

**ON THE PILGRIMAGE PATTERN RELATED TO
DUMITRU STANILOAE¹ AND ARSENIE BOCA².
PRISLOP MONASTERY (E-)SITE. DOES
SCIENCE-RELIGION-PHYLOSOPHY-ART-MANAGEMENT
RELATION MATTER?**

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Abstract:

This dedicated study comprises the (re)presentation of three levels related to extraordinary topos: (1) on Hateg County; (2) on Prislop Monastery, and the pilgrimage mostly at the Priest Arsenie Boca's simple tomb; (3) on the dyadic entity {Priest-monk Arsenie Boca – Priest and professor/academician Dumitru Staniloae}. There are some radial consequences to these three levels related to extraordinary topos: (4) on a relation SCIENCE-RELIGION-ART ON SYSTEMIC THINKING – as it would be elicited through an other extraordinary pilgrimage case at the Church Draganescu (near Bucharest); (5) an affirmation on the dyadic entity {Priest-monk Arsenie Boca – Priest and professor/academician Dumitru Staniloae} and the Aristotelianism; (6) on the relation SCIENCE-RELIGION-PHYLOSOPHY-ART-MANAGEMENT ON SYSTEMIC THINKING / on an introductory comprehension on: "I" and "you" - the first and the second persons: scientist, theologian (toward illuminated priest), philosopher, artist, manager, human being in the widest sense / on an introductory analysis of an "I" and "you" matrix / on an invariant within the matrix-distance between "I" and "you"; (7) on the systemic dynamics related to Tourism / e-Tourism.

Keywords: Extraordinary cases within Theology and Philosophy, Hateg County / Prislop Monastery, beyond the logistics for tourism, generations conflict and consensus versus the extraordinary peripatetic lessons by tourism, Faculties of Tourism/ e-Tourism and extraordinary cases

JEL Classification: M 31

¹ 1903-1993, a great Romanian theologian/Dogmatic, professor, writer, philosopher

² Arsenie Boca, 1910-1989, a founder of non-canonic Orthodox Church painting and one of the resistive-priests-monks to the injustice in the communist period in Romania

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Introduction

Let present an extraordinary journey alongside Hateg County (central site coordinates: 45°36'27"N 22°57'0"E), Romania. The today existence of this County is a *first level extraordinary topos*. In a brief, on Hateg County, one may comprehend (radial traveling cca. 1/3 from the total 7063 Kmp of the actual inclusive administrative Hunedoara County) that there are 20-30 mostly rural *vivant communities* through important *Roman and Middle Age traces* – mainly old churches and ruins which may be found/seen at *Densus* (2nd / 4th – 13th century), *Streisangeorgiu*, *Strei*, *Santamaria Orlea*, *Colt/Rau de Mori* [it is the “model” to the *Carpathian Castle* (French: *Le Château des Carpathes*); i.e. novel by *Jules Verne* first published in 1892 / 1893 in English. It is possible that *Bram Stoker* took inspiration from this for his 1897 novel *Dracula*.], *Gurasada* (all of them from the 13th century), and *Ostrovul Mare*, *Sanpetru*, *Nucsoara*, *Pesteana*, *Lesnic*, *Criscior*, *Ribita*, *Prislop Monastery* (all of them from the 14th century). (Mălinaș, 2008)

1. A pilgrimage to Prislop Monastery

A *second level extraordinary topos* – is a today elicited pilgrimage within the above mentioned Prislop Monastery – where there is the simple tomb for *Priest Arsenie Boca* / the so popular called “Saint of Transylvania”. Let (e-)find that there is a *day by day continuous* pilgrimage (on usual countryside roads) at his tomb. On his death day, *November 28* there are 30 000 - 40 000 pilgrims, during this single day. His death had suddenly happened on year 1989; just some days before our anti-communist *Revolution*.

At the Prislop Monastery, erected nearly 1530 (near Silvasul de Sus, into the Hateg district, Transylvania) – by a Walachian she-landlord (Princess / Domnitza Zamfira)





2010



*At the tomb of the Priest ARSENIE BOCA
(popular as the Saint of the Transylvania + Nov. 1989),
pilgrimage on 29 august 2010 / at Prislop Monastery*





Into the cave of the Saint Ioan from Prislop Monastery (carved near 1500)

A *third level extraordinary topos* is the today comprehension of the dyadic entity (**Priest-monk Arsenie Boca** – Priest and **professor/academician Dumitru Staniloae**); the monk was a theological student of the professor – and he collected old manuscripts as source for the academician’s main opera, entitled *Filocalia*.

2. The figure of Dumitru Staniloae

* The figure of **Dumitru Staniloae** (1903-1993) is one of those, to hope, not tantalising elusives in the history of both *Theology* and *Philosophy*. Though widely admired in his day, his long term Christian Dogmatic research and teaching activity, his **90 original** and **33 translations works** (during his life time: 1929 / 1993) and seven travels (studies/academic conferences) in the Western European arena (1928 / 1981), and a set of original constructs are possible soon to be just “disappeared” from today’s knowledge (versus active memorised initiator) if larger spread English translations would not be over appearing. It is to focus on Staniloae’s original type of ‘*Holism within a World Theology*’ – as defined into his book, <<**Jesus Christ or the Human’s Restoration**>>, Sibiu, 1943 / it is prevailing Staniloae’s understanding of the „*incarnation of the Christ’s related Logos as a restoration of the initial dynamism of the world through God’s act of creation*” – but then this dynamism was perverted by sin – “*leading to an ever-greater distance from God*” - so, it follows the fall, which ultimately culminated in death. But it is “reversed” by the Son of God; that “*His incarnation opens to creation an infinite perspective becoming the subject of human dynamism to reason and love*” versus the “*not only Human’s Restoration but Human’s healing and Deification/Sanctification – called <<Theosis>> of human nature, but also the <<glorification of God>>; “when human beings are sanctified, God is glorified”; “God’s uncreated energies” and the “double truth of God’s departure but still nearness to human”; toward the conceptual elicitation of a “Cosmic transfiguration vision” – and so – a Cosmic Ecclesiology based on “Trinitarian pneumatology” or “spiritualisation” regarding the Resurrection – Christ’s and, so, human’s.*

However, from the few (www English e-translated) works it is not difficult to understand why after **Olivier Clement** (1921-2009) [who enjoyed friendship and entered into dialogues on major spiritual themes with a number of personalities including *Patriarch Athenagoras*, *Pope John Paul II*, and the *brother Roger of Taizé*] directly met **Dumitru Staniloae**, and had studied his works, including <<**Jesus Christ or the Human's Restoration**>>, so, he wrote that “*Priest Dumitru Staniloae is certainly the greater contemporary Orthodox theologian*”.

Meanwhile, into the recent printed <<**Theological Interpretation of Culture in Post-Communist Context: Central and East European Search for Roots**>>, at *Ashgate Publishing*, in 2010, by the Czech theologian **Ivana Noble** who develops a Trinitarian theology through a close dialogue with literature, music and film - she affirms that „*Looking back over post-war period, it has to be admitted that in Communist Europe there were not many great theologians with an impact outside their own country, perhaps with a few exceptions such as Dumitru Staniloae or Alexandr Men, or Pope John Paul II.*” (pp. VIII)

So, academically, **Olivier Clement** and **Ivana Noble** revered and reveres **Dumitru Staniloae's** judgment as excelling in its subtlety. Within and beyond the ‘*Cosmic Ecclesiology / Human's Restoration*’, set of constructs [for Staniloae was meant to academically solve the problem of the *three stance* of ‘*well being*’ construct at **Saint Maxim the Confessor** (Byzantine Empire, VII century)] it is to detect an Ancient Greek subtle philosophical influence - more **Socrates** and **Plato** than to deny **Aristotle** who is often so cited. The sectional nature of the set of constructs and the modulation from the contemplative to the virtuosic, gives us a glimpse of why Staniloae was so influential over his contemporary and following generations which included both *scientists* (e.g. **Editors John Witte, Jr., Frank S. Alexander** /at Columbia University Press, **Lucian Turcescu, Francesco Strazzari, Lorenzo Prezzi, Macoiej Bielawski**) and *theologians* (e.g. **Bishop Mitrophan - of Eastern America, Vicar-Bishop Joachim Giosanu – of Roman and Bacău**). (Stăniloae, 1993), (Stăniloae, 1996), (Strazzari, Prezzi, 1989), (Bielawski, 1998)

3. The figure of Arsenie Boca

** The figure of **Arsenie Boca** (1910-1989), beyond today *extraordinary pilgrimage* at this tomb, at **Prislop Monastery**, is *extraordinary related to a contemporary vivid memorising* over: * his long term deeply pastoral dedication, * his lightly communion over person-to-person gap, * his erected two open preaching communities (at *Sambata de Sus Monastery*/near Sibiu, and at *Prislop Monastery*) so enabling a day by day advice to the up-coming mostly rural Transylvanians (but not only), * his extraordinary visionary capacity over human life and historian periods, * his sufferings caused during the communist regime (i.e. prison, hard labor camp, torture, interrogatory, expelling from priesthood and in the last nearly from

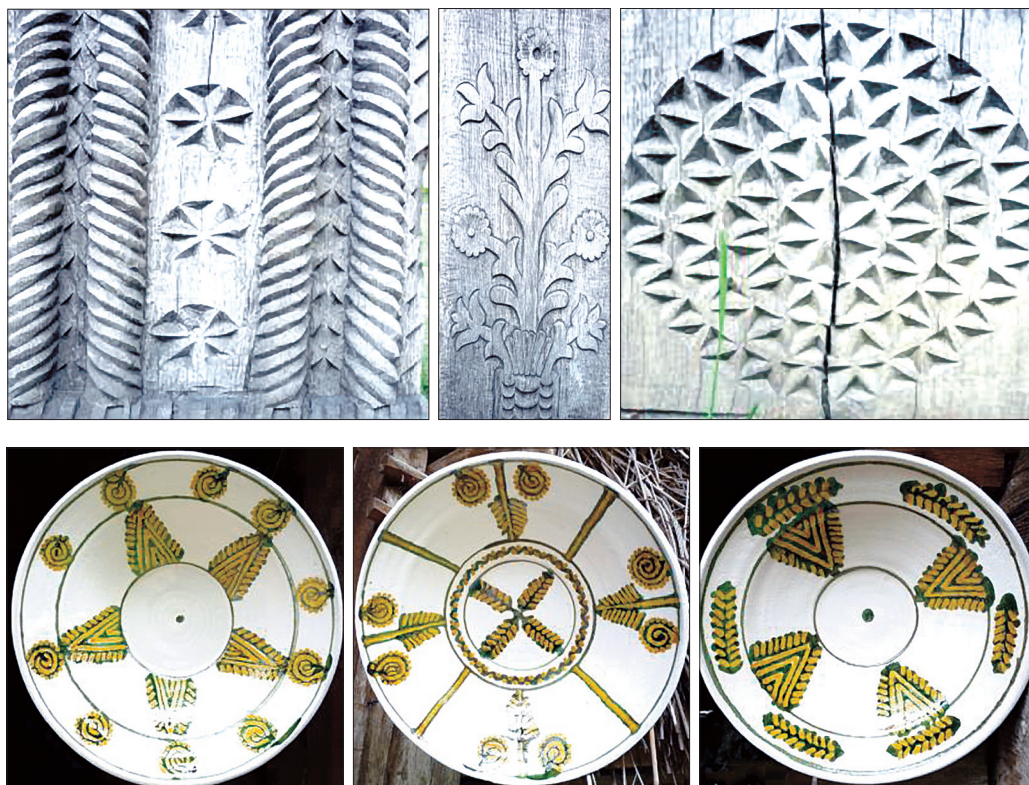
the church, * his fixed last station - at *Sinaia*, and a possible death-implication), * his permitted/restricted church painting and writing activities (mainly at the *Church Draganescu*/near Bucharest – on a nearly non-canonical Byzantine style, but surprising extraordinary topoi). This, last mentioned, Arsenie Boca's constrained artistic and theological activity is an *extraordinary "sample"* within the **relation SCIENCE-RELIGION-ART ON SYSTEMIC THINKING** – and today is, also, an other *extraordinary pilgrimage* case at this *Church Draganescu*.



From Arsenie Boca's church painting: (left) the crest of the altar from the *Sfantul Elefterie Nou* Church, Pta. Operei, Bucuresti - Saint Mary with Jesus „prisoner's striped coat (remembering on the communist penal servitude policy) / in zeghe”; (right) the miracle at the Caana wedding feast

So, here, it is proposed a re-focusing on an *extraordinary person's* <<positively>> *fragility and/or* on an *extraordinary illumination* („I” and „you”) - but (re) collecting a <<comparative>> subtle positioning of {*Priest-monk Arsenie Boca – Priest and professor/academician Dumitru Staniloae*} - and *Aristotelianism*.





Carved pattern within village wooden gates and wooden window [from Moiseni / 1780 (Satu Mare area), from Ieud / 1890 (Maramures area), from Bancu / 1862 (Harghita area)]; pottery plates from Leuceni (Arad area) - Romania

4. The relation science – religion – philosophy – art – management on systemic thinking.

All the above (re)collecting stance is to be framed by the **relation SCIENCE-RELIGION-PHYLOSOPHY-ART-MANAGEMENT ON SYSTEMIC THINKING**: from “active” separation toward *dialogue*, and maybe *negotiation*; there are: “**I**” and “**you**” - the first and the second persons: *scientist, theologian (toward illuminated priest), philosopher, artist, manager, human being in the widest sense*. It is to represent all these *six (or more) possible entities* on the lines and columns of a **matrix** - and to elicit the **elements of this matrix** as, at least, a *case study* on “**I**” and “**you**”. This paper/study is dedicated to (re)present an open, extensible, dynamic matrix - identifying/proposing a *consequent inter/ trans/ co-disciplinary approach* on the “**I**” and the “**you**”: (*hypothetical*) **reality, model, ideal**. (Guitton, 1992)

Also, this presentation/paper/study (including the just presented *three levels extraordinary topoi*) is dedicated - within an analysis/synthesis- to identify/present **an**

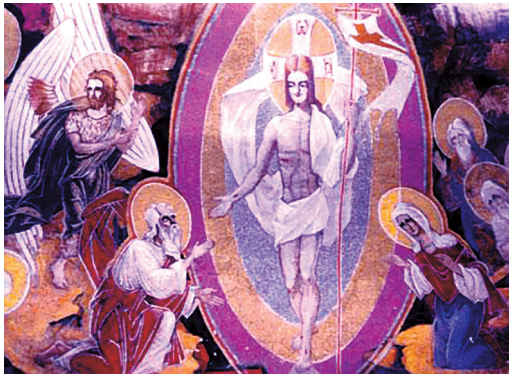
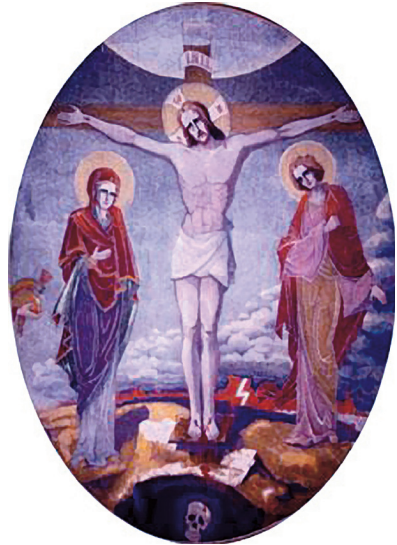
invariant regarding/resulting from this *consequent approach*: i.e. the **matrix-distance between “I” and “you”**.

The author takes into account to compare the stance of “this” invariant to the other stance resulting from four other case studies (other than the relation SCIENCE-RELIGION-PHYLOSOPHY-ART-MANAGEMENT); i.e. the extraordinary relations between (let be focused on *four cases presented within the Exploring the Extraordinary 4th Conference / organised at York University / 21st - 23rd September, 2012*) ... *child-parent; uncanny history-historical interpretations; women’s mystical experiences-memoirs on the Goddess; noise-infinite* - and to inquire about the possibility to prove a(n) **(a)symmetry of “this extended” invariant**.

A *fourth level extraordinary topos* would be possible to be sustained (beyond the upward presented three - the “*first*”, the “*second*”, the “*third*” *levels extraordinary topoi*) only and only if the *(a)symmetry of “this extended” invariant* would be comprehended/proved, according to the above implied case studies or else.

Images taken from the Church painted between 1968-1988 by the Priest ARSENIE BOCA, Village Draganescu - near Bucharest





Conclusions

Although I am not a great lover of “re-arrangements” for the research/studies/papers - it seems a pity when there is so much un-affirmed e-systemic written for the *extraordinary joint topics on science, religion, philosophy, art, management and*

large audience! But I could not resist [paying a tribute to a personality of our world in this celebratory 20 years from *Dumitru Staniloae's* death on 1993]. I hope you will forgive my indulgence for arranging this ending deceptively “crafted piece” as so:

The comprehension on a systemic /within a much more holistic/ way of the followings:

- extraordinary cases within near future of the e-Tourism; near future ratio Tourism/ e-Tourism; near future ratio Tourism/ e-Tourism into the GNP; near future ratio Tourism/ e-Tourism // Leisure / e- Leisure; near future ratio Tourism/ e-Tourism // Education / e-Education / long term (e-)Education.
- near future stance of peripatetic-teaching disciplines versus extraordinary cases.
- near future ratio regarding the studentship travels outside native/studies countries; near future ratio regarding the mature persons' [vacations] travels outside native/studies countries; near future ratio regarding the third age/pensioners' travels outside native/studies countries and extraordinary cases.
- comprehension or not of these sets of ratio within the (inter)national growth basic indicators; near future stationary/increasing/decreasing ratio traveling jobs / e-work /// the implications on near future tourism versus extraordinary cases.
- extraordinary cases versus the near future stationary/increasing/decreasing “touristic monopoly” of the grant cities (Paris, London, Vienna, Rome, New York, Tokyo, Istanbul ...); near future stationary/increasing/decreasing “touristic monopoly” of the grant Ancient world sites.
- near future stationary/increasing/decreasing scientific / health care / long term education touristic background and new facilities versus extraordinary cases.
- extraordinary cases and the near future balance of the Tourism/ e-Tourism “between” developed/emergent/developing/failed countries.
- near future stationary/increasing appearance of charismatic personalities involved in the mass-media pedagogical introduction to science and religion (on the ways of the history / sociology / philosophy of religion) - the theologies “replays” to all these versus extraordinary cases.
- the implication/evaluation of extraordinary cases within the Faculties of Tourism/ e-Tourism programmers / curricula; the related evolution of the relations between the Faculties of Tourism/ e-Tourism - and the Faculties of Geography / Human Geography | Landscape Geography | Geography of Cities | Geography of Environment; the evolution of the relations between the Faculties of Tourism/ e-Tourism - and the Faculties of Ecology. (Florica, 2013), (Nechita, 2013)

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