



26
aprilie
2024
ora 10:00

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.

REPREZENTĂRI ÎN SPAȚIUL ARĂDEAN ȘI PE VALEA MUREȘULUI:

Drumul Sării

Semne ale Creștinismului Timpuriu

Sfântul Martin și cavalerismul

Mănăstirile Benedictine

Mănăstirile Cisterciene

Primăria Municipiului Arad
Sala „Regele Ferdinand”



Primăria Municipiului Arad
Sala „Regele Ferdinand”



Conferința Internațională

SFÂNTUL MARTIN, PRECURSOR AL CREĂRII ORDINELOR CREȘTINE CAVALEREȘTI

Ediția I
Arad, 26 aprilie 2024

ORGANIZATORI

Instituția Prefectului – Județul Arad

Primăria Municipiului Arad

Consiliul Județean Arad

Centrul Cultural Județean Arad

Biblioteca Județeană „Alexandru D. Xenopol” Arad

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Asociația Ordinul Suveran Templier Sfântul Martin (OSTSM)

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Ioana NISTOR, 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:

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SESIUNE FESTIVĂ

Primăria Municipiului Arad
Sala „Regele Ferdinand”
26 aprilie 2024
ora 10:00

„Non nobis Domine, non nobis, sed nomini tuo da gloriam”

- **Sorin LUPU**, tenor, Opera Națională Română Cluj-Napoca

10:00-10:40 – Alocuțiuni în plen

Dr. GHEORGHE FALCĂ

Europarlamentar

Jr. IUSTIN CIONCA

Președinte al Consiliului Județean Arad

Ing. CĂLIN BIBARȚ

Primar al Municipiului Arad

Î.P.S. Dr. TIMOTEI SEVICIU

Arhiepiscop al Aradului

Dr. RAMONA LILE

Rector al Universității „Aurel Vlaicu” Arad

Dr. CORALIA COTORACI

Rector al Universității de Vest „Vasile Goldiș” din Arad

Dr. SORIN BULBOACĂ

Manager al Complexului Muzeal Arad

Dr. DORU SINACI

Subprefect, Instituția Prefectului – Județul Arad

Jr. Aurelian Roland BOIȚ

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



Intermezzo muzical:

Sorin LUPU, tenor, Opera Națională Română Cluj-Napoca
Corul EUTHERPE, Colegiul de Arte „Sabin Drăgoi” Arad

11:00-11:20 Lansare de carte

Laurențiu-Ștefan SZEMKOVICS, Decorații conferite arădenilor în perioada 1918-1931, Cluj-Napoca, Editura Mega, 2023



Decorațiile, menite să păstreze amintirea unor evenimente importante, să elogieze victorii strălucite, reprezintă istoria gravată pe metal a popoarelor și a suveranilor care s-au distins prin înțelepciunea sau prin vitejia lor. Lucrarea prezintă persoanele decorate în perioada 1918-1931, care s-au născut, au domiciliat, și-au desfășurat activitatea sau au deținut proprietăți în județul Arad.

11.20-11.30 Pauză de cafea.



**Lucrările Conferinței Internaționale
SFÂNTUL MARTIN,
PRECURSOR AL CREĂRII
ORDINELOR CREȘTINE CAVALEREȘTI**

SECȚIUNEA I

Primăria Municipiului Arad

Sala „Regele Ferdinand”

SECȚIUNEA II

Instituția Prefectului – Județul Arad

Sala Rotonda

SECȚIUNEA III

Primăria Municipiului Arad

Sala „Regina Maria”

SCIENTIFIC PAPERS. ABSTRACTS



SECȚIUNEA I

Primăria Municipiului Arad
Sala „Regele Ferdinand”

Moderatori:

Dr. Delia-Maria TATU

Jr. Aurelian Roland BOIȚ

11.30-11.45 Jr. Aurelian Roland BOIȚ, președinte al Asociației L'Ordre Souverain des Templiers Saint-Martin (OSTSM)

Între sacru și comunitate: Biserica Sf. Martin ca punte de legătură / Between the Sacred and the Community: Saint Martin's Church as a Connexion

11.45-12.00 Prof. univ. dr. Marius Ioan GREC, Universitatea de Vest „Vasile Goldiș” din Arad

Romanizarea și creștinismul, repere ale continuității în spațiul daco-roman / Romanization and Christianity, Landmarks of Continuity in the Daco-Roman Space

12.00-12.15 Prof. univ. dr. habil. Ovidiu PECICAN, Universitatea Babeș-Bolyai, Departamentul de Studii Europene și Relații Internaționale

Ordinele monahal-cavaleriești. Câteva precizări de principiu / Monastic-Chivalric Orders. Some Fundamental Clarifications



**12.15-12.30 Cavaler Templier, ofițer Remus Ionel BARNA,
membru asociat al Academiei Templiere de la Roma –
Templar Academy Roma (Oradea)**

*Căile Crucii - din ascetism, în armură, „Drumul spiritual, de la
Sfântul Martin la templieri prin regula benedictină”*

*The Way of the Cross - from asceticism, in armor, ”The spiritual
journey, from Saint Martin to the Templars through the
Benedictine rule”*

**12.30-12.45 Dr. Doru SINACI, Instituția Prefectului – Județul
Arad**

*Valea Mureșului Inferior – parte integrantă a „Drumului Sării”/
The Lower Mureș Valley – An Essential Part of ”The Salt Road”*

**12.45-13.00 – Ana POPPER, Grand Cross of the Sovereign
Order of Saint John of Jerusalem, Knights of Malta,
Federation of the Autonomous Pories (KMFAP)**

*De ce Sfântul Martin de Tours a devenit patronul Regatului
Ungariei? / Why Saint Martin de Tours became the patron saint
of the Hungarian Kingdom?*

13.00-13.15 Dr. Marian GHEORGHE, Colectivul monografic Arad
*Teologia Sf. Martin între milites Christi și vita monastica / The
Theology of St. Martin between Milites Christi and Vita Monastica*



**13.15-13.30 Dr. Delia-Maria TATU, Muzeul Castelul
Corvinilor, Hunedoara**

*Pauperes commilitones Christi Templique Salomonici. Cavaleri
Templieri la Hunedoara? / Pauperes commilitones Christi
Templique Salomonici. Templar Knights at Hunedoara?*

**13.30-13.45 Preot Sorin SEVICIU, Parohia Greco-Catolică
Arad - Șega**

*Aspecte canonice legate de poziția Bisericii față de ordinele
ecvestre nou înființate / Canonical Aspects Regarding The
Position Of The Church Towards Newly Established Equestrian
Orders*

13.45-14.00 Dr. Adrian NIȚU

*Aradul medieval și cetățile din Arad / Medieval Arad and the
Fortresses of Arad*

**14.00-14.15 Dr. Laurențiu Ștefan SZEMKOVICS, Arhivele
Naționale ale României, București**

*Trei decorații conferite unor personalități din Lipova, județul
Arad (1923, 1926, 1929) / Three Decorations Conferred Upon
Personalities from Lipova, Arad County (1923, 1926, 1929)*

14.15-14.30 Participanții în dialog. Q&A



SECȚIUNEA II

Instituția Prefectului – Județul Arad
Sala Rotonda

Moderatori:

Prof. dr. Laura-Henrieta ORBAN

Prof. dr. Constantin SCURTU

Conf. univ. dr. Sorin BULBOACĂ

**11.30-11.45 Ing. ec. Iosif-Sorin NEDEA, membru al Asociației
L'Ordre Souverain des Templiers Saint-Martin (OSTSM)
Comandorul Comanderiei Sf. Martin Arad**

*Viața Sfântului Martin și modul de viață al Cavalerilor Templieri
/ The Life of Saint Martin and the Way of Life of the Knights
Templar*

**11.45-12.00 CS I Dr. Ioan HAȚEGAN, Academia Română,
Filiala Timișoara, Institutul de Studii Banatice „Titu
Maiorescu”**

*Cavalerii teutoni în Banatul Severinului / The Teutonic Knights in
Severin Banat*

**12.00-12.15 Prof. dr. Constantin SCURTU, Muzeograf la
Muzeul Militar Național „Regele Ferdinand I”- Filiala
Constanța, Președintele Asociației Culturale „Astra
Dobrogeana”**



Regiunea de la Gurile Dunării în prima parte a secolului al XIV-lea / The Region of the Danube Mouths in the Early 14th Century

12.15-12.30 Ion Adrian ALANI, membru al L'Ordre Souverain des Templiers Saint-Martin (OSTSM), Prior de Catalunya, Aragon, Valencia, Andalucia și Pais Vasco

Sfântul Martin în Peninsula Iberică, din Catalunya, pe Camino de Santiago și până în centrul Madridului / Saint Martin in the Iberian Peninsula, from Catalonia, on the Camino de Santiago, and all the way to the center of Madrid

12.30-12.45 Asist. soc., teolog Flavius ȘIPOȘ, membru al Asociației L'Ordre Souverain des Templiers Saint-Martin (OSTSM) Cavaler al Comanderiei Sf. Martin Arad

Simbolistica crucii templiere / The Symbolism of the Templar Cross

12.45-13.00 Prof. Alina ANDRIEȘ (Arad)

Sfântul Martin – origini și binecuvântarea pașilor / Saint Martin – Origins and the Blessing of Steps

13.00-13.15 Prof. dr. Laura-Henrieta ORBAN, Liceul Național de Informatică Arad

Sfântul Martin, figură emblematică în cultura română / Saint Martin, an Emblematic Figure in Romanian Culture

13.15-13.30 Conf. univ. dr. Sorin BULBOACĂ, Universitatea de Vest „Vasile Goldiș” din Arad, Complexul Muzeal Arad



Canonici la capitulul catolic din Orod (Arad) în veacul al XV-lea și în prima jumătate a secolului al XVI-lea / Canons at the Catholic Capitulum of Orod in the 15th Century and the First Half of the 16th Century

13.30-13.45 Dr. Elena Rodica COLTA, etnolog, Centrul Cultural Județean Arad

Reprezentarea sfinților catolici în Europa medievală / Representation of Catholic Saints in Medieval Europe

13.45-14.00 CS III. dr. Alexandru KÓSA, Institutul de Studii Banatice „Titu Maiorescu”, Academia Română, Filiala Timișoara, Prof. Tatiana OSTROVEANU, Liceul Teoretic Special „Iris” Timișoara

Câteva observații privind studenții bănățeni la Universitățile din Europa în perioada Evului Mediu / A few remarks regarding the students from Banat at European Universities during the Middle Ages

14.00-14.15 Costel SANFIRA, Societatea de Științe Istorice – Filiala Arad

Lipova și comercializarea sării din Transilvania în secolele XIV-XV-lea / Lipova and the Salt Trade in Transylvania in the 14th and 15th Centuries

14.15-14.30 Participanții în dialog. Q&A



SECȚIUNEA III

Primăria Municipiului Arad
Sala „Regina Maria”

Moderatori:

Conf. univ. dr. Mihai HANDARIC

Dr. Gabriela-Adina MARCO

Drd. prof. Ioana NISTOR

**11.30-11.45 Eugen D. PĂDUREAN, colaborator extern al
Complexului Muzeal Arad**

*Cu privire la un posibil traseu al limesului de vest al Daciei romane în
județul Arad / Regarding a possible route of the western border of
Roman Dacia in Arad County*

**11.45-12.00 Protos. lect. univ. dr. Nicolae M. TANG, Facultatea
de Teologie Ortodoxă „Ilarion V. Felea”, Universitatea „Aurel
Vlaicu” din Arad**

*Pasiunea etimologiei în Evul Mediu. Un exemplu elocvent: Isidor de
Sevilla / The passion for Etymology in the Middle Ages. An Eloquent
Example: Isidore of Seville*

**12.00-12.15 Conf. univ. dr. Mihai HANDARIC, Universitatea
„Aurel Vlaicu” Arad**

*Loialitatea lui Martin de Tours față de Hristos în memoria
posterității / Martin of Tours' Loyalty to Christ in the Memory of
Posterity*



12.15-12.30 Dr. Gabriela-Adina MARCO, Complexul Muzeal Arad, dr. prof. Marek Mihai ABRAHAM, Grup Școlar Jozef Gregor Tajovský Nădlac

Valea Mureșului Inferior – zonă de interferență între creștinismul apusean și cel răsăritean / The Lower Mureș Valley - An Area of Interference between Western and Eastern Christianity

12.30-12.45 Aurel DRAGOȘ, Colectivul Monografic Arad

Ordinul Templierilor: de la măreție la arderea pe rug / The Order of the Templars: From Grandeur To Burning at the Stake

12.45-13.00 Prof. dr. Paul KRIZNER, Școala Gimnazială Grăniceri

Viața religioasă de pe meleagurile arădene. De la date știute la date mai puțin cunoscute / The Religious Life in the Arad Land. From Known Dates to Lesser-Known Dates

13.00-13.15 Drd. Melinda Gabriela KERESZTES, Școala doctorală „Istorie. Civilizație. Cultură”, Facultatea de Istorie și Filosofie, Universitatea Babeș-Bolyai Cluj-Napoca

Gimnaziul din Arad sub administrația minorităților în perioada 1777-1873 / The Gymnasium in Arad under the Administration of the Minorities during 1777-1873



13.15-13.30 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. Xenopol” Arad

Despre filantropie, noblețe și generozitate în Episcopia Ortodoxă a Aradului la începutul secolului XIX / About Philanthropy, Nobility, and Generosity in the Orthodox Bishopric of Arad at the beginning of the 20th Century

13.30-13.45 Drd. Mihaela Livia GULEȘ, S.D.S.U. Universitatea de Vest Timișoara

Cronică vizuală – Artă și Istorie în ordinele cavalerești: Sfântul Martin din Tours / Visual Chronicle – Art and History in Knightly Orders: Saint Martin of Tours

13.45-14.00 Prof. Florica R. CÂNDEA, Uniunea Ziariștilor Profesioniști din România, Filiala „Ioan Slavici” Arad

Un itinerar imagologic și istoriografic pe urmele Sf. Martin / An Imagological and Historiographical Itinerary in the Footsteps of St. Martin

14.00-14.15 Leonard VELCESCU, Vasile LUPAȘC

Frații Buzești. O epopee cavalească / The Buzești Brothers: A Chivalrous Epic

14.15-14.30 Participanții în dialog. Q&A



SCIENTIFIC PAPERS. ABSTRACTS

Ion Adrian ALANI, membru al L'Ordre Souverain des Templiers Saint-Martin (OSTSM), Prior de Catalunya, Aragon, Valencia, Andalucia și Pais Vasco

Sfântul Martin în Peninsula Iberică, din Catalunya, pe Camino de Santiago și până în centrul Madridului / Saint Martin in the Iberian Peninsula, from Catalonia, on the Camino de Santiago, and all the way to the Centre of Madrid

Abstract

Starting from the French border, Catalonia is the first Spanish province where the presence of Saint Martin is felt through the formation of more than 50 parishes in the province of Girona, which belongs to today's Catalonia, all dedicated to him in a territory adjacent to the French border. In Catalonia, Saint Martin has been the patron saint of soldiers and knights long before Saint George (Sant Jordi) or Saint James. His devotion began to be replaced by that of Sant Jordi especially in the 14th and 15th centuries, probably due to cultural and economic influences. Catalans see him as a medieval knight: a warrior who, atop a white horse and sword in hand, gives half of his cloak to a poor man, becoming a protector of the poor and powerless. Why only half? We will see that in fact, Saint Martin gave EVERYTHING. It is said that in those times, Roman soldiers had to pay half the cost of their equipment. The other half was paid by the Empire. Saint Martin or Martí, as he is called by Catalans, thus gave the beggar his half, which he could dispose of, but he could not give him the other half because it was not his. Hence another proof of an indispensable quality of a lord: honesty and justice. It was the winter of the year 337. It is said that when Martí shared half of his cloak with the beggar, it stopped snowing and a magnificent sun came out, the temperature rose, and the snow melted. And the sunlight crossing the water gave rise to a rainbow, an arc of colors.

The rainbow! Called Arcoiris by the Spaniards, Catalans directly name it the Vault of Saint Martin (El Arc de Sant Martí).



There are a large number of cities and parishes that proudly bear his name and are spread throughout Catalonia. In the diocese of Girona alone, there are nearly 50.

At the same time, there are many other churches and religious places throughout Spain. Thus, the Church of San Martín de Tours in Frómista is a Catholic temple built in the second half of the 11th century, in the province of Palencia (Castile and Leon, Spain), and located on the Camino de Santiago. It belongs to the Romanesque style and is considered one of the main prototypes of European Romanesque.

The Church of Sant Martí de Tours in Madrid is a Catholic temple in the beautiful capital of Spain. It is located on Carrer del Desengany, overlooking Plaça de Santa Maria de Soledad Torres Acosta (better known as Plaça de Luna), which is why it is one of the most central churches in the capital, located just meters from Gran Via and Plaça de Callao.

Due to its architectural value, it was declared a Monument of Cultural Interest in 1995. The parish of Sant Martí, Madrid, the Malasaña Church, founded in the 12th century as a Benedictine monastery, was one of the oldest in the city, initially located in Plaça de les Descalces. During the reign of Joseph I Bonaparte, it was demolished, but its name and cult were transferred to the current building in 1836, during the confiscation of Mendizábal, occupying what had until then been the Portacoeli de Clergues Menors monastery, founded in 1648. Sevilla, Valladolid, Palencia, Nestar (Palencia), Asturias, Forua (Bizkaia), San Martín de Unx (Navarra), Morillo de Liena (Huska), Sant Martí (Lleida), are just a few of the witnesses to the popularity of Saint Martin. His example has ennobled and inspired many hearts throughout history. We continue today, preserving the same values: Love, Wisdom, Spiritual Enlightenment, Personal Development.

Keywords: Saint Martin, Catalonia, Girona, generosity, justice.



Prof. Alina ANDRIEȘ (Arad)

Sfântul Martin – origini și binecuvântarea pașilor / Saint Martin – Origins and the Blessing of Steps

Abstract

This article represents an exploration into the life of Saint Martin of Tours, aiming to enrich what is already known about Saint Martin from the perspective of the geographical spaces he traversed, where he spoke about Christianity and values, and where he exemplified truth, faith, compassion, simplicity, and assistance provided to communities. Saint Martin was born in the city of Sabaria in the province of Pannonia, now the city of Szombathely in Hungary. He came into the world at a time when the life of the Church was at a turning point, and the Roman Emperor Constantine the Great no longer allowed the persecution of Christians. With Slavic origins from his mother's side and a father who served in the Roman army, the family was ordained to move, and young Martin ended up living in the city of Pavia in Italy, after which he became acquainted with the structure of knights in France. This moment was defining for the one who would become Saint Martin, the protector of Christians. "Lord, if I am useful to the people, my faithful, I do not refuse to continue working, let Your will be done!" NON RECUSO LABOREM. This prayer was also the motto of the great bishop of Alba Iulia, Marton Aron (1896-1989).

Keywords: Christianity, values, faith, compassion, community.



Cavaler Templier, ofițer Remus Ionel BARNA, membru asociat al Academiei Templiere de la Roma – Templar Academy Roma (Oradea)

Căile Crucii - din ascetism, în armură, „Drumul spiritual, de la Sfântul Martin la templieri prin regula benedictină”



The Way of the Cross - from asceticism, in armor, "The spiritual journey, from Saint Martin to the Templars through the Benedictine rule"

Abstract

This title captures the essence of the spiritual and institutional transformation from a life of contemplation and individual prayer, characteristic of the early monks and ascetics, towards an active and military involvement of Christian knights, while also emphasizing the pivotal influence of monastic rules in this transition.

The Model of the Christian Knight, Saint Martin of Tours, before becoming a revered saint, was a soldier in the Roman army, later known for renouncing military life and dedicating himself entirely to Christianity. His conversion and acts of charity became legends that inspired generations. He was one of the early promoters of the idea of the Christian knight, through his personal example of renouncing violence and dedicating himself to serving others and God.

Saint Benedict of Nursia: The Rule of Saint Benedict established principles of community life, discipline, prayer, and work, which were adopted and adapted by many monastic and chivalric orders. The concepts of stability and dedication to a higher cause resonated strongly with chivalric orders, which saw in these principles a model for life.

The Spirituality of Chivalry: Saint Bernard of Clairvaux was a central figure in legitimizing and promoting chivalric orders, especially the Templars. His writings and sermons exalted chivalry as a form of Christian service, combining religious fervor with military duty. Bernard reinterpreted monastic ideals in a chivalric context, presenting the struggle for defending the faith and protecting pilgrims as acts of divine devotion.

Connection with the Templars: As a chivalric order, they embodied the ideals promoted by Saint Martin, Saint Benedict, and Saint Bernard, combining monastic discipline with military duty. The creation of the "Knights of Christ" was directly influenced by this spiritual synthesis, in which armed combat and dedication to



protecting the faith and the faithful were seen as supreme forms of religious service.

In conclusion, the essence of the connection between St. Martin, St. Benedict, St. Bernard, and the Templar Knights lies in the integration of monastic spirituality into the ethos of chivalry, which had a profound and lasting impact on medieval Europe, reshaping not only the identity and behavior of knights but also the social, political, and religious structure of the continent. This synthesis of spiritual and military life created a model of Christian chivalry that deeply influenced European culture, history, and spirituality, leaving a legacy that continues to this day.

Keywords: asceticism, St. Martin, Templars, Benedictine rule.



Jr. Aurelian Roland BOIȚ, președinte al Asociației L'Ordre Souverain des Templiers Saint-Martin (OSTSM)

*Între sacru și comunitate: Biserica Sf. Martin ca punte de legătură /
Between the Sacred and the Community: Saint Martin's Church as a
Connexion*

Abstract

"To be a knight today no longer represents a nobility of name but of soul!"

The Church and Chapter of St. Martin in Arad, through the presence of Benedictine monks, not only served as a spiritual and religious center of great importance but also functioned as an essential place for the validation of documents, thus reflecting a significant administrative and social dimension within the medieval community. These monks, with their dedication to Benedictine teachings and their efforts to maintain a center of culture and education, played a crucial role in preserving and transmitting knowledge and traditions in a period when such values were often threatened by political and social instability.

The connection between the Chapter of St. Martin and medieval knights adds a fascinating and complex dimension to its history. The presence of these knights, accompanying the dignitaries



of the time, not only emphasizes the importance of the Chapter as a meeting place for the medieval elite but also reflects its role as a point of intersection between the spiritual and temporal worlds. The knights, often seen as defenders of faith and chivalric values, found in such sacred places a source of spiritual inspiration and a starting point for their missions, whether military or pilgrimage in nature.

Thus, by intertwining religious traditions with chivalric ones, the Chapter and Church of St. Martin in Arad represent a striking example of how the different spheres of medieval society – religious, military, and administrative – could coexist and intertwine, together contributing to the development and prosperity of their communities.

This interconnection between Benedictine monks and medieval knights at the Chapter of St. Martin highlights the complexity of medieval life and reminds us of the crucial role that religious institutions played in structuring and maintaining social and cultural order in the Middle Ages.

Keywords: knight, nobility, soul, Church, Chapter of St. Martin, Arad, Benedictine monks, religious institution, education, tradition, chivalry, elite, spiritual inspiration, pilgrimage, interconnection.



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

Canonici la capitlul catolic din Orod (Arad) în veacul al XV-lea și în prima jumătate a secolului al XVI-lea / Canons at the Catholic Capitulum of Orod in the 15th century and the first half of the 16th century

Abstract

The study focuses on the ecclesiastical personnel who served in the Catholic capitulum of Orod in the 15th and 16th centuries, based on the investigation of medieval sources and specialized literature, without proposing an exhaustive approach. In the period 1400-1552, the Catholic chapter of Orod played an important role in authenticating documents, especially those validating royal donations or property transfers. Not all documents issued by the Catholic chapter of Orod



mention the names of the canons who worked in this ecclesiastical institution. However, the place of origin of the canons from the Orod chapter is almost always specified, some magisters coming from nearby, from Catholic families in Lipova, Pâncota, Zădăreni, Micălaca, near Vărădia de Mureș or Gyula.

Keywords: ecclesiastical personnel, Catholic capitulum, Orod, centuries, royal donations, canons, Lipova, Pâncota, Zădăreni, Micălaca, Vărădia de Mureș, Gyula.



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

Un itinerar imagologic și istoriografic pe urmele Sf. Martin / An Imagological and Historiographical Itinerary in the Footsteps of St. Martin

Abstract

The present study is part of a "Travel Journal" (included in the volume "In/Out with Me and Out/In Outside Me," Arad, Gutenberg Univers Publishing, 2022). The journal is autobiographical and includes real journeys in the Creuse region of central France (undertaken over the past ten years). The Creuse region is one of stone and vestiges, a land laden with topoi, epics, and anthropology, which I discovered with a camera in hand and great interest. The lived experience is the result of these epic expressions. At that time, the author merely noted them down; now, the author has the opportunity to present them, not as a literature of history, but as one of travel and testimony. The uniqueness of this material lies in the fact that it consists of several descriptive/imagological essays, where history merges with cultural geography, with picturesque (un)domesticity, and with real vestiges, ruins, or remnants, as evidence of another memorable time. Proof of this is the snapshots from the visited localities and the discovery (within them) of the passage of time and the existence of a secular history. The representation of these ideas is a restorative gesture for the existence of the Knights Templar and the places of worship under the legacy of Saint Martin, but also a call to piety for the past and devotion for the present. The insertion of an imagology alongside



inscriptions serves to complement statements and meanings that should not be forgotten.

Keywords: autobiography, Creuse region, central France, topoi, anthropology, descriptive essays, imagology, cultural geography, vestiges, ruins, secular history, Knights Templar, Saint Martin.



Dr. Elena Rodica COLTA, etnolog, Centrul Cultural Județean Arad

Reprezentarea sfinților catolici în Europa medievală / Representation of Catholic Saints in Medieval Europe

Abstract

In the representation of Catholic saints in medieval Europe (16th-18th centuries), on the one hand, we find a pleasure in displaying the cruelty of their martyrdom in churches, and on the other hand, a tendency to valorize them in an "apocryphal" manner, as both good and bad saints, as inflictors or healers, as bringers of wolves or diseases, which come to define them. Popular imagination associated some of them with magical abilities, which generated rituals and archaic practices meant to activate their powers at a certain, magical time.

Keywords: saint, Catholic, bringer of diseases, healer, magical time



Aurel DRAGOȘ, Colectivul Monografic Arad

Ordinul Templierilor: de la măreție la arderea pe rug / The Order of the Templars: from Grandeur to Burning At The Stake

Abstract

The Templars are perhaps the most well-known chivalric and military order. The Templars emerged immediately after the First Crusade (1099), initiated by a French nobleman, in the year 1119 – Hugues de Payens, along with eight knights chosen from among his relatives, under the title of "The Order of the Knights Templar." The Templars became known in Europe from 1128, through a fundraising campaign



supported by Bernard de Clairvaux, an important figure in the Church. In the same year – 1128, the order received official recognition at the Council of Troyes. In 1130, the King of Aragon in Spain bequeathed large swathes of land to the Templar Order. Donations were the guiding thread that led all members of the Order. Pope Innocent II in 1139 issued an order allowing the Knights Templar to freely cross borders. From the Poor Soldiers of Christ and the Temple of Solomon (the Templar Knights), they gradually became wealthier over time. The Templars created a financial network throughout Christendom. Through their means of total disobedience, they became a "state within a state." The Templars were accused of heresies, but this did not stop them from continuing their practices. The Templars were organized as a global order, and members answered only to the Grand Master, always only a French knight, appointed for life. At its peak, the Order had between 150,000 and 200,000 Templars. The Templars' Code, known as the Latin Rule, had 72 clauses, which over time grew to several hundred. Some clauses bordered on the absurd but this was part of history. The researcher has the (vague) belief that the modern-day Foreign Legion has not imposed so many burdensome restrictions.

Keywords: Knights Templar, chivalry, crusades, Hugues de Payens, Council of Troyes, Pope Innocent II, Christianity, Aragon, France.



Dr. Marian GHEORGHE, Colectivul monografic Arad

Teologia Sf. Martin între milites Christi și vita monastica / The Theology of St. Martin between Milites Christi and Vita Monastica

Abstract

The theology of St. Martin has been from the beginning under the sign of the two fundamental elements of Christian life: *milites Christi* and *vita monastica*.

Milites Christi, or soldiers of Christ, not only defines the state of those who believe in the Savior, as shown by the Apostle Paul in Ephesians 6:11 "Put on the whole armor of God," but also the way Christians lived in the first three centuries of persecution and



illegality, when St. Martin was born, until the Edict of Milan in 313, when Christianity became *religio licita* or accepted. Saint Haralambos, a priest from Magnesia, martyred at the age of 110 in the year 202, said: "I should have fallen asleep in the Lord a long time ago, I have finished my temporal life. Therefore, if you kill me, you will give me what I have been waiting for. Moreover, we Christians do not flee from tortures and death, but we await and desire them eagerly. We are accustomed to battles and wars, and, like brave soldiers, we do not desire a peaceful death in bed, but a glorious death in battle."

Vita monastica is primarily a life of devotion, praise to the glory of God, and communion with the Trinity.

For the period after persecution, St. Martin could only be a monk, after having been a soldier. In the Abbey of Liguge, he discovered fully the crucified Christ, in whose sign all Christians will conquer: the cross. Whether remaining in community or withdrawing into the wilderness, the Christian will not abandon the armor, but neither simplicity, contemplation, humility, nor devotion.

The path of Western Christianity, represented by St. Augustine, St. Martin, St. Benedict, and St. Bernard, inevitably led to the "*Pauperes commilitones Christi Templique Salomoni*" (Poor Fellow-Soldiers of Christ and of the Temple of Solomon). Why? Because self-denial for Christ and the armor of God are the keys to Christian victory. It is not otherwise.

As historian Harry R. Boer said in his popular work "A Short History of the Early Church," Western Christianity, grown in the soil of the empire, of authority, of imperial infrastructure, of *milites* and not *paganus*, could not fail to lead to the monastic knightly orders, as a natural development of the feeling that we are soldiers of Christ and lovers of God.

Keywords: theology, St. Martin, *milites Christi*, *vita monastica*, soldiers of Christ, Christian life, martyrdom, devotion.



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

Romanizarea și creștinismul, repere ale continuității în spațiul daco-roman / Romanization and Christianity, Landmarks of Continuity in the Daco-Roman Space

Abstract

”In Dacia one sought to be Roman.”

Fr. Altheim

Romanization is a historical process compatible with the great migrations of the first millennium of Christianity or the Indo-Europeanization of the 3rd-2nd millennia BC. It should be noted, however, that Romanization has general features compatible for all the areas in which it took place, but also features specific to the place, time and population base where it took place. Through Romanization and the preservation of Romanity in the Dacian area, the Latin-speaking Daco-Roman population came into being, the Latin-speaking peoples - including the Romanian people - being the result of an ethnic and cultural synthesis between Romans and/or Romanised settlers and the autochthonous.

Christianity in Roman Dacia (with some elements still prefigured in pre-Roman Dacia) and later in post-Roman Dacia is a reality that can be demonstrated over a wide temporal corridor, which is in line with popular Christianity coming from ... the perennial horizon of historically recognized and adopted values, the Geto-Dacians being ... "the bravest and most righteous of the Thracians" (Herodotus, *Histories*, IV, 93) they succeeded in "being" in history because they had those "messengers of history" to intercede their entry into the sacred space of endurance ... It is not surprising that one of the first Christian authors (perhaps even the first) Clemens of Alexandria (or Clement of Alexandria - 150/215 A.D. Hr., theologian, philosopher, writer) appreciates the importance of the barbarian lawgivers and teachers, mentioning in this context also the Geto-Dacian priests.



It is certain, however, that the beginning of Christian manifestations in the Roman province of Dacia can be placed at the end of the 2nd and beginning of the 3rd century, when the number of Christians in the Roman Empire was growing, and Dacia was no exception. It became increasingly clear from the 3rd century onwards that the spread of the new religion - the Christian religion - could not be stopped no matter how many harsh restrictive measures were taken.

Keywords: romanization, Christianity, continuity, Dacia, Roman army.



Drd. Mihaela Livia GULEȘ, S.D.S.U. Universitatea de Vest Timișoara

Cronică vizuală – Artă și Istorie în ordinele cavaleriești: Sfântul Martin din Tours / Visual Chronicle - Art and History in Knightly Orders - Saint Martin of Tours

Abstract

In Art History and Knightly Orders, Saint Martin of Tours holds an important place due to his influence on the imagery of chivalry and medieval spirituality. A visual chronicle of this subject will aim to highlight several aspects such as:

- **Iconography of Saint Martin:** This would include visual representations of Saint Martin of Tours, such as paintings, sculptures, or illustrated manuscripts, illustrating significant moments from his life and legend, such as his act of charity in dividing his cloak with a beggar.
- **Medieval Chivalry in Art:** Viewing and analyzing representations of medieval knights in various artistic contexts, including battle paintings, tournament scenes, or knight portraits, would highlight how the ideals of knights were depicted and idealized in art.
- **Knightly Orders:** Through images and drawings, various knightly orders influenced by the spirituality of Saint Martin, such as the Order of the Knights Templar or the Teutonic Order, can be highlighted, as well as how these orders were represented in art.



- Religious Architecture and Chivalry: Artistic representations of medieval cathedrals and churches, often built with the support and patronage of knightly orders, can be explored, thus highlighting the intersection of Art, Architecture, and Chivalry.
- Symbols and Visual Motifs: Identifying and analyzing symbols and visual motifs associated with Saint Martin and knightly orders, such as the divided cloak, the Templar cross, or specific heraldic symbols of certain orders.

Keywords: Art, chivalry, iconography, Saint Martin, symbolism.



Conf. univ. dr. Mihai HANDARIC, Universitatea „Aurel Vlaicu” Arad
Loialitatea lui Martin de Tours față de Hristos în memoria posterității /
Martin of Tours' Loyalty to Christ in the Memory of Posterity

Abstract

St. Martin of Tours is considered one of the most popular saints of Western and Eastern Christianity. He was employed in the army of Constantine the Great. He was chosen as a spiritual patron for important kings in European history (Merovingian Dynasty) and beyond. It is not by chance that the foundation of the Christian orders of chivalry on the continent was taken as an example by the life of Martin de Tours. The monastery of Marmoutier near the fortress of Tours was built on the site of his tomb. This monastery then followed the Benedictine order, founded by Benedict of Nursia in the 6th century AD. In the Middle Ages, it became one of the main places of pilgrimage for Christians in Europe. In this article we want to show that Martin de Tours entered the memory of posterity due to his loyalty to Christ demonstrated by self-sacrifice in every phase of his life. In the Middle Ages (1115), Bernard of Clairvaux founds the Cistercian monastery of Clairvaux. Bernard followed the example of Martin of Tours and the monastic rules used by Benedict of Nursia. As abbot of the monastery Bernard founds 68 other branches throughout Europe. And the monastery of Marmoutier was organized according to the Benedictine order. Among the subsidiary monasteries that adopted the Cistercian order was the Igrîș Abbey from the town of



Sânpetru German, founded in 1179. Bernard formulated the Rules of the Knights Templar Order inspired by these monastic orders.

We will approach the topic regarding the three important stages in the life of St. Martin of Tours: conversion, career and monastic life. His conversion took place during his childhood, which he initially spent in Szombathely, today's Hungary, approximately 400 km from Arad. He was born in 316 AD, 3 years after the Edict of Milan of 313, which gave freedom of worship to the Christian religion. Later in Pavia where his father received an inheritance, Martin became acquainted with Christian teaching. Martin embraced the soldier's career, having been drafted two years earlier - at 15. Because of his loyalty to Christ, he refused to kill with the sword. He decided to become a monk. In the monastic life, Martin renounced his privileged position as a promising soldier in the imperial army. In 361 Martin retired to Gallinaria – a desert area some distance from Poitiers, where he lived a solitary life as a monk. Several monks followed his example and settled here. It later became the Benedictine Abbey of Liguge. Self-sacrifice is proven by the simplicity of life, the choice of poverty and modesty. Chosen as bishop of Tours (371), despite his refusal, he followed Christ's model of evangelizing the pagans in the villages of the land of Gaul. He risked his life pleading with Bishop Ambrose of Milan before Emperor Maximus Magnum to spare the lives of the heretic Priscilian and his disciples.

Keywords: Martin of Tours, self-sacrifice, conversion, monastic life.



Dr. Ioan HATEGAN, Academia Română, Filiala Timișoara, Institutul de Studii Banatice „Titu Maiorescu”

Cavalerii teutoni în Banatul Severinului / The Teutonic Knights in Severin Banat

Abstract

After several decades of hesitations and a series of failures in his offensive policy, King Sigismund of Luxembourg of Hungary decided in the year 1428 to request the presence of the Teutonic Order's military at the Danube. The arrival of a Teutonic military contingent



consisting of knights, soldiers, and craftsmen occurred during 1429. They were given control over 19 northern Danubian fortifications in the Banat region, which they began to administer. The local Romanian nobles and peasants were subjected to new taxes in favor of the Teutonic Order, leading to discontent. A report by Nicolaus von Redwitz to his grand master depicted the real situation and the challenges they faced. The only battle between the Teutonic Order and the Ottoman Turks takes place in the year 1432 and is lost by the Teutonic Order, resulting in heavy losses. Their nominal presence continued until 1435, after which they permanently disappeared from the Danube region.

Keywords: Sigismund of Luxembourg, Teutonic Order, Danube, Banat, fortifications, Romanian nobles, peasants, taxes, discontent, Nicolaus von Redwitz, Ottoman Turks, battle, losses.



Drd. Melinda Gabriela KERESZTES, Universitatea Babeș-Bolyai Cluj-Napoca, Școala doctorală „Istorie. Civilizație. Cultură”

Gimnaziul din Arad sub administrația minorităților în perioada 1777-1873 / The Gymnasium In Arad under the Administration of the Minorities During 1777-1873

Abstract

Through this scientific endeavour, we propose conducting an investigation into how the minorities belonging to the Franciscan Order administered the Gymnasium in Arad during the Habsburg period. This research theme is approached from multiple perspectives aimed at yielding new results. Initially, we propose implementing an analysis of the functioning system of the gymnasium under the administration of the minorities from 1777 to 1873. Another research perspective is linked to the demography of the minority teachers who taught at the Gymnasium in Arad. Additionally, we aim to conduct research on the mobility of students enrolled at the Gymnasium in Arad. Among other aspects, we also seek to explore the attitude of minorities towards the educational laws disseminated by the authorities of Vienna and Hungary.



Keywords: education, Habsburgs, Gymnasium in Arad, educational laws, Franciscan friars.



CS III. dr. Alexandru KÓSA, Institutul de Studii Banatice „Titu Maiorescu”, Academia Română, Filiala Timișoara, Prof. Tatiana OSTROVEANU, Liceul Teoretic Special „Iris” Timișoara

Câteva observații privind studenții bănățeni la Universitățile din Europa în perioada Evului Mediu / A few remarks regarding the students from Banat at European Universities during the Middle Ages

Abstract

In the beginning we have to mention that a total number of 55 students from Timișoara, so, from Banat, had studied at universities from all around Europe between 1397-1552. They chose to study in Wien, Krakow, Bologna and Wittenberg.

Perhaps, the most famous student of them all was Pelbart of Timișoara. In 1498 he published *Pomerium Sermonum*, and some other of his important works are *Stellarium* and *Aureum Rosarium Theologiae*. It is being estimated that his works have been published in about 50.000 copies, during the beginning of the printing press.

Keywords: Banat, universities, Middle Ages, Pelbart of Timișoara.



Prof. dr. Paul KRIZNER, Școala Gimnazială Grăniceri

Viața religioasă de pe meleagurile arădene. De la date știute la date mai puțin cunoscute/ The Religious Life in the Arad Land. From Known Dates to Lesser-Known Dates

Abstract

Arad's ecclesiastical life emerged with the first communities that settled in these areas. In the 19th century, we encounter remarkable records regarding the main political and revolutionary events that affected these Orthodox regions. At the command of the civil authorities, in the years immediately following the revolutionary events of 1848, the pages documenting the events that occurred at the



local or national level during the Revolution began to be cut from the minutes registers of the parishes and other ecclesiastical or civil structures. Nevertheless, records of the events remained on various pages of the religious books. Books in general, and especially religious books, played an important role in the collective memory of Romanians, considering the entries made on their pages. On the one hand, we find unique information about a particular extraordinary situation that occurred in the respective community or in the world, and on the other hand, we observe the Romanian people's reaction to the revolutionary events.

Keywords: ecclesiastical life, political events, revolutionary events, Orthodox regions, civil authorities, parish registers, religious books, collective memory.



Dr. Gabriela-Adina MARCO, Complexul Muzeal Arad, dr. prof. Marek Mihai ABRAHAM, Grup Școlar Jozef Gregor Tajovský Nădlac
Valea Mureșului Inferior – zonă de interferență între creștinismul apusean și cel răsăritean / The Lower Mureș Valley - An Area of Interference between Western and Eastern Christianity

Abstract

The area of Transylvania and Banat has always been a zone of interference between the Byzantine rite and the Latin rite Christian life. Banat and Transylvania were considered both the easternmost part of the Catholic world, but, at the same time, the westernmost area of Orthodox spread. In these parts of the world, the two confessions coexisted in a more or less peaceful environment. The area where the locality of Nădlac was established was under the influence of the Bishopric of Cenad since the 11th century. In the Great Legend of Saint Gerard, the area north of the Mureș River is mentioned at the beginning of the 11th century, which was within the sphere of influence of Ahtum. At the beginning of the second millennium, Christian monasteries were functioning in Cenad and Igrîș; and the Hodoș-Bodrog Monastery was a strong center of Orthodoxy, with uninterrupted communal life from 1177 to the



present day. In Igrîș, Timiș County, south of Nădlac, the largest monastery of the Cistercian order on the territory of present-day Romania is documented. As a legacy of the Western Christian rite, the first documentary evidence of religious life in Nădlac dates back to the first half of the 14th century. In the census of 1334, drawn up for the collection of papal tithes, the priest Petru from Nădlac is mentioned.

Keywords: Banat, Christianity, Catholicism, Orthodoxy, coexistence, Hodoș-Bodrog Monastery, Igrîș, Nădlac, religious life, census.



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

Viața Sfântului Martin și modul de viață al Cavalerilor Templieri / The Life of Saint Martin and the Way of Life of the Knights Templar

Abstract

Saint Martin of Tours

Saint Martin was born around the year 316, in the town of Sabaria (Szombathely, Hungary), in the family of a tribune from the imperial guard. Knight by genealogy and by imperial decree in his youth and adolescence, Christian by spirituality since his youth, in maturity he dedicates his life to the service of God. He founded the first monastery in Europe, gathering around it a monastic community composed mainly of people of high social status. He leads an ascetic life full of privations imposed by the rules he establishes, defending and promoting Christian values.

Order of the Knights Templar

The Order of the Knights Templar (Poor Soldiers of Christ and of the Temple of Solomon) is established as a military-monastic organization in 1119 at the initiative of a French nobleman from the Champagne region, Hugues de Payens together with 8 other knights. In 1128 they became well known in Europe and began a campaign to raise funds and personnel especially from the sons of nobles.



In 1129, at the Council of Troyes, with the support and support of Saint Bernard of Clairvaux, the Order was officially recognized by the Church.

In 1139, Pope Innocent III, through the papal bull *Omne Datum Optimum*, exempted the Templars from obedience to local laws, they being responsible only to the papal authority.

They live by the "Templar Norm", which is a set of rules that the knights had to follow.

Upon entering the Order, the knights took an oath of chastity, poverty and obedience, subjecting them to a series of privations compared to the rules of the society of those times.

He dedicates his life to the defense of the church and Christian values.

The parallel between the way of life preached and practiced by Saint Martin and the Norma of the Temple.

Comparing the way of life in the monastic community constituted by Saint Martin and the "Templar Norm" we can see that they are very similar.

Chastity, poverty and obedience, the struggle to promote and respect Christian values are common points of both communities.

Keywords: Saint Martin of Tours, Knights Templar, Hugues de Payens, Council of Troyes, Saint Bernard of Clairvaux, Pope Innocent III, *Omne Datum Optimum*, Templar Norm, monastic community, Christian values, ascetic life, military-monastic organization, chastity, poverty, obedience, defence of the church.



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. Xenopol” Arad

Despre filantropie, noblețe și generozitate în Episcopia Ortodoxă a Aradului la începutul secolului XIX / About Philanthropy, Nobility, and Generosity in the Orthodox Bishopric of Arad at the beginning of the 20th Century



Abstract

The complexity of Orthodox church life in the regions administered by the Arad Bishopric is also determined by the management of funds and philanthropic foundations. These were primarily aimed at poor students who excelled in their studies. Nicolae Zsiga was a merchant in Oradea. "For Romanian cultural purposes," he established two foundations: one in Oradea with 20,000 florins on October 2/16, 1860, and the second in Beiuș with 4,028 florins on September 30, 1870. In the pages of the brochure "Protocol regarding the sessions of the eparchial synod from the Romanian Greek-Oriental Diocese of Arad, held in the year 1913," in the annexes, the statutes of the two foundations established by the merchant from Oradea are inserted. The foundation in Oradea aimed at "raising humane and true Christian individuals." The Zsiga Foundation in Beiuș was established "for the cultivation of the Romanian nation, for the upbringing of Greek-Oriental Romanian youth who will study in high schools and elementary schools in Beiuș."

Keywords: foundations, Arad Bishopric, Orthodox Church, scholarships, philanthropists.



Dr. Adrian NIȚU

Aradul medieval și cetățile din Arad / Medieval Arad and the fortresses of Arad

Abstract

The work is a digital historic photographic album presenting a chronological succession of commented images of medieval Arad and the fortresses of Arad.

The fortresses of Arad from the seventeenth century are presented (the royal camp, the fortress of Orod and the Turkish fortress of Arad). The battle of 1658 between Prince Ragozzi and the vizier pasha of Buda, Gurdji Kenan pasha, which took place in Arad, is also revealed. The Treaty of Karlowitz of 1699 is also mentioned, marking the beginning of the fall of the Ottoman Empire. In the following chapters are presented chronologically images of the



Revolution of 1848 with reference to the events in Arad, as well as images of the becoming of the fortress of Arad by the end of the 19th century.

Keywords: Arad, medieval fortress, digital historic photographic album, chronological succession, royal camp, Revolution of 1848, nineteenth century, historical images.



Prof. dr. Laura-Henrieta ORBAN, Liceul Național de Informatică Arad,

Sfântul Martin, figură emblematică în cultura română / Saint Martin, an Emblematic Figure in Romanian Culture

Abstract

The image of Saint Martin has had an overwhelming influence on Roman Catholic believers, as well as on a large segment of the Romanian population, starting from the 8th century. This work aims to present comparatively cultural perspectives that have led the inhabitants of Sânmartin Arad, Sânmartin Bihor, Sânmartin Cluj, and Sânmartinul Maghiar from Timiș to adhere to the toponymy they consider representative for the area where they founded their households. We notice numerous similarities, but also differences in the way the role played by Saint Martin is illustrated at the community level. The church, the heart of the Romanian village, is the place where all the positive energies of communities that have seen in the image of this great saint the comfort and hope needed by the common man come together.

Keywords: Saint Martin, Romanian culture, Roman Catholic, influence, perspective, cultural comparison, toponymy, community, church, village, imagery.



Eugen D. PĂDUREAN, colaborator extern al Complexului Muzeal Arad



Cu privire la un posibil traseu al limesului de vest al Daciei romane în județul Arad / Regarding a possible route of the western border of Roman Dacia in Arad County

Abstract

The archaeological discoveries that can be attributed to the Roman era in Arad County are relatively few and generally meager. The cause could be the sparse population or the lack of systematic and in-depth research. From the Roman era, the following realities could be identified:

1. The presence of the earth wave called "Iarcu," the easternmost in the system of so-called "Roman" earth wave, which start from southern Banat, on the left bank of the Danube, and head north, traversing the territory of Arad County.
2. The presence on this earthwork, the eastern side, of some earth structures, attached to the area near the Chesinț locality, for defensive purposes.
3. The discovery in the archaeological site at Cladova-Dealul cetății of certain Roman vestiges (stamped Roman bricks, pottery, fragmented water pipes, etc.).
4. The earth structure at Neudorf, on the left bank of the Mureș River, rectangular (86 m x 86 m) with an earth rampart and exterior ditch, sharply rounded corners, rectangular towers at corners, gates on all four sides, reinforced with inner and outer clavicles, typical of Roman fortifications up to a certain period. In satellite images from Google Earth, the existence of numerous circular, rectangular structures is noticeable, among which a central one stands out, probably the "PRINCIPIA" of a CASTELUM.
5. The presence of stamped Roman bricks, reported by 19th-century historians from Arad, discovered in the medieval fortress walls of Șiria, located on the main ridge of the Zărand Mountains.
6. The presence of unstamped Roman bricks discovered in 1969 on the territory of the TV Relay - Șiria, located about 500 m east of the medieval fortress of Șiria.
7. The discovery (in 2018) of a quadrilateral earth structure, with a rampart and ditch (113 m x 86 m) at Agrișu Mare - "Morminții cailor."



8. The visualization of satellite images, which may indicate the locations of Roman observation towers placed at certain points between the southern rim of the Zarand Mountains and the locality of Șiria (such as Cioaca TORNIA, CÂRCIUMA Peak, etc.).

In conclusion, the arrangement of these points with Roman-era discoveries in Arad County suggests the possibility of the existence, at a certain moment and for a certain period in the history of Roman Dacia, of a limes sector between the Lipova Plateau and the White Criș Valley, with the earthwork called "Iarcul" as its backbone. This limes sector of Roman Dacia blocked the accessible entry along the Mureș River valley towards the center of the province, exploiting the advantages offered by the presence of the main ridge of the Zărand Mountains with a broad visibility towards the west and northwest.

Keywords: Arad County, Roman era, archaeological discoveries, earthwork, Iarcul, Chesinț, Cladova-Dealul cetății, Neudorf, Mureș River, Roman bricks, Șiria fortress, TV Relay - Șiria, Agrișu Mare, observation towers, Lipova Plateau, White Criș Valley, limes sector, Zarand Mountains.



Prof. univ. dr. habil. Ovidiu PECICAN, Universitatea Babeș-Bolyai, Departamentul de Studii Europene și Relații Internaționale

Ordinele monahal-cavaleresti. Câteva precizări de principiu / Monastic-Chivalric Orders. Some Fundamental Clarifications

Abstract

What the medieval monks-knights are in the frame of Christianity and what new characteristics they bring in the European history? How they understand the Christian belief mixing it with the ideal of militia Dei? Characteristics of the Crusade in the nowadays Romanian territories. These are some of the elements to be discussed in the present study.

Keywords: Christianity, belief, Crusade, monastic orders, chivalric orders.



Ana POPPER, Grand Cross of the Sovereign Order of Saint John of Jerusalem, Knights of Malta, Federation of the Autonomous Priories (KMFAP)

De ce Sfântul Martin de Tours a devenit patronul Regatului Ungariei? / Why Saint Martin de Tours became the patron saint of the Hungarian Kingdom?

Abstract

St. Martin de Tours holds a remarkable position in Christian history as the *first non-martyr saint*, universally commemorated by the undivided Church. Regarded as a pioneer of Chivalry and a precursor of knightly orders. He emerged as one of the most prominent hagiographical figures of France during the Middle Ages.

Notably, as a native of Provincia Pannonia (modern-day Hungary), he also attained significant reverence among Hungarian kings and the monks of the Abbey of Pannonhalma. His patronage of Hungary primarily resulted from his widespread veneration and the pervasive influence of Christianity in the region, honored for his acts of charity and piety. St. Martin's life and teachings have profoundly impacted Central Europe, evident in hundreds of churches and institutions bearing his name in the region. This discourse delves into *St. Martin's life, influence, and enduring legacy, illuminating his role as a symbol of chivalry, charity, and high spirituality in Hungary and beyond.*

Amidst the Turkish occupation of Hungary following the devastating defeat in the Battle of Mohács in 1526, the country's capital shifted from Buda to Pressburg (now Bratislava). The gothic cathedral in Bratislava, dedicated to St. Martin and built in the 15th century, served as the venue for the *coronation ceremonies of 11 Hungarian monarchs and eight consorts between 1563 and 1830.* This historic church in Bratislava, also enshrines the remains of *Saint John the Merciful, or St. John the Almsgiver*, who died in 620 AD, honored as the *patron saint* of the Sovereign Order of Saint John of Jerusalem, Knights of Malta, Federation of the Autonomous Priories (KMFAP). Thus, a special connection between St. Martin and the Order of Saint John of



Jerusalem persists to this day.

Our knowledge of St. Martin's life is indebted to his biographer *Sulpicius Severus*, whose efforts ensured Martin's recognition and affection across the Western world. In his book "*Life of Saint Martin*" Sulpicius aptly described him as "*a man very much like the apostles*," highlighting St. Martin's exemplary character and spiritual significance.

Keywords: Saint Martin de Tours, chivalry, Hungary, charity, symbols.



Costel SANFIRA, Societatea de Științe Istorice – Filiala Arad

Lipova și comercializarea sării din Transilvania în secolele XIV-XV-lea / Lipova and the Salt Trade in Transylvania in the 14th and 15th Centuries

Abstract

The Mureș River has been known as the "Salt Route" from the early feudalism era until late in the Middle Ages. The exploitation and trade of salt represented one of the primary occupations of the population in Transylvania and Banat. The flourishing development in the lower course area of the Mureș River was driven by the existence of this trade route. The Age of the Angevins played a decisive role in the economic development of Hungary. Between 1323 and 1437, the kingdom underwent transformations comparable only to those that would follow in the late 18th century. The most evident sign of change was the proliferation and rapid consolidation of cities. Known since the 2nd century AD as Portulatusium, Lipova or ancient Lippa was one of these cities. Due to the "Salt Route," during this period, its role increased dramatically, leading to the establishment of a royal chamber in 1253, which included a "salt chamber," and the founding of a royal mint.

Keywords: Mureș River, Salt Route, Transylvania, Banat, exploitation, salt trade, feudalism, Middle Ages, economic development, Angevins, Hungary, transformation, cities, Lipova, Portulatusium, royal chamber, salt chamber, royal mint.



Prof. dr. Constantin SCURTU, Muzeograf la Muzeul Militar Național „Regele Ferdinand I”- Filiala Constanța, Președintele Asociației Culturale „Astra Dobrogeana”

*Regiunea de la Gurile Dunării în prima parte a secolului al XIV-lea /
The Region of the Danube Mouths in the Early 14th Century*

Abstract

The political affirmation of Dobrotici in the Balkans is a consequence of the fragmentation of Byzantine, Bulgarian, and Serbian feudal forces, which cannot unite against the Ottomans. In the Middle Ages, in contemporary documents, Dobrudja is mentioned as "Covarna Country" (1320-1322), as an independent political formation recognized by Byzantium. In 1348, Dobrotici (1347-1386) came to power in the Dobrudja state, having distinguished himself in the conflict between John V Palaiologos and John VI Kantakouzenos. The origin of Dobrotici remains a subject of debate among historians. He established his capital at Kaliakra. Dobrotici was recognized as a strategos and vassal of Byzantium by John Kantakouzenos, against whom he had fought. In 1366, the despot of Dobrudja captured Emperor John VI Kantakouzenos and imprisoned him in Varna. An attempt by the crusaders led by Amadeus of Savoy failed. The emperor would be released after recognizing the political independence of Dobrudja. Dobrotici had good relations with the rulers of Wallachia, who controlled northern Dobrudja, as well as with representatives of Genoa and Venice. The independence of Dobrudja would be threatened by the Ottomans.

Keywords: Middle Ages, Byzantium, Dobrotici, independence, Dobrudja.



Preot Sorin SEVICIU, Parohia Greco-Catolică Arad – Șega

*Aspecte canonice legate de poziția Bisericii față de ordinele ecvestre nou înființate /
Canonical Aspects Regarding the Position of the Church towards Newly Established Equestrian Orders*

Abstract



The relations between the Church and the equestrian orders, although their establishment initiatives were worthy of direct encouragement and support from it, have not necessarily enjoyed a straightforward evolution throughout history. All historical knightly orders have been based on deeply rooted models and statutory rules anchored in hagiography, discipline, and the spirituality of the Church, being born and evolving in the context of a monolithic religious environment. Their establishment is due to historical imperatives, and their structure was initially military, the stated purpose of these equestrian institutions being the liberation of the Holy Land from the hands of the Saracens. Today, the holy places are located within the territory of a sovereign state recognized by international treaties, with which the Church maintains diplomatic relations, and the orders, which once represented efficient armed entities of significant scope, have demilitarized over time, retaining their genuine character exclusively at the level of nomenclature, their objectives shifting to other realms, such as cultural, social, philanthropic, etc. The present study aims to analyze the current, institutional or informal relations of the Church with newly established knightly orders, in light of the historical experiences it has previously had with the old orders, including that of the Templars, based on the canonical discipline in force today, and the promotion of common human values in a cosmopolitan, multi-confessional, and multi-ethnic social and cultural context.

Keywords: Equestrian Orders, history, canon law, Templars, Holy Land, demilitarization, diplomatic relations, cultural, social, philanthropic, institutional, multi-confessional, multi-ethnic.



Dr. Doru SINACI, Instituția Prefectului – Județul Arad

Valea Mureșului Inferior – parte integrantă a „Drumului Sării”/ The Lower Mureș Valley – An Essential Part of “The Salt Road”

Abstract

During the medieval period, the Mureș River served as a vital thoroughfare for transporting salt and wood, essential materials for



construction and fuel. Salt, in particular, stood out as one of the most crucial natural resources, extensively exploited in Transylvania. It was then transported to the heart of Europe via water routes due to its cost-effectiveness. Consequently, along the banks of the Mureș River in present-day Arad County, a network of towns flourished, acting as ports along the renowned "Salt Road." Among these, Lipova and Arad/Orod emerged as key hubs. Guarding the Salt Road were a string of formidable medieval fortresses. Stretching from Deva to the west, these fortifications included Vărădia, Șoimoș, Lipova, Șiria, Arad, the Hodoș-Bodrog Monastery, Nădlac, and Cenad/Morisena, to name a few. Furthermore, "The Salt Road" along the Lower Mureș Valley saw the development of several monasteries, such as Bizere, Hodoș-Bodrog, Bezdin, Igrîș, and Morisena, among others.

Keywords: Mureș River, medieval period, salt transportation, wood transportation, construction materials, fuel, Transylvania, Europe, water routes, cost-effectiveness, Arad County, towns, ports, Salt Road.



Dr. Laurențiu Ștefan SZEMKOVICS, Arhivele Naționale ale României, București

Trei decorații conferite unor personalități din Lipova, județul Arad (1923, 1926, 1929) / Three decorations conferred upon personalities from Lipova, Arad County (1923, 1926, 1929)

Abstract

The author presents, referring to phaleristics, heraldry and sigillography: the "Crown of Romania" Order in the rank of Officer which was awarded in 1929 to Parsch Egon, dr., primary physician at the Lipova Hospital; The "Reward of Work for Education" medal 1st class awarded in 1926 to Aurel Lepădatu, director of the Commercial School in Lipova; The "Reward of Labor for the Church" medal, first class, awarded in 1923 to Fabriciu Manuilă, priest, archpriest of the Lipova tract.

Keywords: phaleristics, heraldry, sigillography, medals, Lipova.



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

Simbolistica crucii templiere / The symbolism of the Templar cross

Abstract

The Cross, for any Christian, represents a symbol accompanying them from their earliest days on this earth until their passage into the afterlife, where it transforms into a faithful and permanent guardian. This symbol is given by God Himself and represents His infinite love for humankind. We have evidence of the sign placed by God upon Cain "so that whoever found him would not kill him" (Genesis 4:15). It was also on the cross that the Savior was crucified to deliver us from sins.

The Order of the Poor Fellow-Soldiers of Christ and of the Temple of Solomon, or the Knights Templar, was established in 1119 at the initiative of Hugh of Payens, a knight from the Champagne region, and was recognized by the Catholic Church through the papal bull *Omne datum optimum* in 1139 during the papacy of Innocent II.

The hierarchy within the order was as follows: knights (who were required to have noble origins and wore a white mantle), chaplains (who were priests and sergeants whose social status could be lower, wearing a black or brown mantle).

The red cross on the white mantle of the knights and on the tunic of the sergeants was added, according to some authors, in 1145 at the beginning of the Second Crusade, after a meeting attended by Pope Eugene III and King Louis VII of France, and it had eight points. The red color represents the sacrifice of the Savior for the salvation of mankind but also the sacrifice of the Templars for the promotion, defense, and cultivation of Christian values. The eight points represent the visible world, through the four cardinal points, and the invisible world, namely eternity. "As in heaven so on earth" (Matthew 6:10). The eight points represent the virtues of the knights guided by the teaching of Jesus on the mountain, respectively (Matthew 5:1-2): "blessed are the poor in spirit, for theirs is the kingdom of heaven,



blessed are the meek" (Matthew 5:3), "blessed are the meek, for they shall inherit the earth" (Matthew 5:5), "blessed are those who mourn, for they shall be comforted" (Matthew 5:4), "blessed are those who hunger and thirst for righteousness, for they shall be satisfied" (Matthew 5:6), "blessed are the merciful, for they shall receive mercy" (Matthew 5:7), "blessed are the pure in heart, for they shall see God" (Matthew 5:8), "blessed are the peacemakers, for they shall be called sons of God" (Matthew 5:9), "blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven" (Matthew 5:10).

In Christian tradition, the Star of Bethlehem is represented with eight points, also called the Star of the Mother of God or the Star of the Magi, and it is the star that guided the Magi to the manger where the Savior was born. "Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, saying, 'Where is he who has been born king of the Jews? For we have seen his star in the East, and have come to worship him'" (Matthew 2:1-2).

In addition to Christian symbolism, the Templar cross also has an esoteric aspect, born from interaction with other cultures and peoples with whom they interacted, reflecting a high degree of knowledge. For example, the number eight is noted in the Roman alphabet as VIII, and in Arabic as ٨.

Eight is also the atomic number of oxygen, an important element in supporting life and the third most abundant element in the universe. In nuclear physics, eight represents a magic number; it is the number of nucleons, whether protons or neutrons, arranged in complete layers in the atomic nucleus and characterized by the fact that they are much more stable than other nuclei. Eight represents infinity and wealth, not in the material sense but in faith and self-sacrifice.

Keywords: symbolism, Knights Templar, Chivalry, Catholic Church, Crusades, Red Cross, Eight Points, virtues, Biblical references, Esotericism, spiritual symbolism, faith, sacrifice.



Protos. lect. univ. dr. Nicolae M. TANG, Facultatea de Teologie Ortodoxă „Iarion V. Felea”, Universitatea „Aurel Vlaicu” din Arad
Pasiunea etimologiei în Evul Mediu. Un exemplu elocvent: Isidor de Sevilla / The passion for etymology in the Middle Ages. An eloquent example: Isidore of Seville

Abstract

Researching etymologies, i.e. the origin of words, was a discipline that was practised in Antiquity, in the Middle Ages and in the Renaissance by all authors, whether they were grammarians, rhetoricians, poets, philosophers, jurists, theologians or historians. For all of them, the truth of beings and objects is to be sought in words: by tracing the origin and history of each word, one can access the ontological truth of the being or object it designates. Medieval etymology is no less than modern etymology. The origin and history of a Latin word is sought in the Latin language itself, in the idea that the order of signs is identical to the order of things. Hence the existence of certain etymologies that contradict our philological science and our conception of language. According to Isidor of Seville, etymology is the interpretation of a word; it is precisely the origin of the word that best allows its interpretation. It makes room for entirely different kinds of explanations.

Keywords: etymology, origin of words, discipline, Antiquity, Middle Ages, Renaissance, scholars, grammarians, rhetoricians, poets, philosophers, jurists, theologians, historians, truth, beings, objects, language, ontological truth, Latin, signs, Isidore of Seville.



Dr. Delia-Maria TATU, Muzeul Castelul Corvinilor, Hunedoara
Pauperes commilitones Christi Templique Salomonici. Cavaleri Templieri la Hunedoara? / Pauperes commilitones Christi Templique Salomonici. Templar Knights at Hunedoara?

Abstract

This work is the beginning of a scientific endeavour with the ambition to illuminate certain aspects of the history of the medieval fortification on



Sânpetru Hill, in Hunedoara. In connection with this place, interwoven with legends and scarce documentary information, we wish to elucidate the mystery of a possible presence of the Knights Templar here (apparently mentioned in various regions, including Turda, Abrud, Hunedoara, Bistrița area and the environs of Tâlmaci-Sibiu). These discoveries aroused great interest and fuelled widespread speculation among scholars and history buffs, shedding light on the possible survival of the Order during the fourteenth century, even after its dissolution in other parts of Europe.

One of the episodes presented in association with Hunedoara happens in 1310, when the Knights Templar apparently present in this area would have been involved in an act of demolition of the walls of the old fortress on Sânpetru Hill, an event that remained deeply rooted in the collective memory of the locals. Interestingly, until the nineteenth century, the ruins of a first precinct of this fortification continued to be visible from the Corvin Castle. This enclosure, which also contained a chapel, is, according to local tradition, also built by the Knights Templar, thus strengthening their legendary aura in these lands. The chapel at the foot of Sânpetru Hill presents today as a ruin, which was researched at the end of the nineteenth century, informing us about a possible plan of the apse of the altar and two rooms (?), one hosting Roman statues (?), while the other contained human bones.

It is imperative to mention that, at least at this extremely early stage of this project, since documentary information is not available to us, perhaps, in its absence, only future archaeological research will discover a connection with the elusive knights in this area, a possible legacy currently loaded with intrigue and mystery.

Keywords: Sânpetru Hill, medieval fortification, Hunedoara, Knights Templar, legends, fortress, archaeological research.



Leonard VELCESCU, Vasile LUPAȘC

Frații Buzești. O epopee cavalească / The Buzești Brothers: A Chivalrous Epic

Abstract

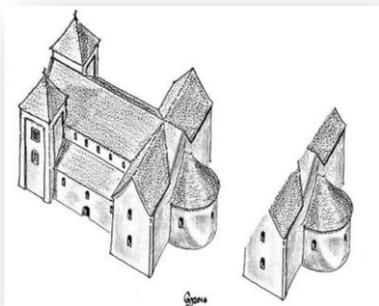
The era of Michael the Brave represents an essential moment in the history of Romania. Due to the magnitude and impact of his actions on Eastern and Central Europe, Michael the Brave is also a historically significant figure of universal importance. Often, when we speak of kings or rulers who have become legendary through their battles or politics, we realize that all those "stellar moments" could not have been the work of a single individual. While relatively few names of dignitaries who were close to the throne and in the front lines of battles have been preserved in the cases of Mircea the Elder or Vlad the Impaler, the case of Michael the Brave is a more fortunate one. Here, we know with greater richness of detail the lives and achievements of Cocea, Mihalcea, Baba Novac, Radu Florescu, Turturea, Deli Marcu, and especially the Buzești brothers. Among the latter, Stroe, the youngest, not only has a truly legendary life but also a projection into posterity greatly aided by his fiery wife, the spirited lady Sima, and the tombstone she creates for her husband. This study aims to delve into the life of this little-known hero in great detail today. By painting the most detailed portrait possible of Stroe Buzescu, we aim to go beyond the battle of Călugăreni, the triumphant entry into Alba Iulia, the Hollywoodian battle of Teișani in which old Stroe fights one-on-one with the Tatar Khan's nephew, in front of the two armies, and bring before the contemporary audience a fresco of the lives of Romanian knights of that time.

Keywords: historical figure, legend, Buzești brothers, Stroe Buzescu, Sima Buzescu, battles, knights, posterity.



15.00 – Prânz festiv.

16.00 – Vizită la ruinele Capitulului de la Arad (Orod), dedicat Sf. Martin de Tours.



Sigiliul suspendat al capelei sociale din Arad, care îl înfățișează pe hramul capitolului, Sfântul Martin. Reprezentarea sfântului Martin pe sigiliul capitolului colegial din Arad, a cărei activitate emitentă de documente (loc de adevărire) se extinde între anii 1229-1522 și acoperă suprafața comitatelor Arad, Cenad, Zărand, Severin, Caraș și Timiș.

19.30 - Cină festivă.



26
aprilie
2024
ora 10:00

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.

REPREZENTĂRI ÎN SPAȚIUL ARĂDEAN ȘI PE VALEA MUREȘULUI:

Drumul Sării

Semne ale Creștinismului Timpuriu

Sfântul Martin și cavalerismul

Mănăstirile Benedictine

Mănăstirile Cisterciene



Primăria Municipiului Arad
Sala „Regele Ferdinand”