„Sensul toleranței este comunicat ...” (A tolerantia sensussa communicaltatik ...). Dreptul de împotrivire al reformaților transilvăneni în anii dinainte și de după enunțarea Edictului de toleranță

Abstract:

Edict of tolerance, in its Transylvanian Abstract variant, represented a real challenge for the Reformed Church from Transylvania. Noticed as imperial involvement in often conflictual confessional issues, it was hoped in its retroactive efficacy concerning those religious problems, which were already known ever since the Theresian period by endless gravamina of the Reformed Supreme Consistory. Yet Edict did not wish to solve old wounds of Transylvanian cohabitation difficult to hold back by previous jurisdictional interconfessional compromises. On the contrary the Edict suggested personal Christian responsibility as regards religious tolerance as opposed to corporative Reformed recuperative actions. Challenging for the long process of symbiosis of confessional legislation from the period of the autonomous principality and then of the Austrian province, its effects next to the positive ones (construction of cult buildings, concivility) for the Reformed society confounded with diverse antagonist reactions. Idea of religious tolerance provoked resistance towards its effects. Edict within Reformed conscience was one and the same with “6 week teaching” and its consequences within matrimonial jurisdiction. Remarking sources of imperial illuminist policy (ius gentium, ius naturae etc.) concerning tolerance, understanding idea of tolerance within the Reformed was different from that of Joseph II. The Reformed asked adaptation of church law on the whole to provisions of the Edict, the Court demanded observance of Roman-Catholics as “religio dominans”. During the implementation period of the Edict 1780-1784, are noticeable differences between what the Edict wished to implement and what the Consistory recorded. Thus, most of complaints refer to interconfessional conflicts, followed by official gravamina, issues concerning construction of churches and matrimonial issues. Vienna wished to assure a calm confessional climate, yet without unsettling the balance of confessional forces from Transylvania in the second part of the 18th century. This difference in interpreting idea of tolerance led to new gravamina, by which the Reformed Consistory imperatively asked “Meaning of tolerance to be communicated to us ...”. Diminution of the new religious problems represented the meaning and direction of the Transylvanian Edict itself towards realisation of new confessional references.

Keywords: *tolerance, reformed, Reformed Consistory Keywords , apostasy, gravamina.*