

THE “PEARLS” OF JOHN ZLATOUST (1746): THEOLOGY AND HISTORY

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Abstract The present research represents the history of a volume of the old Romanian book *Pearls of Wisdom*, written by John Chrysostom, printed in Bucharest, in 1746. The volume studied is part of the patrimony owned by the Orthodox Theology Library, branch of the Lucian Blaga Central University Library, Cluj-Napoca. It also contains a short presentation of the editions published in Romania, establishing the contents of this edition by tracing the homilies in the Chrysostom volumes of the *Patrologiae Cursus Completus. Series Graecae*, the standard edition of the patristic works. The transcription of the notes within the book represents a source of information on the religious and secular history of Oradea in the 18th and 19th centuries.

Keywords Saint John Chrysostom, Oradea, history of books, sermons, patrology

An important representative of the patristic period, St. John Chrysostom, through his theological opus, is one of the most profound thinkers and commentators of the truths of faith. The study will bring forth both the moral truths from Chrysostomian theology, and the local aspects of its history.

St. John Chrysostom came to be known among the Romanians not only through the liturgy that bears his name, but also through the translation and distribution of his opus throughout the geographic, ethnic and linguistic Romanian territories. I assume that some of his works – especially his sermons – will have been known shortly after his death in the former Roman (later, Roman-Byzantine) province of Scythia Minor (where he had been exiled), within the Bishopric of Tomis that was later transformed into a Metropolitanate.¹ Much later, in the period in which Slavic was the language used in the Orthodox Churches, in the great voivodal

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¹ Mircea Păcurariu, “Sfântul Ioan Gură de Aur în Biserica românească” (St. John Chrysostom in the Romanian Church), *Revista Teologică* 17.4 (2007): 39.

monasteries – especially in Moldavia – numerous Slavic and Romanian manuscripts from the opus of St. John Chrysostom had been copied, especially from his *Homilies*, also known as “Zlatousts”. Due to his oratorical talents, he was also known as John Golden-Mouthed, Chrysostom in Greek and Zlatoust in Slavic.²

The numerous manuscripts present in the collections owned by libraries and museums had been studied and described in the article written by priest Mircea Păcurariu regarding St. John Chrysostom’s presence and influence on the Romanian people. In 1443, monk Gavril Uric from Neamț copied fragments from the Chrysostom works and gathered them under the title “St. John Chrysostom’s Pearls of Wisdom”.³ This manuscript was at the basis of the first printed edition of the “Zlatousts”, compiled by the brothers Radu and Șerban Greceanu in 1691 and a new edition was printed in 1746, commissioned by Metropolitan Nifon Criteanul. Here is a short list of editions of this collection of John Chrysostom’s sermons printed in Romanian over time:

1691 *The first edition* was printed in Bucharest, by the Metropolitan printing press, during the reign of Constantin Brâncoveanu and the Metropolitan Teodosie. The translation was made by the brothers Radu and Șerban Greceanu, who also authored the preface, stating that they had been helped by the High Steward Constantin Cantacuzino. The book contains 39 of St. John Chrysostom’s sermons.

Mărgăritare, adecă cuvinte de multe fealiuri, acelu întru sfinți părintelui nostru, Ioan Arhiepiscopul Țarigradului; a lui Zlatoust și ale altor sfinți Părinți, de mulți dascalii tălmăcite den limbă Elenească pre limbă Grecească, spre cea de obște a blagocestivilor și a pravoslavnicilor Creștini sufiletească folosință. Iară acum întâiu cu porunca și cu toată cheltuiala, a prea luminatului și blagocestivului Domn și oblăduitoriu a toată Țara Rumânească Ioan Constandin Băsărabă Voevoda. S-au scos de pre limba Grecească, pre limba Rumânească, și s-au dat în tipariu, pentru cel de obște folos sufletesc, a tot neamul Rumănescu, care supt oblastia Măriei sale lăcuiaște, luminând în pravoslavie. Și s-au tipărit în vestitul oraș al măriei sale, în București, în Sfânta și Dumnezeiasca Mitropolie, purtând acum cârma pravoslaviei Prea Sfințitul Kir Teodosie Arhiepiscopul și Mitropolitul a toată Țara Rumânească. Anii de la facerea Lumii 7199 [**Pearls, words of wisdom** of our saint Father John, Archbishop of Constantinople; of Zlatoust and of other saint Fathers, commented by many masters from Hellenic language into Greek, for the spiritual use of pious Orthodox Christians. The first, at the behest and full expense of the enlightened and pious Lord and protector of all Wallachia, Voivode Ioan Constantin Basarab. They were translated from Greek into

² Ibid., 31.

³ Ibid., 39.

Romanian and were printed for the spiritual use of all the Romanian people, who live under the reign of His Majesty, enlightened by Orthodoxy. They were printed in His Majesty's famous city, in Bucharest, in the Holy and Godly Metropolitanate, now in the charge of His Eminence Kir Teodosie, Archbishop and Metropolitan of all Wallachia. The year of creation 7199].⁴

1746 *The second edition* was printed in Bucharest, during the reign of Metropolitan Neophytus of Crete.⁵

Mărgăritare adecă, Cuvinte de multe fealuri, A celui dintru Sfinți Părintele nostru, Ioan Arhiepiscopul Țarigradului Zlatoust. Și ale altor Sfinți Părinți, de mulți Dascăli tălmăcite. După limba Elinească pe limba Grecească. Acum a doua oară Tipărite pe limba rumânească Cu blagoslovenia prea Sfințitului Mitropolit al Țării Chir Neofit de la Crit. Și sau tipărit în orașul Bucureștilor La anul de la zidirea lumii 7254. Iară de la Nașterea lui Hristos 1746. De cucearnicul între preoți, Popa Stoica, Iacovici Typ [**Pearls, Words of wisdom of our Holy Father, John Zlatoust, Archbishop of Constantinople.** And of other Holy Fathers, commented by many masters. Translated from the Hellenic language into Greek. Printed for the second time in Romanian, with Neophytos of Crete, Metropolitan Bishop of Wallachia's blessing. They were printed in Bucharest in the year of creation 7254 and, from the Birth of Christ, 1746, by the most pious of priests, Popa Stoica,⁶ Iacovici Typ].⁷

1872 *The third edition*, following the texts in the previous editions, was also printed in Bucharest, with Metropolitan Nifon of Ungro-Wallachia's blessing (1789–1875), in Toma Teodorescu's typography.

Mărgăritare sau Colecțiune de cuvinte alese a celui întru sfinți părintelui nostru Ioan Hrisostomul, arhiepiscopul Constantinopolului și ale altor sfinți

⁴ Ioan Bianu, Nerva Hodoș, *Bibliografia românească veche: 1508–1716*. (Bibliography of Old Romanian Books: 1508–1716), Vol. 1 (Bucharest: Stabilimentul grafic J.V. Socec, 1903), 315–321.

⁵ Tit Simedrea, "Tiparul bucureștean de carte bisericească în anii 1740–1750" (The typography of religious books in Bucharest between 1740–1750), *Biserica Ortodoxă Română* (Romanian Orthodox Church) 83. 9–10 (1965): 901.

⁶ For more information on the printer of this volume, see Dan Simionescu, "Tipografia Mitropoliei Bucureștilor (1678–1978)" (The typography of the Metropolitanate of Bucharest 1678–1978), *Repertoriul tipografilor, gravurilor, patronilor, editorilor cărților românești (1508–1830)* (Repertoire of printers, engravers, patrons, editors of Romanian books 1508–1830), ed. Eva Mârza, Florin Bogdan, (Sibiu: Astra Museum, 2013), 152; Tit Simedrea, 901–905.

⁷ Ioan Bianu, Nerva Hodoș, *Bibliografia românească veche*, 93.

părinți, a treia oară tipărite în românește. Cu binecuvântarea Prea Sfințitului Arhiepiscop și Mitropolit al Ungro-Vlahiei și Primat al României D.D. Nifon de Toma Teodorescu, București, 1872 [**Pearls or Collection of Words of Wisdom** of our Father John Chrysostom, Archbishop of Constantinople and of other holy fathers, printed in Romanian for the third time. With the blessing of Archbishop and Metropolitan of Ungro-Wallachia and Primate of Romania D.D. Nifon, by Toma Teodorescu, Bucharest, 1872].⁸

Other editions:

1994 **Pearls of Wisdom**, Bucharest, Pelerinul român Publishing House, 1994.

2001 John Chrysostom, **Pearls of Wisdom**, edited, index of names and glossary by Rodica Popescu, Bucharest, Libra, 2001, 518 pages.

2010 **Pearls of Wisdom: the words** of St. John Chrysostom and many other saints and masters, edited by Florin Stuparu, Bucharest, Sophia, Orthodox Cathedral, 2010, 424 pages.

2011 *Facsimile edition* after the 1691 edition, published in Zrenjanin, at the Romanian Cultural Institute of Vojvodina, Republic of Serbia, as a bibliophile edition in the Patrimoniu collection. The original volume that underlies the facsimile reproduction belongs to the archive of the Romanian Orthodox Church in Banatsko Novo Selo (Serbia), which gave access to the volume to any who wanted to make its contents known.

The educated priest, librarian and theology professor Dumitru Fecioru (1905–1988) dedicated a great part of his activity to translating and commenting the patristic texts. He divided the theological opus of John Chrysostom into nine sections, based on their structure: 1. Treaties, 2. Catecheses, 3. Notes on the Holy Scripture, 4. Commentaries to the Holy Scripture, 5. Homilies, 6. Speeches, 7. Eclogues, 8. Letters and 9. Religious books.⁹ Studying the texts of the first two editions, Father Fecioru identifies in their contents 39 homilies that correlate with the volumes of the *Patrologiæ græcæ* collection.¹⁰

The following table contains the correlations of homilies established by Dumitru Fecioru between the two editions of the *Pearls* and volumes 47–64 from

⁸ *Bibliografia românească modernă: 1831–1918* (Modern Romanian bibliography: 1831–1918), Vol. III (Bucharest: Editura Științifică și Enciclopedică, Societatea de Științe Filologice din R.S.România, 1989), 268.

⁹ Dumitru Fecioru, “Introduction to St. John Chrysostom”, *Scrieri* (Writings), Part one (Bucharest: Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, 1987), 20–26.

¹⁰ Dumitru Fecioru, *Bibliografia traducerilor în românește din literature patristică* (The bibliography of Romanian translations of patristic literature), vol. I, *Epoca de la 1691 până la 1833* (The period between 1691 and 1833) (Bucharest: Institute for Graphic Arts “Bucovina”, 1937), 9–13.

the *Patrologiæ græcæ* (PG) collection in the Migne edition from 1862, regarding the Chrysostom opus.

No.	Pages 1691 edition	Pages 1746 edition	Author, title and chapter number	Correlati on with PG
1	1r-6r	1r-7v	Sf. Ioan Hrisostom , Pentru a fiilor creștere. Cuvânt întâiu (St. John Chrysostom, For raising sons. Introduction)	PG , LXIII, 763–772 ¹¹
2	6r-8r	8r-10v	Sf. Ioan Hrisostom , Cuvânt al doilea, Pentru frumusețea muerilor (St. John Chrysostom, Chapter two, For the beauty of women)	PG , LXIII, 657–666 ¹²
3	8v-12v	10v-16v	Sf. Ioan Hrisostom , Cuvânt al treilea, Pentru să nu necinstească nimeni Besearea lui Hristos și sfintele taine dela cuvântul sfântului Petru și al lui Ilie (St. John Chrysostom, Chapter three, So that nobody blemishes the church of Christ and the holy sacraments, in the words of St. Peter and of St. Elijah)	PG , LXIII, 623–632 ¹³
4	12v-20v	17r-27v	Sf. Ioan Hrisostom , Cuvânt al patrulea, La cuvântul lui David carele zice: Nu te teame când să va îmbogăți omul (St. John Chrysostom, Chapter four, on the words of David, who says: do be overawed when others grow rich)	PG , LV, 499–512 ¹⁴
5	20v–22v	28r–30v	Sf. Ioan Hrisostom , Cuvânt al cincilea, Pentru lăcomie (St. John Chrysostom,	PG , LXIII, 665–

¹¹ Jaques-Paul Migne, ed., *Patrologiæ Cursus Completus. Series Græca*, vol. 63 (Paris, 1862), columns 763–772: “Logos 27. Peri kaidon anatrophes = Homilia XXVII. De liberorum educatione.” (Henceforth: *Patrologia Graeca*, vol. no.)

¹² Ibid., columns 657–666: “Logos 14. Peri gynaikon kai kalous = Homilia XIV. De mulieribus et pulchritudine.”

¹³ Ibid., columns 623–632: “Homilia IX. De non contemnenda Ecclesia Dei et sanctis mysteriis = Logos 9. Peri tou kataphronein tes tou Theon Ekklesias kai ton agion mysterion.”

¹⁴ *Patrologia Graeca*, vol. 55 (Paris, 1862), columns 499–512: “In dictum illud prophetæ David, ne timueris cum dives factus fuerit homo, et cum multiplicata fuerit gloria domus ejus (Psal. 48. 17): et de hospitalitate = Eis to reton tou prophetou Dayid, to legon, Me fobou otan plouteon anthrospos, e otan plethynthe e doxa tou oikou aytou, kai peri filoxenias.”

			Chapter five, For greed)	672 ¹⁵
6	23r-24v	31r-33v	Sf. Ioan Hrisostom , Cuvânt al șaselea, Pentru necurata mândrie și îndeșarta mărire (St. John Chrysostom, Chapter six, For the unholy pride and empty praise)	PG , LXIII, 671–678 ¹⁶
7	25r-27v	33v-37v	Sf. Ioan Hrisostom , Cuvânt al șaptea, La prorocescul cuvânt ce zice: Însă în deșărt să clătește tot omul viu și pentru milostenie (St. John Chrysostom, Chapter seven, For the prophesying words: But in vain do all living men repent and for piety)	PG , LV, 559–564 ¹⁷
8	27v-33r	37v-45r	Sf. Ioan Hrisostom , Cuvânt al optulea, Pentru judecata cea viitoare și pentru muncă cum iaste nesfârșită celor ce nu cred că iaste muncă (St. John Chrysostom, Chapter eight, For The Last Judgement and for work is unending for those who think there is none)	PG , LXIII, 743–754 ¹⁸
9	33r-38r	45v-52v	Sf. Ioan Hrisostom , Cuvânt al noaă, Pentru pocăință și ispovedanie (St. John Chrysostom, Chapter nine, For penitence and confession)	PG , LXIII, 731–744 ¹⁹
10	38r-40r	52v-55r	Sf. Ioan Hrisostom , Cuvânt al zecea, Pentru zavistiia și urăciunea (St. John Chrysostom, Chapter ten, For envy and ugliness)	PG , LXIII, 677–682 ²⁰
11	40r-42r	55v-58r	Sf. Ioan Hrisostom , Cuvânt al 11, Pentru ținerea mâniei și a vrăjmășiei (St. John Chrysostom, Chapter eleven, For restraint	PG , LXIII, 681–686 ²¹

¹⁵ *Patrologia Graeca*, vol. 63 (Paris, 1862), columns 665–672: “Logos 15. Peri kleonexias = Homilia XV. De avaritia.”

¹⁶ *Ibid.*, columns 671–678: “Homilia XVI. De superbia et inani gloria = Logos 16. Peri alazoneias kai kenodoxias.”

¹⁷ *Ibid.*, columns 559–564: “In illud propheticum, verumtamen frustra conturbatur omnis homo vivens (Psal. 38. 7): et de eleemosyna = Eis to prophetikon reton to legon, plen maten taryssetai pas anthropos zon, kai peri eleemosynes Patrologiæ.”

¹⁸ *Ibid.*, columns 743–754: “Homilia XXV. De futuro judicio = Logos 25. Peri tes mellouses criseos.”

¹⁹ *Ibid.*, columns 731–744: “Homilia XXIV. De peccato et confessione = Logos 24. Peri amartius kai exagoreyseos.”

²⁰ *Ibid.*, columns 677–682: “Logos 17. Peri phithonou = Homilia XVII. De invidia.”

			of anger and hatred)	
12	42r-44r	58v-61r	Sf. Ioan Hrisostom , Cuvânt al 12, Pentru şinearea de mânie şi pentru nemânia (St. John Chrysostom, Chapter twelve, For restraint of anger and for calmness)	PG , LXIII, 777–788 ²²
13	44r-47v	61v-66v	Sf. Ioan Hrisostom , Cuvânt al 13, Pentru dragostea şi iubirea frăţiei (St. John Chrysostom, Chapter thirteen, For love and brotherhood)	PG , LXIII, 567–580 ²³
14	47v-58r	66v-81v	Sf. Ioan Hrisostom , Cuvânt al 14, Pentru milostenia (St. John Chrysostom, Chapter fourteen, For mercy)	PG , LXIII, 715–732 ²⁴
15	58r-63r	82r-89r	Sf. Ioan Hrisostom , Cuvânt al 15, La sfânta Bogoiavlenie, adevă la Bobotează şi pentru cea ce lasă sfânta slujbă nesfârşită şi es afară şi pentru carii să cuminecă cu sfintele taine nefiind vreadnici şi urmează pe iudei (St. John Chrysostom, Chapter fifteen, For the Epiphany and for those who leave the sermon and for those who receive holy sacrament without being worthy and follow the Jews)	PG , XLIX, 363–372 ²⁵
16	63r-68r	89r-96r	Sf. Ioan Hrisostom , Cuvânt al 16, Pentru rugăciune (St. John Chrysostom, Chapter sixteen, For prayer)	PG , L, 779–786 ²⁶

²¹ Ibid., columns 681–686: “Logos 18. Peri misous kai ekhthros = Homilia XVIII. De odio et inimicitias.”

²² Ibid., columns 777–788: “Logos 29. Peri akakias kai anexikakias kai mnesikakias = Homilia XXIX. De mansuetudine, et malorum patientia, et injuriarum memoria.”

²³ Ibid., columns 567–580: “Homilia I. De dilectione = Omilia 1. Peri agapes.”

²⁴ Ibid., columns 715–732: “Homilia XXIII. De eleemosyna et hospitalitate = Logos 23. Peri eleemosynes kai philoxenias.”

²⁵ *Patrologia Graeca*, vol. 49 (Paris, 1862), columns 363–372: “Pros tous apolimpanomenous ton theion synaxeon, kai eis to agion kai soterion baptisma tou soteris emon iesou Khristou, kai peri ton anxios koinnonounton, kai oti oi ateleston katalimpanontes ten theian leitourgian, kai pro tes teleutaias eukhomenoi ton loudyn mimountai. Logos = Adversus eos qui a divinis absunt officiis, et de sancto ac salutari baptisate salvatoris nostri Jesu Christi, deque iis qui indigne communicant, et quod qui liturgiam imperfectam derelinquunt, atque ante postremam orationem egrediuntur, judam imitentur. Oratio.”

²⁶ *Patrologia Graeca*, vol. 50 (Paris, 1862), columns 779–786: “De precatone. Oratio II = *Peri proseuches*. Logos 2.”

17	68r-73r	96r-103v	Sf. Ioan Hrisostom , Cuvânt al 17, Pentru bunătatea și răutatea (St. John Chrysostom, Chapter seventeen, For good and evil)	PG , LXIII, 753–764 ²⁷
18	73r-75v	104r-107r	Sf. Ioan Hrisostom , Cuvânt al 18, Pentru jurământ (St. John Chrysostom, Chapter eighteen, For profession)	PG , LXIII, 771–778 ²⁸
19	75v-77r	107v-109v	Sf. Ioan Hrisostom , Cuvânt al 19, Pentru pocăanie și pentru cei ce rămân de săboară și pentru sfântul preastol și pentru judecată ²⁹ (St. John Chrysostom, Chapter nineteen, For penitence and for those who stay for liturgy and for the holy chancel table and for the Last Judgement)	PG , XLIX, 343–350 ³⁰
20	77r-82r	109v-117r	Sf. Ioan Hrisostom , Cuvânt al 20, Pentru învățătura cea nedescoperită (St. John Chrysostom, Chapter twenty, For the undiscovered teachings)	PG , LXIII, 605–616 ³¹
21	82r-85v	117r-122r	Sf. Ioan Hrisostom , Cuvânt al 21, Pentru moarte și pentru sfârșitul lumii (St. John Chrysostom, Chapter twenty one, For death and for doomsday)	PG , LXIII, 801–812 ³²
22	85v-88r	122r-125v	Sf. Ioan Hrisostom , Cuvânt al 22, Pentru smerirea și dreptatea (St. John Chrysostom, Chapter twenty two, For humility and justice)	PG , LXIII, 615–622
23	88r-89v	126r-128r	Sf. Ioan Hrisostom , Cuvânt al 23, Pentru suflet și pentru nădeaide (St. John Chrysostom, Chapter twenty three, For	PG , LXIII, 621–624 ³³

²⁷ *Patrologia Graeca*, vol. 63, (Paris, 1862), columns 753–764: “Logos 26. Peri aretes kai kakiys = Homilia XXVI. De virtute et vitio.”

²⁸ *Ibid.*, columns 771–778: “Homilia XXVIII. De juramentis = Logos 28. Peri orkur.”

²⁹ This homily was separately translated and published by Dumitru Fecioru in the homage issue of the Romanian Patriarchate’s journal, entitled *300 de ani de la înființarea tipografiei Mitropoliei din București* (300 years from the establishment of the Bucharest Mitropoly). See footnote 47.

³⁰ *Patrologia Graeca*, vol. 49, (Paris, 1862), columns 343–350: “Homilia IX = Aroias, kai eis tous apoleiphthentas en tais synaxesin, en ps kai peri tes ieras trapezes kai peri kriseos. Omilia 9.”

³¹ *Patrologia Graeca*, vol. 63, (Paris, 1862), columns 753–764: “Logos 6. Peri didakhes kai nouthesias = Homilia VI. De doctrina et correptione.”

³² *Ibid.*, columns 801–812: “Logos 31. Peri Thanaton = Homilia XXXI. De morte.”

			the soul and for faith)	
24	89v-91v	128v-131v	Sf. Ioan Hrisostom , Cuvânt al 24, Pentru veacina și fără sfârșit muncă și pentru înfricoșata și dreapta judecată (St. John Chrysostom, Chapter twenty four, For the eternal work and for the just Judgement Day)	PG, LX , 735–738 ³⁴
25	91v-95r	131v-136v	Sf. Ioan Hrisostom , Cuvânt al 25, Pentru bogăția și sărăcia (St. John Chrysostom, Chapter twenty five, For wealth and poverty)	PG, LXIII , 637–646 ³⁵
26	95r-98r	136v-140v	Sf. Ioan Hrisostom , Cuvânt al 26, Pentru pronia și promidia lui Dumnezeu. (Adecă pentru mai nainte socotința lui Dumnezeu) (St. John Chrysostom, Chapter twenty six, For God's providence)	PG, LXIII , 631–638 ³⁶
27	98r-100v	141r-144r	Sf. Ioan Hrisostom , Cuvânt al 27, Pentru pocăință și pentru împăratul David și pentru a lui Urie (muiare) (St. John Chrysostom, Chapter twenty seven, For penitence and for Emperor David and for Uriah's wife)	PG, LXIV , 11–16 ³⁷
28	100v-104v	144v-150r	Sf. Ioan Hrisostom , Cuvânt al 28, Pentru pocăință și postul și pentru prorocul Iona și Daniil și cei trei coconi (St. John Chrysostom, Chapter twenty eight, For penitence, for lent and for prophets Jonah and Daniel and the three children)	PG, XLIX , 305–314 ³⁸

³³ Ibid., columns 621–624: “Logos 8. Peri psykhes = Homilia VIII. De anima.”

³⁴ *Patrologia Graeca*, vol. 60 (Paris, 1862), columns 735–738: “De salute animæ = Peri soterias psykhes.”

³⁵ *Patrologia Graeca*, vol. 63 (Paris, 1862), columns 637–646: “Logos 11. Peri ploutou kai penias = Homilia XI. De divitiis et pauperiate.”

³⁶ Ibid., columns 631–638: “Homilia X. De providentia = Logos 10. Peri pronoiias,”

³⁷ *Patrologia Graeca*, vol. 64 (Paris, 1862), columns 11–16: “Peri metanoiias, kai eis to anagnosma tou David peri tes tou Ouriou = De poenitentia, et in lectionem de Davide et de uxore Urie.”

³⁸ *Patrologia Graeca*, vol. 49 (Paris, 1862), columns 305–314: “Tou aytou omilia peri nesteias kai eis ton propheten Ionan, kai Daniel, kai tous treis paiea. Elekhthe de eis ten eisodon ton agion nesteion. Omilia 5. = Ejusdem homilia de jejunio et in Jonam prophetam, et Danielelem, et tres pueros, et de poenitentia. Dicta est autem in sacrorum jejuniorum ingressum. Homilia V.”

29	104v-108r	150r-155r	Sf. Ioan Hrisostom , Cuvânt al 29, Pentru pocăință (St. John Chrysostom, Chapter twenty nine, For penitence)	PG , XLIX, 283–292 ³⁹
30	108r-112v	155r-161v	Sf. Ioan Hrisostom , Cuvânt al 30, Învățătură pentru făgăduială și rugăciunea, care sânt tot dentr'ale acestuiaș sfânt cuvinte, ce l-au numit el andriiande, cum s'ar zice stâlpi (St. John Chrysostom, Chapter thirty, Teachings on promises and prayers, which are from the same holy words he named andriiande, pillars)	PG , LXIII, 579–590 ⁴⁰
31	112v-117r	162r-168v	Sf. Ioan Hrisostom , Cuvânt al 31, Pentru pocăință și milostenie, ce s-au zis la duminica brânzii (St. John Chrysostom, Chapter thirty one, For penitence and mercy, preached on Forgiveness Sunday)	PG , LX, 699–706 ⁴¹
32	117r-119r	168v-171r	Sf. Ioan Hrisostom , Cuvânt al 32, Pentru boala și doftoriia (St. John Chrysostom, Chapter thirty two, For illness and remedy)	PG , LXIII, 651–656 ⁴²
33	119r-122r	171v-175v	Sf. Ioan Hrisostom , Cuvânt al 33, Pentru În sfânta și marea zi Marți, Pentru ceale zece fecioare (St. John Chrysostom, Chapter Thirty three, For The Great and Holy Tuesday, For the Ten Virgins)	PG , LIX, 527–532 ⁴³
34	122r-126r	175v-181v	Sf. Anastasie Sinaitul , Cuvânt al 34, Cuvânt la cei adormiți în Hristos frați, care	PG , LXXXIX,

³⁹ Ibid., columns 283–292: “De poenitentia, et de moestitia regis Achaab, et de Jona propheta. Homilia II. = Peri metanoias, kai eis ten skythropolitou basileos Akhaab, kai eis Ionan propheten. Omilia 2.”

⁴⁰ *Patrologia Graeca*, vol. 63 (Paris, 1862), columns 579–590: “Homilia II. De oratione = Logos 2. Peri eukhes.”

⁴¹ *Patrologia Graeca*, vol. 60 (Paris, 1862), columns 699–706: “Dominica tyrophagi de poenitentia et eleemosyna. Sermo II = Kiriake tes tyrophagou peri metanoias kai eleemosynes. Logos 2.”

⁴² *Patrologia Graeca*, vol. 63 (Paris, 1862), columns 651–656: “Homilia XIII. De adversa valetudine et medicis = Logos 13. Peri arrostias kai iatron.”

⁴³ *Patrologia Graeca*, vol. 59 (Paris, 1862), columns 527–532: “In parabolam decem virginum, et de eleemosyna (Matth. 25. 1) = Eis ten parabolon ton deka parthenon, kai peri eleemosynes.”

			să citeaște în sâmbăta sufletelor (St. Atanasios of Sinai, Chapter thirty four, For the departed brothers of Christ, sermon read on the Saturday of Souls)	1192–1201 ⁴⁴
35	126v-133r	182r-191v	Sf. Ioan Hrisostom , Cuvânt al 35, Pentru mincinoșii proroci și cei fără Dumnezeu eretici și de seamnele veacului acestuia (St. John Chrysostom, Chapter thirty five, For the false prophets and godless heretics and for the auspices of this era)	PG , LIX, 553–568 ⁴⁵
36	133v-138r	192r-199r	S Efreim Sirul , Cuvânt al 1, prea mare și foarte folositoare sufletului (St. Ephren the Syrian, Chapter 1, Words for the soul)	B. Vaticana, I, 28–40 ⁴⁶
37	138r-142r	199r-204v	S Efreim Sirul , Cuvânt al 2, La cruce și pentru pocăința și pentru dooa venire (St. Ephren the Syrian, Chapter 2, For the cross and for penitence and for the Second Coming)	B. Vaticana, II, 247–258 ⁴⁷
38	156r-160v	225r-231v	S Anastasie Sinaitul , Cuvânt al 7, Pentru sfânta adunare adecă slujba besearecii și pentru să nu osândim ți să ținem pizmă (St. Atanasios of Sinai, Chapter 7, For liturgy, hatred and envy)	PG , LXXXIX, 825–849 ⁴⁸

⁴⁴ *Patrologia Graeca*, vol. 89 (Paris, 1865), columns 1192–1201: “Logos eis koimethentas pany ophelimos = Sermo in defunctos perutilis.”

⁴⁵ *Patrologia Graeca*, vol. 59 (Paris, 1862), columns 553–568: “Logos peri pseudopropheton, kai pseudodidyskalon, kai atheon airetikon, kai peri semeion tes synteleyias tou aionos zoutou. Errethe de mellontos aytou ekdemein apo tou somatos = Oratio de pseudoprophetis, et falsis doctoribus, et impiis hæreticis, et de signis consummationis sæculi hujus. Dicta est Paulo antequam (sanctus) de vita migraret.”

⁴⁶ Ephræm Syri, *Opera omnia quæ extant græce, latine, syriace*, tom. 1 (Roma, Bibliotheca Vaticana prodeunt, 1732), 28–40.

⁴⁷ Ephræm Syri, *Opera omnia quæ extant græcæ, latine, syriace*, tom. 2 (Roma, Bibliotheca Vaticana prodeunt, 1732), 247–258.

⁴⁸ *Patrologia Graeca*, vol. 89 (Paris, 1865), columns 825–849: “Logos peri tes agias synaxeos, kai peri tou me krinein mnesikakein = Oratio de sacra synaxi et de non iudicando, deque injuriarum oblivion.”

39	176v-178v	255r-257v	Sf. Ioan Hrisostom , Cuvânt al 7 la pilda celuia ce au căzut în tâlhari (St. John Chrysostom, Chapter 7, For the parable of the man who fell into the hands of bandits)	PG , LXII, 755–758 ⁴⁹
Extracted from: St. Basil the Great (f. 171v); St. John Chrysostom (f. 175r–175v); St. Athanasius of Sinai (f. 176r–176v); St. Maximus the Confessor (f. 171r–171v); an anonymous lecture on the parable “Omul stăpân de case” (Man, master of a house) (f. 160v–163r)				

Father Dumitru Fecioru translated many of John Chrysostom’s homilies, two of which were included in the *Pearls*, namely the homily on the texts from the Old Testament regarding the words of Psalm 48, 17, I-II, entitled, in the volume, “Cuvânt al patrulea, La cuvântul lui David carele zice: Nu te teame când să va îmbogăți omul” (Chapter four, on the words of David, who says: do not be overawed when others grow rich) and “Cuvânt al 19, Pentru pocăanie și pentru cei ce rămân de săboară și pentru sfântul preastol și pentru judecată”⁵⁰ (Chapter 19, For penitence and for those who stay for liturgy and for the holy chancel table and for the Last Judgement). The priest and professor also studied them as homiletic teachings, as shown in his article “Omilie la duminica a IV-a după Rusalii”⁵¹ (Homily for the fourth Sunday after Pentecost).

The theological opus of St. John Chrysostom in Romania was also studied by other theologian researchers, such as Constantin Mihoc⁵² and Mihail Bulacu.⁵³

The book⁵⁴ is part of the patrimony collection of the Orthodox Theology Library, branch library of the Lucian Blaga Central University Library in Cluj-Napoca. The volume is part of the second edition of the *Pearls*, namely the one from 1746.

⁴⁹ *Patrologia Graeca*, vol. 62 (Paris, 1860), columns 755–758: “In parabolam ejus qui incidit in latrones = Eis ten parabolen tou empesontos eis tous lestas.”

⁵⁰ St. John Chrysostom, “Despre pocăință. Omilia a IX: Despre cei ce pleacă de la Sfânta Liturghie” (On penitence. Homily IX: On those who leave holy liturgy), *Biserica Ortodoxă Română* 96. 9–10 (1978): 1146–1148.

⁵¹ Dumitru Fecioru, “Omilie la duminica a IV-a după Rusalii” (Homily for the fourth Sunday after Pentecost), *Mitropolia Olteniei* 24. 5–6 (1972): 456–468.

⁵² Constantin Mihoc, “Sfântul Ioan Gură de Aur în spiritualitatea Bisericii Ortodoxe Române până la sfârșitul secolului al XIX-lea” (St. John Chrysostom and the spirituality of the Romanian Orthodox Church until the end of the 19th century), *Biserica Ortodoxă Română* 107. 11–12 (1989): 112–131.

⁵³ Mihail Bulacu, “Sfântul Ioan Hrisostom despre erezie, eretici și combaterea lor” (St. John Chrysostom on heresy, heretics and confuting them), *Glasul bisericii* 35. 1–2 (1976): 98–115.

⁵⁴ The volume can be found under the core number Patrim. 500.

Volume characteristics: [3], 257, [3] f., in-4⁰ (27x18 cm.) new binding from the inter-war period, hardcover. It bears the markings of a restoration attempt, splices with spreadsheet and even plain white paper on the deteriorated parts; the paper is already partially ripped. Page 253 is completed with Latin characters, copied by hand. On the title page and on pages 2r, 3r, 126r, 139r there is an "Ex-Libris" stamp: "Biblioteca Școlii de Cînt[ăreți] Bis[ericești]/ seminarul/ Teologic – Cluj" (Church singers' school library / Cluj theology seminar).

The book also contains numerous notes on the daily life of the past and the cultural preoccupations of that time. The following notes were deciphered, although many had been intentionally erased and others had faded in time. The volume is in a good state of preservation, but it had obviously been re-bound and thus, during this process, one of the notes had been cut on the length of the sheet, thus losing the beginnings of the lines. Where it was possible, for the sake of fluency, the words had been completed in [], and, in order to keep the original form of the note, the ends of the lines had been marked with / .

The notes in the volume cover a period of 70 years and they mostly represent possession. At the bottom of the title page there is an unsigned note that could not be identified based on its calligraphy; it is written in Cyrillic characters, in black ink: "*Scrisaște 1891*".

f. 2r: deteriorated note in Cyrillic characters, in faded black ink, the page is torn in front of the first word: "*a[ce]asta carte iaste*" (this book belongs);

f. 3r: almost illegible note in Cyrillic characters, in black ink, covered with black ink, later erased: "*a lui popa andre*"⁵⁵ (father andrei's).

f. 4r: note in Cyrillic characters, in black ink, covered with black ink, later erased: "*(...) zesilulu*" (?);

f. 11r: pencil notes in Latin characters, next to the title: "*cu mar-/ turisirea crestinilor sau intoarcerea de la faptele cele/ rele la bune*" (with the confession of the Christians or returning from the / bad deeds to good deeds);

f. 81v: a note in Cyrillic characters, in black ink, written in verse: "*Mai fericit iaste a da decât a lua/ Mai bine iaste ținearea aminte decât un/ Vrab de ceață/ Cela ce nu să îndură de toți uraște pre fiul său/ Cela ce judecă pre cel drett a fi fând necurat iaste și/ Urât înaintea lui Dumnezeu./ Pavel Făssie/ capelan Orăzii Mari. 1833*" (More joyful it is to give than to receive / Remembering is better than a / Bit of fog / He who is not merciful hates his own son / He who judges the righteous will be unclean and / Ugly in front of God. / Pavel Făssie/ chaplain of Oradea. 1833);

⁵⁵ Nicolae Firu talks about a certain father Andrei Horvath (b. 1870 – d. 1929) as the archpriest of Oradea starting with the year 1912. It is possible that this note represents his signature. See Nicolae Firu *Monografia Bisericii Sf. Adormiri Oradea* (The monograph of The Church of Assumption in Oradea) (Oradea: Tiparul Tipografiei Diecezane, 1934), 129.

See f. 122r: it bears a note in Cyrillic characters, in black ink: *“Această sfântă carte oau dat jupăneasa Gioriu-/ ță Evdochie, pă sama Sf. Bis. grecești da’/ Oradea Mare, neunită, cine oa fura/ sau o va scimba să fie afurisit, sirac/ prin Ioann Clineon,⁵⁶ paroh neunit , 799/ pentru sufletul lui soborean./ 1799 /Dimmitrie. 15 ianua”* (This holy book was given by townswoman Gioriu-/ ță Evdochie to the holy Greek Orthodox church from / Oradea, whoever shall steal / or trade it be damned, poor / through Ioann Clineon, Orthodox provost, 799 / a liturgy for his soul./ 1799 / Dimmitrie. 15 January).

See f. 215r: after the eighth commandment, there is a note in Latin characters: *“Pavelu Făssie Preotu Ora[dea] Ma[re]/ strădă Magiárilor n^o 261/ 22 1850”* (Pavelu Fassie, Priest of Oradea / Hungarian Street n^o 261 / 22 1850);

Final pages

f. 1r bears a note in Cyrillic characters, the name is written in Latin characters, in black ink: *“Această Sfântă carte/ iaste a Sfintei Biserici/ de lege grecească ne unită/ din Oradia Mare prin ace[ceasta]/ sau scris pentru acee ade[că] de/ să va perde săsă știe./ Scrisore să scris în 28/ Septemvrie. Ana. 1820”* (This holy book / belongs to the holy church / of Greek Orthodox confession / from Oradea and this is written so / that it is known if it were lost. / Letter written in 28 / September. Ana. 1820);

f. 1v: note written in Cyrillic characters, in black ink, a sermon on the subject from chapter ten of the Gospel of John⁵⁷: *“Eu sânt Păstoriul cel bun. Păstoriul cel bun,/ Sufletul său își pune pentru oi. Ioann, cap.10⁵⁸”*. (I am the good shepherd. The good shepherd lays down his life for the sheep. John, chapter 10)

Întru doară nu era altele fără număr prea slăvite nume,/ cu care să se poată Christos pre sine numi. Pentru ce dară își aleasă mai vârtos titula de păstori decât/ toate ceale prealuminate lui de Prorocul Isail cap. 9 stih 6 capete. Unde zice „Mi să chiamă numele lui de mare sfințenie/ sfeatnic minunat, Dumnezeu tare biruitorii Domn Păcii/ părinte veacului ce va să fie”. Fii întru adevăr Christos iaste/ minunat pentru nașterea Sa cea minunată; Înger de mare/ sfat pentru propoveduirea; Dumnezeu pentru lucrurile sale/ ceale minunate; tare pentru patima sa ; Domn Păcii/ întru Învierea Sa, părinte veacului ce va să fie întru fericirea/ năvealnică, întru carea se va odihni. Totuși decât (...) aceastea alesături și osebiri mai aleasă stine alea de/ păstori. Trei pricinii frumoase a lucrului acestul aduc / priciniri. Cea dintâiul iaste umiliința lui Christos, care/ îl face pre El să primească oblăduire foarte de neas-/ cuns socotită întră oameni. A doao iaste iubirea lui/ [de] oameni, că, precum însemnează tâlcuitori acelaș/ cuvânt, carele însemnează păstori, la Evrei însemnează/ iubire. A treia sânt blândețile lui, care alcătuesc/ iubirea cea adevărată a păstorului. Deci vom vedea,

⁵⁶ Ioan Clintovici, the first provost of “The Moon Church” in Oradea between 1784–1812.

⁵⁷ The Gospel of John, chapter 10: “Jesus the True Shepherd. The Jews Reject Jesus”.

⁵⁸ “Evangelhia după Ioan, cap. 10, versetul 11” (The Gospel of John, chapter 10, verse 11) in *Biblia sau Sfânta Scriptură* (The Bible or The Holy Scripture), ediția jubiliară (Holy Year edition) (Bucharest: Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, 2001), 1569.

care/ sunt osebirile ceale date de Christos la un păstori bun. Întâi hrănește oile sale, adevă le paște cu învățătura Sa cea/ adevărată și cu pilde sfinte. A doao El le apără de lupi,/ Pavel Fășie/ Capelan al Orăzii Mari/ 1820” (For there could not have been countless other holy names / Christ could have named himself. Then why did he choose the name of shepherd of / all other holy names given by the Prophet Isaiah, chapter 9, verse 6, where he says “and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace”. Christ is the son of truth / wonderful for His wonderful birth; Wise angel of preaching; God for his / wonderful things; strong in his passion; Prince of Peace / for His Resurrection, father of time for the impetuous / joy in his rest. But instead of these (...) honours and praises, the most chosen is that of / shepherd. Three beautiful reasons for this bring / reason. The first is Christ’s humility, which / gives him rule, open-/ ly acknowledged by the people. The second is his love / of people, that, as interpreters say, the same / word that means shepherds, in Hebrew means / love. The third is his gentleness, which makes / the true love of a shepherd. Thus we shall see the likeness between Christ and the good shepherds. Firstly that he feeds his sheep, he grasses them with His true teaching / and with holy parables. Secondly he protects them from wolves, / Pavel Fășie / Chaplain of Oradea / 1820);

f. 2v has three notes in Cyrillic characters and black ink:

“Zlataditu. Cu a sfentoriului Dumnedeu/ și [Îm]părat după rânduiala de episcopul/ de la Pragă amedate după cum ma[i] sus am arătatu” (Zlataditu. With the stentorian God / and Emperor as established by the bishop / of Prague as decreed above);
“Căpătă”

“În anul 1836^{lea} în 7 zile iunie dominecă fiind s-au aprins casa/ cătlăneacă a uniților. Și au ars bisearica unită, și ulițele a Isitfi a șoșului și (...) copuțu-/ nerilor toate. În 8 zile, luni, s-au aprins tot pe ulița Ungurească 2^o (Răpciune?), și în ulița Vlăducului 2^o în 9^{ad} zile/ Marți sau aprins tot pe ulița Ungurească casa/ Gomb Kötölului și au ars casa lui Motulooi/ Notariușului Gorasului și ulița Peșii toată dela casa lui [B?]aratchi Páll, și de la a lui Ivani Zaniil, în sus toată și bisearica copuțu-/ nerilor și sărăria și cetatea toată, numai/ un măgăzin au rămas și cu un cuvânt și comuna Varosu cu bisearica tot afară de/ bisearica catholică și de căsile cămărești./ Pavel Fășie/ Capelanul de la/G[reco]-N[e]-U[niților] din Oradia Mare” (In the year 1836, on the 7th day, Sunday, the Catholic cătlan⁵⁹ craftsmen house / was burned. The Catholic Church also burned, the roads of Istifi the Saxon and (...) of all of the Germ-/ ans. In 8 days, on Monday, everything on the Hungarian road 2^o (September?) burned and on the Vlăducului road in 9 days / Tuesday on the Hungarian road the house of / Gomb Kötölului⁶⁰ and Motulooi’s house burned / the town notary and all of Peșii road from the house of [B?]aratchi Páll and from the house of Ivani Zaniil, and

⁵⁹ Cătlan, cătlane = caldron used to warm or boil water.

⁶⁰ The buttons maker

the Germ-/ans' church and the salt mine and the whole of the citadel, only / a store remained and with a word and the Varosu township with its church except for / the Catholic Church and the pantries. / Pavel Făşie/ Chaplain of / The Greek Orthodox people of Oradea).

f. 3r has two notes in Cyrillic, in black ink:

"Martie/ Martii/ Acasta/ Acasta" (March / Martii (lat.) / This / This);

"Domnearăsa asupra diavolului/ Preacăsta ai dat nouă că să seaturăsi/ cutremură pe suferind acăuta spre/ putearea ei că sorțili sculat si/ sortă ai prădat pentru asta/ închinăm sculări tale cei de' a-/ ciulea" (May she defeat the devil/ Virgin Mary who had let us be fed/ touched the suffering/ with her power to move fate/ and changed out fate/ we here pray for your assumption);

f. 3v contains two notes, the first in Romanian in Cyrillic and black ink, the second in pencil, in Greek and in Greek alphabet, with an indecipherable ending:

"Cu[m] uzeasce anul" (Whatever the year weaves)

"Agnos areon, agnos etcheros, Agnos ar(...)/ los agnosimu./ Doxa ilore en no, en agnos glathmas l(...)"

After reading the notes, we can establish the path of this old Romanian book throughout history. According to the note from f. 122r, the volume was purchased by the townswoman Gioriuță Evdochie⁶¹ during the time of Fathers Ioan Clintoc and Dimitrie Futurovici sometime in the second half of the 18th century⁶² and was donated to the church known today as "The Moon Church".

The fact that this volume was part of the collection owned by the church is proven by the note from f. 1r signed "Ana", possibly referring to Ana Cosperda, when she was married to Nicolau Xant,⁶³ Greek parish clerk at the Orthodox Church in Oradea.

The volume remained in the possession of the church for many years, as it is shown by Pavel Făşie's notes. At first, he was a sacristan at the town church but, after becoming literate and being a good singer, he enrolled in the theology courses in Arad and became a parish clerk and a teacher at the Romanian Orthodox confessional school in Oradea; later, until his death, he was a chaplain. His memory lived among the Orthodox believers for a long time, who lovingly remembered "popa Pavel" (Father Pavel). According to the information provided by Nicolae Firu in his monograph, Pavel Făşie⁶⁴ was a chaplain between 1832–1871, but according to the

⁶¹ Evdochia Gioriuță was the wife of a merchant who used to give financial aid to the church.

⁶² Nicolae Firu, *Monografia Bisericii Sf. Adormiri Oradea* (The monograph of The Church of Assumption in Oradea) (Oradea: Tiparul Tipografiei Diecezane, 1934), 118.

⁶³ Gheorghe Tulbure. "Viața și faptele mecenatului Nicolae Jiga: discurs comemorativ (I)" (The life and deeds of patron Nicolae Jiga: commemorative speech), *Biserica și școala* 36. 2 (1912): 2.

⁶⁴ Information on Pavel Făşie can be found in Teodor Neș, *Oameni din Bihor: 1848–1918* (Pleople from Bihor County: 1848–1918) (Oradea: Tip. Diecezană, 1937), passim.

note on the bottom of page 1v, he was also a chaplain in 1820, 1833 (according to the note on f. 81v), 1836 (according to the note on the bottom of 2v); in 1850 he signed as “priest” according to the note from f. 215r.

In 1921, the church became an Episcopal Church for the Orthodox flock in Oradea. In the monograph about this cathedral, Nicolae Firu⁶⁵ also makes a discovery regarding the church’s books. 35 books out of 36 are numbered and described, number 34 having been omitted; whether this was on purpose or not, it is certain that the list lacks one description. One may wonder if the absent one is the “Pearls”. It is possible that the author of the monograph had seen this volume before it had been sent to Cluj, later erasing it completely from his work because, since it had been donated to the Theology Academy in Cluj, it was no longer part of the patrimony owned by the Church of Assumption. This is possible, although we have no proof. In the inventory of the Cluj Theology Academy library, registration number 2552 shows that the volume was part of this library’s collection. Unfortunately, there is no information regarding the donor or the approximate date of the book’s arrival.

The greatest fire in Oradea broke out in the 19th century, on 19 June 1836, lasting three days and burning down the entire centre of the town, from the left bank of the Crișul Repede. The archives of the Moon Church note that around 3 PM, a barn caught fire on the Hungarian street, today named Dimitrie Cantemir street. Since all houses were covered with furring, hay or reed, a strong wind made the fire spread rapidly to all the houses on the street, all catching fire in mere hours. On the third day, the fire reached the Oradea Citadel, in the Subcetate neighbourhood and Velența village, a town neighbourhood at the time. 414 houses and annexes were burnt, as well as the Citadel, the Greek-Catholic Cathedral, the Town Hall, St. Ladislau Church and the Black Vulture Palace. Further, the beer factory, the Capuchin Monastery and the Orthodox Bishopric also burnt down. The churches started collecting money for the distressed people who had remained homeless, asking the bishops of Arad and Timisoara for support.

Father Pavel Fășie, on the bottom of f. 2v, notes a few impressions on this dramatic incident suffered by the townspeople, without mentioning the cause of the event. The brief presentation of an eye witness draws our attention to the ad hoc information he provides regarding the event.

Out of all of Father Pavel Fășie’s notes, I will focus on the ones that reflect his theological knowledge: on page 81v, there is a version in verse of the biblical text from *Acts of the Apostles*, chapter 20, verse 35; on the bottom of page 1v, a sermon written on the “good shepherd” in accordance with the *Gospel of John* 10, 11–15.

⁶⁵ Nicolae Firu, *Monografia Bisericii Sf. Adormiri Oradea* (The monograph of The Church of Assumption in Oradea) (Oradea: Tiparul Tipografiei Diecezane, 1934), 122.

These two texts show that the priest knew not only the biblical texts, but also the previous theological, religious and literary writings.

The study of the old texts that form the written heritage of a literature constitutes a step further in understanding the past. These sources can complete or clarify local histories or important events in the Romanian culture. This information creates a more exact image of the past, of the situations that included important or common figures and their decisions and attitudes in the face of imminent danger. The book presented in this foray in religious literature represents a collection of spiritual teachings and an instrument offered to history researchers for the analysis of numerous subjects.

Translated from the Romanian by Anca Chiorean