

SUMMARY

During this troubled time in the history of Bihor and neighboring lands, the leaders of the cultural emancipation movement were either clergy or laymen, firmly attached to the Church and their Romanian people. Although they were part of two distinct church states, the Bihorian clerics co-operated with the leaders of the laity, and identified themselves with the national and cultural ideals of the faithful people.

Although in this work we have divided the personalities of the bihorian cultural life on didactic-systematic criteria in two groups: clergy and laity, we must admit that the two bands of militants for the cultural and confessional emancipation of the Crisan Romanians form a unitary one, having difficulties, but also common achievements.

Moreover, we note the close and fruitful collaboration of the Orthodox and Greco-Catholics in Bihor in order to acquire full national, social, cultural and ecclesiastical freedom. In the relations between the two Sister Churches we highlight the documents in the archives and the historical studies aim both at convergences and (some) divergences. The animosities between the two sides of the Romanian Church are overwhelmed by the fruitful co-operation that existed between them, among their leading representatives. From the cordial embrace of the Metropolitans of Şaguna and Lemeni from the Liberty Plain to the fraternization of the Orthodox and Greco-Catholic hierarchs and believers in the days of the Great Union, decades of common pains and struggles, hopes and natural aspirations have passed.

Although the work between the two Romanian Churches and between the clergy and the laity has blurred all the divergences and hostilities between the brethren, investigating the primary sources, that is archival documents, correspondence, articles from the publications of the second half of the nineteenth century, we also find certain animosities among the leaders of the Crisan Romanians.

The very complex historical context and human subjectivity explain in part these attitudes. We must keep in mind that in Bihor, national, cultural and ecclesiastical oppression was more and more fierce than in the other lands of Transylvania and Banat, that the Budapest governors the tacit consent of the Viennese Court led to a perfect Hungarianization policy and that the Church in particular, the Bihorian Orthodox Church, was the only defender of the national and cultural identity of the Romanians here.

Studying the life and activity of the clerical and secular personalities in the Bihorian region - understood as a larger area than the current Bihor county - we notice some dominant traits - traits that have marked the struggle for national, cultural and ecclesial emancipation of Orthodox bihors during dualism Austro-Hungarian (1867-1918) as in the two previous decades, that is, in the tumultuous post-Papeptic period 1849-1867.

We note that although not all the leaders of the Bihor clergy came from this land (ex. Metianu was from the Barsa Country, Nicolae Firu from Banat, Roman Ciorogariu aradan, who took over the spiritual leadership of the Bihorian Orthodox) identified with their national, cultural and ecclesial aspirations . On the other hand, the bihors, on the auspices of Arad Ioan Ignatie Papp, Iosif Goldiș, Miron Romanul, or even on the Metropolitan Hill in Sibiu, Miron Romanul, Vasile Mangra pastored a community of much clerics and believers.

So the great men of the Bihorian Church - whether they were clergy or lay laymen involved body and soul in supporting the Church, in cultural emancipation and in the realization of national ideals - were providential people, aware of their vocation and mission. both sensual and laymen - took the sacrifice, because at this time the love of the Church, the Romanian School and the Romanian nation generated the hostility of the Hungarian governors, as well as the suspicion of the Viennese Court. The historian Ioan Papp, Gheorghe Ciuhandu, as well as their brothers serving in the churches of Bihor, were accused of a "non-patriotic" attitude of infidelity towards the bicephal monarchy, ingratitude / ingratitude for the material support and harmful by the authorities. Such accusations were brought to the mentioned hierarchs Ioan Ignatie Papp, Roman Ciorogariu, Miron Romanul, Ioan Metianu and especially Vasile Mangra / many of their ecclesiastical and political actions were distorted and condemned in harsh terms Hungarian and Romanian historiography (Greek-Catholic and Communist, respectively). Paradoxically, by the distortion of history, hierarchs worthy and attached to the Church and the Romanian nation were cataloged by Communist historians - but not only by themselves - as "country traitors", "collaborators". Based on archive documents, well-documented and elaborate monographs and studies, it has been shown that the so-called "acts of national betrayal" of these great men of the Church and of the Romanian culture were limited to formal statements, spoken words or statements the governors from Budapest and Vienna respectively. These "empty words" - as John Ignatie Papp pointed out - were actually denied by the deeds of the great men of the Church and the Romanian nation of Bihor of these tens of decades. Emanuil Gojdu said he strongly believed in the fraternity between the Romanians and the Hungarians, but through his political efforts in the Chamber of Magnacists and especially his foundation, he gave Orthodoxy (Transylvanian not only bihors) a totally out of the question. The "Collaborating Mangra", hostile to many of the Greek-

Catholic works and articles written during the communist era, was removed from the chair by the Hungarian authorities precisely because of his intransigent spirit.

Particularly, we note that the leaders of the Orthodox clergy and the Bihorian laity were either of Macedonian-Romanian origin or closely related to the large and influential Macedonian-Romanian families in Hungary (meaning here, Hungary as well as Transylvania and Banat) Metropolitan Saguna and the great patron Gojdu, Jiga, Zigre, Partenie Cosma, Aurel Lazar, Alexandru Roman as well as the other leaders of Bihor are included in these two categories of ministers and benefactors of Orthodoxy. Love to Orthodoxy and Macedonian- Romanians and their descendants and their relatives also manifested themselves through a remarkable material *jerffelnicie*, being the main founders of the first Romanian churches in Oradea (Velența), Cluj (hill church), the chariarch cathedrals in Arad and Sibiu ... benefiting from certain privileges granted by the Vienna Court and the governors in Budapest, the Macedonian-Romanians (and their descendants were noted as merchants, lawyers / notaries, clergy). These details are highlighted especially by Professor Teodor Neș, who insisted on the genealogical details of the "people of Bihor" and pointed out their contribution to church building and "the foundation of cultural foundations".

Another aspect worthy to be highlighted is that related to the erudition of these ecclesiastical and cultural personalities. Iosif Goldiș, Bishop of Arad, from Bihor and related to the work of the Consistory of Velența, even imposed on the Magyar intelligentsia through studies dedicated to the romance and the age of our language. Mangara also impressed him by thoroughly elaborate works and by mastering all subtleties of the Hungarian language.

These traits found in the ecclesiastical history of all Transylvanian Orthodox people in Banat help us to understand how fiercely the struggle was taken on a cultural level by the leading clergy and laity of the Romanians in Bihor. In the dualist era, the Magyarization had numerous (and varied) forms of manifestation. The most terrible and most harmful methods of Magyarization were the Church, the School and the Culture of Romanians in Bihor. Establishment of the Hajdu-Dorogh Episcopate, regulations on education, (aponyyan laws) subsidizing Romanian schools provided the subjects were taught in Hungarian, the Hungarian press on the Romanian gazettes ... represents a series of actions by which the governors of Budapest sought to weaken the conscience of the people, the loss of our confessional and national identity and the assimilation of the Romanians. In this context, we understand more deeply the earnestness with which the great mercenaries (Gojdu, Jiga) have set up educational and cultural foundations, a zeal that teachers such as Nicolae Firu have enriched with the training of disciples and choruses to sing the longing for freedom of the Bihor Romanians. In these difficult, hostile circumstances, the leaders of

Velența Consistory, the bishops of Arad supported the Gymnasiums and all forms of Romanian education.

Most of those invested with these high ecclesiastical responsibilities, Roman Ciorogariu Vasile Mangra, Iosif Goldiș, were teachers themselves and perceived school and culture as a genuine shield to defending the Romanian identity and as a lance of emancipation and full freedom. In Bihor, the Lips or Coral Society (Lyra, Hilaria) did not represent simple gatherings of literary, music, and poetry lovers, but genuine rehab and assurances for our cultural and national identity. `

In Bihor - more than in other Transylvanian lands - we can speak of martyrs of the national cause. In this category worthy of the admiration of the posterity, we mention not only the names of the delegates Ciordas and Bolcaș - but also the "nepatriot" priests' cells enclosed in Szeged and Vaș or sent by the Hungarian judges in the dreaded prison in Sopron.

Therefore, from the research of life and cultural-church aspects of the work of the great bihor's personalities, we can conclude conclusively that in the era of dualism, Orthodoxy had men worthy of remembrance. They were part of the clergy, or of the faithful these " Bihor "have not denied either their nation or their confession. Even though they spoke loyally about the imperial authorities (the Vienna court) and the Budapest governors, they have proven their faithfulness to the nation and the Church in the past. The minor divergences between the Orthodox and the Greco-Catholics of Crișana were overwhelmed by the convergences and the joint work / collaboration of the two sides of the Romanian people, objectively looking at the church history of the Romanians in the Bihor area - which must be understood as a much larger area than the current Bihor county - we note that the leaders of the clergy and parishioners here have a special political ability. Limiting their cooperation with the Hungarian authorities to the formal level of loyalty statements and courteous expressions. On the other hand, the clergy and the bihors have done everything in their power to defend the Church, the Romanian School and Culture from state interference and the magnificent or perfidious Hungarianization by which the Budapest government aimed to denationalize and assimilate all non-Hungarians in the Pannonia and the intracarpal space. In view of the facts and not the formal statements of the clergy and lords of Bihor, the Hungarian political, church and intellectual authorities (ex.presa) reacted hostile by imposing heavy punishments on all those involved in the struggle of national, cultural and congestional emancipation. in Bihor, whether they were from the clergy or the crowd of believers, were considered "non-patriotic" and "rebellious" and were dragged by authorities into "unjust lawsuits" where Hungarians always possessed the winnings. In view of these aspects, we understand why many of the sons of the Romanian elite in Bihor studied at the Law Academy and

the Hungarian Gymnasiums in Oradea as well as in the faculty in Budapest, Debrecen Pozsony (Bratislava) and Vienna. In these higher schools they were discriminated against , but they had the prospect of professions (notary, lawyer) through which they could substantially contribute to the defense of Romanian schools, foundations and cultural associations, in counteracting systematic magnetization.

Being particularly significant, the age we are studying (the end of the nineteenth / early twentieth century) was treated by historians with special attention, and then has an ample reflection in ecclesiastical and profane historiography.