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*The woman, an ethical argument of sacredness and sovereignty*¹

MARGARET CORNELIA GĂSPĂREL

1. *Introduction*

The fundamental thesis from which we start the argument of this paper is that if there is gender equality, then it exists as moral equality – in terms of non-difference, represented by the soul, understood as an ontogenetic construct.² The current ethical perspective and the society in which we live has an overriding need to look to a unit on the theory of the soul, as an universal perspective on the individual and his relationship with God. The mystery of man, says Berdyaev, in *The Meaning of the Creative Act* is the *mystery of existence*, namely the need to clarify the origin and role of the soul, of human dignity. The moral and legal responsibility have their source in the theories of the soul, where the relationship of man with the world and with God is incomplete, different – in the sense of being *beneficial*, *neutral* or *dangerous* as an expression of something that sits between understanding and conflict. Yet the relationship of man with God, says Berdyaev, *is not legal, but dramatic*³ for it is linked with the structure of the mind and soul to see the next level of thought, the way of looking at man and the world in terms of ideology and /or religion.

And then, according to M. Eckhart, *knowledge comes from equality*: “as the soul has the ability to know all things, it will not rest until it reaches the first light in which all things are One, and there, it will rest in God. In God

¹ This paper is supported by the Sectoral Operational Programme Human Resources Development (SOP HRD), financed from the European Social Fund and by the Romanian Government under the contract number POSDRU/144/6.3/SI/127928.

² Cornelia Margareta Găspărel, *Etică epistemologică. Teorie și proiect de studiu al omului/Epistemological ethics. Theory and study project of man*, Editura Academiei Române, București, 2014, p. 228.

³ Nicolae Berdiaev, *Dialectica existențială a divinului și umanului/The Existential dialectics of divine and human*, Editura Paideia, București, 2010, p. 123.

no creature is more worthy than another.”⁴ However, this knowledge does not come in terms of differentiation, but in a request that is specifically human with the mundane and profane of all these moral values which are the same for all men, where women plays an important role in terms of proper knowledge, of *suffering* and *truth*. And in terms of the units of this soul Avicenna can probably offer the most complete idea of the nature and manifestations of intellect. For the wise, he says, the noun *intelligence* shows eight directions: “the first sense is mentioned by the Philosopher in *The Book of Syllogism* where he distinguishes between intelligence and science, saying that this intelligence means the concepts and judgments offered to the soul by the primary ability to think, while science comes from acquisition. Then there are the intelligences written in *The Book of Soul*, including the speculative intelligence and practical intelligence. The speculative intelligence is a faculty of the soul to receive universal essences of things as they are universal and the practical intelligence is a faculty of the soul which is the principle of the moving power to the peculiarities it chose to a suspect or known end.”⁵

The metamorphosis of life content in terms of what the various forms of faith and love bring the universal value of the soul and knowledge scales could be seen. Here, there is moral depth knowledge of maximum value, with pure rational implications. Spinoza expresses the idea that even *knowledge* as *prediction* or *prophecy* has the fancier’s temper and nature as its source, whether prophet, theologian or philosopher, a reasoning that comes on philosophical grounds (this idea is found in Avicenna’s epistles). In other words, what Spinoza intends to say is that “(...) prophecies varied, not only according to the imagination and temper of each prophet but also to the opinions that they were penetrated by; and therefore the prophecy did not make prophets more taught than they were(...)”.⁶ The idea that Princess Ileana of Romania – Mother Alexandra wears the coat of the *Holy Angels*, of what can bring various forms of sacredness to which the woman accedes and turns the profane and sacred time.⁷ A time that is given to the inner man by living and feeling, where the values are characterized by universality, by reference to man, be he rich or poor, man or woman, Christian or not. This inner time is indeed as the moral

⁴ Meister Eckhart, *Cetățuia din suflet. Predici germane/Citadel of soul. German sermons*, Editura Polirom, București, 2003, p. 37.

⁵ Ibn Sînâ (Avicenna), *Cartea definițiilor/The Book of Definitions*, Editura Polirom, Iași, 2012, p. 29.

⁶ Benedict Spinoza, *Tratatul teologico-politic/The theological-political treaty*, Editura Științifică București, 1960, p. 33.

⁷ Maica Alexandra/Mother Alexandra, *Principesa Ileana a României/Princess Ileana of Romania, Sfinții îngeri/Holy Angels*, Editura Fundației Anastasia, 2009.

values are infinite too. This is because “justice is not, therefore, a higher and previous principle to the society, but its consequence.”⁸

In the argumentative construction of the paper we consider two main roles, *sacredness* and *sovereignty* the woman accedes to by *perfection of knowledge*, where the soul is the source of moral values which are in fact largely spiritual values. In terms of this knowledge, it is imposed to see the ethical role of women – based on *equality, solidarity, power* and *truth*. The great theological and Christian approaches of Paolo Sarpi, Meister Eckhart, St. Basil the Great, etc. on the woman’s position in the universe of human knowledge follow this idea for a better perception of the ethical dimension of what such an approach of the individual, where women become the criterion of existence that creates premises to a general knowledge of human can bring. Beyond any neo-testamentary or religious contradiction the *moral reasoning* stated by St. Vincent de Paul seems to be visionary, that the question *whether the first man would have kept the state of innocence, his descendants had been all so noble?* he answered – “there would have been upper and lower but the first ones would not have ruled *despotically* the others and they would not be regarded as their servants.”⁹

In a chronological and conceptual order referring to the ethical argument, we will use some fundamental issues for this paper, related to interpretation and dogmatic exegesis, where the insight into original sin reveals different interpretative criteria and generates representations and human perception within the conflicting and difference criteria – the Manichees and Prisciliens find the idea that *man is evil in his nature*; the Origenists consider the original sin as *committed by souls before their incorporation in bodies*; and the Pelagians consider Adam’s sin as entirely personal, this remaining just a bad example for posterity, shortcomings, sufferings and death being natural phenomena without any causal link to the first people’s sin.”¹⁰ A perspective which highlights different issues on the role and origin of the soul, and why not it will be completed with what the doctrinal separation specific to the Council of Trent¹¹ will bring in the religious and moral environment, as a cru-

⁸ Petre Botezatu, *Preludiul ideii de libertate morală/The Prelude of moral freedom*, Editura Junimea, 1976, p. 79

⁹ Jean Delumeau, *Păcatul și frica. Culpabilitatea în Occident (secolele XIII- XVIII)/Sin and Fear. Culpability in the West (XIII-XVIII centuries)*, Editura Polirom, vol. I, Iași 1997, p. 301.

¹⁰ Pr. Prof. Dr. Isidor Todoran, Arhid. Prof. Dr. Ioan Zăgrean, *Teologia dogmatică/Dogmatic theology*, Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1991, p. 190.

¹¹ In *Istoria del Concilio Tridentino* by Paolo Sarpi with reference to the Fifth Session of the Council of Trent – *In Trento si fa la quinta sessione, del peccato originale e per la riforma delle lezioni e delle prediche* a series of decrees are issued, but we are interested in an overview perspective regarding the ideas that will circulate in the ecclesiastical and interpreter environment, especially the five anathemas:

cial moment in whatever the exegesis will keep in a dogmatic form within the doctrinal corpus specific to the Western Christianity.

Is the woman an ethical argument of sacredness and sovereignty? This is a question that rather invites to reflections on the role of such thoughts and less on the degrees of *truth* or *error* that anybody can be exposed by the environment, the context of conducting such thoughts rather bearing the insignia of a pleading. As Constantin Noica would say *a prayer is also an utterance, but not a true or false sentence*.¹²

In terms of an ethical analysis of the role of women or in Scheller's terms of what he calls the *man's position in the cosmos*, the woman plays in terms of dignity and nature the role of moral values within the existence of societies. The role of the question is to highlight the role of the soul, as virtue and *first engine* of all human actions. As St. Basil the Great says "there are two kinds of growth: one of the body and one of the soul. But growth of the soul takes place by adding knowledge with the aim of perfection. The growth of the body is its progress from smallness towards the right size."¹³ The perspective of Meister Eckhart will wear the same coat of equality in knowledge and where the soul is the first and last source – if the man would remain a virgin forever, no fruit would come of him. If this is meant to bear fruit, it is necessary for him to be a woman. "Woman" is the noblest word for we can call the soul and it is nobler than "virgin". To let us receive God is good, and the righteousness consists of this reception. But to fruitfully become God in man is better. For the fruitfulness of the gift is the gratitude for it, and the soul is a woman in this gratitude who gives birth and who turns on Jesus reborn in father's parental heart."¹⁴

1. contra chi non confessa Adamo per la transgressione aver perso la santità e giustizia, incorso nell'ira di Dio, morte e pregonia del diavolo, e peggiorato nell'anima e nel corpo;

2. e chi asserisce Adam peccando avere nociuto a sé solo o aver derivato nella posterità la sola morte del corpo e non il peccato, morte dell'anima;

3. e chi afferma il peccato, che è uno in origine e propria a ciascuno, trapassato per generazione, non per imitazione, poter essere scancellato con altro rimedio che per il merito di Cristo, ovvero nega che il merito di Cristo sia applicato tanto a' fanciulli, quanto adulti per il sacramento del battesimo, ministrato nella forma e rito della Chiesa;

4. e chi nega che debbiano essere battezzati i fanciulli nascenti, se ben figli di cristiani o dice che sono battezzati per la remissione de' peccati, ma non perché abbiano contratto alcun peccato originale da Adamo, Paolo Sarpi, *Istoria del Concilio Tridentino, In Trento si fa la quinta sessione, del peccato originale e per la riforma delle lezioni e delle prediche*, volume primo, Piccola Biblioteca Einaudi, 2011, pp. 316-317.

¹² Constantin Noica, *Scrisori despre logica lui Hermes/ Letters about the logic of Hermes*, Editura Humanitas, București, 1998, p. 438.

¹³ *Sfântul Vasile cel Mare, Scrieri dogmatice și exegetice/ St. Basil the Great, dogmatic and exegetical writings*, Editura Basilica a Patriarhiei Române, București, 2011, p. 318.

¹⁴ Meister Eckhart, *Cetățuia din suflet, Predici germane/Citadel of soul. German sermons*, Editura Polirom, București, 2003, pp.26-27.

In terms of soul and mind the man who determines his life and actions in what the criteria determine and perfect the moral values differentiates himself. For the soul “is a noun with several meanings, which applies in a sense that includes both man, animal and plant, and in a sense covering only the man and heavenly angels. The first meaning of the soul definition is this: the soul is *perfecting a natural body endowed with organs and living with potency*. The soul definition in the other direction: the soul is an untouchable substance, the perfection of the body, which puts it (the body) in motion after a choice based on a rational (intellectual) principle, in act and potency. What is in potency is the difference specific to the human soul; what is in act is a difference or a feature of the angelic soul.”¹⁵

As an ethical argument the woman highlights the dimension of *thinking* a society, of a *place* and a *time* where it is or not, but it can show the whole value – of what we denominate by man. The idea of valuing the man’s whole is surprised by Cardinal Marx Reinhard.

The *active man* says Reinhard Marx “in his community and his whole being is at the heart of Christian social ethics, and all forms of organizing the economy and society can be measured by whether serving or restricting the personal dignity and human freedom. According to the unwavering Christian belief this respect for human dignity that must be given to all people, even those who still cannot or can no longer participate in economic activities. The man is not only man when he is a factor in the gross social product, when he is economically useful.”¹⁶ The individual, woman or man is both in the social and family, professional life, often underlying under moral values and of society criteria. Within this “ethical pragmatism” we believe it is necessary to appeal to the role and social political and religious place of women, to restore some order in thinking and in what we call human knowledge.

2. *Women between power and truth principles* – sovereignty and sacredness

Within the core of the book, *Epistemological Ethics. Theory and Study Project of Man*¹⁷, we say that perfection is in a mysterious relationship with

¹⁵ Ibn Sina (Avicenna), *Cartea definițiilor/The Book of definitions*, Editura Polirom, Iași, 2012, p. 31.

¹⁶ Reinhard Marx, *Capitalul. O pledoarie pentru om/Capital. A plea for human*, Editura ARCB, București 2013, p. 79.

¹⁷ Cornelia Margareta Găspărel, *Etică Epistemologică. Teorie și proiect de studiu al omului/Epistemological Ethics. Theory and study project of man*, Editura Academiei Române, București, 2014, pp. 210-211.

freedom which carries and brings a depth of knowledge that reveals man's relationship with God. A relationship which can often stand in Spinoza's assumption of his time according to which "nothing can be said so right that it cannot be falsified by misinterpretation. Those who want to satisfy their pleasures could easily invent any reason and even the old people who had the very original texts, the ark, who had the prophets and the apostles even among them were nor the best, or the most obedient, but all, both Jews and Gentiles, were always the same and the virtue has been very rare in all ages."¹⁸

In our reflections on the role of women in society, we identified the ethical foundation on which this argumentative foundation is sat with value in the political / historical, social and moral life. Within sovereignty and sacredness as a fundamental ground in the history of most societies, women as ethical and lively principle are found together with the whole dynamic of values and of developing context. However, the sovereignty in terms of ethical interpretation refers to the foundation of the *Salic Law* that existed as a constitutional principle in operation within many countries and large, historical and religious periods of time and having effects on the social mind. A conceptual and methodological practice on a scientific ground reveals the "ethical position of women in the universe of knowledge" which is largely a social-historical knowledge.

* * *

Sovereignty – "For the king and royal family to be kept away from the country's internal policy frictions, the Romanian Constitution forbade the heir to the throne to marry a Romanian woman. In addition, the Constitution also provided that the Royal Family's children had to be baptized into the Orthodox faith."¹⁹ Yet the author of the book addresses the question: "since in the genealogical tree of Princess Ileana there was not any Romanian, and the country has not been conquered either by England or Germany, how was it possible that a German prince and a British princess to give birth to a child of 100% Romanian citizenship, to an heir of the Romanian throne?"²⁰ Perhaps the answer to this question is given by the very path of life and history of Princess Ileana, which is under the sign of what we have called sacredness and

¹⁸ Benedict Spinoza, *Tratatul teologico-politic/The theological-political treaty*, Editura Științifică București, 1960, p. 194.

¹⁹ Beverley Cooke, *Principesă și monahie: Domnița Ileana - Maica Alexandra (1909-1991) / Princess and nun: Lady Ileana - Mother Alexandra (1909-1991)*, Editura Sophia, București, 2011, p 11.

²⁰ Ibid

sovereignty, namely the living and thinking which can be understood better by far of what we find in *Holy Angels*, as an expression of an inner transformation working in time, an inner time which gets links to the profane time.

Another explanation might be able to find and bring the *Salic Law* in all dynasties, and for this we resort in this context to a short overview of the establishment of the monarchy in Romania and of the international situation of dynasties. In this respect, the paper *The Monarchy in Romania from 1866 to 1947* of the historian Ioan Scurtu lays the foundation for understanding the magnitude of the dynastic situation at an international level. Because the historian is of the opinion that “the establishment of foreign monarchy in Romania was made in a national and international complex context, marked by the forced abdication of Prince Alexandru Ioan Cuza on the night of 11/12 February and by bringing Charles I of Hohenzollern-Sigmaringen to the throne in 1866. This fact was in practice during that period, with roots in medieval times, when family kinship played an important role for the existence and affirmation of the states.”²¹ So in 1866, according to Ioan Scurtu the Romanian monarchy is established, then after the end of World War I, there is what the author calls the *assertion of national states so that from 1948 until 1991 the year of publishing the book, the dynasties and republics situation is this:*

Table: Synthetical analysis of the Dynasty and Republic situation
in international context
1866-1991 – Ioan Scurtu, *The Monarchy in Romania from 1866 to 1947*²²

Nr.	Country	Year 1866	Year 1919	Year 1948	Year 1991
1.	Albania	-	R ²³	R	R
2.	Austria	D ²⁴	R	R	R
3.	Belgium	D	D	D	D
4.	Bulgaria	-	D	R	R
5.	Cyprus	-	-	-	R
6.	Czechoslovakia	-	R	R	R

²¹ Ioan Scurtu, *Monarhia în România 1866-1947/ Monarchy in Romania from 1866 to 1947*, Editura Danubius, București, 1991, p. 185.

²² Ioan Scurtu, *Monarhia în România 1866-1947/ Monarchy in Romania from 1866 to 1947*, Editura Danubius, București, 1991, p. 185-187.

²³ R = Republic

²⁴ D = Dynasty

7.	Denmark	D	D	D	D
8.	Switzerland	R	R	R	R
9.	Finland	-	R	R	R
10.	France	D	R	R	R
11.	Germany	D	R	R	R
12.	Greece	D	D	D	R
13.	Ireland	-	R	R	R
14.	Iceland	-	D	R	R
15.	Italy	D	D	R	R
16.	Yugoslavia	-	D	R	R
17.	Lichtenstein	D	D	D	D
18.	Luxembourg	D	D	D	D
19.	Malta	-	-	-	R
20.	Britain	D	D	D	D
21.	Monaco	D	D	D	D
22.	Norway	D	D	D	D
23.	Netherlands	D	D	D	D
24.	Poland	-	R	R	R
25.	Portugal	D	R	R	R
26.	Romania ²⁵	D	D	R	R
27.	San Marino	R	R	R	R
28.	Spain	D	D	R	D
29.	Sweden	D	D	D	D
30.	Turkey	D	D	R	R
31.	Hungary	D	R	R	R
32.	Russia (USSR)	D	R	R	R
33.	Vatican	D	D	D	D

The author's conclusions about the Romanian position among other states but also of the dynasties situation, are divided not only into an analysis of the role of *sovereignty* (where the woman can be found depending more or less on the *Salice Law* enforcement) but also of the *republican regime states*.

According to the author the dynasty enjoys (according to the analysis for

²⁵ The note is taken from the author's conclusions "In this period (1948-1991) a state became republic (Greece, 1973), and another went from country to monarchical regime (Spain, 1975). Assuming that the republican regime was imposed by the Soviet Union, the situation applies only to countries within the monarchic regimes (Bulgaria, Yugoslavia, Romania), not for the others, who had republican forms since 1919 and even before." Ioan Scurtu, *Monarhia în România 1866-1947 / Monarchy in Romania from 1866 to 1947*, Editura Danubius, București, 1991, p. 187.

the year 1991, which is largely out of date) of a certain tradition and continuity in *seven European countries*: Belgium, Denmark, Luxembourg, Norway, Netherlands, Sweden (all representing the *Northern continent*), with Lichtenstein, Monaco, San Marino being added to – *Liliput states* and where the monarch has a symbolic role, with no activity of government involvement in the way. And the second conclusion is that worldwide (statistically evaluating) there were *118 republican regime states* and *44 dynasties*, where the dynasty includes: *emperor, king, sultan, emir, duke, prince* in 1991.” All countries in Central and South-Eastern Europe have a republican regime. Romania is surrounded, since September 1946 by states with republican form of government.”²⁶ What we want to emphasize here is that the role of women in society is often conditioned by social and political factors. Or these factors have often as the foundation for reasons of moral, customary, order with mentally resonance and depth, because their origin is often a religious one. The *Salic Law* is a source of argument about the role of ethical, social position of the woman and subtly reveals the depth of what various forms of government brought in society and family life. The women’s role is often determined by society, by different forms of government which choose or not to identify various forms of egalitarianism in the design and implementation of *social justice*. Or in this regard countries such as Denmark, Sweden, Norway, Netherlands, and Great Britain etc. remain as reference. Here you can see a comparison with what happened to us, the role of women in terms of *power* and *truth*.

Regarding the *Salic Law* and consequences of what will this bring to the functioning and stability of the monarchy, the situation of Princess Ileana (1909-1991) seemed relevant which is what history calls the *last marriage of a monarch in Romania*.²⁷

“A delicate problem in preparing the wedding was the fact that the couple belonged to different denominations. Until the marriage of Princess Ileana all the dating alliances of the Romanian royal family members, baptized according to the Romanian Royal House’s status in the Orthodox faith, were concluded with the royal houses of the same religious affiliation (Greece, Yugoslavia). Ileana wished an Orthodox one besides the Catholic wedding ceremony, but the Habsburg family opposes. The Romanian Foreign Minister, Dimitrie Ghica

²⁶ Ioan Scurtu, *Monarhia în România 1866-1947/ Monarchy in Romania from 1866 to 1947*, Editura Danubius, București, 1991, p. 187.

²⁷ Revista Historia, (on-line), *Nunta pricipesei Ileana, ultima căsătorie monarhică din România/ Historia magazine (online), Princess Ileana’s wedding, the last marriage of a monarch in Romania* - <http://www.historia.ro/node/2645>

communicates to Raoul Bossy, that in the end, Princess Ileana accepted just a Catholic ceremony, but “*she likes to be followed by a wedding committed by the Orthodox Church*. For the Romanian public anger, the Vatican refused and even disagreed an Orthodox prayer. The act provoked a reaction as the Romanian Orthodox Church, Patriarch Miron Cristea refused to attend the ceremony.”²⁸

This last act of monarchical connection that would have been aware of the future and stability of the monarchical state changes into what the media entitled *The Argument between the Vatican and the Orthodox Church*²⁹ and determines a particular trajectory to a destiny that will finally understand the sacredness of life.

Instead of conclusions about the role and importance of women in terms of expressing and content of the two concepts of sovereignty and sacredness, we resort to one of the Articles of the Romanian Constitution from June 29 / July 11, 1866 to highlight the role and importance of women in state structures, which are often a distinct mark within the plurality of application criteria of other dynastic states (UK, Norway, Denmark etc.) – Article 82 established: “The constitutional powers of the lord are hereditary in direct and legitimate descending line of the Great Prince Charles I of Hohenzollern-Sigmaringen, the man in the order of primogeniture and with the perpetual exclusion of women and their descendents. The descendents of his Highness will be raised

²⁸ Revista Historia, (on-line), *Nunta pricipesei Ileana, ultima căsătorie monarhică din România* / Historia magazine (online), *Princess Ileana's wedding, the last marriage of a monarch in Romania* - <http://www.historia.ro/node/2645>

²⁹ Charles sent a negotiator to Rome – As the situation had become “delicate”, King Charles II sends the Iorga government's Foreign Minister's brother to Rome, the Catholic priest and apostolic proto-registrar Vladimir Ghica. In a letter to Cardinal Eugenio Pacelli Secretary of State (the future Pope Pius XII), the Romanian Foreign Minister, Dimitrie Ghica claimed that “in the event of prayers made by the Orthodox clergy without a marriage celebration, that these prayers were held before the civil marriage ceremony of Princess Ileana with the Archduke would constitute the most solid, essential and external guarantee that the Catholic marriage so soon after the civil one, officiated by the municipal authorities and the Minister of Justice, to be considered uniquely celebrated may be considered as a unit of Archduke Anton and Princess Ileana was not celebrated religiously than once, after the Roman Catholic rite.” After a legal argument, the Romanian Minister concluded: “Therefore, the fulfillment of civil marriage by the registrar, after prayers of the Orthodox clergy should show publicly, undoubtedly that these prayers have no sacramental character of a religious union, but they are only a call of the heavenly blessing on the intending spouses – giving a sentimental satisfaction to the Orthodox Romanian public opinion.” The Holy Father was advised “to renounce of what he considered imprescriptible principles and that by the marriage of the Archduke with the Princess, the Catholic religion will only benefit thanks to this tolerance on a secondary aspect, prestige and confidence of the grateful Romanian people.” Revista Historia, (on-line), *Nunta pricipesei Ileana, ultima căsătorie monarhică din România* / Historia magazine (online), *Princess Ileana's wedding, the last marriage of a monarch in Romania* – <http://www.historia.ro/node/2645>

in the Orthodox religion of the East.”³⁰ And then the adding of the historian is that “a particular significance was the fact that the Basic Law was promulgated without the Guarantee Powers, without mentioning the dependence on the Ottoman Empire, and the official name of the United Principalities was replaced by that of Romania, which clearly reveals the aspiration for independence of the Romanian nation.”³¹

* * *

Sacredness – here ethics should be applied and *the ethical dimension of women* be brought forth in terms of what the historical Bible reveals and offers to reason, soul and human knowledge. From this point of view Berdyaev was for me a first foundation of the Christian sterile knowledge, perhaps the only who restores a certain harmony in terms of philosophy and religion. “By the first woman, Eve, the sinful domination of the female nature on the fallen man began. By Virgin Mary the liberation of man from the natural domination began, by Virgin Mary the earth receives the Logos in its womb, the new Adam, the Absolute Man. And if the fall and enslavement of the old Adam, of the old man has strengthened the world reign of natural-genetic birth by sex, the new Adam, the New Man could only be born of a Virgin who conceived of the Spirit. This new birth from a virgin meant overcoming the ancient mystical birth in the natural order of ‘this world’.”³²

In terms of ethical interpretation on *the role of women*, within the dimension of the concepts of sacredness and sovereignty we consider some reflections related to some specific exegesis of the medieval period, where there is an understanding of the depth of life, where the place and role of women is unique but hiding or hidden, because it is imbued with mystery and can be read in the nature of the facts of thought and experience. Or the ethical role of women within the whole concept of sacredness which may overlap those of sovereignty (see the case of Princess Ileana – Mother Alexandra) largely means the idea of power, in all meanings (Zoe Dumitrescu-Buşulenga – Mother Benedictine). The position of woman in the universal knowledge in which man lives requires a return to her moral presence in moments and acts of extreme faith:

³⁰ Ioan Scurtu, *Monarhia în România 1866-1947/ Monarchy in Romania from 1866 to 1947*, Editura Danubius, Bucureşti, 1991, p. 18.

³¹ Ibid.

³² Nikolai Berdiaev, *Sensul creaţiei/The Meaning of the Creative Act*, Editura Humanitas, Bucureşti, 1992, p. 182.

1. in *material* terms – the occurrence of the first people: Adam and Eve – Adam is made of clay and Eve from Adam's rib (the place of their occurrence). With the coming of the Savior what is contained in the entire content of what we call the *original sin* disappears because “this coming of the Saviour was so gracious that it changed the world giving it another view on the source and meaning of life, and releasing us from the ancestral sin.”³³

2. by *birth*, which leads to the argument that a woman gives birth to the Son of God. The Savior's nativity, believes Zoe-Dumitrescu Buşulenga “is counted as a genesis of an epistemology, a new vision about what a man means, the relationship between man and God. And this theory of knowledge, the immeasurable stretching of this philosophy is said by the Holy Scripture in a simpler form, to every man, of all the intellectual levels. What is important is that within this new philosophical system, of this new vision, the ethics is related to the incarnation of the Word, to the Son of God in human form”³⁴, and by woman I could add here.

3. in direct connection with these arguments the contents of the other two comes, which are strictly related to the *appearance* (after death Jesus is shown to a woman – to Magdalene) – “Why do you make suffer this woman? She behaved well with me; that you will always have the poor ones beside you and you could help them as much as you want; but I am the one who you'll not have forever. She did what she could: she wanted to anoint my body for burial. Truth I tell you that on the whole earth, wherever you will preach the Gospel, the deed of this woman shall be told in her remembrance.”³⁵

4. and *glory* (since Mary is the only woman exalted above the choirs of angels).

The sacredness and sovereignty bring together in woman what we call *the citadel of soul*, namely the place that has its own space and time, with moral laws and the depths of what life builds in a dynamic way, as virtues. In this construct of life, the woman is given to discover her role in various ways, where neither sacredness nor sovereignty is missing, but only their metamorphosed forms. As in the content and nature of the two roles, the soul sits as a source of knowledge and perfection. And knowledge often comes by these two paths, where the woman, the man in general is just an interface and where the various manifestations of the sacred represent God's meeting with the man.

³³ *Grace during our Lord's nativity* in Zoe Dumitrescu Buşulenga – Mother Benedictine, *Do not miss the vertical. Interviews and dialogues*, Editura Nicodim Caligraful, 2013, p. 304.

³⁴ *Grace during our Lord's nativity* in Zoe Dumitrescu Buşulenga – Mother Benedictine, *Do not miss the vertical. Interviews and dialogues*, Editura Nicodim Caligraful, 2013, p. 305.

³⁵ Giovanni Papini, *Viața lui Isus/Jesus Life*, Editura Ago-Temporis, Chişinău, 1991, p. 208.

Conclusions

In his critique addressed to Rousseau, Moira Gatens captures the essence of philosophical thinking where the woman as personality is excluded from the so-called *social contract*. For Gatens says: “the political philosophy takes the form of efficiency. No matter what the woman’s “truth” is, what matters is how to reconcile nature and culture, reason and passion without losing any of them. Rousseau’s inclination towards what is useful and effective to motivate the reflection on his considerations about slavery and its subsequent comparison with his views on the place and social position of women.”³⁶ The woman is often seen in terms of nature, where the social life ignores the criterion of creation and knowledge that complements more or less knowledge in general, but which has in its potency the originality and difference of a unity in diversity of knowledge.

In other words of what the idea regarding the *sight of God* could bring might mean in terms of Berdyaev’s thought that “those whose religion is authoritarian and hereditary will always wrongly understand people come to religion by freedom, by the tragic immanence of the lived experience. The religious life goes through three characteristic stages: the objective, popular and collective stage, natural and social; the subjective, individual stage that raises the soul and spirit; the one who is lifted up beyond the opposition between objective and subjective and achieve the highest levels of spirituality.”³⁷

Is the woman an ethical argument of sacredness and sovereignty in terms of power and truth? Here is the question and the entire argumentative construct. A view reminiscent of the great female roles in various societies in *peacetime* or *war* (Joan of Arc, St. Clothilde, Saint Radegonde Blanche of Castile, St. Teresa of Avila or Cornelia (Grach’s mother), Lucinius’ wife, Gaspara Stampa, Lucrezia Tornabuoni, mother of Lorenzo and Giuliano de Medici who writes among other things, the life of St. John the Baptist), and which largely explains the mental and moral value that pervades and transforms longtime, within the interpretations and theories in the construction of knowledge. However, we can see that the man is placed between the forms of religious and scientific freedom who gives meaning to God; a God who is given to the man within the perfection of human freedom, of free and assumed choices. Because everything that comes out of this assumption is not freedom.

³⁶ Moira Gatens, *Feminism și filosofie. Perspective asupra diferenței și egalității / Feminism and philosophy. Perspectives on difference and equality*, Iași, Polirom, 2001, p.42.

³⁷ Nikolai Berdiaev, *Spirit și libertate, Încercare de filozofie creștină / Spirit and freedom. A Christian philosophy attempt*, Editura Paideia, București, 2009, p. 14.

In terms of the ethical theories of the soul, this doctrinaire separation left a series of consequences for the human spirit in the context of the world representation and of will's nature, in a philosophical dimension that involves the ratio of *intent and act*. Berdyaev as a promoter of a new Middle Ages, as a source of revelation and man's vital energy, supports the natural function of society and of the universe, where the woman regains her dignity and complements the inside of the modern man. And perhaps in such a view where the content of the man is filled, united with what is similar and different at the same time, the sensitivity of thinking that can reveal vulnerabilities of living as experienced in both scientific and empiricist theory is shown.³⁸

Berdyaev's aspiration of this is the idea that "what also characterizes the new Middle Ages, is that women will play a great role there. The exclusively male culture was exhausted, mined by the World War. However, in recent years of great tribulations, the woman began to play an important role; she became superior. The woman is more related to the soul of the world than the man, to the primary forces and, by woman, the individual communicates with them."³⁹

*And theology is axiomatic as truths are revealed!*⁴⁰

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³⁸ Cornelia Margareta Găspărel, *etică Epistemologică. Teorie și proiect de studiu al omului/Epistemological Ethics. Theory and study project of man*, Editura Academiei Române, București, 2014, pp. 224.

³⁹ Nicolae Berdyaev, *Un nou Ev Mediu/A New Middle Ages*, Editura Omniscope, Craiova, 1995, p. 83.

⁴⁰ His Eminence, dr. Theodosius, *Theology And Philosophy in a Fusion of Horizons: Two Ways of Thinking In The Dynamic Of Congruence*, The International Conference "Philosophy and Theology Dialogue. Eastern and Western Perspectives", „Ovidius University”, Constanța, 8- 9 December 2014.

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