

SACRED HERMENEUTICS IN MODERN AND CONTEMPORARY ROMANIAN POETRY

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Our research represents not only a recuperative character, but also a perspective through which we want to illustrate and argue the philological, theological and hermeneutic importance of lyrical creations penetrated by sacred touches, in a course where the synthetic perspective and the spirit of analysis merge, hopefully, harmoniously. It is also important to mention that the highlighting of theological truths in their canonical form does not represent a final objective in this hermeneutic approach, but, on the contrary, we will look for any approximation of the Sacred, present in the poems that will be studied. In this study we sought to harmonize the theological foundation, both with the approaches of literary criticism and with the points of support from philosophy and hermeneutics. We remain on the understanding that the hieratic manifestations of the Divine will meet the human every time, in the entire definition that includes him; because nothing can keep Love away from the one who chooses to direct his gaze and speech in a desire to meet Him. Any dialogue is existential, because to understand means to transform the field of perception and consciousness through the novelty proposed through active dialogue. The non-objective discernment proposed by the hermeneutic act, as a measure of elucidation of meanings, through a reference to poetry, creates a theology of it. And so, the approach becomes trust in Meaning, search for Meaning, restoration of Meaning and establishment of Meaning. We use the same words, but their meaning can be radically different in these specialized fields. In other words, we are constrained by our own representations. Dialogue is therefore strictly impossible if we do not have a dialogue methodology. The discussion of theological hermeneutics and literary hermeneutics on the topic of the interpretation of the sacred lyric text, completes the understanding of the vision of the poets' relationship to the Sacred and the interference of the two ways, through a cultural and existential approach. Any form of creation is inextricably linked to a concrete and specific moment, to a particular reality from which it results and which it expresses, opening up, at the same time, to universal meanings. Therefore, we consider that the act of poetic creation is an act of confession of Life, or, we can say: poetry is the life that surprised in an instant - Man. What we propose in this endeavor is a comprehensive perspective both of the relationship between poetry and the Sacred, as well as the ways of approaching the sacred in the creation of some representative poets of Romanian religious poetry, modern and contemporary. Every culture is a coincidence of opposites, climbing into its deepest substratum towards a mysterious rediscovery of Meaning,

through which its original forms discover their sublime through His utterance. A first condition is the suspension of prejudices, so that through our historicity that comes into contact with the legacies of the past, we outline a dialogue of meanings. Theological hermeneutics has paid too little attention to the religious poems of Romanian literature, of biblical inspiration. Theological interpretation cannot place the secular religious text at the level of theological truth, and any compulsion to raise the text to revealed Truth is an exaggeration. A lyrical religious text, proven by the expression of the poets' existence, cannot be reduced to a strictly aesthetic approach, the theological exegesis highlighting the approximations in the direct (un)spoken dialogue of the poets with the Logos. The world begins to become opaque and closed, in a relationship of absence of the sacred, although perceived, yet denied, as a way of looking at Life in today's time. A being of dialogue in its ontological definition, today's man becomes a monologue word without an echo, an egotary of personalism that autonomously seeks its definitions, far from the scale of understanding that inevitably leads to the Sacred. We will seek to highlight the presence of the Sacred by researching the poets' unseen climb on the ladder of understanding in the studied texts. The phrase ladder of understanding becomes a model of the study through the particularities of highlighting the openings of meaning in relation to the Sacred, but also the settlements that appear in the mystery of the meeting between the poets and the Logos. A natural transition from this closed what am I?, to an authentic confession through who am I for?. Approaching the point, by moving away from the immediate or used meaning, as a limiting factor of the human, opens the perspective of the manifestation of the Sacred to the poets, beyond the rational rigor that framing entails. The doctoral thesis *The hermeneutics of the sacred in modern and contemporary Romanian poetry*, addresses a segment of Romanian literature, which tends to fall into a shadow cone compared to the new trends of today's literary writing, but which offers new interpretation perspectives every time, having at the center of the hermeneutic approach the detection of religious images and their analysis in the poetic context of the theological-literary space. As an innovative element of the hermeneutic approach, in the analysis of the sacred traces in the studied poems, it represents the proposed model of sc lands (Iacov's ladder, cf. *Facere* 28, 12), which highlights the leap from the decorative meanings of the sculptural forms of the sacred in poetic texts, to the matrix of essential, living forms, as a universal value of man's relationship to the Sacred. The research methods will demonstrate the applied character of the hermeneutics of the sacred, from a literary but also theological perspective, depending on the openness that the poetic texts, proposed for study, offer to our action to probe and penetrate the understandings lived by the poets, in the searches -expectations of the Sacred. The recovery of the sacred, from the perspective of theological and literary hermeneutics, represents a main objective, along with highlighting the interpenetration of the two fields, as a comparative and analytical balance in the study of poetic texts. Thus, in the first

chapter Hermeneutics, a literary and theological perspective, we propose to capture the main directions that hermeneutics receives, in the analysis of literary texts, from the theological, literary and philosophical perspectives. The problem of verisimilitude reaches both the threshold of experience and that of comprehension, in the hermeneutic approach of the literary text. The specific knowledge of the spiritual sciences calls for an entirely different objectivity, which indicates a special certainty. We can say that what is absent (in being) is more present than what is present in being, but absent in the poetic search. This deduction is a threshold that hermeneutics cannot cross, namely, absence-presence in being and presence-absence in being. In other words, what remains in the interpretive discourse sits outside the possibilities, which the poetic interior conquered by the Logos can create. The hermeneutic act will also climb a ladder of understanding, along with the meanings discovered in the poetic texts, towards a hierophany of the Word towards which all (meanings) tend. Chapter II Poetry, Psalm, Prayer follows the poetic consciousness in a tension of settling and defining in the Sacred, of the struggle with the weakness of nature inclined towards the joys of the world, but not as a radical ontological dualism, but rather, of an approach to acquiring the position towards the Sacred by (not) removing the nature touched by the fall. No matter how pleasant, vivifying, initiating sin may seem, as a state of eluding the Sacred, it can only contain the irrational, from which Life does not break. The bitter fruit of life from the lonely tree brought this thought from the other world, waiting for a retrieval and resettlement in meaning. Always remains in man, as the impulse of the inner life, the unthought but felt thought of the heart, the Divine. Abandonment, as a step of the new creation, discovers the traces of intimacy between man and God, for if it were not for this beyond words remaining all in the Word, it would become oblivion, illusion, sensitive deviation from the true search for the Meaning of life and being. The hermeneutic thread that runs through the chapter finds its clarity in the foundation: it was not the fall that brought Love closer to man, but the desire of the Sacred to recover man, as a free being, in the dialogue started through creation. Faith reveals itself as a creative struggle that carries the divine call. Chapter III The poetry of transfigured existence aims to highlight the perspective of the poetic intent in the act of knowledge, as an attitude towards the Sacred, but also as a continuous preparation to maximize the instances of the historical context, in order to meet and experience the Sacred. The new articulation of the life of those who seek to be part of experiencing the Sacred, becomes a peculiar state in relation to the human problem of the era, of eliminating God, so that man can regain possession of autonomous greatness. Two openings are thus encountered, one of man who places the fundamental questions beyond the revealed Truth, in an expectation of not knowing (yet) what, and the opening placed by the reference to the eternal Present, which can never be in a beyond absolutely, in relation to the created being. The life touched by the Christ perspective is, of itself, opposed to all speculation. In Chapter IV Poetry and coexistence in the Logos we

propose to approach speech as confession of faith through poetry. Every divine discovery is preceded by a subsequent human act, at least as an assumption of entering into communion with the Sacred. Finding this ground in the intimacy of being, gives man the courage to propose this human impossibility to penetrate the proximity of the divine Impenetrable. What makes this leap possible is the path that the divine lays down as the next step of encounter. The sacred sense replaces the approximation, as a poetic utterance, within the limits of understanding, but also in the uncomprehending that potentiates such an entry into relationship with the divine. We admit that every human turn, as an act of utterance and summoning of the divine, implies as an end a real transcendence of all approximation. The living of the sacred becomes integrative, rightly confirming all the valorizations that human consciousness has iconically encompassed. This experience of the sacred elevates the arch which unites the most distant values. And so the approximation of this beyond becomes the sacred experience of the now. The attempt to curb the inner restlessness, present in the growth report through the dialogue with the sacred, becomes a tense inner activity through which the poets try to gain the reality of being, as the only lived certainty. The correction of the approximations that arise through the misunderstood experience of the manifested poet-sacred reality, does nothing but throw the being into an antinomy with its own reality. What is not one's own becomes more intimate than all that nature has penetrated through experience and understanding until then. And this now is nothing of all that was and can be, because what is (so far) is only what the being has contained. But this now (what is it?) encompasses the known meaning, opening it to a possible non-content that encompasses it; all that is assumed and understood is covered by the cover that reason places through the iconic designation, but those that are beyond, discover those of nature, leaving room for the Logos by not speaking. It is discovered, in relation to this poet-divine relationship, that the eternal error is precisely the thirst to cover with understanding the opening that the reality of being can receive through the light of the Logos. Aligning, through thematics, with the theoretical studies that approached comparatively and analytically, from a philological and theological perspective, the reference to the sacred and the traces of the sacred in the poetic understanding, in modern and contemporary Romanian poetry, but proposing another metalanguage in the hermeneutic model, the thesis starts from the idea of a bloody interpenetration of the cultural, philosophical and theological domains and has as its immediate purpose the highlighting of the Impenetrable in literary creation and the creative act, in the tension towards the Sacred. Beyond any remoteness of the divine, through this being without being, remains the mystery that unravels at the level of being, as impenetrable love, that imprints in human nature the unseen-present and always desired. This one, beyond any name, called Himself the Beginning of love, the Living Light that places the unseen in what is seen, as a Gift given before being (present). The gift must first be, and flow, through an unconditional emptying, in/through which God emptyes Himself in the act

of giving. Just as man acquires his freedom from his own freedom through the effort he puts in front of the climb as a clarification of the image of the world that has engulfed him, so God's freedom is manifested through the vainness of the Gift as an act of love that he places on man, beyond man's desired worthiness or calling. Therefore, not a God that gives thought becomes the search for the fulfillment of existence, but a God that gives one to see and to love, as the poet says - your own tear begun clumsily from within.