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LANDMARKS OF THE EVOLUTION OF ROMANIAN RELIGIOUS EDUCATION IN SOUTH-WEST TRANSYLVANIA UP TO THE GREAT WAR (1914-1918)

Abstract: The beginnings of education in Transylvania are owed to villages, priests and monks, thus were lost in the mists of time. Although there were official concerns for educating the faithful since medieval times, the first Romanian schools in southwestern Transylvania – space circumscribed from the administrative-territorial point of view to current Hunedoara County – appear only in the eighteenth century. However, the Orthodox religious education is linked, unquestionably, with the name of great patriot and scholar Andrei Țaguna, secretary of the Metropolitan Consistory of Karlovac (1835-1842), professor at the Romanian Department of the Theological Seminary in Vršac (1842-1846), abbot of Coville monastery (1845-1846), general vicar (1846-1848), then bishop (1848-1864) and metropolitan (1864-1873) of the Greek-Eastern Romanian Diocese not united with Rome of Transylvania.

Key words: religious education, Church, Hunedoara, Transylvania, Romania.

The beginnings of education in Transylvania are owed to villages, priests and monks, thus were lost in the mists of time. For centuries on end, the porches of village churches were the cradle of schools in Transylvania, because the priests – the only literate people – endeavored to teach their flock not only the "secrets" of prayers and chants, but also those of "writing and reading"; "Saint Nicholas" church of Brașov-Șchei, as well as the monasteries and sketes of Prislop, Râmeț, Cioara, etc., certainly had the same role (Albu, 1944, p. 136-144; Protopopescu 1966, p. 25; Stoica & Valea, 1968, p. 473; *Din istoria învățământului*, 1973, p. 22; Lazăr, 1988 -1991, p. 209). The modest notes on the time-stained sheets of old church books, made by dozens of anonymous parish clerks, prove the existence of those "schools" (Basarab, 1995-1996 p. 557).

Official concerns for teaching the faithful existed since medieval times. In one of the "settlements" of the church council in 1675, convened at Alba Iulia by Martyr Metropolitan of Transylvania Sava Brancovici (1656-1680), it was asked: "And so as to fortify the infants, not having a school where to learn, every Christian should bring their children to church and the priest, after finishing the church service, should let everybody know that the children are to gather in the church to be taught as written above" (Mangra 1906, p. 82). This school from "the threshold of the church" (Lazăr & Dobrei & Dobrei, 2007, p. 161-162) lasted until the middle of the nineteenth century; a teacher from Hunedoara named Nicolae Bembea, master at the common confessional school in Brănișca and Rovina villages describes, based on what

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the former "trainees" declared, the manner in which the catechization took place: "The priest made them say in chorus the prayers they knew: men, women and children all at the same time. The whole church was murmuring with their voices. Once they uttered them all, the priest said a new prayer that had not been learned, and then he explained it by rounding up its content. The faithful, young and old, said it after the priest as many times as it was necessary, until they knew it. When he thought they all knew it, the priest asked the elders first, then in their turn, the youngest ones and the children. Last, he asked the women in the same order in which he asked men and, if they all knew it, they would go on to learn another prayer. From these prayers the priest would extract and preach the dogmata of our Orthodox faith" (Bembea 1912, p. 10).

The first Romanian schools in southwestern Transylvania – space circumscribed from the administrative-territorial point of view to current Hunedoara County – appear only in the eighteenth century; namely the ones in Hunedoara (1725), Orăștie (1731), Deva (1766) and Dobra (1775) (Stoica, Valea, 1968, p. 471-474; Albu, 1944, p. 80-81; Albu 1971, p. 129-135; Lazăr, 2002, p. 5). Since their number was insufficient, many young people used to be educated in the schools belonging to the other Transylvanian denominations; this practice was old. The first village denominational schools, certified on 10th November 1334, are the ones in Căstău and Beriu, where, along with the Saxons, many Orthodox people had been educated (*Din istoria învățământului*, 1973, p. 23). Around 1483, the son of a Romanian nobleman of Romos was studying in the Catholic Gymnasium of Sebes (Stoica & Valea, 1968, p. 471). Around the year 1593, a reformed middle school was in operation in Deva, and in 1733 a Roman Catholic pedagogical school was also established. A Calvinist school was mentioned in Hateg since 1648; in the eighteenth century another Catholic school was in operation. From the Calvinist school in Orăștie, mentioned in 1663, would further develop the Reformed Gymnasium and Secondary School of Aiud, where, in 1847, 53 young Romanians were studying; another school in Orăștie, which depended on the Roman Catholic monastery, functioned between 1690-1849. Towards the end of the eighteenth century, the church in Sântămăria-Orlea housed a Romanian-Calvinist school, led by Pastor John Visky, a Magyarized Romanian native of Visca (Albu, 1944, p. 42-43; *Din istoria învățământului*, 1973, p. 24-31).

Going back to the eighteenth century, the century of "Enlightenment" and of the modernization of Transylvania, it should be noted that, following the line traced by Catholic Abbot Johann Ignaz Felbinger in 1774, which stipulated the transformation of education into a political factor, intended to form citizens loyal to the State (Brusanowski, 2005, p. 25-27, 74-75), the authorities allowed in the second half of the period under discussion, the establishment of a "German" school. In addition, through the *Ratio Educationes* (1777) and *Norma Regia* (1781) laws the establishment of several types of schools was ordered; main or "normal" schools were established in the most important localities, and in the other less important settlements, rural or "trivial" schools were established. In Hunedoara area the schools of Hațeg (1777), Hunedoara (1785), Baru Mare (1785), Hondol (1786), Brad (1792), Orăștie (1805) and Romos (1811) are certified. But old manuscripts and church prints were used as textbooks; thus education was circumscribed almost exclusively to the religious field. The exception was only the "mining schools" of the mining centers from Săcărâmb, Certeju de Sus and Baita, where practical-applicative didactic elements also appeared in the curricula (Albu, 1944, p. 129-135; *Din istoria învățământului*, 1973, pp. 38-42; Protopopescu 1966, p. 180-199; Lazăr, 1988-1991, p. 207-232; Brusanowski, 2005, p. 31-44, 56-63).

Because of staff deficiency in the years 1782-1784, eye doctor Ioan Piuariu-Molnar submitted

several memoranda to the Court through which he urged that more Orthodox religious schools should be funded by the state through the so-called "Fund of national schools", and that a "Greek Eastern" director should be appointed to run them. As such, in 1786 the establishment of a theological and pedagogical course was allowed in Sibiu, designed to prepare future confessional teachers and priests; the maintenance costs were covered by the 'Town House', namely by the sidoxial tax paid by believers. By 1790 eight more Orthodox schools were financed by the state, among which the one in Orăștie; many other similar schools under the directorship of Dimitrie Eustatievici (1786-1796) did not benefit from this support (Brusanowski, 2005, p. 76-77). The names of several future teachers from Hunedoara can be seen in the transcripts of this institution from Sibiu since its first years of existence: Dumitru Popovici of Orăștie, Ioan Florea of Geoagiu, Ion Brancovici of Hunedoara, Florea Pescaș and Petre Ardelean of Săcărâmb (*Din istoria învățământului*, 1973, p. 38); the marginal notes on the pages of the religious books bring new additions (Basarab, 1995-1996, passim).

Despite the absence of state aid – in 1808 only the confessional school of Orăștie received grants – in the coming decades the number of Transylvanian Orthodox schools increased steadily; they were run by scholars Radu Tempea V (1796-1808), Gheorghe Haines (1808-1813) and Moise Fulea (1814-1838). The numerous petitions addressed to the Viennese Court and the Gubernium, calling for financial support, received no reply. Concerned, however, about the qualification of teachers, Governor Gheorghe Bánffy II (1787-1822) ruled on January 26, 1809 that both current teachers and those preparing in the future should go to Sibiu on their own expense, to the Director of the school in Iosefin district, Simion Jinariu, to "listen to the norm course" opened "the Monday after Sunday of St. Thomas until Pentecost Saturday" (Păcurariu, 2002, p. 38-39; Brusanowski, 2005, p. 77-78); the decree, countersigned by vicar Nicolae Huțovici, can be found in the circular letter sent to the protopopes on February 14, specifying that "the teachers who do not come to the normal course will be deprived of being teachers, [and] the deacons who are thinking of becoming teachers, if they do not listen to these teachings, there is no hope for them to ever become teachers" (Bembea, 1912, p. 5).

The first Romanian bishop after the reactivation of the non-united Transylvanian diocese, Vasile Moga (1810-1845), as chief inspector of the Orthodox schools, issued a circular letter on September 17, 1816 entitled *Episcopal order regulating the school affairs and ruling writing with Latin letters*, reiterating the provisions of the Imperial resolution of 10th May, on the development of confessional education: "In all the villages where there is a priest, a school is to be established as well, and the teacher is no other but the church reader, and he should have a wheat bushel from the man with children, and he should be forgiven the capitation and exempt from all kinds of community duties and should teach infants to write with Latin letters as well. Where Saxons and Romanians are mixed, the Romanian school should have the same monies due from the village treasury like the Saxon one. Where the church reader will not be able to teach all the children, sons and daughters, a teacher should be appointed and paid 50 zlotys a year or a bucket of wheat from all the host parents. And the church reader is one who can prove that he has learnt the norm, according to the school director". The Transylvanian authorities were late in implementing these measures (Pușcariu, 1889, p. 185; Brusanowski, 2005, p. 79-80), so that the circular of 23rd February 1822 asked again that the 'duty to teach children belonged to the church reader and every home that had children was due to give him a bushel of wheat, and the faithful rural communities were obliged to give wood to heat the school, light and others that were missing, and the homes of the church readers to be tidied so that classes could be held there" (Bembea, 1912, p. 5).

The imperial decree of August 2, 1824, the content of which debated the issue of funding religious education, had few practical results: "In free communities, the material basis of the Romanian schools is to be ensured from the allodial revenues and public lands, while in the communities under senatorial jurisdiction, land owners are to be convinced to pay voluntarily land and building timber for the school, where there is no common land available or land belonging to the cantors that will become teachers. The teachers' sustenance will be on account of communal land, of which half a canonical portion should be given, or on account of the parents, by giving in kind or cash, where there is no land for this purpose. Teachers will be exempt from public duties. Local authorities and parishes will ensure regular school attendance by all school age children". Moreover, in 1837, the right of "superinspection" of the Orthodox bishop was transferred to the Roman Catholic hierarch from Alba Iulia, and through the new imperial resolution of May 14, 1840, the duty of supporting the religious education passed exclusively to the parish; only the Christians united with Rome, in virtue of belonging to a common religion, were confirmed the provisions of the previous decree. It is recommended, therefore, the establishment of joint denominational schools. Only in a few villages of Orăștie seat it was managed to obtain a quota from the budgets of "allodial houses". Despite the difficulties, the number of schools increased; in 1843, on the entire territory of Transylvania there were 282 schools (Brusanowski, 2005, p. 80-81).

During the Revolution of 1848-1849, in paragraph 13 of the "National Petition" read on the Field of Liberty at Blaj, on 4/16 May 1848, it was stated: "The Romanian nation demands the establishment of Romanian schools in all villages and towns, of gymnasiums, military and technical institutes, seminaries and a Romanian university, equipped by the state, proportional to the contributors, with the full right to choose principals and teachers and to systematize the teachings according to a Scholastic plan and with the freedom to learn" (Papiu-Illarian, 1852, p. 246-249, 294-298; Păcurariu, 1995, p. 64-68). Through the Law *Entwurf zur Organisation der Gymnasien und Realschulen in Österreich* of 16 September 1849, the Viennese court eventually granted national communities the request to set up four-grade (lower) gymnasiums and eight-grade (upper) gymnasiums in mother tongues, keeping the same denominational characteristic; for the training of teachers pedagogical schools and experimental schools were created (*Istoria învățământului*, 1971, p. 120-121). In 1851 there were, on the entire territory of Transylvania, 367 schools, namely 366 "trivial" schools ("Trivialschulen"), which taught reading, writing and religion, and a "capital" school ("Hauptschulen") which also taught general knowledge of grammar, arithmetics, geometry, physics, mechanics, natural history and drawing (Brusanowski, 2008, p. 232-233).

Law XXXVIII of 1868 or Eötvös Act also reiterated the right of each Church to establish and maintain their own teaching institutions. The conditions were keeping state control, the compulsoriness of school attendance for children between 6 and 12, the need for recurrence courses for children up to 15 years old, and the obligation of villages with at least 30 children, deprived of a religious school, to build and maintain a public one. In addition, primary school teachers were required to complete specialized courses, and the conditions that school buildings had to meet were also specified, prescribing the school subjects and setting the length of the school year (*Istoria românilor*, 2003, p. 822-823).

As far as the Orthodox religious education in the second half of the nineteenth century is concerned, it is bound, unquestionably, to the name of the great patriot and scholar Andrei Țaguna, general vicar (1846-1848), bishop (1848-1864) and then metropolitan (1864-1873) of

the vast the "Greek Eastern" diocese not united with Rome of Transylvania (Popea, 1879, p. 308-320; Șpan, 1911, p. 130-165; Lupaș, 1911, p. 206-212, 248-253; Triteanu, 1919, p. 5-16; Tulbure, 1938, p. 79-132). It was he who, in the diocesan synod meeting of 12th March 1850 requested the removal of the Orthodox denominational schools from the tutelage of the Roman Catholic bishop of Alba, and their transfer under the jurisdiction of Sibiu diocese; three other resolutions aimed at the organization of education: "Until another order, every individual protopope shall be a school inspector in their district, and, from time to time, shall report to His Holiness, and His Holiness to the High Ministry of Cult; the clerical school of this diocese shall be turned into a theological-pedagogical institute; shall be equipped just as other seminaries are, and all clergy shall be due, before becoming priests, to be a primary school teacher, depending on the situation. Until another higher order, this council prescribes the following books for the village schools: the *Catechism* printed in Brașov, the *ABC* printed in Brașov, *Elements of Romanian Grammar*, *The Duties of Subjects towards the Monarch*. For better advancement of children and seeding the fear of God in their hearts, thus emanating religiosity and morality, as well as for learning the practice of the church, this council rules that children shall learn also from *The Horologion*, *The Psalter* and *The Apostle*, the primary school teachers promising to translate to children everything they will consider useful for the learners; then *Church Chants*, *Nahmenbuchlein zum Gebrauche der Stadtschulen in den k. k. Statten* and *Deutsche Sprachlehre für Schuler der Normal – Haupt und Trivialschulen*" (Lupaș, 1911, p. 131; Tulbure, 1938, p. 18-19; Albu, 1971, p. 86).

Out of caution, the same bishop Andrei Șaguna, who, starting with 2012, has been mentioned as the patron saint of Transylvania in the Orthodox calendars, asked through the circular letter of April 24, 1852 that "every ecclesial community should build a school. The poor ones are not to herd with any other community or religion. The teachers must have our religion. Only those books printed in the archdiocesan typography are admitted in our folk schools. Only those teachers whose industriousness has already been confirmed can teach. The protopopes and protopopial administrators have to send all the school reports directly to the bishop under whose rule and supervision the school activity will be perfected, who should be made aware without delay about all our schools that might be under the inspection or management of a master of another religion". In addition, through the *Hierarchical order for the best practice in our folk schools* of 10th August 1854 it was ruled that the protopopes and priests should perform periodic inspections to investigate the teachers' preparation, children's evolution in education, the quality of the books used in school, compliance with the methodology of teaching various subjects in school and the internal organization of education, divided into three grades, with six departments (Lupaș, 1911, p. 133-135; Tulbure, 1938, p. 22-23; Albu, 1971, p. 86- 88). This organizing principle with three grades and six departments remained valid until 1919, with the exception that "Eötvös" Law of 1868 turned "grades" into "departments" (Albu, 1971, p. 88).

Through the *Instruction for teachers in normal schools and capitals of the Metropolis of Romanians of Greek-Eastern religion from Hungary and Transylvania* of the next year, the metropolitan noted this 'denomination', mentioning the school subjects – with the number of hours – that will be taught during the four classes of the folk schools: religion, mother tongue (Reading, Writing, ABC and Grammar), Hungarian (ABC and Grammar), Physics and Natural History, Geography and History, Rights and Duties of citizens, Calculation (Computing), Economics, Singing and Gymnastics (*Din istoria învățământului*, 1973, pp. 156-161); other contemporary school statutes drawn up by Șaguna were *Instruction for teachers about general*

and special didactics in teaching pupils solitary studies (1862), Instruction for the principals of folk schools and for the directors and inspectors of capital schools, as well as the district school inspectors in the Greek-Eastern Archdiocese of Transylvania (1865), Instruction for teachers of normal and capital schools of Eastern Orthodox religion under the supreme school inspection of the Orthodox Church in the Great Principality of Transylvania (1865), Civil rights and debts for the learners of denominational folk schools (1870), etc. At the council of 22 to 28 March, 1864, Metropolitan Andrei Șaguna ordered that all schools should move permanently under the direction of the Church (Tulbure, 1938, p. 111, 115-118) and in 1870 he ordained that every parish should take evening classes for the illiterate; these courses, which were held in summer, Sundays and holidays, and daily on winter day, teachers and priests were called to teach reading and writing and arithmetics (Păcurariu, 2008, p. 84).

As such, in just a few years an unprecedented development of the denominational school network was witnessed; if in 1858 there were 981 schools, in 1865 their number reached 1,483 (Lazăr, 2002, p. 40). But, however, the number of schools was far below the real needs of the population; in 1870, out of about 2,100,000 inhabitants of Transylvania, over 80% were illiterate (*Istoria românilor*, 2003, p. 822). The number of religious schools was thus constantly increasing. According to the reports of deaneries, only during 1850-1865 there were built 339 Orthodox schools, which, added to the total existing when Șaguna came, totaled 691 schools with 33,229 school children (Lupaș, 1911, p. 20); by the time of the Metropolitan's death, this figure exceeded 800 (Păcurariu, 2008, p. 95).

The whole legislation had immediate applicability in southwestern Transylvania, i.e. in the former Hunedoara county, where, around 1850, several teachers and school premises are reported. In addition, on 18th October 1861 "scholastic" inspector George Lorintiu appreciates that schools "were organized quite well, centralizing 2-3 settlements together." On 23rd March 1854 the bishop of Sibiu announced Brașov residents that in Dobra diocese 17 schools had been set up, and another 12 in that of Ilia (*Din istoria învățământului*, 1973, p. 57; Albu, 1971, p. 135, 219-220; Lazăr, 2002, p. 72-74, 81, 114). At the initiative of Archpriest Nicolae Crainic and Captain Alexandru Crainic and courses in 1860, a "capital school" with four grades was opened in Dobra (Albu, 1971, p. 132). In Deva, both the confessional school and the teacher's home were housed in a building located in front of "St. Nicholas" church (Șuiaga, 1972, p. 36), space in which, since 1878, took place all the meetings of Romanian teachers, conferences and training courses for teachers in the county; in the schoolyard practical applications of tree-planting, gardening and viticulture were made, with a teacher brought from Sibiu (Hodoș, 1944, p. 132, 159, 177).

Regarding the number of denominational schools, an upward trend was registered in the county of Hunedoara, too; compared to the overall Romanian population, however, the number of schools was much lower than other areas of Transylvania (Lupaș, 1911, p. 306). Thus, the first systematic information we receive is from a general summary on 1858, drafted at the request of the Government, entitled *Verzeichniss über den Anstellungs-Ort die Eigenschaften der Lehrer in Bereiche der gr. orientalischen Diözese in Siebenbürgen für das Schuljahr 1858 in Sinne der hohen Statthaltereiverordnung von 29-ten Jänner 1858, Zahl 28.151/4.101 1857* (in translation: *List on the work and skills of teachers of the Greek-Eastern diocese of Transylvania for school year 1858, according to the High Royal Decree of 29th January 1858, no. 28,151/4,101 of 1857*); It includes the names of teachers and settlements where they worked, as well as the number of pupils (boys and girls) from the respective schools. Thus, in

the 30 Hunedoara settlements of Orăștie diocese there were 12 schools with 12 primary school teachers and 565 pupils (470 boys and 95 girls); plus three more villages in current Alba county (Balomiru de Câmp, Șibot and Vinerea), with three schools and three teachers who taught 133 schoolchildren (90 boys and 43 girls). In the 55 settlements of Deva diocese there were 19 schools with 19 primary school teachers and 232 pupils (178 boys and 54 girls). In the 26 villages of Dobra diocese there were 21 schools with 21 primary school teachers and 728 students (446 boys and 282 girls). In the 72 settlements of Hațeg diocese there were only 11 schools with 11 primary school teachers and 259 pupils (249 boys and 10 girls). In the 29 settlements of Hondol I diocese there were only 5 schools with 5 primary school teachers and 137 pupils (122 boys and 15 girls). In the 22 Hunedoara settlements of Hondol II diocese (Geoagiu) there were only 3 schools with three teachers and 107 pupils (91 boys and 16 girls); plus 10 more villages and hamlets of current Alba county (Almașu de Mijloc, Almașu Mare-Joseni, Almașu Mare-Suseni, Băcăinți, Bulbuc, Cib, Curpeni, Glod, Nădăștia and Valea Mare) with 4 schools, where 4 teachers used to teach 119 school children (103 boys and 16 girls). In the 45 settlements of Ilia diocese there were 36 schools with 36 primary school teachers and 1,253 pupils (933 boys and 320 girls). In the 46 settlements of Zarand diocese there were only 9 schools with 9 primary school teachers and 366 pupils (360 boys and 6 girls). Thus, in the 325 settlements on present-day Hunedoara County territory there were 116 schools (there was a shortage of 209 schools) with as many teachers (civilians and priests), for a total of 3,647 pupils (2,849 boys and 798 girls). The illiteracy rate was lower only in the villages on the Mures valley and the neighboring hilly areas, namely Brănișca-Zam sector; however, alarming levels were reached in the settlements of "Pădureni" region and in the mining areas (Cherescu, 2008, p. 6-7 et passim).

Precious details are provided by the *Lecture on the teacher's name and the settlements of Deva Inspectorate*; drawn up on June 21, 1861 at the request of Archpriest Ioan Papiu, school inspector of Deva district, it portrays the names of all the teachers in the parishes of this tract (Șuiaga, 1972, p. 34). In 1865, in Deva school area 19 schools with 19 teachers were registered, in the region of Ilia 38 schools with 38 teachers, in Certeju de Sus area 33 schools with 33 teachers, in Orăștie area 7 schools with seven teachers, and in Hațeg area 12 schools with 10 teachers (Lazăr, 2002, p. 114). If to these 109 education institutions are added the 13 schools from Zarand area of the current county, reviewed in 1861, then the exact number of Orthodox religious schools would be 122. In 1868, 157 schools operated on the territory of present-day county; in 1872 their number increased to 174 (*Din istoria învățământului*, 1973, p. 114-115).

The annual 'Calendars' published by the Orthodox Archdiocese of Sibiu, containing the names of the teachers and localities in which they operated, complete the picture of the religious education during 1881-1918. A more detailed situation is offered by the reports of the protopopes from Hunedoara and the protocols of the diocesan synods (Brusanowski, 2005, p. 572-578):

School year	Number of church settlements	Number of Orthodox denominational schools	Number of teachers
1880/81	266	191	188
1881/82	252	191	185
1882/83	251	196	198
1883/84	271	195	199
1884/85	-	185	172

1885/86	-	153	195
1886/87	-	240	176
1887/88	366	200	204
1888/89	364	193	198
1889/90	368	197	199
1890/91	368	196	203
1891/92	368	194	204
1892/93	367	193	204
1893/94	366	191	203
1894/95	365	186	196
1895/96	365	185	197
1896/97	365	201	197
1897/98	370	199	197
1898/99	370	201	215

After the Austrian-Hungarian dualist regime was established (1867-1918) in Transylvania, despite the anti-Romanian measures taken by the government in Budapest, the number of Orthodox schools in Hunedoara increased; if in 1872 there were 174 elementary schools, their number rose to 204 in 1884. A slight decrease can be seen in the statistics of 1898: 187 schools. However, in 1906 the scripts of the time included 209 Orthodox schools; but relative to the existing 426 rural settlements in Hunedoara in 1906, the schools were still insufficient (*Din istoria învățământului*, 1973, p. 114-132). In most schools there was only one teacher; according to statistics from 1894, several confessional teachers only existed in Dobra (4 teachers), Orăștie (3 teachers), Vinerea (3 teachers), Brad (2 teachers), Romoșel (2 teachers), Șibot (2 teachers) and Vaidei (2 teachers). In terms of the percentage of "literate people" Hunedoara still remained behind; school year 1887/1888, on deaneries, statistics were as follows: 6% in the diocese of Zarand, 7% in the diocese of Ilia, 16% in the diocese of Dobra, 8% in the diocese of Geoagiu I, 4% in the diocese of Geoagiu II, 6% in the diocese of Deva, 9% in the diocese of Hațeg and 15% in the diocese of Orăștie (Brusanowski, 2005, p. 572-578).

In addition to these denominational elementary schools in Brad Fair (today a municipality, located in the northern part of Hunedoara county) an Orthodox gymnasium with four grades of study was established with the support of the same hierarch from Sibiu. Moreover, Șaguna intended to open a secondary school in Deva (eight grades), and a maths and sciences school in Hațeg (four grades), but the project was rejected by the authorities (Păcurariu, 2008, p. 324-325); in 1806, Archpriest Nicolae Huțovici of Hunedoara tried to establish an Orthodox gymnasium in the fair of Hunedoara (Greuceanu, 1987, p. 81). The decision of opening a secondary school in Zarand was taken at the meeting of the "Diocese Council" in 1860, in which the priests from Brad, led by Archpriest Iosif Bașa, decided to purchase, from donations of their own, a building intended for that very purpose. For the foundation of this cultural settlement an "Orthodox secondary school fund" was created in which money made with toil was deposited by the protopope and two Romanian prefects from most county villages; the administrators were the protoprezbiterial council and committee of Zarand. The lower gymnasium was opened only on September 30, 1869, with the new protopope, Moise Lazăr, as director. The subjects taught initially were: religion, Romanian, Latin, Greek, Hungarian, German, geography, history, mathematics, natural history, physics, philosophy, calligraphy, drawing, singing and gymnastics; pupils belonging to the Greek Catholic Church united with Rome were also accepted. Placed under the shield of Șaguna "Statute" of the previous year, this educational institution enjoyed a broad internal autonomy and the right of free use of the

Romanian language in the teaching process. Due to substantial donations, the school settlement became shortly a landmark on the map of Transylvanian spirituality and culture. Among its teachers the following are worth mentioning: Nicolae Mihălțianu, George Părău, Constantin Costin, Ștefan Albu, Vasile Damian, Paul Oprișa, Ioan Radu and Traian Suciu. Although it was turned into a secondary school in 1919 – under the name of the great hero of 1848, Avram Iancu – the old Orthodox gymnasium with a wide range of school subjects, similar to the one existing in the state education, remained further under the jurisdiction of the Archdiocese of Sibiu. In 1948 it was nationalized by the communist authorities; its initial denominational character was forgotten (Radu, 1920, 160 p.; Lupei & Neagu, 1969, 222 p.; Lazăr, 2002, p. 249-286; Păcurariu, 2008, p. 243-244).

This was, in short, the evolution of the denominational schools of Hunedoara, from the first mention in documents until the end of the era of the great hierarch Andrei Șaguna, a true founder of education, culture and – it could also be said – of the Romanian nation.

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