

## CURENTE FILOSOFICO-TEOLOGICE ÎN VREMEA SFÂNTULUI PAISIE VELICKOVSKI

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### Abstract

*Paisianism represents a movement revivifying the Orthodox Christian living, a movement which, during a first stage, included the areas inhabited by Romanians, Slavic people, and Greeks. The star of this trend is Saint Paisius Velichkovsky, born in Ukraine, but who departed from his native area to live in Wallachia, Mount Athos and Moldavia, forming around him a large monastic community, especially at the monasteries Dragomirna, Secu and Neamt, all situated in Moldavia. What drew Saint Paisius to the extra-Carpathian Romanian Countries was the hesychastic living, which he wished to live profoundly, for a while, also in the Holy Mount Athos. To acquire a better knowledge of this living, Saint Paisius' attention will turn to the writings of the Holy Fathers, a fact materialized in what the historians and the researchers call "the Paisian School", and where perseverant efforts were put into activities of translation, editing and copying of the patristic works. In this way, Saint Paisius will cultivate the philokalic trend, which will represent "a miraculous spiritual awakening" even in the 18<sup>th</sup> century, when, in the Orthodox Christian world not under Ottoman dominion, Russia was living the period of secularization, while Ukraine was under confessional persecution from Poland, through the phenomenon of Uniatism, of which the Romanians of Transylvania were not spared either. The Paisian movement has several distinctive features, such as the hesychastic, philokalic, ascetic, but also cultural, the focus being the promotion of the prayer of the heart among all the Church faithful, regardless of the hierarchic level or social status, as well as on the promotion of the patristic works, a fact certifying the constant presence of the patristic spirit in the life of the entire Orthodox Church. Simultaneously to the Paisian movement, in the Holy Mount was going to emerge the Kollyvades movement, which did not represent "an isolate event in the Church history, but a matter of Orthodox faith and life, namely of Orthodox theology, which has consequences even in our contemporary epoch". On the one hand, the West was faced, at that time, with the polemics between Counter-Reformation and Reformation, the latter emerging in reaction to the scholastic theology and the practice of Inquisition, both disseminated by the Church of Rome. On the other hand, during the same period, in reaction to the confrontation mentioned above, in the West, a new wave of major crisis was to come up, of which key marks were the dominion of Rationalism and the start of the Enlightenment, which greedily turned against Christianity as well. In parallel, several trends were going to emerge into the West, some with a mainly philosophical character, other with theological and moral-pietist nuances as well. This is how, for instance, Justitiarism and Pietism emerge, which will penetrate in the*