„In the State of Walachia, Near the Border" or:
Was the Besht Indeed Born in Okopy?

Moshe IDEL

Abstract: *It seems to be an accepted opinion that the founder of 18th century movement known as Hasidism, R. Israel ben Eliezer Ba'al Shem Tov (c. 1698-1760), the master of the Good Name, often referred by the acronym ha-Besht, has been born in the Podolian village of Okopy or, at least, he was reported so. This assumption was unanimously expressed in both the more advanced academic studies on the topic, and in the various leading and most up-dated encyclopedias. Okopy was a fortress built in 1692, at the borderlines between the Kingdom of Poland and the Ottoman Empire, during the short period of the Turkish occupation of part of Podolia, between the years 1672-1699. The present article suggests that the Besht was born in Bukovina and arrived later on to Podolia and returned from time to time to Bukovina. In this context, we should mention a somewhat parallel, though geographically speaking, inverse phenomenon, related to the life of the major figure in Orthodox type of mystical movement known as neo-Hesychasm, Paisie Velicikovsky, (1722-1794). Though born in Ukrainian city of Poltava, he was active for some years in his youth and for important parts of his mature career in the three major Bukovinean monastery of Dragomirna, and the Moldavian monasteries of Secu and especially Neamtz, before he was forced, in his old years, to return to Ukraine. He was of Jewish origin, by the family of his mother, as he mentioned in his autobiography, and introduced in both Moldavia and Ukraine an intense interest in the Patristic literature, which he studied during his stay in Mount Athos, especially in some of its spiritual and hagiographical aspects.*

Keywords: Israel, *Baal Shem Tov, Okopi, Walachia, Hasidism, Paisie Velicikovski*

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The Romanians as a Border People during the Middle Ages.
Between Slavonianism and Latinity

Ioan-Aurel POP

Abstract: *In other words, from the great Byzantine culture, the Slavs and the Romanians took only the popular components which they could fully understand. We are dealing here with an ecclesiastical culture of Byzantine-Eastern extraction, adapted however to the spiritual needs of agricultural patriarchal populations. Gradually, the Slavs adapted medieval Slavonianism to their modern culture, also of Slavic extraction, while the Romanians, still of the Byzantine rite, returned to Western culture, in its Latin garb. This return was quite problematic and contradictory: the Slavs saw the Romanians as strange and ungrateful intruders, and then as "traitors," while the Westerners, including those from Latin countries, saw than as strange and poor relatives seeking to join the select few. In fact, Romanians cannot be blamed for what destiny decided for them, but they are responsible for the manner in which they acted throughout history within the coordinates of this destiny. A Neo-Latin people of Orthodox faith and Slavic culture during the Middle Ages, living a modest life, at the point of contact between the East and the West, might very well be an oddity for Europe, but it also a challenge and an argument for mutual understanding and recognition.*

Keywords: *Romanians, Middle Ages, Slavonianism, Latinity, Border*

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Une conscription religieuse parmi les paysans
du Pays de Făgăraş en 1761

Sorin ŞIPOŞ

*Abstract**: *En Transylvanie la situation était sous tension et pouvait dégénérée en n'importe quel moment dans une révolte de proportions. Les roumains, dans les localités où la majorité des croyants sont revenus à l'orthodoxie, ont occupé les églises et ont éloigné les prêtres greco-catholiques. Le renvoi des prêtres uniates et le retour des villages à l'orthodoxie se sont transformés dans de réelles fêtes pour les communautés roumaines. Il semble que le décret a été perçu par la majorité de roumains comme un retour des autorités dans le problème ardu de l'union. Il est probable que certains des leaders d'opinion des roumains aient crée un tel état d'esprit, en perpétuant l'idée que les autorités étaient d'accord avec le geste des roumains. La Reine Marie Terezia, pour calmer les esprits, revenait, à la suggestion des conseillers, le 21 mars 1760, avec une nouvelle proclamation, rédigée en roumain aussi pour éviter les confusions. Ici, on présentait les conditions de l'octroi de la tolérance religieuse. Pourtant, le germe de la révolte était déjà présent parmi les roumains d'Ardeal. La chancellerie aulique sollicitée à évaluer la situation de Transylvanie, recommandait à l'impératrice Marie Thérèse d'employer la force pour rétablir l'ordre. Le général A. Bucow reçoit la mission de pacification. La Cour demande aussi à Dionisie Novacovici, évêque orthodoxe de Buda, d'accompagner le général en*

Transylvanie. L'évêque avait le rôle de calmer les esprits et de convaincre les insurgés que leur proteste était inutile. Pour se faire une image claire de la situation confessionnelle parmi les roumains, le commandant des troupes impériales sollicite « qu'on fasse deux enquêtes minutieuses, l'une par l'intermédiaire du rouage administratif, l'autre par l' intermédiaire des archiprêtres uniates, mais indépendantes l'une de 1'autre, pour constater après, en les comparant, dans quelles communes les gens ont abandonné l'union, combien d'entre eux se prononcent pour l'union et combien restent orthodoxes ». Une commission, suggestivement nommée «de démembrement », allait décider, après les enquêtes qui prendrait possession des églises.

Mots clés : *ortodoxie, greco-catholicisme, union religieusse, paysans, Pays de Făgăraş, roumaines, Transylvanie, conscription*

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Religious policy of the Russian Empire as concerns the confessional minorities from Bessarabia in the XIX-th century

Ion GUMENÂI

Abstract: *Le présent article aborde le probléme de la politique confessionnelle de la Russie tsariste en Bessarabie au cours du XIX siècle .Il est nécessaire d'attirer l'attention sur les confessions catholiques et luthériennes venues du centre et de l'Est de l'Europe sur ce territoire.La situation des orthodoxes et celle d'autres confessions de la région seront analysées dans une série d'études ultérieures.*
Un essaie de reconstituer la politique menée par les autorités centrales et aussi par l'administration tsariste locale envers les représentants de ces confessions en Bessarabie, en se basant sur le matériel inédit recueilli de l'Archive Nationale de la République Moldova et sur la matériel bibliographique qui existe á ce moment,concernant ce théme.
On fait á la fois une comparaison entre la situation de ces confessions qui y existent et celle de la région du nord-ouest de l'Empire Russe où la confession catholique était prédominante .
En utilisant la méthode comparative on tâche de dépister les facteurs essentiels qui ont déterminé la politique religieuse de l'administration tsariste á l'égard des catholiques et luthériens du territoire annexé á l'Eempire en 1812.

Mots clés: *Bessarabia, confessional minorities, Romano-Catholic Church, the Lutheran confession.*

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Privatisation or Publicising of Religion in the Modern World

Maria MARCZEWSKA - RYTKO

Abstract: *The aim of the paper is to show religion in the process of transformation. The main processes shaping religion and religious systems will be analysed: secularisation, privatisation, deprivatisation and religious fundamentalism. The processes of secularisation mean that various areas of political and social life become independent from the influence of religion. The process of privatisation of religion seems to contradict the thesis of progressing secularisation. Institutionalised religiousness is substituted with one that is private in its nature. Such privatised religion is treated as dominant in the world of today. An increasing number of people search for their own place outside the acknowledged, traditional religious organisations. The process of deprivatisation of religion takes three main forms: the increase in religious mobilisation to protect the traditional everyday world, religion entering the public sphere of modern societies, propagation of the rule of common good, as opposed to individualism proclaimed by liberal theories. Religious fundamentalism and integrism oppose the secular state and liberal democracy.*

Keywords: *religion, secularisation, privatisation religion, deprivatisation religion, religious fundamentalism*
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Contemporary Religious Patterns in the Carpatho-Pannonian Area

Károly KOCSIS

Abstract: *The area between the Carpathians, Alps and Dinaric Ranges is religiously the most diverse macroregion of the contemporary Europe. This region has to be considered the scene of competition between Western and Eastern Christianity since the 9th century. The religious patterns closely connected with the natural and social environment (mainly with the ethnic structure) were radically changed during the last century. In the second half of 20th century an abrupt change occurred in the religious structure of the population, when secularisation accelerated during the*

atheistic, anticlerical communist period. Following the collapse of the communist totalitarian regime a trend of slowing down secularisation and considerable religious revival has been observed. This paper outlines the main changes and the present state of the religious spatial structure of the population in the Carpatho–Pannonian area during the post-communist period.

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L'Europe et les religions

Serge DUFOULON

Abstract: *In this article, the author shows from a sociological point of view why European Union (EU) is so difficult to achieve. Facing the lack of a fondator myth acceptable to all european citizen, the only ideologies acting instead are those of market and capitalism on one hand and nationalism and religions on the other. Knowing that religions and nations are born from powerful Myths giving identities and guidelines in the day to day living to belongers and EU is born from History that gives a fate to all of us but not a destiny for the present and the future. Can we observe this actual relation and role between UE and its various religions ?*

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Religion and Politics in the Nation State and the European Union

George CONTOGEORGIS

Abstract: *The gradual development of the European Union into a political system appears to reposition the issue of the relationship between religion and politics, and, at the same time, to raise new questions concerning the structure of the religious and the political function pertaining to the place of the Church in the system of society and of the state. In the context of this inquiry, the immediate question is focused on the increasingly important role that religion is playing in the formation of collective identities, just when a multi-doctrine and, furthermore, a multi-religious reality is being established within the Union. At the same time, the process of political reunification of Europe is creating for the Churches a new political domain of 'encounter' and action which could, in the medium term, bring the idea of a reunification of the Churches back to the fore in terms of synergies and, from another point of view, of a nominal coexistence with regard to the other religions which already lodge in the European construction or with which they run parallel in the world.*

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How Europe can Dialogue with Islam

Angelo SANTAGOSTINO

Abstract: *This article is the evolution of two previous articles published by the author in 2004 and 2006. The basic concept is the same of those two articles: solidarity between civilisations. The European construction has been very successful giving birth to an unprecedented period peace and of economic prosperity. These results have been achieved through the creation, between the participating countries, of "de facto solidarity". However this sodarity may not be sufficient any more. We need to accompany this original concept with the one of solidarity between civilizations, namely between Western-European, Judaic and Muslim civilizations.*
Culture is the most important element of solidarity between civilizations.
Turkey, for its cultural heritage, democracy, secularism and political stance could give a fundamental contribution to the development of solidarity, stemming from her Kemalist revolution and thought. In this light its role as a member of the EU, Turkey's contribution could be crucial. Solidarity between civilizations could involve, among other things, a whole range of cultural projects, from primary schools to post-graduate studies, bound to create a "cultural acquis". In this paper we include the outline of a project and the indication of a symbol for the enhancement of solidarity between civilizations.

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The Interreligious Dialogue in the Context of the New Europe: The European Ecumenical Movement

Ioan BRIE, Mircea BRIE

Abstract: The new Europe will bring together a plurality of religions, traditions and cultures. The process of European integration has not only political implications, but also economic, political, social and religious implications. In this context, the building of a New Europe requires a coherent interreligious dialogue. The perspectives of the world and European ecumenical movement concern the realization of the unity among churches, in the spirit of the prayer „that Jesus addressed to His Heavenly Father for his disciples and for those who trusted in him to be one” (The Bible, John, 17, 22) There is a visible tendency towards the realization of a unity in diversity, at the same time seeing the obstacles that exist in front of this vision. A big step forward in Europe was made by the cooperation between CEC and CCEE to organize the European Ecumenical Assemblies and to elaborate the document entitled Charta Oecumenica.

The ecumenical dialogue is practically based on the phenomenon of the concentric circles. What is important is in fact how much the parts have in common or how far a Christian denomination has gone from the doctrinal, administrative and juridical point of view. The dialogue is the ideal means in putting face to face the different points of view, in examining the divergences that separate Christians. In the ecumenical dialogue, the seriousness of the engagement and the depth of the problems that require a solution are obvious. The force to end this long an difficult pilgrimage is in „this submission to the will of the Father, repentance and absolute trust in the power of the truth, which is Christ, to reconciliate”.

Keywords: ecumenical movement, dialogue, denomination, conflicts, peace

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Muslims in Spain. The Case of Maghrebis in Alicante

Yolanda Aixelà CABRĖ

Abstract: *The aim of this article is to describe the social networks of Maghrebis in Alicante, some of the problems they face in their daily life, and the role played by the "mosque" as a place not only of prayer but also of mutual help and support. At the same time the analysis shows that Islamphobia has increased in the city, as it has done in other places in Spain and Europe following the Al-Qaeda terrorist attacks, with the resulting rejection of Maghrebis clearly seen in their relationship with the local inhabitants and in some political decisions of the local authorities.*

Keywords: *Maghrebi migration, Muslim, Islamphobia, Spain, mosque.*

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Christianity and the Limits of Europe
A Social - Theological Approach[1]

Radu PREDA

Abstract: The social, political, economic, and cultural unification of Europe is a huge challenge on the map of the world. The challenging aspect originates in the historical fact that it is precisely this continent that has undergone secessionist and conquest battles, rival dynastic empires and fierce ideological concentration camps for centuries in a row until less than twenty years ago. The successive dynamics of the political geography have brought about as many mutations on the European religious-cultural map. Several times in the past and at present, the theological borders have stressed the political and cultural ones, the mutual exclusion of confessions from Heaven, thus increasing the fights over the terrestrial empires. All these have strengthened the perception of a Europe split grosso modo into a Catholic-Protestant area and an Orthodox one, which was less European. Once the enlargement of the EU towards the East and the beginning of negotiations with Turkey, the issue of the limits of Europe has been placed in a new syntax, yet in an older historical context. Of course, this fact triggers theological thinking, too. The present survey intends to respond, although partially, to a series of questions dominating the current public debate that will probably make up a

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[1] A first incomplete version of the survey bore the title „Creștinismul pe harta dinamică a Europei. O abordare social-teologică”, *Tabor* II, 2 (May 2008), p. 63-74

*part of the future agenda: What Europe is **not**? Where does Europe start and end? What is the meaning of the form "Eastern Europe" and what role does the Orthodox Church play as a massive presence on both sides of the current limes of the EU?*

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Religious Borders in Decomposition

Peter ANTES

Abstract: *The article shows the long development from Christian supremacy to religious pluralism in Europe. It points out that in particular since World War II the new Islamic presence together with Hinduism, Buddhism, Sikhism, the Bahai religion and new religious movements have considerably changed the religious landscape so that there are no religiously homogeneous areas anymore. Consequently, religious borders are externally in decomposition but they are so internally as well. In "patchwork religion", "religion à bricolage" or "religion à la carte" there are elements from different religions or from Religion/s, Eastern Wisdom, Esotericism, Alternative Medicine, Magic, and Astrology so that no clear demarcation line between these fields can be drawn anymore. In conclusion, religious borders in Europe tend to disappear externally and internally.*

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