

THE IMPACT OF LUTHER'S REFORM ON ORTHODOXY AND ITS INFLUENCES IN THE GREAT UNION OF 1918 IN ROMANIA

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Abstract: Martin Luther had a positive attitude towards Eastern Orthodoxy, especially in the face of dissatisfaction with some practices in the Roman Catholic Church: clerical celibacy, papal supremacy, purgatory, indulgences, and communion with bread alone. He has frequently referred to the beliefs and practices of the „Greek Church,” as he called it, because Catholics have deviated from the principles on which Christians have previously agreed. Luther never tried to build a bridge to the Eastern Church, but some of his followers, like Philipp Melanchthon, did. Protestantism did not find the conditions that determined the Luther Reform in the East, since the Orthodox rulers were far from Catholic luxury, the slowdown on the social scale and the prosperous and autonomous middle class were delayed, and the cultural level of the great majority remained a low level. Protestantism succeeded less in the Orthodox countries such as Russia and in the minority groups of the Ottoman Empire because these areas were more rural. Luther's reform has been very successful in other areas because of innovations such as print media. It was simply easier to travel in urban areas. It is worth noting that this year marks the 100th anniversary of the Great Union and at the same time 500 years after Martin Luther's great reformation. Even if the above-mentioned events are at a distance of 400 years, the effect of the Luther reform is a complex, universal one that finds its reverberation even in the outstanding 1918 event in Romania.

Keywords: Reform, Orthodoxy, Protestantism, Lutherans, Great Union of 1918

Introduction

From the beginning of this work, one must note the essential thing when referring to the Protestant Reformation (16th century) initiated by Martin Luther (1483-1546): that there are very few who recognize that the reform was not just a dispute between the Roman Catholic theologians and the Western Protestants, but this was a factor of influence in Eastern Orthodox spaces as well.

Although at the beginning of the reform, the term Lutheran, which came from the reformer's name in 1517, put the 95 theses on the door of the Wittenberg cathedral, had an ironic sense in the sixteenth century, Lutheranism became theologically and ecclesiastically stable and officially has been declared the official religion of several German regions and cities.¹

The Lutheran doctrine quickly spread to northern Europe, Sweden and the rest of the Scandinavian countries, which embraced this new theological branch, later arriving in Hungary and inevitably in Romania, more precisely in Transylvania. Lutheranism also reached North America in the mid-seventeenth century, and in the next century, it carried out missions throughout the world, which led to the creation of indigenous Lutheran churches in almost all countries of the world.

In the Orthodox Rising, adapted to local conditions, unscrupulous, using political, social, cultural, financial and ecclesiastical opportunities, the Jesuits succeeded in achieving substantial missionary successes. A hybrid form of church organization has been developed: unity or Greco-Catholicism, permissible in the identity sensitivities of the target populations.

Greco-Catholicism was imposed on a part of the Belarusians, Ukrainians and Ruthenians at the Synod of Brest-Litovsk in 1596 and part of the Transylvanian Romanians in 1701. Because there was no direct political support of a Catholic state (Poland or Habsburg Empire) the unification of other Balkan nations has been achieved to a lesser extent.

When speaking of the Lutheran passage on the territory of Romania, such a place of influences and confluences between Reformation

1 Daniel Benga, *Romanian reform and early printing*, Old dilemma No. 709, 21-27 September 2017.

and Orthodoxy was the south of Transylvania, especially the cities of Sibiu and Braşov, where the first books in Romanian were printed from 1544, of the Saxons who accepted the ideas of the Lutheran Reformation and Orthodox typists² such as Philip Moldavian or Deacon Coresi, who brought to light the first books known to date in Romanian.

Luther's reform has major influences on state development in the period ahead, in social, religious, revolutionary, and national movements, even in the Great Union of 1918 in Romania; the positive influences of this reform can be seen.

Luther's Reformation: A Major Moment in the History of Humankind

When we analyze Luther's reform, we relate to a major moment in the history of humankind, and not just that of Christendom. Socially, Reformation gave birth to the most advanced civilization form, a kind of „second speed of Western Christianity” that created the most advanced society in the history of humanity. From a theological perspective, Reformation created what can be called a „scientific Christianity,” based on solid philological knowledge, what was lacking before the traditional Catholic Christianity, and even more so to the Orthodox.³

We could say that the Lutheran Reform marks alongside the Renaissance the leap of Western society, born from Western Christianity, from the Middle Ages to modernity. From a social point of view, when it comes to performing societies, we also think that in all statistics, the countries that have adopted the Reformation are still holding almost all the positive statistics: from soap and toothpaste consumption (Denmark, Finland, Sweden, the Netherlands, and even post-Soviet Estonia, etc.) to spending on education, culture and science.⁴

It is certain that all of this originates in the fact that Martin Luther imposed a theological claim to all his followers on book science on the Jewish model, thus becoming a genuine second people of the book. The

2 Ioanică, *Relations between Orthodox and Lutherans in Romania from the 16th century to today*, in: Metropolitan Transylvania XXV (1-3/1980), pp. 58-75.

3 Adrian Niculescu, Martin Luther Reform, 500 years old. The major impact that the reform had on the Romanian world, in <https://www.dcnews.ro>.

4 *Ibid*

high level of the partisans of the Reformation, the requirement of writing and reading for all Protestant parishioners, was unprecedented not only to other traditional Christian cults (Catholicism, Orthodoxy), but was unprecedented throughout the history of humanity.⁵

Impact of Reform in European Orthodoxy

Lutheran missionaries in the Orthodox world are going transmigration past their borders, from the conviction that we must spread the gospel in a new form, as he discovered God.⁶

Revolutionists, such as Melanchton and Primus Truber, were convinced that eschatological events were near, because the antichrist was already embodied by pope and, externally, by the Ottoman Empire. The Lutherans also proposed a doctrinal justification, but also one of ecclesial authority in the conflict started with Roman Catholicism, appealing to the Orthodox world as a possible doctrinal ally against the Roman Catholic Church. A common, generally accepted perception was that the Protestant reform aimed to liberate Christianity from certain forms of church abuse, and they wanted a very strict, pious and militant form of apostolic Christianity.⁷

The Lutheran mission was spreading quickly, so that in 1544 Melanchton printed Lutheran catechism in Greek translation and sent it to the patriarch of Constantinople, and after another six years in 1550 Tübingen appeared in Lutheran Catechism in Slavonic translation, „to the conversion of the Gentiles Illyrian”⁸

A friend of Melanchton named David Chytraeus, admired in Vienna the old Orthodox liturgical ordinances, the liturgical liberty of the Easterners to share bread and wine, not just with bread as it restricted the Catholic hierarchy. He also appreciated the marriage of the Orthodox

5 Konstantinos Delikostantis, *Der reformer*, p. 10. Veröffentlichter Aufsatz auf der Homepage: <http://www.ecumenical-institute.org>, Abgerufen am 17.05.2016.

6 Daniel Benga, *Lutheran propaganda among the Orthodox in the 16th – 17th centuries*, In *Orthodoxy* No. 1-2, 2000, pp. 101-102.

7 Roman Huczok, *Why didn the Protestant Reformation have much impact on Orthodox Christian countries, like Russia and the Christians of the Ottoman Empire?*, in <https://www.quora.com>.

8 Milan Šesan, *Orthodoxy in front of the Reformation and Uniației, in the Metropolitan Transylvania* No. 3-6, 1962, p. 264.

priests, the rejection of the papal primacy, and although superstitions considered the worship of saints and icons, he could possibly see the interconfessional dialogue.

He traveled to the Ottoman Empire leaving us sad testimonies about the Greek Orthodox, which Muslim fanaticism had brought him into a deplorable state: insufficient schools, heavy taxes, failure to fulfill spiritual debts ... „They do not have time for science, books copy, do not preach, schools almost do not exist.”⁹

Other theologians of Tübingen (Martin Crusius and Iacob Andreae), in 1572, resumed dialogue with the Patriarchate of Constantinople through the German Embassy in the capital of the Ottoman Empire. The two promoted Lutheranism as a true and not heretical church by offering to Patriarch Jeremiah II the work *Confessio Augustana* translated into Greek.¹⁰

He replied punctually defending Orthodox traditions about the number of secrets and their importance, the need for holidays, saints and icons. The discussion continued until 1581, when Jeremiah II imposed on the Lutherans the admission of Orthodox truths as a condition without which the dialogue could no longer progress.¹¹

Patriarch Jeremiah II's responses, despite Lutheran discretion, came to life in Poland, where the Jesuits published those several times to stop the Protestant mission. Later, in the seventeenth century, the Calvinist group had another attempt to dialogue with Cyril Lukaris, Patriarch of Alexandria and later of Constantinople.

Having been educated in several European centers like Venice or Geneva, he was familiar with the Reform so that while he was a patriarch, he tried to reform the church according to Calvin's principles. He sent many young Greek theologians to study at universities in Switzerland, northern Holland and England, and he consistently corresponded with illustrious characters from the Reformed world. A special relationship between him and the archbishop of Canterbury, George Abbot. Common

9 *Ibid*, p. 268.

10 Keith Randell, *Luther and reform in Germany*, All Publishing House, Bucharest, 1994, p. 58.

11 Milan Şesan, *Article. Cit.*, P. 266.

anti-Catholic interests animated the two prelates, and they seemed to consider a church that was at least strategically at Rome.¹²

He also opened a printing press in Constantinople to light the Orthodox Church, where the New Testament was translated into Modern Greek, which is specific to reformers. In 1629 appears in its name a *Confession of Faith* In, which he exhibits calvine doctrines on behalf of the entire Orthodox Church, a work he did not recognize, nor did him publicly, disowned.¹³

As a counter response to his book Cyril Lukaris, the Orthodox Church approved *Confessions of Faith* OF Peter Mound, Metropolitan of Kiev, and Dositei, Patriarch of Jerusalem. Peter Mound's work has manifestly Catholic influences, even after the proofreading of Meletius Syrigul, which is enlightening for the depth of the 17th century Catholic propaganda in Orthodox space.¹⁴

The Impact of the Reformation in Romanian Orthodoxy

The theme of the relationship between the Protestant Reformation and the Romanian territories is complex because the Romanians have proved tolerant towards Protestants but intransigent whenever they have felt that someone wants to change their beliefs.

It must be said from the very beginning that all the elements that compiled what we call today „Protestant Reformation” - an extremely wide spectrum of ideas and realities, sometimes recorded by our historiography, but without being too often put together or presented unitedly.¹⁵ The first ideas of Protestantism entered Transylvania as early as 1519 when Martin Luther's books were brought and spread for the first time by Saxon merchants and students who had traveled to Germany. Protestantism is rapidly spreading among Saxons, Hungarians, but also among Romanians and in 1533 Johannes Honnterus, a rich and cultivated

12 Diarmaid MacCulloch, *History of Christianity*, translation Cornelia Dumitru and Mihai-Silviu Cyrila, Polirom Publishing House, Iași, 2011, p. 459.

13 Milan Šesan, *art. cit.* p. 273.

14 Dumitru Popescu, *Theology and culture*, publishing house of the Bible Institute and Mission of the Romanian Orthodox Church, Bucharest, 1993, pp. 32-33.

15 Hugo Weczerka, *Das Mittelalterliche und Frühneuzeitliche Deutschland im Fürstentum molded. Von seinen Anfängen bis zu seine Untergang* (13. – 18. Jahrhundert), München, Verlag R. Oldenbourg 1960, p. 80.

citizen of Braşov, organizes the Lutheran Church in Transylvania. He opens schools and prints books, turning Braşov into a first-rate cultural center. Protestantism has spread to other Saxon cities, such as Sibiu, Medias, Sighisoara, Bistrita. Unlike Saxons who were adept at Luther's ideas, most of the Hungarians became adepts of Jean Calvin.¹⁶

Both the Lutherans and the Reformers tried to convert the Romanians into Protestantism and in this sense translated books and catechisms into Romanian, they called priests and bishops among their ranks. The most important religious books edited in this period were: the Catechism of Sibiu in 1544 (catechism presenting Lutheran doctrines), the Christian Question of 1559-1560 (is a book containing the 10 commandments, the Creed, our Father's prayer, instructions on prayer, baptism and weddings), Tetrevangeliu (includes the 4 Gospels translated into Romanian, this volume was edited several times: in 1546 in Sibiu, 1552 in Sibiu and 1560 in Brasov), Psalteria of 1570 (it is a translation of the Psalms in Romanian, a translation that was sponsored by Paul Tordasi, Bishop of the Reformed Romanian Churches in Transylvania), Palia of Orastie from 1581-1582 (the first translation of the Old Testament in Romanian by Roman deacon Coresi), the New Testament in Romanian from 1648 published in Alba Iulia.

The first Romanian books kept until today are the result of the meeting between the Reformation and Orthodoxy, the Orthodox printers benefiting from the material support and support of the Sibiu or Brasov Lutheran Saxons. The thought of offering biblical and liturgical books in the language of the people was a desideratum of the Reformers, but it met with a millenary tradition of the East, which from the first Christian centuries translated the Scripture from Greek to Syrian, Latin, Armenian, Georgian, Coptic and so on from the prefaces and post pages of these works it appears that all their editing work was dominated by humanistic-Christian principles, interwoven with the desires and visions of the Saxons and Romanians. Two fundamental ideas can be found as a substrate of these prints: *the idea of the Romanians' cultural upbringing and the care of the clergy for the spiritual food of the people.*¹⁷

16 Ioan-Gheorghe Rotaru, *Sabatarieni in contextul vieţii transilvane (sec. XVI-XIX)*, Vol. I., Editura Risoprint, Cluj-Napoca, 2014, pp.171-193.

17 Daniel Benga, *Quotes*, p. 105.

The reform also managed to penetrate Moldavia during the reign of Despot Voda (Ioan Iacob Heraclid) between 1561 and 1563, being the only ruler of a Romanian country of reformed confession. During his stay in Germany, Despot Vodă became an adept of Protestantism, which he also tried to promote in Moldova. Unfortunately, for him, Moldovans were not too interested in becoming Protestants, but remained faithful to the Orthodox Church. Although it failed to spread the principles of the Reformation in Moldova, it played an important role in the development of culture and education in Moldova, starting with the Latin School of Cotnari, the first Romanian university.¹⁸

Until the beginning of the 20th century Protestant churches in Transylvania did not go through special events, then after the First World War and after the union of Transylvania with Romania, the Lutheran and Slovak Lutheran congregations formed the Sinodo-Presbyterian Gospel Church, now called the Lutheran Evangelical Church in Romania. The Saxon Lutheran Congregations formed the Augustan Confessional Lutheran Evangelical Church.¹⁹

An important aspect is that at present we are speaking Romanian in the church, which makes us unique in Orthodoxy due to the impact of the Reformation. Romania is the only Orthodox country practicing Romanian language in the church, because in Bulgaria, Russia and Ukraine there is practiced the Slavonic language, or in the case of Greece, the Medieval Greek. The Romanian Orthodoxy owes it to Martin Luther and to the contact with Protestantism in Transylvania, which is the most important physical meeting place between the Reformation and Orthodoxy. The Romanians understood that you must speak in the national language because they were the only Orthodox who did not speak any Slavic language to understand Slavonic and Greek to understand the Medieval Greek.²⁰

18 Ioan-Gheorghe Rotaru, "Despot Voivode and „Schola Latina” in Cotnari, in Ștefan Bărsănescu's View", in *Dialogo. Journal of the Dialogue between Science and Theology*, vol.4, nr.1, 2017, pp.233-243.

19 <https://www.prostemcell.ro/72-alte-religii-in-afara-de-biserica-ortodoxa/31684-biserici-protestante.html>

20 Adrian Niculescu, *Martin Luther Reform, 500 years old. The major impact that the reform had on the Romanian world*, in <https://www.dcnews.ro>.

The Influence of Luther's Reform in the Great Union in 1918 in Romania

Noting the aspects mentioned in the above chapters we can easily realize the impact of Luther's teachings on the Orthodox religion, implicitly of the peoples of Eastern Europe. All these aspects have fundamentally influenced the subsequent developments of the respective states, including the Great Union of 1918 proclaimed in Alba Iulia, finds its reverberations in Martin Luther's Reformation.

There is evidence in the documents that an important role in the 1918 Great Union event had the Saxon community in Transylvania, who supported the Romanian cause since the 1848 revolution.²¹ In addition, the Germans in Bucovina, those in Bucharest, the Banat and implicitly those in Transylvania united under the leadership of influential leaders of that time:

– **Hans Otto Roth** - politician, deputy in the Parliament of Romania 1919-1988;

– **Rudolf Brandsch** - was descended from the family of Transylvanian Saxon pastors;

– **Adolf Schullerus** - born in Făgăraș in 1864, was one of the most famous Saxon intellectuals of his time, linguist, historian, ethnologist, folklorist, writer and theologian, senator from the Germans in the Romanian Parliament, where he worked between 1919 - 1926

– **Heinrich Fabritius** - retired judge in Sighisoara.

These are just a few outstanding artisans of German culture on our territory, who helped to make the Great Union and the composition of the Alba Iulia resolution. It is very clear that their religious inheritance, influenced by Bishop Martin Luther, has left its mark in a definite way on their thinking, which can be certified by the introduction in 1918 of paragraph III, paragraph 2, where it is specific very clear confessional freedom on the whole territory of Romania.

If we analyze the Alba Iulia resolution of 1918, we will very easily notice that Article III paragraph 2 states the following:

21 Ruxandra Hurezean, *Revista SINTEZA, Sașii, Marea Unire și Mărul de Transilvania*, <http://revistasinteza.ro/sasii-marea-unire-si-marul-de-transilvania>, 13.07.2018.

III. In this regard, as the fundamental principles of the composition of the new Romanian State, the National Assembly proclaims the following:

2. Equal justification and full autonomous confessional freedom for all denominations in the State. (See Appendix)

Voted, in an atmosphere of unrepeatable enthusiasm in words, the Resolution became the historical document by which the centuries-old dream of the Romanian people was accomplished: Great Romania.²² It is clear that this confessional freedom is a desideratum from the reform of Martin Luther in 1517, this being a turning point in the history of religious freedom and consciousness in history.

Another very important and at the same time an argument that Luther's reform has influenced the chair and this major event in the history of Romania constitutes the faculty that the Union's Resolution was read by Greek-Catholic Bishop Iuliu Hossu.

Its application program included the provisional autonomy of the territories until the Constitution, full national freedom for the co-inhabiting peoples, full confessional freedom, and the implementation of a purely democratic regime on all the fields of public life, the radical agrarian reform, and the legislation for the protection of the industrial workers. At the 12 December 1 clock, through the unanimous vote of the resolution, the Union of Transylvania with Romania was committed.²³

Another argument of Luther's influence is one of the requirements and wishes of the Romanian people at that time: to speak Romanian on the whole territory of Romania, and in all the churches.²⁴ Here is the influence of Luther's reform, the one who translates the Bible into German, just as the people can understand in their gospel the divine teachings. Here are some arguments that testify to the influence of Luther's reform even on the Great Union of 1918 in Romania. This can only certify the major impact it has on all mankind. Although he was no

22 Mădălina Kadar, *Transilvania Reporter*, 1 decembrie 1918 *Ziua Marii Uniri*, <http://transilvaniareporter.ro/actualitate/1-decembrie-1918-ziua-marii-uniri>, 01.12.2016.

23 *Certitudinea*, <http://www.certitudinea.ro/articole/istorie/view/rezolutia-de-la-alba-iulia>, 30.11.2016.

24 Alin Motogna, *O comoară veche de un secol: documentele Marii Uniri de la 1918*, <https://www.descopera.ro/istorie/14898584-o-comoara-veche-de-un-secol-documentele-marii-uniri-de-la-1918>, 12.01.2015.

longer involved in the development of the Reformation, Luther's writings were the spark that sparked the spirits, leading to the split of the Catholic Church and the formation of Protestantism. This idea that the Bible is the primary source of religious authority, and that salvation is gained through faith has shaped more than the faith of men: it has changed the way of referring to life, to work, to the community in which they live and to the family.

A number of modern authors have linked the model of Western capitalism to the religious spirit in which citizens were educated and raised. The Protestant Reform brought profound changes also in the political and legal sphere. Prior to this, the Church was the one who governed politics, controlling kings, kings, and laws. Reform has raised secular society.

Time magazine dedicated her to the issue of March 24, 1967, when 450 years of the Protestant Reformation were celebrated. In the issue's dossier, Martin Luther's influence on society is compared by the Times with the one of Jesus Christ and Karl Marx, each with his own ideas.

Conclusions

Protestantism did not find the conditions in the East that led to Luther's Reform: Orthodox leaders were far from Catholic luxury, social evolution and the emergence of the prosperous and autonomous middle class were delayed, the cultural level of the great majority remained low, meditation on the means of salvation it was a strictly ecclesial concern.

Protestantism succeeded less in the Orthodox countries such as Russia and in the minority groups of the Ottoman Empire because these areas were more rural. Protestantism has been so successful in other areas because of innovations, such as print media. It was simply easier to travel in urban areas.

Researchers have shown that the dialogue between Protestantism and Orthodoxy was a collision of two traditions, cultures and thinking structures, with different ways of approaching the Christian tradition.²⁵

²⁵ Vasilios N. Makrides, *Ohne Luther. Einige Überlegungen zum Fehlen eines Reformers im Orthodoxen Christentum*, in: H. Medick, P. Schmidt (Hrg.), *Luther zwischen den Kulturen*, p. 333.

However, because of its wide and profound influence, we all in the modern world are heirs both Reformation, and of the holy Fathers, who have received faith, canonized and interpreted Scripture.²⁶ We should advocate for a balance and give Luther the important role he has on the stage of both theological and social evolution.²⁷

Daniel Buda thinks we have to be grateful to Luther „for the way we were challenged by him, being a Christian, all the time reflecting and exploring the Christian roots.”²⁸

Finally, we can conclude that:

- The effect of the reformers' activity among the Romanians created a Latin language and culture written.
- Reformers did not have a very intense theological influence, because they are not there is a Romanian Reformed Church. However, they have forced the Orthodox Church to respond in a systematic way.
- The amount of literature written against the Reformers suggests that they had more successful in converting Romanians than is ready to recognize the majority church. The evidence that supports this conclusion is becoming more and more obvious.
- Nationalism discredited the German and Hungarian reformers. In their attempts to evangelize the Romanians, they were extremely nationalists. A small group of Romanians adopted not only the reformed faith but also the German and Hungarian way of life.

Consciously with the church history professor, George Hancock-Stephen, I conclude this article with four statements and a conclusion that I would like to implement at least in the national consciousness, in a not too distant future, by the majority church in our country, as an act of acknowledgment of the contribution of Luther's Reform ignited

26 Rev. Archpriest Andrew Stephen Damick, *The Reformation at 500: An Eastern Orthodox View*, in <https://medium.com/@danclend/the-reformation-at-500-An-eastern-Orthodox-view-c7515017731d>.

27 J. Panagopoulos, *Luther außerhalb des Luthertums: Orthodoxe Sicht*, in: *Concilium* 12 (1976), p. 498.

28 Daniel Buda, *Wem gehört 2017? Versuch einer Orthodoxen Perspektive*, in: *Ökumenische Rundschau* 61 (2012), p. 78.

500 years ago, in the social, moral and even theological balancing of modern and contemporary history in the Carpatho-Danubian-Pontic space:

- ✦ The Church's definition should be broadened to include non-Orthodox believers who love and serve Jesus as required by Scripture;
- ✦ Reforms in the past and present-day neoprotestants should not be considered dangerous for the nation because they have never been a threatening presence, but a devoted group;
- ✦ If Eastern Orthodoxy is sapped to proselyte in Western countries, it should
- ✦ be willing to allow the same freedom and Protestants in countries where most of the population is declared loyal Orthodox;
- ✦ The Church and the secular history should accept the successes that belong to them Christians who belong to the universal Church of Jesus Christ but are not members of the Orthodox Church.²⁹

In this way, national multiculturalism should include the religious reality of our country - Orthodox, Catholics and Protestants, based on the expression of the great Romanian theologian Dumitru Staniloaie: *I cannot know about myself if I do not know about you first and about a third.* The initiative of inclusion must come from the Romanian Orthodox Church, which can go in the future, either manifesting an attitude of denial and non-recognition, or becoming a welcoming community for all who call upon the name of Jesus and are saved.³⁰

It is worth noting that this year marks the 100th anniversary of the Great Union and at the same time 500 years after Martin Luther's great reformation. Even if the above-mentioned events are at a distance of 400 years, the effect of the Luther reform is a complex, universal one that finds its reverberation even in the outstanding 1918 event in Romania.

As a personal opinion, in view of what is mentioned in this article, I can assure myself with confidence that this demonstrates and at the same time shows the positive aspect of Luther's reform of orthodoxy, of the 1918 Great Union, of the social, political, and cultural development

29 George Hancock-Stefan, *Theological Journal* Vol 16, No 1 (2017): 5-23.

30 George Hancock-Stefan, *The impact of the reform on Romanians between 1517-1645*, the Christian book publishing house, Oradea, 2003, pp. 173-175.

of the states, freedom of religion on the territory of any state, the use of the mother tongue in society and the church, and a beneficial tolerance in the context of modern society development.

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Appendix

*Rezoluțiunea
Adunării Naționale de la Alba-Iulia*
din 18 Noiembrie/1 Decembrie 1918

- I. Adunarea Națională a tuturor Românilor din Transilvania, Banat și Țara Ungurească, adunați prin reprezentanți lor legitimați la Alba-Iulia în ziua de 18 Noiembrie/1 Decembrie 1918, declară și unirea acelor Români și a tuturor teritoriilor locuite de dânșii cu România.
- II. Adunarea Națională proclamă în deosebi dreptul inalienabil al națiunii române la unirea Banatului, Țării și Țării Ungurești.
- III. În legătură cu aceasta, ea pînă la urmă fundamentale la alăturarea regelui Ferdinand al II-lea la Adunarea Națională proclamă următoarele:
 1. Dreptul libertate națională pentru toți popoarele convocate. Să se poartă în instituții administrative și judecătorești în limba sa proprie prin intermediul din școlii sale și fiecare popor va primi dreptul reprezentării în corpurile legislative și în guvernarea țării în proporție cu numărul indivizilor ce-l alcătuiesc.
 2. Egala în drepturi și deplină libertate autonomă confesională pentru toate conștiințele din țară.
 3. Împărtășirea dinăvîntă a unui regim cvasi-democratic pe toate trevurile rîstii publice. Totul trebuie decis egal, secret pe comună, în mod proporțional, pentru ambele sexe în vîrstă de 21 de ani la reprezentarea în comune, județe, cu parlament.
 4. Desăvîrșita libertate de presă, cenzură și industrie, liberă propagandă a tuturor gîndurilor omenești.
 5. Reforma agrară radicală. Se va face concesionarea tuturor proprietăților, în special a pămînturilor mari. În baza acestei concesionări, deși în anul învîntă și în temeiul dreptului de a mîșcarea după trebuința latifundului, se va da posibilitatea țărănilor să-și creeze o proprietate arădător, pășuna pînă la cel puțin atît cît și poartă munca și se permite lui Principiul conducător al acestei politici agrare.
 6. Muncitorii industriali se asigură aceleași drepturi și avantaje, care sînt legitime în cele mai avansate țări industriale din apus.
- IV. Adunarea Națională de expresiune deplină salo ca Congresul de pace să împărtășească comunizarea, națiunilor libere în așa chip ca diplomații și libertatea să fie asigurate pentru toate națiunile mari și mici deopotrivă, iar în rîstii să se elimineze războiul ca mijloc pentru regularea raporturilor între națiuni.
- V. România adunată în această Adunare salută pe frații lor din Bucovina, săgînd de sub jugul monarhiei Austro-Ungare și unind cu țara mamă România.
- VI. Adunarea Națională salută cu iubire și entuziasm liberarea popoarelor subjugate pînă aci în monarhia Austro-Ungare, oricum națiunile: cehoslovacă, austro-germanică, jugoslavică, polonă și italiană și hotărîrile care sînt salutate al său să se aducă la cunoștința tuturor acelor națiuni.
- VII. Adunarea Națională cu smerenie se înclină înaintea memoriei acelor buni români, care în acest război și-au vărsat sîngele pentru independența idealului nostru, murind pentru libertatea și unitatea națiunii române.
- VIII. Adunarea Națională de expresiune mulțumitoare și admirativă salo tuturor puterilor aliate, care prin strădaniile lor, purtate cu curaj și împotriva unui dușman pregătit de multe decenii pentru război, au săgînat civilizațiunea din gherile barbariei.
- IX. Pentru conducerea mai degrabă a afacerilor Adunării Române din Transilvania, Banat și Țara Ungurească, Adunarea Națională hotărîrile instituirea unui Mareșal Național Român, care va avea toate îndreptățile să reprezinte națiunea română, oricînd și pretutindunde față de toate națiunile lumii și să ia toate dispozițiile pe care le oferă necesitate în interesul națiunii.

F. Laurentiu Dama
Mareșal al Adunării Naționale.

V. M. C. For
Vice-Președinte al Adunării Naționale.

https://ro.wikipedia.org/wiki/Declara%C8%9Bia_de_la_Alba_Iulia#/media/File:Alba_Iulia_Resolution.jpg

*** → Săgeata indică paragraful 2, al articolului III – referitor la libertatea de conștiință, precum și deplină libertate autonomă confesională.