

**MINISTERUL EDUCAȚIEI NAȚIONALE
UNIVERSITATEA „1 DECEMBRIE 1918” DIN ALBA IULIA
FACULTATEA DE ISTORIE ȘI FILOLOGIE
ȘCOALA DOCTORALĂ DE ISTORIE**

DOCTORAL DISSERTATION SUMMARY

**BASILIAN MONKS IN ROMANIA SINCE THE 18th
CENTURY UP TO 1948: CULTURAL, SCIENTIFIC, HISTORICAL,
AND SOCIAL ASPECTS OF THEIR
RELIGIOUS LIFE**

**Director of Doctoral Studies:
Prof. univ. dr. CORNEL AL. TATAY**

**Doctoral Student:
NICULAI VIȘOVAN**

**ALBA IULIA
2019**

Contents

Introduction	6
I. Uniatism in the 16th-17th century Romania, General Background: the Historical and Religious Context. Points of contact between Transylvanian Romanians and the Reformation	44
I. 1. Spreading of the Reformation in Transylvania.....	44
I. 2. Lutheranism and the Romanians.....	51
I. 3. Calvinism and the Romanian Church.....	55
I. 4. Annihilation of Monastic Life	73
I. 5. The New Historical Context and beginnings of Uniatism in Transylvania after 1688	78
II. The Achieving of Uniatism in Transylvania (1697-1701). Organisation of Romanian Uniate Church and Its Hierarchy until the Vicariate of Petru Pavel Aron	88
II. 1. Romanian Uniatism (1697-1701) and Uniate Councils.....	88
II. 2. Organisation of Romanian Uniate Church under Bishop Atanasie Anghel.....	108
II. 3. The Romanian Uniate Church under Bishop Giurgiu Patachi (1715-1727).....	113
II. 4. The „Rationi Congruit” Bull of Pope Innocent XIII (1721) and the Foundation of the Fagarash Uniate Bishopric.....	119
II. 5. The Romanian Uniate Church under Bishop Inochentie Micu-Klein (1728-1751).....	124
III. The Romanian Uniate Church under the Vicariate of Petru Pavel Aron and under the Bishop Petru Pavel Aron. The Basilian Monastic Order and the Basilian Monasteries	141
III. 1. The Romanian Uniate Church under the Vicariate of Petru Pavel Aron (1745-1751).....	141
III. 2. The Romanian Uniate Church under Bishop Petru Pavel Aron (1752-1764).....	146
III. 3. Reflections on the Origin of Basilian Monasticism	154
III. 4. Holy Trinity Uniate Monastery at Blaj. The Opening of Schools at Holy Trinity Monastery, the Early Period.	157

III. 5. The Annunciation Monastery: Its Foundation and the Foundation of the Annunciation Seminary at Blaj.....	167
III. 6. Ancient Romanian Monasteries in Transylvania	173
III. 6. 1. The Other Monasteries inTransylvania. Monasteries Rescued from Fire during the „Revolution” of Sofronie	175
III. 6. 2. Monasteries destroyed by Bukow and by Fire, during the „Revolution” of Sofronie	176
III. 7. Flourishing of the Basilian Order up until 1781 in the Holy Trinity and Annunciation Uniate Monasteries.....	177
III. 7. 1. Monks	177
III. 7. 2. Monastery Superiors	184
III. 7. 3. Patrimony Administration.....	186
III. 7. 4. Monastic Life. Its Renewal under Bishop Atanasie Rednic.....	188
IV. Basilian Monks in Romania: Cultural, Scientifical, Historical and Social Aspects of their Religious Life	192
IV. 1. Statutes of the Basilian Order of St.Iozafat	192
IV. 2. Educational Activities of the Monks.....	195
IV. 2. 1. Education under Bishop Petru Pavel Aron (1752-1764). School Activity of the Monks	195
IV. 2. 2. Education under Bishop Atanasie Rednic (1765-1772). School Activity of the Monks	196
IV. 2. 3. Education under Bishop Grigore Maior (1773-1782). School Activity of the Monks	199
IV. 2. 4. Romanian Uniate Schools under Bishop Ioan Bob (1784-1830) and School Activity of the Monks	204
IV. 3. Development of the Uniate Press and Cultural-Scientifical Activity of the Monks.....	207
IV. 3. 1. Development of the Uniate Press and Cultural-Scientifical Activity of the Monks under Bishop Petru Pavel Aron	207
IV. 3. 2. The Press at Blaj under Bishop Atanasie Rednic and the Cultural-Scientifical (Literary) Activity of the Monks	213
IV. 3. 3. The Press at Blaj under Bishop Grigore Maior and the Cultural-Scientifical (Literary) Activity of the Monks	216

IV. 3. 4. The Press at Blaj under Bishop Ioan Bob and the Cultural-Scientific (Literary) Activity of the Monks	219
IV. 4. Monastic Activity in Church Institutions	222
IV. 5. Monastic Activity and the Building of Identity Discourse. Spiritual, Theological and Dogmatic Aspects of Uniatism.....	224
IV. 6. Monastic Activity in Defence of Uniatism.....	230
IV. 7. Romanian Uniate Church and the Leaders of the Cultural and National Renaissance. The „Școala Ardeleană” [School of Transylvania] and the Work of Its Representatives.....	237
IV. 7. 1. Historical Activity (Historical Discourse).....	245
IV. 7. 2. Philological Activity (Linguistic Discourse)	248
IV. 7. 3. Religious Activity (Theological Discourse)	250
IV. 7. 4. Literary Activity (Literary Discourse).....	254
IV. 7. 5. Social and Political Activity (Socio-Political Discourse)	255
V. Decline of the Basilian Order. Degrading of the Uniate Monastic Life.	
Restoration of Monasticism in the Romanian Uniate Church.	257
V. 1. Conflict of Bishop Grigore Maior with the Monks. Degradation of Monastic Life	257
V. 2. Bishop Ioan Bob (1784-1830) and the Monks. The Leaders of the Cultural Renaissance and the Bishop Ioan Bob	262
V. 3. Timotei Cipariu (Monastery Novice). From His Life and Work	269
V. 4. The Diminishing of the Number of Monks	275
V. 5. Life of the Order from 1830 till the foundation of the Metropolia (1853). From the Foundation of the Metropolia till 1937 (Aggregation of the Reformed Basilian Ordinul of St Iozafat) and then till 1948	278
V. 6. Restoration of Monasticism in the Romanian Uniate Church	291
V. 6. 1. Monasticism in the Romanian Uniate Church – Historical Preci.....	292
V. 6. 2. Basilian Orders and Congregations in the Uniate Church.....	295
V. 6. 3. The Romanian Province of the Basilian Order of St. Iozafat	296
V. 6. 4. Restoration of Basilian Monasticism in the Romanian Uniate Church	299
V. 6. 4. 1. <i>Recommendations of the Holy See regarding the Restoration of Monasticism</i>	299

V. 6. 4. 2. <i>Monastic Restauration Initiatives in the Romanian Uniate Church</i>	300
CONCLUSIONS	302
BIBLIOGRAPHY	321

Key Words:

Reformation, Lutheranism, Calvinism, Church, Uniatism, Council, Bishop, Ardeal /Transylvania/, Vicariate, Monastery, Order, Basilian, Monk, Monasticism, Schools, Seminary, Education, Press, Activity, Restauration.

Summary of Doctoral Dissertation

Romanian Church History, and especially the Uniate Romanian Church History, have been marginalised domains under communism in Romania, (with the exception of some centers of the Romanian Exile abroad, such as München, Paris, Madrid etc.). That is why after 1989 it has been imperiously necessary to recuperate this domain of knowledge. The Romanian Church in Transylvania beginning with the XVIth century and then the Uniate Romanian Church beginning with the XVIIth – XVIIIth centuries have benefitted from a constant and generous interest from the part of a consistent number of historians from academic and university centers (History Faculties) such as Cluj-Napoca, Alba Iulia, Târgu Mureş, Bucureşti.

The topic of our doctoral dissertation is: **Basilian Monks in Romania since the 18th century up to 1948: Cultural, Scientifical, Historical and Social Aspects of their Religious Life**

We have chosen this very *important theme*, because the many-faceted activity (religious, cultural-scientifical, historico-social) of the Romanian Basilian monks is less known, and because now we are at a time when the historical uniate theology is striving to make up for lost time academically speaking. Thus in our work it is necessary for us go return to the sources and try to recuperate from the depths of the past a part of the historcal aspects of the Romanian Uniate Churh and the work deployed by the Basilian monks, starting with the XVIIIth century, this being the *aim of the research*.

The study of primary sources, of works referring to our topic, published or still in manuscript, have represented the angle from and in which we have wished to analyse the historical evolution of the Basilian Order and of the activity of the Romanian Basilian monks.

For the investigation of the topic a historical *research methodology* was necessary which should be adapted to the complexity of our theme, given the long historical period under research, namely from the XVIIIth century to 1948. Thus, we have started by determining the historiography concerning our topic, and by identifying and analysing: edited sources; works of a general character; special works dictionaries, encyclopaedias, anthologies, calendars, catalogues; studies and articles. After this phase we have proceeded to researching period documents, some unedited sources from archives at home and abroad. Thus, a precious documentation was offered us by research at *Archivio Segreto Vaticano*, Città del Vaticano, Roma; *Archivio Storico della Congregazione per l'Evangelizzazione dei Popoli o „de Propaganda Fide”*, Roma; *Arhivele Naționale. Serviciul Județean Alba. Fond Mitropolia Română Unită Blaj (Cabinetul Mitropolitului; Capitulul; Consistoriul; Arhiva generală. Acte înregistrate)*; *Fond Academia Teologică Greco-Catolică Blaj 1758-1948*, la *Biblioteca Academiei Române. Filiala Cluj-Napoca (Fond Manuscrise românești, Fond Manuscrise latine)*, *Biblioteca Centrală Universitară „Lucian Blaga” Cluj-Napoca (Colecția Muzeului Ardelean)*.

In the next phase was established the state of the art regarding knowledge and research in our topic, and new information was processed from the identified documentary materials and from archive materials. In the last phase we have effectuated the synthesis and interpretation of the bibliographical (documentary) material, with of view of utilising it in the writing of our thesis, by reproducing some pages from the religious, cultural-scientific, historico-social activity of the Romanian Basilian monks (XVIIIth century-1948). We have chosen this methodology with a view to using an as great number as possible of documentary materials, from various sources and authors regarding this subject, so as from this point of view also our work is different from previous research. Thus, the sources and the other documentary materials were used both chronologically but also along the evolution of the different parts and aspects treated on in our doctoral dissertation.

Starting with the moment of Uniatism, we propose to mirror the preoccupations for this theme from the various historiographical currents and tendencies, starting with the XVIIIth century and up to the contemporary period (the XXIst century), so as by the end of this *périple* (trip) to have answers regarding the aim of our research.

Thus, the analysis of the historiography referring to the Uniate Church in Romania, within the framework of which institutions have activated such as the monasteries with Basilian monks and the schools at Blaj, starting with the works of the scholars of the enlightenment and ending with the most recent of research, has determined us to consider

necessary, opportune and useful tackling and interpreting the activities of institutions which have provoked a true cultural, social and national renaissance.

Regarding the *state of the art* concerning the domain of our research both at home and abroad, this was established as a result of the effectuated documentation. Thus the historiography as established, in the domain which we research, namely linked to the many-faceted activity: religious, cultural-scientific, historico-social of the Romanian Basilian monks, starting with the XVIIIth century and up to the year 1948. The *historiography* which tackles problems linked to this theme contains significant contributions, which constitute a starting point for our research.

By references and notes referrals were made to the bibliographical works which we have used, which works tackle the researched problematics. By successively consulting these works the knowledge comes out of the level of knowledge and of research. The bibliography of the subject is very ample, over 400 works (archive documents, works, etc.), but the fundamental titles offer us clear landmarks of the current state of research.

Without presuming to have exhausted all sources and documentary works (from the XVIII-XXI centuries) regarding this ample and complex theme, we consider that the sources and the works we have consulted have offered us the referral points necessary to reach our set aim, and to write our work bearing the title: **Basilian Monks in Romania since the 18th century up to 1948: Cultural, Scientific, Historical and Social Aspects of their Religious Life.**

Our work of scientific research is structured in five chapters:

Chapter I has a character introductory to the thematics of our work and offers the general, historico-social context preceding the Romanian uniatism with the Church of Rome, as well as the links of the Romanians with the Reformation in the XVIth-XVIIth centuries. Here it is shown: how the Reformation spread quickly in the ranks of the three dominant nations in Transylvania, out of various causes, amongs which one cause is the conscience that a decided and urgent reformation is necessary in the entire churchly life. And, amongst the Catholic nations of Transylvania which adopted the ideas of the German reformer from Wittenberg, the first were the Germans [*saşii*, in Rom., in the orig]. *Saşii* stayed united and firm in their Lutheran reform, but the Hungarians adhered, shortly, to the reformation in its Calvinist forms. After that a part of the Hungarians abandoned the Calvinist reform, and adopted Unitarianism or antitrinitarianism, which denies the divinity of Jesus Christ and of the Holy Spirit. Thus, instead of the Catholic Church, which became a ruin, the three protestant confessions raised up: the Lutheran, the Calvinistic, and the Unitarian, and Transylvania comes thus to be the terrain of tough religious fights and of an insistent

proselytism. The Germans directed their attention to the Romanians too, with a view to convert them to Lutheranism. Soon, because of the fact that the enterprise was far too expensive, the Germans gave up their work of converting the Romanians to Lutheranism.

After that, the action is being illustrated, of reforming the Romanian Church, and how this action was soon taken over by the Hungarian power and the Calvinist confession. Calvinism was more rigid than Lutheranism and had a much more aggressive character in its actions of converting the Romanians. But, the action of reforming the Romanian Church, tried and practiced by all means and ends by the Calvinists, has met with the silent and calm resistance of the Romanian people. Also, it has been shown how for suppressing monastic life amongst Romanians the Transylvanian Diet passed several dispositions, and that after the Reform entered Transylvania, a persecution of the monks started, both of the western and of the eastern. At the end of this chapter we have treated about the new historical situation and the beginnings of the Uniate action of Transylvanian Romanians after the year 1688, as a consequences of the far reaching victories of the imperial Hapsburg armies against the Turks and of the presence on Transylvanian territory of some strong troupes. It has been also shown how under these new circumstances, the Jesuit monks made a plan, with details, for the unification of the two churches: the Catholic and the Christian Orthodox.

Chapter II analyses aspects concerning Uniatism of the Romanians (1697-1701) and about the organisation of the Uniate Romanian Church under its bishops until the vicariate of Petru Pavel Aron. Thus, it is being shown that in Viena the political intention existed that through Uniatism in Transylvania to concomittantly help Romanians, the Roman-Catholic church and the Hapsburg Empire. Uniatism which was desired out of churchly reasons was thus to become also a political matter of the Court in Vienna. The fact is put into evidence that Romanians saw the 1697 Uniatism as a partnership between two equal churches, based on the recognition of the four points established at the Council of Florence (1439), and which permitted the preservation of the entire liturgical, canonical and disciplinary patrimony specific to the Eastern Christianity of Romania. This Uniatism was partially based on an equal recognition between catholics and Christian Orthodox, with an aim to achieve the unity fo the catholic faith and in the hope of resolving the other social and political desires which had been analysed and promised. The manner is being shown in which the Councils of the Romanian Church in Transylvania, which convened in February 1697, October 1697 and September 1700, decided and approved the Union with the Church of Rome.

Also, it is being put into evidence that by the diplomas passed by Emperor Leopold I in 1691 to maintain the autonomy of Transylvania established on three priviledged nations

and four recognised religions, and in 1707 for the raising of the Romanians to the rank of a nation, the Court in Vienna initiated a conflict between the Romanians and the three privileged nations.

In this chapter it is also being analysed the organisation of the Uniate Romanian Church under bishop Atanasie Anghel and it is being shown that the Union of the Romanians with Rome, which was realised under his rule, was consolidated by his followers in the bishop's throne. And, on the way of the consolidation of Uniatism, many hardships were met with, in very many situations. During his bishopric, bishop Ioan Patachi promoted a determined politics to consolidate the religious Uniatism but also to raise the material conditions of the Greek-Catholic priests to a more dignified level. It is also put into evidence that on the 18th of May 1721 the papish bull *Rationi congruit* instituted Ioan Giurgiu Patachi as bishop and at the same time was founded the Independent latin see of Transylvania at Fagarash. This see was no longer subject to the jurisdiction of Strigoniu (Esztergom).

In the last part of this chapter the period is being treated in which the Uniate Romanian Church was under the bishopric of bishop Inochentie Micu-Klein. It is being shown how Ioan Inochentie Micu-Klein was considering that, after his being appointed and anointed as bishop he has a mission both religious and national. Also, he was saying that the Romanian people is foreign to the ancient quarrel between Greeks and Latins regarding the four points in Florence, but that they are very keen on ritual, on the „Christian law”. It is also being shown how the bishop, upon advice from the country fiscal clerk Petru Dobra, who was a Romanian, asked for and obtained the approval of the emperor to change the bishopric domain at Gherla and Sâmbăta de Jos with the domain at Blaj. This domain was bigger and richer than the one at Gherla and Sâmbăta de Jos, it was situated more at the center of the very large bishopric of Făgăraș, and thus it was far more appropriate as a bishop's residence, for a monks' monastery, seminary and schools. The donation diploma for the new domain at Blaj was passed on August 21, 1738, by the emperor. By this diploma the domain at Blaj was given to the bishopric and monastery of Blaj. This diploma („Foundational imperial letters of the Basilian Monastery The Holy Trinity at Blaj”), constitute the documents which are at the basis of the founding of the Holy Trinity Monastery of the Romanian Basilian order. It is also being evidenced in this part of the chapter *national activity* of bishop Micu-Klein and that he worked it along with the religious activity. By his public activity, bishop Klein was asking for the rights stipulated on the two Leopoldine diplomas (1699, 1701), for which he uninterruptedly sent petitions till the very moment he was banished into exile.

Chapter III analyses the situation of the Uniate Romanian Church under the vicariate and bishopric Petru Pavel Aron, as well as the Basilian Order and the Basilian monasteries. Here it is being shown how the Uniate Church was organised under bishop Petru Pavel Aron, the situation regarding conflicts between himself and bishop I. M.-Klein, as well as the manner of resolving them. Also it is being detailed and analysed the agitations against Uniatism provoked by monk Visarion Sarai and the effects of this revolt in the life of the Uniate people, and solutions for counter-annihilating them. Subsequently the following matters are being treated: the origins of Basilian monasticism, the monastery of the Holy Trinity at Blaj, the opening of the schools in the Holy Trinity Monastery and their early period. It is being shown how on the basis of the imperial „Foundational Letters” from the 21st of August 1738, the building of the Holy Trinity Monastery at Blaj started in 1741 and after a slow work, in 1747 a side of it was finished, and thus the first monks could move in there. It is also being shown that after the construction of the monastery, on the 11th of October 1754, Petru Pavel Aron quickly puts into work the greatest action in the history of the Romanian Uniate Church, with effects on the whole future of the Romanians, namely, the opening of the schools at Blaj.

Subsequently the Annunciation Monastery is being described, its opening, and also the Seminary of the Annunciation (named diocesan, or *al lui Aron /Aron's/*). Besides the schools and the seminary in the Holy Trinity monastery, bishop Aron also wished to create a diocesan theological seminary, and in the same building to create a monastery for monks who were to be entrusted with the administration and leadership of the seminary, which desire he fulfilled in 1760.

In the subsequent chapters the situation is being analysed regarding the ancient Romanian Monasteries in Transylvania. (Ancient Romanian Monasteries in Transylvania. The Other Monasteries in Transylvania. Monasteries Rescued from Fire during the „Revolution” of Sofronie. Monasteries destroyed by Bukow and by Fire, during the „Revolution” of Sofronie); The development and flourishing of the Basilian Order until 1781 in the Holy Trinity Monastery, here a detailed analysis being given about the Monks, the leadership of the monastery, the administration of assets, the internal life, and the reformation of monastic life under bishop Atanasie Rednic.

Chapter IV comprises the analysis and treatment of aspects regarding the religious, cultural-scientific, and historico-social activity, of the Romanian Basilian monks. In this chapter we begin with the presentation of the „Statutes of the Basilian Order of St. Iosafat”. It is being shown that upon the first public of the Order of St Basil the Great: St. Iosafat

Kuntsevych and Bishop Rutsky, in 1617, at Novohorodovychi, they constituted the first General Chapter, through which all Basilian monasteries in that territory were united and formed the Lithuanian Congregation. By opening the Holy Trinity Monastery at Blaj in 1747 with five monks, the Basilian Order in the Uniate Romanian Church was formed. This Order was to observe the rule of St Basil the Great, taken over from Muncaci. Thus, the Romanian Basilian monks, although they were monks belonging to Eastern Christianity, combined in their activity prayer and work to the benefit of the church and of the Romanian people.

Subsequently, the following is being treated in detail: Education. Activity in schools of the monks (under Bishop Petru Pavel Aron (1752-1764); under bishop Atanasie Rednic (1765-1772); under bishop Grigore Maior (1773-1782); under bishop Ioan Bob (1784-1830). In the subsequent sub-chapter the press development is being treated and the cultural-scientific (literary) activity of the monks. Subsequently we treat about: Activity of the monks in church institutions; Activity of the Monks in constructing the identity discourse. Spiritual, theologico-dogmatic aspects of Uniatism; Activity of the monks in defending Uniatism; the Uniate Romanian Church and the leaders of the cultural and national renaissance. *Școala Ardeleană* and the activity performed by her representatives on the historical, philological, religious, literary, and political levels. We also show how the leaders of *Școala Ardeleană*: Samuil Micu, Petru Maior and Gheorghe Șincai described in their works especially the manner in which the Uniate Councils took place (1697-1701) and they presented aspects concerning the life and work of the bishops: Teofil, Atanasie Anghel, Ioan Patachi, Inochentie Micu-Klein, Petru Pavel Aron, Atanasie Rednic and Grigore Maior. Amongst these, beginning with the first bishop since Uniatism, Atanasie Anghel, and until bishop Grigore Maior includingly, they were all Basilian monks.

Chapter V deals with the decline of the Basilian Order and the degradation of monastic life, as well as with reforming monasticism in the Uniate Romanian Church. Thus we analyse the conflict between bishop Grigore Maior with the monks, which led to the degradation of monastic life. Because of a lax atmosphere in the monastery, bishop Maior started chastising the monks, but his measures were far too strict because of his nervous temperament. Thus the monks complained at the imperial court and at the Congregation de Propaganda Fide, and bishop Maior answered both defending himself and accusing others. That is why because quarrels between monks and bishop Maior, but also because of other reasons (arrogance, disobedience, material greed) the Order of Basilian monks fell into degradation. After this we treat about bishop Ioan Bob and his relations with the monks and especially with the leaders of the cultural renaissance. The presence of Ioan Bob, first a *novice*

in the monastery (who was never to become a monk), created a separation between bishop and monastery, which became deeper with time. Thus the monastery lost its leading role: instead of the 11 monks who councilled the bishop, bishop Bob created in 1807 a cathedral *Chapter* made up of seven canons. We also treat here about: Timotei Cipariu (novice). His life and work; diminishing of the number of monks; fate of the Order from 1830 till the foundation of the Metropolia (1853). From the foundation of the Metropolia till (aggregation of the reformed Basilian Order of St.Iozafat) and then till 1948; restauration of monasticism in the Romanian Uniate Church – historical precis; Basilian orders and congregations in the Uniate Church; the Romanian Province of the Basilian Order of St Iozafat; restauration of the Basilian order in the Romanian Uniate Church. Recommendations of the Holy See regarding monastic reformation; initiatives to restaruate monasticism in the Romanian Uniate church.

We shall now formulate the *conclusions* of the above and the novelty we bring.

The causes of the failure to „reform” the Romanian Church in Transylvania reside in that first of all neither bishops nor priests were part of the exploiters’ class. To this we can add that the Romanian people have a very rich life of the soul, full of ancient customs and synbols, the greates part of them coming from the Holy Scriptures and Church Tradition. The life of the Romanian people has forever been intimately connected with the Lives of Saints and with the world of those who had departed in the after life.

In the XVIth-XVIIth centuries, calvinist propaganda, by means of briberies, falshoods and empty promises, seeks to gain power over the country of Transylvania and to thoroughly brainwash the very essence of the Romanian soul: which thing they couldn’t achieve, nor was it possible for them to achieve it. The very cultural inferiority of the people became the same people’s very srength: they were thus kept away from and unexposed to the ideology of the times, and also a big help for them was the permanent contact with the Christian Orthodoxy from the neighbouring Romanian Principalities.

The leaders of the reformation took action to suppress monastic life amongst Romanians, and the Transylvanian Diet passed several laws along the years so as to perform the persecutions of the monks.

At the nd of the XVIIth century Transylvania was the target of a concerted action of the Jesuits, actors of Catholicism in the relative cultural void of the country, which came about with the advantageous position gained by the imperial politico-military complex of Vienna. The Jesuit action became apparent first in 1698, by means of an imperial resolution through which Romanians were promised equality with the legal religions the Transylvanian Principality only if they unite with one of these three religions. Thus the monarch had two

targets in view, one being the desire of the Romanians to become recognised citizens of their own country, from which they had been excluded by the Hungarian feudal constitutions, and the other being the certitude that the Romanians, owing to their Eastern Christianity, would prefer to choose Roman-Catholicism as a religion, the other religions being for them strange, because of their Protestant practices.

Mitropolitan Teofil is the inaugurator of fundamental changes in the Church of Transylvania, namely, its being incorporated into Roman-Catholicism. In Transylvania too the Jesuits used the same diplomatic formula, namely, converting the population 'from upside downwards'. First they proselytised the leaders (bishops) of the Church, then the protopresbyters, then the citizens with influence in their communities, and then the simple people who had to be persuaded of the advantages of Uniatism. The declaration of intentions regarding Uniatism was made in *The Second Meeting* of the Council from February 1697, when the fundamental principles were established regarding the organisation of churchly life, which held true for the entire XVIIIth century. Given the concrete circumstances, and so as to obtain recognition of the Council from the Court of Vienna and local authorities, Metropolitan Teofil decided to publish the *Declaration* of intentions himself on the 21st of March 1697. Thus, Teofil left Uniatism in a stage of unfulfilled desire, of unilateral wish, because he didn't obtain approval from the Catholic Church, nor from the Court in Vienna.

Uniatism fundamentally relied on the four points of the Council of Florence (1439) which allowed the preservation of the Eastern Rite, as well as the hope to achieve the social and political desiderata.

Bishop Atanasie Anghel, with a view to Uniatism, convened on the 7th of July 1698 the Great Council of the Romanian Church at Alba Iulia. The Uniate decree is written in Romanian, and Atanasie and the Romanian clergy witnessed that they were part of the Catholic Church. After the text appears the seal of the Metropolis of Alba Iulia and the signatures of 38 archpriests with their seals, at the end there are some observations on the rite. The 1698 council lasted from the 7th until the 24th of October, and the Uniate decision was signed also by lay priests and representatives from the villages. In 17 days 2270 signatures were gathered. To further ratify the Union with Rome, Bishop Atanasie convened another council, on the 4th of September 1700. The Uniate Councils which took place at Alba Iulia in 1697, 1698, 1700 demonstrate the existence of a clear, Eastern, identity, of the Romanians in Transylvania. In reality, at the beginning, there were two ways of understanding Uniatism: *the first uniatism and the second uniatism*. The first Uniatism was achieved between the years 1697-1700 by bishops Teofil and Atanasie Anghel, in the spirit of the Council of Florence. The

second Uniatism was based on the tridentine concept of Uniatism, which concept was forced upon Atanasie by Vienna, in 1701.

This humiliation in Vienna was the beginning of a great emancipation for the Romanians. Upon the passing of the so called *Second Leopoldine Diploma* on the 19th of March 1701, the Romanians were called a ,nation'. It was for the first time in history that the Romanians were officially given the title of `nation', and not of a tolerated people deprived of rights. This title of ,nation' was for the time being only something nominal, because it was not in keeping with the statute of autonomy of Transylvania, which was juridically divided between the three nations, the hungarian, the german, and the szekely.

The history of the Uniate bishops is largely the history of the great hopes and efforts that they deployed for obtaining the promised rights. This is why the consolidation of Uniatism means national emancipation and strengthening of the Romanian nation in Transylvania. The followers of Atanasie on the bishop's throne fought to make theirs from the spirit of Rome certain religious truths which they had studied in their students' years, the pride to be Romanian, and the capacity to organise the religious, social and national life of the faithful. As an illustration of the church, politics and culture trinome in the period of the enlightenment in Transylvania, we bring the life and work of Ioan Giurgiu Patachi in the bishop's throne the Bishopric at Făgăraș, where he prepared, theoretically and practically, the politico-national actions of the future bishop Inochentie Micu-Klein, to the benefit of Transylvanian Romanians.

The 1700 Transylvania Uniatism was ratified in 1721 by the *Rationi congruit* bull. This bull which established the bishopric of Făgăraș is one of the most important documents for the Romanian institutions in history, being the foremost judicial document for the establishing of greko-catholicism in Făgăraș. It closes the politico-burocratic phase of edification of the Uniate hierarchy which is the bishopric. It revigorated monastic life, it established what are the bishops and what is their role, and it also stipulated the following: „We herein establish in Făgăraș county the consecration of monks and priests according the Greek rite, when the chapter and the cannons cannot be provided”.

Following the exampl of bishop Ioan Patachi, bishop Ioan Inochentie Micu Klein was determined to dedicate his whole expertise and inner resources to Uniatism in its Florentine form (the first Uniatism). He started addressing the Court in Vienna numerous memoirs and petitions with his claims. These claims he was to develop courageously and systematically, in a complex program of national emancipation for Transylvanian Romanians, which program will constitute the basis of his entire struggle for their political, social and cultural

emancipation in the XVIIIth-XIXth centuries. On the 31st of August 1736, bishop Klein signed, on behalf of the Romanian Church, alongside Petru Dobra who signed on behalf of the Fiscal Department, the contract of exchange of the Sîmbăta de Jos and Gherla domain with the domain of Blaj. In the contract the duties are stipulated of the monks: to be a good example to the youth, to teach them the languages spoken in the country so as to be able to establish contacts with people of different nations, to instruct them in good morals and in literature. The main duty though was for them to educate persons able to sell Uniatism. On the 30th of March 1738 a contract was signed in Vienna with Ioan Martinelli, architect of the Imperial Court, to build the Blaj monastery, cathedral, and seminary for boys and also the bishop's residential quarters. The donation diploma for the new domain at Blaj was passed on the 21st August 1738, it containing documents which were at the foundation of the Holy Trinity monastery and of the Romanian Basilian Order.

Thus, the culturalisation and emancipation work, based on the „Foundational Letters”, was started with the help of five people selected by Bishop I. M Klein: Petru Pavel Aron, Silvestru Caliani, Grigore Maior, Gherontie Cotore și Atanasie Rednic.

Because of the formidable petitionary activity of Bishop the Diet quickly realised the danger posed by him, and that is why they tried to eliminate him by the dirtiest of means. As Bishop Klein saw that he could hope nothing from Vienna, and being informed that he would be convened in front of a commission on the 9th of December 1744, Bishop Klein leaves for Rome to present to the Pope the desires and sufferings of his Romanian people in Transylvania – and he is to remain in Rome, exiled for the rest of his life.

The rebellion of the greater part of Transylvanian villages against Uniatism, because of „agitations” provoked by monk Visarion Sarai, and the absence of bishop Klein (who was actually put into prison in Rome), which meant that the bishopric remained devoid of bishop for a very long time (for over 20 years, to be more precise) created a huge crisis for Uniatism in Transylvania, which lasted for about three decades.

After the abdication of Bishop Klein, on the 7th of May 1751, the electoral council convened at Blaj on November 4th 1751 nominated the following for the seat of bishop: Petru Aron, Grigore Maior and Silvestru Caliani, all of them having studied at the De Propaganda Fide Seminary in Rome. From amongst these Maria Tereza chose Petru Aron, on 28th February 1752. Petru Aron took the monastic name of „Pavel”.

Agitations against Uniatism reached a climax of revolutionary proportions, and with shedding of blood, owing to the activity of monk Sofronie (Stan Popovici) in 1759, come from Karlovitz. The Court in Vienna was obliged to take measures to re-establish order,

despite hardships with the long war with Prussia. In the spring of 1761 cavalry general, baron Nicolae Adolf Bukow, arrived at Sibiu on April 5th 1761 and within three months, by means of the bloodiest of measures, re-established 'order'.

Romanian monasticism is of Byzantine origin, and its rule Studite, such as the entire monasticism of Eastern Christianity is. So Eastern tradition is the framework of development for the Greek-Catholic monasticism.

On the basis of the imperial 'foundational letters' from the 21st of August 1738, the Holy Trinity Monastery at Blaj was created. It was the most famous Uniate monastery in Transylvania. It was the first time in history when gathered together were intellectual monks of a superior cultural formation acquired in long years of schooling abroad.

The opening of schools in Blaj, in the autumn of 1754, is an unique moment from the point of view of its effects on Transylvanian history and culture. Three institutions were then created: the community school; the Latin school; and the seminary of Holy Trinity monastery (or the school for priests).

The tridentine council stipulates that each bishop is under strict obligation to create, in the area of his church or residence, a seminary for those who are to be ordained to the priesthood. In the year 1760 the building was finished, so that in the autumn of the same year it was opened. The Bishop assured the existence of his diocesan seminary which he dedicated to the feast of the Annunciation, and he also founded here a new monastery.

In 1762 Aron accepted, amongst the alumni of his diocesan seminary, five youths, whom he tonsured monks for the Annunciation monastery. Yet, despite best efforts, because lack of finances, in 1777 the monastery was done away with, and the little monks were transferred at the Holy Trinity monastery. In 1773, the seminary of the Annunciation had already merged with the one at Holy Trinity, thus resulting the *Diocesan seminary*.

The little monks in the two monasteries had to live according the the strict rule of St. Basil the Great, with an accent on austerity, humility and material poverty. It had been easier for Aron to impose austerity at the Annunciation Monastery. Because of the repeated complaints of the monks at Holy Trinity (who didn't like austerity much) addressed to the government and the ruling class, the most severe of punishments were applied to the monks above mentioned.

By the opening of the Holy Trinity monastery at Blaj in 1747 the Basilian Order in the Romanian Uniate church was formed. This order observed the statutes of St Basil the Great, taken over from Muncaci. Thus, also the Basilian monks at Blaj, though of an Eastern rite (!) observed the principle *ora et labora*, like the western monks do.

As far as the *school activity* of the Monks is concerned, these schools, though modest at the beginning, started to develop and to reach a high level. To help as much as possible the emancipation of the Romanian people, the bishops supported attendance of the schools at Blaj and sent as many youths as possible at studies abroad. After the revolt of monk Visarion against Uniatism, and in order to quench it, empress Maria Teresia found fit to establish a Uniate printing press for the printing of Uniate books, and thus to prevent the coming of Church books from the Romanian Principalities. As the need for books was huge, the printing press was given attention by bishop Aron: he together with his little monks deployed a mighty *cultural-scientific (literary)* activity. The printing press started its activity in the same year the Holy Trinity monastery was opened: 1747

The monks activated first and foremost *for the benefit of the diocese*, for the leadership of Uniatism amongst Romanians, this activity being imposed on them by the very foundational statutes. These Basilians discharged their obligations devotedly. From their ranks bishops and general vicars were recruited. They bore the responsibility of church administration, of liaisons with the imperial court in Vienna, with the Aulic Chamber of Transylvania, with the various civil and military authorities.

One of the most important activities of the Basilian monks was the construction of the identity discourse, within the Uniate spiritual and dogmatico-theological limits. These monks courageously started to confront the danger in which Uniatism found itself, from the part of those who were fighting against it.

Uniatism in Transylvania opened the road for the youth to study abroad, in Western universities, where they discovered the Latin roots of the Romanian language. *Școala Ardeleană* was that current of thought, formed in the early years of study, which sought to awaken the ancestral virtues and to re-link with the cultural and moral values that the ancestors left as a heritage to the world.

Școala Ardeleană, by its representatives, manifested itself on several planes: the religious, the historical, the philological (linguistic), the literary, the social (and political). This „School”, on the duration of its manifestation, brought its contribution to the national, social and cultural renaissance of the Romanian people. Thus, *Școala Ardeleană* was vital for the evolution of Romanian culture. From Blaj men were raised, Basilian monks for their greater majority, with a passion for erudition and encyclopedism, tackling the problematics of Romanian history and language, founding a theology with a spiritual aim, but also with an educational aim. Going on a primarily social-political way, the activity of *Școala Ardeleană* was dedicated to the Romanian national interest, in the period of modern consciousness

formation, of national emancipation and maturation of the Uniate idea. For the earliest representatives of the „School”, the basic preoccupation was to research and prove the Roman origin of Romanian, their Latinity and continuity on the national territory. After acquiring the conscience of Latinity and Romanity of the language, of the continuity of nationhood unity, in the first decades of cultural existence of Blaj, by the ensuing generation of the `School` a big qualitative jump takes place and these characteristics of the Romanian people receive the value of a motric force in a socio-political, cultural-scientific, being used also in a historical and religious plane.

Between bishop Grigore Maior and the monks quarrels appeared. Because of this a commission was established which inquired into the complaints of the monks and of the bishop, which made a detailed report for emperor Joseph II, and this latter, on the basis of the report, issued a very tough resolution for both parties, in the decree from the 12th of December 1781. Once Grigore Maior removed, the unity between bishop and monastery breaks. Grigore Maior was the last monk-bishop of the Romanian Uniate Church. Joseph II modified the trajectory of the Romanian Uniate church, from the one of the Eastern Greek Church, by appointing a bishop who was not a monk, and setting up at Blaj Ioan Bob, who was a *novice* at the monastery.

As far as the Holy Trinity monastery at Blaj is concerned, bishop Bob slowly and steadily diminished its leading role of the diocese, till it became isolated within Blaj, and limited to being just a school. But bishop Bob, estranging himself from the monks, formed a consistory of lay priests. But the most regrettable thing was that the most learned of the monks at Holy Trinity: Samuil Clain, Gheorghe Șincai și Petru Maior, considered the leaders of the cultural renaissance, were soon to find themselves in a highly conflictual situation with the bishop, their aversion towards the latter being visible even in their writings. The fact must be mentioned that, ever since 1784, Gheorghe Șincai and Petru Maior have already left the Basilian order. Eager for fame, Bob's monks were not free from the temptation of the canonical title, which according to the canons of the Eastern Church was not something they were entitled to. They were comparing themselves with the canons regular of Roman Catholicism, and not with the Eastern monks, who were vowed to a far stricter life. That is why the Monks protested in 1807 against the institutionalising of the chapter.

Timotei Cipariu (a novice monk) too gave up monasticism, because he had no inclination for it. On the 28th of November 1827, Cipariu is ordained a celibate priest by bishop Ioan Bob. His main scholarly background was in history and philology, which reflected his preoccupation for describing the beginnings of the Romanian Uniate Church.

Holy Trinity Monastery, through its monks, played a major role in the life of the Romanian Uniate Church. Ioan Bob, the first bishop from the secular clergy, no longer sufficiently cared for the Monks, did not sufficiently encourage the monastic vocation, or he only did it after the creation of the chapter in 1807, but without the desired effect. The religious reformation of Joseph II, who closed down almost all the monasteries, and the insufficient understanding of the bishop, contributed largely to the extinguishing of the religious life at Holy Trinity and to the diminishing of the number of Monks. The religious community of the Basilian Order could no longer develop itself under the followers of bishop Bob, and this being a proof that the decline of the order did not come from Ioan Bob. After 1830 the number of those with a monastic vocation diminishes more and more. After the creation of the Metropolis of the Romanian Uniate Church at Blaj in 1853, only two old priests became novices. In 1872 the Provincial Council I tried to restore the Basilian Order, but all its dispositions remained void. After that moment in the monastery of the Holy Trinity only one monk took monastic vows. At the beginning of the XXth century only two Uniate monasteries still existed in Transylvania: at Blaj and at Prislop. The one at Blaj had only one monk, Damian Domșa, who died in 1932, and with him the Holy Trinity Monastery became extinguished. After the modern aggregation of the reformed Basilian Order of St Iozafat, in 1937, the Order of St. Basil the Great in the Romanian Uniate Church has got five monasteries (Bixad, Moisei, Nicula, Obreja, Prislop). In 1947-1948, according to statistics, the Romanian Province of the Basilian order of Sf. Iozafat functions in 6 monasteries with a total of 39 Monks. On December 1st 1948, by decree 358 which did away with the Romanian Uniate Church, also the monasteries were done away with.

The Congregation for Eastern Churches organised a meeting on 1st October 1994, and on this occasion it was bitterly observed that monasticism was banished from the Uniate Churches and replaced with western forms of consecrated life. That is why it was considered that the recuperation of the monastic life was of very great value, initiatives being promoted in this sense.

In this sense also internal initiatives took place. Such an initiative came from the part of Father Ionică-Irineu Bârle who with Italian aid built a monastic church on the property of his parents at Prislop, Maramureș county. The Bishopric of Oradea, through bishop Virgil Bercea recognises the monkish statute of the Basilian father Teodor Tarciziu Roman, whom he ordains as monastery superior 8th June 2003, on the occasion of the sanctification and the raising at the statute of monastery of the church and the parish house in Șumal, Sălaj. There is also one more such initiative in the Bishopric of Cluj-Gherla, at Feleacu, Cluj. The

monastery „Holy Cross” (presently designated as: Stavroanastasis) from Feleacu wishes to recuperate the basilian monastic life which existed in the Romanian Uniate Church before 1937, according to the rule of St. Basil the Great, to the monastic *Typicon* of the Studite monasteries, and to the traditions practiced by the Romanian monks.

Analysing, synthetising and processing (and interpreting) the essential documentary materials, from a vast and diverse bibliography, against the initial project of the dissertation, we consider that as a result of putting them in an organic work, the information presented brought a substantial contribution both qualitatively and quantitatively to the existing level of knowledge. This contribution consists of the treatment of the theme proper: *From the religious, cultural-scientific, historico-social, activity, of the Romanian Basilian Monks (XVIIIth century-1948)*. Besides the original structure and contents, the dissertation brings novelties that principally consist of the valorification of certain new sources: the canonical process of some bishops (from Archivio Segreto Vaticano); information concerning the students in Rome, scholarly registers, etc. (from Archivio Storico della Congregazione per l'Evangelizzazione dei Popoli o „de Propaganda Fide”); other documents issued by the Holy See or the Court in Vienna (the donation Diploma from 1738 etc.; from the National Archives, County Service Alba, the *Mitropolia Română Unită Blaj* Collection); unedited documents concerning the restauration of the Basilian Order, issued on the occasion of the preparation of Provincial Council III, in 1900. (ANSJA, Fond *Mitropolia Română Unită Blaj*). In conclusion, we may claim that our paper of scientific research is necessary and opportune, because for a long time nothing was published especially about the monks. Owing to the fact that many and diverse works were quoted, culminating with the most recent, our dissertation integrates itself in the general effort of historians to depict the history of the Romanian Uniate Church.

After the tackling of this theme, the enunciated conclusions are favourable to a serious defense of the contributions within the framework of the research work, in the sense that they generated new knowledge, included in an original structure. Given the complexity of the treated problematics, *new future research directions* are being opened, new perspectives, thus, the implication is that the character of the research remains open, with a possibility of it being enriched with subsequent findings.