon of heavenly beauty. She is a locked up garden from which the pale flower sprung and the sealed up fountain, from which flown the very spring of life, Christ.”<sup>29</sup>

Noteworthy are the naturalness of the phrase, the subtle exegesis done gracefully, the vocation of excellent orator and accomplished stylist. “But mostly, concludes Călinescu, Anthim has the gift of turning sharply to the listener in the Church with his full of sap rhetorical but daily speech and, on grounds of common sense, to paint a variety of moral portraits,”<sup>30</sup> admonishing the one who swears, the hypocritical to confession, the one who grimaced at the fasting food, and the possible reaction of the faithful ones to the admonitions of the preacher. Some, we believe, are worth citing for they are still relevant and for the charms of the Romanian spoken five centuries ago.

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<sup>28</sup> G. Călinescu, *op.cit.*

<sup>29</sup> *Op. cit.*, p. 11.

<sup>30</sup> *Op. cit.*, p. 12.

“We have no faith, no hope or love and we are, please forgive me, worse than the pagans ... and you know it, that it is as I say, for which people swear as we swear, of law, of cross, of tomb, of the wheat and nut requiem cake, of the wafer, of confession, baptism, marriage and all the mysteries of our Holy Church and we revile and insult ourselves our law. Who among pagans gives themselves or their law like us?”<sup>31</sup>

He vituperates then, similarly to the outraged prophets facing the hypocrite at the confession, starting with the heads of state: “We say that we ate with the prince, on Wednesday and on Friday, during the fasting periods and that we had lobsters and oil and wine. We do not say that we hold in our heart the basilisk with seven heads, the demon of envy, eating away our liver, as rust consumes iron, as the bugs eat wood, but say we did no one harm. We do not say the wrongdoings that we always do, the gossip, the nurture of desires, the sanctimonious quality, the hate touching to foreigners, the selling and the telling of each other, to crumble the other’s positions of honour, and we say: we would be merciful, but we cannot do that for we have many needs and many obligations, families with many children...”<sup>32</sup>

From a social perspective, according to Călinescu’s quotation, Anthim shows: “In the vestments of the Christian ethics under the bitter vehemence of the preacher are the ‘rich’ who rob and enslave the ‘people’ and the wickedness of the times. In the spirit of the Bible, the *Didache* written by Anthim represent the most violent criticism of the feudal order and the Ottoman oppression.”<sup>33</sup>

### **Saint Anthim the Ivirite: A rich cultural anniversary tradition in Romania**

An impressive portray of St Anthimos as an example of social and philanthropic worker of the Church, not only as a writer, a believer and a thinker was conveyed by His Beatitude Patriarch Daniel who emphasized at the end of the divine Liturgy held at the 2015 anniversary the exceptional activity of St. Anthimos who was characterized as the greatest Metropolitan of Wallachia in the Romanian history.

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<sup>31</sup> *Ibidem.*

<sup>32</sup> *Ibid.*, p. 13.

<sup>33</sup> *Idem.*

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This way, it is useful to notice that the homage that we are bringing today for this extraordinary personality of Romanian and universal culture Saint Hieromonach Anthimos the Ivirite is inscribed in a tradition that already took shape. Thus in 2013 there were 300 years since the foundation of Anthim Monastery and at the time the anniversary was marked by a monetary emission, which remained until today a very beautiful gesture in his memory. Below we reproduce the observe of the coin and the reverse of the monetary piece as found online.



The obverse of the coin has the following characteristics 37 mm diameter, 31.103 g, 99.9% silver, special edge and displays the inscriptions: ROMANIA, the coat of arms of Romania, face value 10 LEI, and the anniversary year 2013. The architectural details are exquisite and emphasize a cross above the entrance and a rosette.

As we can notice from the image, the reverse of the coin presents the church of Anthim Monastery, an image of metropolitan Anthim the Iberian, another name for Anthim the Ivirite or Antim Ivireanul, year 1713 and inscriptions "Antim Monastery Bucharest" and "Saint Anthim the Ivirite" in the Romanian language.



Two years later, as various sources registered hundreds of faithful people from all over the country took part on Sunday, September 27, 2015, in the celebration of the patronal feast of Anthim Monastery in Bucharest, founded by hieromartyr Saint Anthimos the Iberian, Metropolitan of Wallachia.<sup>34</sup> "The Divine Liturgy was officiated by His Grace Varlaam Ploieșteanul (of Ploiești), assistant bishop to the Patriarch, and His Grace Timotei Prahoveanul (of Prahova), and assistant bishop to the Archbishopric of Bucharest. Also serving were His Grace Qais Sadiq, Bishop of Erzurum (Patriarchate of Antioch), the Very Rev. Archimandrite Veniamin Goreanu, Administrative Adviser of the Archdiocese of Bucharest, and the Very Rev. Protosyncelus Vicențiu Oboroceanu, abbot of Anthim Monastery, as well as other hieromonks, priests and deacons."<sup>35</sup>

<sup>34</sup> Cf. <http://www.pravoslavie.ru/english/7283.htm>.

<sup>35</sup> *Ibidem*.

His Beatitude Patriarch Daniel who emphasized at the end of the divine Liturgy held at the 2015 anniversary of Saint Anthim the Ivirite the importance of his philanthropic work and the statuary symbol which he remain among the high hierarchs and the workers of the Church explained also with that occasion an idea that was dear to Saint Anthim the Ivirite, too: “Every Success in the Church Comes By God’s Grace”.<sup>36</sup>

The anniversary was enriched by the thoughts that His Beatitude emphasized. His Beatitude also underlined the teachings arising from the Gospel passage read on the Eighteenth Sunday after Pentecost (Luke 5, 1-11), referring to the miracle wrought by our Saviour Jesus Christ at the Sea of Galilee which refers to the miraculous work of God’s grace which gathers masses of people into His Church: “What is the lesson that our Lord Jesus Christ teaches His disciples from the boat, as from a desk? That every fisherman, representing every servant of Christ’s Church, doesn’t have to put his hope in his personal strengths, competencies, specialization, expertise and, of course, performance, but first he has to acknowledge that every success in the Church comes by God’s grace. We need God’s help even when we are well-prepared. It is a good thing to labour, but at the same time we have to be humble in order for God to grant us His support”.<sup>37</sup>

The publications of Saint Anthim the Ivirite those in Romanian language and those in Slavic Romanian alike are exemplary as efforts of preparing the Romanian people to embrace God’s Grace and to live closer to his word. And this is another idea that was beautifully explained at anniversary hour by His Beatitude: “God’s Grace is offered to those who prepare themselves to receive it”.<sup>38</sup> His Beatitude said: “From this Gospel reading we understand that God’s grace is offered to those who humble themselves, as a result of their spiritual labours. Note that this wondrous catch of fish that the fishermen apostles were made worthy of didn’t occur for some lazy fishermen who had slept all night and woke up in the morning with their nets full of fish, but rather the miracle happened for these industrious fishermen who laboured and attained humility through fatigue and labour. Their abounding humility made them worthy of this miracle. Therefore, we cannot affirm that God’s grace is given to the lazy, but to those who prepare themselves for receiving it. That is why the prayer read during the ordination of a priest says that sanctification, promotion and commitment to

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<sup>36</sup> *Ibidem.*

<sup>37</sup> *Ibidem.*

<sup>38</sup> *Ibidem.*

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serving the Church come through divine grace which always heals that which is infirm and completes that which is lacking.”<sup>39</sup>

This anniversary was also marked by generosity: “His Beatitude also offered to the church several volumes published by the Publishing Houses of the Romanian Patriarchate, and to the faithful small icons of St. Anthimos the Iberian, and His Beatitude received an icon of St. Anthimos as a gift from the community of Anthim Monastery, emphasizing the fact that the monastery was built between the years 1713 and 1715 at the initiative of St. Anthimos of Wallachia according to his personal plans. An author, typographer, engraver, theologian, bishop and Romanian metropolitan of Georgian origin, St. Anthimos was one of the greatest Wallachia's personalities of the eighteenth century. He was canonized by the Holy Synod of the Romanian Orthodox Church in 1992”.<sup>40</sup>

Both local and national events are more numerous year after year. We noticed that the Archiepiscopate of Râmnic has organized with County Library “Antim Ivireanul” Vâlcea and the Cultural Foundation “Sfântul Antim Ivireanul” at the County Library and Cultural Foundation Vâlcea “Antim Ivireanul” Days (already at an impressive 22nd edition) on September 21, 2015.

The opening speech belonged to university lecturer Remus Grigorescu, PhD, manager of the County Library “Antim Ivireanul” Vâlcea. There were many interesting papers presented on the topic: Pr. Petre Veșeleanu, “*Mărgăritarele Sfântului Ioan Gură de Aur și un prim „mărgăritar” al Sfântului Antim Ivireanul-tipograful*”/ The “pearls” of Saint Ioan Gură de Aur and a first “pearl” of Saint Antim the Ivirite– the press; Conf. univ. dr. Ioan St. Lazăr, *Tipărituri antimiene de Târgoviște în colecții din Muntele Athos*/ The printed works by Antim at Târgoviște from the collections at Mount Athos; 3. Doru Căpătaru, *O mărturie inedită despre Sfântul Antim the Ivirite*/ An unknown testimony about Saint Antim Ivireanul; 4. Prof. univ. dr. Ștefan Găitănaru, *Sintaxa Conectorilor în „Didahiile lui Antim Ivireanul”*/ The Synthax of Connectors in “Didahiile by Antim the Ivirite”; 5. Paul Aretzu, writer, *Antim Ivireanul în lumina corespondenței recent editate*/ Antim the Ivirite in the light of the correspondence recently edited; 6. Prof. dr. Marius Vasilescu, *Valențe parenetice ale cărturarului și ierarhului ortodox*/ The parenetic dimensions of the Orthodox scholar and hierarch. The event was continued with the presentation of the book exhibition

<sup>39</sup> *Ibidem.*

<sup>40</sup> *Ibidem.*

prepared by the “Antim Ivireanul” publishing house by the writer Ioan Barbu. Then there were launched the journals no. 23 and no. 24 of the “Lumina Lumii” – presented at the occasion by university lecturer Ioan St. Lazăr, PhD, the President of the Cultural Foundation „Sfântul Antim Ivireanul”.

We consider relevant also that among the important anniversaries of the year 2016 along with the anniversary of Saint Antim the Ivirite the Romanian Orthodox Church celebrates all the Romanian Church typographers who have contributed fundamentally to a rich religious culture in Romanian:

“The fact that the Romanian Orthodox Church, under the clear vision of His Beatitude Patriarch Daniel has chosen to inscribe amongst the paramount holidays of the year 2016 the Church typographers represents a memorable and soul-uplifting gesture, a gesture of conscience in agreement with all who wanted and succeeded to conquer time through the eternity of the typed letter, taking the Word of God in all the four skies and seeding the values of Christian faith and Christian moral in the hearts and thoughts of all Romanians.”<sup>41</sup>

### Instead of Conclusion

Posterity’s judgment was warm, respectful and fair in what concerns Saint Hierarch Anthim, and the Holy Synod of the Romanian Orthodox Church glorified him, as a saint and martyr of our Romanian Orthodox Church. The canonization took place in 1992 and the celebration takes place annually at the 27<sup>th</sup> of September. If we were to adapt a famous quote by John Adams<sup>42</sup> we may say: "Posterity! You will never know how much the present generation is in debt to offer you the legacy of Saint Hieromartyr Anthimos the Ivirite at least as it received!"

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<sup>41</sup> Cf. <http://ziarullumina.ro/sfintenia-cuvintelor-tiparite-114417.html>

<sup>42</sup> The actual quote by John Adams is: "Posterity! You will never know how much it cost the present generation to preserve your freedom! I hope you will make a good use of it."

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## AN ORTHODOX THINKER AND A ROMANIAN HEART: THE SAINT HIERARCH ANTHIM

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**Abstract.** 2016 is an anniversary year, dedicated to the Saint Hierarch Anthim, a multi-faced personality of Georgian origin, but with a Romanian accomplished life. He was a true Orthodox believer, a Hierarch of our Orthodox Church in Wallachia and a deep thinker, who lived through the teachings of the faith. At the same time, he was a good manager and a philanthropist, a scholar, a polyglot, a calligrapher, a typographer, a Church architect, an orator turned writer, a painter and a sculptor. His great homiletic work entitled *Didahiile* sends to *Didache*, the oldest post-Bible Christian text, famous at Constantinople, known also as *The Teachings of the Twelve Apostles* (*The Teachings of the Lord to the Gentiles (or Nations) by the Twelve Apostles*). The study approaches and develops these dimensions of the personality and of the thought of the Saint Hierarch Anthim, in order to emphasize both his life and his work as an esteemed symbol of the Orthodox faith.

**Keywords:** Anthimos the Ivirite; Orthodox faith; *Didahiile*; philosophical and theological thought; homiletic.

### Introduction

The paper presents a multi-faced personality of Georgian origin, but with a Romanian accomplished life, at anniversary time, as 2016 is a year dedicated to this true Orthodox believer, the Saint Anthim, who was Hierarch of our Orthodox Church in Wallachia, and who lived exemplary through the teachings of the faith. Saint Hierarch Anthim was celebrated in his anniversary year at the Romanian Academy, through the Exhibition *ANTHIM IVIREANUL, Anthimos the Ivirite – Bishop and Hierarch, typographer and engraver* (August 24-30, 2016) organized

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by the Cabinet of Manuscripts and Rare Books at the Romanian Academy. Saint Hierarch Anthim was a scholar, a polyglot, a calligrapher, a typographer, a Church architect, an orator turned writer, a painter, a good manager and a philanthropist, and a sculptor. His great homiletic work entitled *Didahiile* sends to *Didache*, the oldest post-Bible Christian text, famous at Constantinople, known also as *The Teachings of the Twelve Apostles (The Teachings of the Lord to the Gentiles (or Nations) by the Twelve Apostles)*. The study approaches and develops these dimensions of the personality and of the thought of the Saint Hierarch Anthim, in order to emphasize both his life and his work as an esteemed symbol of the Orthodox faith.

Saint Hierarch Anthim the Ivirite wrote a total of 68 books although usually only 63 are mentioned and all 68 are available at the Romanian Academy Library, many of them in Romanian during a period when it was more scholarly to write in Greek, Latin or Slavonic languages. Saint Anthim the Ivirite established the first public library in Romania. He published the first book in Arabic language in the world. He was a determining and active factor in the implementation of the service in Romanian language in the Churches of Hungaro-Wallachia.

We find the milestones for this process of gradual introduction of the Romanian language in the public religious service in a work of Policarp Chițulescu entitled “Romanian *Hieratikons* printed by St. Anthim the Ivirite: in 2013, 300 years from the printing of the Romanian *Hieratikon*”.<sup>1</sup> Târgoviște printing started to publish ethical, exegetical and judiciary texts dedicated to churches and schools: *The Law Collection from Govora* - 1640, *The Gospel for Study*, Bălgrad - 1641, *Romanian Book for Study*, Iași - 1641 and 1643, *The Gospel with Teaching*, Govora - 1642, *Teachings for All the Days*, Câmpulung - 1642, *The Gospel with Teaching*, Dealu - 1644, *Seven Religious Mysteries*, Iași - 1644, etc.; the first book in Romanian that could be used in the religious service, largely disseminated, is the *New Testament* from Bălgrad - 1648, followed by a second book necessary to the religious service (homily), the *Psalter* from Bălgrad - 1651, with a second foreword which is recognized as a true Orthodox catechism.<sup>2</sup>

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<sup>1</sup> Policarp Chițulescu, “Romanian *Hieratikons* printed by St. Antim Ivireanul: in 2013, 300 years from the printing of the Romanian *Hieratikon*,” available at <http://www.cntdr.ro/sites/default/files/c2013/c2013a18.pdf>, accessed at July 11, 2016.

<sup>2</sup> Policarp Chițulescu, “Romanian *Hieratikons* printed by St. Antim Ivireanul: in 2013, 300 years from the printing of the Romanian *Hieratikon*,” available at <http://www.cntdr.ro/sites/default/files/c2013/c2013a18.pdf>, accessed at July 11, 2016.

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The same source shows that the Metropolitan Ștefan of Wallachia (1648-1653; 1655-1668) kept going these translations of texts in Romanian and the printing of texts in Romanian, as well. Despite resistance from those that “protested and found fault with their Shepherd”<sup>3</sup> and despite the financial obstacle he was able to change “a few norms and propose them in Romanian”<sup>4</sup> and this way he kept only few “rites in Slavic, but the rules and important directions in Romanian, for the use of priests”<sup>5</sup>: *The Burial of Priests*, Târgoviște - 1650, *Mystirio or Sacrament*, Târgoviște - 1651, *The Consecration of Churches*, Târgoviște - 1652, and the voluminous *Correction of the Law*, Târgoviște - 1652.<sup>6</sup> Varlaam contributed also importantly in this respect and he was followed by Metropolitan Dosoftei who dared publish liturgies in Romanian, *The Hieratikon*, translated from the Greek, at Iași, in 1679.<sup>7</sup> The canonicity of the introduction of national languages in the religious service took place as early as the 12th century in Syria and other places in Asia and Africa, where the Greek language had been abandoned in favor of the local one.<sup>8</sup> “The *Liturgy* of Dosoftei contained, apart from some prayers and preaching, rules that were serviced only by the bishop, like, for example, the service for the consecration of the Anthimysion, for lack of a proper Archieratikon. After the gift offered to the Romanian language by the Metropolitan Dosoftei, the efforts for the translation of the holy texts continued at Bucharest. In the printing press established by Varlaam the Metropolitan of Hungarowallachia, the *Hieratikon* appeared in 1680 under the supervision of Teodosie, the Metropolitan of Hungarowallachia, but only with the Romanian cultic rules, because, as the Metropolitan confesses: ‘and I neither wanted nor dared to put the whole liturgy in our language and to move it thus... for a lot of other reasons that pushed me through’. However, the old Metropolitan was the first to print in 1682, entirely in Romanian, to be read in churches, *The Gospel*, with the pericopas ordered according to Greek practice, after the three great periods of the liturgical year: *Pentecostarion*, *Octoechos*, *Lenten Triodion*, and in 1683 there appeared, also in Bucharest, the *Apostolos*, also entirely translated into Romanian, with its contents ordered according to the liturgical year. Further on, at

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<sup>3</sup> *Ibidem.*

<sup>4</sup> *Ibidem.*

<sup>5</sup> *Ibidem.*

<sup>6</sup> *Ibidem.*

<sup>7</sup> *Ibidem.*

<sup>8</sup> *Ibidem.*

Bălgrad, The *Book of Hours* was printed in 1687 (and the *Euchologion* in 1689), and at Bucharest were printed: the monumental *Bible* (1688), *The Greek-Romanian Gospel* (Bucharest, 1693), *The Psalter* (1694) then, at Snagov, the *Romanian Gospel* (1697).<sup>9</sup>

In this brave line of national workers we find also, as the sources show, the Bishop Mitrofan of Buzău (a former apprentice of the Metropolitan Dosoftei), who printed the *Menaia* from 1698 with a rich content: proverbs, synaxaria and typikon all translated into Romanian.<sup>10</sup>

We find that in the transition toward the full Romanization of the religious services a compromise stage was represented by prints in Slavic-Romanian at Buzău: *The Euchologion* (1699; 1701), *The Octoechos* and *The Lenten Triodion* (1700), *The Pentecostarion* (1701), *The Psalter* (1701), *The Hieratikon* (1702) and *The New Testament* at Bucharest (1703), printed by St. Anthim the Ivirite.<sup>11</sup> Bishop Damaschin that followed Mitrofan at Buzău (+1703) left us extensive translations of the holy texts into Romanian, were published though later, after his death, except a second edition of the *Apostolos* (1704).<sup>12</sup>

But the “one that consecrated the introduction of the Romanian language in the cultic service of our Church was the St. Hierarch Anthim the Ivirite. He is the real creator of the Romanian liturgical language that is still used in liturgical books today. After the *New Testament* of 1703, he printed more liturgical books, but they were in Slavic-Romanian (*The Antologion* and *The Little Octoechos* issued at Râmnic in 1705). In 1706, St. Anthim printed in Romanian, for the first time in Wallachia, also at Râmnic, the most needed liturgical books: *The Hieratikon* and *The Euchologion*, bound together under the Greek name of *Euchologion*. This new initiative was the definitive step toward the consolidation of the presence of the Romanian language in the cultic service of our Church. The rapid dissemination of these two books in all the Romanian Countries was due to its reception amid the priests and it hastened a second edition, with the *Hieratikon* and the *Euchologion* printed as separate volumes at Târgoviște, in 1713. We must not forget that St. Anthim had published first the liturgy in Greek even as early as 1697 in the Snagov *Antologion*, a text that was later reprinted in the beautiful and

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<sup>9</sup> *Ibidem*.

<sup>10</sup> Policarp Chițulescu, “Romanian *Hieratikons* printed by Antim Ivireanul: in 2013, 300 years from the printing of the Romanian *Hieratikon* at Târgoviște”, available at [\[link\]](#), accessed at July 11, 2016.

<sup>11</sup> *Ibidem*.

<sup>12</sup> *Ibidem*.

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elegant Greek-Arab volume also at Snagov, in 1701, and in 1709 the Greek liturgy was included in the Church service printed at Târgoviște. We mention the fact that of the Greek liturgies here referred to, only the Greek-Arab Hieratikon contains typikonal indications. Because the Romanian Hieratikon appeared as a self-standing book only in 1713, at Târgoviște, it was believed to be the first Romanian Liturgy printed by St. Anthim.”<sup>13</sup> As a passing observation, the Catholic Church gave up the service in Latin only later.

It is only natural that Saint Anthim writes *Didahiile*, a derivate of *Didache*, in the spirit of the Byzantine theological culture interwoven with his extremely warm, literary and philosophical style. His works are developments of thoughts that have the hallmark of Orthodox sermons. In this respect we can characterize his entire work as homiletics. As the various specialized dictionaries explain, *homiletics* derives from the word *homily*, that is, “a sermon”. Saint Anthim was an artisan of Orthodox preaching, an excellent communicator of the Truth of the Holy Scriptures in all the most important biblical topics. His writings bring homiletics to a wider public than that of a restricted and specialized one, outside the community of the preaching elders and pastors, creating a particular Orthodox public sphere.

In homiletics, in general, and in Saint Anthim’s writings, in particular, the truth of the Bible meets rhetorical artship and educational strategies, which does not as much persuade as does the political discourse, for instance, but uses a host of specific techniques to warm the hearts of the believers and prepare them to receive the holy power of spiritual words. In this perspective, religious discourse as the one involved in homiletics, although it should not entertain a pursuit of more or less hidden interests, it should not be plain. As Saint Paul embraced eloquence to better communicate his crucial message, homiletics as it is present in the writings of Saint Anthim embraces rhetorical strategies and figures of speech that are meant to bring people closer to God. For in this writings Saint Anthim makes apparent the flame of his gift from God and intoxicates the others as if they have this gift, too. His legacy is that we can communicate Christ’s teachings and His love on a daily basis.

We can interpret many of his works such as *Didahiile* or *Sfătuiri creștine-politice* in the sense that we can situate the writings in the current *Mirror of Princes* as a literary and philosophical thought current inheritor-works of the tradition of homiletics and of the *Imago Dei* doctrine.

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<sup>13</sup> *Ibidem*.

In this perspective, the paper interprets closer the work of Saint Anthim the Ivirite entitled *Sfătuiri creștine-politice* (*Christian-Political Advice*), written in Greek as a Hierarch of Hungaro-Wallachia, and translated from Greek by Constantin Erbiceanu, then edited for the first time in the journal *Biserica Ortodoxă Română* XIV (1890-1891), at Tipografia “Cărților bisericești” Press, Bucharest (pp. 334-355) a text which was then adapted in Romanian by priest Dorin Octavian Picioruș, PhD, and published at Bucharest by *Teologie pentru azi* Press, in 2010.

There are two main directions of the interpretation central to this paper, both included in the literary genre known as the “Mirror of Princes”: one direction follows the similarities and the differences in comparison to another important work for late medieval political philosophy *Învățăturile lui Neagoe pentru fiul său Teodosie* (*The teachings of Neagoe to his son Teodosie*) and the other one identifies as well similarities and differences comparing this work to *The Prince* of Niccolo Machiavelli.

### **Anthim’s Christian and Political Advice for the Ruler and the Mirror of Princes**

For Saint Hierarch Anthim the earthly Lord should struggle to please his Creator. The earthly Lord remains a subject of God and he should prove himself in front of God as a Good Christian. The hierarch’s perspective on government is indebted both to the Mirror of Princes, the ruling literary current during the Middle Ages (from 10<sup>th</sup> to 13<sup>th</sup> centuries), and to the *Imago Dei* doctrine, too.

The Mirror of Princes<sup>14</sup> is a literary genre characteristic for medieval times, including a type of writings that offer advice to emperors, kings, voyvods, rulers, etc., a literature that attempted to identify the best way the crucial rules of princely conduct and to describe the appropriate image of secular power described after the image and the resemblance of divine power as identified by the theologians, in relation with holy writings and as well with the objective laws and

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<sup>14</sup> Cf. Rob Meens. "Politics, mirrors of princes and the Bible: sins, kings and the well-being of the realm," *Early Medieval Europe*, vol. 7, no. 3, 1998, p. 352 sqq; Bjorn Weller, "Mirror for Princes", available at <https://www.britannica.com/topic/mirror-for-princes>, accessed at September 12, 2015. The latter is a very good synthesis useful for our attempt to provide a fair and necessary, but succinct, contextualization for Saint Anthim’s work entitled *Christian-Political Advice*. See also Sajida Sultana Alvi, *Advice on the art of governance. An Indo-Islamic Mirror for Princes*, State University of New York Press, 1989.

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rules accepted in a country at the time of the elaboration of the particular princely advice compendium. At the time, the perfect city was a replica of a divine one, and in general there was a preoccupation for the divine plan, which was the universal blueprint for all the successful and desirable areas of human life, including government. The origin of this sort of literature is placed in the writings of the ancient Greek historian Xenophon.<sup>15</sup>

The European apogee of this literature was met during the Middle Ages in the Byzantine Empire and in the Islamic world.<sup>16</sup> If in the Islamic world these works are true hand-books for the art of good government and for the good use of power, which are extremely practical and technical in nature and capitalize upon the pre-Islamic traditions, the Byzantine works for instance those starting with the 10th century and until those from the 13th century are either collections of Christian wise thoughts and examples of wise conduct, or, collections of Christian pieces of advice adequate for certain concrete rulers and elaborated on the basis of the Christian perspective on power. Saint Augustine correlated the position of the emperor with his duties, especially with the main duty to ensure the moral and Christian welfare of his subjects.<sup>17</sup> This perspective is present also at Saint Anthim. Saint Gregory I places the accent on the importance of the role of the bishops which is seen as greater in importance than that of the secular power, although emphasizes the moral rule as a point of reference for the future moral welfare.<sup>18</sup>

We find similarities between Saint Anthim's work and Saint Isidore's from Ireland who memorably proclaimed that *rex a rectum agere* (the word "king" comes from acting with justice) and *non regit qui non corrigit* (who does not correct the states of affairs does not truly reign).<sup>19</sup> Bjorn Weller states that another unknown Irish writer launched a current of the treatises that clarify the virtues and the vices of princes (pseudo-Cyprianus), as well as their responsibilities during dire times, such as famish, floods, invasions etc.<sup>20</sup>

In these writings the tyrant is differentiated from the just ruler. John of Salisbury presents in *Policraticus* classical concepts concerning the structure of

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<sup>15</sup> *Ibidem.*

<sup>16</sup> *Ibidem.*

<sup>17</sup> *Ibidem.*

<sup>18</sup> *Ibidem.*

<sup>19</sup> *Ibidem.*

<sup>20</sup> B. Weller, *op. cit.*

society and sustains the right of opposition to tyrants and also the right to kill the tyrant.<sup>21</sup> During the 13<sup>th</sup> century we can encounter the same position at Godfrey de Viterbo, Helinand de Froidmont and Gerald de Wales. The same century is “responsible” for a better reception of Aristotle and this way the logical structure of the texts of this type is improved, as well as their theoretical quality. In these texts the historical, Biblical or interpretative precedent decreases in importance as originality increases.

Saint Thomas Aquinas and Giles of Rome provide reference to natural law and feudal law, and elaborate the thesis of responsibility of the ruler towards the common good<sup>22</sup>, towards the “national” aspect, similarly to Saint Anthim conception. Saint Thomas Aquinas’ and Giles of Rome’s writings were in a way a generator for other such writings gradually written with predilection in the “prototypes” of the national languages and hallmarked by the gradual desacralization of the theoretical writings ever closer to the Roman law and humanist writings (Petrarch, 14<sup>th</sup> century), and at the same time ever farther from theology<sup>23</sup>.

As for *Imago Dei* doctrine, in conformity with the specialized works and dictionaries, this addresses the particular nature of the relation between human beings and God – human beings are the image of God. While God self-actualizes through humans, people are taken into a special care by God and this way people are co-creators and co-participants to a sacred reality.<sup>24</sup> According to this doctrine people must love God and love their fellow human beings, too.

According to Saint Ignatie Briancianinov we have a particular relation between the face (the similarity as image with God) and the resemblance with God, which are not necessarily concomitant: the “face (image) and resemblance of God in man, at the time of his fall, were changed. The resemblance, which stayed in a perfect absence of evil in the qualities of man, from the misrecognition of this evil and of its relation to these qualities, was destroyed. At the time when the resemblance was destroyed, the face was desfigured, but not destroyed in totality.

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<sup>21</sup> Rob Meens. "Politics, mirrors of princes and the Bible: sins, kings and the well-being of the realm," *Early Medieval Europe*, vol. 7, no. 3, 1998, p. 352; Bjorn Weller, "Mirror for Princes", available at <https://www.britannica.com/topic/mirror-for-princes>, accessed at September 12, 2015.

<sup>22</sup> *Ibidem*.

<sup>23</sup> *Ibidem*.

<sup>24</sup> See among other works James Orr, *God's Image in Man, and Its Defacement in the Light of Modern Denials*, Charleston, BiblioLife, 2009; Dominic Robinson, *Understanding the Imago Dei: The Thought of Barth, von Balthasar and Moltmann*, London, Routledge, 2011.

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‘Let us recognize thus – says Saint Dimitri of Rostov – that, the face of God is also in the man who is not a believer, but the resemblance, only in the Christian working the good deeds. When the Christian commits a deadly sin, deprives himself only of the similarity with God, but not of the face of God. And even if he were sentenced to eternal sentence, the face of God is in him forever. The resemblance though cannot be.’ In the Church, also, we sing: The face of Your unspoken glory I am, although I bear the wounds of the sins. Rise me up to the One of resemblance, with the originary beauty adorning me.”<sup>25</sup>

There is a connection between the series of writings gathered under the name Mirror of Princes and the *Imago Dei* doctrine. The writings type Mirror of Princes hold up the good image of Prince, which is, in the great majority of these works also a Christian dual image, since the ruler was considered responsible first to maintain in his life and through his deeds the Christian relation between the face and the resemblance with God and to set this way a good example to the crowds. It is as if these writings were a magic mirror, showing the ideal image of the Prince, which was for the European cases Christian, or religiously correct in this respect, in all the cases outside Europe; the same mirror showing the distorted images that any Prince should avoid.

All these aspects concerning the characteristics of the Mirror of Princes writings and the *Imago Dei* doctrine are present at Saint Anthim in his work entitled *Christian-Political Advice*. At Saint Anthim political office is seen as an extraordinary gift from God Almighty and this gift comes along with great responsibilities. As following we are going to illustrate this idea with the rich and metaphorical discourse displayed by Saint Anthim.

A first modern dimension is in this vision on government that the ruler has duties and the mentioning of the privileges is made only in order to limit, nuance or diminish them. The ruler has his first duty to God: “Try as much possible to please your Maker and your prayer to Him should be accompanied by good deeds. For the characteristic of the Sun this is: His light bestows [everywhere], while that of the good Lord is to take care of everyone. And the wise ones and the multitude of poets say clearly how many and who were the rulers who had good habits. This should happen because God Almighty was Himself the one who gave you a great

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<sup>25</sup> Sfântul Ignatie Briancianinov, *Cuvânt despre om*, Galați, Editura Egumenița, 2007, p. 83. See also Paul Evdokimov, *Vârstele vieți spirituale*, translation in Romanian by Priest Professor Ion Buga and Anca Manolescu, *Foreword* by Priest Professor Ion Buga, Bucharest, Humanitas, 2000, pp. 180-181.

honour when he enabled you to be alone a ruler [over the Romanians from Wallachia]. For this reason even more you should honour Him and to do whatever are the things He well-pleases, as well in the public life, as in your privacy”.<sup>26</sup> We can interpret here a distinction between public and private that was going to be fully developed only later in modernity. We notice also another element of modernity in the insistence on the duties of the ruler. This Orthodox perspective on government places the duties of the ruler before his privileges, which appear surprisingly dimmed for a Byzantine approach of the king power.

From the duty of the ruler toward God derives as well the main duty that the ruler has to his subjects: “Love all your subjects and love them all alike, as well the foreigners as the domestic subjects, without any differentiation. You should love them as your children, because you are their parent and this is your duty: to do them all good. And the subjects should obey and listen and nurture right thought for their Lord. They should reason lovingly among them and cast the misunderstandings away from their soul. This should be because the eye is light for the body [Mt. 6, 22] and a ruling is the one that helps the city. The healthy eye maintains the balance of the body, as the righteous Lord strengthens his throne. And great reward you will obtain from God for your soul, if in your life you will judge [with justice] as well the friends and the enemies. Throw away from you the judging of the fellow and away from the evil-mouth; throw these away as a snake with two heads, for they damage our inner self greatly. Love your subjects with humanity, for they shall love you with all their hearts. No wild madness should ever conquer you, for the Lord [God], most often, reigns through much sufferance. Be moderate and serene with the good ones, as you also want to be seen by God”.<sup>27</sup> This does not mean that the king has only one duty in front of his subjects. His duties are numerous and the burden of the crown is all the more heavy as the king is morally responsible for everyone before God.

However, because the king is socially responsible for his people as well, Saint Anthim embraces the role of a counsellor and suggests extreme precaution in this respect: the ruler is to make sure that he is surrounded by good advisers in all the things, for all unexamined deeds [in terms of consequences] may have bad consequences and they are a bad thing. So, when the ruler feels he is not wise enough he should get help from his counsellors to keep the country peaceful, in

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<sup>26</sup> Antim Ivireanul, *Sfătuiri creștine-politice*, text adapted by Priest Dorin Octavian Picioruș, PhD, translation from Greek by Constantin Erbiceanu, Bucharest, Teologie pentru azi Press, 2010, p. 6.

<sup>27</sup> *Ibidem*, p. 7.

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wisdom: “Throw away from your palace the one who commit scandals and keep as sons of the city only the peaceful ones. Rule, Lord almighty as much as possible through love and never bring harm to your subjects! Oh, great is the good deed! The good deed elevates and deifies, beatifies as well the soul and the body and cleanses it from wrongs. And if Sun shows us light as a creature, then, you, Bright ruler, come from above to lit up the stars. You do not come to be filled with light, but to do the right thing. Always search human soul, for it is made of dirt, and you follow the good ones. Follow the good deeds of the emperors and think well over these, as a careful ruler and then your subjects shall live wisely, and always wish you, their Lord many happy returns”.<sup>28</sup>

Embracing a rather modern perspective, the enemy of the ruler is defined by Saint Anthim as the one who stays not only against the ruler but also against social life. This is the reason why the prince should “adorn his life with good deeds, as many as possible, for as long as you live”.<sup>29</sup> Another element of modernity at Saint Anthim is that the Lord should be a juridical objective referential as a reasonable and predictable ruler: “And it is a fair sign of kingship for the Lord to be in agreement with himself, fulfilling exactly the words he utters and which one must keep in his heart. You [Lord] are to be a wise judge and your thoughts and your will should be in conformity with your decisions. Think closely your actions over and consider these as in a mirror casting away the villain deeds as rascals”.<sup>30</sup> But as modernity is not completely present yet, Saint Anthim continues to maintain the definition of the relation between king and subjects according to the model of parenting relations which was adopted during the Middle Ages from Aristotle.

In relation to strangers the ruler has the duty to rule with dignity over the poor strangers, because this way not only God shall bestow His gifts over the king, but also the nation he rules shall be praised which completes another duty to his people and to God. And here we arrive at another trace of a modern element. “And if you want to be enriched by all the gifts from God, rule then with dignity over the poor foreigners, for the praise everywhere the nobility of the Romanian kind. Your good name, your mild nature and your hospitality, if heard of everywhere, they shall run to you from all over the world. Because these

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<sup>28</sup> *Ibidem.*

<sup>29</sup> *Ibidem.*

<sup>30</sup> *Ibidem.*

unfortunate beings suffer in the places where there are masters the unfaithful, for the numerous taxes”.<sup>31</sup> Saint Anthim does not insist on the economic aspects of government but presupposes these aspects known and sufficiently important so that he suggests that a good and faithful king should not impose unbearable taxes: for this is the reason why the foreigners come into a different country, they are fleeing from the huge taxes imposed by the unfaithful kings. And even though Saint Anthim does not present the situation in terms of image, all the advice he offers is always beneficial in terms of image, at the time called simply “good name”, preserving this way the greatness of the king on Earth and his holiness in front of God. This double being of the king is tended to the best possible way through the parental advice provided by the hierarch.

The conception on government developed by Saint Anthim is structured around a central idea of care and parenting: as the king is a parent to his subjects, the hierarch should act as a parent for the king and not let *him* slip, precisely due to the Orthodox vision of the world, where God is the holy Parent of all, the path and the life, and due to *Imago Dei* doctrine, the unparalleled example. “When you see their burden and their work you were a forgiving and mild parent and have mercy on them as if they were your own”.<sup>32</sup>

The law is for Saint Hierarch Anthim, first and foremost, the Orthodox law conveying the words of Christ. He writes: “Only God fear indulge in your soul and it should be the safe place in your life. Be faithful and cast away from you the lack of devotion and the evilness that dehumanizes you. In all the possible manners you should be law abiding and not infringe upon it and never stray away from the words of Christ. For, if you fulfil the commands of Christ, of the good Maker, then you became a kind son of this law Giver.

Honour Him and adore the Lord with passion, also according to your free will and not out of fear of Him, because He did not order us that. Prove yourself as a defender of the “*principleness*”<sup>33</sup> of laws and think them over and talk about them with all your heart. And you should also know the fact that the demon hurts by sweetness, and then he hits you by shame with extreme cunning. For the Almighty, the Lord, told us in His carefulness: I call upon you, Oh, man, judge of your own correctness. And that one knows himself and his inner state, the one

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<sup>31</sup> *Ibidem*, p.8.

<sup>32</sup> *Ibidem*.

<sup>33</sup> Our highlighting of the concept which is rich in philosophical, political philosophy and philosophy of law meanings.

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who knows first of all his Maker. Get a good grip of your desire and do not let it rule over your mind”.<sup>34</sup>

This paragraph correlated the law, the Christian teachings, the Christian belief and the free will. Out of free will the human being knows as well himself, his Maker and the “*principleness*” of law. For Saint Anthim true and deep faith goes hand in hand with true knowledge. He writes about the nature of the connection between virtue and knowledge as he interprets it and afterwards he explains what he means by virtue, in great detail: “Virtue is very good and as well good is science which is growing through study and brings us a good reputation. Cast away from your memory envy, which is very bad, for the envious one has a share of great trouble. When you see yourself ruling over your enemy, then you should be a good judge of yourself. And sing and praise your Lord for that and leave His judgment [act upon your enemy] and forgive your enemy. For these are the characteristics of the true believer and of the good shepherd, so that this believer stayed as a giant, strong in his decisions, this way observe the treaties he concluded and stay strong in his conversations. And, also, he should not be greedy, but find pleasure in whatever he earns legally and not to be despising. Suffer with generosity all that comes from God and daily thank God for what you have”.<sup>35</sup>

The good governance is informed by this connection among Christian Orthodox faith, virtue, knowledge, lovingly demeanour and kingship. The ruler should be both a good Orthodox and a good shepherd of believers. The definition of good governance, in this perspective, states: “As the philosophers say, any well ruled kingdom is recognized by three good things: if there is bread, in abundance, in the markets, if, everywhere, we find an enlightened justice and if there is safe everywhere so that the people can go everywhere without fear and obstacles”.<sup>36</sup> This is a rather modern definition, relevant as well in contemporary democratic states, with reference to welfare, in terms of economic standards, in terms of justice (rule of law, considering all the nuanced observations concerning law in this work of Hierarch Anthim) and in terms of security.

Interesting is also the definition of a good ruler: “And, as the philosophers say, a good ruler is the one who is trustworthy [we may interpret, that a good ruler

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<sup>34</sup> *Ibidem*.

<sup>35</sup> *Ibidem*, p. 9.

<sup>36</sup> *Ibidem*.

is the one who is legitimate], able to judge what is to be judged, and has his subjects in mind, that is, the one who cares thoroughly for his subjects. But, most certainly, the ruler is all the more worthy to be loved when he has his subjects at heart, that is, the one who nurtures a true love, a heartfelt kind of love [for his subjects], which he happily shows, for it flows freely from his heart to them. And, when he has them to his belly, then, that is a bad and unjust one [namely, a bad and unjust ruler]. Make yourself a good example of your ancestors and struggle to do, as well as your ancestors, good deeds. Never show carelessness to yours, for they are not to be careless against your decisions”.<sup>37</sup> In modern terms, the ruler has to be responsible and accountable, but in Anthim’s terms the ruler has to be lovingly, a good Christian, a just judge and an example<sup>38</sup> to his subjects. Love should be accompanied with empathy and in this sense Anthim uses the Greek term for “mercy”<sup>39</sup> toward the “little ones” (in a Christian understanding of the expression) and this nuances in a characteristic manner his conception of virtue. He says: “The good deeds and all the acts of philanthropy are similar to seals that close tight the moths of all enemies. Consider virtue as the only nobility and afterwards observe the nation, the ancestors. Close no unthought-of businesses while you are on the throne and discuss for counselling only with those who fear God. Run away from arrogance and vain praising for these cast out of society everyone. You should know, my son, all is vain in this world, unstable, insecure all filled with want. And peaceful, sure, real are only the future things that are imperishable [the kingdom of God]. And this world is solely a view, accordingly to the Theologian [Gregory] and we are but merchants in this fake world. Trading the perishable things we are taking the Kingdom [of God]. [...] For, [you see] we are going in heavens out of mercy, as sons of God, provided His kindness”.<sup>40</sup>

Finally, the good ruler should defend society against corruption: “And the good Rulers, who are also praised, when they commit injustice to the poor ones then they are very sad. For this reason, you lift the injustice that oppresses them and release them from it, by sending just boyars, who will save them from injustice. Consider your subjects, watch the servants, for due to the wrongdoings of your people the enemies cast upon you great responsibility. Always avoid the

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<sup>37</sup> *Ibidem*.

<sup>38</sup> See also, *Ibidem*, p. 11. “Be a model, a light, an example for your flock, to make your deeds shine as the Sun!”

<sup>39</sup> *Ibidem*, p.10.

<sup>40</sup> *Ibidem*.

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flatterers, the unfair, the liars and the too lecherous, in order to not corrupt, Oh, Almighty, all society, but, on the contrary, the good deeds and your rename opinion [to be followed]. [...] The root and the foundation [of the good society] is the pleasant gathering [the civil assembly] and the decent speech is the salt of all good things.”<sup>41</sup> Also, as a corollary of the definition provided for the good ruler, Anthim underlines that “[...] the plenitude of the happiness of the rulers is *to give all the justice* to their subjects.”<sup>42</sup>

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We can see that such writings prepared the development of political thought and the philosophy of law toward the renaissance political theories and the theories of law which became central to modern thought, in general.

The political thought of Saint Hierarch Anthim could be inscribed within the great area of the late medieval political thought, but his conception presents for sure several elements of originality. The characteristics of the late medieval political thought are in our view: 1. the image of ruler seen as a reflection of the Maker; 2. the centrality of the Christian virtue; and 3. the absolute power of the ruler over his subjects.

The political thought of the Saint Hierarch Anthim is similar in these respects, but original in that it underlines the responsibility of the ruler towards his subjects, his responsibility in moral and Christian terms (he is responsible not only for the salvation of his soul, but also for observing the conditions for the salvation of the soul of his subjects), the importance of the economic aspects for the good life in society and, finally, his crucial role in ensuring justice (and a climate of justice that reminds us of the concept of rule of law) and in fighting corruption in society.

When comparing the perspective on the good ruler, good governance and good society with the perspective in the work entitled *The Teachings of Neagoe Basarab to His Son Theodosie*, considered the first literary work in Romanian culture, we find interesting similarities and differences. As known, Neagoe Basarab was a ruler of Wallachia between 1512 and 1521. This work attributed to him is considered either an early work or the very first work of Romanian

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<sup>41</sup> *Ibidem*, p.12.

<sup>42</sup> *Ibidem*, p.13.

literature and it was written in an elevated version of Church Slavonic, the literary language in the medieval Eastern Europe.<sup>43</sup> Neagoe Basarab's *Teachings to His Son Theodosie* is a very interesting encyclopaedic treatise with Christian Orthodox political philosophy relevance, with mystic relevance, with diplomatic and with military strategy relevance. Specialists consider that it was translated in old Romanian by Udriște Năsturel in 1635 a version that remained preserved until today at Cluj in the Academic Library saved from the personal library of Ștefan Cantacuzino, who was as well a prince of Wallachia between 1714 and 1716, while the text of the modern edition cited above comprises pages 125 to 343. Second, by the tone: the author bestows his recommendations and advice with dignity and poise, and an unerring sense of what is becoming for a ruler and for a ruler's entourage.<sup>44</sup>

Florentina Grigore notices that when approaching the construction of the legal system in *The Teachings*... the central theme is "represented by human quality called to building and completing the legal system. The human being is ontologically placed between (...) Legal Justice and (...) Transcendent Justice. The person called to judge is the link between two different ontological orders: the order of the Absolute (...) and the order of the Relative (...) The Teachings of Neagoe Basarab to his Son Theodosie was written at almost the same time as *The Prince* by Machiavelli. If we look at Machiavelli's work and that of Neagoe Basarab, we are able to see two distinct ways to build and give legitimacy to the legal system. The Teachings do not approach a sophisticated architecture of the legal system, with hierarchies and complex abilities. The discourse about justice especially implies the moral valuation of the people summoned to judge and to do what is right. This work is about the foundation of the legal system regardless of its structure. (...) From Machiavelli we have a different vision about Justice and the Legal system: he focuses on the system and not on the person who performs those functions within the system."<sup>45</sup>

<sup>43</sup> Dorin Ștefanescu and Dumitru Mircea Buda, "Body Clothed In Immortality The Anthropological Problem In Neagoe Basarab's Teachings", *European Journal of Science and Theology*, vol.9, no.3, June 2013, pp. 63-77.

<sup>44</sup> See Eliza Miruna Ghil, "Neagoe Basarab's Teachings to His Son Theodosie: An Unorthodox Reading", *Southeastern Europe*, Volume L'europe Du Sud-Est, vol. 10, no. 1, 1983, pp. 48-71.

<sup>45</sup> Florentina Grigore, "The Concept of Justice ('Dike' and 'Themis') as It Is Revealed by *The Teachings Of Neagoe Basarab to His Son Theodosie*", *Agathon*, vol. 7, no. 1, 2016, pp. 24-32 (24).



In the specialized interpretations we find that “Dan Zamfirescu was also impressed by the way Neagoe had nourished his works from the *Weltanschauung* of his epoch, offering a 'relevant space particularly to the systematic transmission of the dominant ideology in which Romanian medieval society was living', a society where 'the religious element played an essential role', to such an extent that 'the ascetic ideal was pictured as supreme'. Thus, Zamfirescu concludes that Neagoe's text is 'a work of religious and moral instruction and education, a breviary of Eastern Ascetics and mysticism, an anthology of didactical texts selected and structured in accordance with the main purpose of the writings, a treaty of political theory from the perspective of divine-right Byzantine monarchy'.”<sup>46</sup> In Neagoe's case, as in the Anthim's case and actually in the whole Byzantine theology, “one may find the very strong Christian aspects of a type of Anthropology able to recover the profound human being, in the uniqueness of its presence in front of God and in the uniqueness of its presence in the world” (...) “The most outstanding feature of Patristic Anthropology, later accepted by Byzantine theologians all throughout the Middle Ages, is the concept according to which the human being lacks autonomy and yet gains true humanity only when the man lives 'in God' and possesses God-like features.”<sup>47</sup>

On the other hand, and in incommensurable difference with Neagoe's and Anthim's perspectives, in Machiavelly's case we encounter a change of paradigm, a parting of the ways with Patristic and with the Middle Ages, the polemics are changing towards modern interests. According to the medieval perspective, or to the leading passions, Machiavellianism was misunderstood in a great variety of ways - Anglicanism, Calvinism, atheism, Tacitism, Jesuitism, Gallicanism, Averroism.<sup>48</sup>

Ion Goian identifies the characteristics of a Machiavellian Revolution: “Machiavelli noticed though that the art of governing – governance – involved neither a reference to divine will, nor the recourse to traditional morality, but only a higher consciousness of the intended purpose as well as of the available means. Abstract like a problem in a game of chess<sup>8</sup>, the exercise of power is indifferent to adherence to divine laws or to an appeal to the distance between vice and virtue.

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<sup>46</sup> *Ibidem*.

<sup>47</sup> *Ibidem*.

<sup>48</sup> Apud, Ion Goian, „The Machiavellian Revolution”, available at <http://journal.ispri.ro/wp-content/uploads/2016/03/8-Ion-Goian-75-86.pdf>, accessed at 29th March 2016, Pol. Sc. Int. Rel., XIII, 1, Bucharest, 2016, pp. 75–86 (76).

This Machiavellian position seemed for many people to be infinitely provocative, acting as to dissolve for the very idea of sociality, inciting a return to bestiality, to a world of wild beasts, which tear each other apart (in fact, that Hobbes unquestionably starts from this Machiavellian suggestion when he proclaims the reality of the war of all against all).

The Machiavellian revolution can be approached as a synthesis of four directions, which presuppose: a. A deep analysis of the conceptual sphere of the political elements and factors, which involves the development of a series of fundamental concepts: power, political subject, interest, domination, hegemony, virtù etc.; b. a reinterpretation of the classical texts of political philosophy in a new perspective<sup>10</sup>; c. a new perception of the political praxis, in terms of the possible strategies and of the distinction between the public and the private sphere and d. a reconstruction of the political theory in the spirit of Renaissance anthropology.”<sup>49</sup>

Machiavelli's Prince is the first in modernity to be concerned with his image. Anthim was concerned with the good name of the Prince, for the benefit of the subjects and of the country.

Contrary to the perspective of Neagoe Basarab, at Anthim the Orthodox fibre necessary for a good Prince though is interwoven with joy, happiness and personal fulfilment and it is not discussed heavily and exclusively in terms of duty. Also, the happiness of the Prince resulting from his fair conduct with his subjects is treated extensively at Anthim, but not so much at Neagoe.

## Conclusion

We have in Anthim the last great medieval thinker, but also a Romanian patriot, one who has done for Romanian language important and immortal works. His work is still under examination for a great variety of exegets. Was his work *scientific*?

We can call it this way, as well as we can call it better *scholarly* for *scientific* was not yet in its full rights during the medieval times. In his work he has included the most important contributions to knowledge that he knew: the teachings of Christ. And in this scholarly characteristic, we find his contribution to the mirror of princes and at the same time his entire work an extremely

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<sup>49</sup> *Ibidem*.

important introduction to a philosophical, a theological, a political science theory and a theory of law that prepared certain theoretical evolutions during Renaissance.

However, considering his important contribution to a national religious literature we have one more reason to appreciate Anthim as a great thinker, situated at the confluence of the medieval and Renaissance paradigms.

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## THE ROLE OF SAINT ANTHIMOS THE IVIRITE IN THE DEVELOPMENT OF THE ROMANIAN CULTURE

Mihai BĂDESCU\*

**Abstract.** The study presents the life and works of Saint Anthimos the Ivirite interpreting the events of his life and structuring his works into relevant categories and indicating the impressive achievements as priest, moral teacher, typographer, and polyglot. This interpretation emphasizes the role of Saint Anthimos the Ivirite in the development of the Romanian language and Romanian culture. *The Didaches* (The Teachings) of Anthimos the Ivirite, were extremely valuable in their content, and had also an obvious social character. Through these writings certain mores of society were condemned, such as the injustice to which the peasants were subjected because of their boyars, along with the condemnation of the sins which he determinedly criticized: the dishonoring of the parents by the children, the dishonoring of the Church figures by the members of the „flock”, the frequent presence in the drinking houses, the curses, the failure to comply to the respect for Sundays and holidays. *The Didaches* of Saint Anthimos represent the moral attitude stand that the author infuses in the homily or expresses instead of the usual homily, obtaining a lively sermon, related to everyday life. The name of Saint Anthimos the Ivirite remained inscribed in the Romanian consciousness as a founder of the Romanian Church. This way, Saint Anthimos contributed to the deep foundations of the Romanian culture, not only in what concerns his exceptional discourse, nor solely through the development of a beautiful and expressive Romanian language, but mainly due to the profoundly moral and patriotic contents that he sustained and infused into the religious and cultural activities of the time.

**Keywords:** Saint Anthimos the Ivirite, Romanian language, Romanian Church, publications, Romanian culture.

Saint Anthimos the Ivirite was probably born in 1650 in Georgia (Ude town, Meskheti region, Iviria).

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Baptizing him with the name of the Saint Apostle Andrew, his parents, John and Mary, brought him up in godliness and true belief.

He was taken at an early age into slavery by the Turks, at Constantinople, young Andrew has proven very soon the sharpness of mind, learning easily Greek, Turkish, old Church Slavonic, Arabic and, later, Romanian language.

When he escaped from the Turkish slavery, he lived by the Ecumenical Patriarchy studying numerous disciplines among which the art of wood carving, the art of painting, the art of embroidery and calligraphy. Around the years 1690, the true believer voyvod Constantin Brâncoveanu<sup>1</sup> brought him into Wallachia, and there he became an apprentice typographer former bishop of Huși Mitrofan in Snagov Monastery, where he became a monk and then ordained priest in 1691.

The first book printed by Anthimos the Ivirite was *The Teachings of Vasile Macedoneanu to His Son Leon*, and it was followed by *The Holy Service of Saint Paraschiva and Saint Grigore of Decapole* (1692) and also *The Romanian Psalter* (1694).

Afterwards, he was nominated as abbot of Snagov Monastery in the summer of 1694 by the elder Metropolitan Theodosies, and as an abbot, in the first five years in function he printed 15 works: seven in Greek, five in Romanian, one in Old Church Slavonic, one in Slavonic and Romanian and one in Greek and Arab. Amongst the most important apprentices whom he formed there are Mihail Ștefan and Gheorghe Radovici.

The most fruitful period as a typographer he enjoyed in Bucharest among 1701 and 1705, where he printed as well 15 books: 11 in Greek, two in Romanian, one in Slavonic and Romanian and one in Greek and Arab.

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<sup>1</sup> During this period, in order to accomplish his cultural plans, Prince Constantin Brâncoveanu gathered under his patronage, brilliant Italian and Greek men of culture, next to renamed Romanian Orthodox scholars and hierarchs, reputed in the entire South-Eastern part of the continent and in the Near East. Among these personalities was also Sevastos Kiminites, former Professor and Rector at the Great School of the Ecumenical Patriarchy, Ioan Cariofil, he too former Professor at the same Great School of the Patriarchy, Ion Comnen, medical doctor and philosopher, Iacob Pylarino, medical doctor, Count Bartolomeo Ferrati, an excellent practicing medical doctor, vested with an amazing and pleasing elegance for the eyes of the Bucharest dwellers, Manu Apostol, businessman preoccupied to invest in the printing of the books, Ion Românul, a pseudonym under which was disguised the Italian Secretary Giovanni Candido Romano, Antonio Maria de Chiaro, the astute Secretary brought after 1709 all the way from Florence, the physicians Evangelista Marignazzi, a good practicing medical doctor, who became later the doctor of the Tsar and Mihail Schendos van der Beck, an Aromanian despite his name, preoccupied with medicine and the riches of the Oltenia region, in Wallachia.

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In 1705, abbot Anthimos of Snagov was elected Bishop of Râmnic, and he was ordained by the Metropolitan Theodosies of Hungary-Wallachia. As well, in this quality he proved the best qualities for that position in term of organizational abilities, and also cultural competences, for in only three years, he printed at the typography of Govora Monastery, nine books: three in Greek, three in Slavonic and Romanian and three in Romanian. By these three books in Romanian starts a series of Romanian prints which were to lead to the definitive triumph of the Romanian language in Church. Among the books printed under the coordination of Anthimos the Ivirite, we are mentioning here the most important ones:

- *The Teachings of Vasile Macedoneanul to His Son Leon* (1691, in Greek);
- *The Holy Service of Saint Paraschiva and of Saint Grigore of Decapole* (1692, in Romanian);
- *The Greek and Romanian Gospels* (1693);
- *The Psalter* (1694, in Romanian);
- *Anthologion* (1697);
- *The Orthodox Confession of Petru Movilă* (1699);
- *The Iconostasis of Saint Mount Athos* (1701, in Greek);
- *The Greek and Arab Liturgical Works* (1701, the first book published with Arabic characters in the world);
- *The Gospel* (1697);
- *The Akathist of the Mother of God* (1698);
- *Book of Light* (1699);
- *Christian Teachings* (1700);
- *The Flower of Gifts* (1701);
- *The Greek and Arab Breviary* (1702);
- *The New Testament* (1703);
- *The Tome of Joy* (1705, in Greek);
- *The Liturgical and the Euchologion* (1706);
- *The Brief Teaching for the Mystery of Repentance* (1705, original work);
- *The Church Teaching for the Most Necessary and the Most Useful Things for the Learning of the Priests* (1710, original work);
- *Main Orders for the Entire Church Crowd, So That Each Priest and Each Deacon Would Keep Totally and Honorably the Duty of His Domain* (1714, original work);
- *The Psalter* (1710);
- *Old Church Chants/ Oktoihos* (1712);

- *The Liturgical* (1713);
- *The Euchologion* (1713);
- *The Katabasia* (1714).

Through the 63 prints, which he worked for himself, which he coordinated and conducted, in different languages of a great diversity, through the numerous apprentices he formed, Anthimos the Ivirite is considered – next to the Deacon Coresi – **the greatest typographer of the Romanian medieval culture**. He had a distinct role in the **complete and definitive introduction of the Romanian language at liturgy**. Although Romanian language was not his native language, he succeeded to **create a limpid liturgical Romanian language**, which was understood by his contemporary fellow men and which is still in use nowadays.

Through his typographical activity, he sustained as well other Orthodox peoples, as he imprinted book in Slavonic for the Slavs, Greeks and Arabs (from the Patriarchy of Antioch). He was as well the author of a remarkable typographical multi-language book, *The Greek and Arab Liturgical Works* in 1701, which was one of the first books printed with mobile letters in the world and with Arabic characters<sup>2</sup>.

In 1699, Anthimos the Ivirite sent one of his best apprentices, the hypodeacon Mihail Ștefan, at Alba Iulia, where he printed a *Bucoavănă*, that is, an old Church book in Cyrillic, or a spelling book in Cyrillic and a *Chiriadodromian*, which is, a Book of Sermons, a Homiliary. Mihail Ștefan was sent by Anthimos, as well in his country of origin, Georgia, where, at Tbilisi, the hypodeacon set the bases of the first printer with Georgian characters in Anthimos' natal country.

Besides the printed works, we have from Anthimos the Ivirite also several **manuscripts**:

- *The Versions of the Old and New Testament, that is „the faces of the famous men from the Holy Scripture, Bible and Liturgical Works and a short gathering of the histories that were taking place in their times...”,* with 22 sheets of paper, to which were added 503 portraits in medallion, 3 sketches and 8 drawings (in medallion, too), with characters from the Old Testament (Târgoviște, 1709)<sup>3</sup>.

<sup>2</sup> In 1706, the same typographical installation with Arabic characters was gifted to the Patriarch Atanasie Dabas, who set it up and running at Alep.

<sup>3</sup> The original manuscript is at Kiev, and in Romani there is also a copy, realized to the middle of the 18<sup>th</sup> century by psalm reader Popa Flor.



- *Didaches* – his homiletics work –, including 28 homilies (for various holidays) and 7 occasional speeches, a work which places Anthimos the Ivirite, without any doubt, amongst the greatest Christian preachers of all times.

2. *The Didaches* (The Teachings) of Anthimos the Ivirite, were not only extremely valuable by their theological content, but they had also an obvious social character, and through these writings certain mores of society were condemned, such as the injustice to which the peasants were subjected because of their boyars, along with the condemnation of the sins which he determinedly criticized: the dishonoring of the parents by the children, the dishonoring of the Church figures by the members of the „flock”, the frequent presence in the drinking houses, the curses, the failure to comply to the respect for Sundays and holydays.

*The Didaches* of Saint Anthimos represent a moral attitude stand, which is still relevant nowadays. The author infused moral teachings in the homily or expressed those instead of the usual homily, obtaining a lively sermon, related to everyday life, meant to whip and correct the state of affairs that contravenes to the Christian morals and social ethics<sup>4</sup>. We are presenting as following a few of the remarkable teachings of Anthimos the Ivirite.

Thus:

- Saint Anthimos confesses that his **purpose was to teach everyone from the small ones to the big ones**<sup>5</sup> and „listen all the good advice and all the useful advice for this obedience is not to me, but to Christ...”<sup>6</sup>
- In proclaiming the word of the Liturgical Work **each shepherd has the duty to tend to the salvation of each believer**, according to the age, social state and moral state of each man. „With wisdom to rule men, offering teachings to all after their age and state, for as the diseases are of many kinds and they are not to be cured all with the same kind of medicine, so also one cannot teach all, appease and strengthen all, with

<sup>4</sup> See G. Ștrempel, *Introdúcere in Antim Ivireanul. Opere*, Bucharest, Ed. Minerva, 1972, p. VI.

<sup>5</sup> The mission to teach and guide the others on the path of redemption, all the believers disregarding their age, was confessed by the Saint Hierarch when he was ordained as Metropolitan of Hungary-Wallachia: „If you did not know so far and there was no one to teach you, now you shall know that I have this business with all the people from Wallachia, from the smallest one to the biggest one and until the babies except the pagans and those who are not of the same law as us...” (A. Ivireanul, *Didahiile*, Chișinău, Ed. Litera, 1998, p. 31).

<sup>6</sup> *Ibidem*, p. 26.

the same kind of teachings: a different teaching is necessary for a man and another for a woman; one for the old and one for the young; one for the rich and one for the poor ....”<sup>7</sup>. The “soul shepherd is responsible for the salvation of all believers entrusted to him”... as “sheep hang on my throat your souls and from me are all to be reclaimed”<sup>8</sup>;

- **We are all call to salvation**, indifferently of age, but we have to fulfill the will of God for the acquiring of the eternal life: “And we all have the duty small and big, man and woman, children and girls, old and young, married and unmarried, to do three things: to confess ourselves...to fast and to give alms...”<sup>9</sup>;
- **The shepherds have the duty to teach and to scold**, always with love, in order to strengthen the ones who have lost their way: “Anyone after their age and after custom... must be rested with the teachings, with the rod he holds in his hand, that is, the mastery and the gift of the Holy Spirit...”<sup>10</sup>;
- **The presence in the Holy Church brings many benefits to these who come in Sundays and feasts at the meeting with Christ the Savior during Holy Liturgy**. If we cannot succeed to bring our children to Church at least when we come from the Holy Liturgy we should “not come out empty, but we should do as the hedgehog, which, after going to the vineyard first he makes his fill with grapes and then he shakes the vine and grapes fall on the ground and he is wallowing in them and they stick in his thorns so that he can take them to his offspring. So we should us take all to our children and to all who did not come to Church the words we have heard from the Holy Scriptures...so that we could feed them too with the nourishment for the soul”<sup>11</sup>, **and thus be** “diligent and not lazy to His commands”<sup>12</sup>;
- Saint Anthimos praises and **cherishes in his homilies virginity** which “is more honest than all the riches hidden under the mountains or than all that go around the whole world”<sup>13</sup>;

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<sup>7</sup> *Ibidem*, p. 133.

<sup>8</sup> *Ibidem*, p. 32.

<sup>9</sup> *Ibidem*, p. 102.

<sup>10</sup> *Ibidem*, p. 133.

<sup>11</sup> *Ibidem*, p. 74.

<sup>12</sup> *Ibidem*, p. 83.

<sup>13</sup> *Ibidem*, p. 53.

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- **The honoring of the parents in body and soul** is often emphasized by Saint Anthimos. “Let us honor our parents, as well those who gave life to us, as those of the soul, who are the pious, the monks, and the devoted priests.”<sup>14</sup> Sin and lawlessness were whipped by the power of the word of Saint Anthimos. “...Our parents we scold and beat up; the elderly we disgrace, the lords and the boyars we curse, the hierarchs of the Church we do not respect, we gossip against the monks and the priests we revile....”<sup>15</sup>;
- Saint Hierarch **urges that the parents**, regardless of their material or social status, to **dedicate a child from their own families to the worship of God**, for that the servants of God to be more numerous and well prepared for the preaching of the Scripture of the Gospels of Our Savior Christ. “See thus, now, willing and Christian love, see the warmth in the heart, see the zeal. Whoever lives now, in these times, either among the rich ones or among the poor, even if he has 100 sons, is called to give one to God.”<sup>16</sup> The priesthood mission is “to make worthy all from the people to live a honest clean and sinless life”<sup>17</sup>;
- **The sermon of Saint Anthimos**, uttered from the height of the metropolitan pulpit and addressed to all from the boyar to the simple men from the people, answered to a stage when the good measure, the common sense, the correctness, were cast away from the souls of the people by the suspect robberies, moral decay, and by endless intrigues and calumnies. For this reason, he **pities the people, the country**, for the “troubles that come from abroad, the thefts, the robberies, the slavery, the heavy and unbearable dues.” In almost every sermon he talks about the “loathers and the needs surrounding us”, “all suffer, all are rascals, all moan under the heavy yoke of the need”! **Anthimos** cries most painfully when he notices, in awe, that the **very being of the whole nation was in danger** “we are the ones who suffer all such unbearable loathing and stay in dare situations almost ready to perish in need and misfortunes”<sup>18</sup>.

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<sup>14</sup> *Ibidem*, p. 57.

<sup>15</sup> *Ibidem*, p. 29.

<sup>16</sup> *Ibidem*, p. 53.

<sup>17</sup> *Ibidem*, p. 25.

<sup>18</sup> Augustin Pănoiu, *Geniul limbii române, descoperit în predica mitropolitului Antim*, „Lumina”, newspaper, September 26, 2011.

3. Besides his main work (*The Didaches*), Saint Anthimos the Ivirite remained inscribed as author of some remarkable achievements of the Church due to the series of **encouragements, admonishments and instructions** present in his thought and emphasized sermons not only in his works. A few examples:

- **“Let us not taint our holy baptism with the sins”**, that is, “let us not slide with our being toward the vain things of this world, for all is temporary and all is deceitful. Let us defend ourselves of killing, fornication and lechery, going on the binge or taking up bad habits. Let us defend ourselves from keeping grudge to one another, selling our people by tales on one another, with the cruelty of heart and with the lack of mercifulness, in order to encroach upon one another and to impoverish one another”<sup>19</sup>;
- **Before we pray**, “it is appropriate first to leave aside the malignancy, the thefts, the wrong doings, the hatred, the dissension, the strife and only then pray, for then we are going to find out that the ears of God are listening”<sup>20</sup>;
- **Let us defend from pride**. “Let us not gloat in our hearts, for the good we have done, for this way we are going to lose the rewards for our trouble and all in all let us defend ourselves from all the bad and inappropriate things that rot our souls and please our enemy, the devil, but we should only let ourselves desire always the good deeds, the deeds that please God, for only these are immortal and enable us be rewarded in heavens”<sup>21</sup>;
- **The true believer**, even when **he sins**, “should never lose faith in the gift from God”, but come and repent and be saved<sup>22</sup>;
- **Bereaved by the low moral and spiritual state of some of the Romanians, Saint Anthimos scolds some of his contemporary living peers**: “Which is the people that curses like us, of law, of cross, of Eucharist, of the dead, of candle, of burial feast, of soul, of tomb, of boiled wheat memorial cake, of prosphoras, of the holy confession, of

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<sup>19</sup>In *Teachings at Blessing*.

<sup>20</sup>In *Teachings* at October 26, in the day of the Saint and great Martyr Dimitrie Fountainhead of secular holiness on the earthquake.

<sup>21</sup>In *Teachings at Blessing*.

<sup>22</sup>In *Teachings at the Custom Officer’s Sunday*.

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baptism, of marriage and of the mysteries of the holy Church and we curse each other and we dishonor our law, ourselves?! Who of the pagans does that, or who smuts their law as we do? I am wondering, are we not, by all that, cursing at God? Are we not, by all that, cursing at His commands?(...) The Churches we keep dirty as stables and we are going there, instead of listening to the mess and pray to God to forgive our sins, we laugh and wink at each other, worse than in the pub”<sup>23</sup>;

- Also, **Saint Anthimos emphasizes and condemns the two-faced superficiality of the Christians**: “here, [in Church,] hastily confess our wrong doings and we haste to communicate and then again we go about the usual sins and we take comfort in them, and joy and we sin as if we won a treasure and something very good and we vaunt, as David says: 'The sinner vaunts with the lusts of his soul and the one who does wrong well praises himself'. (...) Some arrive at confession only out the fear of some happenings, other only out of habit, others out of the shame of those around them, others out of the fear of their masters, others have two confessors, one in the countryside and one in town; and to the one in the county side confesses only the big sins, because he depreciates that one more, and to the confessor in town only the smaller ones for he is a trader and craftsman of the mystery of confession. And in other words none of us goes to confession freely, for devoutness and with decent thought, to leave our sins behind, but only for the eyes of the other people, for the reasons I have mentioned already before, until we communicate and then we return, forgive me, as the dog to his vomit, and as the sow to her filth and litter. (...) And when we are going to the confession we do not tell the confessor that we are eating the flesh and the work of our brother, the Christian, and we are drinking his blood and the sweat of his face with the rapacity and the greed we have, but we say that we have eaten at the prince’s table, on Wednesdays and on Fridays, fish and crab and lobster and oil and that we drank wine”<sup>24</sup>

4. The scholar Florentin Del Chiaro, who had lived at the Court of the Princes Constantin Brâncoveanu and Ștefan Cantacuzino, tells us that the

<sup>23</sup> *Ibidem*.

<sup>24</sup> In the first *Teachings for the Palms Sunday*.

**Metropolitan Anthimos the Ivirite founded in Bucharest** “a great monastery with an exquisite Church with the All Saints feast”. It is the Church from Anthimos Monastery as the believers called it during the ages. In the testament through which it ordered the administration of the monastic goods, the metropolitan shows the usual humility in his work and hopes: „We did not miss, after our powers, the teaching of the flock everything necessary and compulsory for salvation, as well we erected, added and adorned the holy Churches with devotion and holy diligence for we intended that after the numerous efforts, from the printing of the books and the alms of the good hearted Christians to found from the foundations a beautiful Church here at Bucharest. We have built around it ample hermitage and other places for the rest of the bishop and all those who would like to retreat to this holy sanctuary”<sup>25</sup>.

On account of the revenues generated by this monastery, Anthimos succeeded to put together a financing plan for a Testament, entitled *Teachings for the sanctuary of the holy monastery of all saints, heads 32*, envisioning the organization of an impressive social assistance work.

5. Aside a protector of the interests of the Church, Metropolitan Anthimos had proven to be also an enlightened patriot. He had defended Wallachian rights as a Metropolitan of Hungary and Wallachia, the rights on the manuscripts dedicated to the Holy Grave against the Greek hermits, who did not mention in their liturgies the metropolitan of the place. Even more, **Anthimos fought against the Turkish oppression** militating for the closeness to Peter the Great’s Russia. When Constantin Brâncoveanu wanted him removed from the metropolitan chair, he defended himself in writing – twice, in 1712 – remaining hierarch until the martyrdom death of Brâncoveanu (1714) and under Ștefan Cantacuzino (1714-1715), too.

6. **Metropolitan Anthimos ended his life under tragic circumstances**, during the fall, in the year 1716. In December 1715, Mavrocordat, the first Phanariot governor arrived at the Throne of Wallachia. At Călugăreni, August 18, 1716, after a heated discussion with the Phanariot ruler, Saint Anthimos was accused of relations with the Austrians and of conspiracy against the Turks and the Phanariot ruler (suspected of preference for Pătrașcu Brezoianu as Prince).

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<sup>25</sup> *Istoria Bisericii Române*, vol. II, Bucharest, 1958, p. 167.

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Thus, Anthimos was arrested and locked up in the dungeon of the palace. At the request of the Prince, the **ecumenical patriarchate and its synod** defrocked him, under the accusation that he became guilty in front of the Ottoman Empire and the Prince<sup>26</sup>. He was condemned to exile for life – to Saint Ekaterina Monastery in Sinai Mountain, where, unfortunately, he did not ever arrive. In order to preclude any upheaval of believers, Anthimos was seized and taken in the middle of the night in galore, under the guard of Turkish soldiers. He had never gotten to serve his sentence, for the Turkish soldiers accompanying him to the place of exile killed him, threw his body in Maritza river (or Tuncea river), next to Adrianople; at September 27, 1716, a date that remained among the most important ones in the calendar of our Church.

7. A series of **conclusions** are in order, eventually, after all the aspects presented here. Thus:

- Saint Anthimos is considered **the most important metropolitan of Wallachia** in its entire history;
- Through his entire pastoral, typographic, priesthood activity as bishop and metropolitan, Saint Anthimos embodied the **true shepherd** sets out his soul for the believers he guides: through the example of his life, through the moral and spiritual teachings and, especially, through his Final Will and Testament, through which he left his entire fortune for charity;
- Although born in other lands, **he identified with the people he served**, for which he printed many books, contributing at the **completion of the process of conducting the sermons in Romanian**, for teaching Romanian and learning Romanian at the level of perfection, Anthimos left in his translations, his explanations, his didaches, devotion and confessional advice the most beautiful Romanian tongue.
- Anthimos the Ivirite's *Didaches* emphasize his important **contribution to the development of the Romanian language**.

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<sup>26</sup> This unjust sentence was corrected, at the request of the Romanian Patriarchy, by Patriarch Athenagoras I, as late as March 8, 1966.

George Călinescu noticed that “Anthimos is an excellent orator and a complete stylist, with the gift to surprise the imagination, with suavity and lyrical exultation”<sup>27</sup>.

In a similar perspective, in the treaty to *The History of Romanian Literature*<sup>28</sup> Călinescu showed that “until then it was never delivered to the listeners, to the Prince, boyars, bishop and priests, a warmer or a more enlightening, a more poetic and a more eloquent word than that which the Georgian Anthimos pronounced in Romanian. His stylistic procedures, his comparisons and metaphors, his plastic images and the epithets place him among the great writers of our medieval literature”. Mihail Sadoveanu considers the language spoken by Anthimos “maybe the most beautiful of among all the literary writings of the scholars of the time”<sup>29</sup>.

- Another exceptional work of the great hierarch was **the establishing of schools for the poor people**, where education was free of charge.
- **Enlightened patriot and defender of the Christians** in the Eastern Patriarchies, Metropolitan Anthimos paid with his life the audacity to stand against the Turks and against the first Phanariot Prince.
- All these considerations determined the **Saint Synod of the Romanian Orthodox Church** to canonize him in 1992<sup>30</sup>. He is **commemorated each year at the 27<sup>th</sup> of September**.

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<sup>27</sup> G. Călinescu, *Istoria literaturii române*, Editura pentru literatură, Bucharest, 1968, p. 19.

<sup>28</sup> Bucharest, 1962, p. 419.

<sup>29</sup> Mihai Săsăujan, “Sfântul Ierarh Antim Ivireanul cu suflet de român”, in *Lumina* newspaper, 27 September 2009.

<sup>30</sup> Synod Act, 20 June. The official proclamation of the canonization. June 21, 1992.



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## THE MORAL CONCEPT IN THE PHILOSOPHY OF KANT

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**Abstract.** The fundamental works in which Kant expounds his theory are *The Critique of Pure Reason* and *The Critique of Practical Reason*, and in addition *The Critique of the Power of Judgement*. In the first of the three, Kant does nothing more than demonstrate the limits of speculative knowledge, that which bestows access to the world of the phenomenon, but which can circumvent the element in itself. Theoretical knowledge is limited to patterns of sensitivity, diversity, placing it under categories enabling the apparatus through which we think. In order to eliminate any confusion regarding the abovementioned elements, Kant, using a footnote, clarifies the connection between morality and freedom: freedom is without a doubt the *ratio essendi* of moral law, but that the moral law is the *ratio cognoscendi* of freedom. Kant deliberately draws attention to the fact that freedom and, as a consequence supreme Good, cannot be conceptualised. The so-called Kantian constructivism relies on this pattern of devising freedom as a principle which cannot be demonstrated, the pillar of the entire construction. Good will is what makes *duty*, *categorical imperative*, and even *freedom* possible. Good will has no connection to human sensitivity, it is a concept based on pure reason. This idea leads us to emphasize that Kant wants to demonstrate in his work regarding morality that man becomes free through a detachment from his bodily inclinations. This is a modern perspective. Modernism is dominated by the novelty of founding principles within the subject. Thus, subjectivity becomes the dominant force. But modern subjectivity produces as well the concept of relativism. There is no single or absolute truth, but rather truths individually manufactured that interfere from birth onto a space which exists based on a horizontal arrangement. Last, but not least, there is a modern subjectivity of freedom which is associated to the concept of autonomy.

**Keywords:** Kantian constructivism, freedom, subjectivity, good will, moral concept.

The fundamental works in which Kant expounds his theory are *The Critique of Pure Reason* and *The Critique of Practical Reason*, and in addition *The Critique of the Power of Judgement*. In the first of the three, Kant does nothing

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more than demonstrate the limits of speculative knowledge, that which bestows access to the world of the phenomenon, but which can circumvent the element in itself. Theoretical knowledge is limited to patterns of sensitivity, diversity, placing it under categories enabling the apparatus through which we think. There are also the ideas of reason which, though not constitutive, impose a regulatory dimension indicating a certain direction which leads to unity of thought. "This procedural course of action allowed Kant to rescue the absolute availability of knowledge with the price of renouncing the knowledge of the world in itself. The pure forms of knowledge are not efficient unless referring to sensitive data – content or « matter », as Kant expressed it – being bound to these forms, our intellect can only know things as presented, as they appear to us, not as they truly are."<sup>1</sup>

In the phenomenal world, the law of causality governs or occurrences based on necessity. In this world, *there can be no talk of freedom*. Yet "beyond this real or possible experience also known as nature, there is another world, that of things in themselves, and apart from that, the world of that which must be (*sein soll*) from a moral standpoint. The limits of theoretical reason are therefore not the limits of practical reason, beyond the realm of theoretical reason, there lies the realm of practical reason, beyond the phenomenal world lies the world of things in themselves, and on top of the stringent world of necessity, freedom reigns supreme as the fundament of morality"<sup>2</sup>.

In *The Critique of Practical Reason*, Kant predicates that "the concept of freedom, its very reality are all demonstrated through an apodictic law of practical reason, constituting the key to the entire core of a construction of a system of pure reason, even that of speculation, while all the other concepts (God and immortality), remaining within the boundaries of these simple ideas, are now bound to it, gaining alongside it consistency and objective reality, meaning that their possibility is demonstrated through the fact that freedom does indeed exist; as this idea is manifested through moral law."<sup>3</sup>

In order to eliminate any confusion regarding the abovementioned elements, Kant, using a footnote, clarifies the connection between morality and freedom: "Lest we believe that there are inconsistencies afoot, were I to name freedom right now as the condition of moral law, and then, in this paper, state that moral law is the condition through which we can primarily *become aware* of freedom, I wish to

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<sup>1</sup> N. Bagdasar, *Studiu introductiv la Critica rațiunii pure*, Editura Științifică, București, 1972, p. X.

<sup>2</sup> Idem, p. XI.

<sup>3</sup> Imm. Kant, *Critica rațiunii practice*, Editura Științifică, București, 1972, p. 90.

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reiterate that freedom is without a doubt the *ratio essendi* of moral law, but that the moral law is the *ratio cognoscendi* of freedom. For moral law would not be primarily designed within our sense of reason, were we not to allow ourselves to embrace freedom (though it may not imply contradiction). Were freedom not to exist moral law could not be found within us.”<sup>4</sup>

Loyal to Aristotle’s model of perceiving logic, Kant, in the abovementioned statements, views freedom as belonging to the theoretical side (*theoreo*), meaning to that part of logic which cannot be demonstrated but which is known in itself, and morality belongs to the demonstrative part (*apodictic*), meaning that part which deals with proving that which is true. Kant deliberately draws attention to the fact that freedom and, as a consequence supreme Good, cannot be conceptualised. The limitation of human knowledge consists of the fact that “it cannot scrutinise the necessity of that which exists or occurs, neither that of what must (*soll*) happen, if there is no emphasis on a principle or condition under which it exists, occurs or must occur”<sup>5</sup>. Under such a posture, reason is in an endless process of searching “The unconditional necessity, being forced to accept it beyond any means of making it conceptual”<sup>6</sup>.

Kant states that “we are not to be blamed for our deduction on the supreme principle of morality, but rather be faced with an objection related to human reason in general, a factor which cannot render the concept of an unconditional practical law in accordance with its absolute necessity”<sup>7</sup>. This uncontested nature of the unconditional practical law is due to the fact that in the field of morality we must not search for the fundamentals of conditions which support a particular interest, as morality exists as such only because of the fact that its purpose is to surpass those human inclinations which bear no connection to reason. “And therefore we – claims Kant – in truth cannot conceive the unconditional practical necessity of the moral imperative, but we can conceive however its *non-conceptual dimension*, and this is all anyone can ever ask based on a philosophy which strives to move forward towards the very limits of human reason”<sup>8</sup>.

In other words, thinking must come to a full stop in order to, in an endeavour of metaphysical focus, designate the self as a regulative and not a

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<sup>4</sup> *Ibidem*.

<sup>5</sup> *Ibidem*, p. 83.

<sup>6</sup> *Ibidem*.

<sup>7</sup> *Ibidem*, p. 84.

<sup>8</sup> *Ibidem*.

constitutive pillar of conceptual development. Once more, we must state that Kant, considered to be the one who undermined traditional metaphysics, aligns himself to the concepts of Aristotle and Middle Age's scholars, according to which logic has a theoretical part with the meaning of *theoreo* (contemplation, passing), undemonstrated, yet paradoxically demonstrative, holding in itself the sciences. In modern ages, thinkers have abandoned the theoretical aspect of logic and resorted only to its demonstrative, formal aspect. This fracture produced mainly by late modernity is due to the fact that "the logic transformed within a formal system no longer holds this theoretical dimension and becomes a simple juxtaposition of sides, a coherent yet relevant connection of *symbolic* expressiveness, forming a system"<sup>9</sup>. The separate demonstration of the *theoreo* "is deprived of mental content, lacking the active intellect which should fill and fulfil it from an ontological standpoint, rendering capabilities of hierarchic organisations within the field of study"<sup>10</sup>.

The fact that Kant showed such preoccupations stems from the way in which he conceives freedom as the pillar of morality. Firstly, he views freedom as a non-empirical concept. Freedom, according to Kant, is nothing more than an "Idea of reason whose objective reality within itself is problematic"<sup>11</sup>. All these considered, the path of freedom from a practical standpoint is the only trajectory usable in our behaviour. The concept of freedom is a presupposition next to which human behaviour cannot be designed. Freedom is regulatory and by no means constitutive of the demonstration Kant makes regarding morality. Freedom in itself as a domain of understanding cannot be demonstrated but without it no demonstration is possible with respect to human behaviour. Freedom exists and we make reference to it, yet we can "never conceive how freedom is possible"<sup>12</sup>. In the world of understanding, which includes freedom, we are dealing with will, a concept which eludes the chain of natural causality. It is in fact an analysis of will within itself, without making any reference to an object, otherwise we could not be talking about will. Will is manifested as a placement beyond natural inclinations and in this respect it is nothing less than pure will. The will Kant predicated lies beyond motivation. Because "were reason to strive to find itself in

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<sup>9</sup> A. Dumitriu, *Teoria logicii*, Ed. Academiei Republicii Socialiste România, București, 1973, p. 332.

<sup>10</sup> *Ibidem*, p. 333.

<sup>11</sup> *Ibidem*.

<sup>12</sup> *Ibidem*, p. 75.

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the world of understanding as an object or reason, it would surpass its limitations and allocate onto itself the power to know something it knows nothing about”<sup>13</sup>.

In other words, according to Aristotle’s concept, in which logic presents itself as a theoretical aspect (in the sense that thinking must stop somewhere, the object of this stop cannot be demonstrated) and a demonstrative aspect, meaning a scientific one. The first aspect, the theoretical one, acknowledges the existence of a principle known within itself, which cannot be demonstrated, but without which science would be rendered impossible. In this way, according to Aristotle, the theoretical principle of logic is the principle of all scientific principles. All these aside, it is not pertinent in the demonstration upon which science relies.

Kant uses the same procedure when he states that “reason would surpass its limits, were it to dare explain to itself how pure reason can be practical, which would be the same thing as the problem of explaining *how freedom is possible*”<sup>14</sup>. It can only be made available as a hypothesis necessary to reason in order to place itself as a pure intellect beyond and in opposition to effects of sensitivity. Explanations are only possible in the domain of natural causality, but where all determinism ends in accordance with the laws of nature, we find the end of any further explanations. Therefore, freedom begins where demonstration ends.

The so-called Kantian constructivism relies on this pattern of devising freedom as a principle which cannot be demonstrated, the pillar of the entire construction. But this construction does not simply focus on practical reason, but also on theoretical reason, Kant’s effort being that of unifying the endeavour of pure reason with practical reasoning. Bearing in mind the way in which he conceives freedom, the result is an emergence of justification and speculative reason. And because this reasoning is first and foremost practical, the result is the superiority of practical reason over its theoretical counterpart. In this way, freedom becomes the principle to rule all scientific principles and constitutes the regulatory idea based on which theoretical knowledge is made possible alongside practical behaviour. In this respect, the realm of morality is situated in the world of understanding, becoming common ground not only for human behaviour but for scientific knowledge as well.

We can therefore, unequivocally affirm that freedom, as a principle which cannot be demonstrated, is the key to the entire Kantian theoretical system. And

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<sup>13</sup> *Ibidem*, p. 77.

<sup>14</sup> *Ibidem*.

because through morals we become aware of freedom, we can deduce that morality must constitute the basis of every theoretical endeavour. Freedom is the *ratio essendi* of morality and morality is the *ratio cognoscendi* of freedom.

Upon establishing the role of freedom as a regulatory principle of Kantian thinking, we will see the construction of a system of practical reasoning in the philosophy of Kant.

Kant builds his system in three stages: *The establishment of the metaphysics of morality*, within which two transitions occur, namely *The transition from the moral knowledge of common reason to philosophical knowledge* and *The transition from the metaphysics of morality to the critique of practical reason*, continuing onto *The Critique of Practical Reason*. Within the metaphysics of morality, Kant tries to capture the concept of *good will*. This concept is viewed as accountable for the entire Kantian system because it is the source of other fundamental concepts of the system such as *duty*, *categorical imperative*, and even *freedom*. Good will has no connection to human sensitivity, it is a concept based on pure reason. "From everything which is possible in this world and even outside it, nothing can be deemed as good with the exception of good will"<sup>15</sup>. Good will is a positive factor not only due to the fulfilment of objectives but also through the spectrum of volition, it is good in itself and evaluated as such, within carefully discerned parameters.

Good will is included in the concept of *duty*. Kant distinguishes between the actions performed *in accordance with duty* and those performed *out of duty*. Duty can be performed out of mere selfishness, whilst an action performed out of duty bears no human inclination, only pure volition. In order to illustrate this idea, Kant provides several examples. "It is therefore in accordance with duty that the grocer will not demand unreasonable fees from his unexperienced customers, but rather have a fixed price, so that when a child buys from him, he is as good as any other customer. Therefore, everyone is served in honesty. But this is by no means sufficient in order to believe that the merchant acted out of duty and principles of honesty; his own self-interest demanded it. Therefore, the action was not performed out of duty, but out of cold selfish calculations."<sup>16</sup> Another example: "Should misfortune and dismay utterly engulf the lust for life; should the unfortunate individual, strong of heart, more outraged regarding his faith rather than humiliated as a result, wish for death, yet preserves it without loving it, not

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<sup>15</sup> *Ibidem*, p. 11.

<sup>16</sup> *Ibidem*, p. 15.

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out of fear but duty, then his predicament bears moral content.”<sup>17</sup> These two examples show that for an action to be moral, it must not stem from the satisfaction of certain inclinations in accordance with duty, quite the opposite, contrary to such inclinations, out of a sense of duty. Only the latter contains moral value.

“Duty, according to Kant, is the necessity to undertake an action out of respect for the law”<sup>18</sup>, and “respect is the upholding of values which harm self-love. Therefore, we are dealing with something which is not considered the object of inclination or fear. The object of respect is the law exclusively, namely that which we must impose upon ourselves as a necessity onto itself”<sup>19</sup>.

What Kant wants to demonstrate in his work regarding morality is the fact that man becomes free through a detachment from his bodily inclinations. We can therefore subtly say that he does nothing more than resurrect the concepts of Plato and Aristotle, only to extract two examples regarding the liberations of the soul from the body. In this respect, Kant proves a great deal of consistency, a fact which is due to Kantian rigour with respect to morality. Taking into consideration that knowledge is subordinated to morality, the result is that any act of knowledge is nothing more than an act of purification which culminates with freedom. The purpose is purification, and the obtained liberty is the supreme purpose of any human being.

In *The Metaphysics of Morals* and *The Critique of Practical Reason*, there is another goal that Kant fulfills, namely the social contract. It is well known that our philosopher is a keen supporter of the social contract, but he differentiates himself from all other supporters by placing good will at the foundation of this contract, in other words benevolence, not the need (the non-will), as others acted before him. Because the non-will is a denial of will, and the social cohesion is a result of fear, Kant expects a horizon of results based on good will and moral duty, thus pushing selfishness and fear out of the picture. Good will is opposite to non-will and is the one which secures social cohesion.

There is another aspect which needs to be addressed here, namely that the work of Kant is an exploration of human inwardness. That’s why morality is an internal act, it does not rely on external relationships but rather the finding of the self and once humanity through a process of deep internalization.

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<sup>17</sup> *Ibidem*.

<sup>18</sup> *Ibidem*, p. 18.

<sup>19</sup> *Ibidem*.

Only through self-knowledge, through purification, can we meet the other, thus performing a political act. Meeting the other takes place as a result of the exploration of personal inwardness.

The relations instituted on a social level belong to an inwardness which spills outwardly and encounters the others in a communion of human values. No other supporter of the contract has ever achieved such an endeavour. They were reduced to the external level of human interactions without the possibility to penetrate the deep intimacy of the human being.

That's why rights were afforded greater authority compared to morality, whereas in the case of Kant the opposite applies, namely morality belongs to the world we can understand, while the attributes of the phenomenal world deals with the external relationships of people.

Man cannot find himself or society unless adhering to the common good which is nothing else than an expression of human inwardness. This is Kant's intimate belief and his work is proof of this belief.

In this sense, modernism is dominated by the concept of relativism. There is no single or absolute truth, but rather truths individually manufactured that interfere from birth onto a space which exists based on a horizontal arrangement. This element is tributary to the fact that modernism seeks out its founding principles within the subject. Thus, subjectivity, becomes the dominant force.

With regard to the concept of freedom, it is associated to the concept of autonomy. From this perspective, Kant states that "Can freedom be nothing else than autonomy, namely the prerogative of will to be its own law?"<sup>20</sup> This is how "through the simple analysis of moral concepts, we can more adequately demonstrate that the abovementioned principle of autonomy is the sole principle of morals. Because, the manner in which the principle opens up to us must be a categorical imperative and this commandeers no more and no less than this autonomy."<sup>21</sup>

It's very important to specify that this concept, from the standpoint of autonomy, entails a limitation of freedom, a sense of servitude to universal law. This liberty, however, is preserved because freedom is the prerogative of will to be its own law. Therefore, man is not independent but autonomous, because he is in communion with a universal law of reason.

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<sup>20</sup> Imm. Kant, *Critica rațiunii practice*, op. Cit. , p. 65.

<sup>21</sup> Mircea Flonta, Hans-Claus Keul, *Filosofia practică a lui Kant*, Editura Polirom, București, 2000, p. 40.

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Through this manner of thinking, Kant detaches himself from the concept of independence as presented in the *Monadology* of Leibniz, which states that “One cannot explain, by any means, how a monad can be altered, changed on the inside by another monad, seeing as nothing can be transposed in it; nor can we conceive an internal movement inside it that can be provoked, directed, amplified or diminished, as it is possible with compound things where there are changes between parts.”<sup>22</sup>

From this quote, we can clearly detect Leibniz’s difficulty to conceive a relationship between monads. Based on this model, relationships between individuals in society are not possible. In view of this fact, one cannot conceive morality that will lead to social cohesion, a very rare element, essential to human nature. There is, however, a pre-established harmony in accordance with divine laws, but this harmony is not able to institute relationships between monads.

Therefore, it is important to say that modernity has followed down the path of monadology, which instituted the concept of independence but not the concept of autonomy.

This way, through the exacerbation of independence, the result was an atomisation of the individual who perceives himself as separate from other people, separate from the state, society and even the vastness of the Universe.

It is not relevant to address the influence of the concept of independence as it applies to relevant pattern of human behaviour. Separating man from everything and everyone leads to the crippling of social cohesion and exposure to political manipulation. The concept of morality is also brought into question.

Following along Leibniz’s trajectory, the German philosopher Schopenhauer predicated that Kant’s vision was inherently self-centred, thus commandeering the conclusion that we are dealing with nothing more than “a stringent form of heteronomy.”<sup>23</sup>

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<sup>22</sup> Leibniz, *Opere filosofice*, vol. I, Editura Științifică, București, 1972, pp. 509-510.

<sup>23</sup> John Rawls, *Liberalismul politic*, Editura Sedona, București, 1999, pp. 109-110.

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## THE RESPECT OF PHILOSOPHY FOR RELIGION AND THEOLOGY IN EUROPE DURING THE END OF THE 17<sup>TH</sup> CENTURY AND THE BEGINNING OF THE 18<sup>TH</sup> CENTURY

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**Abstract.** The author argues that the philosophers from the end of the 17<sup>th</sup> century and the beginning of the 18<sup>th</sup> century, regardless if they were empiricist or rationalist, showed respect for religion, as well by their admittance of God, as by the adoption of religious morality. Ontologically, the thinkers from the above mentioned period have identified God with the supreme substance, which, by the attribute of scope and that of thought, as Spinoza considered, or, by the extended or omnipresent substance and thoughtful or omniscient substance, as the Deists stated, makes God intrinsic to the world of things and, respectively, to the human souls. Ethically, the thinkers we consider here argued that, being created by God, human souls have enrooted in them the divine principles of moral conduct as well as the freedom of choice between good and evil. The philosophers of Enlightenment reaffirmed the above indicated correlations between philosophy and religion, merely criticizing the behavior of some of the members of clergy, but not exactly the Christian doctrine. The author argues that, at present, given the identified interferences between philosophy, on the one hand, and theology and religion, on the other hand, they could and should be cultivated as consistent and not conflicting forms, which would contribute to the affirmation of the unified and harmonious spirit of contemporary human being and to the revival or, even more, to the retrieval of her moral conduct.

**Keywords:** ontology, metaphysics, theology, religion, supreme substance, secondary substances, divine feelings, moral freedom.

### 1. Terminological clarifications

Religion is the belief in the existence of God, while theology is the theory about God and, first of all, the rational justification of God's existence. Philosophy, as the overall vision of the world and knowledge of the world seems to be the opposite of religion and theology, because it operates with reason and it

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usually seeks world unity not beyond, but closely related to the things that are composing it.

However, as we shall see, the two forms of culture are not separate. On the one hand, religion and theology share a belief in the existence of God, but both use reason, too. On the other hand, while secondary philosophy, i.e. metaphysics, is closely linked to knowledge of physics, ontology affirms that being as such transcends the physical world.

Thus, ontology, but also metaphysics, as they sustain the existence of the unity of the world, they allow the possibility to deify this unity. Incidentally, during the Renaissance, which was the overture modernity, the humanists in the Academy of Florence, Marsilio Ficino and Pico della Mirandola, proposed a synthesis between Platonism and Christianity, while another great humanist, of the Academy of Padua, Pietro Pomponazzi, attempted a synthesis between Aristotelianism and Christianity.

## **2. The respect of philosophy for religion and theology**

Modern philosophical spirit, which is already characteristic for thinkers of the seventeenth century, is not in opposition to theology and religion. In the problem of knowledge, the philosophers of this century are either empiricist, as the Englishman John Locke, the founder of empiricism, or rationalists, in the Cartesian spirit, which was continued by Spinoza and Leibniz.

In what concerns the problem of existence, they were either deist, as Locke, or pantheists, as Spinoza and Leibniz, but they have not ruled out the existence of God as the source of the world and, in particular, of morals. Thus, ontologically, both Deist and Pantheists admitted the existence of God as the supreme substance, in other words, as an entity that exists and acts by self-grounding and self-thrive.

The Deists claimed that the supreme substance or God is the creator of matter, the *substratum* of corporeal things and spirit, as fabric of the human soul. They added that God set His laws in the material world, without interfering with its later developments. Regarding the human soul, they claimed that God is present in human life through revealed moral and its role as guarantor of morality.

Thus, saying that God remains outside the physical nature, they have not ruled out his presence among men. The idea that Deists sustained a God outside the human world still persists among theologians, who accuse Deism, in general,

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and the Enlightenment Deism, in particular, to be the spiritual cause for the weakening of religiousness in the contemporary era.

In reality, as we have already stated, Deism is not entirely culpable for the irreligious morality nowadays. In what concerns the eighteenth century, the Enlightenment thinkers of this era only criticized certain profane attitudes of certain priests, but not the idea of God or the necessity religious morality.

For the Pantheists, the being of God is confused with being the world because, as Spinoza said, “by God I understand the absolutely infinite existence, that is, the substance composed of an infinite number of attributes”<sup>1</sup>.

From this infinity, the two which are fundamental, the extension and the thinking, constitute the essence of things and, respectively, of human souls. Consequently, the pantheistic God is entirely in the world, and this is the reason why Spinoza used the formula *Deus sive natura*.

In turn, Leibniz said that God, as supreme substance, the monad monads, created the three types of secondary monads, namely, the spiritual atoms, which form the three kingdoms of nature: things, the order of plants and animals, and the human kingdom. He added that God is reflected more or less clearly by his creations, but through conscience, only by people.

Spinozian or Leibnizian ethics are marked by the religious idea according to which knowledge of God ensures irreproachable moral conduct. Leibniz affirmed: “we should fulfil our duty in conformity with the reason given by God and with the rules prescribed by Him for us”.<sup>2</sup> He sustained, as well, that the spirits have the ability to enter “in a kind of society with God”<sup>3</sup>, so that the reunion of these spirits “constitute a moral world in the natural world”.<sup>4</sup>

At the end of the seventeenth century, in the Romanian Principalities, Dimitrie Cantemir was pronouncing himself for peace between soul and body, that is, for the conciliation between the two types of ethics: religious and profane. In his book *Divanul* (1698), he imagined a dispute between the Wiseman, spokesman for the religious moral, and the World, who is the representative of the commoner.

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<sup>1</sup> Spinoza, *Etica demonstrată după metoda geometrică și împărțită în cinci părți*, Bucharest, Editura Științifică și Enciclopedică, 1981, p. 5 (Definitions, VI).

<sup>2</sup> G. W. Leibniz, *Eseuri de Teodicee*, Iași, Editura Polirom, 1997, p. 117 (Part One, & 58).

<sup>3</sup> G. W. Leibniz, *Monadologia*, in *Opere filosofice*, vol. I, Bucharest, Editura Științifică, 1972, p. 525 (& 84).

<sup>4</sup> *Ibidem*, p. 526 (& 86).

According to the World, people have the right to enjoy themselves and to satisfy their pleasures during the weekend, while the Wiseman requests the perpetual cultivation of the religious spirit, saying that “man ... has a duty to show the truth with the light of faith.”<sup>5</sup>

In the third part of *Divanul*, Cantemir translated the book of a Polish Unitarian, Andreea Wissowatius, *Stimuli virtutum, fraena peccatorum*. In his book, Wissowatius exposed the Stoic moral doctrine, where the central idea is that the virtues come from rational knowledge, while the source of evil is ignorance.

Thus, in the Stoic vision, the virtue founded on reason does not exclude the virtue religious belief. Through the translation of his Polish contemporary writer, as well as through the dispute between the Wiseman and the World, Dimitrie Cantemir lets to be understood that he admits the agreement between reason and religious belief.

The Stoic idea of the conquest of virtue by rational knowledge will make a long career in the history of philosophy. Over the centuries, the Stoic and the Christian ethics have established a *modus vivendi*. Up to this day, they are also found in an amiable relationship.

### **3. The analogy between contemporary ontology and theology**

Today, next to the spiritualist philosophical orientations, such as Thomism, personalism, religious existentialism etc., there are many other directions that are indifferent, or appear to be indifferent to religion and theology.

In reality, between ontology and religion there is a certain analogy because both forms of culture affirm that the being as being consists in a transcendent factor that exceeds the finite realities. Secular ontology does not define this factor neither as material nor as spiritual, but in this approach, it leaves open the prospect religion that treats this factor as a divine one.

Ultimately, any ontology, even when it is combined with materialistic ideas, states that the unity of the world consists in an non-corporeal entity, paving thus the way for both religion and theology, which originate this unity in God.

Consequently, religion and theology do not contradict the main idea of the ontology concerning the being the world because they do nothing else but deify the philosophical idea of being, saying that the being of the world is God himself.

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<sup>5</sup> Dimitrie Cantemir, *Divanul*, Bucharest, Editura pentru Literatură, 1969, p. 112 (& 77).

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#### 4. Conclusions

In conclusion, through the fact that there are correspondences between ontology and theology, starting with the terms of God and, respectively, of *being as being*, we believe that under the circumstances of the political and economic nearing of the European countries, Christian *religious values*, whether they are Catholic or Orthodox or Protestant, which dominate the space of the European Union, and the philosophical values, which have either a religious nature, or are inspired by science, will be cultivated in a spirit of dialogue and mutual respect both within their domains and in the relationship between the two domains of human culture and human creation.

Moreover, by their nature, the philosophical values and the religious values do not contradict each other. All the forms of culture and all the forms of value are complementary because the corresponding faculties of the soul – in our case, reason and faith – are not necessarily in conflict, but they are rather mutually reinforcing, or in any case, they are reconciled within the human soul.

Despite the differences between philosophy, on the one hand, and theology and religion, on the other hand, their closeness will allow a non-contradictory affirmation of the human individuals and even a resurrection of the moral life of the human being.

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## **SCIENTIFIC LIFE**



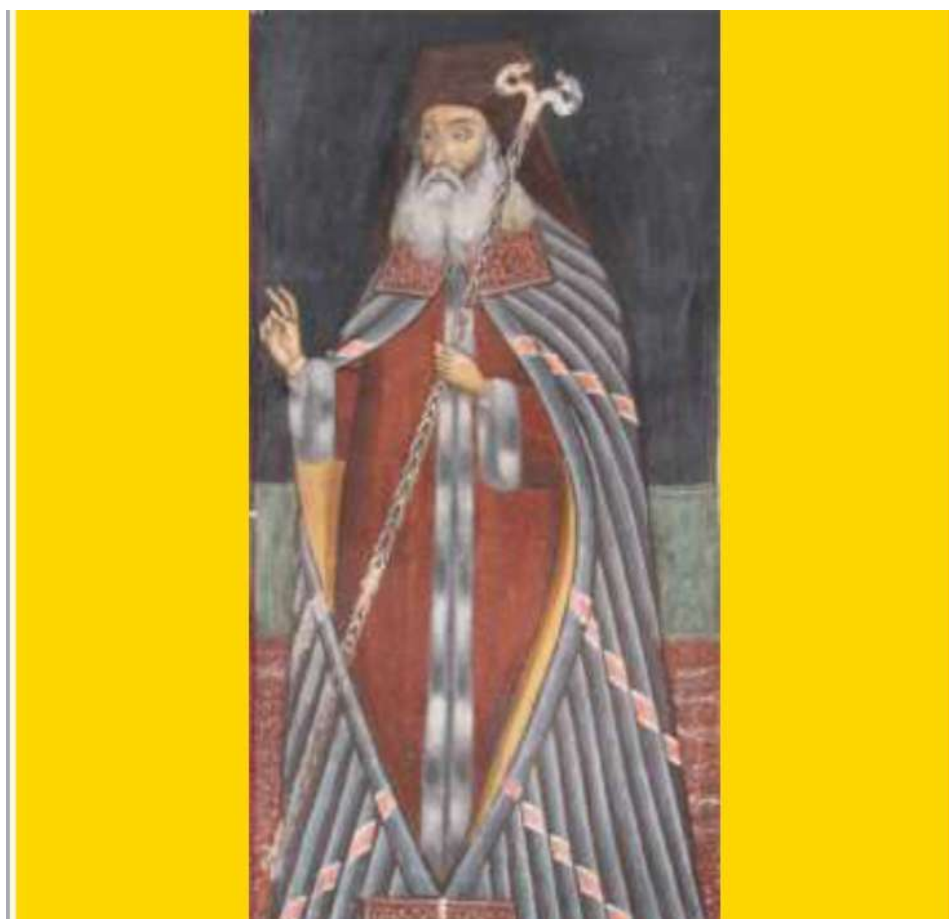
St. ANTHIM the IBERIAN

(The Commemoration of 300 years since the martyrdom, 1716 - 2016)

**THE EUROPEAN AND CAUCASIAN CULTURE  
AND SPIRITUALITY FROM LATE 17<sup>th</sup> CENTURY  
AND EARLY 18<sup>th</sup> CENTURY**

15<sup>th</sup>-18<sup>th</sup> September 2016 CONSTANTA - RAMNICU-VALCEA (ROMANIA)  
- INTERNATIONAL SYMPOSIUM -

**St. Anthim the Iberian (Antim Ivireanul)**



The International Symposium dedicated to the commemoration of 300 years since the martyrdom of St. Anthim the Iberian proposed the theme *The European and Caucasian Culture and Spirituality from Late 17th Century and Early 18th Century* and it was organized Academy of Romanian Scientists, Georgian National Academy of Sciences, Centre for Religious and Juridical-Canonical Study and Research of the Three Monotheistic Religions: Mosaic, Christian and Islamic (Ovidius University of Constanta, Romania), in collaboration with the University of Silesia in Katowice (Poland), at Constanta and Ramnicu Valcea, September 15-18, 2016.

The organizers and the participants gathered at this international symposium to honour the great commemoration of martyrdom of St. Anthim, for the Romanian Patriarchate declared the year 2016 as the year of St. Anthim the Iberian, who is also one of the great exponents of the European and Caucasian culture and spirituality from the late 17<sup>th</sup> century and early 18<sup>th</sup> century.

In the presentation of the conference the organizers explain: "As hieromonk, a bishop and then as a Metropolitan of the Romanian Principality, 'Antimos Ivirelli' got a remarkable place in the history of Romanians grace to his printing activity, to his pastoral-canonical activity (teaching, sanctifying and leading), to his works - both the printed and those left in the manuscript (the *Didaches*) - to his contribution to the introduction of printing in his homeland (Georgia), through books printed in Romanian, Greek, Slavic and Arabic, and their dissemination throughout the area of the Eastern Orthodox Church, to his decisive contribution to the introduction of the romanian language in the Cult of the Church and its affirmation as a literary language, to his impact on the european and caucasian culture etc.

Since, this year marks 300 years from the death of St. Anthim the Iberian, it is therefore our duty to honour the memory of this great scholar bishop and martyr through an International Scientific Symposium, where the Academicians and university Professors, from different countries, can make valuable contributions through their communications, not only from his adoptive country, Romania, but also from his native homeland, Georgia, and throughout Europe and Caucasus. Of course, through their papers, the Europeans and Caucasian specialists will make also a worthy contribution to a better understanding of the culture and spirituality from their countries and, *ipso facto*, of the intercultural relations of that epoch."

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On September 15<sup>th</sup>, took place the opening of the Symposium's works and allocutions. This was moderated by Professor **Nicolae V. Dura**, PhD, and the Opening Speech, entitled *Saint Anthim, a Spiritual Beacon and a Confessor of Faith* was delivered by Professor **Teodosie Petrescu**, PhD, The Archbishop of Tomis, Member of the *Academy of Romanian Scientists* (AOSR). The allocution shown that Romanian culture and spirituality had and still has in Saint Antim a spiritual beacon and a confessor of faith. We simply cannot honor Romanian culture and spirituality unless we are also honouring Saint Antim. Other speakers emphasized also this idea from different perspectives: Prof. **Doru Sabin Delion**, PhD, Vice-president of the *Academy of Romanian Scientists* (AOSR), Acad. Prof. **Giorgi Kvesitadze**, PhD, President of the Georgian National Academy of Sciences (GNAS), Councilor **Giorgi Tsikarishvili**, Embassy of Georgia in Romania, Prof. **Angela Botez**, PhD, President of the Department of Philosophy, Theology, Psychology and Journalism (AOSR), Prof. **Dan Riga**, PhD, President of the Department of Medical Sciences (AOSR) Prof. **Victor Ciupina**, PhD, President of the *Academy of Romanian Scientists, Branch of Constanta* (AOSR), Prof. **Sorin Rugina**, PhD, Rector of the Ovidius University of Constanta, Member of the *Academy of Romanian Scientists* (AOSR), **Decebal Fagadau**, Mayor of Constanta, Prof. **Giorgi Alibegashvili**, PhD, Chairman of Tbilisi City Municipal Assembly and Prof. Nicolae V. Dura, PhD, Member of the Academy of Romanian

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Scientists, Director of the Centre CRM (AOSR) and Prof. **Mihai Bădescu**, PhD, Full Member of the Academy of Romanian Scientists. All the personalities invited to take part into this first part of the international symposium honoured in their speeches and allocutions the personality of St. Anthim recalling important and often novel aspects of his life, his work and his extraordinary contributions to the Romanian culture, Romanian liturgical language and to the history and culture of the Romanian Orthodox Church.



**The next section, of plenary speeches** included a wide range of themes presenting important aspects describing the role of St. Anthim within the history and the Orthodox thought of the period. The moderators of the section were Acad. Prof. Giorgi Kvesitadze, PhD Prof. **Doru Sabin Delion**, PhD. Acad. Prof. **Guram Lortkipanidze**, PhD, from the Georgian National Academy of Sciences, presented the paper entitled *Antimoz Iverieli (Anthim the Iberian) and the Georgian heraldic*; Prof. **Mariam Chkhartishvili**, PhD, Head of the Department of Medieval History of Georgia and Source-Studies, Institute of History and Ethnology, Tbilisi State University, Georgia, delivered a communication on the theme *Deed of Anthim the Iberian Seen in the Context of Georgian Identity Forging*; Prof. Archim. **Adam Vakhtang Akhaladze**, PhD, Rector of St. King Tamar University of Georgian Patriarchate, Georgia, approached the subject

*Activities of Anthim the Iberian in the context of intercultural communicative competence*; Prof. **Ketevan Pavliashvili**, PhD, Tbilisi State University, Georgia, discussed the topic *"Great Triangle" - Catholic Europe, Orthodox Russia and Islamic World Religious-Political Orientation of Georgia (XVII century)*; Prof. **Ramaz Shengelia**, PhD, Tbilisi State Medical University, Georgian National Academy of Science, presented the paper *Anthim the Iberian and the Contemporary Georgian Medicine*; Assoc. Prof. **Badri Porchkhidze**, PhD, **Kutaisi Akaki** Tsereteli State University, Georgia, communicated on the theme *Anthimos the Iberian The Great Initiator of orthodox Christianity and National Public Contribution*; Prof. **Mamuka Dolidze**, PhD, Tbilisi State University, Georgia, discussed *Aristotle's Metaphysics and Theological Conception of Saint Antim*; Assoc. Prof. **Rozeta Gujejiani**, PhD and Assoc. Prof. **Ketevan Khutsishvili**, Tbilisi State University, Georgia, *"Second Chronicles of Svaneti" an important source of the 17<sup>th</sup> - 18<sup>th</sup> cc. Georgian culture*. The papers emphasized the scope of this extraordinary personality and the great directions in which his work is still relevant and in-depth research is still necessary.





The next session of scientific papers had as moderators Prof. **Angela Botez**, PhD, and Prof. **Victor Ciupina**, PhD. The first paper presented by Professor **Angela Botez**, PhD and **Victor Botez**, PhD, Academy of Romanian Scientists, was entitled *Antim the Iberian an Exponent of Caucasian and*

*Romanian Spirituality in the 18th Century*. The paper approaches the theme about Anthim the Ivirite is an exponent of Romanian and Caucasian spirituality. Honouring this personality we start from the observation that his spiritual heritage remains relevant over the ages. Saint Anthim was a scholar, spoke several foreign languages among which Romanian, Greek, Arabic and Turkish, he was a printer of religious writings, he wrote religious literature and succeeded to leave a deep mark in the Romanian culture that times undimmed. We consider relevant also that among the important anniversaries of the year 2016 along with the anniversary of Saint Anthim the Ivirite the Romanian Orthodox Church celebrates all the Romanian Church typographers who have contributed fundamentally to a rich religious culture in Romanian. A religious journalist notice for a specialized publication that *The fact that the Romanian Orthodox Church, under the clear vision of His Beatitude Patriarch Daniel has chosen to inscribe amongst the paramount holidays of the year 2016 the Church typographers represents a memorable and soul-uplifting gesture, a gesture of conscience in agreement with all who wanted and succeeded to conquer time through the eternity of the typed letter, taking the Word of God in all the four skies and seeding the values of Christian faith and Christian moral in the hearts and thoughts of all Romanians.*

Prof. **Dan Riga**, PhD and Prof. **Sorin Riga**, PhD, Academy of Romanian Scientists, presented the paper entitled *Anthim the Iberian - the man of culture and spirituality*. In their both interesting and informing paper, the authors have correlated the cultural contributions made by Saint Anthim to the Romanian culture and the spiritual teachings of his main works, which are still relevant for contemporary times and also remain spiritual and substantial over the ages.

Prof. **Victor Ciupina**, PhD Academy of Romanian Scientists, presented the paper entitled *Iosif Moesiodax and Ibrahim Muteferrika, two great cultural personalities from Dobroudja (second half of the XVII<sup>th</sup> century and first half of the XVIII<sup>th</sup> century)*. This paper highlights an important part of the diversity of the Romanian cultural life, approaching the life and the work of Iosif Moesiodax and Ibrahim Muteferrika, two great cultural personalities during this epoch of interest when Anthim the Iberian lived and worked. They are considered representative for Dobroudja, although Ibrahim Muteferrika was originary Hungarian and born in the city we know today as Cluj and succeeded to publish both religious and non-religious books: the first atlas of maps in Arabic, a Turkish-Arab dictionary, an interesting book on Mathematics etc. Iosif Moesiodax, born at Cernavoda, was

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a philosopher, professor and director of the Royal Academy of Iasi, one of the greatest exponents of Neo-Hellenic and Romanian Enlightenment.

Researcher **Henrieta Anisoara Serban**, PhD, Academy of Romanian Scientists and the Institute of Political Science and International Relations "Ion I.C. Brătianu" of the Romanian Academy and **Elena Lazar**, PhD, Romanian Academy, discussed the paramount importance of Saint Anthim in their paper *An Orthodox Thinker and a Romanian Heart: The Saint Hierarch Antim*. The study approached several aspects describing the great cultural impact of the 68 books of Saint Anthim and his devotion for Romanian culture and certain dimensions of his theological and political work interpreted through *imago Dei* doctrine and within the heterogeneous literary and philosophical current known as "the mirror of princes".

Prof. **Marin Petrisor**, PhD, Academy of Romanian Scientists, Ovidius University of Constanta, presented the paper entitled *Anthim the Iberian the promoter of the Romanian modern homiletics*. In his substantial paper, the author presents the dimensions of homiletics at Saint Anthim, insisting on its wise content and on the beauty of the Romanian language used in his homilies.

Prof. **Mihai Badescu**, PhD, Academy of Romanian Scientists, University of "Titu Maiorescu", presented *The Role of Antim Ivireanul in the flourishing of the Romanian culture*. The speaker described in extent the life and work of Saint Anthim, structuring his works into relevant categories and indicating the impressive achievements as priest, moral teacher, typographer, and polyglot, as well as the role of Saint Anthimos the Ivirite in the development of the Romanian language and Romanian culture. *The Didaches* (The Teachings) of Anthimos the Ivirite, were extremely valuable in their content, and had also an obvious social character. Through these writings certain mores of society were condemned, such as the injustice to which the peasants were subjected because of their boyars, along with the condemnation of the sins which he determinedly criticized: the dishonoring of the parents by the children, the dishonoring of the Church figures by the members of the „flock”, the frequent presence in the drinking houses, the curses, the failure to comply to the respect for Sundays and holidays. The name of Saint Anthimos the Ivirite remained inscribed in the Romanian consciousness as a founder of the Romanian Church.

Prof. **Ioan N. Rosca**, PhD, University of "Spiru Haret" in Bucharest, communicated on the theme *The respect of philosophy for religion in Europe at the end of the 17th century and the beginning of the 18th century*. The author

argued that the philosophers from this period, regardless if they were empiricist or rationalist, showed respect for religion, as well by their admittance of God, as by the adoption of religious morality. Ontologically, these philosophers identified God with the supreme substance, which, by the attribute of scope and that of thought, as Spinoza considered, or, by the extended or omnipresent substance and thoughtful or omniscient substance, as the Deists stated, made is intrinsic to the world of things and, respectively, to the human souls.

Prof. **Gheorghe Danisor**, PhD, Academy of Romanian Scientists, University of Craiova, discussed *La conception morale dans la philosophie de Kant*. The author made reference to *The Critique of Pure Reason*, *The Critique of Practical Reason* and *The Critique of the Power of Judgement*. In the first of the three, Kant does nothing more than demonstrate the limits of speculative knowledge, that which bestows access to the world of the phenomenon, but which can circumvent the element in itself. Theoretical knowledge is limited to patterns of sensitivity, diversity, placing it under categories enabling the apparatus through which we think. In order to eliminate any confusion regarding the abovementioned elements, Kant, using a footnote, clarifies the connection between morality and freedom: freedom is without a doubt the *ratio essendi* of moral law, but that the moral law is the *ratio cognoscendi* of freedom. Kant deliberately draws attention to the fact that freedom and, as a consequence supreme Good, cannot be conceptualised. The so-called Kantian constructivism relies on this pattern of devising freedom as a principle which cannot be demonstrated, the pillar of the entire construction. Good will is what makes *duty*, *categorical imperative*, and even *freedom* possible.

Prof. **Nistor Bardu**, PhD, Ovidius University of Constanta, approached in his paper *Aspects of Romanian in the times of Anthim the Iberian*. The paper studies the particularities of the Romanian language in Saint Anthim's work and in the culture of the times, emphasizing the beauty of the Romanian language used by Saint Anthim in his ovrks and in his sermons. Teaching Assistant **Carmen Ciornea**, PhD, Ovidius University of Constanta, presented the paper *Anthim the Iberian based on the recollections of the Burning Altar's coryphaei*.

Assoc. Prof. **Cosmin Caprioara**, PhD, Ovidius University of Constanta, presented the communication entitled *On the texts of Antim. Observations about language and style*.

Prof. **Stoica Lascu**, PhD, Academy of Romanian Scientists, Ovidius University of Constanta, approached the topic *The First Romanian Perceptions on the Existence of the Balkan Romanity (17-18 Centuries)*.

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Assit. Prof. **Andrei Tinu**, PhD, and **Catalin Boboc**, PhD, Faculty of Law, "Titu Maiorescu" University in Bucharest, presented the paper entitled *Certain considerations on the development of the Romanian state and law in the eighteenth century*. The papers brought to the fore interesting and specialised observations on specific direction of research of Saint Anthim's work.

**The next section** was dedicated to papers sustained in Romanian and English and it was moderated by Prof. **Bogdan Moise** PhD, Assoc. Prof. **Catalina Mititelu**, PhD, and Assoc. Prof. **Bogdan Chiriluta**, PhD. Prof. **Teodosie Petrescu** PhD and. Assoc. Prof. **Bogdan Chiriluta**, PhD, Ovidius University of Constanta, who presented the paper entitled *The main themes of the sermons of St. Anthim the Iberian*; Prof. **Bogdan Moise**, PhD, Ovidius University of Constanta, communicated on the topic of *Style and language in the musical work of Filotheos sin Agai Jipei*; Prof. **Danut Popovici**, PhD, Ovidius University of Constanta, approached the subject *Homiletical Work of Saint Anthim the Iberian and Timeliness of its Theme*; Prof. **Nechita Runcan**, PhD, Ovidius University of Constanta, discussed *The importance of the "Sermons" for the development of the Romanian literary language*; Prof. **Piotr Krocze**k, PhD, The Pontifical University of John Paul II in Cracow, Poland, presented the paper *Civil jurisprudence as an inspiration for the Catholic church law: codification as an example*; Assoc. Prof. **Catalina Mititelu**, PhD Ovidius University of Constanta, talked *About the printing activity of Sf. Anthimos Iverieli*; Assoc. Prof. **Damean Doru**, PhD, Ovidius University of Constanta, presented the topic *Saint Anthim Iberian - Forerunner of Romanian Culture in the European Area*; Lect. **Iosif Gyulai Muresan**, PhD, Ovidius University of Constanta, communicated on the subject *The Metropolitan Anthim the Iberian, a great personality of Brancoveanu epoch*; **Pance Kjosev**, PhD, Faculty of Law "St. Clement of Ohrid" in Skopje, Macedonia, presented the paper entitled *Karpos uprising, one of the Christian uprisings against the Ottoman Empire in the 17<sup>th</sup> century*; **Stefan Leoca**, PhD, Ovidius University of Constanta, approached the theme *Saint Anthim the Iberian and his teaching activity*; **Petrica Pirlea**, PhD, Ovidius University of Constanta, talked about the *Manifestations of the Ungrovlahia Church's autocephaly during the Metropolitan Anthim the Iberian*; Prof. **Nicolae Dura**, PhD, Ovidius University of Constanta, presented the paper entitled *"Mihail Stefan" (Michael Stephen), disciple and fellow laborer of Metropolit "Antimoz Iverieli" (Anthim the Iberian), and his activity in the Printing Press of Walachia (Romanian Country) and in the Printing Press in Georgia. New contributions*. All these substantial papers covered most of the multiple dimensions of an extremely



complex personality, from the literary and linguistic dimensions and to the magister dimension of Saint Anthim whose disciples were as well key cultural creators.

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The Conference continued with a trip to Saint Anthim Monastery in Bucharest and Ramnicu Valcea where the papers were moderated by Professor **Nicolae Dura**, PhD: **Varsanufie Gogescu**, PhD, Archbishop of Ramnic, presented the opening allocution, followed by Professor **Teodosie Petrescu**, PhD, Archbishop of Tomis, Founding Member of the Academy of Romanian Scientists, Academician Professor **Giorgi Kvesitadze**, PhD, President of the Georgian National Academy of Sciences (GNAS), **Mircia Gutau**, Mayor of Ramnicu-Valcea City, Professor **Giorgi Alibegashvili**, PhD, Chairman of Tbilisi City Municipal Assembly. The section for the scientific papers had as moderators Prof. Archim. **Adam Vakhtang** Akhaladze, PhD, and Prof. Mariam Chkhartishvili, PhD., Acad. Prof. **Giorgi Kvesitadze**, PhD, President of Georgian National Academy of Sciences, Presented the theme *The major role played by the Church in the formation of the Georgian culture (I<sup>th</sup>–XIII<sup>th</sup> centuries)*, Prof. **Giorgi Alibegashvili**, PhD, Chairman of Tbilisi City Municipal Assembly, presented the paper entitled *The enlightenment activity of Saint Anthim the Iberian*, Assist. Prof. **Zviad Tkeshelasvili**, PhD, Patriarchate of Georgia Saint King Tamar University, Georgia, approached the topic *Cultural and Political Legacy of Vakhtang VI: Struggle for National Independence (XVII-XVIII centuries)*, Prof. **Mikheil Kartvelishvili**, PhD, Tbilisi State University, Georgia, presented the subject of *The Study of St. Anthym of Iberia's merit in Georgian Historiography (Soviet Era)*, **Giorgi Macharashvili**, PhD, G. Tsereteli Institute for Oriental Studies, Ilia State University, Georgia, communicated on the theme *The Great Council of Sophia and the Great Council of Crete (similarities and differences)*, and **Zurabi Targamadze**, PhD, Tbilisi State University, Georgia, presented the paper *Outlining the Political Development of Georgia: from the late seventeenth century until first decades of the eighteenth century*. All these interesting and substantial papers brought to the fore a wealth of ideas, opening future new avenues for reasearch in a novel sub-domain that gradually shapes the Saint Anthim studies.

Henrieta Anișoara Serban  
Elena Lazăr



## OTHER COMMEMORATIONS OF SAINT ANTHIMOS IN ROMANIA

St Anthimos Monastery in Bucharest celebrated Tuesday, 27 September 2016, her founder and protector, Saint Anthimos the Ivirite.





St Anthimos Monastery in Bucharest celebrated Tuesday, 27 September 2016, her founder and protector, Saint Anthimos the Ivirite. Hundreds of believers participated in the commemorative Divine Liturgy celebrated by His Grace Varlaam of Ploiești, Assistant Bishop to the Patriarch.

<http://basilica.ro/en/st-anthimos-the-ivirite-commemorated-at-his-foundation-in-bucharest-bishop-varlaam-his-life-is-an-example-for-each-of-us-to-follow/>

## EVENTS

- Conference on Saint Anthimos the Ivirite at Sibiu – October 12, 2016
- <http://trinitastv.ro/stiri-video/conferinta-despre-sfantul-antim-ivireanul-la-sibiu-75012>
- Georgian Liturgy at Saint Anthimos the Ivirite Monastery, <http://trinitastv.ro/stiri-video/>
- The Catalogue of the Museum of Anthim Monastery was published
- <http://trinitastv.ro/stiri-video/>
- Concert dedicated to Saint Anthimos the Ivirite , <http://trinitastv.ro/stiri-video/>
- Decerning Awards for the Contest „Anthimos the Ivirite – founder of Romanian Culture”, <http://trinitastv.ro/stiri-video/>
- Anthim Monastery from Râmnicu Vâlcea Consecrated by Two Patriarchs, <http://trinitastv.ro/stiri-video/>
- The Tricentenary of Saint Anthimos the Ivirite, <http://trinitastv.ro/stiri-video/>
- Pilgrims from Prahova at Saint Anthimos the Ivirite Holiday, <http://trinitastv.ro/stiri-video/>
- The Feast of Anthim Monastery in Bucharest, <http://trinitastv.ro/stiri-video/>
- The Anniversary of the Technological High School „Sfântul Antim Ivireanul”, <http://trinitastv.ro/stiri-video/>
- Saint Anthimos commemorated at the Galați Seminary , <http://trinitastv.ro/stiri-video/>
- Conference dedicated to Saint Anthimos at Târgu Ocna, <http://trinitastv.ro/stiri-video/>

- The Church Anthim Monastery, reconsecrated after three century, <http://trinitastv.ro/stiri-video/>
- The Blessing of the Renewal Works for the Honor of Saint Anthim, <http://trinitastv.ro/stiri-video/>
- Wake in the Honour of Saint Anthimos, <http://trinitastv.ro/stiri-video/>
- Documentary Film on Saint Anthimos the Ivirite, <http://trinitastv.ro/stiri-video/>
- Theatre Play Dedicated to Saint Anthimos the Ivirite, <http://trinitastv.ro/stiri-video/>
- The Books of Saint Anthimos the Ivirite, exhibition at the Central University Library in Bucharest, <http://trinitastv.ro/stiri-video/>
- International Symposium Dedicated to Saint Anthimos the Ivirite, <http://trinitastv.ro/stiri-video/>
- International Symposium Dedicated to Saint Anthimos the Ivirite at Constanța, <http://trinitastv.ro/stiri-video/>

St Anthimos Monastery: His Eminence Metropolitan John of Rustavi  
celebrated the Divine Liturgy



His Eminence John, Metropolitan of Rustavi celebrated the Divine Liturgy on the 19<sup>th</sup> Sunday after Pentecost, 2 October 2016, at *St Anthimos* Monastery in Bucharest. His Eminence Ephraim, Archbishop of Bolnisi, concelebrated.  
<http://basilica.ro/en/st-anthimos-monastery-his-eminence-metropolitan-john-of-rustavi-celebrated-the-divine-liturgy/>

Catholicos Patriarch Ilia II of Georgia: Saint Anthimos of Iberia demonstrated that ministry to God prevails over all



His Beatitude Ilia II, Catholicos Patriarch of All Georgia, conveyed a message on the occasion of the manifestations organized by the Romanian Patriarchate on the 300th anniversary of the martyrdom of St Anthimos the Ivirite, Metropolitan of Wallachia.

<http://basilica.ro/en/catholicos-patriarch-ilia-ii-of-georgia-saint-anthimos-of-iberia-demonstrated-that-ministry-to-god-prevails-over-all/>



Patriarch John X of Antioch: St Anthimos represents a loving icon,  
under which gather the faithful of the Churches  
in Romania, Georgia and Antioch



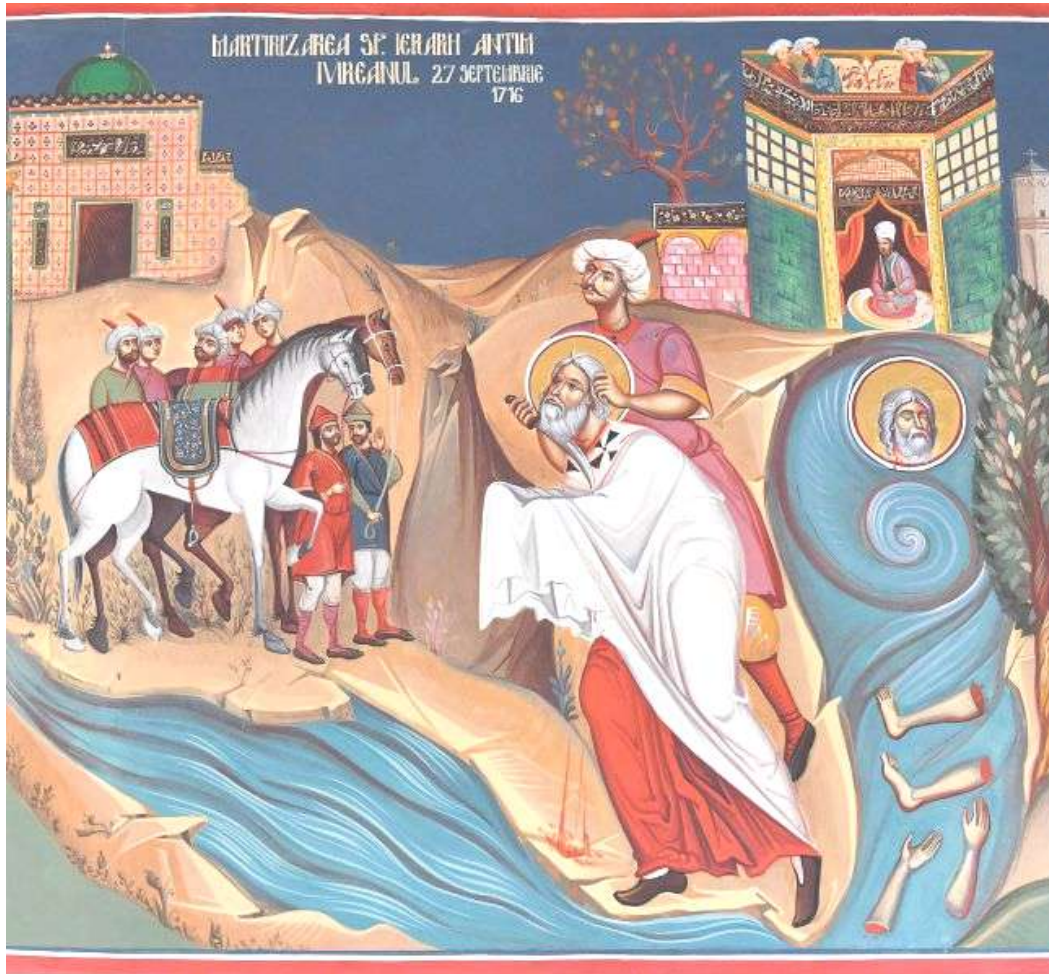
On the feast of Saint Anthimos the Ivirite (Iberian), 27 September 2016, His Beatitude John X, Patriarch of Antioch, presided over the Divine Liturgy officiated in an outdoor altar, next to the Patriarchal Cathedral in Bucharest. His Beatitude Daniel, Patriarch of the Romanian Orthodox Church, and Metropolitan John of Rustavi, delegate of His Beatitude Ilia II, Catholicos Patriarch of Georgia, concelebrated.

<http://basilica.ro/en/patriarch-john-x-of-antioch-st-anthimos-represents-a-loving-icon-under-which-gather-the-faithful-of-the-churches-in-romania-georgia-and-antioch/>

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## ROMANIAN PATRIARCHATE

Saint Hierarch Martyr Anthimos the Ivirite, Metropolitan of Wallachia (27  
September †1716)







<http://basilica.ro/en/?s=Anthimos>

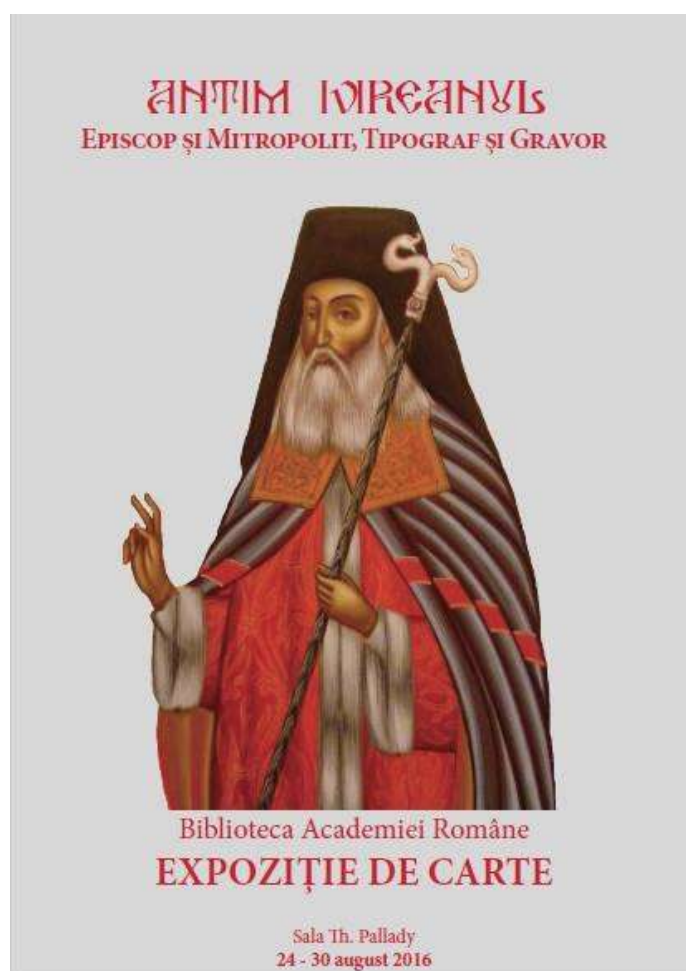
*Henrieta Anișoara Șerban  
Elena Lazăr*

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BOOK EXHIBITION AT THE ROMANIAN ACADEMY  
COMMEMORATING ST. ANTIM YEAR  
24-30 August 2016

*At 24-30 august 2016, at the Library of the Romanian Academy was organized the exhibition dedicated to the anniversary of 300 years since the martyrdom of St. Anthimos the Ivirite in 2016. At the occasion, images and documents were presented concerning the 68 works of St. Anthimos (novel information) all present in the Library of the Romanian Academy.*



From the works presented:

- *The Teachings of Vasile Macedoneanul to His Son Leon* (1691, in Greek);
  - *The Holy Service of Saint Paraschiva and of Saint Grigore of Decapole* (1692, in Romanian);
  - *The Greek and Romanian Gospels* (1693);
  - *The Psalter* (1694, in Romanian);
  - *Anthologion* (1697);
  - *The Orthodox Confession of Petru Movilă* (1699);
  - *The Iconostasis of Saint Mount Athos* (1701, in Greek);
  - *The Greek and Arab Liturgical Works* (1701, the first book published with Arabic characters in the world);
  - *The Gospel* (1697);
  - *The Akathist of the Mother of God* (1698);
  - *Book or Light* (1699);
  - *Christian Teachings* (1700);
  - *The Flower of Gifts* (1701);
  - *The Greek and Arab Breviary* (1702);
  - *The New Testament* (1703);
  - *The Tome of Joy* (1705, in Greek);
  - *The Liturgical and the Euchologion* (1706);
  - *The Brief Teaching for the Mystery of Repentance* (1705, original work);
  - *The Church Teaching for the Most Necessary and the Most Useful Things for the Learning of the Priests* (1710, original work);
  - *Main Orders for the Entire Church Crowd, So That Each Priest and Each Deacon Would Keep Totally and Honorably the Duty of His Domain* (1714, original work);
  - *The Psalter* (1710);
  - *Old Church Chants/ Oktoihos* (1712);
  - *The Liturgical* (1713);
  - *The Euchologion* (1713);
  - *The Katabasia* (1714).
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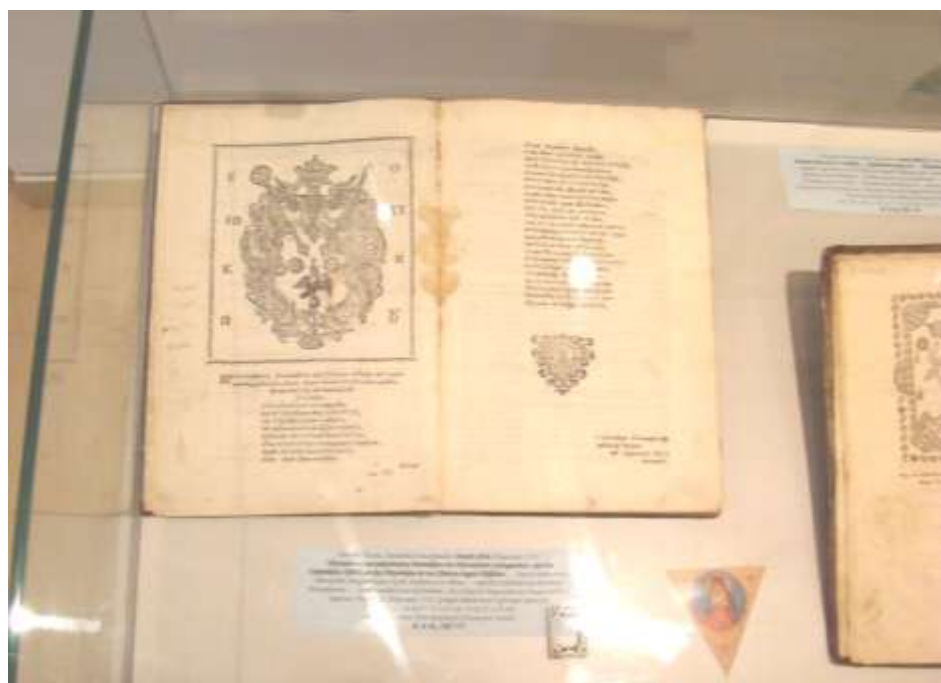






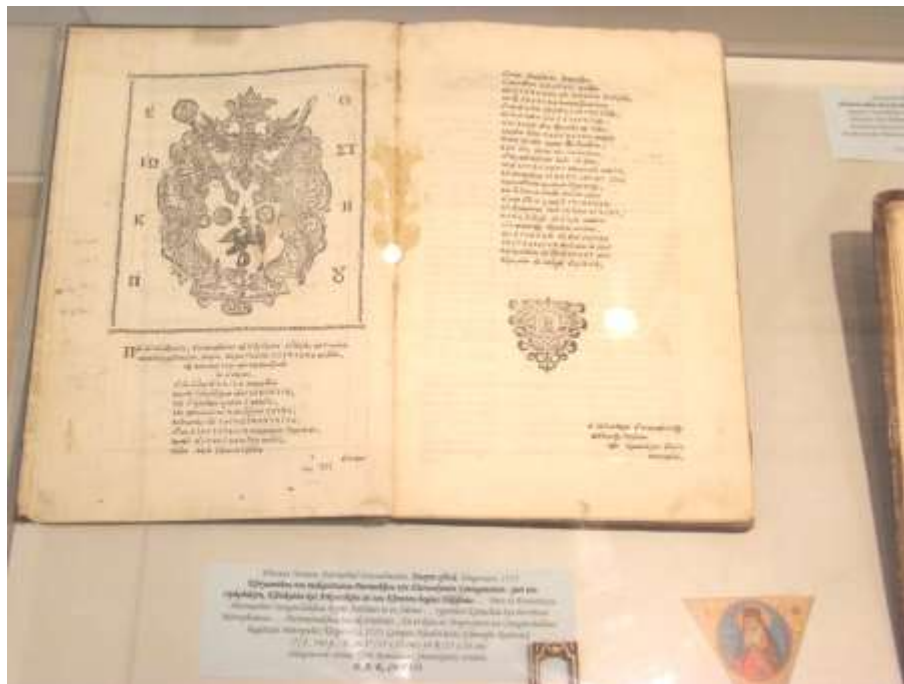








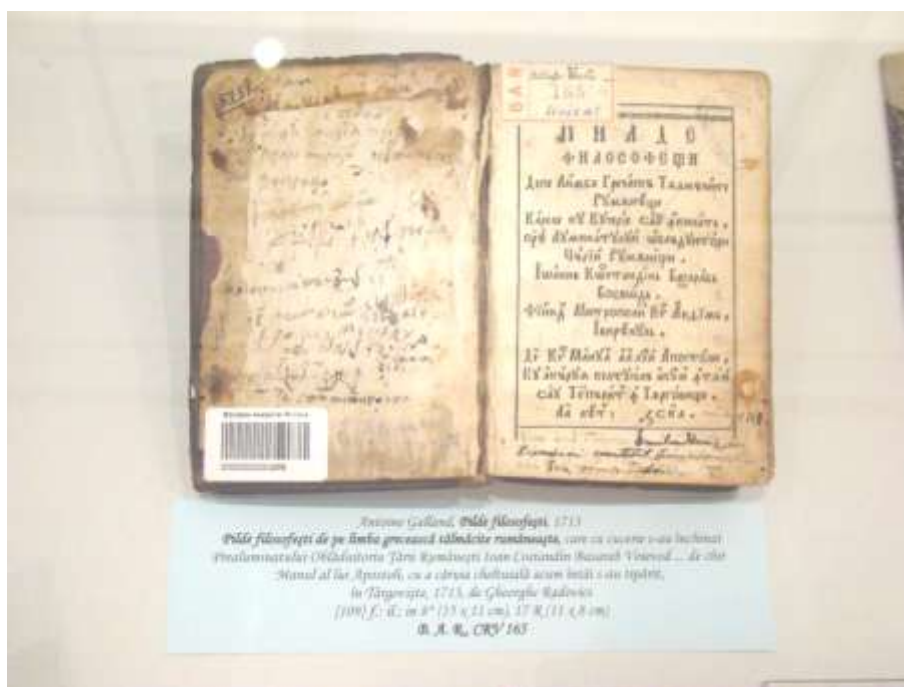












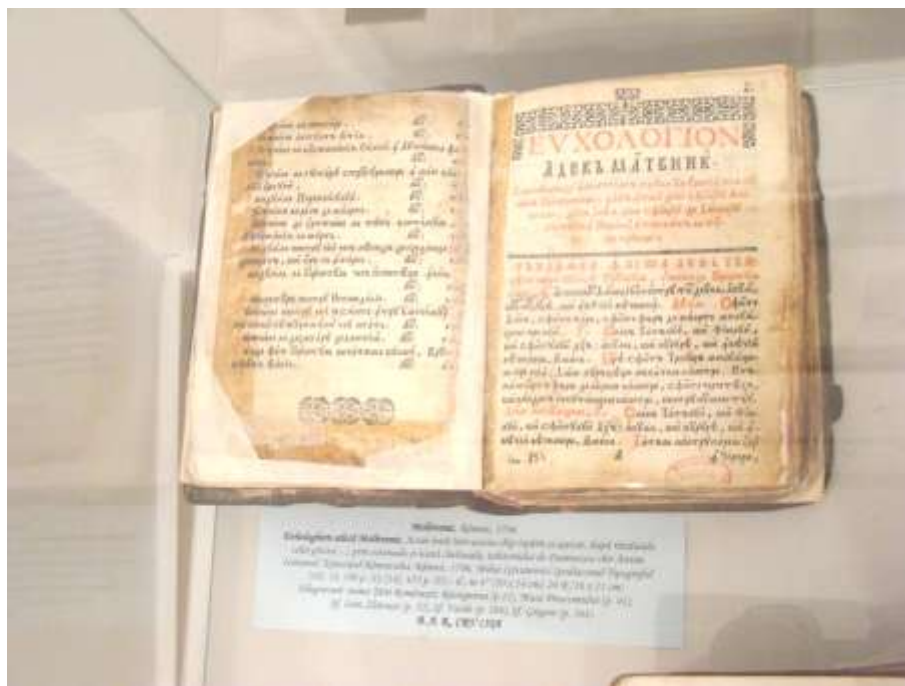






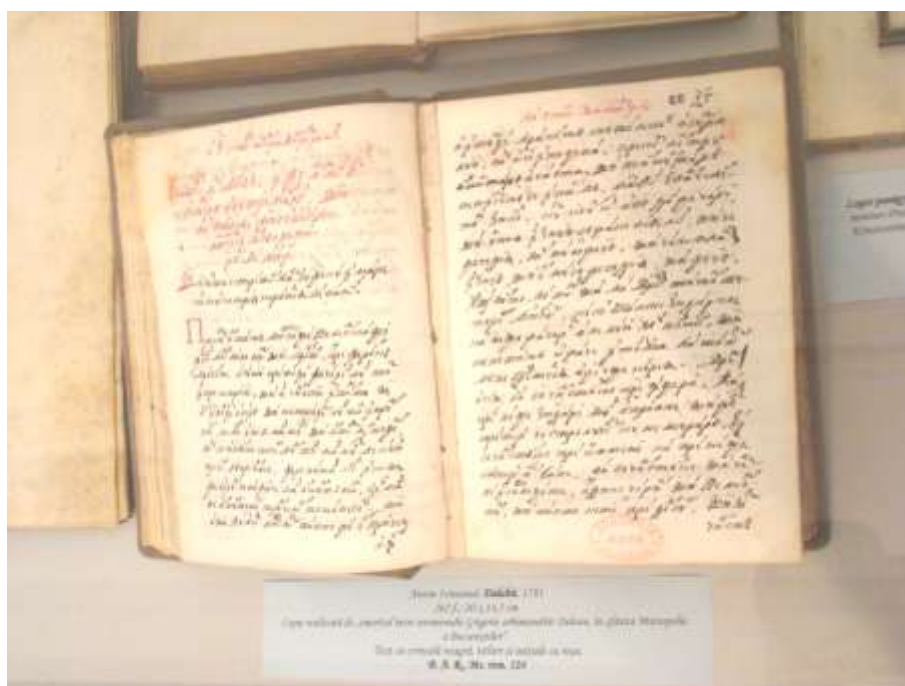
































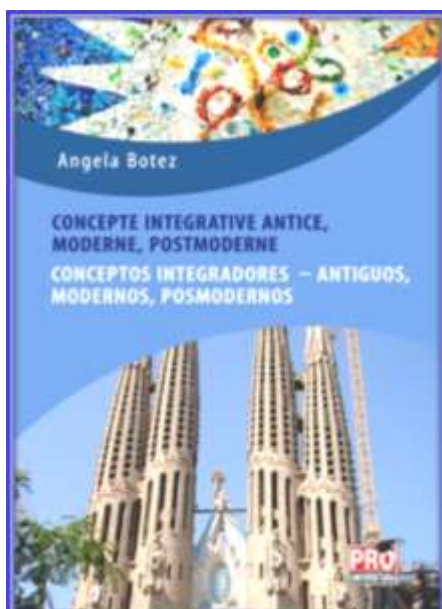




## **BOOK REVIEWS**







**Angela Botez, *Concepte integrative. Conceptos integradores*, Romanian-Spanish bilingual edition, Bucharest, Editura Prouniversitaria, 2015, 400 pp.**

Undertaking the route of comprehensive endeavors one encounters no more and no less than the human spiritual universe, fascinating and continuously prefiguring registering only scattered quintessential concepts. These are extremely significant for they sustain cultural models, characteristic for various historical periods of time, for the mores, the customs, the cultural landmarks that govern these cultural eras as generative instances for philosophy, science, art, politics, economy or religion etc. Professor Angela Botez's book *Concepte integrative: antice, moderne, postmoderne* brings to the fore in a bilingual Romanian-Spanish edition the place and the role of philosophy within *suma rerum*, in the universe of knowledge found at confluence with the spiritual universe.

From this perspective the work that we are presenting has two major qualities: first, an original interpretation of the philosophy of the cultural models, accomplished in the light of all the philosophical ages of humanity and second, a plea for the understanding and respect of the place and the role of philosophy.

Through this remarkable volume philosophy is set on its natural course, with unparalleled richness of arguments from various fields, philosophy remaining situated once again in its specific realm and enjoying its whole specificity intact, at the same value stage as any other realms of human

knowledge, spirituality and existence and not behind them. This is the avowed position of the author: "The book pleas for a philosophy situate at the same level of value with art, science, morality, economy and politics, not above, but nevertheless as a 'Cinderella' as some scientists, priests, writers, musicians and politicians attempt to situate it; for a philosophy diverse in orientations without the hubris of retaining the existential absolute, the integral rationality, or the unique human essence, how some metaphysicians or scientists and neo-positivists still believe and without the desire to overcome any rational control, as the nonconformists' or magicians' speculations and essays desire." (p. 17)

The analysis itself is original, elegant and fluid, comprising in a holistic and complementary manner a myriad of ideas, themes and approaches from the philosophy of science, from the philosophy of language and from the philosophy of culture, relevant in overcoming the dichotomies which are characteristic mainly for modern philosophy: realism-antirealism, absolutism-relativism, scientism-constructivism, modernism-postmodernism.

Angela Botez shows: "For they circulate among the scientific, artistic, moral, religious, political (and, of course, philosophical – our note) realms, certain ideas expressed in typical propositions and words arrive to signify a true orientation of the respective culture and become integrative concepts. Existent in language as well before they acquire a dominant position, they produce at a certain point powerful manifestations of optimism, and even of paramount enthusiasm and extravagant hope concerning the value they are bearing. The (explicit or implicit) proclamation of the fact that the last and most adequate word of the human spirituality was spoken that occurs with every cultural mutation, the sensation that the spiritual Universe was rendered definitive and that it shall remain constant in its predilection for certain concepts, images and attitudes, became a sort of classical reaction. Every time, though, after a while, the cultural arrangement proclaimed to be definitive ends by transforming itself into another (ultimate cultural perspective)." (p. 13-14)

Thus, one could easily notice the main political role of the integrative concepts, be they mainly philosophical, scientific, religious, cultural etc. – to instill order, an order of thought and a order of vision, specific for each epoch.

Mental reality is a creation that sometimes sinks into the meanings of the words and other times distinguishes itself from the words, and the history of philosophy, in a similar manner with the history of arts, science, moral, economy and politics registers these tendencies, this sort of continuous during the eras. The

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pillars of the cultural models specific for each epoch, the integrative concepts are in fact hegemonic ideas that illuminate and open the orientations of the time and the main works of an era.

Angela Botez shows that during the Greek antiquity we encounter integrative concepts in metaphysics – substance, good, idea, essence, harmony, configuration, reminiscence, logos, uniqueness, absolute, cosmos, *archē*, finite universe – in religion – purification, initiation, mystery, oracle, fate, hubris, divine law, the justice of the universe, excellency, – in art – harmony, participation, mimesis, beauty-good, purification, perfection – in science – nature, recognition, unity, identity, form, primordial cause, demonstration, spatiality, geometry, number, sphere, static. Scientific modern integrative concepts are the new science, contemplation, observation, experience, force, movement, phenomenon, measured quantity, mathematical method, infinite, determinism, mechanics, fact, law, calculus, instruments, and classification.

The author notices that in modern philosophy the role of integrative concepts is played by the following notions: empiricism, mathematic a priori, *machina mundi*, certitude, mechanism, individualism, utilitarianism, foundationalism, reflection, representationalism, truth-correspondence, criticism, unique rationality, formalism, analysis, logical atomism, evolution, progress.

Among the scientific integrative concepts from the transitional paradigm of the 20<sup>th</sup> century we find the following: critique, problematization, falsification, selection, particle-wave, spatial-temporality, relativity, quantic mechanics, information, system, entropy, complementarity, cybernetics, interaction, genetic code, relation, statistics, probability, uncertainty, mental experiment, synergetic, artificial intelligence, cognitive science. In art, the integrative concepts of the 20<sup>th</sup> century are: abstractization, essence, asymmetry, expressionism, cubism, symbolism, orientalism, cinematography, nonfigurative, synthesis, archetypal form, aesthetic, information, esthetic code, linguistic-iconic system, participation, and message.

In religion, many of the 20<sup>th</sup> century integrative concepts are common with the philosophical ones, as others are specific: holism, pluralism, multiple real through divine revelation, theology in progress, inter-confessional dialogue, relationism. In the 20<sup>th</sup> century's philosophy specific are time, hazard, relation, cosmic egalitarianism, irreversibility, intentionality, intuitionism, holism, relativism, interpretation, meaning, semantics, communication, value, spatial-temporality, object-subject, finality, archetype, paradigm, crisis, revolution,

dialogue, comprehension, complementarity, antinomy, dialectics, becoming, probabilism.

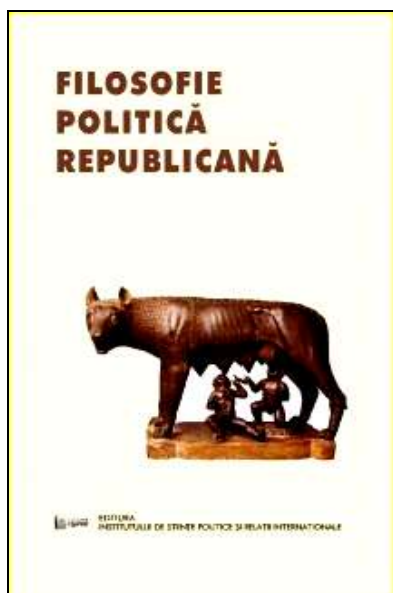
The work interprets that among the postmodern integrative concepts we should include deconstruction, difference, "the end (the death)" of metaphysics, epistemology and humanism, alterity, ethnocentrism, solidarity, nihilism, dialogue, transversability, language games, episteme, weak thought, pluralism, mental-physical. A special role is performed in philosophy by antirepresentationalism and rhetorics, while in science appear the concepts of possible worlds, relativism, thermodynamics, antireflection, chaos, fractals, antirealism, fuzzy logic, internet, and in religion, New Age, orientalism, combination with science, syncretism, neo-Gnosticism, holism.

The hegemony of the integrative concepts is limited to a period of thought and the crises generate radical changes of attitude and perspective in conceptualizing the world: "The radical changes of attitude, methodology and behavior follow the crises and are called revolutions, a term which is present in as many domains as we can count when we pursue the imminence of the term 'crisis'. Revolution, crisis, the paradigmatic change of the programs, archetypes, models are concepts frequently encountered in social sciences, as well as in the natural sciences and in the sciences of the second degree – such as futurology and metascience – and in diverse other spheres of human activity. Integrative concepts signify the mentality and the type of spirituality that believes in the possibility of revolution and acts to accomplish the social, industrial, agrarian, cultural, youth, colonial, technical and energetic revolutions in concepts, behavior, art or science. We discover that the invasion of these terms maintains the transitional markers that characterize a new pattern of culture and civilization, towards a new form of the spiritual Universe." (p. 67)

Nowadays, we find that dissemination of knowledge describes a special ideal of actualization which captures the main characteristic of the kaleidoscope era of discoveries in rapid succession.

*Henrieta Anișoara Șerban*

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**Henrieta Anișoara Șerban,**  
**Cristian-Ion Popa (coord.),**  
***Filosofie politică republicană. Ipostaze***  
***moderne și contemporane***, Bucharest,  
ISPRI Publishing House, 2014, 314 p.

This volume entitled *Republican Political Philosophy. Modern and Contemporary Landmarks* is a collective work that capitalizes the results of the research program "The Idea of Republic in Modern and Contemporary Political Philosophy" led by the researchers directed by Scientific Researcher I, Ion Goian, PhD at the Institute of Political Science and International Relations (2011-2013).

The volume consists of the three parts: Historical landmarks, Contemporary approaches of republicanism and Documentary. The theoretical background of this republicanism is capitalized in the contemporary studies that can be considered a republican revival of the ancient political ideas of the Greek city and the Roman republic, developed by the thinkers of Italian Renaissance, of the thinkers of the 17<sup>th</sup> and 18<sup>th</sup> centuries, and by the "founding fathers" of the USA.

"Historical Landmarks" debuts with the study "Machiavelli and the Classical Republicanism: Contemporary Interpretations," by Ion Goian who interprets that Machiavelli's represent the origin of modern republicanism. Also, English republican thinkers (James Harrington, John Milton or Algernon Sidney) are crucial to the studies of civic republicanism, centered on Machiavelli and the liberalism of John Locke contributing the basic ideas of the American republic. "American Republicanism – Political History and Philosophy" by Henrieta Anișoara Șerban further analyzes the English liberal democratic and republican

theoretical sources welded into the American Constitution and democracy, emphasizing republican history, events and mechanisms in their fascinating inter-relation. The next study, „Republican Ideas in Contemporary Political Philosophy” of Viorella Manolache approaches various dimensions of modern and contemporary republican theory, within a complex and in-depth analysis, not avoiding the analyses of republican practices, mainly in Europe and in Romania.

Enache Tuşa entitles his substantial contribution “Projects and Visions of the Republican Form of Government in Romanian Society” and approaches the particular republican itinerary of ideas and institutions in Romania. Conducted since the beginning of the 19<sup>th</sup> century and until today, the investigation points to a specific quest of accustoming to the European republican path, which at times valued the pre-modern elements and at times went around them, seen as obstacle elements, which did not favour the implementation of modern elements such as: the Roman law, the civil relations, the citizens’ rights, etc. a glorious republican moment was marked by the reforms carried along by the scholars and legislators around Alexandru Ioan Cuza.

Part II, “Contemporary Approaches of Republicanism”, starts by “Neorepublican Public Philosophy” by Cristian-Ion Popa, a study dedicated to the interpretation of the *public policies* built around social causes answering to the entitlements of certain groups and their relation to liberalism or/and democratism and social-democracy.

“The Compatibility of the Republican Theory of Pettit with Rawlsian Liberalism” by Sari Florescu approaches the theories of *freedom as non-domination* and *justice as fairness* from the two philosophers analyzed. The author investigates the extent of the compatibilities of these two, and the extent of their complementarities. The research also approaches the characteristics of a space of “contestatory democracy” (Philip Pettit) open by republican incentives, and becoming a “cooperative venture for mutual advantage” (John Rawls) of central importance for liberal democracy, too.

“American Republicanism: several conceptual landmarks” by Henrieta Anișoara Șerban investigates the American philosophic republicanism in its characteristic elements. Is nowadays republicanism the heritor of the pluralist and patriotic American republicanism of the Fore Fathers? The study identifies the fundamental republican political values still valuable and discussed by present-day American thinkers.

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The third part, “Documentary,” is composed of two interesting studies of Philip Pettit and Quentin Skinner, in translation. Philip Pettit discusses the ideal of freedom as non-domination and its importance within the philosophical debates. Quentin Skinner also interprets the republican perspective on freedom, as to be free is not to be dominated and to live in a free state is to be un-dominated neither by inner institutions or individual nor by external forces, or corporations, etc.

“Republicanism: One More Inquiry into the Coherence of a Concept,” is an interview with William Stearns, American theoretician specialized in political culture, who approaches republicanism from a philosophical, discursive and symbolical perspective, with interest for civic participation and communitarian cohesion, republican values, virtuous civism, and most importantly, freedom.

The “Succinct Glossary of Main Personalities, Concepts and Events of Republicanism,” by Henrieta Anișoara Șerban, is actually quite sizable, a useful instrument, identifying the main elements for the study of republicanism. It synthesizes them with a clear view over the ensemble of the topic, revealing the complexity of the republican issues.

This substantial work succeeds to cover a very important topic of contemporary political philosophy with relevance for the Romanian political philosophical debates and for the democratic practice, alike.

*Alexandra Vasile*