

**BISHOP DR. H. C. AUGUSTIN PACHA
AND THE THEOLOGICAL SEMINARY
OF THE ROMAN CATHOLIC DIOCESE OF TIMIȘOARA (1923-1948)
(PART I)**

Abstract: The theological seminary from the Diocese of Cenad made its presence felt starting from the second half of the eighteenth century, after the liberation of the diocesan territory (the Banat and the Arad area) from Ottoman occupation and the revitalisation of religious life amongst the Roman Catholics in this corner of Europe. With the school administered by the Cathedral Chapter of Cenad as its precursor, the modern Theological Seminary in Timișoara was opened, in 1806, after numerous efforts, by Bishop Ladislaus Köszeghy. Originally housed in the former residence of the Jesuit monks, near St. George's Church, this academic institute was endowed with a modern edifice in the summer of 1914, benefiting from increasingly competitive teachers and education methods.

Keywords: theological academy, seminary, diocese, Pacha, bishop

Introduction.² The situation of the Theological Seminary³ in 1948

An institution with particular relevance in the life of a diocese, whether Roman Catholic or of any other denomination, is the *seminary* or *theological academy*, an academic institution whose primary purpose is to educate the local, indigenous clergy. The Roman Catholic Diocese of Timișoara benefited from such an institution, at university level, until the fateful year 1948. To illustrate its standing and situation in the aforementioned year, we shall render here the data collected from the 1948 Diocesan Schematism, which has, for a long time, been the last one edited in the Banatian diocese.

In 1948, the rector of the seminary was the Reverend Professor Dr. Adalbert Boros,⁴ the holder of two doctorates obtained in Rome in the late 1930s; Professor

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² This study is divided into two parts: an overview of the establishment and evolution of this theological institute of university rank from the medieval period until the end of World War I (the material published in the present issue of AMN), and an overview of the evolution of the Roman Catholic Theological Academy from Timișoara, under the pastorate of Bishop Augustin Pacha, from 1923 until 1950, when the seminary was effectively dismantled, having become clandestine in 1948 (a material to be published later).

³ The institute was currently titled, at that time, as: the "Roman Catholic Theological Academy." The name of seminary was used in parallel with that of academy.

⁴ *Adalbert Boros* (1908-2003). He was born on 20 September 1908, at Pădureni, Arad County (Chișineu Criș today). He attended the Piarist High School in Timișoara, receiving the Baccalaureate diploma in 1926. He began the study of theology at the Theological Academy in Timișoara, from where he was sent to Rome (1926-1934). Here he graduated in Philosophy and Theology from the Pontifical Gregorian University, as an alumnus of the "Germanicum et Hungaricum de Urbe" College and was ordained as a priest in the Eternal City on 30 October 1932. Here he obtained two doctorates, in Theology and Philosophy. He later taught at the Roman Catholic Theological Academy in Timișoara, as Professor of Philosophy and Dogmatics. Dr. Adalbert Boros was the last rector of the Roman Catholic Theological

Boros was also a Professor of Theology, a member of the Diocesan Tribunal (Consistory), a prosinodal examiner for the priests who had to take certain exams during their first years in service, a member of the examination board for religion teachers and a diocesan censor. Adalbert Boros was also the official spiritual (confessor) of the seminary. The next position, that of the prefect of studies, was occupied by Rev. Dr. Josef Schwarz,⁵ a Doctor of Theology, a professor, a member of the examination board for religion teachers and a diocesan censor. The faculty and the distribution by study

Academy in Timișoara, having been appointed to this position in late 1947 by Bishop Dr. h. c. Augustin Pacha, after the death of the late rector Dr. Josef Korner. On 14 January 1948, he received from Pope Pius XII the title of papal chamberlain, and on 5 May 1949 he was appointed by the same Roman pontiff as senior canon in the Cathedral Chapter of Timișoara. In November 1948 he was secretly appointed as titular Bishop of Ressiania and auxiliary Bishop of Timișoara, being clandestinely consecrated on 12 December of the same year in the chapel of the Apostolic Nunciature in Bucharest, by the regent of the Apostolic Nunciature, Archbishop Gerald Patrick O'Hara. He kept the secret of his consecration, but having been suspected by the communists that he had received this honour, he was arrested on 10 March 1951, and was sentenced in the same show-trial with his diocesan Bishop Augustin Pacha. He received one of the harshest sentences passed against the members of the "Pacha Lot": "forced labour and civic demotion for life." He served his unjust sentence until 4 August 1964, when he was released following a pardon from the Penitentiary in Gherla. After his release, the first path he embarked on took him directly from the prison gate to the shrine from Maria Radna, as a sign of gratitude for the protection the Blessed Virgin had given him during the years of detention. After being released from prison, he worked as a chaplain in Timișoara III Parish - Elisabetin, never being officially accepted as a bishop by the Romanian state, even after 1989. His Holiness Pope John Paul II appointed him titular Archbishop of Ressiania on 14 March 1990. Also starting from 1990, Archbishop Boros became provost of the reactivated Cathedral Chapter, continuing his activity, which he had also carried out during the woeful era of communism, as an official of the Diocesan Tribunal. Although invited by the Holy See to take part in the works of the Second Vatican Council on 31 August 1965, the communist authorities did not allow him to go to Rome. During the years after 1989, he strove to get a new appeal to the sentence pronounced in his trial of September 1951 and his rehabilitation, being successful in both endeavours on 19 March 1997. He died on 6 June 2003, at the age of 95, after 70 years of priesthood, 55 years of episcopate and 13 years of archiepiscopate. See: Claudiu Călin, "Procesul episcopului Augustin Pacha și al membrilor Aulei Episcopale Romano-Catolice de Timișoara – portrete și destine din arhivele episcopiei timișorene," in Cosmin Budeancă, Florentin Olteanu (eds.), *Destine Individuale și Colective în Comunism*, Iași: Polirom, 2013, pp. 121-122.

⁵ *Josef Schwarz* (1915-1967). He was born at Șagul (Arad County). He attended the Banatia Roman Catholic German High School in Timișoara, obtaining his Baccalaureate in 1934. He attended theological studies in Innsbruck, Austria, in the Canisianum Jesuit College. He was ordained as a priest in Sion-Sitten, Switzerland, on 9 June 1940, where he completed his academic training in 1941, when he obtained his PhD in Theology. In 1942 he was appointed chaplain in Reșița, and from 31 October 1946 he worked as a Professor and Prefect of Studies at the Theological Academy in Timișoara. In 1947 he was appointed confessor of the Timișoara penitentiary. On 5 April 1951 he was appointed as notary of the Diocesan Tribunal by Vicar General Josef Plesz (with the mention that the latter acted in the canonical situation of *sede impedita*). He taught at the diocesan seminary in the years 1948-1950 too, being later appointed chaplain in Timișoara III Elisabetin, Timișoara II Fabric, and Timișoara V Mehala. On 18 September 1954, Bishop Pacha, released from jail, officially appointed him notary of the Diocesan Tribunal, the substitute ordinary Konrad Kernweisz appointing him in 1964 as honorary assessor of this diocesan body, with the privilege of wearing the red belt. In 1962 he was appointed parish priest at Cărani (Timiș County), where he died on 25 November 1967, at the age of 52. See: *Schematismus Cleri Dioecesis Timișoaraensis pro Anno Domini 1948*, Timișoara, Typis Typographiae "Victoria", 1948, p. 123; *Archivum Dioecesanum Timisoarense [ADT]*, Fond Personalialia, Package "Sch 3", Personalialia "Josef Schwarz (1915-1967)", a file containing documents referring to the person of the priest Schwarz for the period 1934-1962, unnumbered.

subjects was as follows: Rev. Dr. Ferdinand Cziza,⁶ who had been appointed as Professor of Canon Law and Moral Theology, was a Doctor of Theology, prosinodal examiner, a member of the examination board for religion teachers and a diocesan censor. For teaching Bible Study, the tenured professor was the already mentioned Rev. Dr. Josef Schwarz. Dogmatic Theology and Philosophy were the prevalent fields of study and the subjects assigned to Rev. Dr. Adalbert Boros, the rector of the seminary. Rev. Dr. Anton Schultzer taught Church History and Pastoral Theology, and he was a Doctor of Theology, a member of the Diocesan Tribunal, a prosinodal examiner, a member of the examination board for religion teachers and a diocesan censor. *Cantus Liturgicus* or Liturgical Chant was taught by Rev. Emeric Vormittag, the succentor of the Cathedral Chapter and a chaplain in the Timișoara I Cetate parish.⁷

⁶ *Ferdinand Cziza* (1915-1993). He was born in Lendava (Hung. Alsólendva), today in Slovenia, but grew up at Oravița (Caraș-Severin County). He attended the Banatia Roman Catholic German High School, Timișoara, where he obtained his Baccalaureate in 1933. He began his theological studies at Innsbruck, in the same year, at the Faculty of Theology of the university in this city. From 1936, he continued them in Rome, at the Pontifical Gregorian University, as a student of the Germanicum-Hungaricum College. He took a degree in Philosophy “cum laude” in the same year and one in Theology “magna cum laude” in 1940. It was also at the Gregoriana that he received his doctorate on 16 July 1941, with the theme “The Eucharistic Worship in the Byzantine-Romanian Rite.” On 1 September 1941, he was appointed as a chaplain in Timișoara II Fabric and on 1 September 1943 he was transferred to the Theological Academy as confessor of the seminary and professor. In July 1944, he was confessor of the nuns from the Notre Dame de Sion Congregation, who had been evacuated from Iași to Oravița because of the war. In 1946 he became the manciple of the academy, *advocatus pauperum* at the Ecclesiastical Tribunal and diocesan censor. In 1947 he received the appointment of prosinodal examiner and member of the examination board for the teachers of religion. Between 1948 and 1950 he activated as a professor of the diocesan seminary, and from 1951-1956 he was sent to Alba Iulia, as a professor at the theological seminary there. Already in April 1951 he was appointed as promoter of justice and defender of the marriage bond (*defensor vinculi*) at the Ecclesiastical Tribunal by the vicar general and the substitute ordinary Josef Plesz. Subsequently, also in 1951, he was appointed provicar and vicar general by the substitute ordinary Iván Frigyér (who succeeded at the helm of the diocese after Josef Plesz was arrested). It was imperative that the vicar general authority for Timișoara should be exercised in Alba Iulia because according to the communist legislation, this diocese had to assume authority over the “former” Diocese of Timișoara, but also because Frigyér had declared on 1 December 1951 that he intended to entrust Cziza with the office of ordinary, as he had remained a parish priest in Timișoara VI Fratelia (even though Frigyér had continued to sign documents as *ordinarius substitutus*). In this sense, the presence of Cziza in Alba Iulia ensured his contribution as a professor at the seminary there, as well as the assistance he could provide to the holder of the jurisdiction in Alba Iulia as a connoisseur of the realities in the Diocese of Timișoara. On 11 July 1954, he was appointed vicar general by Bishop Augustin Pacha, who had recently been released from prison. This appointment was clearly made out of the bishop desire and for practical reasons, as Cziza had long been recognised by the state as the “archpriest-secretary.” He remained a vicar general during the period of the ordinaries Konrad Kernweisz (1954-1981), Ferdinand Hauptmann (1981-1983) and Sebastian Kräuter (1983-1990), who were recognised as “archpriests.” In 1963, he was awarded the “Star of the Romanian People’s Republic.” On 14 November 1972, he was appointed domestic prelate of the Holy Father, the Pope. In August 1990, he submitted his resignation and requested retirement and excardination from the Diocese of Timișoara, emigrating to Germany. Here he served as a retired priest at Auchsesheim between 1991 and 1993. He died on 6 June 1993 in Augsburg and was buried in Auchsesheim. See: *Schematismus 1948*, p. 105; Anton Peter Petri, *Biographisches Lexikon des Banater Deutschtums*, Th. Breit Druck+Verlag GmbH, Marquartstein, 1992, column 286; *ADT, Fond Personalia Vicarii Generales*, Dosar Personalială “Ferdinand Tivadar Cziza (1915-1993)”, a file comprising documents regarding the person of Vicar Cziza for the period 1930-1993, unnumbered.

⁷ *Schematismus 1948*, pp. 15, 18-19.

In 1948, the relatively young Professor Ferdinand Cziza was the manciple of the Theological Academy, in the sense that he was responsible for the administrative aspects of the edifice, for ensuring the conditions of accommodation, food and study. The “deputies” for discipline the seminary were the canons Josef Waltner and Josef Nischbach, while for the administrative part, in connection with the manciple, were the parish priests Geza Carol Rech, from the parish Timișoara II Fabric, and Georg Wetzl, from the parish Timișoara IV Iosefin.⁸ This organization scheme of the Theological Academy was the last before the abusive dismantlement of this institution of denominational education at university level. The details and the steps taken by the communist authorities for closing down the institute and confiscating the entire edifice belonging to the academy will be described in the present study. First, however, is certainly imperative that we should take a look into the over two-century long past of the Theological Academy in Timișoara, with particular emphasis on its operation during the pastorate of Bishop Dr. h. c. Augustin Pacha.

Precursors of the Theological Academy in Timișoara. Between the school of the Cathedral Chapter of Cenad, founded by sf. Gerhard of Sagredo in 1030, and the nineteenth-century Theological Seminary

With the establishment of the old Diocese of Cenad in 1030 by the Holy King St. Stephen of Hungary and the Holy Gerhard of Sagredo, the first Bishop of *Urbs Morisena*, the Cathedral Chapter of St. George was also founded. The ones who were appointed to the dignity of canons, members of the chapter, were none other than the Benedictine monks, who had arrived along with Bishop Gerhard in his new episcopal city. They were: *Stephanus, Anselmus, Conradus, Albertus, Ulricus, Walterus, Crato, Tazlo, Philippus, Henricus, Leonardus* and *Concius*.⁹ They came from the Benedictine monasteries of Pécs, Zalavár, Bakonybél and Pannonhalma. These canons, with a background of erudite Benedictine monks, formed the first teaching staff of the capitular school, the precursor of the modern theological seminary, founded by Saint Gerhard besides his cathedral and his chapter. From one of the versions of the *Great Legend (Legends Major)* of St. Gerard, we learn about the foundation of this medieval school, which initially had only one professor (*magister*) and later two. Mentioned as having filled this position are the canons Walterus and Henricus,¹⁰ who taught subjects like reading, writing (the Latin language), and music or chanting, the school playing a prominent role in the formation of the diocesan clergy. Even the titles of the canons rendered their role within the chapter and the capitular school: the *canon-reader* (sometimes called *canonicus scholasticus*) was, after the head of the chapter, that is the

⁸ *Ibidem*, pp. 19, 24-25

⁹ *Schematismus Cleri Dioecesis Csanádiensis pro Anno Jubilari MDCCCC*, Typis Typographiae Dioecesis Csanádiensis, Temesvárini, 1900, p. 65; Martin Roos, *Erbe und Auftrag, Die alte Diözese Csanád. Zwischen Grundlegung und Aufteilung 1030 bis 1923*, vol. I, part 1: *Von den Anfängen bis zum Ende der Türkenzeit 1030-1718*, edited by the successor dioceses: Szeged-Csanád, Zrenjanin and Timișoara, 2009, pp. 32-33.

¹⁰ Kováts Sándor, *A csanádi papnevelde története. A mai papnevelde megnyitásának első centenáriuma alkalmából 1806-1906*, Csanádegyházmegyei könyvnyomda, Temesvár, 1908, pp. 1-4.

provost, the next in importance, with the clearly defined role of leading the capitular school. He was to supervise the proper learning of reading and writing, as well as of reading and, respectively, chanting the sacred texts in the cathedral. He could have a subaltern, called the *subreader*. The next canon both as regards his title in the chapter and his role within the capitular school was the *canon-cantor*. As the name suggests, he taught sacred chant and music, being at the same time responsible for the good order of the liturgical ritual in the cathedral. Judging by the features of his work, he can be said to have been a precursor of the Professor of Liturgical Studies and Sacred Music from the modern seminaries. If necessary, a subaltern could be appointed for the canon-cantor, called a *succantor*. The first class of this school, as the sources of the time attest, had no less than 30 students.¹¹ It is certain that this first documentarily attested school of the territory of present-day Romania operated until around the time when Cenad and implicitly the Banat were occupied by Ottoman armies in 1552. After this year, the religious life of the Roman Catholics recorded an almost complete disaster on the canonical territory of the Diocese of Cenad. Only in 1716, when the Banat and Timișoara were liberated from Ottoman occupation, could one speak of a gradual and, at first, relatively slow recovery of the Catholic ecclesiastical structures in this geographical area. A theological seminary was reopened only after almost nine decades since the expulsion of the Ottomans, on 17 November 1806.¹²

After 1716, during the first years after the Diocese of Cenad was reactivated, the education of the future priests was ensured in the theological seminaries from Trnava (Germ. Tyrnau), Vienna, Nitra (Germ. Neutra), Buda (Germ. Ofen), Zagreb (Germ. Agram) and Bratislava (Germ. Preßburg). There were, indeed, more or less realistic and well-articulated plans for the establishment of a modern theological seminary in Timișoara, but they could be translated into reality only by Bishop Ladislaus Kőszeghy of Remete¹³ in 1806. To financially support the education of students in the afore-

¹¹ Faragó János, *A csanádi kisebb papnevelde története. Szent Gellértől napjainkig (1030-1925)*, Tipografia "Der Landbote", Timișoara (Temesvár), 1925, pp. 17-18.

¹² *Schematismus 1900*, p. 279.

¹³ *Ladislaus Kőszeghy of Remete (1745-1828)*, Bishop of Cenad residing in Timișoara between 1800 and 1828. A Jesuit from 1765, originating from Szeged, he studied at Buda and taught in many of the order's schools in Hungary. Consecrated as a priest in Graz in 1776, he studied before ordination in this city, obtaining the title of Doctor of Theology. From 1776, he belonged, as a diocesan priest, to the Diocese of Pécs, where he taught, also from 1776, at the gymnasium here. When Emericus Christovich was appointed as Bishop of Cenad in 1777, he took Kőszeghy with him to Timișoara, as secretary, and the latter climbed up the hierarchy, becoming vicar general and provost of the Chapter. In 1798, because of Bishop Christovich's old age and poor health, Kőszeghy was appointed auxiliary Bishop of Cenad and after Christovich's death, he was elected vicar capitular by the chapter. For reasons that remain unknown today, he was appointed auxiliary Bishop of Oradea in 1799, but episcopal consecration did not take place. He did not leave Timișoara, being appointed as Bishop of Cenad on 15 August 1800, after having ensured the leadership of the diocese during the *sedis vacantia*, for two years. He was one of the most active bishops of the nineteenth century in the Diocese of Banat. He founded the theological seminary, consecrated the cathedral, visited the parishes, founded new parishes, established a fund for elderly and sick priests, edited, with the approval of the Holy See, a diocesan calendar and convened a Diocesan Synod in 1821. He died on 4 January 1828 and was buried in the crypt of the Dome (the Roman Catholic Cathedral) in Timișoara. See: *Schematismus 1900*, pp. 50-51, Martin Roos, *Erbe und Auftrag, Die alte Diözese Csanád. Zwischen Grundlegung und Aufteilung 1030 bis 1923*, vol. I., part 2b: *Vom Barock bis zur Revolution 1718-1850*, the

mentioned theological seminaries throughout the Austrian Empire, there were foundations like that of the Bishop of Cenad, Stephanus Dolny (1699-1707), amounting to 3,800 florins, for financing the studies of a seminarian in the St. Stephen seminary from Trnovo, and that of Laurentius Marczibányi and his wife, Judith, born Kvassovsky,¹⁴ founded on 1 October 1766, amounting to 2,528 florins and 30 Kreuzers, for funding the studies of a student in the seminary from Nitra. The studies of another five seminarians could be supported in the archiepiscopal seminary from Vienna through the subsidies paid by the District of Timișoara, within the Chamber Administration of the Banat of Temeswar (two seminarians with a stipend of 400 florins a year, starting from 23 July 1759) and the Montanist Administration, from the so-called *fundatione montanistica* (three seminarians, starting from 13 June 1760, from a capital of 16,837 florins and 24 Kreuzers). In the Josephine period, from 1780 on, the Banatian theology students were gathered in the Central Seminary from Buda, while afterwards, from 1784 on, they were redistributed in the seminaries from Zagreb, Pest, Bratislava and Trnovo.¹⁵

It was, however, the crucial merit of Ladislaus Köszeghy, an erudite priest of the then already suppressed order of the Jesuits, to have already submitted to the Locumtenential Council, on 1 May 1799, in the period when he was only vicar capitular of the vacant see of Cenad, a request for increasing the number of potential student places assigned to the Banatian Diocese from 12 to 24, especially since it included no less 200 parishes that year. In this sense, of increasing the number of student places, what was requested as an optimal and necessary solution was the establishment of a diocesan seminary in Timișoara. The royal answer arrived only after two years later, on 27 May 1801. It stipulated that the sum of 800 florins from the taxes levied in the town of Szeged should be assigned to the Fund of the Seminary from the Diocese of Cenad, which implicitly raised the number of financially supported students to 16. The aforementioned answer stated that the amount needed to gather 8 more students, whose funding had been requested by the bishop, should be gathered from various other funds, eventually becoming possible to school 24 seminarians. Under these circumstances, the bishop had only to seek the premises of a theological institute, which he would adapt to its new purpose and found the institute. For this, Köszeghy chose the old residence of the suppressed Jesuits¹⁶ from Timișoara and their church, located across the street from his episcopal palace. Due to the dissolution of the *Society of Jesus* (the Jesuit Order) in 1773, the building had become the property of the City Hall of Timișoara, while the Jesuit church, dedicated to St. George, had remained the parish church of the parish in the central, urban district, Cetate. However, the City Hall had accepted the presence of

part for the period 1800-1850, edited by the three successor dioceses: Szeged-Csanád, Zrenjanin and Timișoara, 2012 pp. 11-53.

¹⁴ A noble family of Hungarian origin, owners of the estates from Turnu (Arad County) and Čoka (Hung. Csóka, today in Serbia, the Serbian Banat), who exercised their right of patronage over these two parishes at the end of the eighteenth century. See: Martin Roos, *Erbe und Auftrag*, I, 2b, pp. 17, 618.

¹⁵ *Schematismus 1900*, pp. 277-278.

¹⁶ Martin Roos, *Erbe und Auftrag, Die alte Diözese Csanád. Zwischen Grundlegung und Aufteilung 1030 bis 1923*, vol. I., part 2a: *Vom Barock bis zur Revolution 1718-1850*, the part for the period 1718-1800, edited by the three successor dioceses: Szeged-Csanád, Zrenjanin and Timișoara, 2010 pp. 282-283.

the parish priest, along with that of the normal Catholic school in this house.¹⁷ The *Free Royal City of Timișoara* had only a short time at its disposal to accept the proposal made by Bishop Kőszeghy: the Cetate (central) parish was to move into the former church and monastery of the Franciscans observant of the *Sanctissimi Salvatoris*, St. Catherine, while the normal Catholic school from the same Cetate neighbourhood was to be relocated into the former edifice monastery belonging to the Bosnian observant Franciscans (where, in fact, ever since 1788, the Piarist monks with their school had been transferred from Sântana¹⁸). However, under a decision of the Royal Locumtenential Council, favourable to the bishop's plan, the city administration was forced to start official talks with the diocesan authorities. These were launched on 26 March 1806 and were marked by challenges, disputes, which were often public, conducted in the open. Under its decision of 30 September 1806, the Royal Locumtenential Council allocated from the fund of the dismantled Jesuit Order, the sum of 40,000 florins for renovating and adapting the former residence of the Jesuits, settling the situation thus. In the same year, on 17 November, Bishop Kőszeghy took over the building in the context of a solemn celebration. His speech, written in Latin for that occasion, was printed and distributed in the city.

The first rector of the seminary was the very brother of the bishop, the senior canon Josef Kőszeghy, and the canon custodian Andreas Radványi was appointed as the prodirector responsible for theological training. The bishop himself functioned as the director. The seminary initially included 44 places, and their number was later raised to 48.¹⁹ In the first academic year 1806/1807, 31 students learned here, two other remaining to study in Pest, at the Central Seminary. The statutes of the seminary, which was placed under the protection of the *Immaculate Conception of the Blessed Virgin Mary*, had been drawn up and approved by 21 August 1805, the curriculum being based on the *Ratio Educationis*, in force at that time, in the version of 2 August 1803. Emphasis in terms of priestly formation was placed on an intense spiritual life, on spiritual exercises and retreats, on spiritual readings and on daily participation in the Holy Eucharist. In summer the day started at 4:30, but in winter at 5:00 in the morning, ending at 9:00 p.m. Study, classes, prayer and recreation were relatively evenly proportioned. The language of instruction was Latin. The study period was four years, being divided into two courses, for each of which two professors were responsible. The seminarians wore a dark blue cassock with a white, simple, tall collar, this colour being specific to the theological students from the Banat for a long time. The entire program was permeated by a strong Ignatian spirit, a clear influence of the former Jesuit Kőszeghy, which, in the early years of the post-Josephine period, was not self-understood. The most important decision-making factor in the seminary was the rector, followed by the prodirector. Both were appointed from among the clergy, more precisely from among the members of the cathedral chapter, as they were originally cathedral canons.²⁰

¹⁷ Martin Roos, *Erbe und Auftrag*, I, 2b, p. 47.

¹⁸ *Schematismus 1900*, p. 108.

¹⁹ Koloman Juhász, Adam Schicht, *Das Bistum Timișoara-Temesvar. Vergangenheit und Gegenwart*, Tipografia "Sonntagsblatt", Timișoara, 1934, p. 107.

²⁰ Martin Roos, *Erbe und Auftrag*, I, 2b, pp. 47, 50-51.

The old building in which the seminary was opened had thus served as the residence of the Jesuits. It was built between 1730 and 1733, and consisted of a ground floor and a first floor. The façade of the church was rebuilt, respectively Baroquised between 1754 and 1769 (1771), from the time of the Jesuits, that is, by the master mason Franz Anton Platel.²¹ In 1806, with a view to opening the seminary, Bishop Köszegehy renovated a building with a ground floor and a first floor, adding another wing to it. Later, in 1841, with the foundation, by Bishop Josef Lonovics of Krivina,²² of the first institution of higher education, with lay students, *Lyceum Temesvariense*, consisting of the sections of Philosophy (established in 1841/1842) and Law (established in 1845/1846), the building underwent renovations and modifications, made under the direction of the Timișoara-based architect Anton Schmidt (1786-1863).²³ In this era another floor was added, the ground floor being rented to shops, the rent being used to maintain the building, the first floor being destined for the theological seminary, and the second floor to the high school in Timișoara. It should be mentioned that because of its proximity to the Transylvanian Garrison, the old building of the seminary was severely damaged during the fights against the revolutionaries. What is more critical is that after the defeat of the 1848 revolution, the *Lycaeuum* did not resume its activity, its premises being occupied, to the dismay of the seminary management, by a secondary school with three grades. This situation was settled only in 1908, at the completion of the new school complex of the Piarist monks of Timișoara.²⁴ In the

²¹ *Ibidem*, I, 2a, pp. 84-85.

²² *Josef Lonovics of Krivina* (1793-1867) was born in Miskolc and studied Philosophy and Theology at Eger and Pest. In 1817 he was ordained at Eger and in the same year he became a Doctor of Theology. A secretary and an episcopal notary between 1817 and 1825, a parish priest between 1825 and 1829, he became a canon of the Cathedral Chapter of Eger from 1829 to 1834. He was a correspondent member and later Director of the Hungarian Academy of Sciences; in 1830 he taught Moral Theology and Pastoral Theology at Eger. Between 1834 and 1848, he occupied the episcopal see of Cenad. A member of the Royal Academy of Oradea, he founded *Lyceum Temesvariense*, at Timișoara, with the sections of Philosophy (1841) and Law (1846), which were conceived, together with the already existing Theological Academy, as the nucleus of a first university. In 1843 he was ennobled, receiving the title of Krivina, after the Banatian locality of Crivina. In 1845 he received the Cross of the Order of St. Stephen and the great cross of the Order of St. Leopold. He became an intimate imperial advisor, also in 1845, when he was made an honorary citizen of Timișoara. In 1841 he was commissioned by the Catholic bishops of Hungary to go to Rome and negotiate the regulation of mixed marriages with the Roman Pontiff. At his request, the lists of the papal tithes collected in the Banat in the years 1333-1334 were copied in Rome at that time. He was directly and decisively involved in establishing the First House of Savings in Timișoara, and he also restored the Retired Priests' Fund. He visited the entire diocese (1835-1838) and wrote detailed reports of his visits and the state of facts in each parish. He was Assessor of the Tabula Septemviralis. In April 1848, he was appointed by Emperor Ferdinand V as Archbishop of Eger. Lonovics adopted, however, a pro-revolutionary attitude, which incurred his banishment, first in Bratislava, then in Buda, and then in the Benedictine abbey from Melk, Austria, where he remained until 1854. He is the author of *Archaeologia Ecclesiae Catholicae*, Vienna, 1857. He lived for a while at Vienna, within the Nunciature. In 1859 he was appointed as Archbishop of Kalocsa, but only effectively received this office in 1866. He could not fill the archiepiscopal see because of his ill health. He died in Pest on 13 March 1867, being buried at Kalocsa, in the crypt of the cathedral there. See: *Schematismus 1900*, pp. 51-52; Anton Peter Petri, *Lexikon*, columns 1158-1159; Martin Roos, *Erbe und Auftrag*, I, 2b, pp. 122-137.

²³ Anton Peter Petri, *Lexikon*, column 1709.

²⁴ Stevan Bugarski, *Lyceum Temesvariense*, Timișoara: Tipografia Tempus, 2008, pp. 53-57.

school year 1874/1875, in the close vicinity of the seminary, but linked to it by its mission, there was opened the St. Emeric Small Seminary (*Emericanum*), organised as an episcopal boarding school for the gymnasial education of the youth. The opening was made in memory of the visit Emperor Franz Josef I had made in Timișoara, on 6 May 1872, the boarding school being opened²⁵ with the help of Bishop Alexander Bonnaz.²⁶ The building was located behind the church of the seminary and in its proximity, across the street from the Transylvanian Garrison. The alumni of the boarding school included a series of outstanding student theologians and future priests of the diocese.

The Theological Academy in the twentieth century. Bishop Iulius Glattfelder of Mór and the new edifice of the diocesan seminary

The deplorable condition, the dampness and, therefore, the lack of hygiene in the old building of the Seminary, as well as the town planning made by the urbanists of Timișoara in the early twentieth century, created the premises for erecting a new building for this old educational institution. In this regard, Bishop Iulius Glattfelder of Mór²⁷ began negotiations, on behalf of his diocese, with the administration of the city of

²⁵ *Schematismus 1900*, pp. 281-282.

²⁶ *Alexander Bonnaz* (1812-1889), born at Challex, France, remained fatherless at a very early age. His mother came to the Banat, with her baby, to her paternal uncle, Anton Bonnaz, a parish priest in Tomnatec. Alexander Bonnaz spent his childhood at Tomnatec and attended secondary school in Arad, Timișoara and Szeged, in 1831. He graduated from philosophical studies at Szeged, and Theology in Vienna, being ordained as a priest in 1837. He served as a chaplain at Caransebeș and in 1839/1840 he took over the post of Professor of Moral Theology and Pastoral Theology at the Theological Academy in Timișoara. In 1838 he also entered the central diocesan administration. Between 1840 and 1853, he became a parish priest at Tomnatec. In 1851 he was appointed as a member of the Episcopal Consistory and in 1853 he became a canon of the Cathedral Chapter. He held the position of school inspector for Serbian Vojvodina and the Banat of Temeswar; between 1855 and 1860, he served as a custodian for the research and maintenance of the architectural monuments in this province. In 1860 he was appointed Bishop of Cenad, and as such he took part in the proceedings of the First Vatican Council (the 1869/70 stage). Here he got seriously ill, and never recovered. He decisively supported Catholic education, the development of the School Sisters of Notre Dame, education for the deaf and dumb, and did a lot of charity acts for orphanages and schools. During his pastorate, there were erected churches in the most remote communities, often with his direct financial support or that of the diocese, as well as monumental buildings such as the churches in Vârșeț, Cenad, Timișoara-Cetate, Sântana or Becicherecul Mare. He died in Timișoara on 9 August 1889, being buried in the crypt of the Dome. See: *Schematismus 1900*, p. 53; Anton Peter Petri, *Lexikon*, columns 183-185; Stevan Bugarski, *op.cit.*, p. 538.

²⁷ *Glattfelder Mor Julius* (1874-1943) was born in Budapest, where he attended secondary school and graduated with a Baccalaureate in 1892. Between 1892 and 1895, he studied Theology, in Budapest, and was ordained as a priest on 15 October 1896. In 1896-1899, he taught at the Real School in district VI and the "Elisabetha" School for Girls in the Hungarian capital. In 1897 he obtained his PhD in Theology. In 1899 he became prefect of studies and Director of the Central Seminary in Budapest, where he taught as professor extraordinary. He was editor of the publication *Örökimadás*. In 1902 he organised and became the first Director of the "St. Emeric" College in the same city, Budapest. 1904 brought his appointment as papal chaplain; Glattfelder distinguished himself through editing publications on Catholic higher education in the capital and in the country. In 1909-1911 he taught Rhetoric and Homiletics at the Faculty of Theology from the University of Budapest. On 8 March 1911, he became Bishop of Cenad, being enthroned in office at the Dome from Timișoara on 28 May 1911. He built the new seminary; on 15 August 1920, he decided the establishment of a *Preparandia* [pedagogical institute] for Catholic German teachers in Timișoara. He

Timișoara. The conclusions were: the old building of the seminary and the church would be demolished, and a three-storey building would be erected on this site, which would supplement, from the revenue it would bring, the financial amounts necessary for the maintenance of the student theologians. This building was to be constructed on both sides of Josef Lonovics (today Augustin Pacha) Street, leaving room for a church to replace the old one, demolished. The estimated costs of double building, for rent, together with the church on Lonovics Street, were to rise to the amount of one million crowns, while those for building the new seminary were to reach the amount of five hundred thousand crowns. The land for the erection of the new seminary building, measuring 1,900 cadastral yokes, was to be allotted with two other land plots (all three arranged roughly in the shape of the letter “T,” with a total area of 2,196 cadastral yokes), in the area obtained by demolishing the Vauban-type fortifications in Timișoara only a few years before. These new locations were situated on the right side of the road linking the Cetate district to Fabric, where the new ring of the city centre was to be formed.²⁸ The intentions were to erect a new seminary, a new episcopal palace and a building for the Catholic associations across the diocese.

With the approval of the Chapter Cathedral from 11 June 1913 and the loans from the Foundational Treasury of the Diocese and the Religionary Fund, Bishop Glattfelder started construction works for the building on Lonovics Street, destined for renting purposes. Unfortunately, it was only half built, the other projected half (the plans of which were made by Ernst Förk and Gyula Petrovác) and the church remaining on paper, due to the outbreak of World War I.²⁹

For building the new premises of the Theological Seminary, a Construction Commission was founded, which included: Bishop Dr. Iulius Glattfelder, Canon Augustin Pacha, Prefect Dr. Martin Aurel, a specialist in sacred art, Heinrich Fieber, Mayor of Timișoara, Dr. Karol Telbisz and Emil Szilárd, the civil engineer of the city. The building plans were made by Professor Ernst Förk, an architect from Budapest, the choice being made by the above-mentioned Construction Commission, on 25 September 1913. Subsequently, the architect Förk, together with Gyula Petrovác, a professor at the Higher School of Civil Engineering in Budapest, led work on the new building; the contractor was Leopold Löffler, from Timișoara.

criticised the government on the issue of the Land Reform, which brought him and the diocese major disservice. He retreated to Szeged in March 1923, leaving Augustin Pacha as Apostolic Administrator in Timișoara. He served here for two decades, building a new cathedral, an episcopal palace, a new theological seminary and a *preparandia* for teachers. Since 1927, he was a member of the Higher Chamber of Parliament, an honorary member of the Society of St. Stephen and President of the Society of Fine Arts. He was appointed Archbishop of Kalocsa in 1943, but due to his health condition, he could not take office. He died on 30 August 1943 and was buried in the crypt of the cathedral in Szeged that he had erected. See: Anton Peter Petri, *Lexikon*, columns 553-554; Franz Kräuter, *Erinnerungen an Bischof Pacha. Ein Stück Banater Heimatgeschichte*, ADZ Verlag, Bukarest, 1995, pp. 50-73.

²⁸ ADT, *Fond* Priesterseminar, Package: “Varia Erga Constructiones Seminarii novi (1913-1915)”, the unsigned article “Ein gutes Geschäft – ein schlechtes Geschäft,” excerpt from *Temesvárer Volksblatt*, Year XII, No. 148, Timișoara, Monday 30 June 1913, p. 1.

²⁹ ADT, *Fond* Immobilienverwaltung, the Collection of Documents relating to the house on 2 Augustin Pacha St., the ground plans of the building dated 8 July 1914, signed by the architects, the contractor and the construction committee members, unnumbered.

The cornerstone was laid on 5 November 1913 (the actual works began, however, on Wednesday, 8 October 1913, with 12 masons, who began to lay the foundation walls³⁰), in a solemn ceremony, in the presence of Bishop Iulius Glattfelder, the auxiliary Bishop József Németh, the Cathedral Chapter, the professors of theology, the members of the Piarist Order, all the seminarians, the local officials and a large audience. Bishop Glattfelder's speech on this occasion was inspiring, as he made reference to St. Gerhard's spirit as an educator and missionary, the one who founded the first school for the training of the clergy in the old Diocese of Cenad. On this occasion, a document was embedded in the cornerstone, which bore the signature of all the prominent participants in the ceremony and the builders, the deed containing the list of student theologians of the diocese at that time.³¹

In June 1914, the Theological Academy bid farewell to its old building. On 11 June, the rector, Dr. Johannes Kramp, celebrated a Requiem for the souls of the departed founders, benefactors, professors and students, and the next day a Te Deum was celebrated, as thanksgiving for all the benefactions that had been brought throughout the existence and service of this building. On the date of 13, on the feast of the Body of Christ (*Corpus Domini*), the bishop celebrated Holy Mass for the last time in the old St. George's Church of the seminary, moving the Holy Sacrament of the Eucharist from the church into the inner chapel of the seminary. On 21 June, with the end of the school year, there was a formal closure ceremony, all the graduates of the seminary being commemorated on this occasion. In the evening, the church bells rang for the last time, and the next day began the demolition of the church and the building began.³²

Although under threat from the world war, which began on 26 July, work on the new building managed to be completed, and the edifice was handed over to the beneficiary on 8 September 1914.³³ On 4 October, the students of the Emericanum and, on 7 October, the student theologians moved into the seminary. The sanctification of the seminary, which remained, like the previous one, under the protection of the Immaculate Conception, took place on 5 October 1914, on the day of St. Emeric. The building, a remarkable achievement for Timișoara's architecture at that time, was one of the most modern and best equipped theological institutions in the Austro-Hungarian Empire. It included a basement, a ground floor, two storeys and an attic. The frontispiece featured the motto: "Pro Aris et Litteris" (In the service of the altars and of science). The building offered bright and spacious rooms, ranging from the stairway hall to the offices, housing for teachers, boarding, study rooms, chapels, the festive hall, the library, the infirmary, the kitchen, the pantry, the dining room, recreation rooms and housing for the staff. The most interesting and beautiful spaces were big chapel of the seminary and the festive hall. They were decorated with stained glass, paintings and furniture fashioned after the Viennese and Budapestan Jugendstil. The chapel was

³⁰ ADT, Fond: Priesterseminar, Package: "Varia Erga Constructiones Seminarii novi (1913-1915)", The Construction Log of Engineer Gyula Petrovác, p. 4.

³¹ Faragó János, *op. cit.*, pp. 159-165.

³² Koloman Juhász, Adam Schicht, *op. cit.*, pp. 125-127.

³³ *Schematismus Cleri Dioecesis Csanádiensis pro Anno Domini MCMXVI*, Temesváriini: Typis Typographiae Dioecesis Csanádiensis, 1916, p. 124.

decorated with special paintings, holding, among other things, eight stained-glass windows made in Budapest by the Roth Workshops and an organ built in the workshops of the Wegenstein family at Timișoara.³⁴

One of the last steps Glattfelder took, related to the activity of the Theological Seminary, was that of switching from Latin as the language of instruction to Hungarian. The History of the Church and Sociology were thus taught in this language, the remaining disciplines being learned in Latin. The situation was largely due to the increasing number of seminarians whose mother tongue was German, in parallel with a decrease in the number of the Hungarian students.³⁵

With the withdrawal of Bishop Glattfelder to Szeged in March 1923, the fate of the old Diocese of Cenad was sealed. The bishop remained with a stunted authority, limited to the part of the historical Banat and the old diocese that had remained in Hungary. In fact, in Timișoara the Apostolic Administration of Timișoara was founded, while in Zrenjanin, in the part of the Banat which had been attributed to the Kingdom of the Serbs, the Croats and the Slovenes, the Apostolic Administration of the Banat was established. The Theological Academy remained in Timișoara, and in 1930 Iulius Glattfelder founded a new seminary at Szeged. All this while, the seminarians from the territory administered by Glattfelder since March 1923 had studied in Budapest, Esztergom, and Vienna or in other seminaries. Interesting examples in this regard were seminarians like Kapossy Gyula (b. Kiskúnfőlegyháza) or Marycz Sándor (b. Mako), who in 1920, after having studied abroad, requested their enrolment in the Hungarian part of the Diocese of Cenad, their documents passing through Timișoara in the first phase nonetheless.³⁶ The new institute in Szeged could boast a new building and professors, most of them Jesuits, as well as 33 students from the very first year.³⁷

In Zrenjanin, however, the circumstances prevented the opening of a theological institute, and the apostolic administrator Ioannes Raphael Rodić, Archbishop of Belgrade-Smederevo, sent the candidates to the priestly vocation especially to the seminary from the Diocese of Djakovo,³⁸ also in Yugoslavia, but also in foreign seminaries, from cities such as: Rome, Strasbourg, Bamberg, Frankfurt/Main, Passau, Vienna, Fulda, Zagreb, Mainz and Freiburg. Two boarding schools for the candidates to the gymnasium, or the so-called little seminary (*Seminarium Minus*), operated at Becicherecul Mare - an Archiepiscopal Boarding School - and Vârșeț - the Boarding School of St. Alois Gonzaga.

³⁴ Koloman Juhász, Adam Schicht, *op. cit.*, pp. 128-131.

³⁵ Franz Kräuter, *op. cit.*, p. 80.

³⁶ ADT, Fond: Priesterseminar, Package: Acta Varia: 1917-1950, File: Repatriations 1918-1922, unnumbered.

³⁷ Viktor Zsódi, "A szegedi egyházmegyeközi papnevelő intézet története 1930-1955 között" in *Magyar Egyháztörténeti vázlatok (Essays in Church History in Hungary)*, No. 3-4/ 2007, pp. 71-73.

³⁸ *Schematismus Cleri Administraturae Apostolicae Banatus in Jugoslavia, Anno Domini 1935*, Petrograd: Typis Typographiae Schneller et Fratrum Göschl, pp. 5, 34.