

## BOOK REVIEWS

**Fr. Prof. Dr. Liviu Stan, *Biserica și Dreptul. Studii de Drept Canonic Ortodox*, vol. 6 (*The Church and the Law, Studies of Orthodox Canon Law*, vol.6), “Andreiana” Publishing House, “ASTRA” Museum Publishing House, Sibiu 2015, 440 p.**

The edition is printed in 2015 at Andreiana Publishing House and ASTRA Museum Publishing House in Sibiu. It appears with the blessing of His Eminence Dr. Laurențiu Streza, Archbishop of Sibiu and Metropolitan of Transylvania. The author is Fr. Prof. Dr. Liviu Stan, but the issue is coordinated by Fr. Prof. Dr. Irimie Marga.

The book has 440 pages, divided into 11 articles. It begins with Editor’s note stating that this volume is dedicated to the studies developed by Fr. Prof. Liviu Stan on Romanian Orthodoxy, an exceptional canonist and a great historian who managed to develop a valuable ecclesiastical legislation.

In the article *The church law and its canon value*, he points out that the canon Code of Church includes all canons of the Ecumenical and local Councils, but also the so-called Apostolic Canons and some utterances of the Fathers, a first encoding being set at the Seventh Ecumenical Council of 787. The *Nomocanon of 14 titles from 883* is a second coding, made by Patriarch Photios, accepted and generalized by the Church through the decision of the Council of Constantinople in 920. The author classified the canons and systematized the canonical principles, the canonical doctrine being a formal criterion.

The edition continues with an article entitled *Metropolitan Nicolae [Bălan] defender and fulfiller of Șaguna’s tradition* in which the author mentions that this legacy has wide open forms and virtues that can guide us through time to eternity if followed. The lack of understanding Șaguna’s legacy began to evince gradually in our church from Transylvania as the generation rose with his blessing and care did not appropriate it in a scientific and theological way nor they deepened or developed it. As one

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who saw and understood Saguna's tradition in its entirety theology professor Dr. Nicolae Balan said: "we will celebrate him with proper dignity and piety only if we penetrate our souls by his spirit, if we are enliven by his ideals and if we do promise sincerely that we will keep and cultivate the precious legacy left with the same faith, love and wisdom with which he earned us." (pg.47).

His Eminence Metropolitan Nicolae defended Saguna's organization with energy beyond compare and gave it to the Romanian Church, Saguna's statutes being the principal source of the first organization and functioning status of the Romanian Orthodox Church (ROC). The law was voted in March 1925 and promulgated on May 6, 1925. He planned new pastoral methods, always gave advice and exhortations, took care of the organization "Romanian Orthodox Brotherhood" and delivered two epochal speeches, true lessons of Orthodoxy and nationalism, one on 27 March 1928 on the cult law and the second on May 23, 1929, against the Concordat.

The third article, the *Statute of the Romanian Orthodox Church*, lists and details basic principles (autocephalous, autonomy, synodality) and particularities of the new Organizing Statute of ROC from 1925 (canonical and internal administrative ruling of ROC and its external attributions, the collegial bodies of the ecclesiastical power, various institutions of the Church, but also special issues).

Article 4 *Patriarch Justinian's Church law - a century of turmoil around canonicity* states that in 1948 His Holiness Patriarch designed a new Church legislation since Cuza, taking into account the traditions of our Church. On February 25, 1949 Patriarch Justinian's first work as Church legislator crystallized representing a big step forward for progress in organizing Church life. Then the principles of autocephaly, autonomy and synodality are highlighted, as well as the importance of canon 52 of the Synod of Carthage and the Church regulations.

In *The Church legislation during the pastorship of Patriarch Justinian*, we find the basic canonical principles of Orthodoxy and their reflection in the current statutes of Romanian Orthodox Church, and the canonical principles with dogmatic and legal background (the ecclesiological institutional principle, the organic principle called the constitutional-ecclesiastical principle, the hierarchical principle, the synodal or catholic principle, the principle of economy, the external autonomy principle and the principle of

Fr. Prof. Dr. Liviu Stan, *Biserica și Dreptul. Studii de Drept Canonic Ortodox* loyalty to the State), the canonical principles with simple legal background (the autocephaly principle, the principle of internal autonomy, the Nomocanon principle and the territorial principle).

*Romanians in America and their religious life* makes a beautiful account of historical facts and reasons why Romanians left for America. Mutual benefit societies appear: “Carpatica” (Cleveland, Ohio, 1902), “Învieirea” ( Martinus Ferry-Ohio, 1906) and “Vulturul” (Homestead, PA, 1906), Romanian newspapers and publications (Ecoul American, Poșta Română, Românul, Muncitorul Român, Românul American, Solia, Canada). The lack of priests and the missionary methods of neo-protestant denominations in the U.S. and Canada made many Romanians alienate their law and became especially Baptists and Adventists. Among Orthodox priests who done mission in America are: Gheorghe Hențea (left in 1902) who on August 25, 1904 established the first Romanian Orthodox parish in America, Cleveland; Zaharia Oprea, Moise Balea, Simion Mihălțan, Ion Podea, Constantin Proca. In Canada were sent Archimandrite Eugene Ungureanu (1903), and protosynkellos Ghenadie Gheorghiu, Silvestru Ionescu and Filaret Gheorghiu. On March 9-10, 1918, an autonomous bishopric was founded in America in Joungstown-Ohio. The initiator of the clergy association and the canonical organization of parishes and bishopric was scientist Prof. Dr. Lazar Gherman from the Faculty of Theology in Chernovtsy. After the third Congress of the Romanian Orthodox Episcopate in Chicago 1934, on April 1934, Patriarch Miron made up a draft law for the establishment of the bishopric and ordained Archimandrite Policarp Morușca as bishop on March 24, 1935.

From *Romanian Saints canonization*, the seventh article, we learn that Prof. N. Popescu-Prahova’s study “Canonization in the Orthodox Church” published in the magazine “Candela” in 1942, approached the canonization issue in general and the Romanian saints canonization in particular in a more documented way. A second paper appeared under the name “Romanian Saints” in Sibiu in 1945.

The article *Stephen the Great, Orthodox ruler and defender of Orthodoxy - commemorating 450 years since his death* is a profound tribute to Stephen the Great. It highlights his extremely important role in the historical development of the Moldavian state and for the entire Romanian people, as supporter of the Orthodox Church in Moldavia. It shows how the Church was organized and what gifts he made to the churches and

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monasteries in Moldavia and abroad. It refers to his help for the Church by building holy places and to their architecture and painting. Next it is presented how he turned into Orthodoxy and all Christendom defender, the relationships with the Byzantine Empire families, with the Russian Orthodox Church and with the Kiev and Moscow families of the lords, the care taken for the Orthodox in Pocutia against forced Catholicism.

*A country, a people, a history! Half a century since the realization of Romanian people state unity.* The historic act of Alba Iulia was sealed on 1 December 1918 that is the union of Transylvania with the other two Romanian countries from southern and eastern Carpathians. The union was achieved in one country, one language - the common treasure of this culture being of incomparable wealth and one faith, embodied in the ecclesiastical forms and ordinances.

From the article *The truth on the religious "union" from 1700* we learn that after the union from 1202 papacy tried other unions with the Orthodox Church: in 1274 at the Council of Lyons and also in 1439 at the Council of Florence; in 1452 with the Patriarchate of Constantinople, in 1596 a union with the Ukrainian Orthodox Church in Brzeski city; in 1630 with the Armenians from Galicia; in 1648 with the Ukrainian Orthodox Church from Hungary. In 1698-1701 the union between the Catholic Church and the Romanians from Transylvania was achieved. The goals and consequences of the 1700 union are then presented with their specific causes. Also, it is shown the way the union was accomplished, the distortion of its first character, its consequences on the historical development of the Romanian people, the suffering of the Orthodox in Transylvania, finishing with the "extinction" of the union.

The last article is dedicated to *Professor Iacob Lazar* (March 23 1884-August 1951) who grew up in the cult of labour and humanity living his entire life working hard, diligently and with fairness. He was born in the village Peșteș-Bihor on March 28, 1884 into a family of a Transylvanian priest. He attended first elementary grade at the Romanian Orthodox confessional school in his native village, then the Hungarian Reformed School of Aleșd. Finishing secondary school, he attended classes at the Orthodox Theological Institute in Arad, graduating in 1905. Then he attended the Faculty of Theology in Chernovtsy for doctorate and the Faculty of Law. In 1908 he obtained a PhD in Theology. He becomes a substitute teacher (1908), then professor (1910) in the Department of Church Law

Fr. Prof. Dr. Liviu Stan, *Biserica și Dreptul. Studii de Drept Canonic Ortodox* at the Theological Institute of Arad until 1921; then he was transferred to the same Department at the Law Faculty of Oradea (1921-1934). In 1938 he transferred to the Department of Ecclesiastical Law at the Faculty of Theology in Bucharest where he remained for 10 years, until his retirement. He wrote numerous articles in the newspaper “România” from Arad, “Tribuna” from Oradea, in the periodicals “Biserica și Școala” from Arad, “Telegraful Român” from Sibiu, and later in “Biserica Ortodoxă Română” and “Studii Teologice” from Bucharest. He had a rich scientific activity, among which the writings: *Căsătoria a doua a preoților (The Second Marriage of the priests)*, Arad, 1911; *Reorganizarea învățământului teologic și a educației seminariale (Reorganization of Theological and Seminary Education)*, Sibiu, 1917; *Istoria Bisericii Române din Transilvania (The History of Romanian Church in Transylvania)*, lithographed course, Arad, 1917; *Dreptul Bisericesc Ortodox (Orthodox Ecclesial Law)*, Arad, 1918; *Regimul cultelor în România (Denominations Regime in Romania)*, Craiova, 1930; *Cultul Canonic în România. Concordatul cu Vaticanul (Canon Cult in Romania. Concordat with the Vatican)*, Oradea, 1933; *Politica scaunului papal (Papal Policy)*, Cluj, 1936; *Situația de drept a ordinelor și congregațiilor religioase din România (The Legal Situation of Religious Orders and Congregations in Romania)*, Sibiu, 1940; *Statul și Biserica (The State and the Church)*, București, 1942; *Împăratul Justinian ca legiuitor bisericesc (Emperor Justinian as an Ecclesiastical Legislator)*, București, 1948; *Conștiința ortodoxă în Arad (Orthodox Consciousness in Arad)*, București, 1944; *Confesiunile în Transilvania (Denominations in Transylvania)* (in English and French), Paris, 1946.

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