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*The Christian family within the New
Testament versus the Christian family in the
secularized context of our society*

ABSTRACT

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CONTENTS

INTRODUCTION.....	12
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CHAPTER I – FAMILY FROM THE PERSPECTIVE OF SOCIO-HUMANISTIC DISCIPLINES.....	19
--	----

1.1. Religious dimension of life in the postmodernism condition.....	19
--	----

1.2. Some conceptual references about family ethics.....	19
--	----

1.3 Definition of family – disciplinary approaches.....	19
---	----

1.4. Family and religion – a currently complexe absolute?.....	19
--	----

1.5. Familia creștină - o <i>eclessia domestica</i> . Redimensionarea socio-religioasă a familiei în scrierile nou testamentare.....	19
--	----

1.6. Challenges to Christian family in the modern secularized society.....	19
--	----

CHAPTER II – FAMILY IN THE NEW TESTAMENT THEOLOGY HORIZON.....	21
--	----

2.1. Family in the ancient Greco Roman cultural and social environment.....	21
---	----

2.2. Family in the Old Testament.....	21
---------------------------------------	----

2.2.1. Foray terminology into the Hebrew family vocabulary, <i>Šēbet/Matṭeh</i> (“Tribe”), <i>Mišpāḥâ</i> (“Clan”), <i>Bêt-āb</i> (“Father’s House”).....	21
2.2.1.1. <i>Šēbet/Matṭeh</i> (“Tribe”).....	21
2.2.1.2. <i>Mišpāḥâ</i> (“Clan”).....	21
2.2.1.3. <i>Bêt-āb</i> (“Father’s House”).....	21
2.2.1.4. Indications of kinship terminology, <i>āb</i> , <i>ēm</i> , <i>bēn</i> , <i>bat</i> , <i>ah</i> , <i>āhōt</i>	21
2.2.2. Family social functions in the Jewish religious culture.....	21
2.2.2.1 <i>Mišpāḥâ</i> – socio-economic coordinates.....	21
2.2.2.2. <i>Bêt-āb</i> – socio-economic coordinates.....	21
2.2.2.3. <i>Bêt-āb</i> – legal status of the family.....	21
2.2.2.4. Family teaching position.....	21
2.2.2.5. Covenant and family – aspect’s of Israel relationship with God.....	21
2.2.3. The pattern of marriage in the Old Testament Jewish practice.....	21
2.2.4. Relationship between parents and children according to the new legal Jewish settlements.....	21
2.3. Christian family, a new way of <i>family</i> calibration upon the New Testament rules.....	21
2.3.1. Resemnificarea septuagintului <i>Oikos</i> Septuagint self redefinition in new reference Christian vectors, „house” as family identity.....	21

2.3.1.1. Οἶκον τοῦ θεοῦ („House of God”).....	21
2.3.1.2. God's people and God's house.....	Error! Bookmark not defined.
2.3.2. <i>Patria</i> and <i>oikos</i> – the religious and social meaning in relationship with the Church.....	21
2.3.2.1. Social functions of Christian family – continuity in principles with the Jewish family.....	21
2.3.2.1.1. Inclusion.....	21
2.3.2.1.2. Authority.....	21
2.3.2.1.3. Worship and Teaching.....	21
2.4. Marriage - biblical considerations.....	21
2.4.1. Particularities of the <i>family in the Old Testament</i>	21
2.4.1.1. Family life – matrix of the way of existence of man and woman under the edenic condition.....	21
2.4.1.2. Monogamous and polygamous marriages.....	21
2.4.1.3. Marriage-contract in the old Israel.....	21
2.4.1.5. Woman's condition in the Jewish family.....	21
2.4.2. Marriage in the New Testament writings.....	21
2.4.2.1. Marriage in the St. Paul's thinking. Exegetical references to Ephesians <i>Efeseni</i> 5, 22-33.....	21
2.4.2.2. Pauline pastoral directives regarding the relationship between spouses within the family.....	21
2.4.2.3. A pauline issue, married or virgin woman.....	21
2.4.2.4. The woman provided widowhood – social solutions in the pauline programme.....	21

2.4.2.5. Marriage as a sacrament consecrated sacramental and liturgical space of the Church.....	21
2.4.2.6. Tigrin Mary according to the Christian theological tradition.....	21

CHAPTER III – THEOLOGICAL AND MORAL ASPECTS OF FAMILY LIFE CENTRED ON THE NEW TESTAMENT PRECEPTS. A PATRISTIC VIEW.....

3.1. „God created coexistence” – the integrating dimension of the family.....	22
3.2. Coresponsability of spouses in the verticality of the family unity.....	22
3.3. The problems of married life, the unhappy marriage – causes and remedies.....	22
3.4. Valuing human as an open person to the communion horizon and fullness by marriage.....	22
3.5. Marriage definition under the Orthodox teaching – canonical, liturgical and moral references.....	22

CHAPTER IV – CHRISTIAN FAMILY IN THE ROMANIAN WRITINGS.....

4.1. Christian family between idealized traditionalism and secularism: <i>Cartea nunții, Amintiri din copilărie</i> and <i>Moromeții I</i>	Error! Bookmark not defined.
4.2. The family left in the care of the mother: <i>Baltagul</i> and <i>Mara</i> between the traditional Christian values and the values of the world about modernization.....	24
4.3. Christian values of the family facing the forbidden love: „ <i>De la noi, la Cladova</i> ”.....	25
4.4. Repositioning of family and Christian values inversions in the Romanian modernity: <i>Concert din muzică de Bach, Enigma Otiliei</i> and <i>Ultima noapte de dragoste, întâia noapte de război</i>	26
4.5. The family values in the peasant world: <i>Ion</i> , or the disenchantment of the ideal village.....	27

CHAPTER V – CHRISTIAN FAMILY IN THE ROMANIAN FOLKLORE.....	28
5.1. Understanding the family relations and their values in the aphoristic literature and lullaby.....	28
5.2. Registration of the Christian values of the patriarchal family in the wedding oration, funeral dirges, „ <i>nunta mortului</i> ”(wedding-dead) and in <i>Miorița</i>	29

5.3. The folk and author tale: idealization of the traditional family and Christian values in *Tinerețe fără bătrânețe și viață fără de moarte*, *Sarea în bucate* and in the eminescian fairy tale *Făt-Frumos* 30

5.4. Challenges addressed to traditional family's Christian values in the folk tale and in parables: *Prâslea cel voinic și merele de aur*, *Țugulea*, *fiul unchiașului și al mătușei*, *Copiii văduvului și iepurele*, *vulpea*, *lupul și ursul* and „*Burdujelul cu galbeni*”31

5.5. Family Christian virtues pushed to the extreme: *Meșterul Manole*.....32

CONCLUSIONS.....33

SELECTIVE BIBLIOGRAPHY.....38

I. Sources.....38

A. Editions of the Holy Scripture.....38

B. Patristic literature.....38

II. Dictionaries, enciclopedias, lexicons.....38

III. Biblical commentaries.....39

IV. Works, studies, articles.....39

V. Literature and folklore.....41

Cuvinte cheie: *Christian family, secular, New Testament, Romanian folklore, folktale, theological and moral aspects, control corpus, primary habitus.*

INTRODUCTION

The Christian family in the secularized context of our society faces ever new challenges, which the present thesis – entitled *Familia creștină după Noul Testament față de familia creștină în contextul secularizant al societății noastre* (*The Christian family within the New Testament versus the Christian family in the secularized context of our society*) – examines. It is our intention to describe and analyze critically the purpose and significance of the Christian family in a world that is struggling more than ever between the two major poles, respectively between tradition and modernity.

As we will show throughout our entire approach within the Christian family religious moral values should always take precedence, in accordance with the teachings of our Savior Jesus Christ (Matthew 6, 33).

Families are not only diverse, complex and fascinating systems of interpersonal relationships, but

over time they have proved to be one of the most important influences on both individual development and indirectly on society. Historically, the family was and has remained the landmark of society, the basic unit of any type of hierarchy. It signifies the beginning and the end of a civilization. On its behalf and due to the values that it has coagulated, wars were started and alliances ended.

That is why we have chosen to focus in this thesis on a parallel between the *Christian family* as modeled in *the New Testament* and *the Christian family* as it is being shaped and reshaped in the context of *our secularized society*, a topic that we hope to usefully bring to the attention of our fellow people.

The paper is divided into five chapters. Whether in the *Introduction* we briefly indicate the importance of the Christian family in the context of the present Romanian society, in *Chapter 1*, “Family from the perspective of socio-humanistic disciplines,” we address in parallel different approaches on several subject areas regarding the family in general, so as to

understand the broader social and intellectual context of Christian teachings.

Chapter 2, “Family in the new testament theology horizon,” presents the Christian family as a synergy between the work of God and human engagement. To practically develop what the mutual dedication to a life of communion, love and purity means within the Christian family according to New Testament, we investigate the stages the emergence and development of the institution of marriage, from its inception to the moment it acquired a new spiritual dimension, as instituted by Jesus Christ the Savior, moving finally to the testimonies of the Holly Fathers.

This is, moreover, the ideational context against which *Chapter 3*, “Theological and moral aspects of family life centred on the new testament precepts. A patristic view,” strongly emphasizes the importance of moral quality within the family milieu. We discuss in this chapter classical formulations of Christian precepts of inner, spiritual cleansing of family members. Only by storing, transmitting and strictly

observing such precepts can the Christian family be formed and perpetuated to lead a happy, peaceful existence in harmony with society and the Church's teachings.

Chapter 4, "The Christian family in Romanian writings," analyzes the portrayal of Christian family in Romanian literature, covering a half century period, from the end of the nineteenth century to the first half of the twentieth century. We have chosen this period for its radical social, religious, political, and economic changes, with their profound impact on the Romanian people.

Chapter 7, "The Christian family in Romanian folklore," seeks to unearth the Christian family profile, with its virtues and ills, as outlined in Romanian folklore, which we study in parallel with the theological vision and Church teachings. In the creations studied here, Romanian folk artistry captures the family in sometimes tragic-comic terms, which we consider, as appropriate, in association with comparable writings of

Western European folklore. Our investigation reveals a comparable degree of similarity in the description of human behavior from the perspective of moral values within the traditional Christian family.

As indicated in the *Conclusion*, our approach aims to offer a new interpretation, able to shape a new vision of the role and place of the Christian family in the Romanian society, of its interactions with the secular interests and concerns at work within the social.

Two final clarifications are appropriate, we think. As can be observed, *Chapters 4* and *5* provide the case studies of this thesis. We have chosen this formula – which does not use sociological methods such as the questionnaire – because it would be extremely difficult, under the current research circumstances, to investigate the scope of the phenomenon as much in urban and in rural areas, both in metropolitan, cosmopolitan areas, with their love for convertibles and HD television, and in remote areas, some still without electricity such as the villages in the Apuseni Mountains. Just as unviable an approach would have been to call on archival

material, scattered as it is in dozens of archives throughout the country and covering over a century, in order to examine any changes perceptible diachronically as regards moral understanding and experience within the Christian family. On the contrary, we have determined to look at a material that records social tensions of modernity in some of its moments, even if the evidence we can thus gather does not compare, in terms of accuracy, to archival documents, such as testaments or court documents. Given the troubled history that spawned it, late-nineteenth- and mid-twentieth century Romanian literature can provide *sui generis* documents on Christian family values, with the proviso that we must take into account the aesthetic and fictional filter at work here, as in the popular creations that we compare the literary texts with. The comparison is all the more urgent to make as, due to their proven conservative bias, we regard folk practices as the corpus of control.

As a *case study*, so our thesis investigates the literature in terms of copyright and authentic Romanian

folklore, Christian family, masterfully painted by artists of modern times of Romania, but sometimes what may seem a tragi-comical manner. This topic may be of utility in interdisciplinary investigations impacting Romanian secular life, styles manifestation of individual behavior - thereby rendering a greater or lesser moral values extent of the Romanian Christian family.

The other statement relates to the Orthodox Christian teaching position within the great family of Christian teachings, especially in terms of knowledge of the Orthodox Christianity in the Western world. Given the millennial history of Christianity, but this is the kind of statement that cannot be summarized in a few words.

CHAPTER 1 - FAMILY FROM THE PERSPECTIVE OF SOCIO-HUMANISTIC DISCIPLINES

1.1 Religious dimension of life in the postmodernism condition

Before even trying the simplest definition of the basic concepts that we use in our thesis, it is important a fundamental methodological note. This is not a study conducted in the light of the Christian family and the specific methods of theology, even if, inevitably, we will often appeal to orthodox Christian doctrine and even if in purely personal level, we subscribe to the Romanian Orthodox Church teachings. Therefore, any approach itself nor the corpus studied here will not appeal *exclusively* to the theological-dogmatic orthodox view, but line up to the contemporary approaches of postmodern type that deemed appropriate to study *religion* as a *full practice of human being*, in the words of Professor Malory Nye,

without worrying closely of the divine inspiration character traditionally attributed to religions and their teachings, but, of course, and without denying it.¹

¹ „Instead it is a human-centred approach: the study of religion as a human practice, a type of activity that appears to be integral to humans. (...) This is not to say that such human practices of religion are exclusively human *creations*: the cultural forms of religion that we can study may or may not be “divinely inspired”. And indeed many people practise their religions because *they assume that* they are divinely created.” Malory, Nye, *Religion: The Basics*, 2nd ed., Routledge, Abingdon and New York, 2008, p. 4, sublinierea autorului.

CHAPTER 2 - FAMILY IN THE NEW TESTAMENT THEOLOGY HORIZON

2.1. Family in the ancient Greco Roman cultural and social environment

In the Greek world, family is defined as a „house” not in the real sens of the word, but figurately, as a social unit with family connexions or national ones of whose members lived in a certain house and they were submitted to the owner’s authority.² They shared a common identity as members of the same community. Its cohesion stands not in the relationship of its members with the head of the house, but in multiple economical, psychological and religious factors.

² *Dictionary-Later New Testament & Its Developments*, Ralph R Martin & Peter H. Davids (Eds.), InterVarsity Press, Leicester, 2003, p. 512.

Usually, a „house” was organized together with a common religion, family, generally, followed the religious bias of the ruler of that unity.³

What it is developing in the greco-roman space regarding the *family* it is the idea of home.⁴

³ *Ibidem*.

⁴ Pentru statutul familiei în lumea greco-romană cu toate implicațiile ei sociale, vezi: D. L. Balch, “Household Codes,” în *Greco-Roman Literature and the New Testament: Selected Forms and Genres*, D. E. Aune (Ed.), Scholars Press, 1988, pp. 117-30; J. Bonsirven, *Palestinian Judaism in the Time of Jesus Christ* (New York: Holt, Rinehart & Winston, 1964, pp. 67-86; J. Carcopino, *Daily Life in Ancient Rome: The People and the City at the Height of the Empire*, H. T. Rowell (Ed.), Yale University Press, 1940, pp. 78-92; W. Den Boer, *Private Morality in Greece and Rome: Some Historical Aspects*, E. J. Brill, Leiden 1979; S. Dixon, *The Roman Mother*, Oklahoma University Press, 1988; F. Dupont, *Daily Life in Ancient Rome*, Blackwell, Oxford, 1992; D. Engels, “The Problem of Female Infanticide in the Greco-Roman World,” *CP* 75 (1980), pp. 112-120; J. F. Gardner, *Women in Roman Law and Society*, Indiana University Press, Bloomington, 1986, pp. 87-88; T. Han, *Jewish Women in Greco-Roman Palestine*, Mohr Siebeck, Tübingen, 1996, pp. 177-179; W. K. Lacey, “Patria Potestas,” în *The Family in Ancient Rome: New Perspectives*, B. Rawson (Ed.), Cornell University Press, Ithaca, 1986, pp. 121-144; W. A. Meeks, *The Moral World of the First Christians*, Westminster, Philadelphia, 1986, pp. 133-138; B. Rawson “The Roman Family,” în *The Family in Ancient Rome: New Perspectives*, D. Rawson (Ed.), Cornell University Press, 1966, pp. 1-57.

CHAPTER 3 – THEOLOGICAL AND MORAL ASPECTS OF FAMILY LIFE CENTRED ON THE NEW TESTAMENT PRECEPTS. A PATRISTIC VIEW

3.1. „God created coexistence” – the integrating dimension of the family

As St. Chiril of Alexandria says, „*God created coexistence*” (P.G. 62, 135), indeed, marriage, as a natural link between man and woman, is based on the fact that man and woman are, only together, the complete unit or the family.

Following our Savior’s word, Who said that „*Father and I are One*” (John 14, 9), in like manner, man and woman, through their marriage, form a single being. But as the Father and the Son remain two distinct persons, though they partake of the same unit of the divine, so man and woman in marriage constitute one being, while remaining two.

Therefore, *the main purpose of marriage is the perfection of the two*, and if we think of the mystery of

marriage, the definition of which is *"the mystery in which a man and a woman, Invoice themselves freely to live together whole life to birth and raise children and to help each other get through the priest sanctifying grace their relationship and help achieve its goals,"*⁵ we can understand marriage and other purposes, such as helping spouses to facilitate mutual learning; the birth and growth of children and their training; temperance passions, "that guard against fornication" (1 Cor. 7: 2) and others

St. Basil the Great stops on the verse, *"Be fruitful and multiply, fill the earth and have dominion"* (Genesis 1: 28) and gives the following interpretation, "Be fruitful - that will not remain a single state creation. Multiply - because she (human nature) does not remain limited to a single individual, but more. And replenish

⁵ [Dumitru, Stăniloae,] Nicolae Chițescu et al., *Teologia dogmatică și simbolică*, Manual pentru Institutele teologice, vol. II, în colaborare, Ed. Inst. Biblic, București, 1958, p. 915.

the earth - ... to fill it by that power that was given to us
dominion over the earth (reason)."⁶

⁶ *Despre originea omului*, 1. P. G. 45, Col. 272; S. C. 160, pp. 202-203. Citat după Pr. Asist. Dr. Vasile Răducă, *Op.cit*, p. 134.

CHAPTER 4 – CHRISTIAN FAMILY IN THE ROMANIAN WRITINGS

Of the many themes quite varied our writers debated the theme of family is well known literature and arts of all time. The family defines a society in a certain stage of civilization, but also deeply marks the destiny of each individual.

4.1 Christian family between idealized traditionalism and secularism: *Cartea nunții*, *Amintiri din copilărie* and *Moromeții I*

Both Marin Preda and Ion Creangă succeed to create, in *Moromeții I* (1955) and also *Amintiri din copilărie* (1881-88), two Romanian families truthful, but almost totally opposing each other. In all aspects stands differences, similarities are often nonexistent.

If the family of Humulești belongs to a relatively peaceful socio-political moment of the nineteenth century, but is also idealized, the one from the village Siliștea-Gumesti from the Bărăganului plain

is captured shortly before the outbreak of World War II, when "*time still had infinite patience with people; life flowed here without great conflicts*"⁷ – that soon would no longer be: at the end of the first volume, three years before the outbreak of World War II, "*the time had no patience*".⁸

4.2 The family left in the care of the mother: *Baltagul* and *Mara* between the traditional Christian values and the values of the world about modernization

Also a search for the lost family universe, although with completely different meaning, also found in the novel *Baltagul (the Hatchet)* (1930) by Mihail Sadoveanu, but whose protagonist is a woman. A simple peasant woman from the foot of Tarcăului, Vitoria Lipan is the wife of a shepherd, but not any shepherd, but a skillful one, named Nechifor Lipan. Although she is not schooled, she is the woman

⁷ Preda, Marin, *Moromeții* vol. I și II, ediția a IV-a revăzută și adăugită, Editura Cartea Românească, București, 1975.

⁸ *Ibid.*

of the Romanian traditional village, wise, worthy, with spirit of observation developed on top of it, persevering in her actions aimed at discovering the puzzle of killing her husband, but - what is the more importantly from our point of view - above all, the fear of God, as that gives strength to continue in her efforts even when everything seemed endless.

4.3 Christian values of the family facing the forbidden love: „*De la noi, la Cladova*”

Gala Galaction (under his real name, Gregory Pisculescu) was an Orthodox priest, memoirist, publisher and a major Romanian writer. Fine analyst of soul subtleties, Galaction manages to capture in his work "In the beginning the tendentionism"⁹ which is "discreet, consisting of painting the struggle between virtue and temptation"¹⁰, which are caught mainly in one of the most significant stories of its this effect, namely „*De la noi, la Cladova*”, published in 1910 in

⁹*Idem*, p. 251.

¹⁰*Idem*, p. 251.

the journal *Viața socială*, and later included in the volume *Bisericiuța din Răzoare* (1914), whose theme is love developed by two reasons: sin and the call of love.

The novel presents the love story of priest Tones inlove with Borivoje, „the too young wife of master Traico”¹¹, very good friend with Tonea.

4.4 Repositioning of family and Christian values inversions in the Romanian modernity: *Concert din muzică de Bach, Enigma Otiliei* and *Ultima noapte de dragoste, întâia noapte de război*

In their novels, the writers of the interwar period - except for the traditionalists as Sadoveanu or who adopt such Rebreanu themes of traditional village (although the latter does not hesitate to portray family feuds and aggressive, driven by the desire to have the earth, as in *Ion*) - tend to connect to those existential values of a world in full Romanian extra-modernism (in the sense of cultural current name).

¹¹George, Călinescu, *Istoria literaturii române. Compendiu*, ediția a doua, Editura Litera Internațional, Chișinău, 2001, p. 251.

4.5 The family values in the peasant world: *Ion*, or the disenchantment of the ideal village

Perhaps part of the answer can be given us by the novel *Ion* (1920) of Liviu Rebreanu. In his desire to have land, the protagonist does not step aside from anything: Ion Glanetașu will seduce Ana to blackmail her father to marry him, Ion, and give the required dowry, thus leaving the old Vasile Baciuc without fortune. This plan unscrupulous - and blatantly contradicts the tenth commandment not to covet what is of the other¹² – is meant to facilitate them getting what man confirms as well peasant seated in Romanian traditional society.

¹² „Să nu poțesteți femeia aproapelui tău și să nu dorești casa aproapelui tău, nici țarina lui, nici robul lui, nici roaba lui, nici boul lui, nici asinul lui, nici orice dobitoc al lui, nici nimic din cele ce sunt ale aproapelui tău!” (Deuteronom 5:21).

CHAPTER 5 – CHRISTIAN FAMILY IN THE ROMANIAN FOLKLORE

On one hand, we should not however expect Romanian literature - which, unfortunately, does not have an age comparable to that of other European literature - to be offered or only reflected behavior patterns and Romanian Christian values in family. As everywhere in the world, folklore was much closer than most people's consciousness literature author and in this case much early on.

5.1 Understanding the family realtions and their values in the aphoristic literature and lullaby

Aphoristic literature and puns - composed of riddles and proverbs (the latter called "Old Testament", "parables" or "words of elders" and sometimes introduced as "Others do it" or, as is Ion Creanga "about what") - It would be a good starting point in the analysis due to family Christian values stoning formula with concentrated moral information. Often proverbs reveals

human moral defects (lying, stupidity, arrogance, laziness) and a lesson of wisdom applied to particular contexts, but in order to reveal a broader meaning, a quality or a necessary relationship between the objects of the world.

5.2 Registration of the Christian values of the patriarchal family in the wedding oration, funeral dirges, „nunta mortului” (wedding-dead) and in *Miorița*

How can Christian values of family transmission can be seen but much easier if a wedding orations included in the collection *Folclor vechi românesc*— orația de *conăcășie* or „the great oration”¹³ —

¹³ Această orație de nuntă este numită în manuscrisul slavonesc nr. 36 al Bibliotecii Academiei Române (din prima jumătate a secolului al XVIII-lea) orație de *conăcășie*, cu un termen derivat de la *conac*; cealaltă variantă fonetică majoră pentru astfel de orații este „orația de *colocărie*”, de la *colac*. Cercetătorii români argumentează în contradictoriu în ceea ce privește corectitudinea unui termen în raport cu celălalt, ca și în problema originii cărturărești sau, dimpotrivă, populare, a orațiilor de nuntă. Dintre orațiile de nuntă, „orația cea mare”, textul cel mai des întâlnit în manuscrise, s-a bucurat de cea mai mare audiență la public atât în randul boierimii cât și al oamenilor

which integrates relevant passages in Genesis for the constitution of family *ab origo*, thus giving the family a quasi-mythical history and biblical legitimate social role of its founding, paradoxically, by omitting incriminating passage of forbidden fruit consumption.

5.3 The folk and author tale: idealization of the traditional family and Christian values in *Tinerete fără bătrânețe și viață fără de moarte*, *Sarea în bucate* and in the eminescian fairy tale *Făt-Frumos din lacrimă*

In folk tales Christian values are transmitted mainly depending on its subject. A tale initiatives like *Tinerete fără bătrânețe și viață fără de moarte*, whom

simpli. În această orație rostită în poarta miresei de către vornic (staroste sau colăcer), textul se centrează pe alegoria vânătorii, imediat dublată de aceea a transferului florii – sau, în unele variante, al pomului – dintr-o grădină (a părinților) în cea împărătească (a mirelui) pentru a o face să rodească. Vezi introducerea lui C. Ciuchindel la *Folclor vechi românesc*, ediție îngrijită, prefață, note și bibliografie de C. Ciuchindel, Editura Minerva, București, 1990, pp. XIII-XVI, precum și capitolul 2, „Nunta”, în monografia despre satul maramureșean Ieud scrisă de sociologa americană Gail Kligman, *Nunta mortului. Ritual, poetică și cultură în Transilvania*, ed. a II-a, tr. Mircea Boari *et al.*, Iași, Polirom, 2005.

Petre Ispirescu¹⁴ included in his first Romanian collection of legends or tales *Legende sau basmele românilor* (1882), will quickly treat the family field in order to provide more time to the initiatory journey of the protagonist.

5.4 Challenges addressed to traditional family's christian values in the folk tale and in parables:
Prâslea cel voinic și merele de aur, Țugulea, fiul unchiașului și al mătușei, Copiii văduvului și iepurele, vulpea, lupul și ursul and „Burdujelul cu galbeni”

But not all fairy tales of the brothers idealizes true friendship especially between cross or sibling. Neitherway, some folk tales retold by Petre Ispirescu indicates the speed with which family relationships can fall prey to envy - Christianity considered one of the deadly sins. Damage is often due value that proves the

¹⁴ Petre Ispirescu nu este pur și simplu culegător de folclor – nu doar de basme, ci și snoave, ghicitori și proverbe – ci mai ales repovestitor și popularizator al textelor astfel culese, după cum arată Iorgu Iordan în prefața la Ispirescu, Petre, *Legende sau basmele românilor*, EPL, București, 1968, pp. VIII-XIII.

person envied, as in *Prâslea cel voinic și merele de aur* or in *Țugulea, fiul unchiașului și al mătușei*. In *Prâslea*, brothers become jealous when it proves only able to guard the golden apples from being stolen by the dragon and try to kill cowardly when they return from the realm of the other; only their sharpness of mind, his fiancée and later loyalty divine judgment will save Prâslea from death, social disgrace and / or perpetual envy fraților.¹⁵

5.5 Family Christian virtues pushed to the extreme: *Meșterul Manole*

A special case in terms of family Christian values appears in the balada¹⁶ known in its various

¹⁵ Ispirescu, Petre, *Legende sau basmele românilor*, în special pp. 78-82 și 85-86.

¹⁶ Balada ca specie a fost considerată de D. Caracostea „cea de-a doua mare instituție a românilor după limbă”. Citat în Popa, Marian, *Istoria literaturii române de azi pe mâine*, Editura Fundației Luceafărul, București, 2001, p.114. Pentru mai multe observații despre baladă ca specie a genului popular epic, vezi prefața lui Al. I. Amzulescu la *Balade populare românești, vol. 1: Toma Alimoș*, ediție îngrijită și prefață de Al. I. Amzulescu, EPL, București, 1967, pp. v-xxiv.

variants, especially as *Meșterul Manole* or *Monastirea Argeșului*.¹⁷ The text is usually discussed - and appreciated - for offering the theme of *the sacrifice for creation*. Such wording is vague enough (and impersonal in terms of identifying the agent) that what is sacrificed and by whom to have passed unnoticed.

¹⁷ Ca și în cazul *Mioriței*, *Monastirea Argeșului* (versiunea cel mai des antologată pentru publicul larg și inclusă în manualele școlare) a fost culeasă și inclusă de Vasile Alecsandri în antologia sa în 2 volume, *Poezii populare. Balade (Cântice bătrânești)*, din 1852-53. În *Balade populare românești. Vol.2: Meșterul Manole*, textul cules de Alecsandri, pp. 57-66, apare alături de alte trei versiuni, pp. 67-118.

CONCLUSIONS

As outlined by Archbishop Stylianos of Australia in an article published online,¹⁸ we can speak of a *soteriological significance of the institution of marriage itself*, which derives from differentiated creation of man and woman - as we know from Genesis - but read through terms of the definition of *the essence of God as love* in the First Epistle of St. John the Apostle, meaning that is the cornerstone of Christianity.¹⁹ In other words, the double building of human being as man and woman is not an accident or a plane epiphenomena within the Creation plan, but rather reflects the free will of the Creator and feeds on the divine essence. That is why the significance of the sacrament of marriage must be understood as deriving

¹⁸ Stylianos of Australia, Archbishop, "The Family – An Orthodox Christian Perspective."
http://www.orthodoxresearchinstitute.org/articles/misc/stylianos_family.htm.

¹⁹ "He who does not love does not know God, for God is love" (I John 4, 8).

from the event of communion itself between spouses, a community – involving sacrifice and mutual sanctification – performed on the model of the Trinity, i.e. the unity of the three distinct Persons in a unique essence and in concrete terms on the plurality differentiated but co-existing in harmony and equality of the two natures, divine and human, of the Person of the Savior as it has been clarified by the Fourth Ecumenical Council of Chalcedon. As Archbishop Stylianos nicely puts it, “In both these doctrines of the Christian Church, namely the Trinitarian and Christological, the tension between the plurality of persons and the unity of essence is harmoniously balanced by virtue of divine interpenetration and love.”²⁰

²⁰ “In both these doctrines of the Christian Church, namely the Trinitarian and Christological, the tension between the plurality of persons and the unity of essence is harmoniously balanced by virtue of divine interpenetration and love.” Stylianos de Australia, Archbishop, “The Family – An Orthodox Christian Perspective.” http://www.orthodoxresearchinstitute.org/articles/misc/stylianos_family.htm.

Here the double harmonic pattern circumscribing the plurality of levels of networking for the Christian family as the Orthodox Church teaching presents: between spouses, between parents and children, between brothers and sisters.

Thus, according to the teaching of the Orthodox faith, family is the seat of the divine, created by God the Father Himself in Heaven, in order to perpetuate the human race and to instill in human the social and moral values.

Even beyond the complex definitions the Fathers of the Orthodox Church have proposed, as we have shown throughout this thesis, one can easily see that families are not only diverse systems, complex and fascinating of relationship, but they proved to be - in time - one of the most important influences on individual development and indirectly on society, by the plurality of values that they managed to govern.

Therefore the family must be interpreted as a kind of role model of modern civilization, the society having an essential role in shaping the Christian family

members and family stability through social and cultural package that place them directly in its reach, relieving them or hindering the mission, namely to be the beginning or the end of this civilization which animates the power.

Today human society faces – as mentioned earlier – an immediate obstacle, namely secularization, that goes global.

The Christian family is in our view the last bastion of real culture of a people, represented by the Church. Thus, the Church preserves its pristine spiritual valences from ethno genesis, and under the protection of the church (family) has the formative power of a nation, being the creative source of its ancestral, keeping the hearth to all riches and its sacred and moral values, starting from the Christianity inception to the present.

Likewise, we draw attention to the fact that it is important that the Christian family morality to be restored in order to do what God has left us in order to obtain salvation – both personal life and that of the

children and family members – which come together in one unique, independent and self family, the Church which is based on life support salvation through the knowledge of God by fully accomplished Christ.²¹

Therefore, we see that the Christian family values found in the Romanian folklore and author literature emphasizes perpetual need to comply with the biblical model of founding individuals and domestic hierarchy, given as an example.

²¹ Alexander Schmemmann, *Eucharistia. Taina Împărăției*, traducere de Preot Boris Răduleanu, Editura Anastasia, București, 1993, p. 180.

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