READING SOCIETY „INOCENŢIU MICU CLAIN" OF BLAJ THEOLOGIANS (1863-1948): TRANSLATIONS FROM THE EUROPEAN RELIGIOUS LITERATURE

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Abstract: Inserting into the panel of literary and reading societies of the students of the second half of the nineteenth century and the first half of the twentieth century, which aimed at promoting the national identity by cultivating their own language, the Reading Society „I.M.Klein" of Blaj's theological students, translated into Romanian several important works from the European religious literature (for example, from St. Alfons Maria de Liguori). This study, titled „IMKlein" Reading Society of the Theologians of Blaj (1863-1948): translations from the European Religious Literature, provide a list of published translations, analyzes the motivations of their choice, identifies the intent to connect to the European spirit and assess the impact that translations have had in the cultural context of the time.

Keywords: translations; religious literature; literary and reading societies; Blaj-Romania.

It is wise thing that, keeping your own and specific identity, learning from the "other's otherness", take advantage of the experience or heritage (cultural, economic, spiritual) of the one who, having more favorable conditions, has developed before you. The smaller nations took the example of the larger, stronger, more developed nations by virtue of the communion that must exist between people, institutions, nations. The Romanian nation took over, for example, ideas about democracy and constitution from the French nation; the Greek-Catholic Romanian believers took over from their Catholic European confederates effective devotions and Western pastoral methods. The Romanian translations of some European works illustrate the aspirations of Romanian intellectuals to connect with the culture of time.

The Transylvanian Historiography notes that in the second half of the 19th century the Transylvanian Romanian society passed from the political militancy of the 1848 Revolution to the cultural militancy. A fundamental characteristic of this period is given by the awareness of the importance of the phenomenon of union of the intellectual forces, registering in this sense the establishment of numerous institutions, associations, societies, meetings with the declared purpose of cultivating the Romanian language and literature. The strategy is assumed at all levels of society and through the introduction of the book into various social environments, with the intention of contributing to the intellectual and material rise of all Romanians.

In the spirit of intellectual and especially spiritual enrichment, the theological students of Blaj, under the guidance of their coordinating priests, decided that, in addition to their specific Romanian texts, they would translate some religious works from different European languages from the Catholic area. In the present study we shall identify the works to be translated, the motivations of the translation effort, the foreign translators, the type of translated literature, the coordinators who proposed to the theologian students the works, the impact they had on their formation. In order to identify the translated works we have recourse to three primary sources: the translated translations, the bibliography in the periodical press of the time when these works were reviewed and presented to the public, to the Romanian Modern Bibliography - Retrospective Romanian Bibliography – detectable on the internet [1]; we did not verified the State Archives - Alba Iulia Branch, the Blaj Theological Academy Fund, with possible reading books of the Reading Society. We present the translations in the chronological order of their publication. From the beginning, we specify the

[1] http://www.biblacad.ro/bnr/brm.php (accessed on November 1, 2018).

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context of the era of the establishment of different forms of associations and societies, determined by the need to raise the Romanian nation through culture; we find ourselves in the period when a multitude of professional, cultural associations, in which periodic meetings were held and where were organized conferences, literary or moral readings, all pleading for the illumination of the people through education. It is enough to consult collections of magazines from the end of the nineteenth century and the beginning of the twentieth century and to observe a lot of announcements of establishing associations or convening conventions at their meetings.

At the Greco-Catholic Theological Seminary in Blaj, founded in 1754, various religious associations of students were established and activated. For example, in 1905, the spiritual father of the Blaj Theological Seminary in Blaj, Stefan Roşianu, set up the "Marian Reunion of the Clergy of Blaj"[2]. Also at the beginning of the 20th century a movement was initiated in the secular and religious world, against the ravages it produces in the Romanian society the vice of the alcohol. And the clergy in Blaj integrated this movement with an anti-alcohol covenant, on which they subscribed on December 17, 1910, eighty students in theology and alumni of the "Buneivestiri" Seminar in Blaj [3]. Later, the theologians of Blaj also established a "Temperance against Alcohol Meeting", with 77 members under the leadership of the spiritual father Stefan Roşianu. The League was set up in early 1913 and did not have any activity outside the Seminar, but it strengthened its ranks with the entry of other colleagues who were initially unconvinced, have gained knowledge of how alcoholism can be countered. There took place several meetings, one constitutive, and others about the ravages of alcohol for the human body, about the means of giving up the addition of alcoholism. Secretary was Simion Gizdavu [4].

In the most well-known and most enduring association of theology students (alumni, seminarians) of the Archbishop Theological Seminary in Blaj was *Reading Society "Inocentiu Micu Clain" of Blaj theologians* founded in the school year 1863-1864. Since the appearance of the Gazette "Unirea", that is to say, from 1891, are palpable and illustrative The General Reports presented each year and published in this gazette [5], as well as at the end of the school year on June, 18 1892[6], when the president was Ştefan Roşianu (the future spiritual confessor of the school), and in the following years[7]. In 1898/9 the president was Victor Macavei[8] (the future General Vicar of the Blaj Metropolitan Church). In the year of1899[9] a literary evening of the society was organized during the Blaj Synod in November 1899[10], but take place such evenings also with other occasions[11], for example, in the memory of bishop Inocenţiu Micu Clain in 1902[12], to whom a

[2] Teodor Lazăr, *Un congres al Reuniunilor Mariane,* in „Unirea", Blaj, 1914, nr. 62, p. 1; *Constituire,* in „Unirea", Blaj, nr. 27, 1934, p. 4.

[3] Cf. „Unirea", Blaj, nr. 57, 1911. The subject was analyzed by Victor Tudor Roşu, *Reuniunea de Temperanţă Antialcoolică de la Blaj (1910-1917),* in http://www.cclbsebes.ro/docs/sebus/25_Rosu_Tudor.pdf (accessed on November 1, 2018).

[4] Simion Gizdavu, *Raport despre activitatea «Reuniunii de temperanţă a teologilor din Blaj»,* in „Unirea", Blaj, nr. 50, 1915, p. 2; „Unirea", Blaj, nr. 51, 1915, p. 2; „Unirea", Blaj, nr. 52, 1915, p. 2.

[5] *Raportŭ generalŭ despre starea şi activitatea societăţii de lectură «Inocenţiŭ M. Clain» a teologilorŭ din Blaşiŭ pre anulŭ scol. 1891-92,* in „Unirea", Blaj, 1892, nr. 26, pp. 201-204.

[6] Cf. „Unirea", Blaj, 1892, nr. 31, p. 244.

[7] *Raport general al societăţii de lectură «Inocenţiu M. Clain» a teologilor din Blaş pe anul şcolar 1894/5 (continuare),* in „Unirea", 1895, nr. 38, p. 301; in „Unirea", 1895, nr. 40, p. 319; *Raport general al Societăţii de lectură «Inoc. M. Clain» pe anul scolastic 1895/6,* in „Unirea", 1896, nr. 32, p. 252-253; in „Unirea", 1896, nr. 34, p. 268; *Raport general al societăţii de lectură «Inocenţiu M. Clain» a teologilor din Blaş pre anul scolastic 1896/7,* in „Unirea", Blaj, 1897, nr. 31, p. 244; in „Unirea", Blaj, 1897, nr. 32 p. 252; in „Unirea", Blaj, 1897, nr. 33 p. 260; *Raport general al societăţii de lectură «Inocenţiu M. Clain» a teologilor din Blaş pe anul scolastic 1897/8,* in „Unirea", Blaj, 1898, nr. 23, p. 180

[8] in „Unirea", Blaj, 1898, nr. 44, p. 349.

[9] *Raportul general al Societăţii de lectură «Inocenţiu Micu Clain» pe anul scolastic 1898/9,* in „Unirea", Blaj, 1899, nr. 33, p. 269; in „Unirea", Blaj, 1899, nr. 34, p. 276.

[10] in „Unirea", Blaj, 1899, nr. 47, p. 382.

[11] *Serată,* in „Unirea", Blaj, 1901, nr. 5, p. 40; Adrian Solomon, *Învăţământul muzical blăjean*, Ed. Buna Vestire, Blaj, 2003, pp. 105-106.

[12] *Serata Societăţii «Inocenţiu Micu Clain»,* in „Unirea", Blaj, 1902, nr. 5, p. 43.

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festive word was spoken [13]. In the reports of the following years[14], that until now, was presented the activity of the Society and are nominated its presidents; for the year 1903-1904 the society chosen its president on Octavian Popa for the year IV[15], for the year 1905-1906 the president is Simion Gogan and the vice-president Septimiu Popa (future clergy, professors and publicists)[16], for the year 1908-1909 the president was Iuliu Maior[17] (the future canon and director of the "People's Union" from Blaj), in 1910-1911 the president was Alexandru Lupean (who become teacher and writer of Blaj)[18], in 1911-12 was Teodor Groza[19], in 1912/13 was Ioan Crişan[20]. Here comes another report, on 1913/14[21], and in 1914-15 the president was Octavian Modorcea[22] (the future teacher of Blaj). In April 23, 1915 was elected honorary member Ioan Urban Jarnik (the famous Czech philologist, member of the Romanian Academy), who responds with a beautiful letter published in „Unirea"[23]. The reports continue[24] until the interwar period, when the society has a rich activity. In December 16, 1929 the society arranged a celebration dedicated to Augustin Bunea, organized by the president I. Borcea[25]. Sunday, July 5, 1930, the graduates of the Blaj Academy of Theology organized an artistic-literary evening in saline consultation room of Uioara-Mures, where shall speak the pr. Dumitru Neda, the leader of the Reading Society Inocenţiu Micu Clain[26]. By 1934, when the president was Gh. Simu, the Society holds its festive Anniversary Meeting of Annunciation. By the lead of pr. dr. Septimiu Todoran, the Reading Society chosen for 1934-1935 as president, Teodor Racoviţan etc.[27]. In 1939 the theologians of Blaj gave a concert on the occasion of the 75th anniversary of the establishment of the reading society IMClain[28].

In the meetings, assemblies, or periodical meetings were speeches on various topics [29]. In addition to this, there is a constant desire for the program of assemblies to include prayer moments [30].

But a rich activity of the members of the Reading Society "Inocentu Micu Clain" of the theologians of the Blaj Archdiocese Seminary at the beginning of the 20th century was that of a few translations from the universal Catholic literature that we present here. The first published book is that of Aloisiu Melcher, *Epistole cătră unu preotu tineru [Letters to a young priest], de Aloisiu Melcher, directoru alu locului de peregrinagiu Unsers Herrn Ruhe sî inspectoru scolasticu, translated by the Members of the Reading Society Inocentiu M. Clainu, Part I,* Blasiu, Archidiecesanu Seminar Printing House, 1890, 369 p. 2nd part[31] published in Gherla,

[13] Eugen Pop Păcurar, *Cuvânt festiv rostit rostit la serata societăţii «In. M. Clain» a clericilor din Blaj [despre IMClain],* in „Unirea", Blaj, 1902, nr. 5, p. 45; in „Unirea", Blaj, 1902, nr. 6, p. 54.

[14] *«Inocenţiu Micu Clain». Societatea teologilor din Blaş. Raport general pe anul scolastic 1900-1901,* in „Unirea", Blaj, 1901, nr. 28, p. 228; in „Unirea", Blaj, 1901, nr. 29, p. 237; *Raport general despre activitatea societăţii de lectură «In. M. Clain» pe anul 1902-1903,* in „Unirea", Blaj, 1903, nr. 26, p. 268.

[15] in „Unirea", Blaj, 1903, nr. 42, p. 415.

[16] *Raport general despre activitatea societăţii de lectură «Inocenţiu M. Clain» pe anul scolastic 1905-6,* în „Unirea", Blaj, 1906, nr. 33, p. 258; *Raport general despre starea şi activitatea societăţii de lectură «Inocenţiu Micu Clain» a teologilor din Blaj pe anul 1906/7,* in „Unirea", Blaj, 1907, nr. 25, p. 228.

[17] *Constituire,* in „Unirea", Blaj, 1908, nr. 42, p. 353.

[18] *Constituire,* in „Unirea", Blaj, 1910, nr. 43, p. 357.

[19] in „Unirea", Blaj, 1912, nr. 60-61.

[20] in „Unirea", Blaj, 1913, nr. 67-70.

[21] in „Unirea", Blaj, 1914, nr. 60, p. 2.

[22] in „Unirea", Blaj, 1914, nr. 111, p. 4.

[23] *În semn de recunoştinţă,* in „Unirea", Blaj, nr. 39, 1915, pp. 2-3.

[24] in „Unirea", Blaj, nr. 47, 1915, pp. 2-3.

[25] in „Unirea", Blaj, nr. 51, 1929, p. 7.

[26] in „Unirea", Blaj, nr. 26, 1930, p. 4.

[27] *Constituire,* in „Unirea", Blaj, nr. 44, 1934, p. 2.

[28] in „Unirea Poporului", Blaj, nr. 23, 1939, p. 4.

[29] *Vitalitatea gintei romane şi trei apostoli ai romanilor: (Samuelu Clainu, Petru Maioru si George Sincaiu). Discursu compusu si rostitu de Arseniu P. Bunea, teologulu de anului alu IV-lea la siedinti'a publica a societatei de lectura „Inocentiu M. Clainiana" tienuta în 17 Maiu st. n. 1876 in Blasiu,* in „Transilvania", Braşov, nr. 1, 1877, p. 7-10; nr. 2, pp. 18-20.

[30] Cf. in „Cultura Creştină", Blaj, nr. 19-20, 1914, pp. 505-508; „Cultura Creştină", nr. 16-17, 1917, pp. 492-494.

[31] Cf. in „Unirea", 1891, nr. 40, pp. 319-320. Cf. http://www.biblacad.ro/bnr/brmautori.php?aut=m&page=910&&limit=10 (accessed on November 1, 2018). In „Unirea", Blaj, 1891, nr. 42, p. 333, in „Unirea", Blaj, 1892, nr. 43, p. 341; in „Unirea", 1895, nr. 15, p. 117.

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Aurora Publishing House, A. Todoran, in 1892, 316 p. After printing the first volume appear in the pages of „Unirii", in the later numbers, appeals of the members of the Society addresses to the subscribers to purchase the volume so that, the money gathered, to be able to print the second volume. The author - as evidenced by the subtitle of the translation - is director of the "Unsers Herrn Ruhe" pilgrimage site in Friedberg (?) and school inspector (probably then becoming the Austrian prelate Joseph Melcher (1806-1873) the bishop Green Bay in America[32]). The translation was probably from German; we shall have to search and consult the translation to find information in this regard in the introduction or on the cover of the translation. The text is written in the form of a letter addressed by an older priest to a younger priest, in order to convey to him the exhortations of its own experience.

The second work that surrounds our theme is Alfonsu Maria de Liguori, *Pregătire la mórte, [Preparing to die] adecă consideraţiuni asupra macsimeloru eterne folositóre tuturora pentru meditare şi preoţiloru spre a predica*, transaltion of the Members of the Reading Society „Inocenţiu M. Clain", Blaşiu, Ed. Societăţii, Tip. Seminariului archidiecezanu, 1893, 438 p., printed in many conditions[33], being re-edited in the years 1913, 1930, 2004[34]. Alfonso Maria de Liguori (1696-1787) was an Italian Catholic bishop, a holy church teacher[35]. He wrote many papers, especially morals, a field in which he is considered a master. An appreciative ascetic writing of the well known author is *Preparing to die [Apparecchio alla morte]*, written in 1758. In *Precuvântarea traducătorilor* it is specified that the translation has the role of enriching church literature, giving young people an alternative to apocryphal books such as the *The Dream of the Mother of God; The Epistle of the Lord* or anti-Christian and immoral. Father Ioan Sâmpăleanu, the spiritual of the Seminary, was the one who supervised the translation of the work. The fact that this translation of the clerics in Blaj was published in the 4th edition (1930) is a proof of the appreciation that the work finds among the Greek-Catholic Romanian readers. His consideration of the great Christian truths concerning the sin, the shortness of time, the vanity of the world, the mercy of God, the death of the law, the death of the sinner, the private, general judgment, the hell, the eternity, the heaven, the love of God, the honoring Eucharist, the Preached Virgin Mary, the perfect union with the will of God give the blessed effect.

It is considered that „dryness" ascetic literature, *Preparing to die* has given and continues to offer rich and solid spiritual food to any soul eager for a better spiritual life, so the book deserves a wider spread both in the families of intellectuals and in the people[36]. The text consists of 36 considerations useful to the present life as preparation for the final moment of good death. The spirituality Sf. Alfons[37], characterized by the simplicity of love for God and His Mother, permeated the Greek-Catholic religious life of the interwar period, spiritually forming priests and laymen, seminarians and intellectuals of the time. The translation is dedicated, in appreciation and gratitude, to the illustration and clarity of Mr. Victor Zmigelski, honorary chambermaid of the Roman Pontiff, professor at the Theological Faculty and the Blaj Gymnasium, editor of the "Unirea" newspaper, honorary member of the Reading Society "In . M. Clain "etc. On the first pages are nominated ordinary members of the Society, President Ştefan Roşianu. Translators do not specify in which language and after which edition they worked.

Another achievement is the translation of Henry Bolo, L'abbé, *Tragedia Calvarului [The Tragedy of Calvary], tradusă şi editată în romînesce de membrii Societăţii de Lectură „Inocentiu Micu Clainu"* of the theologians of, the Publsihing House Societăţii (Joint Stock Press Printing), 1899, 287 p., reviewed in the

[32] https://en.wikipedia.org/wiki/Joseph_Melcher (accessed on November 1, 2018).

[33] Alfonsu Maria de Liguori, *Pregătire la mórte, adecă consideraţiuni asupra macsimeloru eterne folositóre tuturora pentru meditare şi preoţiloru spre a predica,* traducere de Membrii Societăţii de lectură „Inocenţiu Micu Clain", Blaşiu, Ed. Societăţii, Tip. Seminariului archidiecezanu, 1893, 438 p.; ed. a II-a, 1913, 494 p.; ed. IV, Blaj, 1930, 492 p.

[34] Alfons Maria de Liguori, *Pregătirea pentru moarte. Meditații asupra adevărurilor veșnice,* traducere de Membrii Societăţii de lectură „Inocenţiu Micu Clain" Blaj, Ed. Galaxia Gutenberg, 2004, 336 p.

[35] *Pratica di amar Gesu Cristo; Le glorie di Maria; Del gran mezzo della preghiera; Pratica del Confessore* etc. Cf. T. Rey-Mermet, *Il Santo del secolo dei lumi: Alfonso de' Liguori*, Roma 1983; V. Ricci, *Alfonso Maria de Liguori,* în *Dizionario Enciclopedico di Spiritualità,* vol. 1, Ed. Città Nuova, Roma, 1990, pp. 64-69; David Hugh Farmer, *Dicționar al sfinților Oxford,* trad. de Mihai C. Udma și Elena Burlacu, Univers Enciclopedic, București, 1999, pp. 42-43; G. Vitale, *Affonzo De Liguori. Nobbele napulitano,* Franco Di Mauro Editore, Napoli 2012.

[36] *Bibliografie,* în „Cuvântul Adevărului", Bixad, nr. 1, 1931, p. 90.

[37] Carl Keusch, *La dottrina spirituale di sant'Alfonso,* Milano 1931.

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press of the time[38] as being a book that emotions to tears, by the description of the most dramatic moment of Jesus' life; describes a tragedy, but a holy tragedy, in which God plays the main role. The translation is successful, in an archaic and modern Romanian language, with quotations from Clain's Bible. French typographic printing and brochure give elegance to the volume. Henry Bolo (1858-1921) was a French priest, polemist and writer, who dedicated himself to the preaching and publication of religious works, defying conservatism and advocating openness to the world. Being a general vicar and having the ambition of becoming a bishop, he conflicts with his bishop of Laval. After the promulgation of the statute of separation between the State and the Church in 1905, it became the supporter of the so-called *prêtres ouvriers* later called *pretres au travai* (labor priests, preti operai), inserted into the professional environment, urging them to keep up with the times[39]. He has also published several conferences and studies about Happiness, marital life, prayer, etc.[40]. The book has been translated into large European languages; had 18 editions published in French and English between 1892 and 1910.

After few years, appeared the forth translation of the society: I.P. Toussaint, *Mântuieşte-ţi sufletul! [Save your soul. Sermons] Predici pentru misiuni, traduse în româneşte de membrii societăţii de lectură „Inocenţiu Micu Clain" a teologilor din Blaj*, Ed. societăţii, Tip. Arhidiecezan Seminary, Blaj, 1906, 591 p.[41]. The members of the society in the *Preface* state that they did not change anything in the text besides the 41st preaching of the original, who was talking about reciting the rosary – „an experience of introduced piety in our rite" – was replaced it with a sermon on grace (p. X). This author - presented by translators as a missionary priest in Italy, Germany and Switzerland - has written several papers, another being translated into Romanian [42].

Translators worship the work of spiritual father Stefan Roşianu, professor of theology, who promoted parish missions in the Romanian Greek Catholic environment. On the first pages are ordinary members of the four years of theology, with the president Simion Gogan - who will become a church writer in Cluj over years -; the Vice-President Septimiu Popa - also a later writer. Translators do not specify in which language and after which edition they worked. The book presents the themes about which is preached in the parish missions: salvation, sin, judgment, hell, repentance, the responsibilities of parents, children, men, women, youth, girls, faith, prayer, eucharist, liturgy, frequently communion, The Church, the souls of the purgator, etc.

The fifth translation is Francisc Xaver Wetzel, *Vatra familială [Family (home) heart]*, Blaj, Tip. Seminarului teol. gr. cat., 1909, 95 p. processed by the Society „Inocenţiu Micu Clain" of the theologies in Blaj; *Vatra familială. Îndemnuri și sfaturi pentru viața casnică*, Ed. II, reviewed and completed, Tip. and Librăria Semin. Teol. gr. cat. Balázsfalva-Blaj[43]. The review of the book mentions that "Our clergy in Blaj, in resting moments, all gather together, and sitting together fraternally think of today and tomorrow (...) waiting to guide our beloved Romanian nation in to the bright lights of earthly and eternal happiness"[44]. Even during the studies, "They want to work in this direction, giving this book to the people of Romania to be a good, edifying, Christian food." Thus, they chose the book of the famous Swiss writer Francisc X. Wetzel. Franz Xaver Wetzel (1849-1903)[45] was one of the most popular German writers. Raised among the people, he

[38] in „Unirea", Blaj, 1899, nr. 39, p. 320. Cf. http://www.biblacad.ro/bnr/brmautori.php?aut=b&page=1140&&limit=20 (accessed on November 1, 2018)

[39] *L'Église et la France nouvelle*, 1892; *Ce que sera le prêtre du XX^e siècle*, Paris, 1908; https://fr.wikipedia.org/wiki/Henry_Bolo

[40] http://data.bnf.fr/12327990/henry_bolo/; http://worldcat.org/identities/lccn-no94000497/

[41] Cf. http://www.biblacad.ro/bnr/brmautori.php?aut=t&page=660&&limit=20

[42] *Sfaturi pentru țărani și viața s[fîn]tului Izidor*, edition by Ștefan Roșian, Blaj, Tipografia seminarială, 1907, 50 p.

[43] http://www.biblacad.ro/bnr/brmautori.php?aut=w&page=100&&limit=20

[44] recenzată în „Unirea", Blaj, 1909, nr. 18, p. 162.

[45] Born on 25.11.1849 at Rorschach, rested on 31.05.1903 in Ingenbohl, canton Straubenzell (nowadays San Gallo Township). He studied philosophy and theology in Innsbruck (1869-1873) and was ordained priest at San Gallo (1874). Episcopal secretary (1874-1878), professor of religion at Catholic Cantonal School, parish priest at Altstätten (1882-98) and Lichtensteig (1899-1903), archipriest (1895-1903) and canonical (1897-1903). A popular reader who has recently been forgotten, has reached millions of copies with his religious and apologetic writings and his books of education (Sparen macht reich, 1888; Der praktische Katholik, 1901), which have been translated into many languages. Cf. J. Duft, *Das Schrifttum der St. Galler Katholiken 1847-1960*, 1964,

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became a zealous priest, publishing a lot of books [46] - some of them translated into Romanian [47] - in which provides practical advice to the people around the theme loved by him, that of overcoming the waves of this world in order to achieve true happiness and peace of mind. The book is not translated, but rather, it is processed from the German original *Daheim. Ein Büchlein fürs Volk* (A brochure for the people), adapting it to the conditions of the Romanian people. For example, the original addresses more to the inhabitants of the cities, who work in factories and who read enough, who are turning into democratic or socialist movements. This adaptation is a merit of translating theologians, even inserting scenes from the life of the Romanian people, thus making a major cultural service. The clerics of Blaj present the principles for the family hearth, the family symbol, to heat and illuminate the hearts of those gathered around it. The work begins with the example of the holy family, Joseph, Mary, and Jesus, who lived a quiet family life, grounded on the strong foundation of faith (p. 18). Notice how the house should be appealing to the mates, that is, orderly and clean (pp. 19-25). Describes women how they can earn the hearts of their spouses by preparing tasty and healthy dishes (pp. 26-34). Demonstrates the usefulness of books and good newspapers, shows the responsibilities of family members to each other (pp. 58-70). He concludes by claiming that the earthly heaven is a peaceful marriage where serenity and godliness reign: if there is in the house, then there will be happiness, both earthly and eternal (pp. 71-95). The coordinator of the translation was Professor Alexandru Lupeanu-Melin.

A last (sixth) translation of the reading society is St. Alfons de Liguori, *Fie voia Ta… Conformare cu voinţa lui Dumnezeu [Be your will ... Comply with the will of God]*, translation by Dr. Septimiu Todoran, Publishing House Soc. de Lectură „Inocenţiu M. Clain" of the theologies in Blaj, Blaj, 1942, 47 p[48]. It is the second writing of this saint approached by the theologians of Blaj. The book is translated after the Italian original *Uniformità alla volontà di Dio.* Holiness is for all: this is the project that animates the life and work of St. Alfonso Maria de Liguori. To accomplish it, he comes out of monasteries and churches, descends on the streets and approaches people, reaching out to them by word, preached but mostly writing. In his spiritual works we find the characteristic features of the Alfontsian prose: simple, direct, never colorless, rooted in reality at the center of it, standing the luminous light of the faith care guiding the steps of man. After centuries later, his books continue to be demanded and meditated, being a spiritual food for the growth of Christian life and, at the same time, a guide on the road of perfection. Other writings of this great saint have been translated [49].

In the conclusion of this study, we synthesize the data obtained from the research. The theologian students in Blaj identified and translated into Romanian six of the most important religious works of Western Catholic literature. The motivations of their approach are three: the spiritual edification of the Romanian readers, giving them quality spiritual food; connection to the universal Catholic patrimony, especially since they did not translate Eastern authors; the enrichment of church literature, offering young people an alternative to immoral, anti-Christian or apocryphal books *The Dream of the Mother of God or the Epistle of Christ* [50]. The motivations of their approach are three: the spiritual edification of the Romanian readers, giving them quality spiritual food; connection to the universal Catholic patrimony, especially since they did not translate Eastern authors; the enrichment of church literature, offering young people an alternative to immoral, anti-Christian or apocryphal books

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spec. 93-102, 174; C. Dora, *Augustinus Egger von St. Gallen, 1833-1906*, 1994, 400-404; H. Witzig, *Polenta und Paradeplatz*, 2000, 320 sg. http://www.hls-dhs-dss.ch/textes/d/D46400.php.

[46] https://www.booklooker.de/B%C3%BCcher/Angebote/autor=Wetzel+Franz+Xaver; http://worldcat.org/identities/lccn-nb2006019775/.

[47] *Calea spre fericire. Pentru tinerime,* trad. de P. A. N., Tipografia Seminarului teologic greco-catolic, Blaj, 1914, 103 p., colecția „Biblioteca din Blaj" nr. 5; *Bucură-te Marie*, trad. de Ioan Belu, Gherla, 1913, 80 p. (recension in „Cultura Creștină", Blaj, nr. 20, 1913, p. 640; in „Unirea", nr. 3, 1914, p. 7).

[48] The book was reedited by pr. Lazăr Dogariu, Tip. Mediaprint, Târgu-Mureș, 1995, 48 p. și la Ed. Serafica, Roman, 2007.

[49] Cf. Anton Rus, *Pietate și devoțiuni. Viața spirituală în Biserica Greco-Catolică din România (1918-1948),* capitol: *Traduceri din literatura religioasă catolică,* in progress.

[50] In *Precuvântarea traducătorilor* in Alfonsu Maria de Liguori, *Pregătire la mórte, adecă consideraţiuni asupra macsimeloru eterne folositóre tuturora pentru meditare şi preoţiloru spre a predica,* traducere de Membrii societăţii de lectură „Inocenţiu M. Clain", Blaşiu, Ed. Societăţii, Tip. Seminariului archidiecezanu, 1893, 438 p.; (ed. a II-a, 1913; ed. IV, Blaj, 1930, 492 p.).

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We note that the translation and publication process was coordinated by teachers or spiritual leaders of theologians, those who perceived the need for translations that identified the target works and those who had theological and philological skills necessary for translation.

The addressee of the translations are believers (*Preparation to die; The Tragedy of Calvary*), young men, priests (*Letters to a young priest; Save your soul. Sermons*) and families (*Family Heart*). The themes of the translated works are the life of the priest (*Letters to a young priest*) and his pastoral activity (*Save your soul. Sermons*), good preparation for death (*Preparation to die*), meditations on the Passion and the Death of Christ (*The Tragedy of Calvary*), the Christian family (*Family Heart*) and living according to God (*Be your will ... Comply with the will of God*).

We find that of the five translators, one is German (Melcher), one is Italian (Alfonso de Liguori), one is French (Bolo), one Swiss (Wetzel) and one Italian or Swiss (Toussaint); one is bishop and saint (St. Alfonso Maria de Liguori), four others are priests (Melcher, General Vicar, Professor and canonist Wetzel, Toussaint, missionary). The languages from which it was translated are German (Melcher and Wetzel), Italian (Alfonso de Liguori), French (Bolo and Toussaint), aspect that is not very clear. Years of publication are 1890 and 1892, 1893, 1899, 1906, 1909, 1942. The place of publication of the translations is the Blaj Seminar Publishing House for five of them, Gherla and Sibiu for one. We also notice that, as some works are specific to Western spirituality, many of them were simply not translated, but processed or adapted to the Eastern Romanian sensibility. Translators do not always specify in which language and after which edition they worked.

We believe that the translation work carried out by the theologians at Blaj had a long and long-lasting spiritual and cultural impact. We exemplify the fact that still in the theological seminary libraries there are still copies of the old or reedited translations still used, but also in the personalities of many theological and faithful students who use them, especially the translations of St. Alfonso Maria de Liguori that are still printed in different languages of international circulation and in Romanian. These translations have positively influenced inner formation and have long entrenched the religious spirit of readers. Today reading societies are no longer fashionable; there are literary cenacles or literary evenings that are to some extent the continuation of former reading societies. The topics discussed here instigate further research directions. Taking advantage of studies[51] about this association of seminarians from Blaj, a monograph of the Blaj seminarians could be drawn up, in which the comparison with the translation activity of other similar reading associations could be analyzed[52].

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[51] *Statutele Societatii de lectura a Teologiloru d'in Seminariulu Archi-Diecesanu d'in Blasiu*, in „Concordia. Jurnalu politicu litteraru", Pesta, an. VI, nr. 34, 28 aprilie/ 10 mai, 1866, p. 154-155; Ioan Pleşa, *Societatea de lectură "Inochentie Micu Clain" a studenţilor din Blaj. Schiţă monografică*, in "Apulum", Muzeul Naţional al Unirii Alba Iulia, 1980, vol. 18, pp. 377-391; Eugenia Glodariu, *Asociaţiile culturale ale tineretului studios român din Monarhia Habsburgică: 1860-1918*, Cluj-Napoca, Muzeul National de Istorie al Transilvaniei Cluj-Napoca, 1998; Nicolae Victor Fola, *Şcolile Blajului între anii 1850-1918, Evoluţia instituţională şi contribuţia la dezvoltarea elitelor intelectuale româneşti,* Ed. Ardealul, Târgu Mureş, 2008, pp. 77-82; Ioan Popa, *Instrumentalizări politice ale şcolii în sudul Transilvaniei: 1849-1018*, teză de doctorat, Alba Iulia, 2011.

[52] For example, the Reading Society of the United Theologians of Budapest; "Alexi Sincai" Society of the Theologians of Gherla; The association "Sf. Ioan Gură de Aur "of the Romanian theologians from Oradea-Mare; The Reading Society "Andrei Saguna" of Orthodox theologians and pedagogues from Sibiu; The Reading Society of the Romanian Theologians of Arad; The "Julia" Reading Society of the University Juniors in Cluj. Other: http://centenarulromaniei.ro/delegatii-de-drept-ai-romanilor-din-transilvania-adunarea-nationala-1-decembrie-1918-alba-iulia/

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