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The Greek Catholic and Orthodox churches in  
Romanian media perception from Satu Mare in 1918-1940

**THESIS ABSTRACT**

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# Summary

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## Summary

### Keywords:

Satmar, The Greek-Catholic Church, The Orthodox church, Octavian Ardelean, The Word of Truth, Bixad, Affirmation, Border, dr Vasile Lucaciu Vasile Gheorghe Muresan, Marchiş Romul, Aurel Dragoş, Dr. Nicolae Popovici, Dr. Alexandru Rusu, Meletie Răuţiu Dr. Vasile Stan, romanian Satu Mare, Augustin Ferentiu, David Pop, Anton Davidescu, education, Greek Catholic cathedral, cathedral Orthodox, The National House, Eugen Seleş, Astra, Popular Athenaeum, Dr. Julius Hosu, Valeriu Traian Frenţiu, Concord, Vatican, Catholic Church, AGRU, Army of God, marian congregations, John Rujdea, attitudes identity.

Developing this work originated in the desire to highlight the historical and religious dimension of Satmar and surrounding lands at the edges of the country, which more than others were subject specific historical turmoil border areas.

Summarizing this thesis we intend to bring a contribution to the religious history of Romanian Northwestern province trying a systematization of religious activity that existed between 1918-1940, with a hiatus in historical research on the subject.

The paper is structured in five chapters wanting to look at the different stages and factors that influenced in a way or another Romanian church development.

About the church history from the interwar period, the press didn't write too much because of the vast material in the archives and newspapers of that time especially in Satu Mare.

If in terms of economic, political, cultural the press wrote something, especially in recent years in the history of the Greek Catholic Church and the Orthodox Satu Mare we do not have any reference book, much less one about how Romanian media from Satu Mare reflected this. Probably the main obstacle in the development of such works is that there is no institution that fully preserves collections of the interwar Romanian newspapers of Satu Mare. The largest collection keeps the University Library in Cluj

Napoca (incomplete), but there are disparate numbers to Library "Petre Dulfu" in Baia Mare, Satu Mare County Library, Museum of Satu Mare County, and even abroad, in Hungary, National Library "Szecsenyi" or the Library of Nyíregyháza.

Newspaper "Border" is a vivid plea for advancement of national interests: "We are convinced that through the work and love of country we follow the path we started, asking those left behind to equip and to follow the love of the nation and justice it deserves."<sup>1</sup> "Gazeta" is a cultural development and training of the lower society lacking school, libraries, theaters and cultural bees.

Over 35 Romanian newspapers and magazines appeared in this corner of the country in the interwar period being a living expression of national assertion.

Among the books that discuss economic, political, social problems in Satu Mare we mention the work of Dr. Octavian Ardelean, regional governor of Satu Mare in the years 1933-1937 and 1940, he published crucial data about the Greek Catholic and Orthodox Churches: new church construction, church repairs, money allocated to Romanian churches, religious memorable events in the life of Romanian communities.

Romania Encyclopedia published in 1938 in four volumes<sup>2</sup>, comprising both extremely important data on the subject discussed. Also from the interwar period have some extremely important *Şematisme* for establishing the organizational structure of parishes from Satu Mare, unfortunately keeping only those from the Greek-Catholic Church.<sup>3</sup> Among the newer works devoted to issues that touch this subject we recall the works of Marcel Ştirban<sup>4</sup> Aurelia and Viorel Ciubotă<sup>5</sup>, John Viman<sup>6</sup>, Claudiu Porumbăceanu Viorel Câmpeanu and others.<sup>7</sup>

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<sup>1</sup> *Border* ( Satu Mare), nr. 67-68/1934, p. 14-15.

<sup>2</sup> *Romania Encyclopedia, Vol I - IV*, Royal Publishing House, 1938.

<sup>3</sup> *Şematismul Venerable Clergy of the Diocese of Oradea, 1928 Şematismul Venerable Clergy of the Diocese of Maramures Romanian Greek-Catholic Church in 1932, Baia Mare, 1932; Şematismul Venerable Clergy of the Diocese of Maramures Romanian Greek Catholic 1936, Baia Mare, 1936.*

<sup>4</sup> A. Ştirban and M. Ştirban, *United Romine Church history from 1918 to 1941*. Publisher Sătmăreană Museum, Satu Mare, 2005.

<sup>5</sup> Viorel Ciubotă, *Satu Mare Romina fight for union (1918-1919)*, Ed Sătmăreană Museum, Satu Mare, 2004.

<sup>6</sup> John Viman, *Secondary Satu Mare party in the interwar period: 1919-1940*, Publisher Sătmăreană Museum, Satu Mare, 2007.

<sup>7</sup> Claudiu Porumbăceanu and Viorel Câmpeanu *of Liberal politics Satu Mare Satu Mare: tradition and contemporaneity, Vol I*, Ed "Argonaut", Cluj Napoca, 2011.

Publications which have written about church life in the interwar period were: „Word of Truth”, printed by the monks at the monastery Bixad, Satu Mare County reappeared in 1929 and banned in 1941, magazine "Affirmation" which was the most important interwar cultural publication of Satu Mare by the duration of its appearance. From 1934 to 1939 appears daily "Border", the appearance of the newspaper links to the anti-revisionist atmosphere from northwest and concerns to strengthen the Romanian state.

In church life of Satu Mare prominent people were supported by local authorities and others have taken action to develop a vineyard Romanian spirit. Bishops visits strengthened by word and deed the national spirit of the Orthodox Christians and Greek Catholics which putting hand to hand restored and built new religious in Satmar and surroundings. Among the bishops of that period that supported religious activity in the county we mention: bishop Greek catholic of Blaj Vasile Suciu, bishop Valeriu Traian Frențiu, priests dr. Vasile Lucaciu, Gheorghe Mureseanu, archpriest Ioan Dragomir, priest Marchiș Rum George, Canon Aurel Dragos and many others. And remember the work of Orthodox hierarchs bishop Nicholas Popovici, polycarp Roman Ciorogariu of Oradea, bishop Vasile Stan of Maramures and priests Stefan Munteanu, Cristian Magee bishop, Zechariah and John Moga Guias eparhial counselor, Emil Moga, Meletios Răuțiu and Radu Meletios archpriest and John Rujdea of Satmar and many others.

We specify that Satu Mare churches, both Greek catholic and the orthodox, kept a few documents from 1918-1940. Orthodox church' documents disappeared after the occupation by the Hungarian county and since the vast majority of orthodox parishes were abolished, thus they disappeared between this period.

Church played a very important role in the recognition and affirmation of national identity of Romanians from Satu Mare, at least in the first years after unification. But the church gradually lost its active political role he had another time, the emergence of a political elite generally belonging to the main political parties in Romania.

We recall some of the main acts of the process of introducing the new Romanian administration. On April 21 1919 took place the city council meeting. The old mayor Dr. István Lénárd said that due to the new conditions shall vacate his post to Ferențiu Augustine, a distinguished Romanian intellectual from Satu Mare.

Particularly important is the visit of Iuliu Maniu , Chairman of the Ruling, in Satu Mare on April 26-27 1919. On this occasion he installed in Satu Mare Dr. Alexander Racoți as regional governor of Satu Mare County, a distinguished lawyer, came from an old noble family with origins in the Land Chioarului . He was appointed regional governor of Satu Mare County by a decision of the Governing Council since February 1919 but only now has taken his function.

Number of employees in administration was largely in favor of the Hungarians, as known municipal notaries were some of the most important pillars of the municipal administration, with mayors, policemen and priests.

In these extremely difficult conditions in Satu Mare was encourage the establishment of highly capable young people: Darius Pop, Anton Davidescu, GM Zamfirescu, G.A Petre and others who will have a major role in establishing a Romanian lives in Satu Mare.<sup>8</sup> The field had the greatest success in this early period was the Romanian education organization at all levels.

Satu Mare has had the great chance to be led by Darius Pop (1887-1964) by order 2.286 of 1 March 1919. During its activity were established the Romanian schools and colleges in Satu Mare and Carei.

In 1919 with the reorganization of the Romanian National Party, under the leadership of archdeacon Marchiș Romul, makes an important contribution, especially during the legislative elections in November 1919 when the clergy played an important role both in electioneering and the election of representatives its first parliament unified Romania: in Baia Mare dr. Lucaciu Vasile, Constantine Lucaciu in Seini, Iuliu Pop in Fehérgyarmat, Vasile Ardelean in Csenger. In the Senate was elected the archdeacon Romul Marchiș of Carei<sup>9</sup>. Anyway priests (6 people) represents the second group of the 22 parliaments from Satu Mare in 1919, the first being the 11 lawyers.<sup>10</sup>

It must be emphasized the crucial role played by family Lucaciu the first four years of Romanian rule in Satu Mare.

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<sup>8</sup> Nae Antonescu, *Romanian literature in parts 1918-1940 Satu Mare, Satu Mare and Communication Studies* 7-8, 1986-1987, page 292.

<sup>9</sup> *Rebirth* (Baia Mare), I, no. 26/24 June 1926; *Patria*, no. 190/15 Oct. 1919; *Satu Mare*, nov. 1918.

<sup>10</sup> V. Ciubotă, *Roman Warrior...* p. 305.

It is beyond any doubt that Romania was one of the big winners of the First World War "little kingdom Moldovan-Vlach has grown to become a regional power" and indeed<sup>11</sup> surface increased from 138,000 km<sup>2</sup> to 295,049 km<sup>2</sup> in 1918, occupying 10<sup>th</sup> place in Europe.

Romania's population has grown from 7.9 million people to 14.7 million in 1919, reaching in 1930 to 18 million and in 1938 to 20 million inhabitants<sup>12</sup> closer to a unanimous opinion are opinions on the proportions between the majority and minorities: 70% are Romanian and the rest are minorities: 9.3% Hungarian, Hebrew 5.3%, 4.7% Ukrainians, 4.3% Germans, etc...<sup>13</sup>

Romania maintains the highest rate of population growth in the interwar years reaching in 1931 - 1939 to 11%, the highest in Europe, but also having the increased level of infant mortality.<sup>14</sup>

After the Great Union occurred a spectacular economic progress.

Industrial potential increases by about 235% compared to 1916, mainly due to the increase of Transylvania and Banat.<sup>15</sup>

In Satu Mare the most famous industrial companies acting in the field of mining, namely in the Baia Mare and Satu Mare, factory wagons "Unio" and clothing were those that propelled the city into an important economic growth.

Signs of revival occurring in agriculture with land reform commencement of 1921, enacted in December 1918 and finalized yet July 17, 1921.

The economic crisis of 1929-1933 marked Satu Mare, even clergy felt particularly painful economic crisis. First of all these effects occurred through the application of those famous curves sacrifice and the priests pretty miserable wages. In an article published by the priest Joseph Derșida Cavas, entitled Findings painful, Satu Mare newspaper presented the misery situation of priests from Satu Mare and Salaj. Bishop Vasile Hossu personally involved in solving this problem.

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<sup>11</sup> Catherine Durandin, *op. cit.*, p. 240.

<sup>12</sup> *Ibidem*. The figures vary from one author to another era began. Keith Hitchins in his 16.20.000 gives residents for 1920 cf. K. Hitchins, *op.cit.*, P 290; G. G. Mateescu figure gives 13. 000.000 inhabitants in 1922 cf. G. G. Mateescu, *I Romen e varie them minoranze di Romania*, in Studi sulla Romania, Naples, Riccardo Ricciardi Editore, 1923, p.150.

<sup>13</sup> Keith Hitchins, *op. cit.*, p. 291.

<sup>14</sup> Denise Basdevant, *Terres Roumaines contre vents et marées*, Paris, 1961, p. 92-93.

<sup>15</sup> *Romanian History*, VIII, p. 81 and Keith Hitchins, *op. cit.*, p. 291.

We list below some of the achievements of the interwar period: the establishment of the airport in 1937, Commercial High School Boys, the Chamber of Industry and Commerce, Cathedral Catholic and Greek Orthodox Cathedral, Palace of the Prefecture, National, complete rebuild power plants, etc...<sup>16</sup>

In the town of Satu Mare, following the land reform appeared 75 new streets resulting in the water supply especially for the downtown area.<sup>17</sup>

According to the calculations made by one of the local newspapers were invested in the industry, from Romanians, one billion and 120 million in roads, bridges, 105 million in hydraulic works - 31 million lei were created libraries in all municipalities with over 142,000 volumes.<sup>18</sup>

There are notable progresses in other areas such as the school, when in the interwar period were built 124 new primary schools in 1940 and were under construction 22 other schools.<sup>19</sup> Are recorded notable progress in secondary education in Satu Mare operating 11 schools (8 in Satu Mare and one in Baia Mare, Șomcuta and Carei).

Also in 1924 was created the popular Athenaeum in Satu Mare having as initiators Dr. Eugen Seleș, Darius Pop, with faith ‘that the establishment Romanian Athenaeum popular culture can progress in these lands ...’<sup>20</sup>

*Astra* worked extremely important in the county of Satu Mare, turning his attention primarily on the peasantry, urban and public lectures for organizing a living cultural propaganda in villages denationalized.<sup>21</sup> The clergy were always present in all actions of „*Astra*” Satu Mare, always occupying top places in both the management of the association and the various actions undertaken. During the 1930s the clergy played an important role in the anti-revisionist League Romanian Satu Mare (LAR), an organization created around the famous Stelian Popescu, director of the Bucharest newspaper "Universe" in December 15 1933. According to the statuter the League had the following objectives: to develop solidarity and resistance to attacks Romanian revisionist states (mainly Hungarian), to organize and abroad intense propaganda to defend the peace

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<sup>16</sup> *Rostrum* Nr festive gallery 1 December 1943, p. 40-51.

<sup>17</sup> Romanian Consciousness, year III, no. 177/13 august 1940, p. 3.

<sup>18</sup> *Front*, year I, no. 198/25 september 1935, p. 3.

<sup>19</sup> *Idem*, no. 179/17 august 1940, p. 3.

<sup>20</sup> *Idem*, year VI, no. 86/9 nov. 1924, p. 2.

<sup>21</sup> *Affirmation*, year II, no. 9/sept. 1937, p 118.



treaties from Paris, to fight to strengthen national consciousness, to combat revisionist propaganda at home and abroad, inform public opinion about the actions revisionist Romanian etc. Involvement priesthood is explained by the fact that the Central Committee of the League of Romanian churches were part of all hierarchies and a series of cultural and scientific personalities of Romanian. Hierarchs careful concern to their pastors (bishop Iuliu Hossu and bishop Valeriu Traian Frențiu) by canonical visits made in the county, attracted attention of local authorities and their involvement in the construction of new places of worship. In Satu Mare area there were six deaneries: Supur, Codru, Ardușat, Somes, Madaras, Satu Mare.<sup>22</sup> An important role is played by the Romanian Women's Association from Satu Mare, raising funds for the construction of new churches and philanthropic activities. The climax of the confrontation on the status of churches in the years 1927-1928 was reached with the discussions they generated at the conclusion of the Concordat with the Vatican in 1927. Regarding Concordat with the Vatican, the Romanian public opinion after 1918 had very heated discussions. Greek Catholic Church had problems integrating into Romanian kingdom, even immediately after the union. Some historians<sup>23</sup> consider this irony of history, to this union, she has just made a significant contribution.

Nearly 10 years after unification in 1918, religious tensions in Transylvania reached a climax, not because of the Orthodox Church, but because of the attitude of the state towards non-orthodox churches.

An interesting position it adopted in that period by the newspaper "North Romania" in an article "Law cults and arrangement" which drew attention to the need that before adopting the religion law and the arrangement was necessary that "people here, Catholics or Orthodox, cheerful, have a word to say. "

Yet the Greek-catholic church out best from around the religion law polemics, the Greek catholic magazine that appeared in Satu Mare, Bixad, in an article entitled "The religion law" looks the involvement of the hierarchs to the prosperity of the Romanians from Satu Mare, and the positive results that the church has won.<sup>24</sup>

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<sup>22</sup> V. Câmpean, *op. cit.*, vol II, p. 236-239.

<sup>23</sup> George Gorun, *About taking history to The new Color Transylvania*, no. 6/2001.

<sup>24</sup> *Word of Truth*, year VI, no. 3/mai-iunie 1928, p. 289-290.

But after the adoption of the law on the organization of the Romanian Orthodox Church was placed acutely to consider adopting statutes and other denominations existing in the country. Lapedatu minister introduced the new religion law historic: greek catholic and roman catholic, calvinist, evangelical, unitarian and muslim mosaic.

In the interwar period catholicism is renewed. In particular, it was deep inner religious life, catholic newspapers develops.

In 1932 the Romanian Catholic Church had 1.2 million faithful, 513 parishes, 898 priests and 1,579 priests were uniates.<sup>25</sup>

In the interwar period, to balance the religious situation of the country. In a country where orthodoxy was majority catholic church of both rites represented a minority. A very active minority, present in all fields and recognized internationally. Her presence in Romania was not only consensual, it was a reality.

The interwar period created, by the constitutional validity, a concept less functional in the confessional context, the "national church", awarded the Romanian orthodox church. "National" attribute excluded at least formally, 1.561 million Catholics of byzantine rite which were mostly Romanians.<sup>26</sup> Such a constitutional perspective has led the Church to develop an ecclesiology extremely incisive, amplified by an administrative unification of the Romanian orthodoxy after 1918.

Byzantine dioceses, those fixed by the Apostolic Constitution, "Conventional Solemnity" of 5 June 1930 were: Archdiocese of Fagaras and Alba Iulia, dioceses of Cluj-Gherla, Oradea Mare, Maramures Lugoj.

We wish to draw the attention and involvement of the Romanian Orthodox Bishop Ciorogariu (1920-1936) who was one of the bishops who have tried to keep away from political struggles priesthood because he said "the priest engaging in militant politics would be a new breach in Church. Not the party politics but the patriotic politics, where all parties must meet."<sup>27</sup>

In this first period the Greek Catholic Church suffers an extremely important loss through nationalization of primary schools in 1922. This process mean to the Greek

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<sup>25</sup> Hubert Jedin, *Storia della Chiesa, Jaco Book Edizioni*, in November. , 1975. p. 214-216.

<sup>26</sup> Liviu Stoina *For a theology of communication, Orthodox Herald*, no. 4/1996.

<sup>27</sup> *Romanian Law*, year III, no. 4/1922.

Catholic Church the lost of a significant part of the confidence of the faithful. Let us remember how many efforts made before 1918 Hungarian governments to transform these denominational schools in state schools in order to accelerate magyarization.

It must be noted that in the fourth decade of the twentieth century makes its appearance in the Romanian villages the legionary movement aiming to replace the church initiatives with their own initiatives (building churches, church related, roads, etc..) in order to attract people to move.<sup>28</sup>

Priesthood began to understand the crisis and needs of the moment, extremely serious moment for the country. We remember the spring synod of priests in Deanery of Satu Mare conducted April 19 1940 to enact the necessary concrete moment of great crisis: the obligation of priests to care for the soldiers focused on borders, the need for equipping the army of subscription receipts, need filling focus teachers, need helping needy families in the concentrate.<sup>29</sup>

Attracting laity in church life in the modern era was one of the most ambitious goals of many orthodox churches and the catholic hierarchy "her desire to experience more intense correspondence of religious life, and the tendency to fight both secularism and indifference of the educated class, and religious sects of the peasant-class."<sup>30</sup>

The idea dated in the Greek catholics at least for 20-30 years, being mentioned in this canon contributions of dr. Augustin Bunea who actively campaigned for framing laity in the life of the Greek catholic church. Also in this respect we should mention here the two conferences combined (clergy and laity) held in Cluj (1897) and Alba Iulia (1912) "excellent examples of collaboration between clergy and laity, in the interests of the church and thus the Romanian nation."<sup>31</sup>

The strongest association was united Romanians AGRU (General Association of the United Romanians).

The purpose of the AGRU association were as follows: support, protect and achievement the interests of the Romanian Church of Rome, deepening spiritual life of the members and the intensification of religious education; guidance of public and private

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<sup>28</sup> *Idem*, year XIV, no. 3-4/mart.-apr. 1936, p. 168.

<sup>29</sup> *Romanian Consciousness*, year III, no. 90/20 approx. 1940, p.5.

<sup>30</sup> *Romanian Church united ...* p 197.

<sup>31</sup> Aurelia Știrban, Marcel Știrban, *United Romanian Church history from 1918-1941*, Satu Mare County Museum Publishing, 2005, p 222.

life according to Christian ethics in the sense of love of nation, homeland and neighbor; combating social and religious trends with destructive, anti-national, anti-christian and immoral character.<sup>32</sup>

In the town of Satu Mare other organizations have worked in the development of religious life worthwhile. First we mention was founded at a meeting held on October 9, 1926 under the chairmanship of dr. Carol Barbul, prefect and was named " Romanian Women Association of Satu Mare" which had religious, philanthropy, national and cultural purposes. With regard to national cultural activities, the Association took part in all national and cultural events in town and county, arranging even such celebrations, and some of the committee putting on and wearing the national costume have changed for the moment the foreign layout of this city.

Gradually since 1935 witnessing a strong growth of Orthodoxy, so thanks to the advent of a number of highly trained personnel from the Old Kingdom and their settlement in the county (professors, teachers, judges, military officers, gendarmes, customs, settlers, etc) and numerous passes from greek catholicism to orthodoxy, passes due to variety of causes (lower taxes at the ortodox, priest fights, better jobs, etc.). There are in the area during this period several spectacular passes to orthodoxy! It should be noted that the state has supported with all his strengths the development of the orthodoxy in Satu Mare.

Tried a revival in greek catholic worship by changing and implementing important people in functions able to change the perception of worship for christians needs in Satu Mare.

Another direction followed by Bishop Alexandru Rusu was to encourage the construction of new churches. We must emphasize that this action was supported by the leadership of Satu Mare, especially that from 1933-1937 headed the county the liberal prefect Ardelean Octavian, the son of a Greek-catholic teacher from Negresti-Oas. The support materialized by giving large amounts of money from the county budget to build or repair churches.

The idea of counterbalancing the growing influence exerted even within the Greek-catholics, by the orthodox community organization "Army of God", were created

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<sup>32</sup> *Ibidem*, p. 44.

or encouraged to work other associations without enjoying the influence of the orthodox association.<sup>33</sup>

We remind *Worshippers priests association* created in 1915 by Bishop Frențiu which in Maramures Dioceses had only 29 priest members!<sup>34</sup>

Missionary Union of the Clergy set on around the Second World War in the Diocese of Maramures had only 190 members.<sup>35</sup>

A greater influence played another religious association named *The Marian congregations* which continues their work in the fourth decade of the twentieth century with a main promoter a theologian and ideologue from Satu Mare named Canon Alois L. Tăutu who had published a book intended for the organization of marian meetings having reached in 1929 to the second edition.<sup>36</sup>

At the end we left one of the grandest events of the greek catholic church held in Satu Mare in 1937 AGRU's General Assembly held in Satu Mare on days 6 to 8 November 1937, simultaneously with the dedication of the monumental Greek catholic cathedral "Saints Mihail and Gavril".

We have a statistic of the religious life from 1936 which shows us that the Orthodox Church has taken land to the detriment of the catholic, in the last years of the interwar period. It was a chill period between the two churches which resulted in heavy intrigues and disputes in faithful life from Satu Mare.

Since 1930 the Orthodoxes from Satu Mare, few in number complained that in some places they could not keep their jobs.

This happens to Șomcuta Mare where "a sowing of the priests and rulers conspire today as foreign nation against the Romanian Orthodox Church."

We have a list showing only orthodoxy crossings between September 1st 1937 - March 1st 1938. Total crossings are about 1852 souls.

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<sup>33</sup> *Word of Truth*, year X, no. 5/sept-oct, 1932, p. 303.

<sup>34</sup> *Idem*, year V, 1935, no. 4, p. 20.

<sup>35</sup> *Bulletin* ....., year X, 1940, no. 3, p. 12.

<sup>36</sup> Dr. Alois Tăutu, *What are and how meetings should be organized marian*, Issue 2, Oradea, 1929, p. 100.

Although with all the obstacles, mostly from the greek catholic church, orthodox offensive continues. So in May 24 1931 they put the cornerstone for the orthodox church in Arduşat, after seven years hard work.<sup>37</sup>

In August 1935 is opened an orthodox chapel in one of the spacious halls of the elementary school Tăşnad being called priest. The consecration was made by Dean Răuţiu accompanied by four priests.

There are efforts to strengthen orthodoxy, but clearly lacked an orthodox hierarch to coordinate these efforts.

On June 10 1936 Dean Răuţiu accompanied by the choir "altar" of the Orthodox Church in Satu Mare left through the parishes of Oaş Land (there were already three parishes: Racşa, Vama and Camarzana).<sup>38</sup>

To strengthen the action of proselytizing the Holy Synod of Romanian Orthodox Church's decides, based on Apostolic Canon 34, to approve reinstatement Orthodox Diocese of Maramures on July 1, 1937 as suffragan of the Metropolitan Bukovina. Diocese was based in Sighet.<sup>39</sup>

Satu Mare representative at this event Archpriest John Rujdea was speaking the message to the Romanians from Satu Mare, encouraging the orthodoxs to live with sacrifice the rigors implemented by Catholicism.

Everyone was aware that religious and political disunity seriously harm our national unity. We present some of the views expressed by pointing out that they are still only at the stage of good intentions.

For example Gazeta newspaper published an article by John Giurgea called "religious battles have ended." It is noted the war between the two sister churches which is detrimental to the faithful, urging them to brotherly love and raising "his moral force",<sup>40</sup>

Painfully we find that the need was felt nowhere more than in this remote corner of the country and alienated by an earnest action to strengthen romanism and curdling, who live together other elements of a single element, which form the basis of Romania

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<sup>37</sup> *Chioar*, year II, no. 18/31 mai 1931.

<sup>38</sup> *Idem*, year I, no. 169/21 aug 1935, 2.

<sup>39</sup> Official Paper of the Archdiocese and Metropolitan Bukovina, year, LXIX, no. 20/dec, 1937, p. 304.

<sup>40</sup> *Gazeta*, year II, no. 36/16 feb 1936, 3.

tomorrow. Historical events have resulted in a new geographical configuration that Romanian, Hungarian and Hebrew lived together in the content of the Romanian state. By the constitution that was voted, were granted equal rights to all Romanian citizens, tourists of any national would be. If they were given rights and if Romanians shook hand with such generosity, brotherly, not as victors, it was their duty to respond to all inquiries country, working wholeheartedly for raising the new nationally state.

By mirroring the identity attitudes and religious life, for which novel information coming from archival sources, media and papers formed the basis of the topic researched documentary.

We finally found that Romanian society Satu Mare was during the Second World War more divided than any of the previous periods. The politically divided into dozens of political parties and groups, divided in terms of confessional between catholicism and orthodoxy have not done anything concrete to bridge the gap that separated them trough century.