

**UNIVERSITATEA BABEȘ-BOLYAI
Institut of the Ecclesiastical History**

International Conference:

CONFESSIONAL IDENTITIES IN THE

CENTRAL-ORIENTAL EUROPE.

THE 17th-21th CENTURIES

(14-17 November 2007)



November 14

13.00-20.00: Guest arrival and the accommodation at the Universitas Student House

20.00: Reception offered by the Director of the Institute for the History of the Church

November 15

9.00 - 9.30 – Opening of the Symposium

9.30 - 10.00 – Lectures I Section

11.30 – 11.45 – Coffee break

11.45 – 14.00 – Lectures I Section

14.00 – 15.30 – Lunch

15.30 – 17.30 - Lectures I Section

17.30 – 17.45 – Coffee break

17.45 – 19.45 - Lectures I Section

20.00: Dinner offered by the Deans of the Theological Faculties from Babes-Bolyai University

November 16

9.00 - 11.00 – Lectures II Section

11.00 – 11.15 – Coffee break

11.15 – 13.45 – Lectures II Section

14.00 – 15.00 – Lunch

15.00 – 17.00 - Lectures II Section

17.00 – 17.15 – Coffee break

17.15 – 18.45 - Lectures II Section

18.45: Conclusion

19.00: Book presentation

20.00: Dinner offered by the Institute for the History of the Church

November 17

9.00 – 10.30: City tours

10.30 – 13.00: Trip to Turda

14.15: Trip to Recea Monastery

PROGRAM

15. 11. 2007

Opening 9.00 – 9.30

(Conferences Room from The International Cooperation Center – Babeş-Bolyai University, Pandurilor Street, No. 7)

Prof. Dr. Andrei Marga (president of the Academic Council of Babeş-Bolyai University)

Prof. Dr. Nicolae Bocşan (Babeş-Bolyai University's rector)

Prof. Dr. Cesare Alzati (Institute for the History of the Church's Honorary Director)

Prof. Dr. Ioan Chirilă (The Dean of the Orthodox Theology Faculty)



Ist Section

(9³⁰-11⁰⁰)

Moderators: Cesare Alzati, Nicolae Bocşan

Cesare Alzati (Milano), *Patriarcato occidentale e identità delle Chiese unite*

Hans Dieter Dopman (Berlin), *National revival and "National" Churches in Eastern Europe*

Emil Dumea (Iaşi), *The Cultural Life of the 19th Century Catholics from Moldavia*

Giorgio Feliciani (Milano), *Santa Sede ed episcopati cattolici dei Paesi dell'Europa centro-orientale nel periodo successivo alla prima guerra mondiale*

(11³⁰-11⁴⁵): Coffee break

(11⁴⁵-14⁰⁰)

Ernst Cristoff Suttner (Viena), *Die Gegner der Siebenbürgener kirchlichen Union werden zur zweiten Siebenbürgener rumänischen Kirche*

Silvano Giordano (Roma), *Urbano VIII e la Professio orthodoxae fidei per gli Orientali*

Mihai Săsăujan (Bucureşti), *The problem of the Illyrian Nation at the Austrian Ministers Koller and Bartenstein at the middle of the 18th Century*

Greta Miron (Cluj-Napoca), *A fragment from Grigorie Maior – The Munkács Penitence*

Krista Zach (München), *Staat und Sakralität. Heilige als Nationalpatrone in Ostmitteleuropa im 20/21 Jahrhundert*

(15³⁰-17³⁰)

Moderators: Greta Miron, Jakov Kulič

Mirela Andrei, Daniel Sularea (Cluj-Napoca), *The Hapsburg Monarchy's School Politics and their consequences over the Greek-Catholic religious Education from Rodna Vicarate (18th -19th Centuries)*

Daniel Dumitran (Alba Iulia), *The reformation of the parish clergy during Ioan Bob's Bishopric. A possible model*

Cosmin Cosmuța (Cluj-Napoca), *The Mixed Schools from Transylvania. The Case of Târgu-Lăpuș*

Daniela Mârza (Cluj-Napoca), *The Greek-Catholic School amidst the Ecclesiastic and State's Authority at the end of the 19th Century and the beginning of the 20th Century: The Gymnasium and the Teacher training School from Blaj*

17³⁰-17⁴⁵: Coffee break

(17⁴⁵-19⁴⁵)

Jakov Kulič (Roma), *L'identità dei ruteni greco-cattolici della diocesi di Crizevic(Criș)*

Diana Covaci, Cecilia Cârja (Cluj-Napoca), *The Greek-Catholic Church and the Eucharistic Congress from Vienna (September 1912)*

Anna Irimias (Budapesta), *Il ruolo dei partiti cattolici e della Chiesa in Ungheria negli anni Venti*

Iacob Mârza (Alba Iulia), *Church and Nation at Zenovie Păclișanu (1886-1975): the historical Speech's Second Stage (the 1920-1940 decades)*

IInd section

CONFESSIONAL IDENTITIES AND ECCLESIASTICAL INSTITUTIONS

9⁰⁰-11⁰⁰

Moderators: Maria Teodor, Cornelius Zach

Cornelius R. Zach (München), *The Crusade. Observations about the evolution of a controversial notion*

Maria Crăciun (Cluj-Napoca), *The Eucharistic Iconography and the Religious Identity of the Saxons from the Pre-modern Transylvania*

Ovidiu Ghitta (Cluj-Napoca), *Il libro di Bălgrad („bucoavna”) e il movimento di unione con la Chiesa di Roma*

Lukács Olga (Cluj-Napoca), *Identitätsbewahrung in den Mischehen im 17-19. Jahrhundert in Siebenbürgen*

11⁰⁰-11¹⁵: Coffee break

(11¹⁵-13⁴⁵)

Cristian Barta, William Bleiziffer (Blaj), *La sinodalità secondo la concezione del vescovo Iosif Papp-Szilágyi*

Silviu-Iulian Sana (Oradea), *Aspects regarding the Function of the ecclesiastic Trial Court from Romanian Greek-Catholic Diocese of Oradea-Mare (1850-1900). Case study: the disciplinary Trials of Oradea's Priests*

Nicolae Bocșan, Ana Victoria Sima, Ion Cârja (Cluj-Napoca), *Modelli costituzionali nella Chiesa greco-cattolica di Transilvania (seconda metà del XIX secolo)*

Theodor Nikolau (München), *LEHRAUTHENTIZITÄT DER KIRCHE AUS ORTHODOXER SICHT. Zur „Theologie“ des ökumenischen Konzils*

Ioan-Vasile Leb, Gabriel Gârdan, Marius Eppel (Cluj-Napoca), *The Synodal Practice into the Romanian Orthodox Church (19th Century)*

(15⁰⁰-17⁰⁰)

Moderators: Teodor Nikolau, Ioan Vasile Leb

Ioana Bonda, Petre Magdău și Ciprian Ghișa (Cluj-Napoca), *The coordinates aspects of the identitary discourse of the greek-catholic from Transylvania in the XIXth century*

Luboslav Hromjak (Trnovo), *Leredità dei Santi Cirillo e metodio- il punto centrale dell'identità religiosa degli slovacchi*

Daniel Benga (București), *Johannes Wild Journal. Reflections about the Identity of a captive Christian*

Alexandru Moraru (Cluj-Napoca), *The Romanian Orthodox Vicarate from Alba-Iulia (1940-1945)*

17⁰⁰-17¹⁵: Coffee break

(17¹⁵-18⁴⁵)

Ioan Chirilă, Gabriel Gârdan (Cluj-Napoca), *The defining elements of the Romanian religious Identity into the Canon law writings of Andrei Baron of Șaguna, the Metropolitan of the Romanians from Transylvania and Hungary*

Paul Brusanowski (Sibiu), *The sources of Șaguna's Organic Statute*

Karl Schwarz (Viena), *Church Law with respect to Confessional Identity in Central Europe*

18⁴⁵: Conclusions

19⁰⁰: Book presentation



ABSTRACTS

Ist section

ETHNICITY, CONFESSION, MULTICULTURALISM

Cesare Alzati, *Patriarcato occidentale e identità delle Chiese orientali unite*

Il cerimoniale, le procedure sinodali e il decreto d'Unione del concilio di Ferrara-Firenze configurano Chiesa latina e Chiesa greca quali realtà dotate di specifica e distinta identità istituzionale, canonicamente garantita dall'ordinamento patriarcale, ribadito nelle sue prerogative con riferimento ai canoni e agli atti degli antichi e comuni concili.

Le stesse Unioni posttridentine, nel loro riferimento fiorentino e nell'insistenza delle Chiese orientali interessate quanto alla conservazione del proprio patrimonio disciplinare e liturgico, presuppongono una comunione ecclesiale concepita all'interno di uno schema canonico tipicamente patriarcale.

Tale percezione della forma istituzionale della comunione ecclesiastica si è talvolta esplicitamente manifestata anche in precise enunciazioni e nel lessico ecclesiale corrente.

Pure dopo il concilio Vaticano II il concetto di "*Ecclesia sui iuris*" postula l'esistenza di un diverso *ius*, proprio del patriarcato occidentale.

Quest'ultimo concetto istituzionale resta dunque a tutt'oggi fondamentale per definire e fondare la specifica identità orientale delle Chiese unite.

Hans Dieter Dopman, *National revival and "National" Churches in Eastern Europa*

The 18th century is marked by an awakening national consciousness in the Balkans, the national revival being a prerequisite to national independence movements. Under Ottoman rule, the church, especially the monasteries, proved to be a refuge for Slavic worship language and culture, a centre for the respective Orthodox folklore.

As soon as 1804, there were rebellions by the Serbs; in 1821 the rebellions of the Greeks began, which led to the creation of an independent Greece in 1829. With the formation of the Bulgarian 'Exarchy, a separate a separate church representation in Istanbul in 1870, the nucleus for renewed sovereignty was established. On accusations of

"phyletism", the patriarchy abolished the church community in 1872. In 1867 the Turkish troops abandoned Serbia. In 1861, a Romanian state was founded.

In the whole of south-eastern Europe, the church supported in every way the liberation and reconstituting of separate states resulting from the Russian-Turkish war of 1877/79. The Congress of Berlin (1878), resulted in partitioning of the region as a compromise ruled by the interests of the great powers. The young nation states that developed in the Balkans began very soon debate over the partitioning of the regions formerly under Ottoman control.

Many people believe that orthodox churches support nationalism. But especially in our times in all eastern countries we find a lot of ecumenical and even interreligious assemblies and declarations for peace and reconciliation, against hatred and extremism. I like to mention here only the meeting of Christian Churches, Jews and Muslims in the building of the Holy Synod of the Bulgarian Orthodox Church in Sofia from mart 28th, 2006 with its common declaration for peace and cooperation between religions and ethnic groups, in which not only all the people but in a special sense also the mass medias are addressed with the demand that "the freedom of the word obliges us to respect everyone's religious feelings." And all this characterized the World Conference on Dialogue Among Religions and Civilizations: "The contribution of religion and culture to peace, mutual respect and cooperation" (October 26-28, 2007, Ohrid, Republic of Mecedonia).

Emil Dumea, *Viața culturală a catolicilor din Moldova în secolul al XVIII-lea*

Per la prima volta, le scuole cattoliche della Moldavia vengono menzionate nel XVII secolo, ma esse conoscono un periodo di considerevole sviluppo soltanto nel XIX secolo. La relazione si sofferma sulle scuole parrocchiali cattoliche della Moldavia, analizzando in seguito le scuole elementarie di Iași, Galați, Săbăoani e anche di altre località. Intorno alle istituzioni scolastiche cattoliche si sviluppo un'attività culturale molto ricca, che esercitò un influsso sulle comunità della zona.

Ernst Chr. Suttner, *Die Gegner der Siebenbürgener kirchlichen Union werden zur zweiten Siebenbürgener rumänischen Kirche*

Ab 1761 amtierte in Siebenbürgen neben dem rumänischen unierten Bischof ein weiterer rumänischer Bischof. Seither kann jedermann leicht erkennen, dass dort zwei rumänische Kirchen bestehen. Nun stellt sich die Frage: Wann und wodurch war es zu einer zweiten

rumänischen Kirche Siebenbürgens gekommen? Wann und wie fanden dort die Unierten und die Gegner der Union zu der Auffassung, dass sie nicht zwei Parteien in einer einzigen Kirche sind, sondern verschiedene Kirchen bilden?

Silvano Giordano, *La Professio Orthodoxae Fidei ab Orientalibus facienda elaborata da Urbano VIII.*

Dopo il concilio di Trento si manifestò nella Chiesa di Roma un rinnovato interesse nei confronti delle Chiese orientali. Il movimento unionista iniziato con il concilio di Firenze (1439) riprese vigore e si intensificarono i contatti con diverse comunità di rito orientale. Gregorio XIII (1572-1585) fece redigere due professioni di fede da sottoporre ai Greci e agli altri Orientali che intendevano riconoscere l'autorità del Pontefice romano, la quale attingeva alle antiche professioni elaborate dai concili ecumenici. Nel corso del pontificato di Paolo V (1605-1621) diverse Chiese orientali, tra cui i Copti di Etiopia, gli Armeni, i Caldei e i Maroniti, entrarono in contatto con il cattolicesimo romano. Un risultato favorevole alla prospettiva romana, che intendeva l'unione delle Chiese come il riconoscimento del primato pontificio, fu la professione di fede fatta nel 1624 dall'imperatore d'Etiopia Susenyos Seltan Sagad, la quale coincise con l'invio di un patriarca nominato dalla neoeretta congregazione di Propaganda Fide (1622). Con il proposito di elaborare un testo che fosse meno legato agli schemi dottrinali della scolastica, e quindi più attraente per gli esponenti delle Chiese orientali, la congregazione di Propaganda Fide, in collaborazione con la congregazione del Sant'Ufficio e il Maestro del Sacro Palazzo, rielaborò la professione di fede per gli Orientali, che fu discussa negli ultimi mesi del 1632 da una commissione presieduta dal cardinale Pietro Campori. Approvata dai competenti organismi, essa venne sottoposta a diversi esponenti di comunità orientali unitesi a Roma, ed era ancora in vigore durante il pontificato di Leone XIII (1878-1903).

Mihai Săsăujan, *The Problems of Illyric Nation at the Austrian State Ministers Koller and Bartenstein at the middle of the 18th century*

In this paper, the author means to emphasize the differentiate attitude of two Austrian State Ministers, Johann Christoph Freiherrn von Bartenstein and Franz Xaver Koller, towards the social rights of the Illyric nation in the Austrian Empire at the middle of the 18th century. The research was facilitated by the identification in the Haus Hof und Staatsarchiv Department of the State Austrian Archive from Vienna, of

two extensive reports of the two aforementioned ministers, who led, successively, in this period of time, the Aulic Illyric Deputation.

This topic proves to be important, in the context of the research regarding the Illyric nation in the 18th century, in the Austrian Empire and the area of extension of the so-called Illyric privileges, promulgated, in 1690, by emperor Leopold I, confirmed later in the first half of the 18th century, and articulated inside the Illyric Statutes, in the second half of the 18th century.

The differentiated attitude of the two ministers is analyzed in the context of the hostile position of the noblemen and of the Hungarian political forums, who did not receive favourably an apart privileged social system for the Illyric nation inside the feudal Hungarian society.

Greta Miron, *A fragment from Grigorie Maior – The Munkács Penitence*

The paper refers the period of the penitence of the monk Grigorie Maior in the Monte Csernek Monastery from Muncaci, having as main source, the correspondence which was confiscated by the Ruthenian bishop Ioan Bradacs, after the order from the 22nd February 1768, of Maria Tereza, who prohibited the penitent to communicate with the exterior medium of the monastery. The letters, sent in January – March 1768, show who stood beside Grigorie Maior in that difficult time for him and for what reasons. They include opinions on the monastic medium from Blaj and on the main events which took place in the diocese, such as the removal of vicar Gherontie Cotore, the setting up of the Frontier Guard Regiments, the canonical visitation of bishop Atanasie Rednic, the investigation made on the body of the late-bishop P. P. Aron. Most relevant are the letters sent by Maior's nephew, Vasile Vitez, a student at Cassovia, at that moment (the most numerous – 5), by Ioan Miles, a close friend of the family, if not a relative of Maior, officer in the second frontier guard regiment, by Ioan Aaron, officer in the company formed by P. P. Aron (his uncle) during the Seven Years War, by Ioan Bedey, officer in the legion of archduke Ferdinand and by Ioan Herseny, public notary in the Tarnava comitat. The letters reveal a segment of laic Romanian world, which used the opportunities offered by the political system to educate and ascend on the social scale and help us to understand the character of Grigorie Maior, who was to become bishop over only a few years latter.

Krista Zach, *Staat und Sakralität. Heilige als Nationalpatrone in Ostmitteleuropa im 20/21 Jahrhundert*

Zwischen den modernen demokratischen Säkularstaaten Europas zeichnet sich nach Überwindung der Ost-West-Spaltung und dem Ende des Kalten Krieges eine neue und durchaus unerwartete Scheidelinie ab. Sie läßt sich im östlichen Europa bildhaft in der Präsenz von mittelalterlichen Heiligen und Nationalhelden als Schutzpatrone der neuen Gemeinwesen im öffentlichen Raum fassen.

Immer schon haben symbolkräftige Inszenierungen – Umzüge, Prozessionen zu Andachts- und Erinnerungsstätten – eine herausragende Rolle für die Konstruktion nationaler Geschichte und kultureller Identität gespielt. Dazu dienen all jene Symbole, Figuren und kultischen Inszenierungen, die in besonderer Weise eine Klammer zwischen Staatsgebiet, Herrschaft und Volk herzustellen vermögen. Als Landespatrone dienen sie der Selbstdarstellung eines Staates, vergegenwärtigen die herrschaftlich gelenkte Formung kollektiver Identitäten und induzieren das Bewusstsein von Kontinuität. Die Instrumentalisierung des Nationalpatrons nimmt ein breites Spektrum säkularisierter wie traditionaler Kultformen ein, deren Funktionalität einer Untersuchung noch harret.

Mirela Andrei, Daniel Sularea, *The School Politics in the Habsburgs' Monarchy and their Effects on the Greek-Catholic Confessional Education in the Vicarage of Rodna in the XVIII-XIXth Centuries*

The inauguration of the Austrian rule in Transylvania had effects both positives and negatives. The increase of the cultural level of the Romanian nation from Transylvania, which was considerate till then “tolerate” in the province’s legislation, it was one of these positives effects. The Union Diploma from 1701 stipulated the foundation of the school for the Romanians, but this project not will be achieved. The making of the Romanian border regiments will have a well influence on the development of the Romanian society from Transylvania, especially in the regions directly affected. One of this was the Rodna district in the Northeast of Transylvania having the town of residence at Nasaud. On the education area, the militarization led to the foundation in 1764 of the schools for the borderer’s children in the residences of the regiment and battalions. The open of the schools was part of the Enlightenment’s politics for the growth of the educational level of the people for makes them well citizens. In 1825-1829 will be opened the schools in every village. The development of the education in Rodna district (which was superposed on

the vicarage of Rodna) in 1830-1840' years is joining with the activity of the vicar Ioan Marian. The Romanian schools from the vicarage will develop on and after 1848, becoming confessional schools after the abolishment of the border regiment in 1851. The Transylvania' annexation through the Austrian-Hungarian "Compromise" from 1867 will create a new situation for the Romanian schools: the governments of Hungary will put many obstacles in their activity from introduction of the Hungarian language like compulsory object to the closing the confessional school in the Romanian language to make place the state school in the Hungarian language.

Daniel Dumitran, *The Reform of the parish clergy during the rule of bishop Ioan Bob. A possible model*

The translation into Romanian of some essential works of dogmatic, moral and pastoral theology represented an essential and even programmatic step made by bishop Ioan Bob who meant to favour the formation of a well-trained clergy. We can mention some of these works: The Moral Theology of Samuil Micu (1796), The Dogmatic and Moral Theology on the Sacraments of the same author, followed by the volumes dedicated to each Sacrament (1801-1802), The Dogmatic Theology, translated by Dimitrie Caian Jr. and others (I-III, 1804-1811). On the other hand, as a result of his efforts, there were typed a Book of Christian Teachings (I-III, 1805-1806) and The Formation of clergy and of a good priest (1809). My paper means to emphasize some aspects regarding this last work. We followed a double perspective: first, the specific model of the ideal priest, took over the author of the original version of the work, Louis Tronson, the general superior of the Saint-Sulpice seminar from Paris (between 1676 and 1700); and second, the possible reference of their attributions to the co-ordinates of the reformatory program imposed by the bishop in his own diocese. Therefore, the translation often becomes remaking. We can discover elements proceeding from the personal experience of the hierarch. Thus the educative dimension interpenetrates with the reformatory one and tends to fundament it whenever it was possible.

Cosmin Cosmuța, *The Mixed Schools from Transylvania. The Case of Târgu-Lăpuș*

In the second half of the 19th century, the Romanian confessional education from Transylvania was in an unprecedented progress. In their efforts to build and maintain in good conditions the schools conformably to the standards of the time, the Romanians from the villages where lived

Orthodox and Greek-Catholics, chose in numerous cases to build only one school for both confessions and to hire only one teacher for all the children. This paper aims to analyze a similar case from the district of Lapusul Romanesc, emphasizing all the difficulties of such process and the possible divergences created between the representatives of the two Romanian confessions.

Daniela Mârza, *The Greek-Catholic Schools between the Ecclesiastical Authority and State Authority at the end of the 19th century – the beginning of the 20th century: the Gymnasium and Preparandia from Blaj*

The laws regarding school adopted by the Hungarian state at the end of the 19th century and the beginning of the 20th century (regarded as true laws of hungarization) led to great reactions from the Romanian elite, which was favourable to the confessional schools, considered one of the most precious wealth of the church and of the people in general. A research of the archive documents reveals the real dimension of the authority held by the church and also by the state over the schools, which impose new perspectives regarding the problem of the real school control. In my paper, I refer to the situation of the gymnasium and of „Preparandia” from Blaj, which were two representative institutions for the Romanian educational system from Transylvania in the modern age.

Jakov Kulič, *L'identità dei ruteni greco-cattolici della diocesi di Crizevic(Criș)*

La relazione propone un percorso storico riguardante l'identità ecclesiastica di una comunità cattolica di rito orientale ben precisa: quella dei greco-cattolici ruteni della ex-Iugoslavia, collocati nella diocesi di Crizevic (Criș). Vengono analizzate le radici storiche di questa comunità insieme agli elementi fondamentali della sua identità ecclesiastica.

Diana Covaci, Cecilia Cârja, *La Chiesa Romena Unita e il congresso eucaristico di Vienna (settembre 1912)*

L'anno 1912 rappresentò un momento particolare per la storia della Chiesa greco-cattolica romena: in quest'anno si creò tramite la bolla *Christifideles graeci* il vescovado di Hajdudorogh, che portò alla perdita di numero considerevole di parrocchie e fedeli da parte della provincia ecclesiastica transilvana. Il 23° congresso eucaristico svolto a Vienna nel settembre 1912 ha offerto ai romeni un'altra occasione di

protestare contro il progetto di erezione della detta diocesi e di chiedere la revisione della bolla. Si riunirono a Vienna all'occasione del congresso, i rappresentanti dei cattolici di tutto il mondo che poterono esprimere le loro particolarità confessionali e nazionali. La presenza del vescovato romeno greco-cattolico ai lavori del congresso significò l'occasione di promuovere le loro richieste nazionali ma anche di far conoscere la propria identità confessionale.

Anna Irimias, *Il ruolo dei partiti cattolici e della Chiesa in Ungheria negli anni Venti*

Nella storia ecclesiastica cattolica del primo dopoguerra l'aspetto più delicato è rappresentato dal rapporto tra la Chiesa e la politica. In Ungheria, l'ideologia cristiano-sociale e la politica che conseguì a tale ideologia, cioè il movimento politico e sindacale cristiano socialista ebbe un ruolo importante negli anni tra 1919 e 1920, periodo denominato anche il "corso cristiano", quando, dopo il fallimento delle rivoluzioni (quella democratica guidata dal conte Mihály Károlyi nel 1918 e quella dei comunisti capeggiata da Béla Kun, l'anno seguente) e prima della restaurazione del potere con l'ammiraglio, poi reggente, Miklós Horthy (di credo protestante), nel periodo di transizione e di grandi svolte politiche, sociali ma anche, e soprattutto, individuali, tale ideologia offriva un'alternativa per superare la crisi in atto. La presa di posizione della Chiesa cattolica contro la Repubblica dei Consigli e a favore della controrivoluzione avvenne alla conferenza del corpo vescovile del 22 agosto 1919 e fu enunciata con enciclica.

Nel 1919 il governo operò grazie a una coalizione ed il regime fu chiamato cristiano-nazionale in contrapposizione all'ideologia comunista proclamata da Kun sulla scia del leninismo (ateo ed internazionale). In particolare due organizzazioni erano riuscite a mobilitare le masse: il Partito dell'unione nazionale cristiana (*Keresztény Nemzeti Egyesülés Pártja*) e il Partito dei piccoli proprietari (*Kisgazdapárt*).

Il primo si rifaceva al cattolicesimo politico e si basava soprattutto sull'appoggio della provincia cattolica e conservatrice, oltre che sull'*intelligencija*, sulla sua borghesia e sui gruppi cristiano sociali. Il secondo partito di massa, cioè il Partito dei piccoli proprietari, guidato da Szabó-Nagyatádi, era figlio della fusione di questo con il Partito agrario di Rubinek.

La relazione si incentra sulle vicissitudini di queste due compagini politiche e dei loro rapporti con le istituzioni nazionali. Le fusioni e le spaccature interne ai partiti, il ruolo da loro svolto nelle decisioni cruciali riguardanti il regime di Horthy, l'influenza da loro esercitata sulla fondamentale questione riguardante la figura del re. Viene focalizzata

anche e soprattutto la questione riguardante il *főkegyúri jog* (le prerogative regge inerenti le questioni religiose).

Ricordando che l'Ungheria del dopo 1919 venne definita da Gyula Szekfő "neobarocca" si vuole sottolineare che, come nel caso del barocco, anche quest'epoca fu profondamente influenzata dalla Chiesa cattolica. Tale fenomeno è riscontrabile non solo nel rinnovato potere delle figure vescovili ma in un vero e proprio rinascimento cattolico sottolineato addirittura dalla rinascita delle congregazioni, in un Paese dove il reggente era un riformato e la maggioranza dei ministri del governo era protestante. Nonostante ciò la maggioranza cattolica acquistò potere sia nella vita culturale che in quella pubblica.

Iacob Mârza, *Chiesa e nazione secondo Zenovie Pâclişanu (1886/1957): la seconda tappa del suo discorso storico (i decenni 2-4 del XX secolo)*

L'elezione di Zenovie Pâclişanu come membro dell'Accademia Romana di Bucarest, nel 1919, rappresenta un momento importante che ci porta ad'ampliare il suo discorso storico. La relazione presente ci offre un'analisi del discorso storico di Pâclişanu durante questa seconda tappa, in cui aumentano i contributi di codesto, intorno a due argomenti fondamentali: la *Chiesa* e la *Nazione*.

IInd section

CONFESSIONAL IDENTITIES AND ECCLESIASTICAL INSTITUTIONS

Cornelius Zach, *The Crusade. A Few Observations Regarding the Evolution of a Controversial Term*

In the last few years, the polemic use of the term “crusade” by politicians and other public figures from different countries stimulates the historian to make some reevaluations. Besides the four historical significations of the term “crusades”, after the year 2000, a new term started to be used, having different meanings in the Islamic circles and in the Atlantic ones. The concept, considered until recently to be a “closed” historical notion, is brought back into light, receiving new ideological contents. The moral justification, the religious fundamentalism and the self-defining depend for the representatives of both cultures on the direction of the aggression vector, which always comes subjectively from the adversary.

Maria Crăciun, *The Eucharistic Iconography and the confessional identity of the Saxons in the pre-modern Transylvania*

Starting from an inventory of Eucharistic images which survived the Reform in the Transylvanian Saxons’ churches, this paper aims to realize a contextualized exploration of the significations attached to these images and of the functions that they could fulfill in the religious experience of the believers. The remark that the Sacrament and the associate images have an important place in the devotional practice of the Transylvanian Saxons’ communities urges, on one hand, on the investigation of the motivation of the survival of the religious art in the Lutheran churches, and on the other hand, on the evaluation of the role played by the visual medium in the religious communication. The paper will notice the necessity of a different interpretation of these images in the new theological context and their adaptation to the new ritual and devotional frame.

The paper aims to analyze the attitudes towards the religious art in the new confessional context created by the adoption of the Evangelical ideas by the Saxon community and by its evolution towards the institutionalization of Lutheranism. The study wishes to suggest that the religious art, more precisely, the Eucharistic images, played a central role

in the formation of the confessional identity of the Saxon community, taking into consideration the fact that the understanding of the Eucharistic Sacrament is essential for the identity of the Lutheran community. This construct becomes more and more important in a pluri-confessional Transylvania where the Lutherans were forced to define the frontier between their confession and the traditional Catholicism and the ascendant Calvinism. A research of the decrees issued by the synods of the new church in the second half of the 16th century underline the importance of the Sacrament in the formation and consolidation of the Lutheran identity.

Ovidiu Ghitta, *Il libro („bucoavna”) di Bălgrad e il movimento di unione con la Chiesa di Roma*

La cosiddetta “bucoavna” di Bălgrad (1699), apparsa con la benedizione del metropolita Atanasie Anghel, può valere come documento a carattere programmatico, ideologico. Essa ci permette di delineare meglio la prospettiva ecclesiological e teologica sulla quale si appoggiavano i seguaci romeni del progetto di unione ecclesiastica. Più precisamente, il contenuto stesso di questo piccolo catechismo ed il suo rapporto con alcuni testi dell’epoca, permette di individuare, senza influssi esterni, la maniera in cui il clero romeno impegnato in dialogo con i rappresentanti della Chiesa romano-cattolica, capì l’unione e il suo significato religioso. Lontano di essere un lavoro piuttosto strano, difficile da giustificare a causa della sua traccia “orientale”, “bucoavna” può essere molto utile per un’analisi dalla prospettiva della storia delle idee.

Lukács Olga, *Identitätsbewahrung in den Mischehen im 17-19. Jahrhundert in Siebenbürgen*

In solchen Ländern und Gebieten, in denen mehrere Konfessionen, Kirchen und Nationalitäten nebeneinander leben, ist das Verhältnis der verschiedenen Kirchen zueinander keineswegs von geringer Bedeutung. Wenn man die Frage theoretisch betrachtet, muss die Basis für diese Beziehung die Akzeptanz voller Gleichberechtigung auch des Andersseienden sein, weil der individuelle Glaube und die religiöse Überzeugung aller Menschen nichts Anderes ist als das persönlichste Recht von ihrer geistigen Natur aus, das bei jedem Menschen gleich ist. Von diesem Gleichheitsprinzip ausgehend darf keine der Kirchen Priorität verlangen und aus der Annahme des Andersseins folgt, dass auch die Pflicht zu Geduld und gegenseitigem Respekt auf beiden Seiten da sein muss. Das Problem der Religion des Individuums stellte sich in

den verschiedenen geographischen Räumen und in verschiedenen geschichtlichen Verhältnissen auf unterschiedliche Weise dar: Es bedeutete Kampf, Widerstand, aber es kam auch zu Lösungen und Kompromissen.

In diesen Vortrag in erster Linie die Regelungen der Mischehen in der Reformierten Kirche in Siebenbürgen in den genannten Jahrhunderten darstellen werde, – evident und mit manchen Beispielen

Um diesen Problem durchschaubar zu machen, habe ich meinen Vortrag unterteilt nach bestimmten Gesichtspunkten:

- Mit welcher anderen Religion durften Ehen geschlossen werden?
- Das Problem der Konversion,
- Durchführung der Trauung,
- Die Religionszugehörigkeit der Kinder,

Zusammenfassend kann man feststellen, dass die Probleme der Mischehe im 17-19. Jahrhundert nicht nur auf kirchlichem, sondern auch auf staatlichem Niveau Konflikte verursachten. Denn das Recht der Trauung beanspruchten die Kirchen als ihren Geltungsbereich, deswegen wollten sie deren Ausübung und deren Kontrolle immer von dem staatlichen Einfluss fernhalten. In Verbindung mit der Mischehen gibt es kein einheitlich akzeptiertes Gesetzsystem. Diese Gesetze waren innerhalb derselben Kirche und in verschiedenen geschichtlichen Epochen unterschiedlich. Die Unterschiede ergaben sich daraus, dass die kirchlichen Gesetze üblicherweise im gesetzlichen Rahmen einer gewissen bürgerlichen Gemeinschaft entstanden, der sie sich anpassen mussten. In den besagten Jahrhunderten bemühte sich aber der staatliche Apparat, die Frage der Mischehen im Sinne des „cuius regio, eius religio“ zu lösen.

Cristian Barta, William Bleiziffer, *La sinodalità secondo la concezione del vescovo Iosif Papp-Szilágyi*

Il vescovo Iosif Papp-Szilágyi fù tra i più importanti canonisti greco-cattolici del XIX secolo, e autore tra l'altro del libro *Enchiridion Juris Ecclesiae Orientalis Catholicae* (1862), molto apprezzato nei cerchi romani e vienesi. Papp-Szilágyi si sofferma sulla questione della sinodalità, essenziale dalla prospettiva dell'ecclesiologia. La sua prospettiva sulla sinodalità è importante perchè rappresenta un punto di vista greco-cattolico, eurdito, documntato, prima dei lavori del concilio ecumenico ma anche durante lo svolgimento dei lavori conciliari, dove Papp-Szilágyi partecipò come rapresentante della Chiesa romana greco-cattolica. Ci siamo proposti di presentare nella presente relazione, la

natura e le espressioni della sinodalità, secondo il pensiero del vescovo stesso.

Silviu-Iulian Sana, *Aspects regarding the Function of the ecclesiastic Trial Court from Romanian Greek-Catholic Diocese of Oradea-Mare (1850-1900). Case study: the disciplinary Trials of Oradea's Priests*

The present study is dedicated to a subject less analyzed by the ecclesiastical historiography after year 1990, meaning the function of the Greek-Catholic Church's ecclesiastic Trial Court structured during the years 1850-1900. The function of this ecclesiastic institution during the mentioned period of time can be easily perceived into the examined documents from Church and State's Archives. Though, their rendering must be realized equally by the positivist historiography and the theology, precisely by the canon law, because Church's law has stated the Greek-Catholic Church's features over its three centuries existence. The first chapter presents a review of the canon law after the moment of the union with Rome. The next chapter includes the analyze of couple of those disciplinary trials, judged by Oradea's ecclesiastic Trial Court. The events are diverse in each case: a priest starts drinking after being relinquished by he's wife; another priest's indifference and non-clerical behavior causes great disturbance through he's parishioners.

Nicolae Bocşan, Ana Victoria Sima, Ion Cârja, *Modelli costituzionali nella Chiesa greco-cattolica di Transilvania (seconda metà del XIX secolo)*

In seguito alla creazione della provincia ecclesiastica greco-cattolica di Alba Iulia Făgăraş e Făgăraş (1853), cominciò un ampio processo di organizzazione delle strutture centrali e locali della Chiesa greco-cattolica romena. Durante la seconda metà del XIX secolo, si concretizzò un modello di organizzazione ecclesiastica, attraverso i tre sinodi provinciali e ad altri al livello delle diocesi. Si potrebbe parlare, dunque, di un modello costituzionale "romeno" di organizzare ecclesiastica nella Chiesa greco-cattolica ? La relazione presente ci prova di rispondere, appunto, a questa domanda fondamentale.

Theodor Nikolau, *LEHRAUTHENTIZITÄT DER KIRCHE AUS ORTHODOXER SICHT. Zur „Theologie“ des ökumenischen Konzils*

Während die römisch-katholische Kirche die Frage nach dem verbindlichen Lehren der Kirche mit der im Laufe der Geschichte aufgekommenen Lehre von der plenitudo potestatis des Bischofs von Rom, d. h. mit den vermeintlichen Vollmachten des Papstes über die Universalkirche verbindet, tun sich die aus der Reformation hervorgegangenen Kirchen äußerst schwer, sich mit dieser Frage in verbindlicher und konkreter Weise zu befassen. Im Gegensatz zu diesen beiden Positionen hält die Orthodoxe Kirche an der altkirchlichen Lehre und Praxis fest. Sie erblickt daher in der Synodalität der Kirche und speziell im ökumenischen Konzil (= Synode) die Antwort auf diese Frage. Sie betrachtet das ökumenische Konzil als den höchsten Ausdruck ihrer Konziliarität, ohne allerdings bislang eine konkrete „Theologie“ der ökumenischen Synode entfaltet zu haben.

Der vorliegende Vortrag geht auf diesen Sachverhalt ein und befasst sich in drei Schritten mit folgenden Aspekten: 1) Ökumenisches Konzil und Kirchenrecht, 2) Ökumenisches Konzil und Kirchengeschichte und 3) Ekklesiologie und Pneumatologie als Kriterium der Lehrauthentizität der Kirche bzw. einer „Theologie“ des ökumenischen Konzils.

Ausgangspunkt für die zwei ersten kurzen Abschnitte bildet die These: Die theologische Besinnung über die Lehrauthentizität bzw. das ökumenische Konzil lässt sich weder vom Kirchenrecht noch von der Kirchengeschichte herleiten, obwohl Kirchenrecht und Kirchengeschichte dazu gewisse Denkansätze liefern. Im dritten Abschnitt, dem Hauptteil des Vortrags, wird auf die Ursynodalität der Kirche Bezug genommen und die Authentizität kirchlicher Verkündigung dahingehend erläutert, dass die Kirche im Konsens und in Kontinuität mit dem von Anfang an überlieferten apostolischen Glauben (dem einen Offenbarungsfluss: Schrift, Tradition und lebendiger sakramentaler Glaube) verbindlich lehrt. Auf dieser Basis wird anschließend die „Unfehlbarkeit“ (besser gesagt Untrüglichkeit) der Kirche und insbesondere die Frage, wie die Kirche bei strittigen Fragen sich artikuliert, untersucht. Hierbei ist von Interesse, dass die Antwort auf diese Frage in der orthodoxen Theologie in zwei unterschiedlichen Richtungen gesucht wird: 1. **Unfehlbar ist das Volk Gottes und nicht (?) die Hierarchie**, eine Richtung, die auf A. G. Chomiakov (1804-1860) zurückgeht. und 2. **Unfehlbar ist die Synode der Bischöfe und nicht (?) das Volk Gottes**, wobei man in diesem Fall von der *episkopal-synodalen* Struktur der Kirche spricht und das ökumenische Konzil für das *Organ der Unfehlbarkeit* hält. Diese beiden, auseinander gehenden Richtungen werden durch eine Synthese bzw. die Besprechung folgender Gesichtspunkte einander näher gebracht:

- a) Die christliche Wahrheit ist der Gesamtheit der Kirche anvertraut.
- b) Die Kirche besitzt die Autorität und die **Möglichkeit**, mit dem Beistand des Heiligen Geistes die christliche Wahrheit verbindlich und authentisch zu formulieren, wenn sie angezweifelt bzw. verfälscht wird.
- c) Das Konzil ist nicht für sich unfehlbar (non ex sese), sondern, wenn es ex consensu ecclesiae spricht.

Ioan-Vasile Leb, Gabriel Gârdan, Marius Eppel, *The Synodal Practice into the Romanian Orthodox Church (19th Century)*

The Synodal Practice represents the traditional and constant path through it's crystallized the effort of organization and leading of the Church. It's a way of ecclesiastic life organization and also a method that ensures the ecclesiastical life's leading.

The Synodal Practice or the Orthodox "Sobornicitate" means the unmediated presence of Christ through the Holy Spirit into Church's Body that includes all the believers and, also the inside Communion amidst the limbs of this Body, manifested to the organization and leading through a large democracy.

The Synodal Practice means a entire conception about the Church, means the Belief into its divine Depth, into its theandric character, but also the equal price whom its every limb has it this way.

Considering all the above we proposed ourselves to analyze the way that the Synodal Practice was applied into the 19th Century's Romanian Orthodox Church. We will have a summary introduction of what the Synod Institution was into the 19th Century's Romanian Orthodox Church. Afterwards, we will present the realities from the three Romanian Provinces: Transylvania, Moldavia and Valachia.

The Synodal Practice into the Romanian Orthodox Church was especially present in three separate occasions during the 19th Century: the election of Bishop Vasile Moga (1810), the 1848's Chisineu-Cris Synod followed by the 1868's *Organic Statute* elaboration and confirmation.

The Synodal Practice in Moldavia and Valachia especially appears with the elaboration of the *Organic Regulations*, during the 1831-1832. Also it manifests into Cuza's ecclesiastical Laws, the 1872's Synodal Law and the movement for the Romanian Orthodox Church's Autonomy.

Ioana Bonda, Petre Magdău, Ciprian Ghișa, *The coordinates aspects of the identity discourse of the greek-catholic from Transylvania in the XIXth century*

The confessional identity of the Greek-Catholics from Transylvania was built around certain key-elements. They are: the catholic doctrine, the Greek rite and tradition, problems of discipline, the history of the church, that had the tendency to identify itself with the national history, the relations with the orthodox Romanians and with the Roman-Catholics, and the institutional structure. It was strengthened by the uniate bishops and clergy, using a specific identity discourse, sustained starting with the middle of the 18th century through sermons, synods, canonical visitations, catechisms and other books typed in order to promote the Union. A special impulse was given by the re-foundation of the metropolitan see of Blaj, in 1853, by the re-establishment of direct relations with Rome, or by the convocation of the three provincial councils between 1872 and 1900. The consolidation of the confessional identity is a long-term process, permanently renewed and adapted to the historical context.

Luboslav Hromjak, *L'eredità dei Santi Cirillo e metodio- il punto centrale dell'identità religiosa degli slovacchi*

La missione dei Santi Cirillo e Metodio rispetto alle altre missioni medievali si è svolta in maniera molto diversa. I santi apostoli degli Slavi non evangelizzarono attraverso la spada e neppure con la conquista del potere politico ma è stata una evangelizzazione di carattere culturale. Infatti eccetto gli ebrei, solo gli slavi possono vantarsi della Bibbia come prima opera letteraria scritta nella lingua slava, precisamente il Prologo di San Giovanni. Anche per questo il nome degli slavi (slovania) deriva dalla parola *Slovo* cioè la Parola con la quale inizia il Prologo. Questa ricchezza culturale insieme con l'invenzione della scrittura slava ebbe come terra di origine la Grande Moravia di cui uno due grandi centri, Nitra, in Slovacchia, fornì al popolo slovacco una eredità religiosa, culturale e più tardi anche nazionale. Questo metodo culturale che usarono i Santi Cirillo e Metodio portò a un grande successo non solo nella evangelizzazione degli slavi, che nonostante la presenza dei missionari franchi e irlandesi portava pochi risultati per vari motivi, ma anche di tutto il territorio dell'Europa centrale ed orientale. Bisogna tenere presente che anche i magiari usufruivano della evangelizzazione cirillo-metodiana tramite Sant'Adalberto. Il culto cirillo-metodiano diffuso immediatamente fra gli slavi dal nono secolo, di cui grande peso ebbe la devozione mariana, divenne eredità anche nella dinastia reale

degli Arpad del nuovo regno d'Ungheria che proclamò la Vergine Maria la Patrona dell'Ungheria perciò il regno ungherese venne chiamato anche regno mariano.

Daniel Benga, *Johannes Wild Journal. Reflections about the Identity of a captive Christian*

History's experience can be individual, generational or even a collective one capitalized under the form of the Humankind's Memory. The religious identity can be interpreted from variable perspectives being aware of the fact that the Historian can be also a Director. Taking into considerations the diversity of the History, the Historian singularity and subjectivity – one of the great conquests of the 20th Century -, but also the plurality of the initiatives, we will place our research into the space of individual or personal religious identity. The religions aren't but the amount of well-determined personal religious identities.

From this personal perspective we will present the manner through an anonymous 17th Century Christian leaved he's religious identity during a seven years captivity in Orient. Bearing the name of Johannes Wild and being originary from Nürnberg, he believed into the reformations ideas. If, after a long captivity in Orient, during the years 1604-1611 he wouldn't have decided to publish in 1613 the famous "A new travel description of a captive Christian" we wouldn't have known of him.

Alexandru Moraru, *The Romanian Orthodox Vicarate from Alba-Iulia (1940-1945)*

After the Vienna Dictate (August 30 1940), the territory of the Diocese of Vad, Feleac and Cluj was practically separated almost into two parts: one part remained under Hungarian jurisdiction (the deans of Bistrița, Lăpuș, Reghin, Unguraș and part of the deans of Cluj, Huedin, Târgu Mureș, meaning 193 parish, 56 filiae and 153627 parishioners. The other part remained under Romanian jurisdiction: the deans of Abrud, Aiud, Alba-Iulia, Câmpeni, Luduș, Lupșa, Turda and the remaining parts of the deans of Cluj, Huedin and Târgu Mureș, meaning 200 parish, 37 filiae and 177495 parishioners.

The first act of the Cluj's Bishop Nicolae Colan (1936-1957) right after the Vienna Dictate was the foundation of a Romanian Orthodox Vicarate in Alba-Iulia, at September 6, 1940. By this decision he wanted that the remaining deans and parish to be organized under a proper jurisdiction. The Romanian Orthodox Vicarate from Alba-Iulia remained under the jurisdiction of the Diocese of Cluj and its Bishop Nicolae Colan.

Alexandru Baba was nominated to lead the Vicarate with the help of eight priests and laymen.

The Vicarate functioned as a Diocese solving ecclesiastic, administrative, national, cultural, economic, social and ecumenical tasks. Activity reports had to be presented to the Diocese of Cluj.

A few months after the repeal of the Vienna Dictate the Romanian Orthodox Vicarate of Alba-Iulia was reunited in 1945 with the Vad, Feleac, Cluj Diocese.

Ioan Chirilă, Gabriel Gârdan, *The defining Elements of a Romanian Orthodox Religious Identity into the Canon Law Writings of Andrei Baron of Șaguna – The Metropolitan of the Romanians from Transylvania and Hungary*

The current historical context is characterized by the dialogical openings amidst the religions, by the oecumenism. In this case it is also necessary a clear defining of the particularities of the religious identities involved into this oecumenic path. The documentary remembrance and the action of re-evaluating the personality of the Metropolitan Andrei Baron of Șaguna offered us this opportunity: analyzing the entire canonical work of the Metropolitan and identifying the elements and the procedures through whom it is formed an Orthodox Religious Identity. We especially have analyzed the next two works: *Elements of Canon Law* and *Enchiridion*, but we have also investigated the writings dedicated to the Liturgical Life. The starting point it is offered by the Metropolitan Șaguna's definition of religion (inspired by Cicero and Lactantiu). We have perceived that he especially had used the formula of the "Eastern Religion", offering us the possibility to link this to the Loyalty Confessions realized into the Eastern part of Europe during the 16th and 17th Centuries. As a conclusion we will try to present the importance of Șaguna's canonical efforts and the perennality of hes principles.

Paul Brusanowski, *The sources of Șaguna's Organic Statute*

The Organic Statute of the Romanian Orthodox Metropolitan from Transylvania and Hungary was a particular law into the orthodox world, because of its democratic principles: power separation through all levels of ecclesiastic leading (therefore the existence of a real ecclesiastic parliament), the universal and uninominal vote used for the election of the deputies into the legislative organism, the laymen involvement into all levels of ecclesiastic leading – two thirds of the deputies were laymen. *The Organic Statute* had preoccupied the Romanian historiographers only shortly during the years 1914-1922. After that it was forgotten, being republished only this year: 2007. The lack of a thoroughly analyze led to the general opinion through the Orthodox hierarchy, that the *Organic Statute* was anti-canonical, moreover protestant. Therefore, I propose myself to analyze the sources of Șaguna's Constitutional reform. Far from being influenced by the protestants, the *Organic Statute* was the result of a profound interpretation of the Orthodox canons, through the influence of the reformist and constitutional ideas from the 19th Century: the German Catholic movement – that influenced also the protestant Churches, promoting the return to the leading through Synod, with an active involvement of the laymen –, the Catholic autonomously organism from Hungary – that meant also the involvement of the laymen into Church possession's administration –, the constitutional liberalism generalized into the politics of Central and Western Europe, the Consistory Constitution of the Serbian Metropolitan from Karlowitz and the Hungarian Civil Law – especially the part that stated the procedure used by the ecclesiastic Establishment. Through the *Organic Statute* Șaguna had made possible the existence of a Modern and European Orthodoxy that functioned the last three quarters of the 20th Century.