

Abstract

Words: *Liturgy, culture, Romanian, the Preaches, manuscripts and printed books, hermeneutic.*

The contents of the present research is to present the philological dimension of the Chrysostom work in the Romanian culture.

As a first result of our research in the introduction, we have set the coordinates of the overall strategy of research, we presented the saint's personality dimensions and we reworked its contemporary cultural context, then we have established the thematic classification of the work and the order of the reception registers by applying the criteria thematically and chronologically.

For the Liturgy of St. John Chrysostom, we have established its place within the Romanian culture by summarizing the history of the liturgical text on two levels: on a structural basis and on cultural ages; by the methods of observation and deduction, we have set its typology and we have presented the codicological coordinates of all the liturgical manuscripts, we established its typology and we presented the cultural dimension of the book manuscripts, which revealed aspects of social and political history of Romanians.

By the comparative-historical method and the "face to face" procedure, we made the report between ms. rom. 3188 and the Prayer book of 1747, which showed the manner to submit the grammatical rules by the copyists of the manuscripts, materialized in omissions, additions and substitutions of words.

By the integrative method we presented the ornaments and the History of the Romanian Prayer-book, showing the ability and willingness of the Romanian printers to merge the artistic language of the Prayer – books the Byzantine art elements with elements of Romanian folk art, Oriental and Western, which revealed the roots of the Romanian typographic art within the European culture.

The analysis of the evolution of the liturgical language for the representative editions of the Mass analyzed by the comparative-historical method revealed three types of issues:

a) the organic law of Baumstark incurring a dilation of the text and a doubling of old and new forms

b) evolutionary dynamics of literary language which engendered the expression of the following philological thesis: family vocabulary, common to the III-IV centuries language, within the Eastern Mediterranean basin remained in the entire history of the liturgical texts,

c) the classical languages have mainly contributed to the formation of literary version of the Romanian language since the sixteenth century, as the terms adopted by Chrysostom in the fourth century were maintained throughout the history of the text, being present today in the same form.

The next stage of research aimed the Chrysostom book in the Romanian linguistics dynamic unification process by which we determined:

- 1) the development of a new staging of unification due to substantial contribution of translations made by the bishop of Damascus,
- 2) the presentation with historical and literary documents of the contribution of the Damascus bishop in the dynamics of this process,
- 3) the detailed presentation supported with documents of the historical, cultural and political coordinates of the third stage of the unification process based on context, factors and people,
- 4) the effective contribution of the Chrysostom work in the dynamics of this process and
- 5) the presentation of a synthesis parallel between the fourth Christian century and the century of unification of the Romanian linguistics, which has helped marking important aspects of the history of the Romanian cultural life and the XVIII-th century, thus, its anchoring in the universal circuit of the moral and cultural values, as the Chrysostom work in the golden Christian century heavily influenced the process of linguistic unification and the Romanian pre-modern events.

The literality of the Chrysostom Liturgy as absolute text of Sacerdos, has enjoyed a double analytical perspective: the first analysis was based on the theories of G. Genette regarding the relationships developed by the text of the Mass, and in the second analysis there were applied linguistic thesis of the renowned thinker W. von Humboldt regarding the structural diversity of the language on the spiritual development of human kind. The first analytical perspective was conducted on three levels which highlighted the following aspects

- 1) Mass is a metatext of the Bible by the act of establishment, extension and symbolism, and by constantly updating the sacred texts at each Mass, they are in a permanent networking, from the Humboldt perspective at this level the liturgy text is a creative force of language both in a spiritual and in a linguistic sense – as an essential text in the literary Romanian unification process, being accelerated also by the unitary character of the Romanian culture, still preserved by the very process of unification.
- 2) The second level of analysis showed the relationships arising from the extension of the liturgical texts:
 - a) the metatext relationship is manifested through preaching, comments and the symbolic and spiritual explanation of the liturgical text,

b) the paratext relationship manifests itself through annotations of printed texts manuscripts, by the cognitive and synesthetic relationship given by the action linked between text, music and painting,
c) the interrelation between the faithful and the liturgical act on the text-priest-god relationship provided the moral character development of the Romanian culture,
d) the hypertextuality relationship manifested in the classic form by the relationship with the Prayer-book with other religious books, and in virtual form by submitting the Prayer-book in cyberspace;

3) the last level of analysis showed the connection between calendar, liturgical text, sacred text and other ritual books, relationship that extends to the personal, family and public life, developing a transtextual relationship with them, manifested in written texts, but on their basis. Also on this level we have established the hypertext character of the Prayer – book in relation to the Liturgy and to the calendar, as well as the fact that from this diversified relationship arises the spiritual force of the language manifested by emotional and intellectual readiness in creating authentic beauty.

Another aspect analyzed showed the Humboldt thesis on the circularity and the similarity between the force that produces language and human spiritual strength, as well as their power manifested by *energeia* - (energy) defined by us as conscious and tangible love motivated within the communication relationship .

The multitude of developed relationships of the Liturgy lead to establishing its Architext character and the creative spiritual force of language.

For the Preaches of the Resurrection we identified, established and presented the monographic details of the Preaches in PG L and PG PG LII translated and published in the early modern era of Romanian language and materialized by graphic representation of the emblems. For the Preach in PG LIX, contemporary with the first liturgical manuscripts, 1) we gathered and presented codicological and bibliological coordinates of the manuscript and printed books, 2) to determine the genealogy, we used "the Onu method for common innovations" and we classified the preach versions based on criteria: through the chronological criteria we established their distribution per centuries, by drafting formal criteria we established the typology of the preaches, and the structural linguistics showed the philological relationship of the centuries, consisting of: organic loopholes, shortcuts, substitutions, missing words or letters, spelling, interpolation, extrapolation, contamination of texts, additions, resuming and interpreting passages, specific facts to document copying manuscripts. On these basis we determined the subordination relationship resulting in an emblem; 3) the evolutionary dynamics of the literary Romanian investigated for the phonetic, grammatical, lexical and etymological levels emphasized the unitary character of the homily and the linguistic synchrony

phenomenon. 4) the last analytical dimension demonstrated and directed authorship of the Easter homily in the Teaching Gospel of Coresi in 1581.

Through the monographic register of the Pearls, based on text analysis we determined:

1) the history and 2) the pearl text structure, 3) we presented details of codicological, library and art of manuscripts and printed books, 4) we set the structural and artistic relationship between all the editions which meant establishing their genealogy materialized in emblems. 5) For the 2010 edition we performed the analysis of the three levels of work carried out by the publisher, a) for the first working-level – the synthesis of the editions of 1691 and 1746, and c) the third level - grammar and vocabulary-adaptation, we performed the selective ratio between titles and we found the adaptation of the spelling and vocabulary, and from the report made inside the text we found the following: grammar, spelling and vocabulary adaptation, word order changes and additions to the text, b) for the second level subscribed to the hermeneutic exercise of the editor, we revealed and exemplified hermeneutical procedures applied and materialized by: Glossary and circumvent some obscure biblical texts, indication of biblical texts used by the Chrysostom, the relationship between Scripture quotations given by the Chrysostom and biblical text editor, the relationship between the Chrysostom text and other Fathers, explaining a Chrysostom text with other Chrysostom text achieved by several methods, all proving, first of all, an open and productive text, and thus, the fact that the 2010 edition is a metatext of the 1691 and 1746 editions. 6) The latter aspect we analyzed was the themes of the Pearls in which we showed which were the real needs and expectations of the times in which it was created and edited the collection of pearls.

In the chapter dedicated to homilies and words we performed 1) thematic selecting and grouping, presentation in a numerical and thematic order of all the manuscripts in the Stempel catalogue, 2) and for the printed book, we made the philological presentation of the key titles published after 2007; amongst these, the bilingual edition of the Homilies at the statues has undergone a more diverse presentation, 3) finally, we have found and given the insertion of the Chrysostom texts in the Romanian literature.

The research and the presentation dedicated to hermeneutics has been prepared by us on a consultation research basis and upon the analysis of the texts based on hermeneutical principles 1) we set the two dimensions of the Chrysostom hermeneutics, 2) later, we made the meaningful classification on three levels. 3) In the noematic level, we have united all the meanings of the sacred text given by the Chrysostom and separately and partially contained in the consulted researches, meaning the literal, anagogic, allegorical, typical and mystical-creator sense, 4) at the heuristics level, we made the logical separation of the types of applied heuristic and we found and named the procedures by which the saint made this hermeneutic dimension. a) For the literal heuristic, we found and given arguments to textual context, to sources, to recipients, to etymology and some aspects of textual criticism, b) and for the biblical heuristic we found and given textual

arguments to parallel places, obscure texts, tradition, reason and faith. 5) For prophoristics, we have shown and given arguments for the gloss, paraphrasing, homily, comment, chains and treaty.

For the monographic presentation of the Chrysostom prayers 1) we have selected and presented philological coordinates of manuscripts and printed books, 2) we have established their typology 3) we have stated their contribution to the formation of the moral character of Romanian culture and we indicated how does the Romanian culture worships the work of the greatest father .

The presentation of the letters and the life of St. John Chrysostom was made according to the previous methodological coordinates; we have set the letters typology by applying the chronological, structural and recipient criteria, and by their semantic contents we found the major dimension of the personality of the saint: his great passion for clarification, involvement and soothe all kinds of situations and people by insistent appeals to intelligence, kindness and constructive attention. The last issue under research was to identify the types of relationship of the Saint with the Gets and the Dacians, a relationship that took place on three levels, two of which manifested during the golden Christian century.

For all the mentioned Chrysostom texts we also indicated their posting place in cyberspace, and to several types of texts and types of problems identified during the research we mentioned and urgent need of further research in the direction we opened.

The rhetoric was chronologically and typologically framed we set the main aesthetic coordinates of the Chrysostom discourse.

The study is accompanied by appendixes, which contents and reference are indicated within the survey.