

## THE PRINTING ACTIVITY OF SAINT CALINIC, BISHOP OF RÂMNIC (1850-1868)

Tudorescu Gheorghe Florin

*PhD Student at Ovidius University of Constanta*

ORCID: <https://orcid.org/0009-0008-0203-5852>

**Abstract.** The present study analyzes the typographic activity of Saint Hierarch Calinic, Bishop of Râmnic Noul Severin, viewed as a concrete expression of the episcopal teaching ministry within the Church. Numerous canonical norms assign various responsibilities to the bishop, in his capacity as doctrinal authority within the diocese (cf. Canons 71, 121, and 123 of the Council of Carthage).

Among these duties are the following: a thorough knowledge of the truth of faith (cf. Canon 2 of the Seventh Ecumenical Council; Canons 2, 10, and 11 of the Council of Sardica); the pastoral care for the theological formation of the diocesan clergy (cf. Canon 80 of the Apostolic Canons and Canon 2 of the First Ecumenical Council); the concern for the seriousness with which the clergy (priests and deacons) preach the truth of faith in the parishes of the diocese (cf. Canons 33 and 35 of the Apostolic Canons); love and willingness to teach the faithful the unaltered doctrinal truth (cf. Canon 2 of the Quinisext Council), through preaching (cf. Canon 19 of the Quinisext Council) and catechesis (cf. Canons 95 of the Quinisext Council and 7 of the Second Ecumenical Council).

In the case of Saint Hierarch Calinic, Bishop of Râmnic Noul Severin, the teaching ministry was embodied in several major initiatives and achievements. Among these was the rich and fruitful typographic activity that he carried out within the Diocese of Râmnic Noul Severin.

**Key words:** Diocese of Râmnic; printed works; teaching ministry; liturgical books; diocesan printing press; canon law.

\* \* \*

**Introduction.** Every year on April 11, the Romanian Orthodox Church commemorates the Bishop Calinic of Râmnic, former abbot of the Monastery of Cernica (nearby Bucharest), one of the greatest spiritual shepherds of the Romanian people, a wise bishop, and a ceaseless man of prayer (Baldovin 1899, 1015-1016).

Although for many his life is especially associated with Cernica Monastery, it should be noted that one of the most important and fruitful periods of his ministry was the time he served as Bishop of Râmnic Noul Severin (1850–1868).

In the autumn of 1850, at the insistence of Prince Barbu Știrbei, Saint Calinic was elected Bishop of Râmnic, although he humbly attempted to decline this dignity (Academia Română 2003 VII, I, 413). At the time of his enthronement, the Diocese of Râmnic was going through a period of material and spiritual decline, following the destruction caused by the 1848 revolution and the ongoing political instability. Many churches were in ruins, the clergy lacked proper formation, and the faithful were in need of pastoral guidance.

As bishop, Saint Calinic became a true spiritual father to the diocese, showing deep care for all aspects of church life. He brought order and discipline among the clergy, requiring priests to be moral examples, to have a thorough knowledge of the liturgical rites, and to remain close to their parishioners (Ciurea 1963, 670-675). He reorganized the parish registry, conducted canonical visitations, and enforced the observance of liturgical typicon and the holy canons. When necessary, he corrected those at fault, not to punish them, but

to guide them toward what is right.

After 18 years of shepherding the Diocese of Râmnic, Saint Calinic retired at the age of 81 to Cernica Monastery, where he passed away on April 11, 1868. He was buried at Cernica, in the Church of Saint George, which he had founded. Because of his holy life, the Romanian Orthodox Church canonized him in 1955, making him the first officially canonized Romanian hierarch.

Among the many reforms he implemented as Bishop of Râmnic Noul Severin, Saint Hierarch Calinic established a diocesan printing press in Râmnic (Siman 1972, 10). During his episcopate, various liturgical books and a series of theological works were published there.

#### **The Hierarch Calinic and his printing activity**

Another way in which the pastoral and educational ministry was realized in the Diocese of Râmnic Noul Severin during the period 1850–1868 through the organization and improvement of printing activities, so that both clergy and laypeople could access various theological and spiritual writings essential for religious and moral formation. Bishop Calinic also showed interest in the reestablishment and management of the diocesan printing press.

Regarding printing, the Diocese of Râmnic had a rich tradition dating back to the early 18th century. In 1705, through the efforts of Antim the Iberian (Dură 2016, 153-162; Mititelu 2017, 95-113), former abbot of Snagov Monastery and future Metropolitan of Wallachia, a printing press was founded at Govora Monastery, where it was printed the famous Pravila of Govora 1640 (Dură 1990, 58-79; Mititelu 2014, 13-56). At that time, it was the second or even third functional printing house in the Râmnic region (Molin 1960, 458-471). Several decades later, in 1724, the diligent Bishop Damaschin Dascăluș established a diocesan printing house in Râmnic, where several important works were published.

At the beginning of the 19th century, between 1813 and 1817, the only functioning printing press in the country was that of Râmnic, with some sources claiming that even the *Organic Regulation of Wallachia* was printed there. In this context, it is particularly valuable to note that the last great supporter of this printing house was Bishop Calinic, who published with great care nearly all the liturgical books and other works of Christian teaching, including the Orthodox Confession.

Nearly a century and a half later, Saint Hierarch Calinic, himself a lover of theological literature (Bulat 1927, 193), found himself in a position to revive and continue the printing efforts of his worthy predecessors. In doing so, he provided his flock, as required by the Holy and Divine Canons, with the unaltered truth of faith, now proclaimed and explained in printed form.

The printing press of the Diocese of Râmnic Noul Severin was reopened between 1852 and 1860, during a historically challenging and tumultuous period. In the first half of the 19th century, churches in Oltenia and Muntenia suffered greatly from a lack of liturgical books. Some of these books were procured from Neamț Monastery in Moldavia, which had a productive printing center, but their number was far too small compared to the needs of the parishes. In marketplaces, liturgical books printed in Buda were being sold.

A noteworthy, though small-scale, printing effort was carried out by Bishop Chesarie (1825–1846) in Buzău. In 1850, according to a report by local deans (archpriest), the shortage of service books was noted as a widespread problem throughout Oltenia.

In this specific context, with the support of Metropolitan Nifon, or according to other historians, with the help of Metropolitan Andrei Șaguna of Transylvania, Saint Hierarch Calinic managed between 1850 and 1860 to bring from Vienna printing presses, a printing machine, and paper worth “5,000 lei”, thereby enabling the diocesan printing press to properly begin its activity, having been renewed with Latin characters.

Considering that the diocesan administration was relocated to Râmnic only in 1854, it is difficult to accept that the printing press began operating earlier than that.

A relevant point in this regard is the statement made by the late Patriarch Justinian Marina, on the occasion of the centenary of Saint Calinic's passing: "Being a lover of books, and having been informed that many churches in the diocese lacked service books, around the year 1860, with his own means, he established in Râmnic a personal printing house, the 'Kallinic Râmnic Printing Press,' in which he printed countless liturgical books and texts of ecclesiastical instruction. On January 26, 1867, he donated it to the city with the stipulation that half of its income be used to support the schools in Râmnic and the other half for the maintenance of Frăsinei Skete" (Justinian 1968, 350).

From the aforementioned text, the reasons why Saint Calinic strove to establish a printing press in Râmnic emerge unequivocally: the year in which the press was founded, the resources employed to ensure its proper functioning, as well as the fact that its activity continued until 1866–1867, when it was donated to the public administration of the city of Râmnicu Vâlcea.

The motivation behind this donation is attributed by some historians to the secularization reforms initiated in the 19th century, particularly during the reign of Prince Alexandru Ioan Cuza, reforms which placed a heavy burden on religious institutions and ecclesiastical life as a whole.

In a 1941 report, the following aspects are also noted: "The seizure by the State of the monasteries' and dioceses' properties, the creation of a Church Ministry through the Organic Regulation, the Chancellery of ecclesiastical affairs, and later, the Secularization Law under Cuza Vodă, rendered the Romanian Church incapable of maintaining its cultural institutions, and thus the printing press in Râmnic disappeared" (Pretorian 1941, 53-54), despite the fact that its revenue had previously supported theological education and covered the expenses of Frăsinei Skete.

Regarding the printing activity of Saint Hierarch Calinic and his interest in written theology, one fact is certain: before the diocesan printing press was fully set up and operational, the first printed materials that Saint Calinic either coordinated or commissioned were not produced in Râmnic, but in Bucharest, at the printing house of the Metropolis, with the support of Nifon Sevastis. At least this is the conclusion we reach when considering the extensive correspondence between the Bishop of Râmnic and the Metropolitan of Wallachia (see the documents cited in the appendix of this study). This correspondence clearly illustrates Saint Calinic's zeal and initiative in procuring the liturgical books necessary for the spiritual life of the parishes under his care.

As a bishop, he was fully aware that the absence of liturgical books in churches inevitably led to the introduction of unauthorized innovations or distortions of the liturgical act. Moreover, for Saint Calinic, liturgical books, by virtue of their use in the worship of the Orthodox Church, stood as testimonies of ecclesiastical unity, since divine services are to be celebrated in all churches according to the same order established by the synod of bishops. Thus, his intention to equip churches with the necessary service books reflects not only his concern for fulfilling his teaching ministry, but also his pastoral care for the proper conduct of sanctifying (sacramental) work.

Furthermore, the correspondence between Calinic and Metropolitan Nifon reveals important details about the historical context of printing in Wallachia. It becomes clear that the episcopal elections held in 1850 were the basis for significant reforms in printing activity, as evidenced by the fact that, in the following year, 1851, the most important liturgical books were being published at the Bucharest printing house. These efforts were also driven by orders from the suffragan dioceses, among which the Diocese of Râmnic stood out by requesting a significant number of books and printed materials essential for religious life.

Equally evident from this correspondence is the attitude of Saint Hierarch Calinic who, by virtue of his erudition and experience, was not content merely to place printing orders, he also requested that copies of the printed works be sent to him for review.

It is also noteworthy that the Metropolitan of Wallachia sought Saint Calinic's opinion regarding the edition of a Typikon published in Bucharest, indicating the respect and trust the Metropolitan held for the Bishop of Râmnic. This relationship between the hierarchs must also be understood in light of canon 34 apostolic, which states: The bishop of the leading see must not undertake anything without the consent of the other bishops (Milaş 1930, I, I, 236-240).

The correspondence also reveals the concern of both hierarchs regarding the lack of liturgical books in the parishes. Metropolitan Nifon offered Bishop Calinic the opportunity to acquire the Typikon for each parish, while Saint Hierarch Calinic requested the Metropolitan's support for the printing of the Menaia. Notably, the transparency concerning the costs associated with the Typikon copies is a testament to the seriousness of both hierarchs, as well as to their thorough understanding and conscientious application of the canonical provisions related to Church patrimony (Ciurea 1963, 677-678).

Thus, one of Saint Calinic's pastoral priorities during his episcopate in Râmnic was to ensure the necessary liturgical books for all the parishes within his diocese. In this regard, Saint Calinic had informed the Metropolitan Center in Bucharest of the acute shortage of the Menaion in the churches of Oltenia. From the correspondence with the metropolitan authorities, it becomes clear that the issue was not merely the printing of this liturgical book, but also its revision, which is why the writer emphasizes the accuracy and care with which these books are printed.

These circumstances highlight both the erudition of Saint Hierarch Calinic and the fact that he maintained an up-to-date record of the liturgical books being published throughout the Christian East. He was familiar with the rich typographic activity of Neamţ Monastery, which he had visited in his youth, as well as with the liturgical books published in Constantinople and most likely in other Orthodox printing centers. Only on the basis of such knowledge could he have requested the Metropolitan to supplement the Menaion for March, as well as the other volumes, with the names of recently canonized saints. We do not know who those saints were, but the attitude of the Bishop of Râmnic remains deeply impressive.

Beyond the details of the correspondence presented above, it is important to emphasize the decisiveness and discernment that His Grace Calinic demonstrated in identifying the necessary resources to equip the worship units in his diocese with essential printed materials for the celebration of divine services. This dimension of his episcopal ministry can be successfully placed under both his teaching and sanctifying/liturgical roles.

Although there are differing opinions regarding the exact year when the Râmnic printing press became operational, the correspondence with the Metropolitan of Wallachia confirms that, at least during the first part of his episcopate, Bishop Calinic exerted significant effort and received considerable support, particularly from Bucharest, concerning printing activities. Saint Calinic displayed the same energy, initiative, and diligence even after organizing and commissioning the Râmnic press. It may well be thanks to his tireless efforts that, in the second half of the 19th century, Râmnic became one of the most important printing centers in Wallachia.

Gradually, under the careful supervision of the bishop, the majority of the liturgical books were printed in Râmnic, ensuring that the parishes no longer suffered from their absence.

In addition, various other writings were published, some of which were intended exclusively for the clergy. Chronologically, Bishop Calinic's publishing and scholarly efforts materialized in the printing of the following works:

1. Before becoming a bishop: *The Paterikon* (1818), a work completed during his abbacy, through the effort of the monk Pamvo, who copied an older manuscript. Researchers note that this was Saint Calinic's personal Paterikon, similar to those from Moldavia, which confirms both his aspiration to holiness and the

fact that he had good relations with Moldavian monasteries; *The Rite of the Monastic Tonsure* (Eliade Printing House, Bucharest, 1842).

2. During his tenure as Bishop of Râmnic Noui Severin: *A Very Beneficial Book for the Soul* (Metropolitan Printing House, Bucharest, 1852); *Panikhida and the Short Lity* (I. Romanov Printing House, Bucharest, 1856); *The Service and Paraklesis of Our Venerable Father Saint Nicodemus the Sanctified of the Lavra of Tismana Monastery*, first edition translated by Bishop Partenie of Râmnic (1767), second edition reprinted by Saint Calinic (Bucharest, 1857); *The Orthodox Confession* (I. Romanov Printing House, Bucharest, 1859); *The Service of Holy Pascha and the Bright Week until Thomas Sunday* (Râmnic, 1861); *Manual of Church Rules* (Râmnic, 1861), 112 pages, intended to promote a deeper understanding of canonical tradition among clergy; *The Church Typikon* (Râmnic, 1861–1862); *The Liturgikon* (Râmnic, 1862); *The Duties of Priests* (Râmnic, 1862); *The Small Euchologion or Abridged Version of the Great Book of Prayers* (1861), noteworthy for containing legal elements: on pages 230–233, it outlines the conditions for the validity of wills and dowry deeds, as well as the procedures for their execution; *Pastoral Letter to City and Village Priests* (Râmnic, 1863); *The Menaia* for all twelve months (Râmnic, 1862); *A Very Beneficial Book for the Soul*, in three parts: *Teaching for the Confessor*, *Canons of St. John the Hermit*, *Admonition for the One Who Confesses* (second edition, Râmnic, 1865); *Instruction for Priests and Deacons* (Râmnic, 1865); *The Octoechos* (1865); *The Holy and Divine Gospel* (1865); *The Horologion*, *The Psalter*, *The Akathist Book*, *The Priesthood*, *The Priests' Oath* (Săvoiu 1975, 272–275).

One major achievement was the printing of all twelve *Menaia* volumes in Râmnic, the texts having been corrected by Bishop Iosif Sevastos of Argeş (1745–1820).

It is assumed that the Metropolitanate's intention to publish the entire *Menaion* in 1852 did not come to fruition, which explains the renewed effort materialized in 1862 at the Râmnic printing press. It can be said that Bishop Calinic's contribution was not merely to publish but to republish these texts, given that, according to preserved data, the erudite Bishop Iosif of Argeş had already published the *Menaia* in Râmnic.

A copy of the *Menaion* for the month of May contains the following note: "in the *Menaion* for the month of May (...) Râmnicu Vâlcei, 1862, printed under the auspices of Bishop Calinic of Râmnic (1850–1873)". Also, the *December Menaion* contains this epilogue: "for better understanding in our present time, certain phrases found in older *menaia* have been changed; forgiveness is requested for any mistakes and for the delay in printing these *menaia*" (Săvoiu 1975, 272–275).

Another work printed in Râmnic under Bishop Calinic's care was *Te Deum*, or the *Order of Prayer Hymns*.

In 1859, this time in Bucharest, Bishop Calinic reprinted *The Orthodox Confession of Faith by Petru Movilă* (Synod of Iaşi, 1642), a three-part work: the first doctrinal, the other two moral. The first edition appeared in Kyiv in 1643. The text saw several editions in various languages, including one published in 1699 by Saint Anthim the Iberian in Bucharest. The reprinting of this work in Râmnic demonstrates that Saint Hierarch Calinic, even from his time as abbot, was well-acquainted with the doctrinal literary treasury of the Church. In order to support his faithful, he chose to republish or multiply significant theological works, especially since by the mid-19th century, most monasteries and diocesan centers maintained their own libraries.

From the perspective of canonical research, the typographic activity of Saint Calinic, Bishop of Râmnic, is important because, in the diocesan printing press he organized in Râmnicu Vâlcea, Saint Calinic printed a *Nomocanon* (pravila or canon law code). "It is not an original composition of the Holy Hierarch Calinic, but rather a reproduction, for the use of the clergy in his diocese, of an abbreviated version of the Great *Nomocanon* (1652), with some contemporary additions" (Stan 2012, II, 322).

Although it contains only 112 pages, the text of Saint Calinic's *Nomocanon* includes norms relating to several canonico-juridical subjects, among which we mention: the organization and leadership of the Church,

matters regarding the administration of the Holy Mysteries, norms concerning ecclesiastical justice, regulations regarding the institution of monasticism, matters related to the Synod of the Romanian Church, and norms regarding the divinely instituted clerical ranks.

Among the particular features of this Nomocanon, the following stand out: "the language in which it was written, which at times has a particular charm" (Stan 2012, II, 341); the fact that the Nomocanon mentions the custom of the land and states that this "has greater authority than even the Canons themselves" (Stan 2012, II, 342); among its provisions, the text includes the introduction of alms boxes in churches and the regulation of a uniform clerical attire, to be worn by priests and deacons on certain occasions. The Nomocanon also stands out for its regulations concerning the institution of the family.

Regarding the importance of Saint Calinic's Nomocanon for the history of ecclesiastical and Romanian law, the observation of the erudite Romanian canon law scholar Liviu Stan is relevant: "Saint Calinic's Nomocanon expresses, through its content, the traditional attitude of Orthodoxy towards its mission in the world and the circumstances under which this mission may be fulfilled (...) Viewed in the context of its time, Saint Calinic's Nomocanon stands as a testimony of its traditional orientation, as a guardian both of the true faith and of the proper canonical order of our Church, as well as of the corresponding state of church activity under the conditions of that century" (Stan 2012, II, 345–347).

Saint Calinic's efforts in printing had a significant missionary impact as well, since the printed works from Râmnic also reached Transylvania, where, under Habsburg rule, Catholic and Protestant propaganda was expanding to the detriment of Orthodox Church activity.

The researchers confirm the brotherly ties between Saint Hierarch Calinic and Andrei Șaguna, bishop since 1848, and later Metropolitan of Transylvania from 1864. Their brotherly collaboration also resulted in a fruitful editorial partnership. The Bishop of Vâlcea received *Telegraful Român* (*The Romanian Telegraph* newspaper) and other writings printed in Sibiu, while Metropolitan Șaguna received copies of books printed in Râmnic.

A testament to Saint Hierarch Calinic's teaching mission is the library he organized at the Diocesan Center in Râmnic, a theological treasure he made available to the entire diocese. This was not his first initiative of the kind. During his abbacy, he had established a library at Cernica Monastery and initiated a scholarly culture among the monks of Cernica.

Considering the testimonies detailed above, it is clear that printing activity was among the central pastoral and missionary concerns of Saint Hierarch Calinic of Râmnic.

His joy in proclaiming the truth of the faith, along with a canonical awareness of his episcopal responsibility for doctrinal teaching, compelled the worthy Bishop of Râmnic to ensure the acquisition or printing of those essential works necessary for conducting divine worship, training the clergy, nurturing the religious education of the faithful, and countering erroneous doctrines. For this reason, it is clear that his teaching ministry, in all its forms, was without a doubt both pastoral and canonical.

**Conclusions.** From the earliest centuries, the hierarchs of the Church excelled in their pastoral and canonical activities, and above all in the exercise of their teaching authority, through the spoken and written word (Dură 1981, 5-25; Mititelu 2024, 23-32). We also encounter this reality among Romanian hierarchs in the 17th-19th centuries (Dură 1984, 217-232). For example, the activity of Saint Calinic as Bishop of Râmnic Nouă Severin remains a model of canonical, spiritual, and enlightening pastoral canonical care. He knew how to unite obedience to the order of the Church with love for people, zeal for building holy places with care for the hearts of the faithful, episcopal authority with monastic gentleness. In a time of turmoil, he was a pillar of light and peace, a living image of authentic episcopal ministry, which remains relevant today for all those who bear the yoke of shepherding in the Church of Christ.

Referring to the typographical contribution of the Bishop of Râmnic Noul Severin, we highlight the fact that, although this activity was not as extensive as that of other hierarchs, Saint Calinic supported the printing of religious books and contributed to the dissemination of theological culture among the clergy and the people. Through personal efforts, he organized a diocesan printing press to support his clergy.

Many of his printed works were edited in Bucharest. A significant portion was received from neighboring dioceses. He himself was a well-read man, knowledgeable in the Holy Scriptures, patristic writings, and canonical ordinances. He promoted the use of accurate and well-printed liturgical books, revised some liturgical texts, and encouraged spiritual reading, especially in monasteries. In this way, he strengthened the Orthodox identity of the diocese and cultivated a spiritual environment in which the Word of God was valued and heeded.

The teaching ministry of Saint Hierarch Calinic of Cernica, in his role as Bishop of Râmnic, proven by documents and testimonies of the time, remains a shining example of pastoral care in apostolic and canonical spirit. Through word, deed, and prayer, he strengthened the Orthodox faith, enlightened the souls of the faithful, and prepared generations of servants of the altar.

Today, as episcopal ministry is called to respond to the new challenges of the contemporary world, Saint Hierarch Calinic, Bishop of Râmnic Noul Severin, remains a living reference point, a testimony that true teaching authority springs from communion with Christ, from humility, and from sacrificial love for the Church.

## References

- \*\*\* (1927). „Documente privitoare la istoricul tipăriturilor bisericești în secolul al XIX-lea (Documents related to the history of ecclesiastical printing in the 19th century). In: *Arhivele Olteniei*, VI, 34, 433-434.
- \*\*\* (2003). *Istoria românilor (The History of the Romanians)*, vol. VII, tom I, *Constituirea României moderne (1821-1878)*. Enciclopedică: București.
- Baldovin, A. (1899). „Viața și nevoitțele cele monahale ale Prea Cuviosului Episcop al Râmnicului Noul Severin, D.D. Calinic” (The life and monastic struggles of the most venerable Bishop of Râmnic Noul Severin DD Calinic). In: *Biserica Ortodoxă Română*, XXII, 10, 1008-1048.
- Bulat, T. G. (1927). „Din istoricul tipăriturilor bisericești în secolul al XIX-lea” (From the History of Church Publications in the 19th Century). In: *Arhivele Olteniei*, VI, 31, 193-195.
- Bulat, T. G. (1927). „Documente privitoare la istoricul tipăriturilor bisericești în secolul al XIX-lea” (Documents concerning the history of church prints in the 19th century). In: *Arhivele Olteniei*, VI, 32-33, 314-316.
- Ciurea, A. I. (1963). „Sfântul Ierarh Calinic de la Cernica, Episcop al Râmnicului și Noul Severin (14 septembrie 1850 - 11 aprilie 1868)” (Saint Hierarch Calinic from Cernica, Bishop of Râmnic and Noul Severin (September 14, 1850 – April 11, 1868)). In: *Mitropolia Olteniei*, 9-10, 667-685.
- Dură, N. V. (1981). „Biserica Alexandriei și activitatea canonic-pastorală a ierarhilor ei până la Sinodul de la Calcedon (451)” (The Church of Alexandria and the canonical and pastoral activity of its hierarchs until the Council of Chalcedon (451)). In: *Studii Teologice*, XXXIII, 1-2, 5-25.
- Dură, N. V. (1984). „Preocupări canonice ale ierarhilor Bisericii Ortodoxe Române, de-a lungul secolelor XVII-XIX, în lumina „Pravilelor” mici (Pravilioarelor)” (Canonical concerns of the hierarchs of the Romanian Orthodox Church throughout the 17th-19th centuries, in light of the minor "Pravilas"). In: *Biserica Ortodoxă Română*, CII, 3-4, 217-232.
- Dură, N. V. (1990). „350 de ani de la tipărirea Pravilei de la Govora. Contribuții privind identificarea izvoarelor sale” (350 years since the printing of the Pravila of Govora. Contributions to the identification of its sources). In: *Altarul Banatului*, I, 3-4, 58-79.

- Dură, N. V. (2016). „Antimoz Iveriei” (Anthim the Iberian). New Contributions on his Life and Printing Activity”. In: *Bulletin of the Georgian National Academy of Sciences*, 10, 2, 153-162.
- Justinian, *Patriarch of the Romanian Orthodox Church*. (1968). „O sută de ani de la mutarea către Domnul a Sfântului Ierarh Calinic de la Cernica, unul din cele mai luminoase chipuri de ierarhi români” (One hundred years since the passing of Saint Calinic of Cernica, one of the most illustrious figures among Romanian hierarchs). In: *Biserica Ortodoxă Română*, 3-5, 305-307.
- Milaș, N. (1930). *Canoanele Bisericii Ortodoxe însoțite de comentarii (The Canons of the Orthodox Church with commentary)*, vol. I, tom I. Tipografia Diecezană: Arad.
- Mititelu, C. (2014). *Dreptul bizantin și receptarea lui în Pravilele tipărite, în Țările Române, din secolul al XVII-lea (Byzantine law and its reception in the printed Pravilas in the Romanian Principalities in the 17th century)*, Universitară, București.
- Mititelu, C. (2017). „The Typographer and Hierarch Anthim the Iberian, Successor of his Predecessors in the Promotion of Romanian Language and Culture”. In: *Dionysiana*, XI, 1, 95-113.
- Mititelu, C. (2024). „The Exercise of Teaching Power and its Canonical Bases”. In: *Icoana Credinței*, 20 (10), 23-32.
- Molin, V. (1960). „Tiparnița de la Râmnic, mijloc de luptă ortodoxă împotriva catolicismului din Transilvania (1705-1800)” (The Printing Press of Râmnic, an Instrument of Orthodox Resistance against Catholicism in Transylvania (1705–1800)). In: *Mitropolia Olteniei*, 7-8, 458-471.
- Pretorian, M. (1941). „Tipografia eparhială” (Diocesan printing house). In: *Viața bisericească în Oltenia. Anuarul Mitropoliei Olteniei*. Craiova.
- Săvoiu, E. E. (1975). „Date noi cu privire la opera Sfântului Ierarh Calinic de la Cernica, episcopul Râmnicului” (New Data Regarding the Work of Saint Hierarch Calinic of Cernica, Bishop of Râmnic). In: *Mitropolia Olteniei*, 3-4, 272-275.
- Siman, C. (1972). *Tipografii și tipografi la Râmnicu Vâlcea (Printing houses and printers in Râmnicu Vâlcea)*. Râmnicu Vâlcea.
- Stan, L. (2012). „Pravila Sfântului Calinic. Un veac de la apariția ei” (The Nomocanon of Saint Calinic: A Century Since Its Publication), în: *Biserica și Dreptul*, vol. II - *Izvoarele Dreptului Canonic Ortodox*, Andreiana: Sibiu, 322-347.