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**Anthimus of Iberia.
Memory and (re)presentation
within the contemporary Romanian society**

When talking about memory and historical (re)presentation within the contemporary Romanian society, one must accept that we are dealing with various ways of preserving the past, which reflect not only the degree of preoccupation of the social factors towards certain moments, events, or personalities, but also the manner in which this process of preservation takes place. Our analysis focuses on the last three decades, practically the period when the communism-free Romanian society as a whole once again became fully aware of and acknowledged the importance of historical symbols not only as a means of preserving one’s identity, but also of affirming the belonging to the Christian Orthodox universe, which played a significant part in maintaining certain reference points of the Romanian public memory. One of these reference points, with special significances for two nations placed by history at the extremities of the Black Sea, is the Georgian and Orthodox scholar and theologian Anthimus of Iberia (Georgian: ანთიმოზ ივერიელი; Romanian: Antim Ivireanul).

Born around 1650, somewhere in Iberia (generally corresponding to nowadays Georgia), Anthimus (or Andrew, as his baptismal name was) had an extraordinary destiny, which allowed him to go all the way from a simple monk-typographer to the highest honours in the cultural and ecclesiastical life

of Wallachia at the beginning of the 18th century¹. According to the Florentine Anton Maria del Chiaro, secretary of Prince Constantin Brâncoveanu, ruler of Wallachia between 1688 and 1714, as a young man, Anthimus of Iberia knew the Ottoman slavery, being taken to Constantinople. After a while, he was set free thanks either to his special skills which impressed his contemporaries, or to a ransom paid by the Ecumenical Patriarchate, or to the efforts of some of his Georgian compatriots. Following his release, he lived for some time around the Patriarchate in Constantinople, where he mastered the art of wood carving, calligraphy, painting, and embroidery. Also, in the former capital of the Byzantine Empire he learned Greek, Arabic, and Persian languages, supposedly in the Greek school near the Patriarchate². Sometime between 1688 and 1690³, he was brought in Wallachia by Constantin Brâncoveanu, who needed a gifted man like Anthimus in order to accomplish some of his cultural endeavours. Most researchers and biographers show that Anthimus of Iberia came on Romanian soil as a layman, became a monk and was ordained here⁴. He learned Romanian and within the following period, until 1716, he printed or supervised the printing of more than 60 books, 39 of which were prepared and printed by himself⁵.

His activity as a printer in Wallachia was truly remarkable, nowadays being regarded by some researchers as “the greatest printer in the Romanian medieval culture”⁶. By adding to this aspect his work and actions as a Bishop of Râmnic (1705-1708) and Metropolitan of Wallachia (1708-1716), one must not be surprised that his image within the Romanian historiography is a special one.

¹ Mircea Păcurariu. *Istoria Bisericii Ortodoxe Române*. Third edition. vol. II. Iași. 2006, p. 121.

² Ibidem, pp. 121-122. Other researchers consider that while in Constantinople, Anthimus did not have to learn Greek, but Turkish – see, for instance, Nicolae V. Dură. “Antimoz Iverieli” (Anthim the Iberian). *New Contributions on his Life and Printing Activity*. in “Bulletin of the Georgian National Academy of Sciences”. vol. 10, no. 2. 2016, pp. 155-156.

³ The opinions also differ in this regard – see Sfântul Antim Ivireanul, *Scrieri*. Edition cared by Archimandrite Mihail Stanciu and Professor Gabriel Ștemprel PhD. Volume published with the blessing of His Beatitude Father Daniel, Patriarch of the Romanian Orthodox Church, Bucharest, 2016, p. 12; Nicolae V. Dură. *op.cit.*, p. 157; Vasile Drăguț. *Dicționar enciclopedic de artă medievală românească*. Second edition. Edition cared by Tereza Sinigalia. Bucharest. 2000, p. 27.

⁴ Mircea Păcurariu. *op.cit.*, p. 122. For a different and somehow reasoned opinion, see Nicolae V. Dură. *op.cit.*, p. 156.

⁵ Mircea Păcurariu. *op.cit.*, p. 127. The number of the books he printed and supervised is also to be clearly established – while Mircea Păcurariu shows there were 63 books, Zalina Gabriela Neagu mentions 64 (see Zalina Gabriela Neagu. *Comori bibliografice antimieniene în colecțiile Bibliotecii Academiei Române*. Argument by Valeriu Anania. 2016, p. 5, paper accessible online at https://biblacad.ro/philobibliographica/2016/BIBLIOGRAFIA_ANTIM.pdf, accessed in August 2021).

⁶ Zalina Gabriela Neagu. *op.cit.*, p. 5.

His contributions to the development of the Romanian medieval culture, printing, and theology made Mircea Păcurariu, probably the most authorized voice when it comes to the history of the Romanian Orthodox Church, consider him “the most prominent metropolitan of Wallachia in all times”⁷.

Permanently aware of his Georgian origin, which he publicly and explicitly mentioned whenever he had the chance, he demonstrated that he understood the necessity of fighting for Christianity and of helping the Orthodox brothers living in the Ottoman Empire or in the Habsburg Empire, in Transylvania. He proved that he had not forgotten his native country when, in 1709, he was the founder of the first Georgian printing press in Tbilisi.

His death occurred during the Austro-Turkish War of 1716-1718 as he was suspected of treason by the first Phanariot ruler of Wallachia, Nicholas Mavrokordatos (Nicolae Mavrocordat). The ruler imprisoned him and asked the Ecumenical Patriarch Jeremias III of Constantinople for anathema and excommunication of Anthimus of Iberia, which he quickly obtained. Furthermore, Anthimus was sentenced to exile to Mount Sinai. In September 1716, while on route to Mount Sinai, the former Metropolitan of Wallachia was murdered by the Turkish soldiers who escorted him⁸, thus ending the life of a great man and scholar who had dedicated his knowledge and energy to the strengthening and development of the Christian Orthodox faith in Wallachia and abroad.

Through this paper we present the results of our research referring to the monuments, symbols, and images of public interest regarding Anthimus of Iberia within the Romanian society of the last 30 years. The progress of this research made us realize that our earliest concern about the shortage of images and information other than those offered by the field literature was largely unsubstantiated.

Therefore we have established several types of public interest symbols. At the same time, we point out that by this expression – symbol of public interest – we are considering a whole horizon of artistic, graphic, philatelic achievements, etc. through which the image and the name of the one who was the Metropolitan of Wallachia are maintained and promoted within the nowadays Romanian society.

We shall begin by mentioning his foundation, the Monastery of All Saints

⁷ Mircea-Păcurariu. *op.cit.*, p. 136.

⁸ *Ibidem*, p. 135; N. Iorga. *Istoria bisericii românești și a vieții religioase a românilor*. Edition cared by Mihaela Paraschiv. Iași. 2001, pp. 366-367.

/ the Antim Monastery in Bucharest (Image 1), which was built between 1713 and 1715 under his direct guidance. This monastery, dedicated to All Saints, was placed on the site of an older wooden church which had been previously dedicated to Saint Nicholas. Nevertheless, even from the 18th and 19th centuries, the newly erected monastery became known with its founder's name, the Romanians referring to it as the Antim monastery or the Antim church. One should also mention that the blueprints of the monastery were drawn up by the Metropolitan himself, a fact which shows that Anthimus of Iberia had solid knowledge of religious architecture⁹. Quite probably both the carved stone iconostasis and the massive oak door at the entrance of the church (Images 2-3) were designed by the Metropolitan himself¹⁰. The monastery was endowed with valuable objects of worship, estates, and other incomes, everything on the expense of the Metropolitan¹¹.

In the 19th and 20th centuries, the monastery was restored several times and during the communist regime it was saved from demolition in the '80s when, in the aftermath of the earthquake of 1977, President Nicolae Ceaușescu decided to reshape the central part of Bucharest. In this context we feel obligated to mention here the person who saved from destruction a dozen of churches between 1982 and 1988 in the capital of Romania: the engineer Eugeniu Iordăchescu, the one who managed to put together a plan to relocate (to move) 12 churches which were supposed to be demolished¹². Nowadays the monastery also hosts the Museum of Old Romanian Art “St. Metropolitan Antim Ivireanul”.

Another church bearing the name of Anthimus of Iberia was built just a few years ago in Râmnicu Vâlcea, where he resided as a bishop at the beginning of the 18th century: the Holy Monastery Antim Ivireanu from Troianu (Image 4), a neighbourhood of Râmnicu Vâlcea. Anthimus of Iberia is the protector saint of the city Râmnicu Vâlcea. The monastery was consecrated in 2016 by an assembly of clerks headed by His Beatitude Daniel, Patriarch of the Romanian

⁹ Mircea-Păcurariu. op.cit., p. 132.

¹⁰ Vasile Drăguț. op.cit., p. 27.

¹¹ Mircea-Păcurariu. op.cit., p. 132.

¹² For further details see the article of Mircea Bejan, Performanță tehnică deosebită – translarea monumentelor și clădirilor prin metoda “Iordăchescu”, paper accessible online at <http://stiintasiinginerie.ro/wp-content/uploads/2017/05/11.-PERFORMAN%C8%9A%C4%82-TEHNIC%C4%82-DEOSEBIT%C4%82-%E2%80%93-TRANSLAREA-MONUMENTELOR-%C8%98I-CL%C4%82DIRILOR-PRIN-METODA-%E2%80%9DIORD%C4%82CHESCU%E2%80%9D-Mircea-BEJAN.pdf>, accessed in August 2021.

Orthodox Church, his Beatitude John X, Patriarch of Antioch, the Metropolitan John of Rustavi, representing the Patriarchate of Georgia, and other hierarchs of the three churches¹³.

A third church named after Anthimus of Iberia is the Orthodox Church “St. Hierach Antim Ivireanul” in the city of Târgu Cărbunești (Image 5), which lies in Gorj county. Also built a few years ago, the church is dedicated to Saint Anthimus of Iberia and was consecrated in 2014 by His Holiness Father Irineu, Archbishop of Craiova and Metropolitan of Oltenia together with an assembly of priests and deacons¹⁴.

The painted image of Anthimus of Iberia can be found in three Romanian churches: Govora, Fedeleşoiu, and Hotărani (all three in Oltenia, in the south-western part of nowadays Romania)¹⁵ (Images 6-9). In Vrancea county, in the southern part of the historical province of Moldavia, there is a **cemetery** named after the Saint Anthimus of Iberia in the commune Cosmești Vale – the cemetery “Saint Antim Ivireanul”.

Anthimus of Iberia is also represented by **a statue** which was unveiled in 2016 and **a bust** unveiled in 2017. The statue is in Bucharest (Image 10) and is placed in front of his foundation, The Monastery of All Saints or The Antim Monastery. The bust (Images 11-12) finds itself in Râmnicu Vâlcea and was placed in the centre of the city, in front of the building of the Prefecture. Besides there is also **a wayside cross** (Image 13) in the same city, which was unveiled and consecrated in December 2016 to honour the saint hierarch Anthimus of Iberia and the church printers¹⁶.

The memory of Anthimus of Iberia is also preserved within the Romanian social space thanks to the local administrations which decided to assign his name to a number of **streets in several localities**: the cities of Bucharest¹⁷,

¹³ Manifestări religioase în Arhiepiscopia Râmnicului. Trei Biserici Ortodoxe reprezentate la evenimente, article accessible online at <http://patriarhia.ro/manifestari-religioase-in-arhiepiscopia-ramnicului-trei-biserici-ortodoxe-reprezentate-la-evenimente-9114.html>, accessed in August 2021.

¹⁴ Sărbătoare de sfințire de biserică la Târgu Cărbunești, article accessible online at <https://gorjeanul.ro/sarbatoare-de-sfintire-de-biserica-la-targu-carbunesti/>, accessed in August 2021.

¹⁵ Nicolae V. Dură. op.cit., p. 153.

¹⁶ Troiță ridicată în cinstea tipografilor bisericesti în curtea Bisericii “Toți Sfinții” din Rm. Vâlcea, article accessible online at <https://evenimentvalcean.ro/troiata-ridicata-cinstea-tipografilor-bisericesti-curtea-bisericii-toti-sfintii-din-rm-valcea/>, accessed in August 2021.

¹⁷ About the troubled destiny of the Antim street in Bucharest see G. Graur. Destinul dramatic al străzii Antim. article accessible online at <https://bucurestiivechisinoi.ro/2010/03/destinul-dramatic-al-strazii-antim/>, accessed in August 2021.

Râmnicu Vâlcea, Pitești, Arad, Cluj-Napoca, and the village Siliștea Snagovului which lies north of Bucharest, in Ilfov county. There is even a **bus station** named “Antim Ivireanul” in Cluj-Napoca, on the Borhanciului street.

In addition to these, a number of **educational institutions** in a few cities in Romania and abroad have also been named after Anthimus of Iberia:

- the Technological High School “St. Antim Ivireanul” in Bucharest – sector 6, Poiana Muntelui Alley no. 1¹⁸ (Image 14);
- the Sanitary High School “Antim Ivireanul” in Râmnicu Vâlcea – Republicii street no. 19 (Image 15)¹⁹;
- the Orthodox Theological High School “Saint Antim Ivireanul” in Timișoara – Liviu Rebreanu Boulevard no. 35 (Image 16)²⁰;
- Vâlcea County Library “Antim Ivireanul” in Râmnicu Vâlcea – Carol I street no. 26 (Image 17)²¹.
- the Romanian Cultural Centre “St. Antim Ivireanul” in Parla (Image 18), on the outskirts of Madrid, capital of Spain (located on Calle Sancha Barca no. 1). This cultural centre was opened in 2018 thanks to the efforts of the personnel from Vâlcea County Library and aims to support the Romanians in Spain in the process of integration into the host community and facilitate their access to Romanian values and culture. The centre also offers support to those who wish to return to Romania providing them with information about the specifics of the Romanian legislation and administration²².

Already mentioned several times by now, 2016 was a truly special year for the contemporary Romanian memory of Anthimus of Iberia. 24 years after his canonisation, the Romanian Orthodox Church declared 2016 as the year of Saint Anthimus of Iberia²³. Even from 2014 the Romanian Orthodox Church

¹⁸ High School’s site: <http://liceulantimivireanu.ro/>, accessed in August 2021.

¹⁹ High School’s site: <http://www.liceulsanitar.ro/>, accessed in August 2021.

²⁰ High School’s site: <https://liceulortodoxsfantulantim.ro/>, accessed in August 2021.

²¹ Library’s site: <https://www.bjai.ro/>, accessed in August 2021.

²² Lucien Turtoi. Centrul Cultural Românesc “Sf. Antim Ivireanul”. Ia Madrid !, article accessible online at <https://realitateadevalcea.net/centrul-cultural-romanesec-sf-antim-ivireanul-la-madrid/>, accessed in August 2021.

²³ The complete name was: Anul omagial al educației religioase a tineretului creștin ortodox și Anul comemorativ al Sfântului Ierarh Martir Antim Ivireanul și al tipografilor bisericești (The homage year of the religious education of the Orthodox Christian youth and the year of commemoration of the Holy Martyr Hierarch Antim the Ivirian and of the church printers) – information accessible online at <http://patriarhia.ro/2016--anul-omagial-al-educatiei-religioase-a-tineretului-crestin-ortodox-si-anul-comemorativ-al-sfantului-ierarh-martir-antim-ivireanul-si-al-tipografilor-bisericesti-8522.html>, accessed in August 2021.

began preparations for the religious events and ceremonies which unfolded in 2016²⁴.

Another interesting and quite relevant aspect for our subject of interest is represented by **the philatelic issues** dedicated to Anthimus of Iberia. Usually ignored or barely acknowledged by Romanian historians and researchers, philately proves to be a very interesting field of investigation for various facts, events, and personalities of humankind history. After the events in December 1989, the Romanian philately experienced a remarkable increasing attention towards issues with religious subjects which were almost completely prohibited during the communist regime. When researching the beautiful field of philately we discovered two issues which interest us directly.

The first appearance of Anthimus on a Romanian philatelic stamp occurred in 1993 – it was an issue named *Icons, Saints '93* (Images 19-20). It consisted of three stamps, and the last one, having the nominal value of 216 lei, reproduces probably the most well-known icon of Saint Anthimus of Iberia, which can be found at the All Saints Monastery in Bucharest. This issue was occasioned by the previously mentioned canonisation which took place in 1992, when Anthimus was canonised along with other great names of the Romanian history.

As 2013 marked 300 years since the foundation of the Monastery of All Saints in Bucharest, the philatelic issue which was dedicated to him was a special one, as it also marked the Romanian philatelic stamp day, celebrated on 15th July every year. The issue (Images 21-24) consisted of two stamps which show the front side of the monastery founded by Anthimus of Iberia and one of the icons representing the saint. It was also issued a special product, a philatelic album in a limited edition of 400 pieces which was equipped with the perforated souvenir sheet of the issue and a First Day Cover having the “first day” postmark clearly imprinted in gold foiling²⁵.

Following the fall of the communist regime, the Romanian historical and theological writing tried to return to a normality of scientific research, in this context the number of papers being delivered to the general public and to

²⁴ See for instance the ceremonies in September 2016 – Antiohia, România și Georgia unite în rugăciune liturgică. Sfântul Antim Ivireanul cinstit la București, article accessible online at <https://episcopiahusilor.ro/antiohia-romania-si-georgia-unite-rugaciune-liturgica-sfantul-antim-ivireanul-cinstit-la-bucuresti>, accessed in August 2016.

²⁵ For further technical details and a presentation of the issue, see the online page of Romfilatelia – <https://romfilatelia.ro/magazin/produs/colectii-anuale/2013/manastirea-antim-300-de-ani-de-la-inceperea-construcției/>, accessed in August 2021.

the academic field being clearly larger than it used to be before 1990. The figure of Anthimus was not an exception and so far, for the segment 1990-2020 we have identified more than 200 **articles, studies, and books** regarding the life, activity and accomplishments of Anthimus of Iberia.

One should add to all the aspects mentioned so far in our paper that every year **public events** named after Saint Anthimus of Iberia take place, such as the Tourist Orientation Competition for children “Antim Ivireanul Cup” in Timișoara, which had its first edition in 2014²⁶ or various **scientific and cultural meetings, symposiums, and conferences**, like The National Symposium *Saint Antim Ivireanul – founder of Romanian culture and spirituality*²⁷, which took place at Târgu Cărbunefi. We also have all kind of **rooms or halls in various institutions** named after the high hierarch, such as the Hall “Saint Antim Ivireanul” within the Faculty of Theology of Craiova²⁸. There is the Home for Elderly People “Saint Antim Ivireanul” in the city of Călărași, about 80 kilometres East from Bucharest (Oborului street no. 2A)²⁹. In the eastern part of Romania, in the city of Vaslui (about 70 kilometres South of Iași) one can find a luxury bookbinding firm – the luxury bookbinding “Saint Antim Ivireanul” (Avântului street no. 84), specialized in binding and reconditioning religious books³⁰. Getting back to Bucharest, one can find even a small economic company which uses the name of Anthimus of Iberia, Antim Ivireanul Concept SRL (sector 3, Emil Gârleanu street no. 6)³¹. And let us not forget about the documentaries and television shows which contribute to a certain extent to the promotion and remembrance within the public space of the figure and facts of the former Metropolitan of Wallachia.

Last but not least, one of the most unexpected ways of remembering and

²⁶ Concurs de orientare turistică pentru copii, article accessible online at <https://ziarullumina.ro/actualitate-religioasa/stiri/concurs-de-orientare-turistica-pentru-copii-91709.html>, accessed in August 2021.

²⁷ Educația... și Lecția de viață – Simpozionul Național “Sfântul Antim Ivireanul – ctitor de cultură și spiritualitate românească”. Gorj. 2016. article accessible online at <https://gorjeanul.ro/educatiasi-lectia-de-viata-simpozionul-national-sfantul-antim-ivireanul-ctitor-de-cultura-si-spiritualitate-romaneasca-gorj-2016/>, accessed in August 2021.

²⁸ Sesiune de comunicări susținute de studenții Școlii Doctorale “Sf. Nicodim” din Craiova, article accessible online at <https://mitropoliaolteniei.ro/2019/12/12/sesiune-de-comunicari-sustinute-de-studentii-scolii-doctorale-sf-nicodim-din-craiova/>, accessed in August 2021.

²⁹ <https://www.batranificiti.ro/companie/Caminul-Pentru-Persoane-Varstnice-Sf-Antim-Ivireanul.html>, accessed in August 2021.

³⁰ <http://legatoriadelux.ro/>, accessed in August 2021.

³¹ <https://www.expose.ro/opencomp/antim-ivireanul-concept-srl-37724355/>, accessed in August 2021.

honouring Anthimus of Iberia resides in a sports competition. For the authors of this paper it was a truly surprising and, at the same time, pleasant discovery the fact that there has been, for almost two decades now, an international sports competition which bears the name Anthimus of Iberia. More specifically, starting with the year 2002, the Romanian and Georgian national rugby teams compete for winning the *Anthimus of Iberia Cup* (Image 25). This is a trophy disputed only between the two national teams and it is put into play when they meet within the competition entitled Rugby Europe Championship. According to the Romanian Rugby Federation, “as we are two Orthodox peoples for which faith is an important pillar within the becoming, Anthimus of Iberia represents best the link between the two countries which he helped as much”³².

“The trophy was made of bronze by a famous Georgian sculptor, former rugby player, Guia Japaridze. The expenses were fully supported by the Georgian supporters. The trophy was publicly presented on April 5, 2002, in Tbilisi, during a ceremony attended by representatives of the Georgian and Romanian teams”³³. The name Anthimus of Iberia is inscribed on the trophy and the name of the winning team is added every year³⁴. So far, the national Georgian rugby team – the *Lelos* – have won most of the matches with their Romanian counterpart – the *Oaks* – and leads with 14 to 6³⁵.

Anthimus of Iberia’s memory is honoured in the nowadays Romanian society not only by the Orthodox Church, but also by public institutions, economic companies, the National Romanian Rugby Federation, Romfilatelia – the Romanian national philatelic authority, and various scholars who communicate and publish the results of their researches in the field of theology, history, literature, philosophy, etc. Considering all the aspects mentioned in our paper, one might even say that Anthimus of Iberia is a living part of the historical memory which defines the contemporary becoming of the Romanian nation.

³² See George Traicu, *Cupa Antim Ivireanul – cum a ajuns o competiție de rugby să poarte numele unui sfânt*, article accessible online at https://www.stiripesurse.ro/cupa-antim-ivireanul-cum-a-ajuns-o-competitie-de-rugby-sa-poarte-numele-unui-sfant_1509408.html, accessed in August 2021.

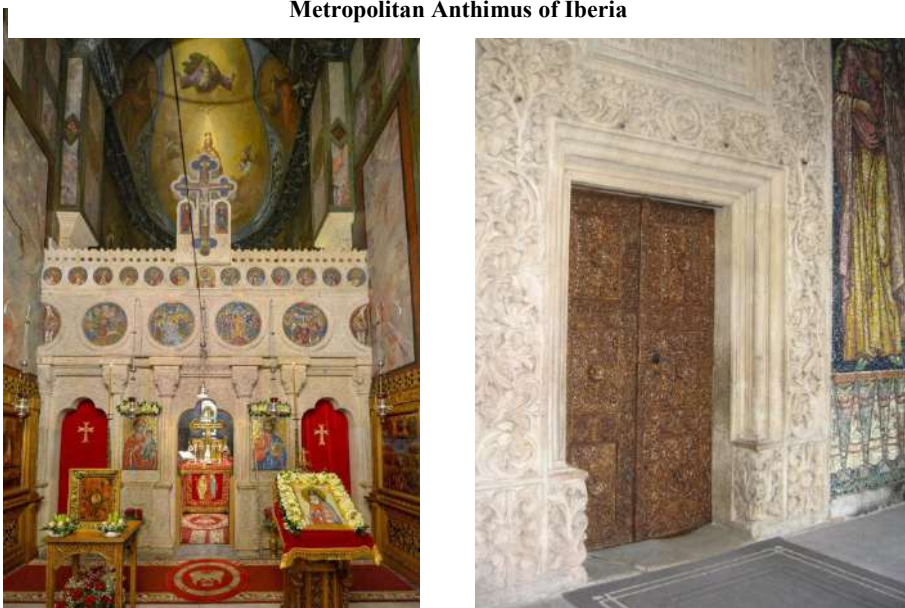
³³ Ibidem.

³⁴ Ibidem.

³⁵ As strange as it may seem, this is not the only sports structure or competition which has an Orthodox saint as a spiritual patron and official denomination – one should also mention here the Romanian Karate Federation “Joshinkan Isshinryu Seiryukai Saint Stephen” based in Suceava, Romania, which uses the name of Saint Stephen the Great, ruler of Moldavia between 1457 and 1504 and who was also canonized in 1992. See more information at <https://www.facebook.com/suceava.karate.ro/>, accessed in August 2021.



Image 1. The Monastery of All Saints / The Antim Monastery in Bucharest, founded by Metropolitan Anthimus of Iberia



Images 2-3. The Monastery of All Saints / The Antim Monastery in Bucharest – the carved stone iconostasis and the massive oak door at the entrance of the church



Image 4. The Holy Monastery Antim – Troianu, Râmnicu Vâlcea



**Image 5. The Church "St. Hierach Antim Ivireanul" –
Târgu Cărbunești**



Image 6. Painted image of St. Anthimus of Iberia



Image 7. Painted image of St. Anthimus of Iberia at Fedeleşoiu Monastery



Images 8-9. The Hotārani Monastery is closed for more than a decade now and cannot be visited

**Mircea-Cristian Ghenghea, Iulian Moga. Anthimus of Iberia.
Memory and (re)presentation within the contemporary Romanian society**



Image 10. The statue of Anthimus of Iberia in Bucharest



Images 11-12. The unveiling and consecration of the bust representing St. Anthimus of Iberia – Râmnicu Vâlcea, 2017



Image 13. The unveiling and consecration of the wayside cross dedicated to St. Anthimus of Iberia and the church printers – Râmnicu Vâlcea, 2016



Image 14. The Technological High School “St. Antim Ivireanul” in Bucharest

**Mircea-Cristian Ghenghea, Iulian Moga. Anthimus of Iberia.
Memory and (re)presentation within the contemporary Romanian society**



Image 15. The Sanitary High School “Antim Ivireanul” in Râmnicu Vâlcea



**Image 16. The Orthodox Theological High School
“Saint Antim Ivireanul” in Timișoara**



Image 17. Vâlcea County Library “Antim Ivireanul” in Râmnicu Vâlcea

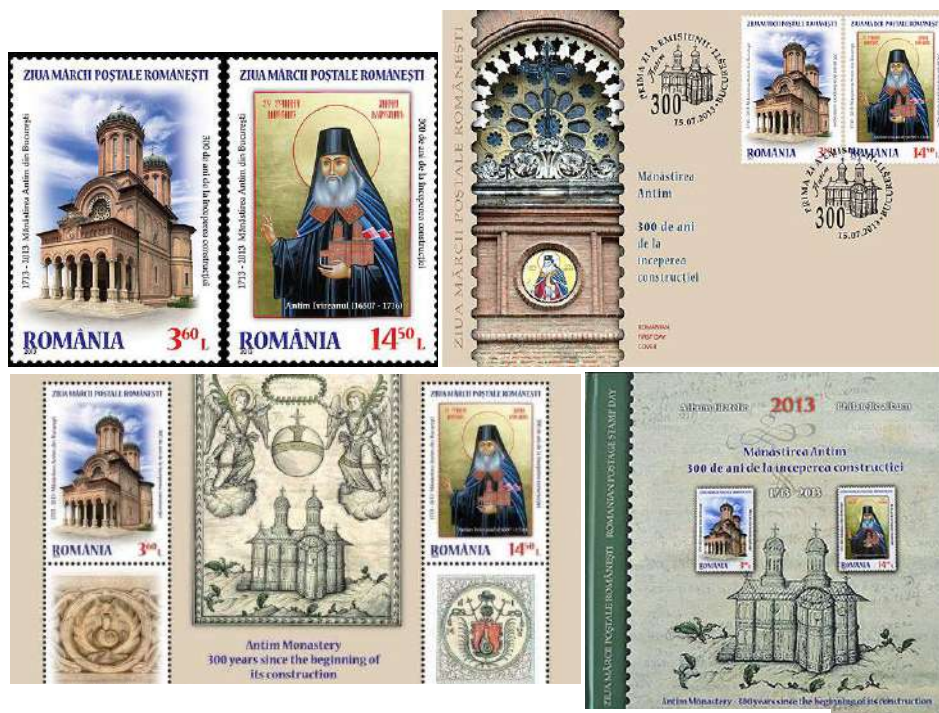


Image 18. The Romanian Cultural Centre “St. Antim Ivireanul”
Parla – Madrid

Mircea-Cristian Ghenghea, Iulian Moga. Anthimus of Iberia.
Memory and (re)presentation within the contemporary Romanian society



Images 19-20. The philatelic issue of 1993: *Icons, Saints '93*



Images 21-24. The philatelic issue of 2013: *Antim Monastery – 300 years since the beginning of its construction*



Images 25. The *Anthimus of Iberia* Cup

**Mircea-Cristian Ghenghea, Iulian Moga. Anthimus of Iberia.
Memory and (re)presentation within the contemporary Romanian society**

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3. <https://intamplarisavante.files.wordpress.com/2010/10/antim4.jpg>
4. https://ziaruldevalcea.ro/wp-content/uploads/2018/02/ZL-Manastirea-Antim-Valcea-1_w2000_h1335_q100-1024x684.jpg
5. https://upload.wikimedia.org/wikipedia/commons/8/85/RO_GJ_Targu_Carbunesti_2018_%281%29.jpg
6. <http://www.romania-actualitati.ro/files/image/EMISIUNI/ACTUALITATEA%20CREDINTEI/Foto/Antim%20Govora.jpg>
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- 8-9. <http://www.informatii-romania.ro/listing/manastirea-hotarani/>
10. <https://dsftrom.s3.eu-central-1.amazonaws.com/86badd31d0f01c861a6ab221edb28cb2mare.jpg>
- 11-12. <http://arhiepiscopiaramnucului.ro/cultural/asezarea-bustului-sfantului-ierarh-martir-antim-ivireanul-capitala-tiparului>
13. <https://evenimentvalcean.ro/troita-ridicata-cinstea-tipografilor-bisericesci-curtea-bisericii-toti-sfintii-din-rm-valcea/>
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