



24  
aprilie  
2026  
ora 10:00

EDIȚIA A II-A a  
CONFERINȚEI INTERNAȚIONALE

# SFÂNTUL MARTIN

PRECURSOR AL CREĂRII ORDINELOR CREȘTINE CAVALEREȘTI

Model al dăruirii, modestiei și al altruismului, Sf. Martin a devenit un adevărat model pentru istoria omenirii, fiind considerat patron al soldaților, al săracilor și al celor nedreptățiți.

Evenimentul reunește distinși cercetători și specialiști, oferind o incursiune captivantă în istoria și cultura arădeană și universală. Temele abordate includ repere importante precum

- Drumul Sării,
- Semne ale Creștinismului Timpuriu,
- Sfântul Martin și cavalerismul,
- Tradiția mănăstirilor benedictine și cisterciene, ca reprezentări în spațiul arădean și pe Valea Mureșului.

Sala „Regele Ferdinand”, Primăria Municipiului Arad



## CAIET-PROGRAM

**Conferința Internațională**

**SFÂNTUL MARTIN,  
PRECURSOR AL CREĂRII  
ORDINELOR CREȘTINE CAVALEREȘTI**

Ediția a II-a

Arad, 24 aprilie 2026

**ORGANIZATORI:**

**Instituția Prefectului – Județul Arad**

**Primăria Municipiului Arad**

**Consiliul Județean Arad**

**Centrul Cultural Județean Arad**

**Biblioteca Județeană „Alexandru D. Xenopol” Arad**

**Complexul Muzeal Arad**

**Universitatea „Aurel Vlaicu” Arad**

**Universitatea de Vest „Vasile Goldiș” din Arad**

**Colegiul de Arte „Sabin Drăgoi” Arad**

**Societatea de Științe Istorice din România – Filiala Arad**

**Asociația „ASTRA arădeană – 1863”**

**Centrul de Studii de Istorie și Teorie Literară „Ioan Slavici” Arad**

**Asociația „Ștefan Cicio-Pop” Arad**

**Uniunea Ziaristilor Profesioniști din România – Filiala**

**„Ioan Slavici” Arad**

**Poșta Română**

**Asociația Ordinul Suveran Templier Sfântul Martin (OSTSM)**

## COMITETUL DE ORGANIZARE

**Doru SINACI**, dr., Asociația „ASTRA arădeană – 1863”, Centrul de Studii de Istorie și Teorie Literară „Ioan Slavici” Arad

**Sorin BULBOACĂ**, manager Complexul Muzeal Arad, conf. univ. dr., Universitatea de Vest „Vasile Goldiș” din Arad

**Ionel BULBUC**, manager Biblioteca Județeană „A. D. Xenopol” Arad

**Aurelian Roland BOIȚ**, jr. drd., președinte al Asociației L'Ordre Soverain des Templiers Saint-Martin (OSTSM)

**Gabriela-Adina MARCO**, dr., Complexul Muzeal Arad

**Ioana NISTOR**, drd., Biblioteca Județeană „Alexandru D. Xenopol” Arad



✘ **Cavaleria, lăsată deoparte de mult timp, revine în forță!**

✘ **A fi Cavaler astăzi înseamnă să salvezi valorile care au creat bogăția civilizației noastre!**

✘ **Astăzi, Cavalerii nu au altă armă decât: iubirea, toleranța, dedicația, abnegația și filantropia!**

✘ **Astăzi, Cavalerii au același ideal:**

**Iubirea, Înțelepciunea, Iluminarea Spirituală, Dezvoltarea personală!**

✘ **A fi Cavaler astăzi nu mai este o noblețe de nume, ci de suflet!**

✘ **A fi Cavaler astăzi, înseamnă să găsești echilibrul!**

Secretariat științific, grafică și dtp:

Gabriela-Adina Marco, Ioana Nistor, Marius-Mihai Radu



## SESIUNE FESTIVĂ

Primăria Municipiului Arad  
Sala „Regele Ferdinand”

**10:00**

### ***Imnul național al României***

Muzica: Anton Pann, versuri: Andrei Mureșanu

### ***Imnul regal***

Muzica: Ed. Hübsch, aranjament: Gavril Musicescu  
versuri: Vasile Alecsandri

### ***Imnul Ordinului Suveran Templier Sfântul Martin***

Muzica: Marius Hristescu, versuri: Andrea Miclici

### **Corul Eutherpe – Colegiul de Arte „Sabin Drăgoi” Arad**

Dirijor: prof. Cristina Cameniță

Pian: Ormanji Alexei, clasa a XII-a

### **Alocuțiuni în plen**

**Î.P.S. Dr. TIMOTEI SEVICIU**

**Arhiepiscop al Aradului**

**Dr. GHEORGHE FALCĂ**

**Europarlamentar**

**CĂLIN BIBART**

**Primar al Municipiului Arad**

**Av. MIHAI PAȘCA**

**Prefect, Instituția Prefectului - Județul Arad**

**Jr. IUSTIN CIONCA**

**Președinte al Consiliului Județean Arad**

**Prof. univ. dr. RAMONA LILE**

**Rector al Universității „Aurel Vlaicu” Arad**

**Prof. univ. dr. CORALIA COTORACI**

**Rector al Universității de Vest „Vasile Goldiș” din Arad**

**IONEL BULBUC**

**Manager Biblioteca Județeană „A. D. Xenopol” Arad**



**Dr. SORIN BULBOACĂ**

**Manager al Complexului Muzeal Arad**

**Dr. DORU SINACI**

**Asociația „ASTRA arădeană – 1863”**

**Centrul de Studii de Istorie și Teorie Literară „Ioan Slavici” Arad**

**Jr. AURELIAN ROLAND BOIȚ**

**Președinte al Asociației L'Ordre Souverain des Templiers  
Saint-Martin (OSTSM)**

**11:20-11:30 Intermezzo muzical**

**„Foaie verde de secară”, de Emil Monția**

Interpretează: Marta Maya

Colegiul de Arte „Sabin Drăgoi” Arad, clasa a XII-a

Pian: prof. Marcek Alena

**„De ce nu-mi vii ...”, de Gheorghe Dima, versuri: Mihai Eminescu**

Interpretează: Scorțea Alexandra

Colegiul de Arte „Sabin Drăgoi” Arad, clasa a XII-a

Pian: prof. Sebeșan Filip

**Pe parcursul evenimentului:**

**Expoziție cu lucrări ale elevilor Secției de Arte Vizuale a  
Colegiului de Arte „Sabin Drăgoi” Arad**



## 11:30-12:00 Invitat special / Keynote speaker

**Helena B. SCOTT**

### **Religion & the Sacred Feminine in the Knights Templar, suppressed by Christianity and Scholarship**

The Knights Templar are traditionally portrayed as a strictly male, militarised Catholic order. However, a re-examination of primary sources reveals a more complex reality. This paper argues that the Templars functioned not simply as a monastic military institution, but as a distinct *religio* whose spirituality incorporated both interfaith openness and a central – yet later suppressed – role for the sacred feminine.

Drawing on the Latin and medieval French Templar Rule, papal documentation such as *Omne Datum Optimum* (1139), and contemporary accounts, this study demonstrates that the Order articulated its identity in terms suggesting spiritual autonomy, referring to itself as a ‘Holy Communion’, a ‘Religion of Knighthood’, and *vestra religio* (‘your religion’). At the same time, evidence reveals a persistent but marginalised presence of women within the Order, as shown in administrative, devotional, and, in some cases, martial roles.

The paper’s central contribution lies in identifying the suppression of the sacred feminine within Templar historiography. Early manuscript traditions preserve the term *Damedieu*, a feminine expression of the divine, omitted from several modern translations. Considered alongside Marian devotion and material evidence from Templar chapels, this suggests a theological framework in which the feminine was central rather than excluded.



## Helena B. SCOTT

### Religia și Sacrul Feminin în Ordinul Cavalerilor Templieri, suprimate de creștinism și de cercetarea academică

Cavalerii Templieri sunt prezentați în mod tradițional ca un ordin catolic strict masculin și militarizat. Cu toate acestea, o reexaminare a surselor primare relevă o realitate mult mai complexă. Acest studiu susține că templierii nu au funcționat doar ca o instituție monastică militară, ci ca o *religio* distinctă, a cărei spiritualitate integra atât o deschidere interconfesională, cât și un rol central – ulterior suprimat – al sacralului feminin.

Bazându-se pe Regula templieră în latină și franceza medievală, pe documente papale precum *Omne Datum Optimum* (1139), precum și pe relatări contemporane, acest studiu demonstrează că Ordinul își articula identitatea în termeni care sugerează o autonomie spirituală, referindu-se la sine ca la o „Sfântă Comuniune”, o „Religie a Cavaleriei” și *vestra religio* („religia voastră”). În același timp, dovezile indică o prezență persistentă, dar marginalizată, a femeilor în cadrul Ordinului, reflectată în roluri administrative, devoționale și, în unele cazuri, chiar militare.

Contribuția principală a studiului constă în identificarea suprimării sacralului feminin în istoriografia templieră. Tradițiile manuscrise timpurii păstrează termenul *Damedieu*, o expresie feminină a divinului, omisă în mai multe traduceri moderne. Analizat în paralel cu devoțiunea mariană și cu dovezile materiale provenite din capelele templieri, acest fapt sugerează un cadru teologic în care femininul era central, nu exclus.



**Helena B. SCOTT** este scriitoare de orientare jungiană, lingvistă, istoric și specialist în patrimoniu cultural, a cărei activitate interdisciplinară îmbină istoria medievală, simbolismul ezoteric, geografia sacră și psihologia profunzimilor. Cercetările sale se concentrează asupra recuperării narațiunilor marginalizate și a tradițiilor suprimate, cu accent pe Ordinul Cavalerilor Templieri, tradiția Graalului, cultura nordică și dimensiunea sacrului feminin în contextul medieval și ezoteric european.



A obținut recent titlul de Master (MA Hons) în Istorie Publică și Patrimoniu Cultural (2025) la University of Limerick, unde a contribuit la reinterpretarea siturilor templiere din Irlanda, inclusiv Kilbarry Templar Preceptory, identificând totodată elemente arheologice anterior neregistrate. Pentru contribuțiile sale în domeniul istoriografiei templiere, a fost distinsă cu un Certificate of Recognition din partea Ordo Supremus Militaris Templi Hierosolymitani (OSMTH). Este membră a Egypt Exploration Society și a European Association of Archaeologists.

Deține o Diplomă în Psihologie Jungiană obținută la Jung Centre Dublin, cu studii universitare de licență (BA) în Istorie și Drept la Complutense University of Madrid. De asemenea, deține certificate de traducător de la Institut Catholique de Paris.

În 2009, a avut un rol important într-o campanie UNESCO pentru recunoașterea șoimăritului ca patrimoniu cultural imaterial. În 2025, a cofondat Waterford Templar Historical Day, primul festival public din Irlanda dedicat istoriei templiere, dezvoltat pe baza cercetărilor sale și aliniat recomandărilor UNESCO privind peisajul urban istoric.

Este autoarea volumului Loftus – The Hall of Dreams, dedicat uneia dintre cele mai cunoscute case bântuite din Irlanda, și pregătește două lucrări despre Madonele Negre și spiritualitatea templieră asociată sacrului feminin.

Helena B. Scott este lector la College of Psychic Studies din Londra și susține conferințe la nivel național și internațional, fiind totodată invitată frecvent în cadrul unor emisiuni și podcasturi de specialitate. Activitatea sa este reflectată în numeroase publicații și platforme media internaționale.

**12:00-13:00** Pauză de cafea.



Conferința Internațională  
SFÂNTUL MARTIN, PRECURSOR AL CREĂRII ORDINELOR CREȘTINE CAVALEREȘTI  
Arad, 24 aprilie 2026

**Lucrările Conferinței Internaționale  
SFÂNTUL MARTIN,  
PRECURSOR AL CREĂRII  
ORDINELOR CREȘTINE CAVALEREȘTI**  
ediția a II-a

**SECȚIUNEA I**

**Primăria Municipiului Arad**

**Sala „Regele Ferdinand”**

**SECȚIUNEA II**

**Instituția Prefectului – Județul Arad**

**Sala Rotonda**

**SECȚIUNEA III**

**Primăria Municipiului Arad**

**Sala „Regina Maria”**

**SECȚIUNEA IV**

**Biblioteca Județeană „A. D. Xenopol” Arad**

**Sala ASTRA**

**SECȚIUNEA V**

**Biblioteca Județeană „A. D. Xenopol” Arad**

**Sala de Arte**

**SCIENTIFIC PAPERS: ABSTRACTS**



## SECȚIUNEA I

Primăria Municipiului Arad  
Sala „Regele Ferdinand”

**Moderatori:**

**Aurelian Roland BOIȚ**  
**Călin LĂZUREAN**

**13:00-13:15 Aurelian Roland BOIȚ**

*Identitatea ordinelor cavaleriești în Europa contemporană. Studiu de caz: Ordinul Suveran Templier Sfântul Martin / The Identity of Chivalric Orders in Contemporary Europe. A Case Study of the Sovereign Templar Order of Saint Martin*

**13:15-13:30 Remus BARNA**

*Patrociniul Sfântului Martin în vestul Transilvaniei. Geografie ecleziastică și construcția autorității în Evul Mediu / The Patronage of Saint Martin in Western Transylvania. Ecclesiastical Geography and the Construction of Authority in the Middle Ages*

**13:30-13:45 Ioan TULCAN**

*Valorile perene fundamentale prezente în viața și activitatea Sf. Martin de Tours (316-397) / The Fundamental Enduring Values Present in the Life and Activity of Saint Martin of Tours (316-397)*



**13:45-14:00 Virgil MUSTA**

*Îndeplinirea misiunii transmise de Sfântul Martin de Tours prin Rugăciune / Fulfilling the Mission Transmitted by Saint Martin of Tours through Prayer*

**14:00-14:15 Călin LĂZUREAN**

*Sfântul Martin: tradiții, identitate culturală și relevanță contemporană în Europa și România / Saint Martin: Traditions, Cultural Identity, and Contemporary Relevance in Europe and Romania*

**14:15-14:30 Vasile LUPAȘC SFINTEȘ (intervenție on-line)**

*Scurtă istorie „ilustrată” a cavalerismului / A Brief ‘Illustrated’ History of Chivalry*

**14:30-14:45 Mihai-Florin HASAN (intervenție on-line)**

*Mobilități și ecouri antroponimice la marginile orientale ale christianitas-ului. Cazul antroponimiei templiere din provincia Ungaria și Slavonia (secolele XII-XIV) / Anthroponymic Mobilities and Echoes at the Eastern Margins of Christianitas: The Case of Templar Anthroponymy in the Province of Hungary and Slavonia (12<sup>th</sup>-14<sup>th</sup> Centuries)*



**14:45-15:00 Costin SCURTU** (intervenție on-line)

*Despre creștinarea slavilor varegi din Rusia Kieveană (Rus') între anii 850-1110 / On the Christianization of the Varangian Slavs in Kievan Rus' (Rus') between 850-1110*

**15:00-15:15 Mihaela Livia GULEȘ** (intervenție on-line)

*Sfântul Martin și noile media – O arheologie a generozității în era digitală / Saint Martin and New Media – An Archaeology of Generosity in the Digital Age*

**15:15-15:30 Melinda Gabriela KERESZTES** (intervenție on-line)

*Impactul Ordinului Franciscan asupra dezvoltării învățământului în comitatul Arad, din secolul al XVIII-lea până în prima jumătate a secolului al XIX-lea / The Impact of the Franciscan Order on the Development of Education in Arad County, from the 18<sup>th</sup> Century to the First Half of the 19<sup>th</sup> Century*

**15:30-15:45 Participanții în dialog. Q&A**



## SECȚIUNEA II

Instituția Prefectului – Județul Arad  
Sala Rotonda

**Moderatori:**

**Marius-Ioan GREC**

**Maria TĂMĂȘAN**

**13:00-13:15 Marius-Ioan GREC**

*„ORA ET LABORA” sau Despre „călugării albi” din Banat / ‘ORA ET LABORA’ or About the ‘White Monks’ of Banat*

**13:15-13:30 Gabriela Adina MARCO**

*Valea Mureșului Inferior – a doua jumătate a secolului al XV-lea – prima jumătate a secolului al XVI-lea. Repere politice și confesionale / The Lower Mureș Valley – Second Half of the 15<sup>th</sup> Century to the First Half of the 16<sup>th</sup> Century: Political and Confessional Landmarks*

**13:30-13:45 Bogdan IOJA**

*Bizere – Perla regăsită a Văii Mureșului: De la ruina istorică la rezidirea spirituală / Bizere – The Rediscovered Pearl of the Mureș Valley: From Historical Ruin to Spiritual Revival*

**13:45-14:00 Eugen D. PĂDUREAN**

*Cu privire la teritoriul județului Arad în epoca romană (II) / On the Territory of Arad County in the Roman Period (II)*



**14:00-14:15 Costel SANFIRA**

*Cronica Drumului Sării – 1514. Trădarea de la Lipova și căderea Șoimoșului / Chronicle of the Salt Road – 1514: The Betrayal at Lipova and the Fall of Șoimoș*

**14:15-14:30 Maria TĂMĂȘAN**

*Ruinele medievale de la Tauț: martor și mesager al trecutului prin muzealizare / The Medieval Ruins of Tauț: Witness and Messenger of the Past through Musealization*

**14:30-14:45 Sorin BULBOACĂ**

*Cavalerii templieri/ioaniți la Tauț, județul Arad? / Knights Knights Templar / Knights Hospitaller at Tauț, Arad County?*

**14:45-15:00 Rodica COLTA**

*Apocrife, legende și scrieri escatologice românești (Secolele XVI-XIX) / Apocrypha, Legends, and Romanian Eschatological Writings (16<sup>th</sup>–19<sup>th</sup> Centuries)*

**15:00-15:15 Doru SINACI**

*Strădaniile românilor bănățeni și ardeleni pentru șlefuirea limbii române literare în cea de-a doua jumătate a secolului al XIX-lea / The Efforts of Banat and Transylvanian Romanians to Refine the Romanian Literary Language in the Second Half of the 19<sup>th</sup> Century*

**15:15-15:30 Participanții în dialog. Q&A**



## SECȚIUNEA III

Primăria Municipiului Arad  
Sala „Regina Maria”

**Moderatori:**

**Delia-Maria TATU**

**Antoniou MARTIN**

**13:00-13:15 Ovidiu PECICAN**

*Modelul teuton și întemeierea Țării Românești / The Teutonic Model and the Founding of Wallachia*

**13:15-13:30 Florica R. CÂNDEA**

*Paris, o altă călătorie, o altă imagologie ... în izvoare narative / Paris: Another Journey, Another Imagology... in Narrative Sources*

**13:30-13:45 Carina-Anca BABA**

*Teologia compasiunii și expresiile ei culturale: modelul Sfântului Martin de Tours în spațiul european / The Theology of Compassion and Its Cultural Expressions: The Model of Saint Martin of Tours in the European Space*

**13:45-14:00 Delia-Maria TATU**

*Ordinul Dragonului – Apartenență, simbolism și moștenirea Corvinilor în Ungaria și Țara Românească / The Order of the Dragon – Belonging, Symbolism and the Corvins' Heritage in the Kingdom of Hungary and Wallachia*



**14:00-14:15 Daniel SMUC**

*Walati, pseudoepiscopi și Theutonici în scrisoarea papei Grigore IX din 14 noiembrie 1234. Note asupra frontierei confesionale a Episcopiei Cumaniei / Walati, pseudoepiscopi, and Theutonici in Pope Gregory IX's Letter of 14 November 1234. Notes on the Confessional Frontier of the Cuman Bishopric*

**14:15-14:30 Antoniu MARTIN**

*Arad, un oraș sub semnul Dragonului. Ordinul Dragonului / Arad, a City Under the Sign of the Dragon. The Order of the Dragon*

**14:30-14:45 Ilija ZIVOTIC**

*Christian Chivalry as a Transcultural Ethical Model: From Saint Martin to the Balkan Context / Cavalerismul creștin ca model etic transcultural: de la Sfântul Martin la contextul balcanic*

**14:45-15:00 Gabriel ROMAN**

*Enigma continuității: De la vechiul Orod la orașul modern Arad. Aradul, muzeu în aer liber și problema semnalizării spre Belgrad, Budapesta și București / The Enigma of Continuity: From Ancient Orod to the Modern City of Arad. Arad, an Open-Air Museum and the Issue of Road Signaling towards Belgrade, Budapest, and Bucharest*



**15:00-15:15 Laura-Henrieta ORBAN**

*Considerații asupra toponimelor și antroponimelor în Legenda Sfântului Martin / Considerations on toponyms and anthroponyms in the Legend of Saint Martin*

**15:15-15:30 Participanții în dialog. Q&A**





## SECȚIUNEA IV

Biblioteca Județeană „A. D. Xenopol” Arad  
Sala ASTRA

**Moderatori:**

**Pompilia SZELLNER**

**Daniela Maria BOIȚ**

**13:00-13:15 Pompilia SZELLNER**

*Profilul psihologic al cavalerului templier – între arhetipul martinian și interpretarea psihologică modernă / The Psychological Profile of the Templar Knight – Between the Martinian Archetype and Modern Psychological Interpretation*

**13:15-13:30 Flavius ȘIPOȘ**

*Sabia și Scriptura: dimensiunea teologică a cavalerismului templier / The Sword and the Scripture: The Theological Dimension of Medieval Templar Chivalry*

**13:30-13:45 Iosif-Sorin NEDEA, George-Radu MACOVEI**

*Heraldica medievală și heraldica templieră medievală și actuală / Medieval and Contemporary Templar Heraldry*

**13:45-14:00 Daniela Maria BOIȚ, Daniel RADUCAN**

*Dieta cavalerilor templieri - Baze istorice și interpretare nutrițională contemporană / The Diet of the Knights Templar: Historical Foundations and Contemporary Nutritional Interpretation*



**14:00-14:15 Constantin Petrică MÎȚ**

*Modelul Sfântului Martin de Tours în viața și teologia Papei Martin I / The Model of Saint Martin of Tours in the Life and Theology of Pope Martin I*

**14:15-14:30 Samuel ȘERBAN**

*Sfântul Martin de Tours – Primul om care a ales conștiința în locul sistemului / Saint Martin of Tours – The First Man to Choose Conscience Over the System*

**14:30-14:45 Dana PAICA**

*Sfântul Martin în geografia sacră a cavalerismului creștin: itinerarii spirituale de la Lucca la Monte Sant'Angelo / Saint Martin in the Sacred Geography of Christian Chivalry: Spiritual Itineraries from Lucca to Monte Sant'Angelo*

**14:45-15:00 Marian GHEORGHE**

*Perspectiva asupra educației la Sf. Martin de Tours / Educational Perspectives in Saint Martin of Tours*

**15:00-15:15 Cosmin ȘORBAN**

*Pregătirea Fizică Templieră / Templar Physical Training*

**15:15-15:30 Participanții în dialog. Q&A**



## SECȚIUNEA V

Biblioteca Județeană „A. D. Xenopol” Arad  
Sala de Arte

### **Moderatori:**

**Mihai HANDARIC**

**Ioana NISTOR**

### **13:00-13:15 Artur PIENKEWICZ**

*Cavaleria spirituală: Sfântul Martin ca precursor al eticii cavaleriești creștine / Spiritual Chivalry: Saint Martin as a Precursor of Christian Chivalric Ethics*

### **13:15-13:30 Raul PAȘCALĂU**

*Rolul traducerii în conservarea patrimoniului cultural al Sfântului Martin / The Role of Translation in Preserving the Cultural Heritage of Saint Martin*

### **13:30-13:45 Basil N. MUREȘAN**

*De la cavalerism la idealul gentlemanului: ascensiunea, mitul și moștenirea cavalerilor medievali în cultura occidentală / From Chivalry to the Ideal of the Gentleman: The Rise, Myth, and Legacy of Medieval Knights in Western Culture*

### **13:45-14:00 Alina Cornelia ANDRIEȘ**

*De la Sfântul Martin la Cavalerii Templieri: caritate, putere și responsabilitate etică în societatea medievală și modernă / From*



*Saint Martin to the Knights Templar: Charity, Power, and Ethical Responsibility in Medieval and Modern Society*

**14:00-14:15 Mihai HANDARIC**

*Martin de Tour și Ambrozie de Milano după instituționalizarea Creștinismului / Martin of Tours and Ambrose of Milan after the Institutionalization of Christianity*

**14:15-14:30 Dan D. GÎRJOABĂ**

*Transpunerea paradigmei monastice în sfera militară: filiația între Regula Benedicti și Statutul Templier / The Transposition of the Monastic Paradigm into the Military Sphere: The Lineage between the Rule of Saint Benedict and the Templar Statutes*

**14:30-14:45 Ioana NISTOR**

*De la filantropie la educație: Fondul de stipendii al episcopului Ioan I. Papp în sprijinul Școlii Diecezane Civile de Fete din Arad / From Philanthropy to Education: The Scholarship Fund of Bishop Ioan I. Papp in Support of the Diocesan Civil Girls' School in Arad*

**14:45-15:00 Daniel A. CONSTANTINESCU**

*Idealul cavalerului creștin: influența modelului Sfântului Martin asupra Ordinului Templierilor / The Ideal of the Christian Knight: The Influence of the Model of Saint Martin on the Order of the Templars*

**15:00-15:15 Participanții în dialog. Q&A**



## SCIENTIFIC PAPERS: ABSTRACTS

**Prof. Alina Cornelia ANDRIEȘ, Asociația You Discover**

*De la Sfântul Martin la Cavalerii Templieri: caritate, putere și responsabilitate etică în societatea medievală și modernă / From Saint Martin to the Knights Templar: Charity, Power, and Ethical Responsibility in Medieval and Modern Society*

This paper examines the contrasting models of social responsibility represented by Saint Martin of Tours and the Knights Templar. While Saint Martin symbolizes individual acts of compassion, the Knights Templar exemplify institutionalized charity intertwined with economic and military power. By analyzing these two models within their historical context, the paper explores broader questions about the ethics of wealth, the role of institutions, and the tension between personal morality and systemic influence. The study further connects these medieval paradigms to contemporary debates in social studies, highlighting their enduring relevance.

**Keywords:** charity, power, ethical responsibility.



**Prof. Carina-Anca BABA, Uniunea Ziariștilor Profesioniști din România - Filiala „Ioan Slavici” Arad**

*Teologia compasiunii și expresiile ei culturale: modelul Sfântului Martin de Tours în spațiul european / The Theology of Compassion and Its Cultural Expressions: The Model of Saint Martin of Tours in the European Space*

This paper aims to explore the relationship between the theology of compassion and its cultural expressions, starting from the model offered by St. Martin de Tours. Situated within the context of early Christianity, St. Martin exemplifies, through the emblematic act of sharing his cloak, a living theology of love for one's neighbour, in which charity becomes a space of encounter with Christ.

From a theological perspective, the study highlights the deeply ecclesial dimension of charity, understood in the patristic tradition as a concrete manifestation of agape love and as an expression of the synergy between divine grace and human freedom.



At the same time, the analysis examines how this spiritual experience has been translated into the cultural sphere, generating artistic representations, popular traditions, and social conduct models throughout Europe.

The paper adopts an interdisciplinary approach, at the intersection of theology, history, and cultural studies, emphasizing that the theology of compassion does not remain an abstract concept but becomes a generative principle of culture. In this regard, the Martinian model is implicitly brought into dialogue with Eastern patristic thought on charity, highlighting the fundamental unity of early Christianity.

In a contemporary context marked by social fragmentation and identity crises, the recovery of this model provides relevant insights for redefining civic responsibility and social solidarity, demonstrating the enduring relevance of a theology expressed through action and embodied in culture.

**Keywords:** theology, compassion, history, cultural studies, Sf. Martin, charity, Christianity.



**Remus BARNA, Membru corespondent Academia Templieră de la Roma, Membru al Asociației L'Ordre Souverain des Templiers Saint-Martin (OSTSM), Cavaler OSTSM România**

*Patrociniul Sfântului Martin în vestul Transilvaniei. Geografie ecleziastică și construcția autorității în Evul Mediu / The Patronage of Saint Martin in Western Transylvania. Ecclesiastical Geography and the Construction of Authority in the Middle Ages*

This paper examines the role of Saint Martin's patronage in shaping the ecclesiastical geography of medieval Western Transylvania, with particular focus on the Arad–Bihor area.

Drawing on toponymic evidence, diplomatic tradition, and canonical organization, the study argues that the name of Saint Martin should be understood not only as an expression of local piety, but also as an indicator of broader processes of symbolic and institutional integration within the medieval Kingdom of Hungary. The paper discusses both the hagiographic and political significance



of Martin of Tours, especially in relation to his Pannonian origin, and the regional expressions of his cult in Arad and Bihor.

Arad offers the example of a royal provostry with canonical, juridical, and economic functions, while Bihor illustrates the toponymic persistence and regional diffusion of the saint's name in connection with medieval Oradea. The study concludes that Martinian patronage contributed to the articulation of authority and territorial memory, becoming a marker of symbolic coherence in the medieval landscape of Western Transylvania.

**Keywords:** Saint Martin, Western Transylvania, Arad, Bihor, Orod, medieval Oradea, ecclesiastical patronage, medieval toponymy, ecclesiastical geography, medieval authority, medieval Kingdom of Hungary, institutional memory.



**Drd. Aurelian Roland BOIȚ, Președinte al Asociației L'Ordre Souverain des Templiers Saint-Martin (OSTSM), Mare Maestru OSTSM, Doctorand în Relații Internaționale și Studii Europene, Universitatea „Babeș-Bolyai” Cluj-Napoca**

*Identitatea ordinelor cavaleriești în Europa contemporană. Studiu de caz: Ordinul Sveran Templier Sfântul Martin / The Identity of Chivalric Orders in Contemporary Europe. A Case Study of the Sovereign Templar Order of Saint Martin*

This study explores the processes through which contemporary chivalric orders in Europe reconstruct and project their institutional identity at the intersection of historical legacy, symbolic continuity, and modern forms of cultural diplomacy. Using the Sovereign Templar Order of Saint Martin (OSTSM) as a case study, the article analyses how a neo-chivalric organization articulates Christian ethics, philanthropic action, and intercultural engagement within a framework of symbolic legitimacy and civic responsibility.

The research follows a qualitative, interpretative-constructivist approach, combining historical, theological, legal, and institutional analysis, supported by SWOT and case study methods. The findings indicate that, despite the absence of medieval juridical continuity, contemporary chivalric organizations derive their public



legitimacy from symbolic capital, social action, and ethical coherence, allowing them to function as relevant actors of cultural-philanthropic and moral soft power in today's Europe.

**Keywords:** chivalric orders, identity, symbolic capital, cultural diplomacy, soft power, neo-Templarism, OSTSM, social constructivism.



**Daniela Maria BOIȚ, Nutriționist Dietetician, Cercetător independent în nutriție, România, Membru al Asociației L'Ordre Souverain des Templiers Saint-Martin (OSTSM), Mare doamnă a Templului, Membru al Consiliului de Onoare și Selecție OSTSM pentru acordarea distincției „Cross of Merit” (Meriti Crux)**

**Sl. Dr. Daniel RADUCAN, VID Concept Research**

*Dieta cavalerilor templieri - Baze istorice și interpretare nutrițională contemporană / The Diet of the Knights Templar: Historical Foundations and Contemporary Nutritional Interpretation*

The present paper proposes an interdisciplinary analysis of the dietary regimen of the Knights Templar by correlating medieval historical sources – particularly the Latin Rule of the Order and other contemporary documents – with perspectives from modern nutrition science. The analyzed data outline a dietary model characterized by simplicity, moderation, and strict organization, reflecting both the monastic-military rigor and the religious norms of the period.

From a compositional standpoint, the Templars' diet was predominantly plant-based, centered on whole grains and legumes, and complemented by moderate consumption of fish and dairy products. The frequent use of olive oil, especially in Mediterranean regions, suggests a favorable lipid intake profile, while the consumption of red meat was limited in accordance with religious prescriptions. The practice of fasting, periodically integrated into the lifestyle of the Order, held both spiritual significance and potential metabolic implications.

Interpreted through the lens of contemporary nutrition, this dietary structure indicates a high intake of dietary fiber and bioactive



compounds such as phytonutrients, a predominantly cardioprotective lipid profile, and a moderate glycemic load. The alternation between feeding and restriction periods may be associated with current concepts of intermittent fasting, while the strict organization of meals suggests a balanced eating behavior with potential effects on metabolic homeostasis.

In the absence of precise quantitative data, the reconstructed dietary pattern shows significant similarities to the Mediterranean diet, currently recognized for its cardiovascular benefits and anti-inflammatory properties. In conclusion, the relevance of the Templar diet does not lie in its literal replication, but in the fundamental principles it promotes: a predominance of plant-based foods, moderation, structured eating patterns, and the integration of diet within an active, disciplined, and behaviorally coherent lifestyle.

**Keywords:** dietary regimen, Templars' diet, grains, legumes, religious prescriptions.



**Conf. univ. dr. Sorin BULBOACĂ, Universitatea de Vest „Vasile Goldiș” din Arad, Complexul Muzeal Arad, Societatea de Științe Istorice din România – Filiala Arad**

*Cavalerii templieri/ioaniți la Tauț, județul Arad? / Knights Knights Templar / Knights Hospitaller at Tauț, Arad County?*

In the place called by the locals ‘La Cetate’ an early cemetery with several tombs (11<sup>th</sup>-13<sup>th</sup> centuries) was identified, a Romanesque church with a circular altar, then another Gothic-style place, with a bell tower, coins from the period of Sigismund of Luxembourg, several pieces of iron, bronze, bone and glass. There is a hypothesis that the Templars were present in the Tauț Fortress, but as for the Knights Hospitaller, they are clearly attested since 1187. The Order of the Hospitallers settled some of its fighters here for several hundred years. Vestiges of the Middle Ages also exist on the outskirts of the village, on the place called ‘The Old Village’, where traces of stone constructions can be seen, defended by two rows of ditches. Some researchers attribute these fortifications to the Knights Templar and then to the Knights Hospitaller, also attested in documents at Tauț.



On a hilltop, the enclosure of a circular earthen fortification, known as 'La Cetate', is visible. The medieval church of the village of Feltot, the predecessor of the medieval market town of Tauț (Taucz), was located here. Documents about the presence of the John of Gods in Tauț record that they had (in 1238) 6 ships for transporting salt on the Mureș.

**Keywords:** templieri, ioaniți, cetate, biserică, sare.



**Prof. Florica R. CÂNDEA, Uniunea Ziariștilor Profesioniști din România - Filiala „Ioan Slavici” Arad**

*Paris, o altă călătorie, o altă imagologie ... în izvoare narrative / Paris: Another Journey, Another Imagology... in Narrative Sources*

This essay contains a description of an original itinerary (at the end of October–beginning of November 2025) in the French capital, Paris. The dominant focus is the Marais District, the cradle and first settlement of the Knights Templar. Its originality lies in the presentation of a historical route and the discovery of important vestiges, which support the recognition of the Marais District as one of the most frequented areas of Paris, rich in historical atmosphere. Both the records and the consulted bibliography represent a mark of documentation and support for the present essay.

**Keywords:** Paris; Marais District; Knights Templar; historical itinerary; urban heritage; medieval history; cultural heritage; historical vestiges; documentary research; historiography; sacred geography; France; pilgrimage routes; architectural memory.



**Dr. Rodica COLTA, Centrul Cultural Județean Arad**

*Apocrife, legende și scrieri escatologice românești (Secolele XVI-XIX) / Apocrypha, Legends, and Romanian Eschatological Writings (16<sup>th</sup>-19<sup>th</sup> Centuries)*

Alongside secular popular books and canonical writings, many apocryphal manuscripts circulated in the Romanian cultural space, ranging from false Gospels to narratives about the Apostles, Jesus Christ, the Virgin Mary, hagiographic legends of saints, and



eschatological texts. All of them employ an archaic language and circulate a fictional yet fascinating narrative of events.

**Keywords:** popular books; canonical writings; manuscripts; legends; archaic language;



**Daniel A. CONSTANTINESCU, Membru al Asociației L'Ordre Souverain des Templiers Saint-Martin (OSTSM), Baliv OSTSM al Balivatului de Sud, România**

*Idealul cavalerului creștin: influența modelului Sfântului Martin asupra Ordinului Templierilor / The Ideal of the Christian Knight: The Influence of the Model of Saint Martin on the Order of the Templars*

The material on the Knights Templar and Saint Martin highlights the close connection between the medieval chivalric ideal and fundamental Christian values. The Knights Templar were an elite military-religious order established to defend the Christian faith and protect pilgrims traveling to the Holy Land. Their activity was guided by principles such as strict discipline, obedience, courage, and personal sacrifice, making them a powerful symbol of devotion to the Church.

At the same time, Saint Martin is presented as a model of profound moral and spiritual transformation. Originally a soldier, he chose to renounce his military career in order to dedicate his life to faith and service. He became widely known for his acts of charity and compassion, especially the symbolic gesture of sharing his cloak with a poor man. This act reflects the transition from worldly values to spiritual ones and emphasizes the importance of love for one's neighbor.

By comparing these two models, the material underlines the complementarity between military strength and Christian virtue. The ideal Christian knight is defined not only by combat skills, but also by deep moral integrity and spiritual commitment. In conclusion, both the Knights Templar and Saint Martin contributed to shaping an ethical and religious model that had a significant influence on medieval mentality and culture.

**Keywords:** Knights Templar, Saint Martin, Christian, chivalry military-religious, order, faith, sacrifice, charity, Middle Ages, moral values, spirituality.



**Dan D. GÎRJOABĂ, scriitor, publicist, Uniunea Ziariștilor Profesioniști din România, filiala „Valeriu Braniște” Timișoara**

*Transpunerea paradigmei monastice în sfera militară: filiația între Regula Benedicti și Statutul Templier / The Transposition of the Monastic Paradigm into the Military Sphere: The Lineage between the Rule of Saint Benedict and the Templar Statutes*

This paper examines the institutional and legal metamorphosis of the Order of the Temple, analyzing the transition from the traditional Benedictine monastic framework to the revolutionary legal status of the ‘militia Christi’. By tracing the evolution from St. Benedict’s of Nursia ‘Regula’ to the ‘Latin Regula’ of 13th-century Templars, the study highlights how the concepts of obedience, poverty, and communal life were legally re-engineered to accommodate a military function within a sacred context. Furthermore, the paper explores the jurisdictional hybridity of the Order and its ‘status exemptus’, which allowed the Templars to operate as a transnational legal entity directly under papal authority, thus bypassing local episcopal oversight and setting a precedent for modern corporate and international law.

**Keywords:** Regula Benedicti, Templar Law, Militia Christi, Papal Exemption, Canon Law, Bernard of Clairvaux, Jurisdictional Hybridity.



**Prof. dr. Marian GHEORGHE, Colegiul Național „Preparandia – Dimitrie Țichindeal” Arad**

*Perspectiva asupra educației la Sf. Martin de Tours / Educational Perspectives in Saint Martin of Tours*

St. Martin of Tours (316-397 AD) remained in Christian historiography as a founder of a monastery and one of the most venerated saints in the Catholic Church, the Orthodox Church, or the Anglican Church. Although he did not leave any treatise on education to posterity, and although accounts of his life and work are largely drawn from the writings of his biographer Sulpicius Severus, his impact on Christian education is overwhelming through several elements in the



fundamental areas of life. Because his actions, the foundations of the monasticism he promoted, the ascetic and life accents, the approach to current problems of existence place Saint Martin at the foundation of the complex educational scaffolding of Christianity.

Based on the historical accounts and writings about him (primarily by Sulpicius Severus), St. Martin of Tours (c. 316–397) did not leave behind pedagogical treatises. Instead, his perspective on education is inferred from his actions, his monastic foundations, and his emphasis on asceticism over classical, secular learning.

Key Aspects of Education in the Life of St. Martin:

- Asceticism Over Formal Education: Martin was not formally educated in classical rhetoric or literature, a point highlighted by his biographer Sulpicius Severus to emphasize that his holiness and wisdom came from God, not worldly learning. He prioritized a monastic lifestyle that focused on spiritual transformation and ‘self-denial’ rather than the pursuit of formal academic knowledge.
- Monasticism as Spiritual Education: Martin founded the earliest monasteries in Gaul (Ligugé and Marmoutier), which functioned as centers of spiritual and character education. The training in these, specifically in Marmoutier, was based on a ‘living rule’ – following the example of the leader rather than strict, written constitutions.
- Education of the Heart and Action: His approach emphasized the ‘wisdom of Creation’ and ‘healing the imagination’ through the ‘great outdoors’ and lived experiences of charity, rather than passivity. This practical, service-oriented education was intended to cultivate ‘authentic masculinity’ and ‘perseverance in pursuit of the arduous good’.
- Missionary Education and Conversion: Martin believed in converting people – particularly in rural areas—through education and pastoral guidance rather than force. His approach was ‘gentle’ and emphasized ‘tolerance and understanding’.
- A ‘Lived’ Curriculum: The ‘education’ offered by Martin was about reestablishing just interpersonal relationships through sharing, as seen in his care for the poor.

**Keywords:** Sf. Martin, education, perspective, church, Christianity



**Prof. univ. dr. Marius-Ioan GREC, Universitatea de Vest „Vasile Goldiș” din Arad**

*„ORA ET LABORA” sau Despre „călugării albi” din Banat / ‘ORA ET LABORA’ or about the ‘White Monks’ of Banat*

The Cistercians? Medieval monks, builders, librarians, architects... Or seated in Banat in 1098... dressed in simple robes thought the world was unprepared to receive God; to get closer to God requires tranquillity, silence, austerity...

This is the destiny of the Cistercians: white monks, with coarse wool robes and a simple rule and clear... no gold, no sculpture, no useless paintings. They did not preach by words, but by stone. Everything they touched became simple, geometric, balanced - from their personal lives to the walls they erected.

They brought with them in medieval architecture, elegance... they collected books, copied manuscripts, and silence was law.

They brought all this to Igrış, in Banat. In the 12<sup>th</sup>-13<sup>th</sup> centuries, the monastery housed the royal treasury and it was also here that Andrew II and his wife, Yolanda de Courtenay, were deposited in sarcophagi and royal funerals in Hungary.

**Keywords:** monks, Cistercians, librarians, scribes, monastery, royal funerary attendants



**Mrd. Mihaela Livia GULEȘ, Universitatea de Vest Timișoara, Societatea de Științe Istorice din România – Filiala Arad**

*Sfântul Martin și noile media – O arheologie a generozității în era digitală / Saint Martin and New Media – An Archaeology of Generosity in the Digital Age*

This paper explores the intersection between traditional Christian values, personified by the figure of Saint Martin of Tours, and the dynamics of interaction in the era of new media. The central point of the analysis is the iconic gesture of dividing the cloak, reinterpreted as an archaic form of content sharing and social solidarity. In a digital world dominated by optimization algorithms and the fragmentation



of attention, Saint Martin's legacy offers an ethical model for the modern user, transforming the concept of a 'follower' into that of a 'digital pilgrim' and 'social activist'.

The analysis examines how social media platforms and emerging technologies, such as Artificial Intelligence, can scale Martinian empathy through crowdfunding mechanisms and awareness campaigns, serving as digital 'lanterns' in the public sphere. Simultaneously, the paper critically addresses the risks of slacktivism and depersonalization, arguing that technology must remain a tool for facilitating authentic human contact rather than a substitute for it. The conclusion proposes a 'Digital Martinism', in which the act of sharing informational and material resources becomes a solution to isolation and indifference in the 21st century.

**Keywords:** Saint Martin of Tours, New Media, Digital Empathy, Sharing Economy, Solidarity, Ethical Algorithms, Modern Hagiography



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*Martin de Tour și Ambrozie de Milano după instituționalizarea  
Creștinismului / Martin of Tours and Ambrose of Milan after the  
Institutionalization of Christianity*

The author attempts to highlight the important role that Martin of Tours had in the evolution of Christianity, after the institutionalization of Christianity, alongside one of the most important fathers of the Western church: Ambrose of Milan. The document that marks the beginnings of the institutionalization of Christianity is the Edict of Milan, from 313 AD. Both became bishops, being known in history by the name of the city in which they served in this high position in the church: Tours and Milan respectively. Both were born after the issuance of the Edict. Martin of Tours was born in 316 AD, 3 years after the edict that offered freedom of worship to the Christian religion. Ambrose was 24 years younger than Martin. He was born around 340 AD in Trier and died on 4 April 397 in Milan,



where he served as bishop. He is considered the first of the four important fathers of the Western Church, along with Jerome, Augustine and Gregory the Great. Like Martin, Ambrose began his career in the secular field, studying literature and law, becoming governor of the provinces of Emilia and Liguria, which was based in Milan. Ambrose was elected bishop of Milan at the request of the community in 374, three years after Martin was appointed bishop of Tours (371). Milan had been the place where the Edict of Milan (313) was drawn up, by the emperors Licinius – ruler in the East and Constantine the Great – ruler in the West. Milan was founded around 400 BC by the Celts. In 222 it was conquered by the Romans, being named Mediolanum, and in 293 it was declared the capital of the Western Roman Empire by Diocletian. The document was drawn up in the imperial palace in Milan, when the wedding of Licinius with Constantine's sister took place. This ended the period of persecution of Christianity during the time of Diocletian. The Church entered a period of peace moving towards institutionalization, followed by the convocation by Emperor Constantine the Great of the Council of Nicaea in 325 and the subsequent officialization of Christianity in 380 AD, when the Edict of Thessalonica was issued by Emperor Theodosius I, together with Gratian and Valentinian II. The first two great ecumenical Councils followed: at Nicaea (325) and at Constantinople (381), in which the Church formulated the great doctrines of Christianity, related to the Trinity and Christology. Alongside the state, the church fought against heresies, including Arianism, which denied that the Son of God is equal to God the Father. Although we will recognize the countless advantages of the collaboration of the Church with the State, we will note that from the very beginning of this collaboration, the state became involved in the mission of the church, resorting to force even to the death penalty. In 385, Martin of Tours and Ambrose of Milan, together mediated with the emperor Magnus Maximus (335-388), the commutation of the death penalty of the heretic Priscillian and some of his disciples. The two bishops recognized Priscillian's guilt but demanded the renunciation of the involvement of secular power, which demanded



the death sentence of heretics. Emperor Maximus' decision against the Priscillians created a dangerous precedent of the involvement of state authorities in the death penalty of heretics. Despite the courageous intervention of the two important bishops of Christianity: Martin of Tours and Ambrose of Milan, the emperor ordered the first execution of a heretic in the history of Christianity. The two bishops represent an example of courage and the appropriate fight to preserve the pure teaching of Christian Scripture. Martin and Ambrose died in the same year – in 397 (November 11 and April 4, respectively). Although it is an anachronism, we will nevertheless note that the memory of the collaboration between the two is found in a tradition (Golden Legend) which states that Bishop Ambrose (who died on April 4, 397) was present at the death of Martin – November 11, 397, through the so-called phenomenon of bilocation.

**Keywords:** Martin de Tours, Ambrozie de Milano, instituționalizare, creștinism, colaborare biserică-stat



**Prof. dr. Mihai-Florin HASAN, Colegiul Ortodox „Mitropolitul Nicolae Colan” Cluj-Napoca**

*Mobilități și ecouri antroponimice la marginile orientale ale christianitas-ului. Cazul antroponimiei templiere din provincia Ungaria și Slavonia (secolele XII-XIV) / Anthroponymic Mobilities and Echoes at the Eastern Margins of Christianitas: The Case of Templar Anthroponymy in the Province of Hungary and Slavonia (12th–14th Centuries)*

This study offers a systematic analysis of Templar anthroponymy in the province of Hungary and Slavonia between the twelfth and early fourteenth centuries, based on a corpus of 53 identified personal names borne by 88 documented friars, drawn from royal and papal diplomas, donation charters, and digital collections of the Angevin chancery preserved in Hungarian, Croatian, and Italian archives. Through an eight-stage methodology — encompassing normalization, fuzzy-matching deduplication, typological classification, linguistic origin coding, graphic variation assessment, and integration of Western comparative sources (Projet Beaucéant, Templar Families)



— the study examines the geographical distribution of names, anthroponymic recurrence and its spiritual significance, toponymic and epithetic forms as indicators of mobility, and the degree of linguistic interference between chancery Latin and the regional Magyar, Slavic, and Germanic vernaculars.

The analysis reveals that the province's anthroponymic structure – dominated by Iohannes (10.22%), Guillelmus/Wilhelmus (9.09%), and Petrus (5.68%) – broadly mirrors the onomastic patterns attested for the Military Orders in the Latin Kingdom of Jerusalem, while simultaneously reflecting the ethnic diversity of the Arpadian realm through Slavonic names (Radoslaus, Stoianus, Kaduch) and epithets such as Ungarus, de Metis, de Marsilia, and de Borgona. The concept of anthroponymic mobility is employed in a dual sense: as an indicator of the actual movement of individuals through the Order's cross-border networks, and as a reflection of the linguistic and graphic adaptations inherent to the transliteration process. The complementary notion of anthroponymic echo enables the interpretation of recurring names as reflexes of a circulating institutional identity, traceable beyond the Order's dissolution — as illustrated by the post-1312 attestations of Andreas and Gregorius. A comparison of the Templar stock with the onomastic repertoire of medieval Hungary and Transylvania (following the series of Fehértói, Slíz, and Turcuș et alii) reveals an overlap exceeding 70%, with a distinctly Western dimension imparted by the high frequency of Guillelmus and the presence of Latinised forms such as Bonacursus, Pontius, and Conradus. The Templar province of Hungary and Slavonia thus emerges not as a mere peripheral extension of the Western model, but as a zone of linguistic and cultural interference, where the mobilities and echoes of an expanding Christianitas are most legibly inscribed.

**Keywords:** anthroponymy, monastic-military orders, Templars, Province of Hungary and Slavonia, Middle Ages, mobilities and echoes



**Mrd. Bogdan IOJA, Departamentul de Studii Americane, Facultatea de Litere, Istorie, Filosofie și Teologie, Universitatea de Vest din Timișoara, Redactor la Editura Sens din Arad**

*Bizere – Perla regăsită a Văii Mureșului: De la ruina istorică la rezidirea spiritual / Bizere – The Rediscovered Pearl of the Mureș Valley: From Historical Ruin to Spiritual Revival*

This paper proposes an interdisciplinary analysis of the Bizere Monastery, a site of fundamental importance for the history and spirituality of the Mureș Valley, thematically aligning with the sections dedicated to the ‘Salt Road’ and ‘Benedictine Monasteries’.

Based on systematic archeological research and diplomatic sources, the study reconstructs the image of a flourishing 12th-13th-century abbey, whose prosperity was closely linked to the control of the salt transport on the Mureș River.

The exceptional discoveries that define the site as a ‘pearl’ of medieval art will be highlighted: by the unique floor mosaics, high-quality Romanesque sculpture, and advanced hydro-technical installations (the fountain tower). The paper will trace the evolution of the settlement from its economic and artistic zenith, through the long period of degradation beginning in the 16<sup>th</sup> century, to its modern scientific rediscovery.

The central dimension of the study addresses the current process of ‘spiritual revival’, marked by the historic event of November 2024: the laying of the foundation stone for the new monastery on the ancient sacred site. This initiative of the Orthodox Archdiocese of Arad will be interpreted through the values of respect for cultural heritage and regional identity, transforming a historical vestige into a living center of contemporary spiritual and cultural dialogue.

**Keywords:** Bizere Monastery, Mureș Valley, Benedictine order, the Salt Road, Romanesque mosaics, spiritual rebuilding, Orthodox Archdiocese of Arad.



**Prof. dr. Melinda Gabriela KERESZTES, Liceul Tehnologic de Științe Aplicate Arad**

*Impactul Ordinului Franciscan asupra dezvoltării învățământului în comitatul Arad, din secolul al XVIII-lea până în prima jumătate a secolului al XIX-lea / The Impact of the Franciscan Order on the Development of Education in Arad County, from the 18<sup>th</sup> Century to the First Half of the 19<sup>th</sup> Century*

This study aims to investigate the involvement of the Franciscan Order in the educational process from the 18<sup>th</sup> century to the first half of the 19<sup>th</sup> century. The analysis focuses in particular on the elementary school and the gymnasium administered by the Franciscans in Arad, examining both their pedagogical practices and their methods of organization and administration. The study highlights how educational activity was influenced by the reforms promoted within the Habsburg Empire, as well as the institutional relationships between the Franciscans and local authorities in ensuring the functioning of the educational system. The originality of the research lies in the use of information related to the establishment and development of educational infrastructure during the Habsburg Monarchy.

**Keywords:** school, gymnasium, reforms, Franciscan Order, Habsburg Empire.



**Călin LĂZUREAN, președinte al Clubului Lions Arad**

*Sfântul Martin: tradiții, identitate culturală și relevanță contemporană în Europa și România / Saint Martin: Traditions, Cultural Identity, and Contemporary Relevance in Europe and Romania*

The celebration of Saint Martin, observed on November 11<sup>th</sup>, stands as one of the most expressive bridges between Christian spirituality and European folk traditions. Although in Romania it is less widely known outside the predominantly Orthodox cultural sphere, it holds a strong presence within Catholic and German heritage communities, where it has become a cultural, educational, and communal landmark. Across



Central Europe, Saint Martin symbolizes light, generosity, and solidarity – values embodied in rituals that have endured for centuries.

To fully appreciate the richness of this celebration, we must look both at the historical figure of Saint Martin and at the ways in which his legacy has taken root in various regions, including Romania.

The Historical Figure of Saint Martin – Between Reality and Symbol

Martin was born in the 4<sup>th</sup> century in Roman Pannonia, on the territory of present day Hungary. Raised in a military family, he was required to join the Roman army, yet his life would be defined by a moment that became emblematic: the encounter with a freezing beggar at the gates of Amiens. Without hesitation, Martin cut his cloak in half and offered one part to the man in need.

According to tradition, Christ appeared to him the following night wearing that very half of the cloak. This episode became the spiritual foundation of the feast: a simple yet profound gesture that speaks of compassion, responsibility, and moral courage.

After leaving the army, Martin became a monk and later Bishop of Tours, known for his humility and closeness to ordinary people. His death in 397 was followed by the rapid spread of his cult throughout Western Europe.

The Significance of November 11<sup>th</sup> – A Threshold Between Seasons

In the medieval agrarian calendar, November 11<sup>th</sup> marked the end of the agricultural year and the beginning of preparations for winter. It was the moment when work contracts ended, dues were paid, and one last festive meal was held before the Advent fast.

Thus, Saint Martin's Day became a symbolic threshold between autumn and winter, between intense labor and a period of spiritual reflection. In many regions, this date was considered the true beginning of winter, and the traditions reflect this transition.

Lantern Processions – Light That Brings Communities Together



One of the most recognizable European traditions is the lantern procession, Martinsumzug, found in Germany, Austria, the Netherlands, and Belgium. Children, accompanied by parents and teachers, walk through the streets at dusk carrying colorful lanterns, often handmade.

The lanterns symbolize the light of goodness piercing the darkness of winter and evoke the inner light that Saint Martin brought through his deeds. In many places, the procession is led by a young rider dressed as a Roman soldier, representing the saint himself.

#### Examples from Romania

In Romania, the lantern tradition is preserved especially in German and Catholic communities:

- Sântana (Arad County) – one of the most prominent lantern processions in the country. Children from German language schools craft lanterns, perform a short play about the saint's life, and walk through the town in a luminous parade that gathers hundreds of participants.
- Timișoara – in historically German neighborhoods such as Freidorf, schools and parishes organize lantern walks accompanied by traditional German songs.
- Sibiu – the Evangelical community hosts lantern workshops and small processions in the historic center.
- Brașov – in areas with German language schools, children participate in Saint Martin activities, sometimes in collaboration with cultural institutions.

These events have become not only religious traditions but also moments of community cohesion, bringing together parents, teachers, and children in a symbolic gesture of light.

#### Saint Martin's Fire – Purification and Continuity

In many Western European regions, the celebration includes lighting a large outdoor fire, Martinsfeuer. With pre-Christian roots, the fire symbolizes purification and protection for the community.



In the Christian context, it becomes a sign of divine light and hope. Communities gather around the fire, sing, and recall the deeds of the saint.

#### In Romania

Although the fire tradition is not as widespread as in Germany, some communities maintain it:

- In Banat, several Catholic parishes light symbolic fires in the churchyard, especially in villages with German heritage.
- In Sântana, a symbolic fire is sometimes lit after the lantern procession, marking the end of the celebration.

#### Saint Martin's Goose – A Medieval Culinary Tradition

The traditional meal for Saint Martin's Day in many countries includes roast goose. The custom has two origins: in the Middle Ages, fattened geese were often used to pay taxes; and according to legend, Martin hid in a goose pen to avoid being chosen as bishop, but the geese betrayed him with their noise.

#### In Romania

In German communities of Banat and Transylvania, the Saint Martin meal often includes:

- roast goose or roast duck,
- red cabbage,
- potato dumplings,
- baked apples.

In some villages in Timiș County, families still prepare 'Martin's goose' as part of a tradition passed down through generations.

#### Plays, Songs, and Moral Education

The celebration has a strong educational dimension. In schools, children prepare short plays reenacting the cloak sharing episode, learn traditional songs, and discuss the values promoted by the saint: empathy, humility, and solidarity.

#### Examples from Romania

- At 'Adam Müller Guttenbrunn' Theoretical High School in Arad, students perform an annual play about the saint's life, followed by the lantern procession.



- At the German School in Sibiu, children craft lanterns in themed workshops and participate in a small performance.
- In Timișoara, Roman Catholic parishes organize charitable activities inspired by the saint's gesture.

#### The Spiritual Dimension – A Model of Generosity

Beyond the folk traditions, Saint Martin remains a symbol of generosity and responsibility toward the vulnerable. His act of sharing the cloak is not merely a charming story but a lesson in recognizing the dignity of every human being.

In many European communities, the celebration becomes an occasion for charitable actions: clothing drives, donations for families in need, or visits to social centers. This dimension is present in Romania as well, where Catholic parishes organize aid campaigns around November 11<sup>th</sup>.

#### Conclusion – A European Tradition Taking Root in Romania

Saint Martin's Day is a remarkable example of cultural continuity. It blends Christian spirituality with folk customs, moral education with communal joy, symbolic light with concrete acts of solidarity.

In Romania, the tradition has taken root in German and Catholic communities, yet interest in it is growing more broadly. Lantern processions, plays, festive meals, and charitable activities transform this day into a moment of reflection and human connection.

Saint Martin remains not only a figure of the past but a contemporary model, inviting us to rediscover the power of simple gestures and the light we can bring into the lives of others.

**Keywords:** cultural continuity, Christian spirituality, moral education, solidarity, tradition.



#### Vasile LUPAȘC SFINTEȘ, Istoric, Târgoviște

*Scurtă istorie „ilustrată” a cavalerismului / A Brief ‘Illustrated’ History of Chivalry*

This article offers a concise analytical overview of the evolution of the concept of chivalry, understood as a set of ethical and behavioral



norms characteristic of the medieval military aristocracy, while also highlighting the ways in which these values manifested in concrete historical contexts. Beyond its idealized representations in chivalric literature, chivalry operated as a normative framework that shaped both the conduct of warriors toward their adversaries and their attitudes toward subjugated or vulnerable populations.

The analysis is grounded in the examination of selected historical episodes that illustrate the application of chivalric principles in situations of conflict or acute social crisis. The interactions between Saladin and Richard I of England during the Third Crusade are interpreted as emblematic of mutual respect between adversaries, despite ongoing military confrontation. Similarly, the measures adopted by Mehmed II following the Fall of Constantinople are analyzed as reflecting a combination of political pragmatism and forms of clemency toward the conquered population.

In addition, the ceremonial burial of Vladislav Dan by his rival Vlad the Impaler may likewise be interpreted through the lens of chivalric norms of respect, suggesting that such values were not confined exclusively to Western European contexts.

At the same time, the article traces the persistence and transformation of these values beyond the medieval period through an analysis of the Christmas Truce during the First World War, an episode that demonstrates the possibility of chivalric-type conduct even within the framework of industrialized warfare.

By correlating these case studies, the article argues that the principles associated with chivalry—respect for one’s adversary, moderation in the exercise of violence, and the protection of the defenceless – are not merely products of medieval imagination, but historically attested realities. In this sense, the analysis opens the way for a reassessment of these norms in relation to contemporary standards of conduct in conflict situations, as well as to modern discourses on ethics and humanity.

**Keywords:** chivalry, ethical norms, behavioral norms, conflict, social crisis.



**Dr. Gabriela Adina MARCO, Complexul Muzeal Arad**

*Valea Mureșului Inferior – a doua jumătate a secolului al XV-lea – prima jumătate a secolului al XVI-lea. Repere politice și confesionale / The Lower Mureș Valley – Second Half of the 15th Century to the First Half of the 16th Century: Political and Confessional Landmarks*

After the Ottoman conquest of Serbia in 1464, the noble Jakšić family moved to the Kingdom of Hungary, receiving the estate of Nădlac. There, they founded a church, known today as the “Church of Dolma.” The Jakšić family, related to the ruling houses of Moldavia, Wallachia, Lithuania, and Russia, became some of the most feared mercenaries in Central Europe.

In the Lower Mureș region, episcopal centers emerged at Ineu, Lipova, and at the Hodoș-Bodrog Monastery. In 1514, the rebels led by Gheorghe Doja reached Nădlac, then crossed south of the Mureș to Cenad and Timișoara. Later, in 1535, the last male descendant of the Jakšić family founded the Bezdin Monastery, where he eventually withdrew.

**Keywords:** Jakšić family; Nădlac; Orthodox Church; monasteries; Gheorghe Doja.



**Prof. dr. Antoniu MARTIN, Parlamento della Legalita Internazionale, Roma, Citta del Vaticano**

*Arad, un oraș sub semnul Dragonului. Ordinul Dragonului / Arad, a City Under the Sign of the Dragon. The Order of the Dragon*

The present communication aims to highlight the main coordinates of the evolution of one of the chivalric orders in the Romanian space – perhaps less well known, but one that significantly influenced the development of the city of Arad during the 19<sup>th</sup> century and the beginning of the 20<sup>th</sup> century. Although presented as an order established to fight against pagans, the Order of the Dragon, in its historical development, acquired distinct esoteric, cultural, and political dimensions that decisively shaped the society of Arad in the modern era.

**Keywords:** chivalric order, influence, Order of the Dragon, historical development, Arad, modern era.



## **Teolog Constantin Petrică MÎȚ, Membru al Asociației L'Ordre Souverain des Templiers Saint-Martin (OSTSM), Mare Capelan OSTSM**

*Modelul Sfântului Martin de Tours în viața și teologia Papei Martin I / The Model of Saint Martin of Tours in the Life and Theology of Pope Martin I*

This paper explores the spiritual and theological relationship between Saint Martin of Tours and Pope Martin I, highlighting the continuity of holiness within the life of the Church. Although no direct historical evidence indicates explicit influence, a profound convergence emerges in their shared vision of the episcopal ideal. Saint Martin of Tours is presented as a model of the ascetic and charitable bishop, whose life unites faith and action, doctrine and mercy, exemplified by his act of sharing his cloak with a poor man. In contrast, Pope Martin I represents the confessor and martyr bishop, who firmly defended orthodox Christology during the Monothelite controversy. By convening the Lateran Synod in 649, he condemned the heresy, an act that led to his arrest, exile, and death. The study identifies key theological convergences: imitatio Christi, the unity of truth and love, the bishop as an icon of Christ, and the progression from asceticism to martyrdom. Together, these two saints outline a unified model of Christian leadership grounded in charity, truth, and sacrificial witness.

**Keywords:** Saint Martin of Tours; Pope Martin I; Christian episcopacy; imitatio Christi; Monothelitism; martyrdom; charity; patristic theology; holiness; Christian doctrine.



**Basil N. MUREȘAN, scriitor și jurnalist independent, Arad, România**  
*De la cavalerism la idealul gentlemanului: ascensiunea, mitul și moștenirea cavalerilor medievali în cultura occidentală / From Chivalry to the Ideal of the Gentleman: The Rise, Myth, and Legacy of Medieval Knights in Western Culture*



This paper explores the historical evolution, cultural significance, and enduring legacy of medieval chivalry in Western civilization. Beginning with its origins as a martial code rooted in Roman, Germanic, and Christian values, chivalry gradually developed into a complex ethical and social system governing both warfare and courtly behavior. The study highlights the transformation of knights from mounted warriors bound by feudal loyalty to symbolic figures idealized in literature, chronicles, and later romantic narratives.

Particular attention is given to the discrepancy between the idealized image of the knight—honorable, loyal, and virtuous—and the historical reality, often marked by violence, exploitation, and moral inconsistency. The paper also examines how chivalric values influenced later social constructs, especially the emergence of the ‘gentleman’ ideal, as well as practices such as courtly love, dueling, and aristocratic identity-building.

Furthermore, the research traces the decline of chivalry due to technological advancements (such as the crossbow), socio-political transformations, and the gradual shift from military merit to inherited status. Despite its decline, elements of chivalric ideology persisted into modernity, shaping military codes, social etiquette, and cultural norms. The study concludes by addressing the symbolic survival of chivalry in contemporary society, where it continues to exist in ceremonial honors and popular culture, albeit detached from its original martial context.

**Keywords:** chivalry, medieval knights, Western civilization, feudalism, knightly code, courtly love, aristocracy, military culture, cultural legacy, gentleman ideal, medieval warfare, social identity



**Dr. Virgil MUSTA, Consilier Eparhial – Arhiepiscopia Timișoarei, Vicepreședinte al Comisiei sociale și pentru comunicații media a Adunării Naționale Bisericești**

*Îndeplinirea misiunii transmise de Sfântul Martin de Tours prin Rugăciune / Fulfilling the Mission Transmitted by Saint Martin of Tours through Prayer*



Saint Martin remains an emblematic figure of dedication, modesty and altruism. His life, placed at the service of God and peoples, embodied the ideal of the Christian knight — a defender of moral, spiritual and philanthropic values, a promoter of a balanced and harmonious world. But to achieved such a life, it is necessary to know God through the light that He gives you if you are worthy, and which you receive when you approach Him during the hours spent in perfect prayer. The present work teaches us the isihastic doctrine and practice based on the understanding encounter with Christ, in the light, through prayer. In order to approach God, the human mind must master the body, subjecting its senses to reason ignited by divine longing. And as it rises to dispassion, the mind, cleansed of the illusions of pleasures, raises an ever purer, ever brighter prayer. The prayer of the mind requires the arduous ascent of the deeds of virtue done through the body.

**Keywords:** prayer, modesty, altruism, knights, doctrine, virtue.



**Ing. ec. Iosif-Sorin NEDEA, Membru al Asociației L'Ordre Souverain des Templiers Saint-Martin (OSTSM), Comandor OSTSM al Comanderiei Sf. Martin Arad, România**

**George-Radu MACOVEI, Membru al Asociației L'Ordre Souverain des Templiers Saint-Martin (OSTSM), Marele herald al OSTSM**

*Heraldica medievală și heraldica templieră medievală și actuală / Medieval and Contemporary Templar Heraldry*

Heraldry is an auxiliary branch of history that studies and interprets design and regulation of armorial bearings (coats of arms), being a system of visual identification for distinctive signs of states, families, cities, institutions, which reflect their identity, history and attributes, being essential for understanding historical, genealogical and administrative symbolism, having a scientific component (strict rules) and an artistic one (their rendering).

Heraldry, in its modern sense, as a formal system of visual identification or hereditary, acts did not exist in the Early Middle



Ages (c. 500–1000 AD). The system emerged and developed in Western Europe during the Classical Middle Ages (12<sup>th</sup> century).

In the Early Middle Ages, although there were various identifying symbols (such as those on flags or seals), these were often temporary, were not regulated by a ‘heraldic code’ and, most importantly, were not systematically hereditary.

Templar heraldry was centred on a few key symbols that represented the values and status of the Order, unlike the personal heraldry of lay knights.

The main Templar heraldic symbols:

**Red Cross on White Mantle:** The most emblematic symbol of the Order was a red cross (usually a crux pattée, i.e., cross with arms spread at the ends) worn on the left shoulder of the white linen mantle. This was approved by Pope Eugene III in 1147 and symbolized martyrdom and purity of heart.

**The (Beauceant) Flag:** The Templar battle flag, called the Beauceant (or Baucent), was divided horizontally into two fields: black above and white below. Although the exact meaning is not known with certainty, it is believed that the white symbolized purity or divine favor for the friends of Christ, and the black, terror for His enemies. Sometimes a red cross was added over the black and white background.

**Seal of Two Knights:** One of the most famous seals of the Grand Masters (used between 1167-1298) depicted two knights riding a single horse. This symbol emphasized the poor and humble origins of the Order, although it was also interpreted as a symbol of brotherhood, duality (monks and warriors), or partnership.

**Keywords:** heraldry; flag; mantle; cross; Templars; shield.



**Drd. Prof. Ioana NISTOR, Școala doctorală „Studii de Populație și istoria minorităților”, Facultatea de Istorie și Filosofie, Universitatea „Babeș-Bolyai” Cluj-Napoca, Biblioteca Județeană „Alexandru D. Xenopou” Arad**

*De la filantropie la educație: Fondul de stipendii al episcopului Ioan I. Papp în sprijinul Școlii Diecezane Civile de Fete din Arad / From*



*Philanthropy to Education: The Scholarship Fund of Bishop Ioan I. Papp in Support of the Diocesan Civil Girls' School in Arad*

This paper examines the transition from philanthropic initiative to structured educational support through the scholarship fund established by Bishop Ioan I. Papp for the Diocesan Civil Girls' School in Arad. By analyzing archival sources and institutional records, the study highlights the role of ecclesiastical patronage in promoting female education in the late 19th and early 20th centuries. The fund is interpreted not only as an act of charity, but also as a strategic investment in social development, contributing to the formation of educated female elites and the modernization of local society. The research situates this initiative within the broader context of Orthodox philanthropy and educational reforms, emphasizing its long-term cultural and social impact.

**Keywords:** philanthropy, education, scholarship fund, Bishop Ioan I. Papp; girls' education; Arad; Orthodox Church; social development; cultural heritage; educational history.



**Prof. dr. Laura-Henrieta Orban, director adjunct, Liceul Național de Informatică Arad**

*Considerații asupra toponimelor și antroponimelor în Legenda Sfântului Martin / Considerations on toponyms and anthroponyms in the Legend of Saint Martin*

Toponymy and anthroponymy play an important role in understanding the historical, cultural, and symbolic context of any narrative. We believe that the toponyms used in the Legend of Saint Martin of Tours make an implicit connection between the real geographical space and the spiritual stages of existence. In turn, onomastics captures the shaping, the transformation of the hero's identity. The moral message of the legend is supported by both analyzed aspects, toponyms and anthroponyms, emphasizing the need to rediscover moral values and give up the banal everyday.

**Keywords:** toponymy, anthroponymy, onomastics, narrative identity, cultural context, moral values, medieval legend, hermeneutics.



## **Dana PAICA, medic medicină generală**

*Sfântul Martin în geografia sacră a cavalerismului creștin: itinerarii spirituale de la Lucca la Monte Sant'Angelo / Saint Martin in the Sacred Geography of Christian Chivalry: Spiritual Itineraries from Lucca to Monte Sant'Angelo*

This paper examines the symbolic, spiritual, and historical significance of the Cathedral of Lucca dedicated to Saint Martin, within the broader context of the emergence and development of Christian chivalry in medieval Europe. The Templars' devotion to Saint Martin—an emblem of charity, humility, and the transformation of the warrior into a protector—grants this site a distinctive role within a wider spiritual and cultural itinerary.

The study interprets the Cathedral of Lucca as the starting point of a sacred route culminating at Monte Sant'Angelo, a major pilgrimage center associated with the apparitions of the Archangel Michael. This continuity transcends geography, outlining a symbolic progression from human virtue, embodied by Saint Martin, to divine protection, represented by the Archangel Michael. The existence of an Italian Templar order dedicated to the Archangel further reinforces the connection between religious devotion and the chivalric ideal.

By analyzing architectural, devotional, and historical dimensions, the paper highlights the role of these sites as nodes within a sacred geography that shaped both religious experience and the identity of Christian knights. In a contemporary context marked by the need to reassess moral and cultural values, Saint Martin's legacy provides a relevant framework for reflecting on responsibility, solidarity, and European identity.

The paper thus contributes to a deeper understanding of Saint Martin's role as a precursor of Christian chivalric orders and as an enduring model of ethical and spiritual conduct.

**Keywords:** Saint Martin, Christian chivalry, Templars, sacred geography, Lucca, Monte Sant'Angelo, Archangel Michael.



**Associate Professor dr. Raul PAȘCALĂU, Director of International Relations, Head of Erasmus+ Office, Foreign languages teacher, Sworn translator and interpreter, IAPTI Head of Romania, University of Life Sciences ‘King Mihai I’ from Timișoara**

*Rolul traducerii în conservarea patrimoniului cultural al Sfântului Martin / The Role of Translation in Preserving the Cultural Heritage of Saint Martin*

The cultural and spiritual legacy of St. Martin has transcended centuries, shaping European identity through values such as compassion, charity, and moral responsibility. In this context, translation plays a crucial role in preserving and transmitting this heritage across linguistic and cultural boundaries. This research explores how translation functions not merely as a linguistic process, but as an act of cultural mediation that ensures the continuity of St. Martin’s message in diverse historical and social contexts. Focusing on religious texts, hagiographies, and historical narratives, the study examines the ways in which translators have adapted, interpreted, and sometimes transformed the original meanings associated with St. Martin. Special attention is given to the challenges of translating culturally embedded concepts, symbolic gestures, and theological nuances, which require both linguistic competence and cultural sensitivity. Furthermore, the research highlights the importance of translation in fostering intercultural dialogue within contemporary Europe. By making the story and values of St. Martin accessible to different audiences, translation contributes to the preservation of a shared cultural memory and reinforces a sense of unity rooted in common ethical principles. Ultimately, this research argues that translation is a vital tool in safeguarding intangible cultural heritage, enabling the enduring relevance of St. Martin’s legacy in a globalized world. It demonstrates that through translation, historical figures such as St. Martin continue to inspire new generations beyond linguistic and cultural borders.



**Keywords:** St. Martin, translation, cultural heritage, intercultural dialogue, Christian values, identity, hagiography, linguistic mediation, European culture, spirituality



**Prof. Eugen D. PĂDUREAN, Archeolog specialist, colaborator extern al Complex Muzeal Arad**

*Cu privire la teritoriul județului Arad în epoca romană (II) / On the Territory of Arad County in the Roman Period (II)*

This paper presents a repertoire of Roman-period discoveries (106–271 AD) identified within Arad County, building upon research previously introduced at the 2024 symposium and incorporating newly available data regarding the extent of the Roman province of Dacia. The study emphasizes the strategic importance of the Mureș Valley during Roman rule, highlighting its role in the military and administrative organization of the region. Archaeological evidence of Roman presence includes coins (bronze, silver, gold), jewelry (especially fibulae), Roman pottery (including terra sigillata), earth-and-wood structures, quadrilateral fortifications (castella, burgii, watchtowers), stamped bricks indicating military units (LEG IIII FF, LEG XIII G), and anepigraphic funerary monuments. Key areas with significant discoveries include the Mureș Valley, the Crișul Alb Valley, and the Lipova–Neudorf sector, as well as the Cladova Valley quarry area.

A case study focuses on a recently discovered Roman bronze whistle near Bârzava, likely used by Roman soldiers for communication through predefined signals. The artifact, small in size and richly decorated with floral motifs, features a relief ornament in the shape of the letter “G,” possibly indicating a connection to Legio XIII Gemina. This find contributes to a deeper understanding of military equipment and communication practices in Roman Dacia.

**Keywords:** archaeological discoveries, Roman Dacia, Mureș Valley.



**Prof. univ. dr. habil. Ovidiu PECICAN, Universitatea „Babeș-Bolyai” Cluj-Napoca, Membru al Asociației L’Ordre Souverain des Templiers Saint-Martin (OSTSM), Vicepreședinte al Consiliului de Onoare și Selecție OSTSM pentru acordarea distincției „Cross of Merit” (Meriti Cruce)**

*Modelul teuton și întemeierea Țării Românești / The Teutonic Model and the Founding of Wallachia*

The Teutonic Order’s attempt in Țara Bârsei (1211–1225) functioned as a decisive “pilot project” for the crystallization of Wallachia, providing a model of centralized organization, fortified structures, and autonomous diplomacy. By securing the region against the Cumans, the Teutonic Knights created the necessary military context for the state consolidation of the Basarab dynasty.

**Keywords:** Teutonic Order, model, organization, foundation. “descălecare”; Cumans; Basarab family.



**Artur PIENKEWICZ, Paroh OFM Conv**

*Cavaleria spirituală: Sfântul Martin ca precursor al eticii cavaleriești creștine / Spiritual Chivalry: Saint Martin as a Precursor of Christian Chivalric Ethics*

This paper proposes a reinterpretation of Christian chivalry beyond its medieval institutional forms, emphasizing its ethical and spiritual dimension. It takes Saint Martin of Tours as a foundational model, whose act of sharing his cloak establishes a paradigm of authority grounded in moral responsibility and the protection of the vulnerable.

Building on this model, the study explores the transformation of chivalry into an inner ethical ideal, where struggle becomes spiritual and part of everyday life. The reflections of Ramon Llull and the theology of Saint Paul – particularly the concept of the ‘armor of God’ – express the shift from external force to inner discipline, where faith, love, and hope serve as instruments of moral life.



The paper highlights the universal dimension of spiritual chivalry through figures such as Francis of Assisi, Clare of Assisi, and Maximilian Kolbe, as well as contemporary expressions of lived faith, demonstrating that chivalric ideals transcend historical, institutional, and gender boundaries.

It concludes that Saint Martin's model remains a living ethical archetype, relevant today, where everyday life becomes a field of struggle for virtue, fidelity, and dignity.

**Keywords:** Saint Martin, spiritual chivalry, Christian ethics, the Armor of God, inner nobility, virtue, responsibility.



**Gabriel ROMAN, Biblioteca Județeană „Alexandru D. Xenopol” Arad**  
*Enigma continuității: De la vechiul Orod la orașul modern Arad. Aradul, muzeu în aer liber și problema semnalizării spre Belgrad, Budapesta și București / The Enigma of Continuity: From Ancient Orod to the Modern City of Arad. Arad, an Open-Air Museum and the Issue of Road Signaling towards Belgrade, Budapest, and Bucharest*

Summary 1 – The Enigma of Continuity: From Old Orod to the Modern City of Arad

The paper analyzes the historiographic dilemma regarding the relationship between the old medieval center of Orod (located in Vladimirescu) and the current municipality of Arad, geographically separated by about 7-10 km. The study presents three major historical visions: Fábíán Gábor, who supports an institutional continuity (modern Arad inherits the legal entity of Orod), Ottó Lakatos, who argues for a material discontinuity (Orod disappeared, and Arad was born as a new Habsburg city), and Márki Sándor, who formulates a synthesis, considering Arad the spiritual and legal heir of Orod, but strategically relocated to a safer location. The chronological analysis follows the route from the medieval Orod (11<sup>th</sup>–15<sup>th</sup> centuries), destroyed by invasions, to modern Arad (18<sup>th</sup>–19<sup>th</sup> centuries), which received the status of Royal Free City in 1834. The conclusion is that Arad does not geographically continue Orod, but perpetuates its historical, symbolic and administrative identity. Orod provided the name and prestige, and modern Arad – born from military,



commercial and hydrological reasons – took over the legacy and transformed it into a European urban center, preserving the ‘soul’ of the old core on a new foundation.

**Keywords:** Orod, dilemma, identity, legacy, urban center.

Summary 2 – Arad, an open-air museum and the problem of road signaling towards Belgrade, Budapest and Bucharest

The article on Arad.zone deals with the quality of the urban experience in Arad through the lens of ‘small details’ — apparently minor elements that influence the tourist perception and image of the city. The central example is the road signaling, especially the route towards Belgrade and the Podgoria intersection, identified as critical points. The author argues that the lack of coherence, low visibility and directional confusion betray a deficit of professionalism and empathy towards the visitor. The proposal is a reform of ‘urban micro-management’: unitary, illuminated signs, with coherent and bilingual design, clear hierarchy of destinations (Belgrade, Budapest, Bucharest), elimination of visual pollution and installation of post-intersection confirmation panels. Thus, Arad could truly function as an open-air museum, in which the offline information infrastructure complements the architectural heritage. The conclusion underlines the idea that details – from a correct sign to the aesthetics of street furniture – represent the expression of respect for the tourist and for its own urban history, a true ‘calling card’ of a modern European city.

**Keywords:** urban experience, history, tourism.



### **Costel SANFIRA, Colectivul Monografic Arad**

*Cronica Drumului Sării – 1514. Trădarea de la Lipova și căderea Șoimoșului / Chronicle of the Salt Road – 1514: The Betrayal at Lipova and the Fall of Șoimoș*

The summer of 1514 marked one of the most dramatic moments in the history of the medieval Kingdom of Hungary. A crusade proclaimed by Pope Leo X against the Ottomans, organized under the capable leadership of Cardinal Tamás Bakócz, Archbishop of Esztergom, rapidly and unexpectedly transformed into a large-scale social revolution led by Gheorghe Doja, a soldier of Székely origin from



Transylvania. What was intended to be an army defending Christianity instead became the spark that ignited decades of resentment and frustration among the peasantry against the nobility.

The Mureș Valley, with its strategic fortresses – Lipova and Șoimoș – stood at the epicenter of these events. This was no geographical coincidence: the region represented the main communication and supply artery between the Pannonian Plain and the heart of Transylvania, as well as the route of the renowned Salt Road, along which salt from the Transylvanian mines was transported westward.

This corridor of economic and military power was controlled at the time by Margrave George of Brandenburg, lord of the Corvin domain acquired through his marriage to Beatrice of Frangepan, widow of John Corvinus, the illegitimate son of Matthias Corvinus. The fragility of this rule, administrative corruption, ethnic and linguistic tensions within the garrisons, and acts of individual betrayal turned the fortresses of Lipova and Șoimoș into powerful symbols of the disintegration of a feudal system unable to withstand its internal contradictions.

The study reconstructs, based on contemporary documents and classical historiography – especially the work of Dr. Sándor Márki on Arad County and its city – the sequence of events that led to the fall of the Lipova and Șoimoș fortresses, analyzing not only the military dimension but also the social, psychological, and political context of one of the most turbulent episodes in the medieval history of the Carpathian–Danubian region.

**Keywords:** Gheorghe Doja's uprising, Mureș Valley, 1514, Lipova and Șoimoș fortresses, George of Brandenburg, betrayal, Miklós Bodó (castellan), György Prantner (vice-castellan), Mátyás Künisch (chaplain), feudal collapse, Salt Road, John Zápolya, medieval corruption, social revolution.



**Dr. Costin SCURTU, muzeograf șef la Muzeul Militar Național „Regele Ferdinand I” – Filiala Constanța**

*Despre creștinarea slavilor varegi din Rusia Kieveană (Rus') între anii 850-1110 / On the Christianization of the Varangian Slavs in Kievan Rus' (Rus') between 850-1110*

The emergence of Slavic tribes in the vast territories of central and eastern Europe is lost in the mists of time. Over time, the Slavic tribes came to differentiate themselves in language, giving rise to several peoples: the Russians, with their two divisions, the Great Russians (Velikorusii) and the Little Russians or Ukrainians (Malorusii), forming the eastern group. The Scandinavian Varangians, known in western Europe as the Normans, were organized into 'druzhini', that is, raiding bands under the command of a prince. They crossed the lands inhabited by the Eastern Slavs, from the Baltic Sea to the Black Sea, and from there by sea to Constantinople.

In 862 A.D. would have arrived in the territory of the Northern Slavs, the Viking prince Rurik, where he imposed his rule, to form the Russian nation, 'Mother Russia'. The chronicler Nestor of Kiev wrote about the events that took place in Russia from its beginnings, 850-1110, or, as he put it: 'how the Russian land began, who first ruled in Kiev and how Russia was born'. It is worth remembering that Russian historians in the 19<sup>th</sup> century used the term 'Kievan Rus' to describe the early period of Russia, officially called at that time only 'Rus'. The massive Christianization of the Russians occurred after the accession to the throne of Tsar Saint Vladimir (996), the blood grandson of the holy Tsarina, Olga, her cult becoming one of the most popular holy confessors of all Russia. Saint Vladimir built a church in her honor, where he ordered her holy relics to be placed. Centuries later, Tsar Nicholas of Russia founded, in 1916, the first 'Order of Saint Olga', dedicated to rewarding distinguished Christian ladies.

**Keywords:** Kievan Rus, Scandinavian Varangians, Byzantine Empire, Christianity, Saint Olga, Saint Vladimir.



**Dr. Doru SINACI, Asociația „ASTRA arădeană – 1863”, Centrul de Studii de Istorie și Teorie Literară „Ioan Slavici” Arad, Membru al Consiliului de Onoare și Selecție OSTSM pentru acordarea distincției „Cross of Merit” (Meriti Crux)**

*Strădaniile românilor bănățeni și ardeleni pentru șlefuirea limbii române literare în cea de-a doua jumătate a secolului al XIX-lea / The Efforts of Banat and Transylvanian Romanians to Refine the Romanian Literary Language in the Second Half of the 19th Century*

In the second half of the 19<sup>th</sup> century, the entire Romanian-inhabited space, both within and beyond the Carpathians, experienced a strong cultural effervescence. During this period, major cultural associations and institutions were established, such as the University of Iași, the Romanian Academy in Bucharest, ASTRA in Sibiu, and the Arad Association for the Culture of the Romanian People (ASTRA Arad) in Arad. These institutions brought together prominent Romanian intellectuals who continued the work initiated by the Transylvanian School at the beginning of the 19th century.

Among their central concerns was the cultural emancipation of the Romanian people, seen as a prerequisite for political emancipation. Their efforts focused not only on education but also on the refinement and standardization of the Romanian literary language, without perceiving the Carpathians as either a literal or symbolic boundary. In the regions of Arad and Banat, these cultural and literary movements were also shaped by the process of ecclesiastical separation of Romanian Orthodox believers from Serbian hierarchical authority.

This study highlights the essential role of cultural institutions and intellectual elites in shaping a unified Romanian literary language and fostering national identity in the modern era.

**Keywords:** Romanian literary language, cultural emancipation, 19<sup>th</sup> century, Banat, Transylvania, ASTRA, Romanian Academy, cultural institutions, national identity, Orthodox Church.



**Pr. Daniel SMUC, Academia Teutonă, structură a Ordinului Teuton al României**

*Walati, pseudoepiscopi și Theutonici în scrisoarea papei Grigore IX din 14 noiembrie 1234. Note asupra frontierei confesionale a Episcopiei Cumaniei / Walati, pseudoepiscopi, and Theutonici in Pope Gregory IX's Letter of 14 November 1234. Notes on the Confessional Frontier of the Cuman Bishopric*

This study offers a close reading of Pope Gregory IX's letter of 14 November 1234 concerning the Cuman bishopric. It focuses on the key terms Walati, pseudoepiscopi, Theutonici, and orthodoxi, and proceeds from a basic methodological premise: the text must first be interpreted within the limits imposed by the source itself. The article argues that the letter is primarily evidence for an unstable confessional frontier, marked by overlapping jurisdictions and by papal concern over sacramental life beyond Latin episcopal control in the eastern margins of the Hungarian kingdom. In this context, Theutonici should be understood first as an ethnic designation rather than as a direct reference to the Teutonic Order, while pseudoepiscopi and scismatici should not be treated as mutually exclusive categories, since both occur within the same papal text and respond to complementary registers of curial discourse. Read in this way, the document does not prove an institutional Teutonic presence in Cumania in 1234, but rather reveals the confessional fluidity and human mobility of a medieval frontier region.

**Keywords:** Walati, pseudoepiscopi, Theutonici, orthodoxi, Cuman Bishopric, Gregory IX, Cumania, confessional frontier, ecclesiastical jurisdiction, 13<sup>th</sup> century.



**Pompilia SZELLNER, Membru al Asociației L'Ordre Souverain des Templiers Saint-Martin (OSTSM), Cavaler OSTSM al Comanderiei Sf. Martin Arad, România, Psiholog - psihologie clinică și psihologie educațională, consiliere școlară și vocațională atestat COPSI, Consilier pentru dezvoltare**



**personală acreditat MMJS, Formator acreditat MMFPSPV,  
Certified Trainer, Coach & Speaker Maxwell Leadership  
Certified Team**

*Profilul psihologic al cavalerului templier – între arhetipul martinian și interpretarea psihologică modernă / The Psychological Profile of the Templar Knight – Between the Martinian Archetype and Modern Psychological Interpretation*

This paper proposes an interdisciplinary analysis of the psychological profile of the Templar knight, situated at the intersection of history, theology, and personality psychology. Starting from the symbolic model of Saint Martin, understood as an archetype of the transformation of the warrior into a protector, the study examines how the Christian chivalric ideal was institutionalized within medieval military orders, with a particular focus on the Knights Templar. The analysis highlights the main psychological mechanisms underlying this human type: identity fusion between the individual and the collective, strict discipline associated with high conscientiousness, emotional stability under extreme conditions, dual moral structure, and asceticism as a form of motivational regulation.

The study integrates key concepts from modern psychology, including the Five-Factor Model of personality, Social Identity Theory, and delayed gratification, in order to provide a contemporary interpretation of the phenomenon. It argues that the psychological profile of the Templar knight extends beyond its medieval context, offering a relevant analytical model for understanding human behaviour in situations characterized by discipline, group cohesion, and commitment to transcendent values.

**Keywords:** Christian chivalry, Templars, identity, discipline, personality psychology, Saint Martin.



**Samuel ȘERBAN, scriitor și vizionar**

*Sfântul Martin de Tours – Primul om care a ales conștiința în locul sistemului / Saint Martin of Tours – The First Man to Choose Conscience Over the System*

**1. THE SON WHO BROKE THE SYSTEM**



Born into a Roman military family, his destiny was predetermined.

As a young man he gave up military service.

He told the Empire: I give you back the sword, I keep my conscience.

An armed soldier who refuses war and walks unarmed toward the enemy – and wins.

Today we call that authenticity.

He lived it when it cost his life.

## 2. THE GESTURE THAT CHANGED A CIVILIZATION

He did not give away the whole cloak.

He cut it.

He too remained exposed to the cold. True generosity does not come from surplus, it comes from one's own assumed vulnerability.

The Divine recognized itself in that gesture before any institution could validate it.

## 3. THE LEADER WHO RAN FROM POWER

When they elected him bishop, he hid in a stable.

It is said he hid in a stable with geese, and they gave him away with their noise.

The first leader in history who did not want the power he truly deserved.

He led for decades afterward, by example, never by compulsion.

## 4. THE IMMORTAL WORD

From his cloak was born the word chapel, present in every European language.

The material object of a gesture of mercy became universal spiritual architecture.

No marketing, no algorithm, just the authenticity of a unique moment.

A gesture of mercy entered permanently into the DNA of civilization.

## 5. THE ECHO IN OUR GENERATION TOO

We live in an age where everyone wants to change the world.

Martin shows us that the world is not changed through noise.

It is changed by people who remain consistent when no one is watching, when no one is applauding, and when the cost is real.

## 6. HIS PRAYER ON HIS DEATHBED



When his disciples implored him to ask for healing, Martin prayed:  
Lord, if I am still of use to Your people, I do not refuse the work.

Thy will be done.

He did not ask to live.

He did not ask to die.

He asked only to be useful.

In a world where everyone negotiates with God, Martin laid down his arms completely.

*For I was hungry and you gave me food; I was thirsty and you gave me drink;*

*I was a stranger and you welcomed me; I was naked and you clothed me;*

*I was sick and you visited me; I was in prison and you came to me.*

*Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.*

Matthew 25, 35–36, 40

**Keywords:** Conscience, Sword, Cloak, Vulnerability, Chapel, Authenticity, Civilization, Useful.



**Asist. soc., teolog Flavius ȘIPOȘ, Membru al Asociației L'Ordre Souverain des Templiers Saint-Martin (OSTSM), Cavalier OSTSM al Comanderiei Sf. Martin Arad, România**

*Sabia și Scriptura: dimensiunea teologică a cavalerismului templier / The Sword and the Scripture: The Theological Dimension of Medieval Templar Chivalry*

The paper analyzes the genesis of the Knights Templar's spirituality and the manner in which biblical exegesis was used to legitimize the figure of the 'warrior-monk' in the 12<sup>th</sup> century, reconciling monastic asceticism with military duty. The study highlights the role of Saint Bernard of Clairvaux in introducing the concept of *malecidium*, transforming armed combat into a mysticism of duty based on biblical models and asceticism.

**Keywords:** Knights Templar, biblical exegesis, malecidium, Bernard of Clairvaux, warrior-monk, medieval spirituality, asceticism.



**Cosmin ȘORBAN, Membru al Asociației L'Ordre Souverain des  
Templiers Saint-Martin (OSTSM), Seneșal OSTSM al  
Comanderiei Godefroi de Bouillon Timișoara, România**

*Pregătirea Fizică Templieră / Templar Physical Training*

At the heart of the Middle Ages, in an era when the sword and faith walked hand in hand, the Order of the Knights Templar represented far more than a brotherhood of warriors of the Cross. It embodied a rare ideal in the history of humanity: the perfect fusion of bodily discipline and the elevation of the spirit.

When we speak of the physical training of the Templar knights, we are not speaking of the training of a common soldier. We are speaking of the forging of a complete man — a man who had to endure weeks in the saddle, beneath the scorching heat of the Palestinian desert or in the bitter cold of Syrian winters, wearing a coat of chainmail that could exceed twenty kilograms, ready to fight at any hour, in any conditions, without hesitation and without fear.

The Rule of the Order, drafted under the guidance of Saint Bernard of Clairvaux, left nothing to chance. A Templar's day began before sunrise, with Lauds — the morning prayer — followed immediately by the care of his horse, for the horse was not a privilege but a sacred responsibility. A knight whose horse was weak or injured through negligence was harshly punished, sometimes with the loss of his white mantle. Exercises with lance and sword took place daily, not as spectacle but as a craft repeated until it became instinct — because in battle, the hand had to act before the mind could hesitate.

Meals were frugal and silent, often accompanied by readings from Scripture — not to punish the body, but to accustom it to scarcity, so that on campaign, hunger and thirst would not break the ranks where the enemy had failed. It is known that at the siege of Ascalon and in the battles of the Arabian desert, the Templars continued to fight in conditions under which other troops had long since retreated — not out of blind fanaticism, but from the strength of a body trained not to yield at the first signs of exhaustion.



This preparation was not a mere survival routine. It reflected a profound philosophy: the body is the temple in which virtue dwells, and if the temple is weak, virtue cannot withstand the siege. Before understanding what, this training entailed in detail, we must understand the man the Order sought to create — and why that man remains, to this day, a symbol of human excellence.

**Keywords:** fusion, bodily discipline, elevation of the spirit, physical training, meals, horse, survival routine.



**Dr. Delia-Maria TATU, Muzeul Castelul Corvinilor**

*Ordinul Dragonului – Apartenență, simbolism și moștenirea Corvinilor în Ungaria și Țara Românească / The Order of the Dragon – Belonging, Symbolism and the Corvins' Heritage in the Kingdom of Hungary and Wallachia*

The Order of the Dragon, founded in 1408 by King of Hungary Sigismund of Luxembourg, was a chivalric institution aimed at defending Christian Europe from Ottoman expansion. This article examines the last verifiable members, traces the dragon symbol in documentary and material sources, evaluates numismatic evidence linked to Wallachian rulers, and highlights the ideological and heraldic legacy transmitted through the Corvin family. The analysis demonstrates how the Order's prestige persisted long after its formal dissolution, influencing the Elite's culture and heraldry in the area.

**Keywords:** Order of the Dragon, chivalric institution, Ottoman expansion, defending Christianity, members, symbol, numismatic evidence.



**Conf. univ. dr. arh. Maria TĂMĂȘAN, Director al Departamentului de Design, Comunicare Vizuală și Arte Aplicate, Facultatea de Design Universitatea „Aurel Vlaicu” Arad**  
*Ruinele medievale de la Tauț: martor și mesager al trecutului prin muzealizare / The Medieval Ruins of Tauț: Witness and Messenger of the Past through Musealization*



This paper synthesizes the historical and architectural evolution of the medieval ruins located in Tauț, Arad County, and examines the musealization potential of the archaeological site known as 'La Cetate' as an approach to conservation, cultural valorization, and local revitalization. The site comprises the remains of a medieval church and a fortified enclosure, considered the most significant historical vestiges in the area, and is further relevant through traditions and hypotheses linking it to the presence of the Knights Templar and subsequently the Hospitallers in this region of Arad.

Based on archaeological research conducted since 2002, several phases in the site's evolution have been identified: an early timber-and-earth fortification, the use of the enclosure as a burial ground during the 11<sup>th</sup>-12<sup>th</sup> centuries, the development of a Romanesque church later transformed into an extensive Gothic complex, as well as its decline and reuse during the Ottoman period. The study highlights the historical, architectural, and memorial value of the ruins, their current state of vulnerability, and particularly their educational potential as mediators between past and present.

The proposed musealization strategy is conceived in stages and aims not only at exposing the ruins, but also at integrating them into a broader cultural framework by capitalizing on both the tangible and intangible heritage of the locality. The proposal includes enhancing the site, creating a visitor route, reusing traditional households in the vicinity for cultural and educational activities, as well as presenting and interpreting the excavated ruins for a wider public, not only for specialists. Musealization is distinguished from mere museification through the educational, symbolic, and participatory experiences it generates.

The research demonstrates that, through musealization, the Tauț site can become a significant landmark for the medieval heritage of Arad County and for understanding the presence of Christian military orders in the area, while also offering a model of sensitive intervention in rural contexts, based on conservation, education, and community development. **Keywords:** ruins, the Medieval heritage, archaeological site, museum, landmark.



**Pr. prof. univ. dr. Ioan TULCAN, Facultatea de Teologie Ortodoxă „Ilarion V. Felea”, Universitatea „Aurel Vlaicu” Arad**

*Valorile perene fundamentale prezente în viața și activitatea Sf. Martin de Tours (316-397) / The Fundamental Enduring Values Present in the Life and Activity of Saint Martin of Tours (316-397)*

This study outlines the life and spiritual legacy of Saint Martin of Tours, one of the most influential Christian figures of Late Antiquity. Born around 316 in Savaria into a pagan family, Martin was drawn to Christianity from an early age, despite his military upbringing. His life took a decisive turn following the well-known episode of sharing his cloak with a freezing beggar, an act later confirmed through a revelatory dream of Christ. After receiving baptism at the age of 18, he abandoned his military career, declaring himself a “soldier of Christ,” and became a devoted disciple of Saint Hilary of Poitiers. Founder of the monastery at Ligugé and later bishop of Tours, Martin distinguished himself through humility, asceticism, and unwavering dedication to the Christian faith.

The paper further examines the fundamental values that guided his life and activity: charity and love of neighbor, humility, deep faith and prayer, spirit of sacrifice, moral courage, and missionary zeal. These values shaped not only his personal path but also his contribution to the spread of Christianity in Gaul and the development of Western monasticism.

In conclusion, Saint Martin emerges as a unifying figure of early Christianity, belonging to a period prior to the confessional divisions of the Church. His life represents not merely social activism, but a profound embodiment of Christian faith in action. Revisiting his example today serves both as an act of recognition and as an invitation—particularly for contemporary Europe – to reconnect with the foundational values of the Christian tradition.

**Keywords:** Saint Martin of Tours, Christian values, charity, humility, faith, prayer, sacrifice, moral courage, missionary activity, early Christianity, monasticism, Christian ethics.



**Prof. Dr. Ilija ZIVOTIC, Beopolis University, Faculty FIM, Belgrade, Serbia**

*Christian Chivalry as a Transcultural Ethical Model: From Saint Martin to the Balkan Context / Cavalerismul creștin ca model etic transcultural: de la Sfântul Martin la contextul balcanic*

This study examines Christian chivalry as a historically adaptable ethical framework rather than a fixed institutional structure confined to medieval Western Europe. Taking the figure of Saint Martin of Tours as a point of departure, it explores the transformation of martial authority into a form of moral responsibility grounded in compassion, protection, and service.

The analysis extends to the Serbian and broader Balkan context, where chivalric values developed through a process of selective adaptation shaped by Orthodox Christianity, political practice, and sustained contact with Western military and cultural models. Particular attention is given to documented encounters such as the meeting between Stefan Nemanja and Frederick Barbarossa, the presence of Western knights at the court of Emperor Dušan—most notably Palman Bracht—and the participation of Despot Stefan Lazarević in the Order of the Dragon.

Drawing on textual, epigraphic, and historiographical sources, the paper also examines the emergence of chivalric terminology in Serbian lands, including references in charters, inscriptions, and tombstones identifying individuals as knights. These materials suggest that chivalric identity was not merely symbolic but socially recognized and functionally embedded.

The study further considers the persistence of chivalric values beyond the medieval period through documented figures such as Prince and Duke Dragoje Ozrinić, whose historical presence is attested in ecclesiastical, Venetian, and Ottoman sources. This continuity indicates that ideals of honor, military service, and communal responsibility retained significance in early modern Balkan societies.



Rather than approaching chivalry as a strictly Western or temporally limited phenomenon, the paper situates it within a broader framework of cultural exchange and long-term ethical development. In doing so, it highlights the relevance of chivalric values for contemporary discussions of responsibility, leadership, and social cohesion, particularly in contexts marked by cultural diversity and historical complexity.

**Keywords:** Saint Martin, knights, Christianity, tradition, orders.



CONFERINȚA INTERNAȚIONALĂ

# SFÂNTUL MARTIN

PRECURSOR AL CREĂRII ORDINELOR CREȘTINE CAVALEREȘTI

Model al dăruirii, modestiei și al altruismului, Sf. Martin a devenit un adevărat model pentru istoria omenirii, fiind considerat patron al soldaților, al săracilor și al celor nedreptățiți.

Rolul spiritual, cultural și istoric al Sfântului Martin și influența idealului cavaleresc creștin în configurarea identității europene și regionale.

PRIMĂRIA MUNICIPIULUI ARAĐ, SALA "REGELE FERDINAND"

ROMÂNIA, JUDEȚUL ALBA IULIA, COMUNA ȘTIINȚĂRII, STRADA ȘTIINȚĂRII NR. 10

CONFERINȚA INTERNAȚIONALĂ SFÂNTUL MARTIN - PRECURSOR AL CREĂRII ORDINELOR CREȘTINE CAVALEREȘTI

24 APRILIE 2026, ORA 10:00

PRIMĂRIA MUNICIPIULUI ARAĐ, SALA "REGELE FERDINAND"

ROMÂNIA, JUDEȚUL ALBA IULIA, COMUNA ȘTIINȚĂRII, STRADA ȘTIINȚĂRII NR. 10