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**DOCTORAL THESIS**

**The Romanian Church and School**  
**from historical Sălaj in the 19th century**

**-Summary-**

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**Keywords:** Sălaj, the church, school, the Greek-Catholic foreign Vicariate Silvania, Orthodox Archdiocese of Unguraș, assistant, deans, priests, teachers, deaneries, parishes, confessional schools.

The work with the theme *The Romanian Church and School from historical Sălaj in the 19th century* considers the presentation of the church life of Romanians from the Salaj area from the 19th century.

From the church point of view, the Romanians from historical Salaj in the 19th century were organized under the jurisdiction of two distinct superior church institutions. The Orthodox parishes were organized under the jurisdiction of the Unguraș Orthodox Archdiocese, and the greek-catholic parishes were under the jurisdiction of the Greek-Catholic Vicariate of Silvania, which included 11 archdioceses. The Unguraș orthodox archdiocese proved to be a true force of preservation and continuity of orthodoxy in an area adjacent to the Orthodox Diocese in Transylvania, managing to perpetuate the perceptions of the orthodox faith at a time when it was considered only tolerated. On the other hand, the Greek-Catholic Church, which appeared in a political context that offered favorable circumstances for its elaboration as a counterweight to religious reform in the Habsburg Empire, was gaining power more and more. In 1810, in the land of Silvania, the Greek-Catholic Church established a true ecclesiastical center, which had influences in all areas of social life, namely for the foraneu vicariate of Silvania.

The Sălaj area today does not coincide from an administrative-geographical point of view with the historical Sălaj area from the 19th century. For the first time the geographical area to which we refer appears with the name of Sălaj in 1876 by founding the county of Sălaj. Sălaj County included the former Middle Solnoc and Crasna counties, Unguraș square in Dăbâca county and two communities in Cojocna County. The geographical area considered in the research corresponds with the geographical space that became part of Sălaj County in 1876. The reason why I chose this area is due to the fact that the jurisdiction of the Unguraș archdiocese and the vicariate of Șimleu were the villages of the new county of Salaj. Until the founding of Sălaj County, the parishes of the greek-catholic vicariate were in the former counties of Crasna and Middle Solnoc, and the parishes of the Unguraș Orthodox archdiocese with a few exceptions were located in the Unguraș area of Dăbâca county.

The research is limited to the presentation of three aspects that are related to the church life of the Sălaj Romanians from the 19th century. A first aspect considers the presentation of the functionality and organization of the Romanian ecclesiastical institutions in the area and the reference period.

The second aspect considers the presentation of church life, the priesthood of the time and interfaith relations. The third aspect considers the confessional education in the area and period studied.

The paper aims to highlight the involvement of the church in the emancipation work of the Romanian Sălaj society from the 19th century. The importance of this research lies in the double conception that it considers, the regional ecclesiastical history and local ecclesiastical history. As a new note, the paper presents the church life of the Romanians from historical Sălaj as a whole, starting from the church institutional organization of the Sălaj parishes from the reference period to the presentation of the parishes, schools, priests and teachers who served the church altar and the school altar. The way in which this information is presented, the paper has a structure of a monograph dealing generally with the aspects approached at a level of the whole area, but also for each parish individually. The importance of this topic also lies in the fact that it provides for those who are interested, local history, data about parishes and their priests, about schools and their teachers, that are useful for new research initiatives or for possible parish monographs.

The paper is structured in four chapters, preceded by an introduction that presents aspects related to the limits, historiography, current status and novelty of research, followed by the bibliographic list, a glossary with old units of measurement used in the 19th century in Transylvania and several representative annexes for the topic of the paper.

In the first chapter, *General considerations about historical Sălaj*, we presented general aspects about geography, history, administrative-political organization and church life in Sălaj until the 19th century.

Sălaj County is located in the northwestern part of Romania. The territory of the county mostly overlaps on the bearing area between the Apuseni mountains and the northern group of the eastern Carpathians, the area known as the Someș Platform or the Intracarpethian center. The name of Salaj appears long before the founding of Sălaj County, almost at the same time as the

founding of the counties of Sălaj, Crasna and Middle Solnoc. This name comes from the name of the Salaj river, being able to state that in the old documents, Salaj represents the name of a region and not a county. In Hungarian Sălaj is called “*Szilagy*”, a term composed of the words “*szil*”, which means *elm* and “*agy*” which means *riverbed* by the name Salaj meaning “Valley of the Elm”.

Regarding the administrative-territorial organization of today’s Sălaj county, its structure has undergone several changes over time. Mentions about the first Transylvanian counties also remind us about the county of Crasna, founded in 1090. In the 12th century, 10 counties were documented, including the counties of Crasna, mentioned in 1162, and Szolnok, mentioned in 1166. In 1876, the county of Sălaj was founded. The county of Sălaj included the former counties of Crasna and Middle Solnoc, the Unguraş circle, from Dăbâca county and two communes from Cojocna county, the county capital being established in Zalau. The county was divided into 6 nets, Crasna, Cehu Silvaniei, Taşnad, Şimleu Silvaniei, Zalău and Jibou.

Christianity entered the Sălaj area with the conquest of Dacia by the Romans. In the year 106 A.D. Romanian military strategists drew the northeastern border of the Roman Empire on Mount Meses in Salaj. This area of defense delimited the Dacian territories occupied by the area of the free Dacians. The province of Dacia Porolissensis has its name from Porolissum, the most important Romanian military camp in the area. Christianity has been known in Dacia since the first three centuries of our era, penetrating here in the apostolic period through the preaching of the Gospel on the territory between the Danube and the Sea by the Holy Apostles Andrew and Philip. Christianity continued to be preached by believers in secret for fear of Roman laws that declared Christianity an illegal religion. The slow generalization of Christianity in the lands of Dacia lasted until the fourth century.

Archaeological discoveries from Porolissum prove that Christianity has appeared in this land since the Roman times. This is also valid for the other Roman camps discovered on the territory of Salaj: Buciumi, Romita, Sutor, Românaşi, Tihău, Jac and Zalău because Romanian soldiers were brought here as well. The Porolissum camp remains the indisputable proof that supports the antiquity of Christianity in these lands. To support the antiquity of Christianity in the parts of Salaj, a wide series of archaeological discoveries bear witness. Regarding the church relics, Sălaj has a long and rich history. Numerous pots and objects for personal, household or religious use, such as bones, sconces, pots, clay lids for pots and various incised rings with

Christian symbols from the second and third centuries, such as crosses, fish and various monograms, support the early penetration of Christianity in the area of Meseş.

We mention that the pagan temple of the god Bel from the Roman fortress Porolissum was rebuilt in the 5th century A.D. and used as a Christian church in the post-Roman period. This temple is the oldest known Christian basilica north of the Danube. In the vicinity of this Christian basilica there were discovered several bowls of burnt clay, opaque clay and bronze with Christian motifs. One of the important discoveries is the ceramic vessel or fragment with a Christian inscription, discovered at Moigrad in the spring of 1975. In the first phase it was thought that this object represents the bottom of a pot, but after a careful research it was established that this object is a disc from which the part with the support ring of the disc was preserved. Inside the disc in the central area, you can see the cryptographic monogram of Jesus Christ circumscribed in a quadrilateral trapezoidal shape. On one of the bases of the trapezoid there are Christian symbols, a tree and a bird with other signs and some bread. On the outside of the trapezoid sides you can see the inscription “*Ego...vius sau uluis... vot...p...*”, meaning *Ego Paulus votum posui*. All these mentioned signs, including the inscription, are characteristic symbols of primitive Christianity. The dating of this object goes back to the 4th century, which leads us to believe that pottery workshops continued to exist in Porolissum after 271 A.D. Also from the 4th century dates a clay glass with the inscription “*Vetere fe(lix)*”, “*To use healthy*”, “*Sis felix v(etere felix)*”, “*To be happy, to use healthy*”, discovered at Jac, and a silver Eucharistic spoon discovered at Deleni.

We do not have other information about the existence of a church organization until the ninth century. In the VII-VIII centuries the Carpatho-Danubian territory was organized in Romanian countries called principalities and voivodeships. In these lands there were active bishops sent here by the patriarchs of Constantinople, either by the bishops of Dobrogea (IV-VI centuries) or by the archbishops of Justiniana Prima (VI century). At the same time, it is possible that during this period missionary bishops sent from other areas were active in these countries.

With the formation of the first Romanian states in central and northwestern Transylvania in the fourth century, the place of the bishops was taken by the bishops, each voivode having a bishop in his city who supervised church life. Thus there were episcopal chairs in Dăbâca, where the residence of the voivode Gelu and in Biharia.



The existence of a dynamic church life in the Sălaj area between the 11th and 13th centuries is proven by the discovery of a fragment of a Kiev engolpion on Pomet hill, where the Meseş Monastery was built over ruins of the Roman camp Porolissum, initially certified as an Orthodox monastery, but also by discovering the cave cells from Moigrad, Jac, Creaca, Brebi and Buciumi.

Starting with the 14th century we have news about the existence in Transylvania of some Orthodox bishops under whose jurisdiction were also the lands of Sălaj. On August 12th 1391, Patriarch Anthony IV signed a tomos declaring the founding of Baliţă and Drag from Peri, Maramureş, stauropegial under the direct jurisdiction of the ecumenical seat, and the abbot Pahomie was invested as patriarchal exarch with the right to control and judge the priests and the right to sanctify churches, except for the ordination of priests that was done only by the local bishops. The jurisdiction of the abbot-exarch of Peri extended over several lands in northern Transylvania: Maramureş, Ugocea, Bereg, Sălaj, Ciceu, Unguraş and Almaşul Bihorean. It is assumed that at the time in Transylvania there were several episcopal chairs and even a metropolis at Râmeţ, where in 1376 Archbishop Ghelasie was mentioned. A diploma of King Vladislav II (1494) states that Ilarie, the abbot of the monastery, was under the obedience of the Transalpine Metropolitan. Therefore, the jurisdiction over the lands of Sălaj was held by the metropolitan of Ungrovlahia, also called exarch of Hungary and the lands, a title recognized by the county in 1401 in the hierarchy of the Eastern Church.

From a diploma of reconfirmation in the chair given to Bishop Spiridon of Vadul in 1581, we find out that Salaj is under the jurisdiction of the bishop of Dej (the Diocese of Vad). At that time, according to the confessions of the Italian Jesuit Antonio Possevino, there was a diocese in Simleu. The Jesuit Possevino recorded this in 1583, when he visited Transylvania. In 1585 Sigismund Bathory gave the jurisdiction the the Romanian bishop Spiridon from Vad and over to the Romanian Church in the counties of Crasna and the Middle Solnoc (Today's Sălaj). After the founding of the metropolis of Balgrad by Mihai Viteazul, the Orthodox Romanians from Silvania Country belonged to this metropolis.

Among the 38 archpriests who signed the union manifesto in 1700 with the Church of Rome are three archpriests from the territory of historical Sălaj, the archpriest Andrei from Şimleu, the archpriest Simion from Sărăuad and the archpriest of Băseşti.

Regarding the church organization in the two counties of Sălaj, the 18th century was a period of confessional changes. The establishment of the vicariate from Simleu was a necessity that ensures the continuity and strengthening of the greek-catholic confession in the two counties of Sălaj.

In 1733, according to Bishop Klein's conscription, the parishes in Crasna county were organized in Boian-Şimleu Archdiocese, and those in Middle Solnocul County were organized in Someş-Odorhei Archdiocese. The Boian archdiocese had 46 parishes with 29 priests, of which 21 priests were united and 9 priests were not united. In the archdiocese of Odorhei in the county of the Middle Solnoc were circumscribed 101 parishes with 96 priests, of which 63 Orthodox and 33 united. In 1750, according to the conscription made by the episcopal vicar Petru Pavel Aron, in the county of the Middle Solnoc there were two archdeaconries, Someş Odorhei with 71 parishes and Băseşti with 29 parishes. From Crasna county, 41 parishes were gathered at the Jucului Archdiocese from Cojocna county. In the years 1760-1762, according to General Bucow's conscription, there were 61 united priests and 511 Greek Catholic families, 97 Orthodox priests and 5,687 Orthodox families in Middle Solnoc County. In Crasna County there were 77 Orthodox priests and 2428 Orthodox families and a single Greek Catholic family.

According to the conscription drawn up by Bishop Dionisie Novacovici in 1767. At that time, four archdioceses mentioned in this conscription had archpriest centers in today's Sălaj, respectively Miluan, Sânpetru, Zimbor and Şimleu Silvaniei.

The canonical visits undertaken by Bishop Grigore Maior also targeted the villages from the former counties of Crasna and the Middle Solnoc, which in 1876 became part of Sălaj county. The parishes of the former archdioceses of Miluani, Zimbor and Sânpetru, which managed to retain their Orthodox confessional character following the proselytizing propaganda of Bishop Maior, were incorporated into the archdiocese of Miluani, the old name of the Hungarian archdiocese.

In the conditions of the confessional repression and of the changes of the organization of the ecclesiastical institutions, the historical Sălaj becomes a true center of the Greek Catholic confession at the beginning of the XIXth century, when Bishop John Bob, supporter of the minor gymnasium from Şimleu, founded in Şimleu in 1810 the foreign vicariate of Silvania.

In the first part of the second chapter, *The Romanian Church from historical Sălaj in the 19th century*, we presented aspects related to the functionality of the Romanian church institutions from historical Sălaj, respectively the foreign vicariate, the archdiocese, the parish and the branch. In the second and third part of this chapter we presented the evolution of the Greek-Catholic vicariate of Silvania and of the Unguraş Orthodox archdiocese, during the 19th century. I also briefly presented the biographies of the archpriests and vicars who led these institutions during the 19th century.

From its beginnings the Greek-Catholic Church has assumed two fundamental identities, one given by the Eastern spiritual heritage and a heritage received when it came into contact with the Church of Rome. Starting from the second part of the 18th century, the Greek-Catholic confessional identity knew an ample process of otherness between the Eastern ecclesiastical tradition and the elements of organization and institutional functioning of Latin rite.

The establishment of the foreign vicariates at the interference of the XVIII-XIX centuries was necessary from the perspective of jurisdictional-administrative, pastoral-missionary problems, but also from the point of view of the confessional disturbances from certain areas of Transylvania. The need to establish these vicariates from the perspective of Bishops Gregory Major and John Bob was to ensure a counter-offensive in the face of the struggles against the Orthodox union. Founded at the beginning of the 19th century, the Vicariate of Silvania was an instrument of imposition and rooting of the union on the lands of Salaj, the union starting to take root in the counties of Sălaj after the visions undertaken by Bishop Gregory Major between 1773-1777. John Bob instituted vicariates in the regions of Romanian tradition recognized from antiquity as "countries", both by the preponderance of the Romanian population and by the efforts of people animated by the ideas of the Josephine Enlightenment in social and cultural terms. Thus the vicariates were founded: Făgăraş (The Country of Făgăraş), Rodna (The Country of Năsăud), Haţeg (The Country of Haţeg) in 1786, and in 1810 the vicariate of Silvania was established with residence at Şimleu Silvaniei. Much later, the Foreign Vicariate of Maramureş was founded in 1860.

The foreign vicariate Silvania included in its composition the parishes and the Greek-Catholic branches from the former counties of Crasna and the Middle Solnoc and some parishes from the area of Chioar and Sătmar. Throughout the 19th century, the parishes of the vicariate were organized in 11 archdioceses that functioned under the jurisdiction of the vicariate, namely:

Șimleu Silvaniei, who later received the title of archdiocese Pericei, Oarța, Brebi, Ieriu, Băsești, Ip, Crasna, Noțig, Șamșud, Sărăuad and Valcău. In 1835 in the composition of the 11 archdioceses of the vicariate, 163 parishes and 44 branches had 81,328 Greek-Catholic believers. In 1842 the vicariate had 164 parishes, 46 branches and 85,125 believers. In the second half of the 19th century, the number of parish units in the vicariate of Silvania varied between 113-116 parishes, and the number of branches varied between 97-106 branches. Regarding the number of Greek-Catholic believers in Silvanias vicariate between 1867-1900, the situation was as follows: in 1867 the vicariate had 99228 believers, in 1877 it had 89431 believers, in 1882 it had 84739 believers, in 1886 it had 88025 believers, in 1890 it had 91374 believers, in 1894 it had 97806 believers, in 1898 it had 101928 believers, in 1900 it had 100270 believers.

In the first half of the 19th century, the vicariate of Silvania was one of the ecclesiastical structures of the Greek-Catholic diocese of Alba-Iulia and Făgăraș, and after the founding of the Diocese of Gherla the vicariate of Silvania passed under the jurisdiction of this diocese. Silvanias vicariate in the 19th century was successively led by five foraneu vicars, respectively *Georgiu Tatu (1810-1824)*, *Gregoriu Abraham (1824-1828)*, *Isidor Alpini (1828-1835)*, *Alexandru Șterca-Șuluțiu (1836-1850)*, *Demetriu Coroian (1850-1873)* and *Alimpiu Barboloviciu (1873-1913)*.

The Unguraș Orthodox Archdiocese had a special evolution determined by the geographical position, being located on the edge of the diocese, by the multi-denominational structure and by the social environment of the area. The parishes that formed the Unguraș archdiocese were geographically located mostly in the wide area of the Almaș and Agrij valleys in today's Sălaj. Over time, the archdiocese had different names being mentioned in documents entitled the archdiocese of Miluan or Dăbâca. It took its last name from Unguraș, the old name of Românași. The Hungarian archdiocese in the first two decades of the 19th century were based in Miluan, in 1819 the headquarters were established in Sânpetru, in 1824 the archdiocese was established again in Miluan, and in 1849 the headquarters was relocated to Sânpetru. With the name of Unguraș the archdiocese appears from the second half of the 19th century.

During the first three decades of the 19th century a part of the archdiocese was unstable because some parishes of the archdiocese passed to the Greek-Catholic Church. In 1805 this archdiocese was known as the archdiocese of Dăbâca, the superior circle. In that year the archdiocese had 28 parishes and 2252 families of Orthodox believers. In 1832 the archdiocese

had 22 parishes and 7486 believers, in 1858 it had 20 parishes and 10265 believers, in 1869 it had 19 parishes and 11641 believers, in 1874 it had 20 parishes and 10988 believers, in 1894 it had 21 parishes and 14224 believers, and in 1900 it had 21 parishes and 13964 believers. In the 19th century, the Hungarian Orthodox archdiocese was ruled by the following archpriests: *Petru Popovici (1794-1818)*, *Constantin Rafail (1819-1823)*, *Ioan Damșa (1824-1848)*, *Petru Roșca (1849-1888)* and *Pavel Roșca (1890-1918)*.

The third chapter, *The Romanian priesthood from historical Sălaj in the 19th century*, is structured in four subchapters. In the first part of this chapter are presented some aspects related to the level of preparation, the way of choosing and appointing priests and the economic status of the priesthood. In the second subchapter we addressed the issue of confessional relations between the two groups in the historical Sălaj, Orthodox and Greek-Catholic. The third subchapter presents the priests from the Orthodox and Greek-Catholic parishes from the period and reference area, and the last subchapter presents is dedicated to church art, respectively church architecture, manuscripts and cult books that circulated in the historical Sălaj and church songs.

Regarding the election of Orthodox candidates for the priesthood in the 19th century, this privilege was the responsibility of parish communities and archpriests. According to the Saguna's organizational state, the attribution of the election of the priest belonged to the parish synod and the parish committee was in charge of filling the vacancy and publishing an announcement in the *Romanian Telegraph* announcing the organization of the competition to fill the vacancy. The announcement had to contain the conditions of employment, of which the most important condition was the salary of the priest. In general, the community picked its candidate because the knowledge of the future priest and the relations established between the community and the candidate were points that were to influence the church life and the community. Regarding the election and appointment of Greek-Catholic priests, from the time of Bishop John Bob, the right to appoint Greek-Catholic priests as bishops was established, but it became widespread during the time of Bishop Lemeni. This form of appointment of the priest in the community has its origin from the church of the West, being a form of imposing episcopal authority in the territory. In practice two methods could be used. The priest could be elected by the bishop, fully respecting the statutory provisions, or under pressure from the community that

elected his priest; these provisions were discounted, leaving the bishop in this situation only the act of appointing the priest desired by the community. In the case of the Greek-Catholic archdioceses in the counties of Sălaj, after the establishment of the vicariate of Silvania, an attempt was made to impose the appointed priests by the bishop through the vicars, who had among their attributions the proposal of priests and archdioceses for vacant parishes and archdioceses.

Regarding the social origin of those who occupied the parishes of Salaj in the 19th century, the largest share was held by sons of priests, followed by singers and teachers. The inheritance of the parish from generation to generation was a tradition both among the Orthodox parishes in the Unguraş and in the Greek-Catholic parishes in the vicariate of Silvania. In these cases it is observed from the documents of that time that the parish priests took with them their sons, son-in-laws or even grandchildren as chaplain priests, and after the death or retirement of the senior priests from the parish offices, the chaplain priests occupied the parish offices. Another method of inheritance of parishes was the marriage of the priests' daughters with young theology graduates.

Regarding the intellectual training of the Sălaj priesthood until the beginning of the 19th century, the training of Orthodox priests was an elementary one consisting of minimal knowledge of writing and reading. After the election of Bishop Vasile Moga in 1811, a 6 month clerical course was set up in Sibiu for those who wanted to become priests. At this course, the Orthodox candidates from the area of the historical Sălaj were also preparing for the priesthood. From 1846 at the theological course in Sibiu were received only those who had completed normal and high school classes and attested to this. In 1849 the duration of the theological course was raised to one year, for two semesters. At the diocesan synod of 1850 held in Sibiu, it was decided to establish the three year diocesan theological-pedagogical seminary. As all the conditions were not met, this study period could not be implemented, remaining at the period of one year. In 1853 the two courses were separated, and the study period for the theological course was raised to two years and the pedagogical one remained for one year. In 1861 Şaguna increased the duration of the theological course to three years, and the duration of the pedagogical course to two years. At the archdiocesan synod of 1877, a functioning regulation of the theological seminary was approved. From this year, only young people who were graduates of eight gymnasium classes (today's highschool) were admitted to the theological courses, and

only those with four gymnasium classes (today's middle school) were admitted to the pedagogical courses. In 1878, for those who had not completed high school, an extraordinary theological course of one year was introduced, where students received a minimal form of training, learning pastoral, dogmatic, moral, church history, time and church music. The young boys from the Unguraş archdiocese who wanted to share the priestly mission attended the middle school classes in Zalău, Şimleu or Cluj before theology. Regarding the Greek-Catholic Sălaj priesthood, in the second half of the 18th century, most of the priests were trained at the monastic schools of Strâmba, Santău and Treznea or at the elementary school from Şimleu. In the first half of the 19th century, the candidates for the priesthood from the counties of Sălaj studied at the priesthood school from Blaj, opened in 1745 under Bishop Petru Pavel Aron. At the beginning of the 19th century, the number of those who attended the theological school in Blaj decreased significantly. This led to the introduction of an alternative for students in this school by introducing the so-called *moralis (Moral School)*, a two year course where candidates for the priesthood studied especially Moral Theology, hence the name of moralist priests of those who graduated this course. Before being admitted to the moral course, the young people were obliged to present to the bishop the certificate of graduation from the middle school then followed the actual enrollment. Those who enrolled in the moral course in Blaj were mostly graduates of the minority middle school in Simleu or the normal school in Băseşti. Until the end of the first half of the 19th century, most of the priests from Sălaj in the vicariate of Sylvania were moralists, graduates of the priestly course in Blaj. Since 1858, after the opening of the theological seminary in Gherla, the vast majority of Greek-Catholic candidates from the vicariate of Sylvania have studied here. The establishment of this diocesan seminary had positive outcomes on the level of priesthood preparation. The graduates of this school were mostly theologians. Only highschool graduates were allowed to study at this seminary. This measure of students selected ensured a well-qualified priestly staff.

In the villages of Sălaj, during the period studied, the cases of intentions to change the confession of transitions from one faith to another and of confessional disorders were relatively few. This is largely due to the similarities of the church communities in the Sălaj area, whether it is the Orthodox or Greek-Catholic church communities. The causes of the transitions from one confession to another are multiple, sometimes these reasons being serious, sometimes trivial. Some left their faith due to the dissatisfaction with the annual fixed fees, and others left their

faith following a conflict with the priest whose confession they left. There were cases of leaving the confession due to priests who had a moral conduct inconsistent with the priestly status. Another source that generates confessional change both for the studied area and for the entire Transylvanian space, was the proselytism propagated by both Greek Catholic and Orthodox priests.

The last chapter *Romanian confessional education from historical Sălaj in the 19th century. Schools, Teachers, Discipline and Teaching Manuals, School Statistics*, presents in general the evolution of education in the area of historical Sălaj until the beginning of the 19th century. The originality of this chapter consists in the presentation of all the confessional schools from the parishes and branches of the historical Sălaj that functioned in the second half of the 19th century. Based on the archived documents, the Sematismus, published by the Greek-Catholic Episcopate of Gherla, and the calendars published in Sibiu for each school presented, the names of the teachers could also be mentioned.

The beginning of the Romanian education in Sălaj knew two distinct periods, the period of the monastic schools and the period of the national schools. The cultural-spiritual life of the people of Salaj was influenced by the monastic settlements from the counties of the Middle Solnocul and Dăbâca attested in the XIV-XVIII centuries. The ecclesiastical staff, priests and deacons, but also a series of the first teachers of historical Sălaj taught in the monasteries from Strâmba Fizeș, Treznea, Santău, Bălan and Cutiș. In the monastic schools the reading is taught, according to the ritual books written in the Cyrillic letters, the church songs and the writing. In these schools, young people who wanted to become singers or priests learned more and more. Those who were preparing for the chant learned only church reading and singing, and those who were preparing for the priesthood were also learning to write. In addition to the monastic schools of the 17th century through the synod of the Orthodox Church in Transylvania held in 1675, it was ordered that after religious services priests should hold school. In the evolution of Salaj's education, another moment of power was the archpriest's synod held in Sarausad on July 3, 1776, attended by Bishop Gregory Major. At this synod, the priests were ordered to teach the young people the missing ones on Sundays and holidays, and the singers to hold school with the children. During George Șincai's time schools were opened in many villages. In 1784 the schools from Santău and Almasu Mare were opened, in 1785 a school was opened in Lompirt, in



1785-1786 the school from Bobota was opened, in 1787 the school from Bădăcin was opened, in 1788 the school from the Romanian Nadiș, in 1790 the schools from Guruslău, Supurul de Jos and Sanislău were opened, then the schools in the villages of Giurtelecu Șimleului, Șimleu, Ortelec and Băsești, were to be opened until 1794, later receiving the status of trivial school. In the first decades of the 19th century, the vicars of Sălaj for the support of the schools and the establishment of schools, where they did not exist, was a special one. After the establishment of the vicariate of Silvania, several schools from the villages of Sălaj are attested. Despite all the measures taken by the vicars of Sălaj, the village schools established in the first half of the 19th century were few or in many cases due to the lack of teachers or due to poverty a few years after their establishment, the schools were closed. The revolution of 1848 brought new advantages in the movement of organizing Romanian education in Transylvania. This new advance also included the Romanians from Sălaj. Thus on January 10th 1850, under the president of the vicar Alexandru Șterca Șulutiu at Șimleu, a vicarious synod took place. Considered the first cultural congress of Silvania, the vicarious syond. Through the decisions of this synod, in the vicariate of Silvania, primary education became compulsory. In 1867, according to the first Șematism edited by the diocese of Gherla, in the vicariate of Silvania there were 149 schools, of which 118 had school premises, 112 being built of wood and 6 of stone. There were 149 teachers in these schools, of which 76 were cantor teachers and 73 qualified teachers. Most of the teachers from the vicariate of Silvania learned the secrets of pedagogy at Năsăud, preparations opened in 1859 and moved to Gherla in 1869, and Sighet, opened in 1861. A large part of the teachers from Sălaj qualified for the state preparatory school in Zalău that was founded in 1870.

Regarding the Orthodox confessional education, major changes will take place after the election of Vasile Moga in the seat of bishop for the Transylvanian Orthodox Romanians of 1811. Thus, during the pastoral time of Vasile Moga, the number of Orthodox confessional schools in Transylvania was constantly growing, reaching from only 40 schools, which functioned in 1815, to a number of 282 Orthodox schools consecrated in 1843.

In 1816, after the royal rescript was issued with number 5806 of May 10, 1816, which provided that in Romanian schools they had to learn the Latin alphabet, Bishop Moga sent to the parishes a circular asking the priesthood to open the school where the singers of the church could have the function of teachers. From 1821 the priests were required to send their singers to Sibiu,

between Thomas Sunday until Pentecost Sunday, in order to learn the teaching at the course of six weeks.

In the case of the Hungarian archdiocese, in the first three decades of the 19th century, schools were attested in only four villages, at Păușa in 1800, at Bălan in 1821, at Ciumărna in 1822 and in Gălpâia in 1827. Since 1837 the school was also held in Racâș, and in 1838 a school was opened in Stâna as well. Orthodox denominational schools experienced a real period of development during Șaguna's time. As early as 1846, the vicar Șaguna ordered that the priests appoint the parishioners as teachers, or, in their absence, be teachers, and the payment to be given by the parishioners. At the diocesan synod held in Sibiu in 1850 to improve the confessional education, the archpriests were appointed district inspectors in school matters, each having the obligation to periodically report the school situation to the bishop. Also regarding the confessional education, at this synod the textbooks for the village schools were approved, and the clerical school became a theological-pedagogical institute. At the same time, from 1850, every clergyman was obliged to work as a teacher before being ordained a priest. After the synod was held in Sibiu in 1850, the results were quickly felt in the orthodox archdiocese of Hungary. During the Sagunian era, schools were established in all the villages of the Hungarian archdiocese. There were also villages that founded schools before 1850, such as Unguraș, where schools were established in 1848 and Bălan where the school was established in 1849.

During the second half of the 19th century, a struggle between the State and the Church for the domination of this sector took place in the land of public instruction in Transylvania. The functioning of the Romanian elementary schools was controlled from two directions: from the state, on the one hand, and from the church institution, on the other hand. During the 19th century, the school law did not favor the Romanian confessional schools in Transylvania, but nevertheless through the efforts of the Romanian Hierarchs, of the priests and of the people, the confessional schools from Salaj resisted in most cases in front of the state schools.

### **Conclusions**

The two ecclesiastical institutions of Salaj, the Orthodox archdiocese Unguraș and the Greek-Catholic vicariate Silvania, in the 19th century had as their leaders true remarkable personalities who linked their names not only to the church institutions they led but also to the name Salaj and Transylvanian cultural institutions of this century. Among them, the Vicar

Sulutiu also linked his name to the central Greek-Catholic ecclesiastical institutions, respectively to the episcopal chair of Blaj later transformed into a metropolitan chair, the first Greek-Catholic metropolitan being Alexandru Șterca Șulutiu. Through the power of concentration of the Greek-Catholic church in historical Sălaj, imposing itself in front of the orthodox church through a superior geographical area, Silvania's vicariate had a special role in the spiritual and social life of Romanians from Sălaj. If at the beginning of the 19th century the Unguraș archdiocese positioned itself as an alliance factor of the remaining Orthodox parishes in the area of historic Salaj, in the second half of the 19th century this institution proved to be a real defender for Orthodox Romanians in the area by organizing and supporting confessional schools. Through the efforts of the vicars of Silvania and the archpriest of Unguraș in the second half of the nineteenth century, the two institutions became symbols of unity of thought and action for the Romanians in the county hall of Sălaj.

In their turn, the parishes of Sălaj, regardless of whether we are talking about the structure of the Orthodox archdiocese Unguraș or the structure of the vicariate from Simleu, they were largely led by priestly dynasties, this bringin consistency and stability in the spiritual life of the parishes.

After the revolution of 1848, the priesthood was the most important fact in the work of emancipation of Romanians from Sălaj. In this process, the priests were joined by the teachers of the confessional schools. The Romanian confessional schools from historical Sălaj, together with the church institutions, supported the emancipation process of the Romanians and their involvement in the political movement between 1848 and the memorandum movement at the end of the 19th century. Despite all the pressures created by the implementation of laws hostile to Romanian education, in historical Sălaj, through the Romanian Orthodox and Greek-Catholic confessional schools, the state communal schools could only enter the Salaj area sporadically. The confessional schools in the villages of Sălaj county have the merit of implementing the collective mind and need to send their children to schools. The priesthood made efforts to send to study in the schools of the Transylvanian dioceses the expert students from the villages of Salaj, thus making possible the formation of a Romanian elite ready to face the politico-cultural changes required at some point in history. The Sălaj society of the 19th century, mostly a rural one, was mainly influenced by the church. The church life of this century was faithful to the life of the village. In the 19th century, the Transylvanian Romanians gained political, national,

social, cultural rights, but also rights that influenced their spiritual life. The organization and recognition of the Romanian church institutions in Transylvania in the 19th century facilitated the work of emancipation of the Transylvanian Romanians. Through the evolution of the Romanian society in Transylvania and implication of the Salaj society from the second half of the 19th century, the need was felt for the Romanian church to be included in this evolutionary approach. The Romanian church made its contribution in the remarkable moments of the 19th century, this institution being a resounding cymbal in the process of emancipating the Romanians. If at the beginning of the 19th century the Sălaj priesthood had a training based on practical elements acquired mostly in monastery schools or church pews, at the end of the 19th century it placed the Salaj priesthood in a dignified setting for altar servants. This facilitated the approach of the entire Salaj society in the social, cultural, economic and spiritual evolution. By ensuring an education in accordance with the priestly state, through a modest economic situation in most cases, the priesthood of Sălaj could be positioned as a landmark for the rural society of Salaj in the 19th century. The priest in the village world is a landmark that influences the rural society as a whole. The Sălaj priesthood of the 19th century rose to the level of its call to guide the spiritual-cultural life of the Sălaj society. In this sense, we believe that the attempt to draw the world of the Sălaj village implies the presentation of the church life as a whole, both from an institutional point of view and from the point of view of those involved in this rural society, priests and people, a society that Nicolae Iorga called a world of villages and priests.