

## **A Poetical Expression of the Cosmological and Anthropological Iconomy of Salvation**

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### **Abstract:**

Romanian traditional carols, be they archaic or modern, are marked by folkloric music in their tone, though very beautiful and moving, often lacking the richness and theological depth due to its particular folkloric - popular origin. Carols – wonderful popular works - greatly surprise and symbolize the mystery of salvation and sacramental theology involved in these feasts through elements of nature and holy characters participating in the great event of salvation which is the Birth of Jesus Christ. However, an attempt to approach in detail the theological wealth of holy events celebrated during the Winter Holidays, with the highlighting of subtle elements of cosmology, soteriology, theology of time, of the angelic world participating in the events of salvation, of the Bible characters and even mythological ones involved and transfigured by them, all forming a logical and happy blending of symbols and dogmas of salvation, was missing and was necessary in Romanian carols. These ideas are experienced in the poetry comprised in the volume *Carols Resound in the Sky. Carols and Theological songs for the Winter Holidays*<sup>1</sup>, gathering between its covers text and musical notation of the three albums of original songs published in recent years.

### **Keywords:**

Carols, Nativity, Poetry, Cosmology, Anthropology, Salvation

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### Veste bună vi se aduce

Ierom. Vasile Bîrzu

Andante maestoso

REFREN

Ves-te bu-nă vi se-a-đu-ce: Ră-su-nă ce-rul de co-

4 lin-de! Lu-mea-n ce-ruri azi să ur-ce! Ră-su-nă ce-rul de co-

8 lin-de! Cea mai sfân-tă din-tre prun-ec Azi în Tem-plu se a-đu-ce.

11 REFREN

Ră-su-nă ce-rul de co-lin-de!

Carols, in general, and the Romanian ones especially, gather in the warmth and intimacy of Jesus' Nativity the most wonderful and delicate elements, creatures and Bible characters, sacred and mythical ones linked together by grace, joy, drama and blessing in order to bring to the world the Good News that changes continuously until eternity the frames and coordinates of human existence. These thirty Carols and theological songs tried to blend music, poetry, celebration and theology, miracles of the saints, suffering and the grace of the Virgin, gifts of the Magi, the star's light, the New Year carolying custom "Sorcovă", the glory of the High Heaven, carolying angels, the fruit of the Tree of Life and prayer, and the liturgical communion of people with Baby Jesus hidden in all these works, thus describing the Good News brought to mankind through the Nativity of God in the world.

The perspective that these compositions deliberately want to inspire on carols and saving events is an overturned one, their perception not so much as human carolying but as a proclamation and greeting from Heaven and from the world above to mankind. If a carol is perceived as a popular custom of greeting and blessing life and human/historical time, shepherds from the field of Bethlehem being, in folkloric thinking, carolers *par excellence* that proceeded to spreading the Word of His Birth learned from angels, from a deeper theological perspective, carolers *par excellence* are the Angels who are sent to share the humanity the doxological News: *glory to God in the highest and on earth peace, goodwill toward men!* With this wish, another beginning is inaugurated in history, another time, of salvation, another perspective and another carol content, namely the heavenly and ontological. The News, greeting and carolers' blessing – angels, heavenly or even mythological characters - comes thus from Heaven and are full of the grace of salvation filling the new time, the new Aeon of salvation inaugurated by Christ through His Birth. How Heaven descends with all its wealth of blessings and grac-

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es transfiguring the world and history, how man is saved and what participation have the Virgin and Saints in the mystery of salvation, these ideas make out these Carols by the happy combining of art, poetry, music and dogma, faithful teaching.

The three albums that the present volume sums up, presenting the musical notation and lyrics of thirty new pieces composed, perform a triple foray into the world of thought, religious piety and joy that the liturgical cycle of Nativity occasions every year. Since the first proclamations of joy during the Winter Holidays celebrated through the Feast of *the Entrance of the Theotokos into the Temple*, or the feast of St. Nicholas or St. Spyridon, to the culmination and fulfillment of these Winter celebrations through the feasts of *Meeting Baby Jesus* by Righteous Simeon, of the entry of Child Jesus in the Temple at the age of 12, or the *Epiphany* of the Lord when St. John the Baptist is celebrated accordingly, each album seeks to give voice and express, through pieces of great and profound sensitivity and wisdom, the joy and mystery of the Incarnation of the Son of God from the bosom of eternal heavenly Father into the womb of the Most-Pure Virgin and in the earth bosom symbolized by the abode of the cave of Bethlehem. The Mystery of the Incarnation of the Son of God becomes, therefore, His secret dwelling from the deepest intimacy of divinity into the intimacy of the deepest humanity and creation symbolized by Virgin Mary and the breast and heart of the earth and of man in general, called to rest the divine Logos in them.

Deep cosmological, ecclesiological and soteriological meanings that are revealed, thus, to express this sublime and delicate moving of the divine into the human and creatural of the Son of God engage deep, poetic and musical sensitivity of man and creation, structuring and defining a rich universe of thought and poetic-philosophical and theological sensitivity. We can say that this also was the intention, from the beginning, to compose carols and theological songs dedicated to the Winter Holidays season, which is to make an exposure and development of the universe of deep theological themes hidden under the festive and convivial clothing of feasts of joy connected to the liturgical cycle of Nativity/Incarnation and Epiphany in the world, and thus to give these festivals, through these carols and theological songs, another coat, just as warm as sincere sensitivity, as the wandering carolyng of common people as well as folkloric carolyng of Christians, but a much deeper one, in our opinion, and richer theologically and sapient.

If the Holy Fathers of the early Christian centuries understood as necessary to give a Christian sense to the old pagan celebrations of the Winter solstice, inaugurating a gradual inculturation process of Christian ideas in these celebrations and almost completely transfiguring their content; if the folkloric and liturgical ethos of various peoples and national churches enriched with Christian content, through songs, carols and hymns, redeeming celebration events about

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the Nativity and Epiphany in the world, in modernity, unfortunately, the ethos of these celebrations was distorted, being revigorated from commercial considerations and even doctrinary-political, pagan practices and aspects of this Winter Holidays period.

Therefore, as opposed to these trends, the volume invites to meditation on the theology of history, because through metaphor and poetry, another light and another meaning is thrown over history, over pre-Christian pagan religions, over soteriological and historical dramas and events; guilt and merit, the curse and the blessing and nobility are clarified, features and meanings of various mythical or real historical characters involved in the drama of salvation evoked by the Winter Holidays are revealed and clarified and God's justice working in the world and in history through Saints is revealed.

But alongside these multiple dimensions, the reader and listener that will let himself be carolied with these carols and theological songs will deepen and sweeten spiritually in meditation on the soteriological mysteries of these feasts perceiving new lights and meanings about the theology of cosmic time, the Aeon of salvation inaugurated by Christ, overcoming the old time - Chronos – regarding the state of falling and tearing creation apart, in order to lead, ultimately, humanity and creation into the eternity of the eighth day.

Further on, we will attempt a brief analysis especially of those cosmic and soteriological dimensions outlined in these carols and theological songs with the intention to initiate the reader in understanding the theological content that we wanted to slip and put at the heart of listeners through music and poetry.

### **Cosmos Recreation – “*The Cosmos Changes its Glitter – its Face!*”**

Although spent in history and talking about historical events of salvation, carols still evoke a time of eternity, a time that is of heaven and earth renewed by the coming of Christ in the world. The light of this new aeon is given, however, by His star coagulated by the firmament, the sky as an expression of the will of God to enlighten, guide and save the world living in the darkness of sin. Heaven and the firmament are thus the environment and foundation of the world renewed by Christ, the environment in which His rays of light feed and heat the creation and the world as in a breast of light, namely the bosom of Divine Light, which by feeding man and creation, they are cured in Christ.

The cosmos becomes, therefore, a huge cathedral whose “celestial domes” “shine of divine glory” creating by these specific fingerprints of divine light distinct areas of space and time - aeons- in which the voice of Christ's Gospel resounds.

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*“Heavens are carolied, the Glory divine! Myriads of angels worship up in the sky / The aeons resound in Gospel voice, heavenly domes in acclamation blaze! / Glory to God in the highest and on earth peace, goodwill toward men!”<sup>2</sup>*

Varying levels of understanding or Communion of this Gospel in noetic light give rise to the hierarchy of beings or to the divine foundations of cosmos structured in concentric stages or spheres or domes or aeons around the Divine Being, all imbued and illuminated by grace or the loving light of deity mediated by angels:

*“Hierarchies of angels are in communion at the news The grace’s joy pours onto weeping Heavenly love breaks-in the mundane The good news is voiced by spiritual beings”<sup>3</sup>*

The event of the Son of God’s Nativity in the world causes a revolution (return to the origins) of the angels searching Him in heavens and in the very Trinitarian descent, the star serving as a beacon for the angels’ search of the Logos in the Heavens He disappeared from and hid away:

*“Inscrutable Mystery: <Where was the Son hidden?!> Wanting to discover it They amazingly see the blazing star And round the heavens they go and caroly!”<sup>4</sup>*

This search and carolying by angels around Heavens with the star that represents Christ as the world’s new light causes the whole cosmos transfiguration to its ultimate foundations and grounds which were created from the beginning: namely *the light and the firmament* as fundamentals of creation and its foundations.

*“Where’s the eternal Son? Where’s the Cause? The Light springs from the star in heavens anew!”<sup>5</sup>*

Nativity of the Lord is, thus, the starting point of recreating the world and the carol is the act of submission and opening of this recreation because, being carolied by angels with the star, “the cosmos changes its glitter - its face!”, wearing from now on the seal of Christ, being sealed with His presence, though it is not

<sup>2</sup> *Se colindă cerurile, (Heavens are carolied)* in volume *Răsună Cerul de colinde. Colinde și cântări teologice la Sărbătorile de iarnă, (Carols Resound in the Heavens. Carols and theological songs for the Winter Holidays, Ecclesiast / Astra Museum PH, Sibiu, 2017, p. 25. We will further consider implied the citation in this volume of the lyrics contained in the poems containing them, mentioning only the page to which they are.*

<sup>3</sup> *Se colindă cerurile, (Heavens are carolied), p. 25.*

<sup>4</sup> *Unde e-împăratul? Unde e Cuvântul?, (Where’s the King? Where is the Word?), p. 27.*

<sup>5</sup> *Ibidem.*

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fully made Christ but “now wants to fully illuminate the world of His Light.” The world is permeated, however, by the divine light, in its firmament or its foundation created by God in day two of creation, so that the firmament of the world contains from now on the ultimate rationalities or lights which determine the voltage of its total finality or fulfillment in Christ.

*“Where is the First Ray? Where is the Creator? The firmament weaves again its longing from lights!”<sup>6</sup>*

Christ’s Nativity accomplishes and changes, therefore, the ontological conditions necessary not only to man’s salvation, but also to that of the cosmos, of time and the world, fulfilling what the Holy Scripture and the prophet Ezra proclaimed forward: glorifying strength.<sup>7</sup> Christ is enthroned as King of all ages, He being their firmament and the strength and the glory, this penetration of the lights of the Logos into the world firmament resulting in changing the world from a cosmos alienated from God into an aeon, into a time or area of existence sealed by the divine Logos Aureola.

*“Meaningless do age, time seem, The Son hides his Aureola into the Virgin’s womb. Where is the Saviour? Where is the Path – the Life? The cosmos changes its glitter – its face! Christ spreads the news of His Eternal Age, Rising into the world by laying down on hay in a manger”<sup>8</sup>*

In this equation Virgin Mary becomes the new spiritual matrix (mater-mother) of the cosmos renewed and also the new heaven, or the new firmament or divine receptacle who, being imprinted with Christ the Logos through His incarnation, becomes the vector of printing the Logos into all matter and world - cosmos:

*“From the heavenly throne of glory Into the womb of Most-Pure Virgin, A Child divine descends into the world, the Love of the Father is born to the world!”<sup>9</sup>*

### **Recreation of Soteriological Time or “The Birth of a New Aeon in Eternity”**

The time of the new and eternal Age, therefore, bears the seal of divine love epitomized in the person of the Incarnate Son of God in history just “from the

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<sup>6</sup> *Ibidem.*

<sup>7</sup> *Ps 18, 1: Cerurile spun slava lui Dumnezeu și facerea mâinilor Lui o vestește tăria.* (The heavens declare the Glory of God; The firmament shows the creation of His hands.) *Ezra 4, 40: Aceasta este tăria, împărăția, puterea și mărirea tuturor veacurilor! Bindecuvântat să fie Dumnezeul adevărului! Iș 15, 6: Dreapta Ta, Doamne, și-a arătat tăria.* (Your right hand, O, God, is glorified in strength.)

<sup>8</sup> *Unde e-împăratul? Unde e Cuvântul?, (Where’s the King? Where is the Word?), p. 27.*

<sup>9</sup> *Se arată iar al lumilor Stăpân, (The Master of Worlds Appears Again), p. 51.*

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depths, from the fatherly bosom” of the Heavenly Father, as new creative utterance: - *Let there be light! - Fiat lux!* which makes “divine beauty” glitter again in the world as world Ordinator like cosmos, order, harmony:

*“For beyond any age and any time, Beyond any aeon, from eternity, Does the Son shine, the Light Nimbus, Giving life and firmament to the world again!”<sup>10</sup>*

“The sound of the firmament and the revelation of the star of Judah” causes “the opening of heaven, of eternity”, “the birth of a new aeon in eternity”, “catching (renewed anchoring) of the world again to heaven” so that the time of the world stands/extends into eternity, and the Halo or the Seal of divine Light of Christ - the Logos determines a change in aureola or in the image of the world:

*“In this holy night of Eve In the eternity’s glory the time appears; The Law and the grace’s shadow entirely fade And the world begins today to change the halo.”<sup>11</sup>*

“In deep high heaven / eternity opens” but eternity, Heaven is in the very womb of Virgin Mary who gives birth to Infant Jesus, keeping virginity beyond nature, because preparing for it by spending her life into the Holiest of Holy she became the new Holiest of Holy of the world and of human nature, the new origin of the world, the new heavenly Eve giving birth from heaven, opening the heavens to let Him pass, to make the renewed Bereshit gone out into the world, Christ the new descent or origin of the world.

*“The wellspring opens Messiah coming out from eternity From the Virgin was He incarnated The renewed Bereshit”.<sup>12</sup>*

Through the Good News, through the Gospel, not just the Heaven as area and time of renewed existence, but the Light of the Son from “the bosom of Light” of the Holy Trinity, goes down “within the most pure womb of the Blessed Virgin”<sup>13</sup>, so that “the Cosmos has now a new heaven” where “the Sun of Righteousness” shines, Jesus, the Messiah – the Starlight in Judah – the long expected Star to shine in the hearts of people<sup>14</sup> who, from now on, “fills the new Aeon and the ancient time”, making the people exalted in this time of salvation exclaim doxologically: *Gloria in*

<sup>10</sup> *Ibidem.*

<sup>11</sup> În astă seară sfântă de ajun (*In this Holy Night of Eve*), p. 57.

<sup>12</sup> *Sus, sus, sus, în adâncime, (High, High, High in the Depth)* p. 53.

<sup>13</sup> *Din Sân de lumină, (From the Bosom of Light)*, p. 29.

<sup>14</sup> *Străluce steaua, (The Star is Shining)*, p. 71; 2 *Ptr* 1, 19: And we have prophesying word strengthened, which you do well to remember well, as in a lamp that shines in a dark place until the day shines, and the Star will rise in your hearts,

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*excelsis Deo! –Glory to God in the highest! People thus come into the aeon or time / kingdom of Christ, a time of plenitude, into an open time and extended to eternity, overflowing graces and blessings of the Lord Jesus who shows in the world:*

*“From the year rising now out of ages! ... From day One rising again out of eternity! ... A new year from eternity springs up in altars; ... Another flax tress weaves the thread, the aeon of feast; It spins destiny out of the holy wish: Time full of grace and glory From the octave day... The world gets dressed in the spirit of worship”.*<sup>15</sup>

If the Birth of our Lord by the Blessed Mother of God turns into the Door of heaven through which Christ goes into the world to give the world a new beginning or a new Beresit / Beginning, His Circumcision as a covenant, fulfilled by the Infant Jesus under the Old Law in the eighth day after his birth, reveals exactly the source of the Spirit and Grace giving the essential characteristics of the new Aeon of salvation brought by Christ:

*“The divine flesh uncovers today; Today a sanctuary is cut in the temple of the body; Feeling the First Cause, the heart soil Begins to spring Spirit and grace in the world,”*<sup>16</sup>

Circumcision of divine meat of Christ' body heals obstinacy and stubbornness of human fallen nature, raising this one to feeling the spring of grace that flows from the First Cause, from the Bosom of Holy Trinity, so that it becomes a circumcision of the “heart of which the Aeon opens”, the eternity of the eighth day, grafted in the body of the Lord as the new Law of Grace, which abolishes the old Law and the kingdom of old time of old-world that was moving to futility and death, thus filling each “new year with the eternity that only Christ can wear”.<sup>17</sup>

Thus, the kairoic cycle of waste time specific to Chronos – the god of time in the old world, is converted by raising and filling with the completeness and infinity of energies of Christ the Logos Person, in time of eternity, of epectatic exaltation from glory to glory in an infinite spiral of journey into eternity and by enriching and ennobling human nature learned and made Christ hypostasis through grace:

*“And the old time kills his kingdom, The calendae – this is what carols are saying; Their wish announces now eternity ...”*<sup>18</sup>

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<sup>15</sup> *Vă facem urare, v-aducem binecuvântare, (We make you wishings, we bring you blessings), p. 39.*

<sup>16</sup> *În astă seară sfântă de ajun (In this Holy Night of Eve), p. 57.*

<sup>17</sup> *Ibidem.*

<sup>18</sup> *Ibidem.*



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The Aeon is the personification of time by the spiritual imprint of a person in it. Time is personified by theurgia that Christ applies on it; it is converted from a time of death, of crime, by fear of the other that would disturb and suppress your existence by its very existence, specific to the old mythical deity – Chronos – of time devouring his own children, in a time of love, of selfless ennoblement through grace.

*“Christ made Chronos Christmas, An old man who now brings presents, Infinite time which doesn’t pass futile. Grace spills out from Christ’s gift, May this New Year be Holy through Him!”<sup>19</sup>*

To this transformation of the fallen time into exalted time of salvation, children and babies killed in Bethlehem also participate. The metamorphosis is achieved through struggle, through the clash between the old-time kingdom – Chronos, and the time of Christ which is born by sacrifice”.

*“Chronos bursts out again Irod kills the Lord’s babies And the world’s ancient Law is now rejected As the Lord circumcises time in Himself.”<sup>20</sup>*

Chronos, the old time, with his representative in history, Herod, cannot but kill, destroy impassively, but Christ “circumcises”, restricts, penetrates, transforms old time, “scatters it fully through His kingdom”, sealing it with His presence and His sacrifice, ennobling it with His grace and of the “innocents” slain for Him, slaying Chronos, “stamping him with their death” just as Christ “has broken down death by death”, turning dead into living. Thus, inculturation or entry of Christ in the fallen ancient time era or aeon eventually transforms the ethos and significance of the pagan and mythical era and time, dead time becoming living time through “the innocents who suffer the sword and death”, “the hatred wall being crushed” and “history changing its meaning and its bed”.<sup>21</sup>

To this transformation of time St. Stephen also takes part through his martyrdom, the paradigm of old Baal time making the Jewish be the prisoners of Saturnalia existence, synthetically described as “debauched lawlessness” in which parents sacrifice their children, St. Stephen being “kidnapped, sacrificed by stoning as Saturnalia king”, “defeating all atheists, Baal and his wicked worshippers Entering the heavenly natures and making the saints Santa Claus!”<sup>22</sup>

We, thus, see a change of pantheon, the pseudoprotector and tyrant rulers of the ancient world being replaced by Christ, by the saints and heroes of faith who

<sup>19</sup> *Ibidem.*

<sup>20</sup> *Ibidem.*

<sup>21</sup> *Flori dalbe de îngerî, (Pure flowers of angels), p. 33.*

<sup>22</sup> *Primiti colinda cea străbună, (Receive the ancient Carols), p. 37.*

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have followed Christ in sacrifice, time sanctified by Christ becomes holy time and “the white of years Christmas becomes the Good Father”<sup>23</sup>, Christ and the holy martyrs reconquering and raising through sacrifices the fallen time and regiving it to the Father, Creator and source of original time, raised, full of grace.

Carol, as ancestral and folk custom, thus, reveals its timeless celestial cosmic dimension, mediating and announcing the change of time as aeon of salvation in which Christ reigns. Carol is “*the sky porch*” which “*receives/brings the wish ... and the warm news*” and makes that “*time spread again into eternity, And the world aspire to the heavens again*”<sup>24</sup>...

### **Man and World Iconomy of Salvation in Christ – “*In the Little Child’s Body Heavenly Depth.*”**

If Christ- the Logos, entering the firmament of the world with His light and wisdom, thus offered the world a new foundation, a renewed, spiritual foundation, that seals the time turning it into the Aeon of salvation, the same light, entering the primordial waters of creation, changes and renews the world and man in their form or fabrication restoring their original beauty, and moreover, both the spiritual perfect one of fulfilling potencies of resemblance into God’s image. Epiphany or manifestation of the Holy Trinity at Jordan reiterates the moment of original creation of the world by the brilliance of Light on the primordial waters of the earth without form and void:

““*This is my Son!*” – “*Let there be light again!*” *The deep is penetrated by repeated heavenly echoes; The Spirit waves with His divine wing, Creating the world again with His endless thought.*”<sup>25</sup>

Holy Trinity shows at Jordan – the Son Jesus Christ is being baptized in the water of this river, but in fact the “*Light of Son from the Father’s Light*” shines bipolarly “*flooding the sky, on one hand, with His grace*”<sup>26</sup> or the world of angels and the reasons above, but It also sinks in the waters below embellishing the underworld, the world contemplated by God as very good / beautiful. (Gen 1, 31) and this goodness and beauty evokes the ambivalence of soteriological work given by the bipolar reflection of the Light of Logos in the two areas or domains of presence or divine creation: heaven and earth.

<sup>23</sup> *Aleruia-n tânguire (Halleluiah in the Grief)*, p. 55.

<sup>24</sup> *În astă seara sfântă de ajun (In this Holy Night of Eve)*, p. 57.

<sup>25</sup> *Deschideți-vă inima, Lumina iar se arată (Open your Heart, the Light Appears Again)*, p. 61.

<sup>26</sup> *Se înpăimântă oștirile-ngerești, (The angelic hosts are frightening)*, p. 85.

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Heavenly world is good, fulfilling the potencies of the Logos Light, and the material world is beautiful being called to complete this perfect beauty through a more perfect impropriety of this Light. Thus, beauty is the earnest of goodness, and goodness is the fulfillment of beauty, but goodness underlies beauty which turns through effort and sacrifice in goodness. Epiphany is therefore not only a mere reflection of Logos light in the heavenly and earthly waters, but a breakdown, a surge from the uncreated divine to the created world, through the strength of “Trinity’s Faces” causing ignition/printing of lower waters by the reasons in the upper waters, and thus unifying the world.

“*The whole world is born, the firmament is penetrated, Waters from down light from the waters of high,*” and implicitly:

“*Joy is ignited, beauty is born, The world is embelished, it is renewed again;*”<sup>27</sup>

The original mirroring of Logos from uncreated into spiritual and further into material is equivalent to His immersion in the water of Jordan as the seed of life fertilising the world:

“*It is womb, breast of waters, Jordan gives birth to the world; Christ-the world Logos immerses in waters; Baptism is Mystery to us and Birth and Easter, Christ, the seed of life, fecundates the world.*”<sup>28</sup>

By His weaving in the water of placenta from the Porfirogenet breast of the Virgin, the Son’s Holy Spirit builds up the body of Christ as a leaven of new humanity<sup>29</sup> that shall be conceived and built further as pneumatic body in the Church, and this should be achieved by the fact that already at the Incarnation of Jesus from the Virgin “the Spirit filling the world atmosphere,” making Christ’s presence actual in the whole cosmos.<sup>30</sup>

By mirroring the Logos in the waters, the “*world is anointed with graces, of the Spirit Wings*”.<sup>31</sup> Christ’s baptism, His Epiphany is celebrated every year by infusing grace, life, neatness and beauty of the Holy Spirit to the creation, just when it is frozen, inert, white dead. The creation is revived by the Christ’s Spirit baptized in the Jordan, just as inspired by the Spirit that was hovering over the waters in the beginning, being given now tenderness, purity!

<sup>27</sup> *Deschideți-vă inima, Lumina iar se arată (Open your Heart, the Light Appears Again)*, p. 61.

<sup>28</sup> *Ibidem*.

<sup>29</sup> *Străluce steaua, (Shining Star)*, p. 71.

<sup>30</sup> *Deschideți, Deschideți porțile împărăției!*, ( *Open! Open the Doors of Kingdom*), p. 49.

<sup>31</sup> *Deschideți-vă inima, Lumina iar se arată, (Open your Heart, the Light Appears Again)*, p.

This idea is taken further in the carol bearing the suggestive name “Heaven and Earth Touch”, this touch and union being precisely the consequence of the Incarnation of the Word that “exalts the Earth into the sky”, “*Father embracing with His amazing Love – His beloved Son – the world “making His Face – the Son – shine in the world and thus invirginating life.”*<sup>32</sup>

The life of the new world, in whose waters Christ is immersed / baptized, totally changes its quality, coordinates, becoming invirginated and virginal, full of tenderness, of sacrifice and mercy, “lit by the Word of Eternal life candlestick” whose perspective opens fulfilling it with hope and grace.

*“Christ is now in Jordan the Stone of life Springing to the world His vivid life; The world fills with the grace of sweetness Hearing the voice calling in wilderness”.*<sup>33</sup>

The origin of this renew life comes from reopening – through Christ Incarnate and Baptized or, exactly, immersed in water – to the fallen world and life, - the reopening - of the access to its prototypes in the waters of the high, to “*the World of Light – life testimonia*” which “*had been hidden to man when he fell from the firmament / firmness*”<sup>34</sup> so that the “*lighting of low waters from the high ones causes re-exaltation of the human to the image of the One above*”, to the archetype of Christ-Logos as the entire reason of creation, which is, at the same time, the archetype of the world and cosmos created by God.

*“The man is recreated from waters exalted to the sky, united with the waters from the high; The Spirit gives him from the holy plenitude/comprehensiveness, The little world-the man is recreated in Jesus.”*<sup>35</sup>

Recreation and restoration of the cosmos is simultaneous to the recreation and restoration of man in Jesus, Christ- the man or the humanity restored in Christ being the key element or plan to this restoration of cosmos as macroanthropos and theanthropic matrix of human restoration:

*“The Fatherly bosom gives birth, gives Incarnation to His Eternal Son ... from the entire holy sky, the Angels found him down on this earth! Where is the Light? Where is the Truth? The voice of angels breaks out – Heaven! Glory to those above and on earth peace! The Son recreates the cosmos into human flesh.”*<sup>36</sup>

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<sup>32</sup> *Cer și pământ se ating*, (*Heaven and Earth Touch*) p. 31.

<sup>33</sup> *Glasul Proorocului*, (*The Prophet's Voice*), p. 59.

<sup>34</sup> *Logosul ia trup de tină*, (*The Logos Takes Earth Body*), p. 35.

<sup>35</sup> *Deschideți-vă inima, Lumina iar se arată*, (*Open your Heart, the Light Appears Again*), p. 61.

<sup>36</sup> *Unde e împăratul? Unde e Cuvântul?*, (*Where is the Emperor? Where is the Word?*), p. 27.

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The intratrinitary uniqueness / homoousianity gives rise to human common being and co-existence and underlies the unity of spiritual cosmos, of human race and the possibility of human likeness with God ... Christ is “neither angel nor being in likeness” but He is “God Himself from God”, He is “God-Child – miracle!” which opens the possibility of man’s deification because being made like the man by taking the human body, He makes it possible for man to become like God by acquiring from Christ the garment of light, thus incorporating himself in His divine Body.

*“The star ignites above, the sky opens, People hear the News, put on the Truth; the Holy light enters into matter, Grace, love plunges into man. Man, the world is going out from the body, from the cave, Through Christ, forever the new era begins.”<sup>37</sup>*

And if the matrix of recreating the macrocosm, as we have seen, is the Fatherly Bosom, the sky, the firmament that thickens the star as a symbol of light and new time of the world, the matrix of recreating man as a microcosm hypostatized in the Person of the Infant Jesus Christ, is the breast of the Virgin, the Most Holy of Holies, the Cave of Bethlehem, the Virgin’s Womb:

*“It thickens! It thickens in the womb of the Innocent Virgin! A Being that is man and God; It is not angel, neither being through likeness, He is Himself God from God. It is woven! It is woven in the porfirogenet womb! Light with dust from blood and Spirit, Of the Worlds all blessed Creator Filling with his Spirit the world air.”<sup>38</sup>*

In fact, the Fatherly Bosom of divine Origin extends and is joined with the Breast of the Virgin, this becoming by divine iconomy the abode of divine rest for the hypostatized being in the body of Infant Jesus Incarnated in the womb of the Virgin, once with expressing agreement with her will to conceive and give birth to the Son of God in the world.

*“Come! Come to a breast overflowed of shyness! The Divine Being Himself; Image of Light from the Trinity sun Uniting man’s with God’s will. Halleluia! Halleluia! Halleluia! From the One beyond human nature, the One in being is born!”<sup>39</sup>*

Creation, nature is the expression and the incarnation of the divine, and this is very important because, against deist and pietist modern patterns and conceptions conceiving God as wholly outside His creation, and working in it only by

<sup>37</sup> *Logosul ia trup de tină, (The Logos Takes Earthly Body), p. 35.*

<sup>38</sup> *Deschideți! Deschideți Porțile Împărăției!, ( Open! Open the Doors of Kingdom), p. 49*

<sup>39</sup> *Ibidem.*

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laws and shadows, God incarnates in the most natural way possible, suggesting that reason, order and the laws of nature are life, language and expression in His creation understood as a body or group of beings animated by His Spirit consubstantial with the Son and the Father.

*“From a bosom of light, from the heavenly Father, holy angelic Infant is born into the world; He is the Angel of the Holy Trinity Counsel, In the body of little Baby - heavenly depths. He comes in the world from Virgin bosom And the world is exalted in the holy heaven again!”<sup>40</sup>*

In order to become the matrix of new conception and transfiguration of the world, Virgin Mary must dwell in the old matrix of the world, in the Most Holy of Holies, in the abode where God chose to live and dwell among people, making Herself shelter to give the Lord abode:

*“The heavenly Most Holy of Holies, / May the heaven resound with carols! / The innocent virgin / May the heaven resound with carols! In itself wants to receive her, so the world may be saved. May the heaven resound with carols! // The angel-faced innocent / May the heaven resound with carols! Finds abode in the Temple / May the heaven resound with carols! / In her body too delicate / She shall give the Lord abode.”<sup>41</sup>*

And just as the Most Holy of Holies symbolizes heaven and the human mind and the world's mind, the Virgin becomes the new consciousness or mind of the world, the “Law's new ark” the new noetic matrix of the world that writes the new Law of virginity in the mind of the renewed world, for she showed to be “heavenly minded” and thus worthy to participate with her whole being to the foundation of the new Covenant of God with humanity in her capacity of Fiancée and Bride of God.

By her wisdom, the Virgin full of grace thus becomes the New Eve, the opposite of the old Eve deceived by the devil, and at the same time she sums up the attributes of the new eternal “altar”, the Most Holy of Holies, becoming the new “bridal chamber” of God to humanity:

*“Eve, the ancestor has been bitterly mistaken, The Full of Grace Mary exalted the world; the Virgin in the Temple sanctified herself as bridal chamber to give birth to the Life's Treasure; Her holy flesh has she prepared as abode And she gave birth to the Holy Infant in the world;”<sup>42</sup>*

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<sup>40</sup> *Din Sân de lumină, (From Bosom of Light), p. 29.*

<sup>41</sup> *Veste Bună vi se adduce, (Good News is Brought to You), p. 45.*

<sup>42</sup> *Logosul ia trup de tină, (The Logos Takes Earth Body), p. 35.*

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The Virgin blessed as bridal chamber conceives and bears the “*life’s treasure*”, the Infant Jesus Christ who is the “*human and divine leaven*” of a new humanity restored according to the original divine archetype now Incarnated in history not by speech (as in creation) nor by figment and insufflation (as in the first Adam), but by conception in the womb of the Virgin.

To evoke the sublime importance of this iconomy of salvation, comparisons are deliberately taken to extremes and overrated “*The Logos takes earthly body*” ... “*The One full of Glory takes human slave nature*” ... “*Heavenly Spirit of life shone on Adam and by falling he got into death’s harness*” ... “*Infants slain in Bethlehem remove the world’s curse by sacrificing themselves instead of the dear Son of God*” ... *The Virgin pregnant, persecuted by the devil, Lucifer, the Apocalyptic beast*, etc. ... projecting the infinite abyss between the human and divine over which the Logos extends the bridge of his divine-human body in order to save the creation.

The cave in Bethlehem where the Infant Jesus was born of the Virgin becomes the new matrix, the meeting place of the most striking images and metaphors emphasizing the realism of the Incarnation, the divine kenosis drama and the depth of human nature transformation achieved by the Incarnation of the divine Logos.

*“In body of dust, in poor cave, On the hay together with the animals, The divinity changes in flesh, To make the human nature good. The angels are frightened by the descending, How God becomes poor man, a being made of dust!? To make the human nature divine The divine nature is combined with the clay!”<sup>43</sup>*

The process is circular, exaltation from glory to glory having a corresponding descent from the divine nature to the human nature. Human nature is made good by deifying itself, but for this, it needs that “*divine nature mingles with clay*”, thus becoming the seed of new life buried in the cave of Bethlehem to rise as Christ the new Tree and fruit of life that takes the garment of a man so that he passes the man into glory out of his death”.<sup>44</sup>

The cave of Bethlehem becomes the place to update and fulfill the Platonic myth of the Cave, not only the human but the old humanity “yoked with death” being released by Christ from the bondage of sin and death and exalted above nature.

*“She gave birth to Him on hay, in the cattle manger, So that his humiliation makes glorious the world. The Son of the One Who Is, a man indeed without any lack, For the man should be raised beyond nature; He entered the cave, in mud, in dust, To make to the world its garment of grace again.”<sup>45</sup>*

<sup>43</sup> *Se arată iar al lumilor Stăpân, (He Appear as the Master of Worlds)*, p. 51.

<sup>44</sup> *Logosul ia trup de tină, (The Logos Takes Earth Body)*, p. 35.

<sup>45</sup> *Ibidem.*

Thus, the birth of Christ in the manger of animals, in the cave, becomes an opportunity to address and reinterpret the Platonic myth of the cave, of human destiny chained and enslaved in body and matter. Man clothed by his fall in the skin garment of necrosis and corruption is recovered, the light of Christ turning these clothes into a garment of light, “*the garment of grace through the Holy Spirit and the Incarnation of the Son Mystery*”. Man is recreated again, the old Adam is restored and saved by the New Adam, Christ the Lord revealing Himself not only as Savior, but as a new beginning, new origin, new Bereshit. Moreover, unlike the platonic myth, man gets not only a truer view and understanding of external things from a more real world, but man illuminates his inner self, ontologically: “*in eternity and in light man is dressed up*” becoming the son of light, the Saviour’s Baptism perfecting this enlightenment of man by grace:

*“The man is lighted, he is recovered in grace, Out of the blessing given by this great Feast; The divine nature in man penetrates more Baptizing today Christ-the New Adam.”*<sup>46</sup>

The theology of Divine Light shining in Christ’s star is both the theology of divine Logos, of the eternal wisdom of God that takes form in the world, is hypostasized and is Incarnated in order that Christ gives His form to the world and man and thus restore them. From the bosom of eternal light of the Father of Lights, the Logos dwells in the womb of Virgin Mary and within the cave of Bethlehem, taking clay image, and removing mankind from the bondage of passion and darkness. Christ the Logos is the light incarnate into human not to remove the man from the body, but to enlighten man in his sinful body. Baby Jesus floods with His light the cave of matter and thus opens Easter or passage of man from darkness to light.

*“The Logos takes body of dust, the Cave is full of glory; the Son of Man is born, the world’s Easter begins!”*<sup>47</sup>

Christ’s Nativity is Easter in potency, in the becoming, because Easter is spiritual birth into light, in actualisation. Man, literally, redresses in the light of divine glory which he had received at his creation, which he had lost by fall and that Christ gives him again by dwelling in the flesh and in the cave of Bethlehem. Man and humanity, the whole world is passed through, is transmuted from darkness to light, from death to life, and the leaven and even quintessence of this new enlightened humanity is forged by Christ in his flesh and divine-human Person:

*“Christ is Adam’s new maker, Word strenghting the human nature; Slained is in Jordan the old monster And in His body a new mankind raises. In*

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<sup>46</sup> *Deschideți-vă inima, Lumina iar se arată, (Open your Heart, the Light Appears Again)*, p. 61.

<sup>47</sup> *Logosul ia trup de tină*, p. 35.



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*Christ's body descends the fire-The Spirit Brining the leaven of the new mankind;*"<sup>48</sup>

Filling Christ's body with the energies of grace, weaved and assumed at His birth, continues up to His Sacrifice on the Cross, and in fact to eternity, but what is important to underline here is that He makes Himself the source of the grace of the Spirit for all mankind.

*"His body salted with the celestial fire He will sacrifice in wilderness and then through Crucifixion; He will mock the evil Overpouring Grace over mankind at Pentecost."*<sup>49</sup>

This Pentecost is portended and sung long before by Saint and Righteous Simeon when he greets baby Jesus at eight days after His birth, seeing in Him the divine light embodied in human nature and manifested in every nation and man as the Tree of life and the knowledge of good and evil, and as sword or Name of God.

*"Light You were born in human nature, In You the world today may live again; Your gentle light calls gentiles From the darkness of sin to love You with fear. Discover the innerside ... Oh! How love burns! Of your endless Spirit my nature is imbued! Of every nation and of every man, Your Sword, My Lord and Your Life tree."*<sup>50</sup>

The Sword of God runs through the heart of the Virgin and the Tree of Life is planted by Christ, the Seed of Life is buried through His birth into the world in the cave of Bethlehem which becomes the central or the middle garden of Eden or of the renewed world that must feed eucharistically thereof.

*"In the Garden of Eden, in holy light of the Eternal Life would shine A Tree to feed the first of men...."*<sup>51</sup>

*"The fir and pure flower"*, the Tree of renewed Life – *"Jesus-Adam, the new Man, has become the Tree of Life"* – as a synthetic symbol of the presence of Christ in human nature and in the created, restored world, becomes the primary means of sharing new life and thereby the Winter Holidays joy of Christ's Nativity.

*"Worship, joy, Human nature resurrects, The Fruit of Life and Love Enter the altar of the Holy Child's nature, the Tree of Life exalts the New Man"*.<sup>52</sup>

<sup>48</sup> *Glasul proorocului, (The Prophet's Voice), p. 59.*

<sup>49</sup> *Ibidem.*

<sup>50</sup> *Când a intrat în Templu al Legii dăător, (When Law Giver entered the Temple), p. 41.*

<sup>51</sup> *Cetină și dalbă floare, (Cetin and White Flower), p. 83.*

<sup>52</sup> *Ibidem.*

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By entering Christ's "altar of nature" – the Fruit of life, we are thus introduced in the theology of complex symbols housed by the Tabernacle and the Holy Temple that was built in order to rest in the Name of God with His divine glory. The name is identified with the Sword or divine Tetragrammaton, separating good from evil, thus identifying itself with the Tree of knowledge of good and evil and the Tree of life.

Christ enters the temple posing Himself ransom for all mankind. "*He being redeemed, He redeems all.*"<sup>53</sup> because He is revealed as the true Temple of God. Christ redeems humanity and mankind, but He also betroths it to himself. This mystery is attended by the Holy Virgin who is betrothed Bride of God the Father. The Temple is the symbol of betrothal and the Covenant between God and his holy people, a covenant renewed by Christ who becomes, by birth, the new Law incarnated and rewritten in the very fallen human nature, as Virgin Mary writes the law of virginity in the mind of the new humanity revived by her Son.

This short analysis and clarification of these carols and theological songs about the Winter Holidays thus reveals the understanding of the iconomy of restoration and salvation of the cosmos and man accomplished through the Incarnation, the Nativity, the appearing of Jesus Christ in and to the world, trying thereby to restore in the modern and postmodern world consciousness the true meaning and understanding of winter holidays.

Theological carols and hymns shown in this book also try to discern and establish the consciousness of modern man, by means of hymnal liturgical inspired singing, but also folkloric and popular, by means of the deep theological and spiritual meaning of these Feasts of Salvation as known and proclaimed by the great Church Fathers and theologians of the Church.

Following the thread of their thinking and sometimes speculating a bit out of euphony or style necessities and poetic and lyrical harmony, we consider that carols and hymns that we offer to our readers and listeners, manage to provide a synthetic and melodic high understanding and a glorification of the iconomy of salvation made by Christ Our Savior and, also of other sacred and mythological characters involved in the Feasts of the Nativity and the Revelation of God in the world.

We have tried and we hope we have managed to fill and reveal both the festive atmosphere of Winter carols and feasts with full and deep theological content, achieving truly the transition from pagan, popular and general Christian carol to the theological carol engaging and stating through music and verse a higher sensitivity or *spiritual aesthetics* and the heart or mind of human (nous) as instruments

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<sup>53</sup> *Când a intrat în Templu al Legii dătător*, (When Law Giver entered the Temple), p. 41.

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of a religious and spiritual authentic and profound experience that truly transforms our Christian not only into sympathetic or wise, but also into contemporary and co-participants in the feast of the Nativity and in his personal rebirth.

*Articles*