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**The phenomenon of pilgrimage in the Romanian
Society in the nineteenth and twentieth centuries
Summarize**

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The phenomenon of pilgrimage in the Romanian Transylvanian Society in the nineteenth and twentieth centuries.

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The informational content of this thesis can be summarized by the following keywords:

Pilgrimage, Greek-Catholic, sacred Geography, miracles, relics, mariophany, Muslims, religious tourism, imagery, collective mentality.

The summary of the PhD thesis

The paper "**The phenomenon of pilgrimage in the Romanian Transylvanian society in the nineteenth and twentieth centuries**" was developed, based on the belief that religious phenomena studied extensively debated by the contemporary mass media, seems simple at first glance, but quite complex, then when we think of how it emerged and evolved as well as the extremely diversified way of its practice and manifestation. This paper is divided into eight chapters, each bringing to the fore the religious phenomenon of pilgrimage and its manifestation along the historical period that we study, especially in the geographical, cultural and multi-confessional area of Transylvania.

My paper deals with a subject of extensive popular among historians, anthropologists, sociologists, theologians and even journalists. Historiography of Romania, has joined the Western historiography of the subject and studied more carefully the religious phenomena, gestures of devotion and spiritual practices, strengthening and giving the historian the possibility to provide a more unveiled and comprehensive overview of the religious elements, such as the pilgrimage.

CHAPTER I- Introduction, is written in order to present the working and research method, as well as the sources I have used to create this thesis. I call on edited and inedited bibliographic sources from the religious press of the day, I pass the information through the critical and analytical filter, then call upon the interview and some oral sources to identify the report method of the phenomena nowadays and last but not least I follow and analyze specific gestures as well as how pilgrimage is perceived and practiced by the Orthodox, Catholics, Greek-Catholics and Muslims.

The pilgrimage is a component of religious anthropology and a phenomenon that is part of the field of study and research of more scientifically areas. It was investigated directly or indirectly by the historians, geographers, economists, folklorists, philosophers, sociologists, ethnologists and, not least, by theologians. One can thus say that the act of pilgrimage belongs to both "heaven and earth." The pilgrimage is an open door to a rare and different gateway to divinity, which allows meeting supernatural or sacred realities.

The purpose of this research project aims at the study of the phenomenon of pilgrimage historically, theologically, sociologically and in terms of the history of

mentalities. The main element of the study will focus on further research on the pilgrimage in the Greek-Catholic confession.

The objectives that will form this purpose are needed to develop at the end of the research a complex study, worthy to be included in the specialized historiography. Thus, the research aims to locate the most significant pilgrimage centers in the country and abroad, creating a map of the phenomenon and devotional feelings. The restitution of trails and discovery of motivations that determine the pilgrim to go to a certain place, will be a significant point of understanding of ideas, decisions and sacrifices that the pilgrim is subjected to.

The study of miraculous appearances, healings and how certain areas are pilgrimage centers will be an essential field of study for a full understanding of the topic subjected to research.

Then we will focus our attention on the study, discovery and interpretation and inner impulses of those who practiced and practiced today these trips to places where divinity marks its presence materially.

The pilgrimage is a journey to a holy place, and its end lies in the veneration offered to the spiritual "center". The meaning of the term expresses the sacralization of certain individuals, or relics of an existence.

CHAPTER II The historiography - is also necessary and appropriate to issue a preliminary excursion in offering extensive and diverse information on the existing literature, used by myself in carrying out this research. The stage at which the research is carried out currently of studying the history of the church and subsequently the Christian pilgrimage is advanced and effective, therefore it is appropriate to specify some data about some evidence on this matter. The main indication that I want to make refers to the fact that in terms of religious education Christian pilgrim, the written or translated literature is significant, access to information currently being facilitated by the existence of numerous books, religious documents, teachings and practical advice, leaflets in electronic format on a variety of websites that address the spiritual life. I must say that the historiography allocated is vast on this topic and I shall mention the most representative titles.

The issue of pilgrimage is a subject that has raised questions and controversy in the media ever since the Romanian society had limited access to media due to the existence of few publications and newspapers. Known religious press in Transylvania after the revolution from 1848 headlined many times the word pilgrimage. The purpose of media is to inform, to popularize the phenomenon, to organize and manage it according to the canons and the specificity of that time. Annual pilgrimages are announced annually, which take place at monasteries from Transylvania where today a large number of pilgrims come, especially in summer and autumn.

Currently, both the western and Romanian historiography have intensely debated in the pages of articles and books on the subject tabs from many perspectives, or adopting interdisciplinary research focusing on only one element of this complex phenomenon. This commendable gesture belonging to historians and researchers who have assumed the role of searching, discovering, exploring, articulating religious, cultural, political, sociological or anthropological information about the phenomenon, or have begun themselves to conduct studies and travel / personal pilgrimage for personal aims or for the desire to understand better the proposed subject.

CHAPTER III - entitled "The phenomenon of pilgrimage" - I approached from a historical perspective the definition and I have highlighted the valences of the word as a key in the correct definition of gestures suite that allows defining actions and movements as being pilgrimages or not.

The pilgrimage is a human act and therefore it involves the emergence of problems of moments and aspects arising from human nature as such, but his goal opens onto a broader meaning, theological, revealing God's truth, man's truth of our salvation in Christ. Knowing the main aspirations and ideals that influencing the way in which the Church and its subjects are involved in this phenomenon, and human models inspiring phenomenon indicators can be valuable in analyzing the topic.

The pilgrimages are defined as a universal religious phenomenon, and they have always been a privileged form of expression of religious feeling. The origin and existence of pilgrimages are traceable from ancient times.

The pilgrimage is a custom of human communities, previous to the editing of the Bible, a journey of believers to a place consecrated by a divine manifestation, or the

activity of a religious master. Gradually the pilgrimage becomes a phenomenon exceeding the canons and is enriched with new features such as search relics, miracles, and miraculous healings.

There are two main reasons why these trips were undertaken: to visit these places and pray where the presence of a deity has been materialized. In the purposes determining the pilgrimage phenomenon, reasons and live together for reasons of different nature meet, from the religious, cultural and spiritual to cultural, psychological, sociological, topographical and economical, which always manage to keep the phenomenon alive, evolving constantly. The reasons are varied and different from the classical to the atypical, providing the pilgrim a monetary gain, but after applying the questionnaires the religious motivation prevails.

Even if each religion has important differences in the time, manner and meaning of pilgrimage, the basic idea is common and highlights the need to visit places considered "inhabited" by the deity, in various forms, sacred objects of founders of religions, relics of saints and martyrs or even some places related to particular events.

Of course, there are a number of ideas that seek to tackle this act of Christian and some scholars have highlighted the risks and dangers to which pilgrims are exposed, especially the women. Among those who spoke out against this practice, there were many who claimed that Jesus Christ did not include pilgrimage between good deeds, nor between evil deeds, nor between happiness. And God's grace is not related to a material place, not even Jerusalem, the city in which all kinds of sins are committed.

Other opponents of pilgrimage stated that it should be avoided because it is the occasion of sin, on account of promiscuity between men and women participating at this long journey.

Despite positive or negative positions against pilgrimages, in the following centuries the practice of pilgrimage will continue uninterrupted and without big news, with minor changes caused by various cultural, social and political changes.

Visiting the "special places" is prepared by purification rituals, and is done in a human community, which indicates the faithful religious community to which they belong.

The stringent observance of a ritual is needed, obeying the rules of moral conduct, especially hierarchies are established and functions as in a village community. The pilgrimage not be commenced without prior forgiveness of sins without post earnest prayer, confession and acts of charity.

The Christian pilgrim is advised to leave the house and his table to start, generally no means of locomotion, the way towards some monastery, suffering for his soul, a series of physical burdens such as hard work, road fatigue, heat or rain, hunger, thirst, short sleep and rough ground.

In addition to the rigors of Christian canons, the pilgrim must respect the community to which he belongs and the way it works as an institution, or a form of organization of a state. Rules are formulated in terms of socializing with other group members, rules on safety and respect for all age groups present in the group and rules for the orderly access to the target site for Christian prayer and worship.

The pilgrimage is in fact a waiver of everyday life in the known world and going on a trip to an uncertain and unknown, different, specific reality, and the importance of the gesture increases with the distance between the known world and the unknown world of the individual.

Regulations and rules of conduct and often concerning the clothes, sought or imposed to the one who goes to the places of pilgrimage are designed to maintain the particular character of the moral and religious concerns. Regardless of religion or religious cult, the pilgrim is required to be focused and involved in rebuilding the ties with divinity, lost due to sin and is recommended to fully exploit every sacrifice made after this Christian gesture in order to obtain salvation.

A central point of this theme is the perception and imagery built around places frequented by pilgrims and how they can achieve the passing pilgrim from the profane space from which he came, to the one inhabited or frequented by the deity and his cronies. We shall analyze the phenomenon in the perceptions, in the personal and collective imagery, formed in relation to this phenomenon.

The pilgrim enters another spatial and temporal dimension in a sacred time and in a predestined place. And to achieve the proposed objective it takes a necessary

ritualization, and performing a double and unique work on oneself is needed to gain access to a sanctifying transcendence.

An interesting subchapter is the observation and analysis of the research of pilgrimages currently organized. It requires an inter-disciplinary study, drawing on sociology, anthropology, theology, geography and tourism and not least deepening the media and publishing contemporary.

Precisely because of this we propose an analysis of both the religious level, offering a theological explanation, and we also propose a sociological analysis of the phenomenon and the persons involved in such activities.

CHAPTER IV, The church and the pilgrimage is dedicated to the space that the pilgrimage has the largest area of manifestation, through the communion - the Church.

The study will be based on the analysis and interpretation of documents and of course, the point of view of Romanian officials to this phenomenon and the ideas of Romanians who are responsible, are required to complete a desirable image on the role and place of the Church in the development, dissemination and promotion of the phenomenon.

No less interesting is the analysis of the dynamics of relations between the officials of the Catholic Church and the Orthodox Church of Romania, with the Holy See, with the Vatican which after 1848 became a place frequented by Greek-Catholic pilgrims.

Of important relevance can be considered the visions and studies of the Orthodox Church and the Muslim religion, in this phenomenon which gradually became an important milestone in achieving salvation.

Another point of interest pursued by our research will result in the creation of a comparative case study between the conduct and the favorite places of pilgrimage for Orthodox Christians, Christians against the Greek-Catholic confession. This project aims to investigate the organizational ramifications of the Institute church and how they became part of the organization and promotion of pilgrimage. For such active involvement of prelates, priests and monks in various trips in the purpose of the pilgrimage, can be a valuable indicator of the theme economy.

Moreover, seeing this debate on the subject of public life and within the Church, exchange of views between the followers pilgrimage and the benefits of this phenomenon, on the one hand, and those who opposed official recognition of the variety of religious expression, citing teaching Bible, on the other hand, deserve a special attention.

Of course, the problem of this attitude of the church involves a debate on several levels, whereas the church and the pilgrimage phenomenon is more than areas or institutions. However, due to the complexity of this issue, we risk a unilateral speech and such an approach is insufficient, evading key terms on both sides. From here, sometimes superficiality and misunderstanding appears, even exaggerating the incompatibility points, to marginalizing or assimilating the irrational elements generating confusion. In hits approach to support, combat, correct, pilgrimages, the Church should seek to have to work closely with public means of mass communication, but also to private ones, insisting to obtain different results on the hysteria this phenomenon generates at present. Because this issue has not benefited from a thorough study, I intend to offer a comprehensive image of the phenomenon of pilgrimage.

CHAPTER V is dedicated to **The holy pilgrimages of Jesus** - Jerusalem is the place where Jews, Christians and Muslims aim to visit at least once in a lifetime to manifest faith and to express their gratitude to the deity they worship in one place full of history for each of the aforementioned religions and impregnated by a number of meanings whose meaning is preserved and accessible through the holy books of the three religions. Although geographically located in Israel, Jerusalem in a larger sense, we can say that it belongs to all mankind, the city hosting numerous whose name appears several times in the Old and New Testaments. Under this name, the city is known long before the Christian and Muslim religions since the third millennium BC. Currently the city has gradually changed and thus Jerusalem became a famous pilgrimage site and one of the most desirable tourist destinations. This issue is due to its ancient monuments and obviously a very well composed tourist promotion and publicized. No need to show a particular state of religion to be impressed by the religious monuments and mysteries and miracles which happened in those established places. No other place in the world can enjoy greater wealth and cultural diversity and historical spent in a relatively small

geographic area under a sun joined to a difficult climate which made life difficult for the inhabitants of this area.

Jerusalem is the place of overlapped, intersected and divided histories of three religions. It's a place and the town of hierophanies and therefore of a reaffirmed and sustained adoration which, over time, has passed through numerous gestures of devotion. History sometimes different from aspects of Christianity did not affect in any way the sacredness of the city and the places where Jesus has accomplished its mission. Religious changes and the existence of different religions have not ever challenged the fundamental sacred nature, but, it reaffirmed it again and again, so that it is fully justified. Consequently, after a millennia passed three times, the three religions of the East remained and they each attract pious and keen followers for salvation.

In **CHAPTER VI, Pilgrimages dedicated to The Virgin Mary**, I tried building and providing an overview of the phenomenon of pilgrimage and to outline a sketch of this phenomenon in Transylvania in the nineteenth and twentieth centuries. I will focus on the pilgrimage dedicated to the Virgin Mary and in terms of the geography subjected to my attention, I will come near those places of pilgrimage which continued to have a high popularity from 1848 until 2000.

As such I will make known a number of unpublished information from the press of the period and I will illustrate that not only is the pilgrimage a publicized phenomenon now, it's also a phenomenon that took place only locally in Transylvania during the past centuries. And at that time the Church was involved and supported and promoted the phenomenon and joining it to tourism was also in the past an element of normality and dispute.

I will conduct some research and studies to see if according to the diversity and specificity of religion, the pilgrimage is a duty, a condition for obtaining salvation or a welcome gesture for a renewal of a Christian life. If the Church takes a special role in this phenomenon, supporting it, promoting it and using it for purposes of catechesis. Dignitaries call humanity to participate themselves with the people in prayer and the collective mortification gestures in a major spiritual significance. The way in which tourism agencies subordinated to the Church have been founded, specialized in training

and promoting authentic pilgrimages, under the protection and guidance required by this institution.

The pilgrimages dedicated to the Virgin Mary are the most popular form of devotion dedicated to Mary, because in the popular belief she is not a character from the past but a living presence, who hears the prayers of those in need and actively intervenes in their lives. The belief in the healing power of Mary, is as big as her faith in her Son. Among the saints, the Virgin Mary occupies the highest place, being more precious than all the angelic powers and reaching the highest level of human perfection. The particular honor that the Orthodox and Catholic offer to Saint Mary is based upon the Christian Mariology. And this devotion manifested by Christianity towards Mary is actually a manifestation of the Christian worship.

In its general and original form, the cult was born from the desire of the human soul to externalize an internal feeling. Thus was the religious cult born. From the moment of creation, man had in the mental nature of his being the idea of divinity and predispositions for religiousness. From a historical perspective, the cult evolved in form and substance, until it reached its true expression in Christianity. It took centuries to settle down the doctrine of the Virgin Mary, the Ecumenical Councils and heated discussions to clarify important issues, over whole books and treaties to establish doctrine, and eventually the problem may not be exhausted or totally resolved, but it has rather grown considerably out of its limits, from one extreme to another..

CHAPTER VII The pilgrimage in the Mohammedan religion, I focused to show that there are differences between religions or denominations regarding the active involvement and especially a profit from this popular yet expensive gesture, maybe just concerning the locations where the pilgrimage takes place. But there are several places of pilgrimage common for religions or religious cults and sometimes for good and peaceful course of events, different days are chosen and are celebrated in attending religious services of a particular denomination or religion. As for Jerusalem, the place of worship most frequented by Christians around the world regardless of religion, the situation is different and difficult one due to conflicts in the area and due to common areas and vestiges shared with the Jews. But the flow of pilgrims to those locations is continuous

and abundant, the magnetism of the area, the curiosity, the faith and the importance of the place are very special indeed.

The pilgrimage ("haji") - at least once in a lifetime, the Muslim is obliged to visit the holy places of Mecca. The last month of the year is devoted to this pilgrimage. In the center of Mecca the Kaaba is located, a small cubic structure, the holiest place in Islam.

Some say that the Black Stone it contains had been brought by Adam from Heaven and sealed in the sanctuary by Abraham and his son Ishmael.

Among other things, Islamic law includes additional rules, being prohibited the consumption of alcoholic beverages and animal flesh, if it was not obtained after reciting ritual formulas.

Muslims, regardless of the country or geographical area they live in, fast once a year, regardless of the rite, culture or country that they belong to. The Islamic Fasting is obligatory for all believers and takes place in the month of Ramadan, the ninth month of the year according to the lunar calendar, which the Muslims respect. The fast is held only from sunrise to sunset, the time in which believers are not allowed to drink and eat anything. But with the sunset, until the next morning at sunrise, believers are allowed to eat and drink without any restrictions.

Practicing this type of fast, on the Ramadan there is a commandment stipulated in the Koran, the holy book of all Muslims. Thus, in chapter 5, verse 183 of the Koran it is written that: "You were given you Fast, and any of you who is present in this month to keep the Fast".

In Arabic, the word for "fast" is "sawm" which means "to be abstinent" and is used to refer to both food and actions, gestures, activities, thoughts and bad words addressed to peers or to someone else. The fast emphasizes and enforces particularly prohibitions valid all year: during Ramadan there is no lying , no insults, no cursing, just to spore the effect of abstinence from food and drink, thus bringing along with the body cleansing the uplifting of the spirit .

During the month of fasting, Muslim believers are advised to reassess his lives under the observance of Islamic rules and norms of conduct, to reconcile with those who they were upset with, to strengthen family ties and relationships with friends and get rid of bad habits .

During Ramadan Muslim believers must obey a number of other prohibitions on other elements besides food. They are not allowed to use eye drops, to argue, to listen to music or have sexual relations. A controversial ban is placed on swallowing saliva (one's own or other people's). Those who respect the interdiction spit often during fasting, in order not to appease their thirst with their own saliva. Critics of the practice say it has no doctrinal basis and it is a habit that is opposed to the spirit of the Koran which does not want to impose fasting as a form of torture.

There are certain categories of faithful Muslims eligible for a deferment or exemption from compliance from fasting. These include: the sick, menstruating women, pregnant or nursing women, young children, traveling (when driving long distances) or whoever feeds fifty poor people in each day of the fasting

Fasting is in other words, a requirement for Muslim believers in fulfilling this pillar of Islamic faith, are convinced that they obey a direct commandments of Allah to them. Muslim believers hope that the full Fasting Ramadan will guide them to the so-called Taqwa. This is a special condition involving not only abstain from eating and drinking during the day, but especially refraining from bad thoughts, deeds and words. Taqwa occurs only in Ramadan Fasting and the spiritual dimension of these states leads to purification of the heart and mind. Moreover, fasting during Ramadan was established by the Prophet Muhammad, the most respected historical and religious personality throughout the Muslim world who insists on the strictness of this particular fasting. It can be stated that this fasting is an act of piety and gratitude to Allah, who revealed to the Prophet the holy book.

CHAPTER VIII Regulations, statistics, rituals is a chapter where I try and insist to speak about and understand the study of the authentic pilgrimage, which aims to change the mood, to bring fulfillment, forgiveness, peace, good for those who practice it with the required faith and ritual observance. The rituals are different, depending on the denomination, collective mentality, religion, location assigned to a designated place. Some pilgrimages involving worship, ritual baths, journeys on foot on a difficult route, the veneration of icons and relics of saints, while others involve joint participation in some common processions of praying – the way of the Cross. Each authentic pilgrimage

requires physical training, especially prior to the spiritual journey (fasting, prayer, confession of sin, etc.). It involves walking on a path, a distance from the pilgrim to the place where the divine is found, it involves keeping the new spiritual ego gained from this gesture for as long as possible after returning home, as well as preaching spiritual communion with people, family and community members who could not attend the pilgrimage.

Conclusions

During the research I was involved in publishing and making the most of the inedited and interesting information, received from this activity, in various publications; I will try to highlight aspects of the phenomenon of pilgrimage; I intend to give information about the latest information in the field of historiography; to attend conferences and symposia on topics of history of the Church and anthropology and finally, to complete the research project to which I am committed.

About this phenomenon, numerous studies and papers have been written. The interest of this phenomenon is constant and intense ever since the shy emergence and development of the press in the Transylvanian space.

De cele mai multe ori, Biserica preferă să organizeze ea singură aceste pelerinaje, grupul să fie însoțit de preot, care pe parcursul deplasării să desfășoare activități specifice: rugăciuni, discuții pe teme spirituale. Pelerinajul în stil tradițional însemna călătoria ca o penitență, însă pare că astăzi lucrurile au început să se schimbe. Pelerinajul modern este un pact pe care industria turismului l-a încheiat cu religia.

The information on pilgrimages are few in the first issues of the magazines, but gradually more data appear, ranging from a theoretical definition and description of the phenomenon, to the presentation of personal testimonies of pilgrims who have lived this experience.

In most cases, the Church prefers to hold its own pilgrimage, the group to be accompanied by a priest, to carry out specific activities during the journey: prayers, discussion on spiritual subjects. The pilgrimage, in the traditional style, meant a journey as a penance, but it seems that today things begin to change. The modern pilgrimage is a pact that the industry of tourism has made with religion.

