



PROTESTANT THEOLOGICAL INSTITUTE OF CLUJ-NAPOCA



Erasmus+

Prospectus

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of Cluj-Napoca • 2016

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Cover image • South-West view of the Protestant Theological Institute
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I. Mission

- The Protestant Theological Institute of Cluj-Napoca (PTI) is a university preparing students for ordained service within the Reformed Church District of Transylvania, the Reformed Church District of Királyhágómellék, the Evangelical-Lutheran Church of Romania, and the Hungarian Unitarian Church. True to its function, the PTI offers university level training programmes in the Hungarian language. The Institute is a legally independent and accredited institution of higher education officially registered in Romania, and

works under the patronage of the supporting churches. In the spirit of a vast educational heritage spanning centuries, the PTI is a fellowship of teachers and students (*universitas magistrorum et scholarium*) further expanded by a community of researchers and administrative staff. The PTI's activity is regulated by its charter, which is in accordance with the creeds and regulations of the three Transylvanian protestant churches, as well as with Romania's constitution, and the national laws for higher education.



THE ARMS OF THE LUTHERAN, REFORMED AND UNITARIAN CHURCHES

KEY GOALS

1) The PTI follows the particular and universal goals of the Protestant churches: it promotes theological scholarship aimed at knowing and worshipping God in the spirit of universal Christianity and the 16th century Reformation.

2) The university is heir to the idea of the freedom of religion established in Transylvania in the 16th century. Education and scholarship within the PTI are always undertaken by duly considering the setting of the service for which students are trained. This consists namely of the preponderantly protestant part of the Transylvanian Hungarian minority. Furthermore it also acknowledges the particularities of the ethnically and culturally mixed Transylvanian society.

3) The PTI serves both common Hungarian scholarship as well as European cultural education by cultivating the Reformation's heritage, by being tightly linked to European Protestantism, and by its linguistic and cultural rootedness.

4) The PTI aims to train ministers and theologians who have a living faith, are committed to the traditions of their church, are professionally trained, well-educated, and open-minded, and who are sensitive to social phenomena and processes. These individuals may become respected leaders of a congregation, esteemed members of their social surroundings, and worthy partners of their national, in particular the Transylvanian – academic community. Simultaneously, the Institute



ALADÁR KRIESCH OF KÖRÖSPÓ:
THE FREEDOM OF RELIGION ACT OF TORDA 1568

takes special care to ensure the furthering of rigorous research activities and to facilitate the publication of the results thereof.

TO ENSURE THAT THESE KEY GOALS ARE MET, THE PTI UNDERTAKES THE FOLLOWING:

- it provides a systematic scholarly education;
- it provides possibilities for conducting individual and institutional research, and maintains regular contact with several domestic and foreign universities and research centres;
- it organizes conferences and scientific sessions, and supports lecturers and students in participating at local and international conferences;

• I. MISSION •

- it encourages teaching staff to become members of domestic, national, and international scientific associations and professional organisations;
- it stays in close contact with its supporting churches and sends out its students to engage in missional internships;
- it maintains ecumenical ties;
- it provides autonomous, ecumenical, and democratic organization within its internal institutional order through implementing the freedom of churchly activity, of schooling, and of professing a particular creed.

THE HUNGARIAN HERITAGE PRIZE DIPLOMA

The financial support for the institute's activities is traditionally provided by the Reformed Church, the Evangelical-Lutheran Church, and the Unitarian Church in Romania, as well as their respective congregations.

Having received the prestigious Hungarian Heritage Prize and being added to the list of Hungarian institutions with national significance in 2012, the institute also receives financial support from the Hungarian state through means of the Gábor Bethlen Fund.

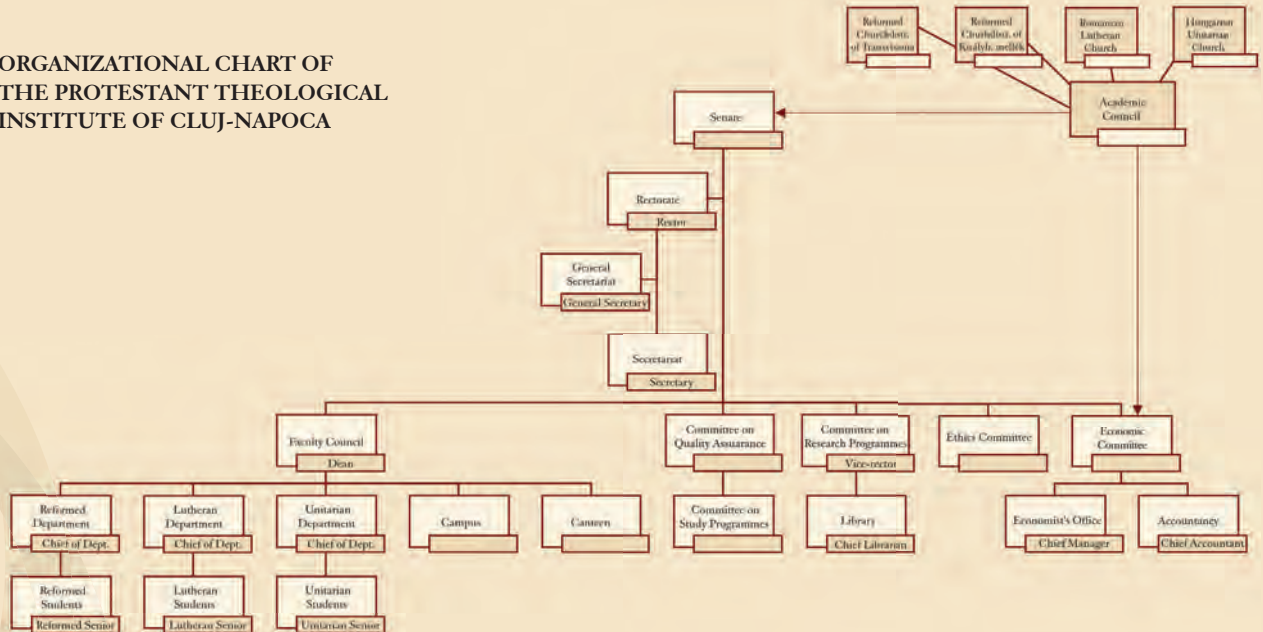
The Romanian state contributes to the payment of the teaching and administrative staff, whereas the operating costs are partly covered by the donations and voluntary contributions of several foundations, organizations, and associations.



THE HUNGARIAN HERITAGE PRIZE DIPLOMA

• PROTESTANT THEOLOGICAL INSTITUTE OF CLUJ-NAPOCA •

ORGANIZATIONAL CHART OF
THE PROTESTANT THEOLOGICAL
INSTITUTE OF CLUJ-NAPOCA



II. Training Protestant ministers in Transylvania

Lord, you have been our dwelling place throughout all generations. Psalm 90:1

A) TRAINING FOR REFORMED MINISTRY

Princely establishment. When the Transylvanian parliament decided to establish the *collegium academicum* in Alba-Iulia under the reign of Prince Gabriel Bethlen in 1622, “the most beautiful out of all of Transylvania’s children was born, namely the Reformed college” (Károly Szász) [n.b. college here is to be understood as theological institution of higher learning]. The prince supported the founding of the institution with material donations. He invited several foreign professors to teach there, he urged the passing of a law of education, and he bestowed upon ministers and their family members nobility with a grant of letters patent.



PRINCE GABRIEL BETHLEN



PRINCE STEPHANUS BOCSKAI



THE ARMS ON THE NOBILITY GRANT LETTER PATENT

The prominence and academic reputation of the academy was established by its first professors, among whom we find: Martin Opitz; the German theologians Johann Heinrich Alstedius, Johann Heinrich Bisterfeld, and Ludwig Piscator; the English preacher Isaac Basirius; and the local teachers Pál Keresztúri Bíró, Katona István Geleji, and Johannes Apacius (Apáczai Csere János).

The college of Gabriel Bethlen had three main characteristics which remained constant in Alba-Iulia, Aiud and Cluj-Napoca, namely: autonomy, commitment to the church, and the memory of princely establishment.

• *The wandering college.* This title rightfully fits the college due to its troubled past. As a consequence of the 1658 Tatar raids in Transylvania, the college fled to the neighbouring villages around Alba-Iulia, then later to Cluj-Napoca. Prince Michael Apafi settled it in Aiud in 1662. The temporary establishment was torched in 1704 by the Austrian loyalist troops of the mercenary leader Tiege. Teachers and students were forced to hide out in a number of villages belonging to the princely property. For a period of eight months they even had to find shelter in the woodlands around Aiud. Reconstruction in the 18th century was possible with the aid of donations gathered by English Protestants. The interest from these contributions still provided some income as late as the 19th century. The insurgent Ro-

manians burned down the college, its library and most of its collections in the 1849 uprising. Theological education was re-established only in 1862.

• *From Aiud to Cluj-Napoca.* Following the establishment of the University of Cluj-Napoca in 1872, a campaign of the church began pleading for relocating the faculty of



BISHOP DOMOKOS SZÁSZ (1884–1899)

theology to Cluj-Napoca. Bishop Domokos Szász (1885–1899) supported this campaign. As a result, the *Transylvanian Evangelical-Reformed Church District's Faculty of Theology* was built on the northern side of Trencsin square and opened its gates during the fall of 1895.

• II. TRAINING PROTESTANT MINISTERS IN TRANSYLVANIA •

• *The Theological Faculty of Cluj-Napoca* The Theological Faculty of Cluj-Napoca has been working uninterruptedly for the last 120 years. It continued providing education during both of the World Wars, as well as during all subsequent changes in the political landscape. Our academy was not occupied during wartime. The same does not hold true for the years of “peace” that followed. Between 1920 and 1926 the ground floor was inhabited by army officers and foreign incumbents. Similar accommodation had to be provided between 1944 and 1948. The material wealth of the faculty was drastically reduced after 1920 only to be entirely depleted in 1948. After this turning point, training ministers was funded exclusively from the donations of the Reformed Church’s congregations. This direct support offered to the faculty by the congregations and the fact that during the most important religious holidays the faculty commissioned its students to do service in these communities consolidated the strong

bond between the Institute and the local churches. All of this contributed to establishing the faculty as the college of the church.

The “college” has always connected scholarly education with the service of ministry. The verses of the Psalm chosen as motto summate this mystery. If the Lord is our dwelling place and stronghold, even in homelessness we will always consider our responsibility toward church and school as a commandment.

The first teachers of the Theological Faculty:

1. Béla Kenessey (biblical studies, director, 1895–1908),
2. István Kecskeméthy (biblical studies, 1895–1936),
3. Károly Nagy (systematic theology, 1895–1918),
4. József Pokoly (church history, 1895–1912),
5. Albert Molnár (practical theology, 1895–1901),
6. László Ravasz (practical theology, 1907–1921),



LÁSZLÓ RAVASZ •
PRIOR TO BECOMING BISHOP



KÁROLY BÖHM • THE MOST INDIVIDUAL
HUNGARIAN PHILOSOPHER



SÁNDOR MAKKAI • PROFESSOR
OF THEOLOGY



SÁNDOR TAVASZ • PROFESSOR OF
DOGMATICS AND A PUBLIC FIGURE

7. György Bartók Jr. (biblical studies, 1908–1913),
8. Imre Révész (church history, 1912–1921).
Between 1895 and 1919 our students also attended courses at the University of Cluj-Napoca, where
9. Károly Böhm taught them philosophy,
10. and István Schneller lectured in pedagogy.

Teachers in the inter-bellum period:

1. Sándor Makkai (systematic theology) 1918–1926),
2. Lajos Imre (practical theology) 1918–1948),
3. Sándor Távaszy (systematic theology) 1919–1948),
4. Lajos Gönczy (practical theology) 1923–1948),
5. Géza Nagy (church history) 1926–1948),
6. Albert Maksay (New Testament theology) 1925–1959),
7. András Nagy (Old Testament theology) 1936–1959).

**B) TRAINING FOR UNITARIAN MINISTRY
(1566–1948)**

The history of training Unitarian ministers is interwoven with the reformation of Cluj-Napoca. The most radical branch of Transylvanian Protestantism has been training its ministers in Cluj-Napoca uninterruptedly since 1566. During the 16th century several outstanding European scholars taught at the Unitarian college in Cluj-Napoca. Notewor-



FRANCIS DÁVID, THE REFORMER OF THE UNITARIAN CHURCH •
WOODCUT OF BÁLINT KÓSA

• II. TRAINING PROTESTANT MINISTERS IN TRANSYLVANIA •

thy teachers included Francis David, Jacobus Palaeologus, Johannes Sommer, Matthias Vehe Glirius, György Enyedi.

Unitarian higher education was provided for two distinct groups serving different purposes. The so-called “secundant” group was composed of students aiming to do secular work, whereas the “togatus” were preparing for church ministry. One may distinguish four particular periods in the historical development of the Unitarian Theological Academy:

- *1566–1847: the philosophical course.* Students who felt a vocation to become ordained ministers and/or teachers, received an education in philosophy. Due to the fact that the togatus received certain subsidies to further their studies, they were able to reach graduation with little or no personal expense. However, this resulted in a larger number of students on the path to ministry than congregations required. Consequently, many students spent 4 to 6 years at the Unitarian Academy in Cluj-Napoca. Church law allowed to serve as ministers only those who had taught for a minimum of three years in a high-school (they were lecturers), or who had acted as masters in a congregation.

The theological curriculum for future ministers included the subjects history, dogmatics, and classical humanities. Practical education was provided by leading morning and evening services. After 1694 rhetoric practice was also introduced, which further contributed to the practical part of the

theological education programme. The system established in the 16th century was upheld until the middle of the 19th century. After 1812 the academic program, which lasted for three years, was lengthened by a year.

- *1847–1857: the two-year theological course.* The council of Homoródalmás decreed in 1845 that theological education had to be separated from philosophical education, and whoever wished to become ordained minister in the Unitarian Church had to supplement his philosophical studies with a two-year theological specialization course. This consisted of dogmatics, ethics, homiletics, catechetics, liturgics, church law, church history, biblical archaeology, and Old and New Testament exegesis.

- *1857–1896: theological seminary.* The two-year theological course was further extended by another year in 1857. Thus the students of theology received a three-year theological education in addition to their three-year philosophical course. New courses were added to the curriculum (e.g., livestock administration, horticulture, silk-worm breeding), and courses on church law were further emphasized. Samuel Brassai, the last Transylvanian polyhistor, started his teaching activity here, teaching Hebrew to students of theology. Beginning in 1859, students were also taught English.

- *1896–1909: The Unitarian Religious Community's Institute for Training Ministers.* Its governing rules and regula-

tions were established in the millennial years. An important innovation was the separation of theological studies from secondary school education. György Boros, who later became bishop, acted as the director of the institute. Theology students were able to study philosophy, law and pedagogy at the *József Ferencz Hungarian Royal University*. Theological studies preceding ordainment were set to last for four years. The year 1909 brought new changes in the institute's life.



- 1909–1915: *Unitarian Theological Institute*. The *Unitarian Religious Community's Institute for Training Ministers* developed becoming a college. The programme started with an independent teaching staff and new regulations. The number of seminarians grew considerably and the Unitarian Theological Institute defined its main goal as training ministers for ordained ministry. After five years the institute changed its name yet again.

- 1915–1949: *The Unitarian Theological Academy*. In 1915 the Central Council of the Transylvanian Unitarian Church awarded the institute the rank of academy. Furthermore, it created new regulations that governed its functioning and it was decided that, starting in 1928, the length of studies shall be five years.

C) TRAINING FOR EVANGELICAL-LUTHERAN MINISTRY

Ever since the Reformation there have been a number of Hungarian-speaking Evangelical-Lutheran congregations in Transylvania. (e.g., in the Hungarian villages of the Burzenland region, in Székelyzsombor, Halmágy, Oltszakadát, etc.). These were a part of the Saxon Evangelical-Lutheran Church. In 1886 the Hungarian-speaking congregations of the Burzenland region formed an autonomous Hungarian Evangelical-Lutheran Church Diocese and joined the Hun-

• II. TRAINING PROTESTANT MINISTERS IN TRANSYLVANIA •

garian Evangelical-Lutheran Church's Tisza District, whose bishopric seat was in Nyíregyháza.

The autonomous Transylvanian Evangelical-Lutheran Church District was established as a necessity and as a consequence of the Trianon Peace Treaty, which reshaped Europe's internal borders. The parish of Arad provided the superintendent of the church district with a head office. Later on, from the 1950's, the parish of Cluj-Napoca provided this service.

In historic Transylvania, neither the Saxon nor the Hungarian Lutherans had an institute for training ministers. The Evangelical ministers received their theological-pastoral education abroad. The Hungarian-speaking students studied in Upper Hungary's Eperjes, and later in Bratislava. The Saxons received their education at German universities. Of course, there were also a few Hungarian Lutheran students, who studied in Germany. This practice was thwarted by the Treaty of Trianon.

In this new situation the small community of Hungarian Lutherans received refuge at the Reformed Theological

Faculty of Cluj-Napoca. They were enrolled as guest students, and the faculty appointed Lutheran ministers to teach them subjects specific to their denomination. Thus a number of personalities took part as private tutors in the process of educating the Lutheran students and strengthening their identity. Such educators included Gusztáv Kirchknopf, Andor Járosi, and Dr. Béla Kiss, for whose service we are still grateful.

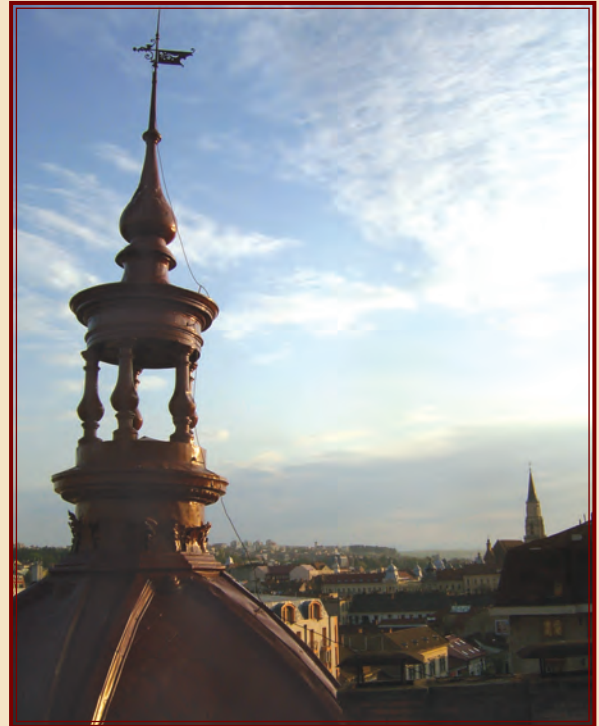
The Reformed teaching staff of the faculty greatly influenced the profile of Lutheran theologians' generations throughout the whole of the 20th century. Their defining role prevails to this day.

Due to its small size, the Hungarian Evangelical-Lutheran Church in Romania would have never been able to financially support a private institute for training ministers. It was the openness and helping kindness of the far larger Reformed community that made it possible for the Evangelical -Lutheran congregations, which are now an ethnic and religious minority, to continue to have well-educated ministers.

III. The recent past 1949–2015

A) TRAINING FOR REFORMED MINISTRY

The communist regime that was instated between 1945 and 1947 adopted and commenced a new law of religious affairs in 1948. In accordance with decree no.42898/1948 issued by the Ministry of Culture on November 13 of that year, the four historic Protestant Churches (Reformed, Saxon Evangelical-Lutheran, Unitarian, and Hungarian Evangelical-Lutheran) were allowed to have only one common theological institute of higher education. The bishop of the Reformed Church, together with the bishops of the Evangelical Church and the Unitarian Church, agreed rapidly to found the *Protestant Theological Institute with University Grade*. Due to pressure from the authorities, teachers Lajos Imre, Sándor Tavaszy, Lajos Gönczy, and Géza Nagy were forced to retire. As of January 1, 1949, the teaching staff of the university had received six new members. The newly founded institute was inaugurated on February 25, 1949 in the building of the *Transylvanian Evangelical-Reformed Church District's Faculty of Theology*, which had been functioning there since 1895. In fact the training of students for ordained ministry was carried on for eleven years just as it had been done earlier. The Hungarian Reformed and Evangelical-Lutheran faculties remained in the building of the former faculty, whereas the



• III. THE RECENT PAST 1949–2015 •

Unitarian faculty moved into the former Unitarian Academy's building. At first the Saxon Evangelicals-Lutherans continued their activity as a separate faculty at our institute in Cluj-Napoca, before moving to Sibiu in 1954.

The Protestant Theological Institute underwent yet another reorganization between 1959 and 1960. During the course of one night in March 1959, agents of the Securitate national intelligence agency arrested several teachers, students, and employees under an indictment that claimed they had been sympathizers of the Hungarian revolution. The majority were imprisoned and some of the teachers were forced into retirement. The communist powers then reorganized the theological institute. New teachers were appointed based on the key criteria of their willingness to become informants. The new name of the institute became *Unified* Protestant Theological Institute with University Grade. The Unitarian faculty for training ministers had to move back to the building of the Reformed faculty.

B) TRAINING FOR UNITARIAN MINISTRY

Under the provisions of the 1948 decree, the Protestant Theological Institute had to be integrated into the new world order. The institute was led by the rector, and the individual faculties by their respective deans. Six out of the seven chairs belonged to the Reformed department. One of those, high-soundingly titled as *History of religions and comparative*



religious studies, belonged to the Unitarian department. Both the full-time professors (Dr. Lajos Kovács, Dr. János Erdő, Dr. Dániel Simén) as well as the substitute teaching staff (Mihály Lőrinczi, Gyula Péterffy) of the Unitarian department were appointed and instated by the Ministry of Culture. Béla Bende was appointed by Romania's Great National Assembly's Presidential Council to the common chair of the *History of religions and comparative religious studies* on January 31 by decree no.73/1949. The Unitarian department received four full-time professors, two lecturers, two secretaries, and a non-commissioned officer, all of whom were employed by the faculty.

During its ceremonial year commencement, a total number of 24 Unitarian students were enrolled in the four classes of the Protestant Theological Institute, which by now had been classified as a university. The faculty staff remained unchanged until 1959.

Following the 1956 revolution in Hungary, in 1959 several arrests were made within the Protestant Theological Institute with University Degree. With the exception of Lajos Kovács and Gyula Péterffy, the entire Unitarian teaching staff was imprisoned in 1959. Several ministers and students of theology were also arrested. The combined sentence of the Unitarian teachers, ministers, and students reached a staggering 174 years. The empty teaching positions were filled to the extent to which the reigning conditions allowed for.

The six classes of the Unitarian department had a steady number of 25-28 enrolled students. 2015 was a peculiar year in the history of Unitarian theological undergraduate education as it was the first time that the applicants were exclusively female.

C) TRAINING FOR SAXON EVANGELICAL-LUTHERAN MINISTRY

The Saxon Evangelical-Lutheran Faculty in Sibiu was officially a part of the Protestant Theological Institute of Cluj-Napoca. Yet we consider them rather one of our partner institutes, because of their distinct heritage, language, and culture, which differs from the Hungarian Protestant tradition. This faculty was forcibly relocated to Cluj-Napoca between 1948-1954, and this fact provided the opportunity for teaching staff and students to establish friendly relations. Ever since 1954 there has been an exchange programme in place between the mother institute and the Saxon Evangelical-Lutheran department. The Saxons came to Cluj-Napoca to learn in Hungarian, as well as for the rich cultural events which the city could offer, whereas students from Cluj-Napoca went to Sibiu to get to know the Saxon Lutheran Church and become acquainted with the German language.

The Saxon Evangelical-Lutheran department decided to separate from the Protestant Theological Institute of

• III. THE RECENT PAST 1949–2015 •

Cluj-Napoca in 2006, and continues its activity within the “Lucian Blaga” University of Sibiu.

D) ECUMENICAL OPENING, REVERSE PEREGRINATION

At the end of the 1960's the university's foreign relations began to change somewhat due to the mild opening of the Romanian political powers, as well as the impetus of visiting foreign ecumenical groups. Between 1968 and 1989, some students were allowed to participate in Western exchange programs and travel abroad. A reverse peregrination process also started, undertaken by our Dutch Reformed brethren. Beginning in 1968, Dutch students were able to study regularly at the Protestant Theological Institute of Cluj-Napoca. Most of them were PhD students, and out of the 23 who started studying here, 2 students received doctoral degrees. The 350 year old fellowship between Utrecht and Cluj-Napoca, between the Netherlands and Transylvania was renewed, but nobody could have dreamt that after the changes that occurred in 1989, this fellowship would yield co-operations of a never before seen power and variety.



IV. A University for training ministers

As the previous name of the PTI reflects, the *Protestant Theological Institute with University Degree* operated as a university and had the right to award doctoral titles. The Romanian Agency for Quality Assurance in Higher Education which was established after 1989, confirmed this fact in 2009. In 2011 the master studies of the institute were also accredited by the standards of the Bologna system of higher education. Having obtained this national recognition, the Protestant Theological Institute joined the group of domestic and European universities, whereby it can manage its relations freely, it can establish cooperation charters with other universities, and participate in Europe-wide exchange programs (e.g., *Erasmus+*).

The international recognition of the institute was furthered by the fact that it participated in the *Institutional Evaluation Program* conducted by the *European Association for Quality Assurance in Higher Education*. The international four-member committee of the European University Association visited the Protestant Theological University of Cluj-Napoca January 29-31 and April 29-30, 2014. This committee reviewed the self-evaluation of the institute, prepared according to European standards, and provided independent and autonomous expert recommendations as to the possibilities of better organizing the life and admin-

istrative structure of the institute. The committee reviewed the teaching, educational, research and organizational work of the university, and met with representatives of the teaching staff, the bishops of supporting churches, the university's senate, and the members of different specialized committees, as well as with the students. In its closing report, the committee spoke highly of the Protestant



• IV. A UNIVERSITY FOR TRAINING MINISTERS •

Theological Institute of Cluj-Napoca. It acknowledged the openness of the students, who play an active part in the life of the university, but most of all the committee appreciated the wide array of social activities which are upheld by a well-organized system of work groups composed entirely of volunteers. The visit of the committee signifies that the PTI is an institute which is recognized not just at a local level, but also within the system of European higher education organizations.

The team had the opportunity to observe the spirit of community in PTI characterizing its everyday life, its day-to-day activities. The same spirit characterizes the teaching and learning matter. The concept of the “learning community” is a reality. [...]

The concept of student-centred learning has nothing to do with formalities; it has to do with methodologies, but primarily it has to do with a new attitude of both students and teachers, it has to do with personal contact between students and teachers. [...]

The team is pleased to note that these conditions as mentioned above are largely in place in PTI.



V. Education, formation, research

The training of Protestant ministers for Transylvanian is characterized by a state of balance between preparing for service-, and offering an adequate academic qualification for pursuing individual research. Courses, seminars, and different types of practical tasks prepare the students for ordained ministry by focusing primarily on providing them with a sound theoretical foundation. Theological education also considers the fact that students have to enhance their general knowledge during their time of study.

The Romanian educational system for training ministers rests on the principles set forth by the Bologna model, consisting of 4 years of undergraduate studies (BA) and a 2 year graduate study program (MA).

The BA and MA programs of the PTI also adhere to the expectations formulated by supporting churches, and thus the education is carried out in three separate specializations, Reformed, Evangelical-Lutheran, and Unitarian. Students attend several general modules, which encompass common theoretical material for all denominations. These courses are accompanied by other creed-specific specialization disciplines and practical modules. Providing independent specializations for the separate denominations ensures that lectures include specific theoretical and practical material which tackles the strategic considerations of supporting churches.

Education is structured according to the traditional group of theological disciplines: *biblical theology*, *systematic theology*, *practical theology*, and *church history*. The curriculum also includes missiology, ecumenism, basic courses in general and specific canon law, and the study of languages, such as Hungarian, Romanian (the official language of the country), Latin, as well as those modern languages, which are indispensable for general knowledge and a prerequisite to being able to make proper use of foreign theological literature. Each group



• V. EDUCATION, FORMATION, RESEARCH •

of disciplines includes seminars (biblical theology, systematic theology, church history) or practical modules (homiletics, cat-
echetics, spiritual care, music).

The practical module of homiletics also includes the so-called “legation services”. During these legation services, students are commissioned by the bishop of their specific denomination as well as by the faculty to conduct church services within a specific congregation during principal holidays. The bishop mandates the students for this service with due credentials, and the PTI sends its convivial salutation to the congregations. The congregations support the students’ further studies by providing them with material donations (so called *legatum*) for their service. A certain part of the amount received is further donated by the students to support the

common social services fund. The ministers of the congregations which accommodate *legatus* students (who are mandated to conduct legation services) send evaluation reports to the faculty concerning the services of the student. These reports are processed by the students’ spiritual mentors and presented to the board of teachers and the senate, with the purpose of bettering the educational process of the students.

UNDERGRADUATE PROGRAMME (BA STUDIES)

Supporting churches define the number of students which the faculty may enrol, and these numbers are adjusted yearly to suit their specific service needs. There are usually 25-35 students a year who enrol for the first year of BA studies.

NUMBER OF ENROLLED STUDENTS FOR THE PAST FIVE YEARS

	Reformed		Evangelical-Lutheran	Unitarian	Total
	Church District of Transylvania	Church District of Királyhágómellék			
2010/2011	69	30	5	25	129
2011/2012	76	32	6	23	137
2012/2013	79	30	6	22	137
2013/2014	78	30	7	24	139
2014/2015	79	37	5	27	148

Students are admitted to the BA studies in theology after having passed an entrance examination. Admission takes place according to an administrative competition, the details of which are published and revised yearly on the PTI website (<http://proteo.cj.edu.ro>).

The undergraduate study program requires students to complete a 240 credit study load. This four-year study cycle is concluded by writing a thesis and passing a closing exam. Upon successful completion of these two required steps, the student is awarded a BA diploma. The BA graduation diploma qualifies the bearer to apply for admission to a graduate study program (MA).

GRADUATE PROGRAMME (MA STUDIES)

Students may be admitted to the second cycle of the training programme after having passed an MA entrance examination. This exam brings to the fore the students' competence for conducting scholarly research. Students prepare and submit a research plan in the specific field in which they are interested, and present this project in front of a specialised committee. The research plan covers the two-year span of the graduate programme and is concluded by writing the MA thesis.

The goal of the graduate programme is twofold. On the one hand, it provides students with the opportunity to ex-



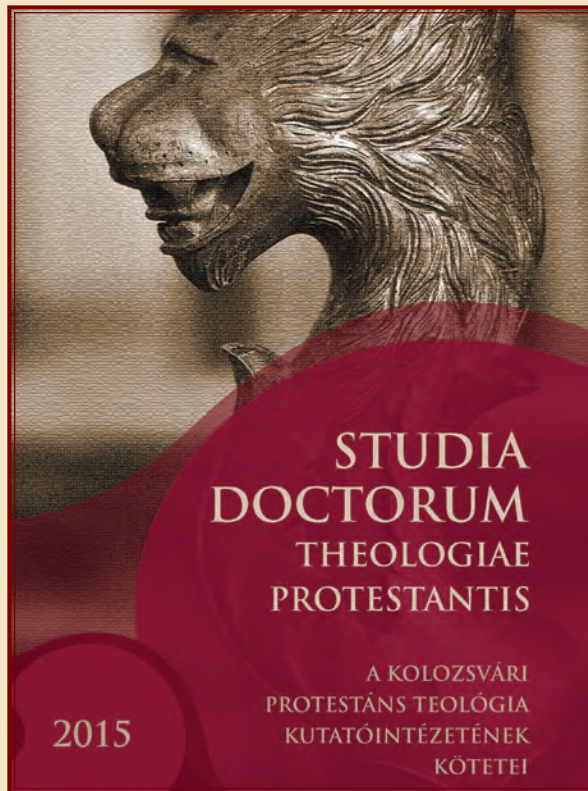
perience aspects of practical theology that are necessary for pastoral work. On the other hand, optional elective courses offer students a framework in which they are able to deepen their knowledge in the specialization field of their choice.

The graduate study programme requires students to complete a 120 credit study load. This second cycle of pastoral training is concluded with a closing exam. The MA graduate diploma also serves as a diploma certifying that the student had passed the first professional qualifying exam to become an ordained ministers.

After having obtained the graduate diploma from the faculty, the church district employs the former students as interns. They then have to complete an internship programme, which also includes achieving the standards set forth by the training course in which they are enrolled. A successful completion of these prerequisites warrants the intern to apply for the final church exam. After this examination the interns are awarded the second professional qualifying diploma.

POSTGRADUATE PROGRAMME (PHD STUDIES)

Postgraduate training at the university received a new momentum after the 1989 regime change. In 2000, the Ministry of Education reaffirmed the authorization of the PTI to conduct doctoral training. Between 1990 and 2010 more than 30



PhD students concluded their studies by successfully defending their doctoral thesis. Until 2010 the mandated authorities have continuously issued doctoral diplomas to students, who have completed their studies at the PTI's postgraduate school.

Between 1992 and 2003, the senate of the PTI awarded 44 *Honoris Causa* titles to outstanding theologians who have been in constant contact with the Institute.

In 2004, a process of gradual transition to the new Bologna style system was initiated. Due to this transition the postgraduate school of the university is currently being restructured.

RESEARCH

Academic research is carried out along the traditional lines of theological scholarship. In 2010 the *PTI Research*

Centre was founded to provide students, teachers, and specialists, who have close ties to the university, with the possibility of conducting intensive research in this academic workshop. At the same time, the annual the *Studium Doctorum Theologiae Protestantis* was started, a publication including the research results of the PTI's Research Centre, with six volumes published thus far. The *Publishing House of the PTI* was officially registered in 2008.

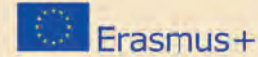
The results obtained within the academic workshops are also published in other national and international journals, as well as in books-, and monographs.

RESEARCH RESULTS OF THE PAST FIVE YEARS GROUPED BY FIELDS OF SPECIALTY

	Old Testament	New Testament	Systematic Theology	Practical Theology	Church History
2010	7	18	16	11	21
2011	11	5	13	19	16
2012	14	12	9	13	7
2013	6	13	16	19	8
2014	8	5	10	11	4
Total	46	53	64	73	56

(THE TABLE SUMMARIZES EXCLUSIVELY THE WORKS OF THE EMPLOYEES AND RESEARCHERS OF THE PTI)

VI. Erasmus+, peregrination



In the academic year 2014-2015 the PTI adhered to the network of the *Erasmus+ European Scholarship Programme*. The mobility programme stimulates and supports the exchange of experience for students and teaching staff, as well as for members of the administrative staff, in order to endorse the principle of life-long learning, which has been promoted at the level of the EU. This does not involve solely the level of theoretical learning but it also emphasizes the deepening of practical knowledge and experience.

Through the bilateral Erasmus agreements we have established partnerships with several Protestant theological universities in Hungary, Komárno, Tübingen, Amsterdam, and Kampen. Furthermore, through our conventions we are in contact with the universities of Manchester, Oxford, and Chicago.

Erasmus partner institutes

- Debrecen Reformed Theological University
- Károli Gáspár University of the Reformed Church in Hungary (Budapest)
- Evangelical-Lutheran Theological University
- Sárospatak Theological Academy of the Reformed Church

- Selye János University (Komárno)
- Eberhard Karls University of Tübingen
- Theologische Universiteit van de Gereformeerde Kerken in Nederland (vrijgemaakt) Kampen
- Protestantse Theologische Universiteit (Amsterdam)

The applicants may obtain the mobility grant with the referral of the Erasmus-committee.

Student placement options (Hungary)

- Transylvanian Congregation (community building)
- Reformed Mission Centre (internal and external mission)
- Bethesda Reformed Children's Hospital (spiritual care in a hospital setting)
- Albert Schweitzer Reformed Social Care Establishment (diaconal work, hospital mission)
- Hungarian Reformed Charity Foundation (diaconal work, homeless mission)
- Hungarian Blue Cross Federation
- Rehabilitation Service of the Alcohol Abuse and Alcoholism Institute
- Drug Therapy Home in Ráckeresztúr – Intervention Mission for Neglected Youth (drug prevention)

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- Library of Debrecen and Sárospatak, National Széchenyi Library (library and archival work)
- Reformátusok Lapja (ecclesiastical journalism)
- The Youth Office of the Synod of the Hungarian Reformed Church (youth mission)
- The Foreign Affairs Office of the Synod of the Hungarian Reformed Church (church diplomacy)

The *Brot für die Welt* and *Gustav Adolf Werk* foundations support our students in studying abroad at the faculties of theology of Switzerland and Germany. Furthermore, they provide

subsidies for the students to take part in practical training in the field of youth work and diaconal work at specific organizations and congregations.

Looking back at the recent past, our cooperation with these two foundations has been useful not only because of the theoretical and practical knowledge that our students gained, but also because students were now able to develop their German language skills to a higher level. This in turn led to them being able to make use of valuable German theological literature.



NEWLY ENROLLED STUDENTS

VII. The teaching staff

The teaching staff of the PTI consists of well-prepared and committed lecturers who perform excellently both in the field of education as well as in that of research. István Pásztori-Kupán and Elek Rezi were awarded the resident teaching qualification at the Debrecen Reformed Theological University (DRTU). Both of them are members of the DRTU's doctoral school. Jenő Kiss obtained coaching and supervisor qualifications in the Netherlands, and Sándor Béla Visky was awarded a doctoral degree in philosophy at the Babeş-Bolyai University of Cluj-Napoca.

Tenured university professors: Zoltán Adorjáni, Vilmos József Kolumbán, István Pásztori-Kupán, Elek Rezi.

Associate university professor: Dezső Buzogány.

Tenured readers: Szabolcs Czire, Sándor Kovács.

Senior lecturers: Csaba Balogh, Dezső Kállay, Jenő Kiss, Sándor Béla Visky.

Graduate teaching assistants: Tímea Benkő, Botond Koppándi, Edit Somfalvi.

Coordinating fellow for ecclesiastical training: Attila Kelemen.

Along with the tenured university staff, the quality of education is ensured by properly qualified assistant research fellows and visiting lecturers from Romania and abroad.



OPENING OF THE ACADEMIC YEAR, 2015

VIII. The building

The building on the corner of the Avram Iancu square has been the home for training ministers for the past 120 years. Reformed pastoral training was relocated to this building from Aiud in 1895. The founding of the *Ferencz József Hungarian Royal University* vastly contributed to enhancing the appeal of the “treasure city”. [n.b., King Mathias Corvin gave it a royal status and proclaimed Cluj-Napoca as a “treasure city of the kingdom”.] Advocates of the relocation considered that the bustling atmosphere of the university city would have a beneficial effect on the training. Students of theology were able to study philosophy, pedagogy and other non-theological related subjects at other universities, and at the same time could establish tight relations with the intelligentsia that was being formed here. Our students, who choose to further their studies and apply as degree-seeking students to specializations other than theology, still enjoy the benefits born out of the wise decisions of our predecessors.

Effective education is carried out under the fulfilment of the prerequisite that teachers and students live in fellowship. The building of the university was designed to fully validate this principle. Student housing, dining hall, teachers’ apartments, working quarters, lecture rooms, library, festivities hall, and administration offices create one five-story living space in

the originally U-shaped building. Where there is a library for teachers and students, where there is space for the free flow of knowledge and no impediment to practicing worship, where these activities are supported by organized administrative offices, one may rightly expect and hope for quality education to be carried out.

The back wing and the attic have been added and expanded in 1982, 1992, and later renovated in 2004–2005, 2015. The building, which is currently undergoing a general modernization, measures up outstandingly to all contemporary expectations.



IX. The library

The library is one of the most excellent church libraries of the Carpathian Basin due to its 120-year old past and the richness of its collection which was established with the aim of providing material for the training of ministers. Later this collection was expanded with the acquisition, often as donations, of private collections of ministers, professors, other individuals, and closed down institutes.

The library has several functions. As a university library, it provides a specialized bibliography for Reformed, Lutheran, and Unitarian students of theology. As a documentation library, it is constantly collecting the bulk of published materials of the Hungarian-speaking Protestant churches in Romania. With its consistent historic collection, the library is able to provide special material to scientific researchers and interested visitors.

The library occupies the whole ground floor of the institute's northern wing. The collection, which comprises a total of 100.000 volumes, is organized and catalogued according to international standards, and as far as our resources allow it, we put it at the disposal of interested readers and researchers. The reorganizing and modernizing of the collection is a continuous work in progress. The library's website contains the online catalogue and digital archives

of Transylvanian theological literature (<http://konyvtar.proteo.hu>). Readers have access to the library on weekdays between 9 and 16. Group visits can be organized during these hours if prior notice is given.



X. Community and spiritual life

Spiritual education is a constant attendant of the teaching process, and is targeted at forming ministers, who evidence Christian conduct formed according to biblical principles. Graduates have to serve for the dignity of and in obedience to our Father in Heaven, following a conduct exemplified by our Saviour Jesus Christ, who was simultaneously servant and Lord. We know that the Lord is the one who awakens the will to act. It is by His Holy Spirit and sovereign desire that we are strengthened in our inner being. This does not exempt us from our task of having to conduct spiritual education, rather it obliges us to do this from faith to faith (Romans 1:17). This is why we consider preaching as the first resource suitable for this education.

Individual spiritual care is an ongoing practice at the PTI. The work of *spiritual tutorship* is carried out by teachers and by the youth minister who participates at the meetings of the student council. They are charged with organizing the devotions and worship services of the institute. Professors, trainers, tutors, and the student council, all participate in this work. This service is further amended by the spiritual care carried out by students among themselves. We believe that the common evening worship times, bible study classes, prayer groups, individual talks, and



• X. COMMUNITY AND SPIRITUAL LIFE •

evening discussions, all contribute to the spiritual care of the students.

The *church service* is a pivotal event in the life of the PTI and takes place in the ceremonial hall of the institute. Not a day goes by in the institute in which one is not able to participate at a worship service, to sing, or to pray with others.

Sunday morning and *Saturday afternoon* the Reformed and Lutheran teachers and ministers of the institute conduct church services within the PTI based on a worship plan

agreed upon earlier. The Lutheran and Unitarian students participate at Sunday church services in their own churches.

Every weekday starts with a short morning worship service, which is led by the students of the two senior years of the BA cycle together with the MA students. The services follow the Bible study order (*Losungen*) published by the Herrnhut Brothers Congregation. Evening worship services are led Monday to Thursday by Reformed and Lutheran students in the two junior years of the BA cycle. The sermons are prepared with the guidance of the student minister and members of the teaching staff.

MA students lead church services in the weeks preceding the celebrations of the Reformation, Advent, and the first Sunday in Lent. During the academic year the Unitarian students lead the so-called *LángÓl* church service for the youth every Sunday.

Bible study groups are informal, casual sessions in the students' spiritual life. Students from all years attend Bible study groups, of their own choice. These groups are led by the institute's teachers. The groups of 12-15 members meet regularly every Wednesday. The topic for the semester is decided by the members of the group. The chosen Bible verse or topic of each session is introduced by a student or by the teacher who supervises the group. The simple liturgical frame of the session, which includes singing and praying to-



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gether, gives structure to the discussion and makes a deep spiritual exploration possible.

The prayer groups are grassroots gatherings that reflect the community's spiritual life. Similar to these are the spontaneous conversations in the corridors of the dormitory, often stretching into the late hours of the night. Kindred spirits find each other here, live out their faith, dispute deep theologi-

cal issues, mutually influence the formation of each other's spirituality, and help those in need of support.

The evenings, meals, and trips organized by student year which happen outside the walls of the university, usually in a community house of a small village congregation, allow for teambuilding and individual spiritual growth. The uncommon surroundings make it possible to get to know the



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human side of tutors and students alike more easily. Certain traits, which have been hidden by the daily routine, rise to the fore. The congregational setting does not merely serve as a breath of fresh air which reinvigorates the students, rather it provides countless possibilities for ministry. Students can lead church services, Bible-study groups, work with children and youth, or even visit the elderly of the congregation.

The *silent days* signify the boundaries of the two semesters. If there is something from the past, which still haunts us, there needs to be a chance for absolution, so that we may face new challenges as complete and new individuals. During the two-day event, there are usually 3-4 open lectures held. Domestic and foreign guests give lectures on topics of interest for the students. Both days start with a Bible study class, and

are concluded with a common worship service. During the rest of the day students may organize their individual and group activities as they deem fit.

Although its name might mislead one, the *Café* is actually a popular community event among the students. The *Café* is installed in one of the lecture rooms, where students, teaching staff, and guests may have tea, coffee, and cake. Everything is organized by the student body. Students, teaching staff, their families, or other members of the faculty sit around the tables. Usually these occasions provide a chance to discuss all sorts of interesting questions. The *Days of the Students of Theology* are organized similarly to the *Café*, usually with short trips, games, competitions, sports events, evening barbeques, and common singing.

XI. Community and service

Training to be a minister means training for service. The PTI is a training ground for all those who are preparing for ordained ministry. No one can complain that he did not have ample prospects for service, or patterns to follow, or that he was not given a wide array of opportunities, or professional tutoring.

The *mixed choir* welcomes new members with great enthusiasm, especially those who not only like to sing but also participate in choir practice. All recitals are wonderful opportunities for doing ministry, and this sort of service has to be done with accuracy and in good order, out of love and not out of any sort of obligation. Where God is praised through glorious choral pieces expertly vocalized, souls lighten up regardless of the occasion or the place of worship. Skilful renderings have this effect during university events, congregational ceremonies, and community actions alike.

The *self-education group* welcomes students who are skilled at reciting poetry, rendering prose, playing an instrument, or who feel talented enough to create and deliver quality productions. Their service gives the congregational and national festivities an added value and a dash of colour.



• XI. COMMUNITY AND SERVICE •



Those who wish to do ministry by providing help to others in need are able to try out their abilities within the different fields of *diaconal-missional work*. The student council of the PTI started the *Serving Youth* mission programme in 2003 with this sense of responsibility in mind.

Delivering food may seem a simple activity which grazes the boundaries of menial work. It is carried out by freshmen. Yet

serving love does not know inferiority. If our elderly brethren are not able to procure or prepare their own food due to illness or fatigue, we consider that it is a noble and stalwart service to provide them with nourishment. The gesture itself, that someone is willing to care for them, is eloquent. Sometimes help is needed in cleaning or doing the shopping. Some elderly persons value the fact that they have somebody to read the Bible with.

Elderly care is a complex assignment. This is undertaken by senior BA students in three elderly care facilities in Cluj-Napoca. It requires a special kind of delicacy and discretion to be able to comfort elderly people as a young person. It is not at all easy to strengthen them with a biblical message, or to share fellowship with them in prayer and mutual attention. The weekly services compensate the servants, who approach their task with love expressed toward the elderly, and interest toward the functioning of such an establishment, with many useful experiences.

How is it possible to include children living with *hearing deficiencies* or *visual impairment* into the wonderful world of faith? The traditional means of communication used during religious education classes can only be applied partially in these situations. The disadvantage caused by the limited perception of sound and vision has to be overcome, so that physical and spiritual barriers are broken down, and the message goes across to where it is supposed to reach, namely the heart. The concrete palpable love, of which Scripture often gives testimony, is undoubtedly capable of making this possible. A first step on this road may be an approach filled with love and without any kind of reserve. First year and third year students are able to try themselves in doing this ministry.

Our students raise the attention of the community best through their ministry within the *homeless mission*.



• XI. COMMUNITY AND SERVICE •

The group of second year students tends to the people of the streets on a weekly basis. Earlier the downtown congregation provided a place for organizing the weekly gatherings. Now this is done by the Reformed community of Törökvágás. Nourishment for the body and for the soul is provided here together, as the worship service is followed by discussions and a common meal. Both types of sustenance are indispensable. There were times when the students of theology could only feed the homeless in certain busy town squares and public places. The weekly

program is expanded during the Lent period. The students give away their midday meal voluntarily once a week. Our service is merely a drop in the ocean, and we are not able to resolve the underlying social issues at hand, but through their conduct and attitude, the students are able to signal those who would like to contribute with something and would like to act on their urge to provide help to those in need. Hopefully their actions will be noticed also by those who are entrusted with the care and well-being of the homeless.

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The PTI aims to form ministers and theologians of faith, with a firm sense of identity, devoted to the traditions of their church, professionally well-equipped, learned, open-minded, aware of social phenomena and processes, who could become respected members and spiritual leaders of church and society, as well as worthy partners of the national and Transylvanian intelligentsia.