

**THE PHILOSOPHICAL DIMENSION IN THE TEXTS OF
ST. CLEMENT OF OHRID**

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Abstract: The dimensions of gnoseology and personology are part of his view of the world and life. The essence of each personality is in the way that leads to light, elevation and the endless spiritual spaces. The agapism is continuously present in the life and work of St. Clement. His motifs include: the Heaven, the immaculateness of things, and eternity. The cosmopolitanism in his works is the result of his immanent enlightened emanation. These are things that bring people closer to the folk creation. It is almost impossible without these aspects to even contemplate about St. Clement's graceful personality. Having learned from the Byzantine priests, he sees the Cosmos as a harmony of elevation from the lower to the higher spheres. The Holy Bible and the philosophical-moving dimension of patrology is the fundamental source of the ascetic-literary drive of the wise St. Clement of Ohrid. He knew the ontological importance of the texts and this is why the apophthegmatic style is dominant in his works and why there is no redundancy in them. He was a theologian, philosopher and polyglot erudit who synthetized his eloquence and created his works through subtle, creative inspiration.

Keywords: St. Clement of Ohrid, texts, philosophy

Introduction

The reconstruction of the life of St. Clement of Ohrid is done by using several sources: hagiographies, extended in Greek by the archbishop Theophylact of Ohrid at the end of XI, short hagiography by Dimitrij Homatijan_ from the beginning of the XIII century and the Slavonic hagiographies of St. Naum of Ohrid. In Kutmicevica_he developed fertile and versatile educational activities. Many students learned about Slavonic literacy and attained their education. Some of them became literary writers, authors, and scribes, thus being representatives of the Ohrid literary school and the first Slavonic University. He remained

loyal to the first Slavonic alphabet, Glagolitic script. In 893 he was appointed a bishop of Drembica and Velika. In Kutmicevica, he stayed for 30 years, first as a teacher, and then as the first bishop of the South Slavs.

Works with philosophical dimension

St. Clement was actively engaged in the field of literature ever since the Mission in Moravia, translating Biblical and liturgical texts. There are specific data regarding his original literary work. A part of the texts have his name, and other texts have his author signature in the form of an acrostic, The study of the works of St. Clement of Ohrid began at the middle of the XIX century. His texts are present in anthologies: prologues, menologies, praise texts. They are often found together with works of people of authority. His literary work is very rich, it includes: encomiums, moral stories, hagiographies, church poetry, and translations. In science, many texts that have his name in the title and hymnographic texts that have his name in an acrostic have been identified. St. Clement created his texts by adjusting them to the needs of the contemporary life back then. His moral stories are short, with a clear style, but with universal knowledge. It refers to the elevated simplicity which is holy and clear. St. Clement of Ohrid was well familiar with the Greek language and literature, as well as Aristotle's Rhetoric. He applied this rhetoric theory of speaking and teaching in his works. Being conscious about his own educational mission with deep and honest understanding about the topics he wrote about, he created emotional effect in the listeners. He had the ontological aspect of the written text in mind, and for these reasons there is no redundancy. The apophthegmatic style of expression is dominant. The teacher of the East Church, Basil of Caesarea, ever since the 3-4 century fought fiercely against redundancy, i.e. the empty use of words. This doctrine is continued by St. Clement of Ohrid. He is progenitor of the genre text in the Slavonic literature. Being a polyglot and a theological erudite, he synthesized his eloquence and created the works through subtle, creative inspiration. Modern science has new knowledge about his hymnographic work. The gnois does not exist as a philosophical-didactical category in his works. St. Clement of Ohrid's inspiration was the result of his blessing, and this is why his works have a philosophical-picturesque dimension that was stimulating for the readers back then. In the beginning, these works were sermons that were written down afterwards. St. Clement of Ohrid contemplated about eternity, the infinity of things. The Holy Bible and the driving dimension of patristics is the fundamental source of the ascetic-literary efforts of the wise St. Clement of Ohrid. His works do not contain

redundancy, and are characterized by highly eloquent style. They are an emotional-creative expression of the needs of the life back then. Most frequently they are about a holiday or a saint. Very often, he made an address to the listeners: listen brothers, come... Love, arch-patristics, divinity and immemorial are his essential philosophical dimension of creation and living. His creative efforts were fertile, although he was engaged in many activities. His works are still topical. It is this philosophy that is created in his exegesis of man and cosmos. His calmness and blessing are the reliquary from which he drew creative-driving energies. Contemplating in the divine secrets and the soteriological possibilities for human life, he sent eternal epistles with messages with several layers showing the way towards perfection. St. Clement of Ohrid's language expression is characterized by synergy, encouraged by the blessed experience of the philosophical reasoning of the Holy Father. The personality of St. Clement of Ohrid is orientated towards the perspective of the inexhaustible eternity, and he creates the texts from the essence of his own immanence. The encomiums of St. Clement of Ohrid are characterized by a higher style and complex language. They have a function to decorate, and create unusual solemn and festive atmosphere. The use of anaphora gives the texts freshness and rhythmical-rhetoric attractiveness. Example: Be happy Archangel Michael...Be happy Archangel Gabriel...The metonyms and metaphors are reflection of St. Clement's immanent personality for metaphor and symbolism of expression. The comparisons are seemingly an explicit comparison, but in fact they open the deep semantic stratification of the wise and well-educated St. Clement. The rhetorical elements are present in his oratory prose with stylistic figures, such as: comparison, metonymy, personification, symbols, synecdoche, and paraphrase. The prose of St. Clement is characterized by melodiousness and profound poeticism. The poetry in the oratory prose of St. Clement is based on the Holy Bible and the hagiographies of specific saints whom he preaches about. His detailed knowledge of the Holy Bible is present in all of his works as citations or paraphrases, which is fascinating. The subtleness of the choice of Biblical citations and paraphrases is a reflection of his wisdom and poetic nature. St. Clement sings the hagiographies, the orations, thus celebrating the Omnipotent and many Christian saints, martyrs, instigators, while musing the essence of the subject with pleasant voice and by providing adequate examples. St. Clement is an original orator who created his speeches from the pulpit. The sermons are part of the religious service. Since the people were predominantly uneducated and unfamiliar with this, he created clear texts for all holidays. Being well familiar with Aristotle's oratory technique, the rhetoric, St. Clement was able to emphasize the important Christian messages and to present them to the

people in a clear and decisive way. The fundamental philosophical vision in his works is about the love of Christ and its limitless perspectives.

Conclusions

The writing mission of St. Clement of Ohrid was versatile and prolific. It has been an example for science and culture since then to this very day. The quality mixture of theory and practice is an example about the high ethical dignity. The philosophical dimension that is present in the texts is a way of living and creativity.

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