



ORIGINAL PAPER

The Theodorian Carada' s Memorandum and the activity of Nunziatura Apostolica Wienn in Romania during 1918

Marian Zidaru¹⁾

Abstract

On 12 December 1917, Archbishop of Bucharest, Raymond Netzhammer, sent a report to Teodoro Valfre di Bonzo, Nuncio of Austria-Hungary which includes a Memorandum of Theodorian Carada a Romanian fervent Catholique. This Memorandum contained a proposal, in fact, a plan of action, in which he advised the Holy See to profit of the situation of Romania and realize the union of the Catholic Church and the Orthodox Church. In this article, we present the Theodorian Carada' s Memorandum and the attempt of Nunziatura Apostolica Wienn to realize the union of Romanian Orthodox Church with the Vatican during 1918.

Keywords: *Raymond Netzhammer;Theodorian Carada; Memorandum; Romania; Vatican.*

¹⁾ Romanian Society of Historians-Constanța branch, Email: marian.zidaru@yahoo.com

The Theodorian Carada' s Memorandum and the activity of Nunziatura Apostolica...

Introduction

On 12 December 1917, Archbishop of Bucharest, Raymond Netzhammer, sent a report to Teodoro Valfre di Bonzo, Nuncio of Austria-Hungary which includes a Memorandum of Theodorian Carada a Romanian fervent Catholic. This Memorandum contained a proposal, in fact, a plan of action, in which he advised the Holy See to profit of the situation of Romania and realize the union of the Catholic Church and Orthodox Church.

Memorandum of Theodorian Carada (Mariu Theodorian Carada, 2018: 1)

According to Theodorian Carada, the Holy See has always been interested in Romania and Romanians. Unfortunately, precise information was almost always missing and they could not obtain the desired and possible results. Probably the next peace (The peace treaty of Buftea Bucharest, May 7th 1918.) presents the only opportunity for the Vatican to achieve Eastern Union. At the same time, it squeezed the best opportunity to make the Romanian union as well as to ensure the influence of Catholicism in Romania and among Romanians. Failure, it would have been a good thing to lose such an opportunity that probably will not be presented again, for centuries.

The Romanians were one of more than 10 million souls' people. More than 5 million lived in Romania, nearly 2 million lived in Bessarabia and the rest in Austria-Hungary. All are Eastern Christians. At the beginning of the eighteenth century, those who live in Transylvania left Schism and attached themselves to Rome. Unfortunately, the Empress Marie Teresa of Austria ceded to the solicitations of the Empress Elisabeth of Russia and found a Schismatic Romanian episcopate in Transylvania. This episcopate brings back to Schism more than half of Romanians, subjects of Habsburg. The Emperor Francisc Joseph, badly advised to transform this bishopric into a privileged archiepiscopal church, at the head of which was a metropolitan, archbishop of Hermanstadt / and several bishops.

Thus, almost nothing has been reduced to the results produced by the directing of the archbishop of Blaj / Blasendorf, directly dependent on the Holy See, and having three suffrages bishoprics. This Romanian and Catholic Church, founded by Pius IX, would have attracted Romanians to Rome if the Emperor Francisc Joseph had not to create for Andrei Saguna(AstraRomână, 2010: 1), an apostolic catechist, the Schismatic archbishop of Hermanstadt mentioned above. At Ballplatz all these Orthodox Churches have been more or less, but all without exception, real red-haired agencies because they are Orthodox. Theodorian Carada believed that it will be necessary to think about remedying this state of affairs. The only remedy in his opinion was union, which the state, whatever it may be, may impose on an Orthodox Church, which was only a creation of the state and which makes itself a dogma of its submission to the laws of the State.

Theodorian Carada thought that it was for this reason that one could easily reach the union of the Church of Romania by an article of the peace treaty or by a Romania will accept the union if the reason of State demands it. Everything depends on the secret protocol. It is possible to be sure that all the bishopric of Austria who must produce this reason of state, proposing this question as one of the conditions of his future friendship for Romania.

Vasile Mangra (see EnciclopediaRomâniei, 2019: 1), the metropolitan of Hermannstadt was quite at the disposal of State, and if he really wanted it, he would be

MARIAN ZIDARU

the instrument of the movement in Austria-Hungary. According to Theodorian Carada in Romania it was even easier: the Orthodox Synod of Bucharest was not a model in the hands of power, whatever it may be. He would have introduced the Gregorian calendar from the year 1917 if the Russophiles and the unconscious people of Bucharest would have misled Marshal Mackensen into false information.

The moment would be favorable to return to this concession; it would be the first step towards union.

The Greek-Catholic in Transylvania immigrating to Romania. They increase the number of Schismatic since the Romanians hold with obstinacy to the Eastern rite. In the kingdom, there was only one united church. In this way, Catholics have lost fewer miles, subject to Austria-Hungary. It would be for them to achieve union in Romania.

If the union cannot be made, that is to say, if Austria-Hungary does not want to take care of this question by determining the conditions of the peace, at least it establishes Romanian-United churches wherever it is first need; or Catholics must take four churches in Bucharest, one in Jassy, Botosani, Focsani, Galati, Roman, Braila, Ploiesti, Campulung, Ramnicu-Valcea, Turnu Severin, Craiova, Constanta, Harsova, Tulcea, Babadag, Macin, Medjidie, Sulina and one in all the villages of Dobrudja, where the Greek-catholic were forced by the Romanian state to find Schismatic parishes. Two convents, one for basilicas monks and the other for nuns, should at the same time be given to the Greek-Catholic. Empty churches and convents are everywhere in Romania, and such a concession would not cost anyone.

For the charge of souls of all these Greek-Catholic, he would hear give to the Latin archbishop of Bucharest assistance in the person of an auxiliary bishop of Eastern rite. The Greek-Catholic organization of churches would be maintained by the state, as well as that of the orthodox. For the charge of souls of all these Greek-catholic, he would hear give to the Latin archbishop of Bucharest assistance in the person of an auxiliary bishop of Eastern rite. The Greek-Catholic organization of churches would be maintained by the state, as well as that of the orthodox. There were no Romanians of Latin rite. The villages of Moldova, which depends on the Jassy dike, was sheltered by a population of foreign of Romanized origin over time. Catholics living in cities were Germans, Hungarians, Italians, Poles, or French.

If there were converts in Romania, they were all but Oriental. TheodorianCarada knew only one who has obtained the necessary dispensation of Rome to pass to the Latin rite. Of Oriental rite are also all the Transylvanian women, the girls of whom populate the religions of Wallachia and Moldavia. Justice demands that one defend them, and they can be defended from schism only by the union of all the Greek-Catholic of Rumanian Churches, or in the establishment of the Greek-Catholic Church everywhere in Rumania. The Holy See should, therefore, submit this question to Austria, asking it to resolve it as required by its interest and historical mission, both of which prescribe the same course.

In Theodorian Carada's view, it would also be a good time to take care of Armenian communities in Romania to unite them. This will take place without fault if all the Rumanian churches join together; because the Armenians in Romania, fully Romanized, constitute only Romanian communities of the Gregorian rite. In this way, the Schism also disappeared in the Armenian Church of this kingdom.

Theodorian Carada believed that Union and Catholicism are the two pillars that will more surely speak of the Austro-Romanian friendship than the possession of the Carpathians' crest. The Romanian people united with Rome will be a more faithful ally of

The Theodorian Carada's Memorandum and the activity of Nunziatura Apostolica...

Austria among all the Balkan people if they have forgotten well his defeasance of 1916, of which others are more responsible than him. The author of these memoirs was convinced of this, just as he was in 1913 because Bulgaria would not unite and not follow the policy desired by France. He communicated his opinion - in this quality of adversary of the intervention of Rumania in the Balkan conflict with the director of "Cross", which led in 1913 a champagne Bulgarophile and Romano phobic.

By the peace treaty - or by a concordat - the Roman Catholic Church of Romania should be recognized legal person/parishes, chapter and bishoprics /. Legally, the two bishoprics of Bucharest and Iasi, some parishes and religious congresses of the institute "St. Mary" were Romanian legal persons; but it would challenge them as much as possible. As the Paris Convention of 1856 treats the Catholics of the principalities in the same way as the Orthodox, and the existence of the Catholic hierarchy has been enshrined in the Berlin Treaty, without it being respected, it was necessary that the Catholic bishops be recognized by the powerful international treaty of the same right and privilege as the Orthodox, especially with regard to their right to sit in senate. Theodorian Carada proposed the two dioceses of Romania should be united. The archbishops of Bucharest, assisted by a vicar with character Episcopal at Jassy, would be perfectly adequate; this archbishop could also fill the charge of an apostolic legate, like that of Athens.

For concluding it would be of the first interest:

1. That Austria to imposes the Gregorian Calenderer on the Roman Churches of the Archdiocese of Blaj / Unite of Hermanstadt and Czernowitz / Unity, requesting that the same calendar be imposed on the Romanian Church of the Kingdom;

2. that Austria is strengthening herself, impose union with the archbishoprics of Hermanstadt and Czernowitz, who find themselves within the limits of her states.

If Austria were to fulfill these conditions, it would be necessary:

- 1-That the Latin archbishop of Bucharest be reconverted apostolic delegate;

- 2 that the Latin Church enjoys the same rights as the Eastern Church.

If the general union could not be done, it would be necessary:

1. that the Romanian State recognizes, at least in the Latin and Roman Catholic Church/bishopric, parishes, convents, the legal personality and the same rights which it has accorded to the Romanian autocephalous Church;

2. that the Romanian State cedes to the Greek-catholic Church four churches in Bucharest and one in each city provided for in this memorial, and two convents;

3. that the Romanian State recognizes the right to the eighteenth to bring back to the union the Greek-Catholic peasants of Transylvania emigrated to Dobrogea, where the State itself has given them schismatic priests.

In all these villages of the Dobrogea, a church at least must be given to them with all the rights of a real parish (Archivum Secretum Vaticanum.*December 12th, 1917, 241-246.*).

**Memorandum of Raymond Netzhammer (Alexandrescu, 2007: 211-228.)
Catholic Archbishop of Bucharest addressed to the count Ottokar Czernin (William L. Mathes. 1996: 205f) Minister of Foreign Affairs of Austria –Hungary on January 27th, 1918**

In the beginning, Netzhammer wanted, to the undersigned Catholic Archbishop of Bucharest, can bestow the following matters, some of which are baptized on his own, but parts of a general nature.

MARIAN ZIDARU

The experience which the Catholic Church has mowed in Romania in the last decades suggests to the institute of the so-called English Miss / Mother House in Nymphenburg near Munich / Bucharest. Netzhammer sent the desires and demands which had to direct the reorganization of the conditions in Rumania to the Rumanian government. Netzhammer has briefly summarized these wishes and developments in the following points:

1. The state recognizes in unequivocal form as juridical persons with all their good ones both the Archbishopric Ordinaries in Bucharest by the Catholic Archbishop of Bucharest as the Bishop's Ordinaries in Jassy, represented by the Catholic Bishop of Jassy.

2. The Catholic Archbishop of Bucharest and the Bishop of Jassy, represented in the last instance, for their dioceses, the interests of all the Catholics in the cities and in the countryside.

3. The Catholic parishes in the country enjoy the same rights and privileges as those of the Orthodox Lander Church.

4. The Latin Church with its branches was reclaimed as a juridical person. Likewise, the Institute Notre Dame de Sion.

5 The state makes it easier for the Catholic Archbishop of Bucharest, the Catholic bishop of Jassy and the Catholic diocesan priests to acquire the Romanian state bureaucracy.

6. Catholic seminaries in Romania receive study regulations and regulations agreed between the government and the Catholic bishops.

7, In the countryside, the state prepares teachers of Roman Catholic confession at the colleges, which are mostly attended by Catholic children.

8: The Government ensures that one of the existing state Teacher Training Centers has a special section for the teaching of Catholic Teachers; or she is hosting the two Catholic bishops of Romania, a state-controlled teacher training college for the education of Catholic full-time teachers. The result of such an exhibition was the same rights as the rest of the country's elementary school teachers.

9. As teachers of the Catholic religion can be employed only those who are authorized as a catechist with Catholic diocesan bishop.

10. In the Catholic colleges in the countryside, which are mostly attended by students of non-Romanian nationality, the facultative teaching of reading and writing in the mothers' section of the children is juxtaposed with the Romanian curriculum.

11. Catholic children of state schools have to stay away from orthodox religious education and have themselves instructed by the authorized Catholic teacher of reformation who is entitled to give the religious note.

12. The private Catholic schools and charities pay no higher taxes than the public schools and charities of the state and the municipalities.

13. The Romanian government does not oppose any obstacle in the cities and in the countryside; Catholic believers are pasted in their mother tongue.

14. The Greek-Catholics in Rumania, that is to say, believers of Oriental rites / Romanians, Ruthenians, Armenians / who are united with the Romanesque chairs, and who are under the jurisdiction of the Catholic Bishops of Bucharest and Jassy, are considered Catholics and claim all the rights of the Catholics of the Latin Rites.

15. The Romanian state supports the two Catholic Ordinariates each year with 200,000 lei / 120,000 Bucharest and 80,000 Jassy / whose use the bishops render to the state every year. Netzhammer took the following explanations for these points:

The Theodorian Carada' s Memorandum and the activity of Nunziatura Apostolica...

ad. 1. The open recognition of the Catholic Ordinariate of Bucharest and Jassy as juridical persons cannot impose any obstacles on the Romanian state because they have often been recognized as juridical persons by the probate court. Then their belongings to the churches of Campulung and Ramnic-Valcea / Archdiocese of Bucharest, as well as those of CotenariHorlesti and Bacau / Diocese Jassy / for centuries, the Catholic character of the archdiocese Bucharest in the brochure: Caracterul juridic al arhiepiscopieicatolice din Bucuresti. Bucuresti 1916.

Despite the acknowledged juridical character of the Diocesan, the government of Bratianu at the outbreak of the war in August 1916 ordered not only the archbishop's boys' schools belonging to the ordinariate / against them / with a letter of 25 Sept 1916. The old Dioceses of Campulung and Ramnicu also protested -Valcea sequester.

ad 2. That the Roman Catholic bishops in Romania could and should represent all Catholic Church guards before the authorities based on their papal nominations.

ad3. In part, the Catholic parishes in the country, too, have hitherto enjoyed the same excitement as the parishes of the Orthodox Church in the countryside, at least with reference to the land ownership. Repeatedly narrowed but again their rights, especially in the Dobrudja.

ad4. The legal basis for the recognition of the Institute of the English Fraulein / Mother House in Nymphenburg near Munich / as a juridical person is that this consensual settlement in Bucharest existed before 1804. The juridical persons who had been in existence until then remained so even after 1864.

ad5. The Catholic of Romania, which pay between 150,000 and 200,000 seals, belong to different nationalities and only a little more than half of them have the Rumanian state citizen right. Citizen is the 80,000 Hungarian Catholics who practice agriculture in the two districts of Roman and Bacau, especially in Moldavia, the 3,000 Catholic Bulgarians who live near Bucharest in the villages of Cioplea and Popesti, and the 2,800 Swabians of Dobrudja. The rest of Catholics lived in the cities and were Austrians, Hungarians, Germans, Italians, Poles and other Slavs, and very few Frenchmen.

For the most part, the Catholic clergy know how to recruit themselves from the Roman Catholic; but because the candidates for the priesthood are not always Romanian citizens, it would be desirable if they could acquire the right to citizenship, found in foreign countries, and at least the possibility had to be left to them, as Diocesan priests, to obtain citizen right. The same applies to the two bishops of Bucharest and Jassy, who were invariably foreigners. If the bishops and a greater part of the diocesan priests are Romanian citizens, they would be able to exercise their authority, and the Roman Catholic Church would be less than ever regarded as a foreigner in the state and can be treated as a foreigner.

Ad 6. On the other hand, the state escaped the statistic inspection of the private schools in Bucharest, Jassy, and Halaucesti. On the other hand, Netzhamer claimed that they always resisted, on the grounds that the seminaries were religious institutes and that the state had first to agree its own regulations with the country's Catholic, according to which state inspections could find state. The Catholic Church obtained for itself the same right granted to the Moslem seminary in Medgidie / Dobrudja, by giving it some rules.

ad7. It was certainly only cheap that the state, if possible, at the elementary schools which are mostly attended by Catholic children. Teacher catholic denomination has to make: this must be demanded because according to the Romanian school

MARIAN ZIDARU

program, the teacher on the religious education issued and on the hand of the reading in which also many religious pieces are submitted.

ad 10. It is an undeniable fact that the religion of a people under other people preserved as long as he does not leave his native language. The preservation of the national language of every Catholic people was therefore extremely important from the point of view of the Church. It was, therefore, to be urged that both the 80,000 Hungarians of Moldavia and the 3,000 Catholic Bulgarians in Bucharest and the 2,800 Catholic Germans in the Dobrogea. The opportunity was offered that the children can at least learn to read and write in the mother's book.

Ad 13 The ration had even taken it very badly when the Bulgarians Catholic of Cioplea had had some side-pieces of beds pressed.

Ad 14 A special eye-remember must have been thrown to the Greek-Catholic. In Bucharest lived probably more than 7000 Greek Catholic / Rumanians from Transylvania: these were mostly orthodoxy, which was favored by the Romanian government in every way. In 1900, when Netzhammer set up a separate church/church/building for the Greek-Catholic Romanians in Bucharest and set up pastoral care for them, he heard harsh rebuke on the part of the Minister-President Bratianu, who accused the Catholic Archbishop of Bucharest of driving a wedge into the uniform Rumanian nation in Romania as well. The state, however, must recognize and concede Greek-Catholic Rumania as different from orthodox Romania, which are built or acquired in those in the larger cities of Romania, and which have their own pastoral care for them.

Ad. 15 In the last years, the Catholic Church of Romania has been assisted by the foreign secretary with 66,000 lei / 25,000 archbishop of Bucharest 41,000 bishop of Jassy / year. In the wake of the church's great need, this annual subsidy had to be at least 200,000 lei.

Netzhammer pointed out that it was his desires, as the Catholic Archbishop of Bucharest, in the reorganization of state affairs in Rumania, which he was professionally concerned. Only a few of the mentioned points were mentioned by the Rumanians. Therefore, Netzhammer was confident that he was interested in advising the Catholic Church in Romania on the peace negotiations with the Rumanians and on the reorganization of this situation. He dares please especially because the Habsburg Monarchy was a major advocate for its cultural interests in Rumanian Catholic Church has.

In the Archbishops of Bucharest hands were the Hungarian and Hungarian private schools, in which the numerous children of the Romanians live in the East and in Hungary. It was with thanks that the monarchy gave Catholic Church important university degrees for the schools. But these will have to be further increased if they not only in Bucharest but also in the province have been able to stand up to the competition with the German Protestant schools and have won considerable wages of occupation and stardom.

Netzhammer believed the Austrian diplomats would have to pay particular attention to the fact that the stock of Catholic private schools is not overly threatened and that in no hall more hours in the Romanian language are born on them than was the case until then.

The Austro-Hungarian monarchy was to pay special attention to the united Romanian, which was from the Rumanian Greek Catholic rite/diocese of Transylvania / Blasendorf Oradea, Lugosch and Szamos-Ujvar / to Rumania and here enter into servant

The Theodorian Carada' s Memorandum and the activity of Nunziatura Apostolica...

concessions. It would primarily concern that these Romanians do not forget about their homeland Hungary and perish in the Orthodox Kingdom of Romania. They have to be closed by a cast. This was certainly possible in ecclesiastical fields.

In Bucharest, Netzhammer has built himself in the Polona street a Romanian-unified Basil Church, which provided evidence that the Greek-Catholic Church can be gathered in church, which was very well attended every Sunday for liturgy and preaching. If instruction and icing rooms were still to be built on the grounds of the church, it would be possible to assemble the children there at least for religious instruction and adults. Netzhammer, himself was not able to carry out this whole program so far, he did not have the means to do it, and for that, he also needed the support of the local Eastern-Hungarian authorities, of whom the church has been confessed since the existence of the church / 1909 / nobody and the same. An ice-bound unified church was not enough in the very extensive Bucharest, but it must have been about four, but they can hold their own in modest proportions. Netzhammer said, he had already bought and paid for a construction site for a second united church in Bucharest; it is said to be built following a first-ever catholic hospital.

In all of the larger Romanian cities, there were so many united that they could form independent parishes. With a large number of Orthodox churches, it might have been possible to assign a church to the Greek Catholic in each city. Undoubtedly, it had to be a win if the Hungarian-Romanian -united element in Romania asserted itself and if this was seen as being contaminated by Romanian Orthodox elements. From sight, as the Greek Catholics are somewhat strengthened, they were given their own suffrage bishop, who managed the whole organization under the leadership of the Catholic Archbishop of Bucharest.

Of course, all this was only possible if Austria-Hungary does not oppose the campaign, but supports it in every baptism of tat rafting. It had to be possible because it was only a question of Hungarians. It cannot be denied, and the war has recently proved that the orthodoxy, of all the Russian orthodoxy and each other who tends to him, was an enemy of the Habsburg monarchy. Netzhammer, therefore, believed that the monarchy must support all aspirations that are intended to prevent the advance of and outreach of orthodoxy. For this reason, too, the Greek Catholics in Rumanian must be defended and protected against the overpowering Orthodoxy monarchy should set up as much as possible a change of regime against the Russian Orthodoxies. One such Netzhammer saw in the implementation of the Gregorian calendar among the Greek Catholic and the Orthodox of the entire monarchy, and not only politically and bureaucratically, but from all to ecclesiastical. The possibility of implementing this measure simply lies in the fact that the calendar question was not a church but a star. The state had introduced the Julian calendar in the Roman Empire, and the Gregorian calendar reform gradually received recognition and acceptance from individual countries. No dogma and no canons of the Oriental Church oppose the acceptance of the Gregorian calendar. The state can decree skipping of 13 days without difficulty at a suitable time, in which no great festivals and no, church fasting fall; then the rest of the calendar remains completely unchanged and the Easter calculation does not undergo any change contrary to the doctrine of the Church.

If the Orientals of the monarchy no longer celebrate the church festivals on the same days as the Russians, one of the most important points of contact with the Russian Church falls away; it was probably delicious, the Russian church was gone; It was well

MARIAN ZIDARU

known that the Russian Church will follow the civil introduction of the Gregorian calendar by the revolutionaries.

The German military administration in Rumania had publicly decried the introduction of the Gregorian calendar in the Romanian Orthodox state church during the year 1917, but it was said that the measure was not taken after Mr. P. P. Carp intervened with the Mackensen (Encyclopedia Britannica 2019: 1) High Command. In Netzhammer's opinion, it was a pity that also in Bulgaria the Gregorian calendar was introduced only for city life, but not also in the Orthodox national church.

Netzhammer praised Czernin to be good enough to go a little further. After the orthodoxy of the Habsburg monarchy scandalizes it should seek to exculpate those of the monarchies as far as possible. Theoretically, the unification of the Orthodox Church with the Roman one cannot encounter any unbreakable difficulties, because both churches have the same dogmatic powers, because both churches have the same dogmatic basis. The insignificant dogmatic distinction consists in the recognition of the Bishop of Rome as head of the Church and representative of Christ on earth, which the Orthodox does not accept. If one considers, however, that the non-acceptance of the pope as head of the church by the Orthodox, that is, the schism was not done for dogmatic reasons was politically special, one may well ask, if not the Union of political reasons, Netzhammer can almost bless, could be forced?

In practice, the monarchy's orthodox churches became e.g., the Romanian Orthodox in Hungary Greek-oriental called / Church of the Romanians in Hungary and those in the Bukovina in their organization, so to speak, nothing. One should only keep in mind the great frailties and the high degree of solemnity, which the Holy chair of the Romanian Uniate / Greek / Catholic / Hungarian Church respects. One of the most politically important things of the Union was that these Orthodox Churches today were deprived of the influence of the other Oriental churches, especially the Russian ones, and that they had to go to Rome after the Occident.

It could easily be said that the orientation towards the Vatican and Rome was one of a foreign power. This was only apparently correct, for the Holy See was not particularistic, but a world-encompassing power, and it is well known that the Catholic Church, though international, nevertheless became national and patriotic in every country and people.

Netzhammer believed that the Austro-Hungarian monarchy was justified and indeed called to help to form the union with Rome also among the Orthodox of those countries, which were in their special sphere of interest, such as, for example, in Romania and in Bulgaria. By the union in these countries, the biggest partition was set against the one river-rich Russianist

In Rumania, the Orthodox national church lies low, so that allies' ashes the fundamental reform. The most stubborn statesmen admitted that biting of the state is known only from the outside, and indeed only from Rome - and, as he knows, only from Rome through Austria-Hungary. Once upon a time, the Romanians became ruled by Rome, when, two hundred years ago, in Hungary, the Union was carried out with the Holy See, which has rendered the nation the most inestimable service. The reference to this example must also give the Romanians confidence in the Catholic Church. In addition, there was the rather generally accepted Latin descent of the people, which must naturally bring it to Rome.

If Rumania falls to the interests of the Habsburg monarchy after the conclusion of the peace, it had to be emphasized by the Rumanians that the Rumanian national

The Theodorian Carada' s Memorandum and the activity of Nunziatura Apostolica...

church had no reason to gravitate to St. Petersburg, Moscow, or Constantinople, but to Vienna and Rome. Since the Romanian people did not lack the religious sense, it could soon be exalted religiously, morally, and culturally by a well-led national church, which had to eliminate the necessary influence in the schools by granting the religious subordinate. What could not happen in this country crosses by the above all also the many and many- population men and women monasteries!

If, perhaps, the Romanian Hohenzollern dynasty would be removed and an occidental prince elevated to the throne of Rumania, then whether the prince would be Catholic or Protestant, it is to be removed from the constitution of the articles according to which the children of the heir to the throne were educated in the orthodox religion have to; This article was simply a concession to Russian Orthodoxies under King Carol.

For the Central Powers, it had to be of the highest political interest when Bulgaria joined the Union. This would be the surest means, and the Bulgarians, after the war, not to be completely ruined by the Russian influence. The czar of the Bulgarians should be very sympathetic to these thoughts and the Crown Prince Boris should have no greater concern than to get a good Catholic wife. This will probably not be possible otherwise, as he unifies Bulgarian-Greek-Catholic, so united with the Holy See, open and free. Such a declaration had to drag a large part of the Bulgarian clergy and people into the Union with Rome. Thanks to the efforts of the Father Lazzarists and Assumptionistene, both in Macedonia and in Bulgaria there were good beginnings for the Union of Bulgarians. In a certain sense, it will also be borne in mind that all Orientals, be it Greek-catholic or not united, signifies a journey for the monarchy; he often considered as a foreign body in the state and has tendencies to the outside. The Greek-catholic would be fewer foreigners if they were closer to the Catholic Church than they really were. Unfortunately, the unified churches are not even under universal church law, and they were bound by new ecclesiastical contexts only when it is said explicitly that the Oriental churches are also covered by the laws.

In Netzhhammer's view, the Eastern Hungarian state had to support, in its own interest, all endeavors which, for The Romanian Greek-Catholics want to bring the Latin Church higher than they were. Above all, he reckoned on the gradual introduction of celibate. They already gave to the Transylvanian Romanians certain high benefice only to Celibate Priest. After the Greek Catholic Church professed in this way the principle that the ideal priest must be celibate, it was undoubtedly an injustice to do so, if only celibately priests could gradually be competing for the most important ministries and parishes.

If in the newly founded Hungarian- Greek-Catholic diocese Haydudorogh the liturgical language was not the ancient Greek, but the Latin one, the literature was easier to deduct these Hungarians from the Orientals influence and to supply them with Latinism. Netzhhammer concluded these lines by expressing his wish that Rumania should be politically and culturally linked to the Catholic Great State of Austria. In particular, when Austria, in both Rumania and in the Balkans, openly advocates the religious Catholic idea through its representatives and professors, it can exert a great beneficial influence on the Rumanians and on the Christian folk of the Balkans. All these peoples, in spite of their extravagance, have a deep religious sense of religion. Austria-Hungary would be able, in conjunction with the Catholic Church, to guide this religiosity into the rightful paths of Catholicism (Archivum Secretum Vaticanum, January 27th, 1918, 261-267).

The provisions of the Buftea -Bucharest Treaty

At this stage of the research, we don't know if Count Otokar Czernin's answer at the Netzhammer's request. But what we are sure is the fact that Austria-Hungary didn't make any request during the negotiations with Romania to accept a Union of the Orthodox Church with the Catholic Church. They also didn't request any church in Bucharest or in another part of Romania to be ceded to Greek-Catholic Church. In the final form of the Treaty of Buftea Bucharest, there were two articles which guaranteed the liberties of the practice of the Roman-Catholic Religions, Greek-Catholic Religion and other religions (Manuel Stănescu, 2019: 1). We present the content of these articles, as follows:

Equality of Religions in Romania.

Article XXVII.

Equality of freedom is granted in Romania for Roman Catholics, Greek-United, Bulgarian Orthodox, Protestants, Muslims, and Jewish faiths, and each will receive the same legal protection as officially that the Romanian Orthodox Faith is granted. In particular, they have the right to set up parishes or faith communities as well a Few schools that are considered as private schools and cannot be intervened except in the case of a breach of national security or public order. In all public and private schools, students may not be required to attend religious education unless given by an authorized teacher of their faith. Article XXVIII.

The difference of religious faith must not exert in Romania any influence on the status of the inhabitants in terms of their rights, especially in terms of their political and civil rights. The principle expressed in paragraph I will also apply, to the extent that the naturalization of the Romanian population without nationality, including the Jews, so far regarded as foreigners. For this purpose, in Romania until the ratification of the peace treaty, a law will be decreed according to which all persons without citizenship who participated in the war either in the active military service or in an auxiliary service, or who are born in the country and are established there and whose parents were born there are immediately considered to be Romanian citizens with all the rights as such, and may have been registered as such in the courts, the acquisition of Romanian citizenship will also, extends to married women, widows and minor children (Source: the United States, Department of State, 1918: 5-28)

Conclusions

On 12 December 1917, Archbishop of Bucarest, Raymond Netzhammer, sent a report to Teodoro Valfre di Bonzo, Nuncio of Austria-Hungary which includes a Memorandum of Theodorian Carada a Romanian fervent Catholic. This Memorandum contains a proposal, in fact, a plan of action, in which he advised the Holy See to profit of the situation of Romania and realize the union of the catholic church and orthodox church.

Carada also proposed that Austria to imposes the Gregorian Calenderer on the Roman Churches of the Archdiocese of Blaj / Unite of Hermanstadt and Czernowitz, requesting that the same calendar be imposed on the Romanian Church of the Kingdom; that Austria imposes union with the archbishoprics of Hermanstadt and Czernowitz, who find themselves within the limits of her states; that the Latin archbishop of Bucharest be reconverted apostolic delegate; that the Latin Church enjoys the same rights as the Eastern Church; that the Rumanian State recognizes, at least in the Latin and Roman

The Theodorian Carada' s Memorandum and the activity of Nunziatura Apostolica...

Catholic Church/bishopric, parishes, convents, the legal personality and the same rights which it has accorded to the Romanian autocephalous Church.

On 18th January Netzhammer sent to count Otokar Czernin the desires and demands which had to direct the reorganization of the conditions in Rumania to the Rumanian government. Netzhammer had briefly summarized these wishes and developments in the following points: the state recognizes in unequivocal form as juridical persons with all their good ones both the Archbishopric Ordinaries in Bucharest by the Catholic Archbishop of Bucharest as the Bishop's Ordinaries in Jassy, represented by the Catholic Bishop of Jassy, the Catholic Archbishop of Bucharest and the Bishop of Jassy, represented in the last instance, for their dioceses, the interests of all the Catholics in the cities and in the countryside.

The Catholic parishes in the country enjoy the same rights and privileges as those of the Orthodox Lander Church. The Catholic Archbishop of Bucharest with its branches was reclaimed as a juridical person. The private Catholic schools and charities pay no higher taxes than the public schools and charities of the state and the municipalities.

The Greek-Catholics in Rumania were considered Catholics and claimed all the rights of the Catholics of the Latin Rites. Netzhammer requested that the Greek Catholics in Rumanian must be defended and protected against the overpowering Orthodoxy monarchy should set up as much as possible a change of regime against the Russian Orthodoxies. Netzhammer praised Czernin to realize as soon as possible the unification of the Orthodox Church with the Roman which, he believed he cannot encounter any unbreakable difficulties, Austria-Hungary didn't make any request during the negotiations with Romania to accept a Union of the Orthodox Church with the Catholic Church. They also didn't request any church in Bucharest or in other parts of Romania to be ceded to the Greek-Catholic Church. In the final form of the Treaty of Buftea Bucharest, there were two articles which guaranteed the liberties of the practice of the Roman-Catholic Religions, Greek-Catholic Religion, and other religions.

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MARIAN ZIDARU

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