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The Orthodox Deanery of the Land of Zarand – History and Contemporary Reality

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Abstract

The basic administrative-territorial units of the dioceses in which they are found, the Transylvanian deaneries come to light in history, through their scanty documentary mentions, since the 14th century, corresponding in general terms, from the point of view of their extent, to the old medieval Romanian “countries”, “voivodeships” or “districts”. Moreover, the large number of spiritual shepherds, churches and monastic settlements scattered on the ecclesiastical map of the entire intra-Carpathian space constitutes proof of a well-cohesive organization, an expression – in turn – of a strong and committed Orthodoxy. Part of the ancient county of Hunedoara, the Land of Zarand was one of the cradles of the Romanian deanery institution.

Keywords

Hunedoara, Land of Zarand, deanery, Orthodox Church, Metropolitanate of Transylvania, Diocese of Deva and Hunedoara.

I. Preliminary remarks

The basic administrative-territorial units of the dioceses in which they are located, the Transylvanian deaneries, come to light in history through their few documentary mentions, dating back to the 14th century, corresponding

in general terms, as an extension, to the old medieval Romanian “countries”, “voivodeships”, or “districts”. Moreover, the large number of spiritual shepherds, churches, and monastic settlements scattered across the ecclesiastical map of the entire intra-Carpathian space is evidence of a well-established organization, which is, in turn, an expression of a strong and committed Orthodoxy¹. Part of the ancient county of Hunedoara (mentioned as a separate county in certain historical periods), Zărand or the Land of Zarand was one of the cradles of the Romanian archpriesthood.

Based on the structure of the old Romanian districts, namely “districtus Hatzak” (Hațeg district, attested in 1360), “districtus de Hunyad” (Hunedoara district, attested in 1360), perhaps “districtus fluvii Stryg” (Strei district, attested in 1377), “districtus Iofgw” (Dobra district, attested in 1387) and “districtus Fejerkeres” (White Criș district, attested in 1404)² – to these must be added the localities circumscribed from an administrative -territorially of the Geoagiu-Glod depression and the Saxon seat of Orăștie (attested in 1224)³ – the archdeaconries of yesteryear, as a form of organization, have been a perpetual presence in the ecclesiastical area of Hunedoara for over half a millennium. There are six ancient deaneries, with alternative seats of residence, depending on the locality where the leader of the “deanery office” carried out his activity as parish priest; we list them in the chronological order of their documentary mention: *the Deanery of Hațeg* (attested in 1360, with jurisdiction over the localities in Land of Hațeg and Jiu Valley)⁴, *the Deanery of Hunedoara* (attested in 1456, with jurisdiction over the localities in Poiana Ruscăi Mountains, on the lower courses of the Cerna and Strei rivers and in the Deva area)⁵, *the Deanery of Ilia* (attested in 1643, with jurisdiction over

¹ Mircea PĂCURARIU, *Istoria Bisericii Ortodoxe Române*, I, Editura Trinitas, Iași, ³2004, pp. 259, 290-296.

² Ștefan PASCU, *Voievodatul Transilvaniei*, IV, Editura Dacia, Cluj-Napoca, ²1989, pp. 33-40, 63-64; Ștefan PASCU, Răzvan THEODORESCU (coord.), *Istoria românilor* III, Editura Enciclopedică, București, 2001, pp. 548-549.

³ Thomas NÄGLER, *Așezarea sașilor în Transilvania*, București, ²1992, p. 224; Anton E. DÖRNER, *Documente și cronici privind istoria orașului și scaunului Orăștie*, I, Editura Argonaut, Cluj-Napoca, 2003, p. 14.

⁴ Adrian Andrei RUSU, *Cători și biserici din Țara Hațegului până la 1700*, Editura Muzeului Sătmărean, Satu Mare, 1997, p. 69.

⁵ M. PĂCURARIU, *Istoria Bisericii Ortodoxe Române*, I, p. 263.

the localities in the western half of the Hunedoara corridor of the Mureș Valley and the neighbouring hilly areas), *the Deanery of Orăștie* (attested in 1643, with jurisdiction over the localities in the Saxon seat of the same name)⁶, *the Deanery of Geoagiu* (attested in 1687, with jurisdiction over the localities in the Geoagiu-Glod depression)⁷ and *the Deanery of Criș* (later Zarand, attested in 1698, with jurisdiction over the localities in the Bradului and Băiței depressions, respectively in the neighboring hilly and piedmont areas)⁸.

After 1701, through the continued subordination of the Hunedoara archpriests to their superior, Hierarch Atanasie Anghel of Bălgrad (1698/1701-1713), signatory of the religious union of the Transylvanian Romanians with the Church of Rome, these deans appeared, for at least half a century, in the records of the Diocese of Făgăraș; the ecclesiastical censuses of the time, by recording – sometimes even together, within the same parish communities – both Orthodox and Uniate priests, do nothing but outline an atmosphere marked by confusion and inherent confessional shifts. Therefore, in the first half of the 18th century, we can speak of united archdeaconries in terms of their subordination to the hierarchies residing in Bălgrad, Făgăraș, or Blaj, but mixed – if not Orthodox – in terms of the continuity of previous administrative-canonical structures and the preservation of old “church rules” by the vast majority of the clergy, who, until the patent issued by the chancellery of the governor of Transylvania, Ioan Haller (1734-1755), on April 3, 1745⁹, had only vague knowledge of the events of 1701¹⁰.

⁶ Pavel BINDER, “Contribuții documentare la geografia bisericească a românilor din Transilvania în secolele XVII-XVIII (1643-1733)”, in: *Mitropolia Ardealului*, Sibiu, XXVI (1981) 7-9, pp. 536-538; Ana DUMITRAN, “Instituția protopopiatului în Biserica românească din Transilvania în secolul al XVII-lea”, in: *Apulum. Acta Musei Apulensis*, Alba Iulia, XXXII (1995), pp. 322-323.

⁷ Nicolae IORGA, *Scrisori și inscripții ardeleni și maramureșene*, II, Atelierele Grafice Socec & Comp., București, 1906, p. 102.

⁸ Nicolaus NILLES, *Symbolae ad illustrandam historiam Ecclesiae Orientalis in terris Coronae S. Stephani*, I, Oeniponte (Innsbruck), 1885, pp. 203-212.

⁹ Laura STANCIU, Keith HITCHINS, Daniel DUMITRAN (eds.), *Despre Biserica românilor din Transilvania. Documente externe (1744-1754)*, Editura Presa Universitară Clujeană, Cluj-Napoca, 2009, pp. 134-135 (no. 104)

¹⁰ Zenovie PÂCLIȘANU, *Istoria Bisericii Române Unite*, Editura Galaxia Gutenberg,

II. The Deanery of Zarand in the first half of the 18th century

An early ecclesiastical statistic, compiled prior to 1716, lists the same six deaneries of Hunedoara from the medieval period, but renamed after the place of residence of the deans: *Balomir*¹¹ (“Archidiaconatus Balomiriensis”, meaning the seat of Orăștie), *Brad* (“Archidiaconatus Bradensis”, meaning the Zarand region), *Dobra* (“Archidiaconatus Dobrensis”, formerly Ilia, meaning the Mureș Valley), *Grădiște*¹² (“Archidiaconatus Gradisteniensis”, i.e. of the Hațeg region), *Hunedoara* (“Archidiaconatus Hunyadiensis”, i.e. of the Hunedoara and Deva regions) and *Vințu*¹³ (“Archidiaconatus Vinczensis”, i.e. of Geoagiu, but extended towards Vințu de Jos). The Zarand Deanery included 38 localities (27 “purely Wallachian” and another 8 “mixed” from an ethnic point of view), without going into detail. The 1,049 registered families – around 5,250 believers, if we take into account, according to the demographic customs of the time, an average of about five members in a family¹⁴ – were shepherded by 38 priests (23 Uniates and 15 Orthodox); of whom three were “bigamous” (in their second marriage), i.e., remarried¹⁵.

The conscription of the united bishop Inochentie Micu (1730-1751) from 1733, the first general church census of the clergy, believers, places of worship, houses, and parish sessions in Transylvania, reconfirms the existence of the six archdeaconries of Hunedoara: *Balomir* (“Archidiaconatus Balomiriensis”), *Brad* (“Archidiaconatus Brádensis”), *Dobra* (“Archidiaconatus Dobrensis”), *Grădiște* (“Archidiaconatus Gradistiensis”), *Hunedoara* (“Archidiaconatus Vajda-Hunyadiensis”)

Târgu Lăpuș, ³2006, pp. 309-310; M. PĂCURARIU, *Istoria Bisericii Ortodoxe Române*, II, pp. 327-328.

¹¹ Balomiru de Câmp (Alba County); until 1968, it was part of the Orăștie district, then of the county, respectively the Hunedoara region.

¹² The old name of the town of Hațeg, Sarmizegetusa.

¹³ The town of Vințu de Jos in the present-day county of Alba.

¹⁴ Matei VOILEANU, *Contribuțiune la istoria bisericească din Ardeal*, Tiparul Tipografiei Arhidiecezane, Sibiu, 1928, p. 8; Augustin BUNEA, *Din istoria românilor. Episcopul Ioan Inocențiu Klein (1728-1751)*, Editura Napoca Star, Cluj-Napoca, ²2012, p. 279.

¹⁵ Zenovie PĂCLIȘANU, “O statistică a românilor ardeleni de la începutul veacului al XVIII-lea”, in: *Societatea de mâine. Revistă săptămânală pentru probleme sociale și economice*, Cluj, IV (1927), no. 13-14, p. 183.

and *Vințu de Jos* (“Archidiaconatus Vincensis”)¹⁶. The Deanery of Zarand comprised 38 localities. Of these, 27 were “Vlach” (Blăjeni, Buceș, București, Bulzești, Căinel¹⁷, Călimănești¹⁸, Căraci, Curechiu, Dupăpiatră, Grohot, Hărțăgani, Juncu¹⁹, Luncoiu de Sus, Mihăileni, Ormindea, Peștera, Potingani, Ribicioara, Săliște, Scroafa²⁰, Stănija, Tomnatec, Țărățel, Uibărești, Vaca²¹, Valea Bradului and Zdrapți), i.e. purely Romanian, and 8 were ethnically “mixed” (Baia de Criș, Brad, Crișcior, Luncoiu de Jos, Mesteacăn, Ribîța, Ruda and Trestia); nothing was noted for the other 3 localities (Crăciunești, Țebea, and the hamlet of “Periskany / Petrijkány”). The 1,149 families (approximately 5,750 believers) – to which the families of the two unregistered localities would be added – were served liturgically by 36 churches. In 10 localities, Uniate clergy had been registered (Baia de Criș, Brad, Crișcior, Curechiu, Mihăileni, Ribîța, Trestia, Vaca, Valea Bradului and Zdrapți), in another 8 Orthodox clergy (Blăjeni, Buceș, Bulzești, Căinel, Crăciunești, Luncoiu de Sus, Ormindea and Potingani), and in 6 of these, ministers of both denominations (București, Dupăpiatră, Hărțăgani, Săliște, Stănija and Tomnatec), that is, a total of 38 priests (22 Uniate and 16 Orthodox); in 12 other localities, there were no spiritual shepherds (Căraci, Crăciunești, Grohot, Juncu, Luncoiu de Jos, Mesteacăn, Peștera, Ribicioara, Ruda, Scroafa, Țărățel and Uibărești). Regarding the locality of Țebea and the hamlet of Petricani, these “non comparuerunt ad conscriptionem”. It also specified that three priests were “bigamous”, meaning remarried. In terms of property ownership, only one parish house (in Săliște) was recorded, along with the areas of hayfields (13.5 jugera /

¹⁶ Nicolae TOGAN, “Statistica românilor din Transilvania în 1733”, in: *Transilvania*, Sibiu, XXIX (1898), no. 9-10, pp. 187-207; Augustin BUNEA, *Din istoria românilor: Episcopul Ioan Inocențiu Klein (1728-1751)*, Editura Napoca Star, Cluj-Napoca, 2012, pp. 329-330, 337-340, 350-360, 368-370.

¹⁷ Căinelu de Sus (Băița commune); not to be confused with the village of Căinelu de Jos (Șoimuș commune).

¹⁸ Disappeared hamlet in the Băiței area. Cf. Mircea VALEA, Anghel NISTOR, Mihail N. RUDEANU, *Toponimie hunedoreană. De la daci la romani*, Editura Călăuza, Deva, 2002, p. 174.

¹⁹ The old village of Juncu, currently divided into two distinct localities: Dumbrava de Jos and Dumbrava de Sus (Ribîța commune).

²⁰ Currently renamed Stejărel (Luncoiu de Jos commune).

²¹ Currently renamed Crișan (Ribîța commune).

approx. 8 hectares) and arable land (15 jugera / approx. 9 hectares) owned by only nine parishes (Blăjeni, București, Crișcior, Curechiu, Mihăileni, Săliște, Ormindea, Vaca and Valea Bradului).

Following the religious revival movement led by Saint Visarion Sarai in 1744²², the realities revealed by the Austrian census tables compiled in the autumn of 1747 indicate that the villages of Hunedoara County were even more confused and divided in terms of religion. In the Land of Zarand, 34 administrative-canonical church units belonging to the archpriesthood of the same name are mentioned; compared to the previous ecclesiastical census, for unknown reasons, the villages of Luncoiu de Jos, Ruda, Scroafa and Țărățel, as well as the hamlet of Petricani, are missing, but a new locality is mentioned: Rișca. Of the 36 pastors recorded (named or unnamed), 21 were Uniates and 15 were Orthodox; some of them also administered neighbouring vacant parishes. It should also be noted that no data is recorded for four parishes: Baia de Criș, Căraci, Rișca and Țebea²³.

In 1750, the year of the next general church census in Transylvania, conducted by order of the vicar of Blaj, Petru Pavel Aron, the parishes and dependent chapels of the present-day county of Hunedoara (all placed under the jurisdiction of the United Church) were divided into seven deaneries: *Bobâlna* ("Archi-Diaconatus Babolnensis", formerly of Vințu de Jos), *Dobra / Ilia* ("Archi-Diaconatus Dobrensis / Ilyensis"), *Hațeg* ("Archi-Diaconatus Haczegiensis"), *Hunedoara* ("Archi-Diaconatus Hunyadiensis"), *Sebeș* ("Archi-Diaconatus Sabesiensis"), *Vaidei* ("Archi-Diaconatus Vajdajensis Sedis Szaszvaros") and *Zarand* ("Archi-Diaconatus Zarandiensis")²⁴. The latter protopresbyterate comprised 38 church communities; the locality of Rișca is missing. The 7,306 believers worshipped in 36 places of worship, served – from a liturgical point of view – by 55 priests, 47 church singers and 36 sacristans. Ecclesiastical

²² Regarding its development and consequences in the Hunedoara area, see: Florin DOBREI, *Istoria vieții bisericești a românilor hunedoreni*, Editura Eftimie Murgu, Reșița, 2010, pp. 243-522.

²³ Greta Monica MIRON, "Acțiune ortodoxă – acțiune catolică. Efectele mișcării lui Visarion Sarai în Hunedoara, Hațeg, Zarand și Alba", in: *Studia Universitas Babeș-Bolyai*, series "Theologia Orthodoxa", Cluj-Napoca, L (2005), no. 2, pp. 15-18, 25-28.

²⁴ Augustin BUNEA, "Statistica românilor din Transilvania în anul 1750, făcută de vicariul episcopesc Petru Aron", in: *Transilvania*, Sibiu, XXX (1901), no. 9, pp. 21-50.

properties, totaling 21 jugera of agricultural land (approx. 12 hectares), i.e., 12 jugera of hayfields (approx. 7 hectares) and approx. 9 jugera of arable land (approx. 5 hectares), were owned by 11 parishes, while urban land (with parish houses implied), numbering 8, existed in only 10 villages. And in a report on “the marking of churches in the diocese of Brad, which has estates and which does not”, drawn up on “June 29, 1750”, 31 parishes with 33 places of worship and 11 “estates” of their own are mentioned; “house places” are not mentioned²⁵.

The tables of another ecclesiastical census, conducted in the spring of 1755, list 45 villages and hamlets; compared to previous censuses, the hamlet of Petricani is missing, but the localities of Birtin, Cărăstău, Lunca Moșilor²⁶, Podele, Prihodiște and Tătărăștii de Criș²⁷ appear in addition. In the aforementioned parishes, there were 59 pastors, of whom 48 were Uniates and only 11 were Orthodox; some clergy also administered vacant parishes in the vicinity²⁸.

In the tables of the next Transylvanian ecclesiastical census, conducted in the spring of 1761 by order of Austrian General Nikolaus Adolf von Buccow, the delimitation of the deaneries is missing, listing only the “church communes” circumscribed to the three existing administrative-territorial structures of Hunedoara: Hunedoara County, Zarand County, and the Saxon seat of Orăștie. Excluding the 42 parish communities belonging to the Zarand Deanery (the village of Podele and the hamlets of Călimănești and Petricani are missing from previous censuses), it can be seen that 37 of these were – according to the religious preferences of the respondents – purely Orthodox (Baia de Criș, Blăjeni, Brad, Buceș, București, Bulzești, Căinel, Căraci, Crăciunești, Crișcior, Curechiu, Dupăpiatră, Grohot, Hărțăgani, Juncu, Luncoiu de Jos, Luncoiu de Sus, Mesteacăn, Mihăileni, Ormindea, Peștera, Potingani, Ribicioara, Ribița, Rișca, Ruda, Săliște, Scroafa, Stănița, Tomnatec, Trestia, Țărățel, Țebea,

²⁵ Aurel RĂDUȚIU, “Conscripția lui Petru Pavel Aron din anul 1750. Date noi”, in: *Anuarul Institutului de Istorie și Arheologie*, Cluj-Napoca, XXVIII (1987-1988), pp. 485-486.

²⁶ Lunca Moșilor (Baia de Criș commune); not to be confused with the village of Lunca, formerly Nevoieș (Șoimuș commune).

²⁷ Tătărăștii de Criș (Vața de Jos commune); not to be confused with the village of Tătărăști (Burjuc commune).

²⁸ G. M. MIRON, “Acțiune ortodoxă – acțiune catolică”, pp. 25-28.

Uibărești, Vaca, Valea Bradului and Zdrapți) and only 5 united (Birtin, Cărăstău, Lunca, Prihodiște and Tătăraști)²⁹; overall, 3,763 families (approximately 18,800 believers) were counted, of which 3,555 were Orthodox families (approximately 17,700 believers) and another 208 were United families (approximately 1,050 believers). Of the 41 spiritual leaders recorded, 34 were united and only 7 were Orthodox. In addition, places of worship (35 Orthodox and 4 united) and parish houses are recorded. In addition, places of worship (35 Orthodox and 4 United), 20 parish houses, and properties owned (without religious distinction) are recorded, namely 83 jugera (approx. 48 hectares), meaning 29 jugera (approx. 17 hectares) of arable land, 53 jugera (approx. 30.5 hectares) of hayfields, and 1 jugerum (approx. 0.50 hectares) of vineyards³⁰.

III. Orthodox deaneries in Zarand in the 18th-21st centuries

The years 1759-1761 were indeed a turning point in the ecclesiastical history of the Carpathian region. According to statistics compiled in 1772, it was estimated that, during the extensive religious movement led by the hieromonk Sofronie of Cioara, 145,205 families (i.e., over 725,000 believers, declared Orthodox) had “defect” 205 families (i.e., over 725,000 believers, declared Orthodox) had “defecting”, with only 43,126 families (approximately 215,000 people) persevering in union with the Church of Rome; 246 Transylvanian villages remained united, 943 were classified as mixed in terms of confession, and 1,753 had returned entirely to Orthodoxy³¹. In this context, the old Orthodox deaneries of Hunedoara were re-established, and those that had been united were restructured; in general, on both sides, the archdeaconries remained faithful to their previous areas of jurisdiction, avoiding, as far as possible, only situations where archpriests resided in the same locality.

²⁹ Matei VOILEANU, *Să se facă lumină. Biserica românilor din Ardeal în veacul al XVIII-lea*, Tipografia Arhidiecezană, Sibiu, 1926, pp. 16, 44-45.

³⁰ Virgil CIOBANU, “Statistica românilor ardeleni din anii 1760-1762”, in: *Anuarul Institutului de Istorie Națională*, Cluj, III (1926), pp. 665-666.

³¹ George BARIȚIU, *Părți alese din istoria Transilvaniei. Pre două sute de ani din urmă*, II, Tipografia W. Kraft, Sibiu, 1890, p. 740.

To outline a preliminary picture of the “Greek-Eastern archdeaconries” in the second half of the 18th century, we have at our disposal data from three ecclesiastical statistics, initiated by Bishop Dionisie Novacovici (1761-1767) in 1766 (a census of parish communities)³² and 1767 (a census of confirmed and unconfirmed priests³³, respectively a record of clergy ordained during his archpastoral ministry)³⁴. Six archdeaconries are recorded in the Hunedoara area: *Chitid* (“Archidiaconatus Kitidensis”, roughly corresponding to the old archdeaconry of Hațeg), *Cib* (“Archidiaconatus Csibensis”, i.e., the ancient archdeaconry of Geoagiu), *Deva* (“Archidiaconatus Devensis”, corresponding, in general terms, to the former deanery of Hunedoara), *Dobra* (“Archidiaconatus Dobrensis”), *Orăștie* (“Archidiaconatus Szaszvarosiensis”) and *Trestia* (“Archidiaconatus Trestiensis”, i.e. the Deanery of Zarand County). The latter archdeaconry consisted of 38 administrative-canonical church units (the villages previously declared united are missing; instead, the Orthodox hamlet of Călimănești had been added), with 12,493 believers (6,356 men and 6,137 women)³⁵; of the 31 registered pastors, only one was born outside the county of Zarand³⁶.

The minutes of the canonical visit undertaken in the Hunedoara region in the summer of 1787 by another Orthodox hierarch of Serbian descent, Bishop Ghedeon Nichitici of Transylvania (1784-1788), reflect, in general terms, the same realities, presenting in addition the situation of village communities with filial status. There were five deaneries: *Dobra*, *Hondol*, *Hunedoara*, *Orăștie* and *Trestia*; this administrative-canonical structure is then reflected both in the schematics published in the pages of the annual calendars of the Grand Principality of Transylvania of that period³⁷ and in

³² Keith HITCHINS, Ioan BEJU, “Statistica românilor ortodocși din Transilvania din anul 1766”, in: *Mitropolia Ardealului*, Sibiu, XXII (1977), 7-9, pp. 510-515, 530-535, 550.

³³ Ioan BEJU, “Conscripția clerului ortodox transilvan din 1767”, in: *Mitropolia Ardealului*, XXIX (1984) 7-8, pp. 542, 551-553, 557-558, 568.

³⁴ Keith HITCHINS, Ioan BEJU, “Documente privitoare la trecutul Bisericii Ortodoxe Române din Transilvania după 1761”, in: *Mitropolia Ardealului*, XIX (1974) 1-3, pp. 18-46.

³⁵ K. HITCHINS, I. BEJU, “Conscripția clerului ortodox”, p. 535.

³⁶ I. BEJU, “Conscripția clerului ortodox”, pp. 557-558.

³⁷ I discovered those corresponding to the years: 1787, 1789, 1794, 1796, 1800, and 1804. See: Romanian Academy Library – Cluj Branch and <https://viewer.onb.ac.at/109C94CF> (accessed on: 08.08.2025).

the minutes of the consistorial sessions of 1804³⁸. The Deanery of Zarand, much larger than in previous decades (due to the temporary incorporation of some village communities from the Dobra archdeaconry), consisted of 40 parishes with 24 dependent chapels: Baia de Criș (with the dependent chapel Lunca [Moșilor]), Băița (with the dependent chapels Căinelu de Sus, Călimănești, and Săliște), Bărăștii [Iliei] (with the dependent chapel Luncoșoara), Blăjeni, Birtin (with the dependent chapel Cărstău), Boz (with the dependent chapel Târnăvița), Brad, Brănișca, Bretea Mureșană, Buceș, București, Bulzești, Crăciunești (with the dependent chapels Ormindea and Peștera), Crișcior (with the dependent chapel Zdrapți), Curechiu, Dealu Mare, Fornădia (with the dependent chapel Căinelu de Jos), Furcșoara (with the dependent chapel Gialacuta), Hărțăgani, Juncu, Luncoiu de Jos (with the dependent chapels Luncoiu de Sus and Scroafa), Mesteacăn, Mihăileni, Ribicioara (with the dependent chapel Grohot), Rișca, Stănița, Sulighete, Tătărăști (with the dependent chapel Prihodiște), Târnavă, Tomnatec, Trestia, Țărățel (with the dependent chapel Ruda), Țebea (with the dependent chapel Căraci), Uibărești (with the dependent chapel Ribița), Vaca (with the dependent chapel Potingani), Valea Bradului, Valea Lungă (with the dependent chapel Sârbi), Vălișoara (with the dependent chapel Săliștioara), Visca (with the dependent chapel Brășeu) and Vorța (with the dependent chapel Dumești)³⁹.

In 1805, another reorganization of the vast ununited diocese of Transylvania took place⁴⁰; at the local level, the only change was the renaming of three old archdeaconries – Hondol, Dobra and Trestia – as a result of the relocation of the residences of the archpriests. As a result, the following four archdeaconries are mentioned in the tables of the Dósa census commission from the same year: *Geoagiu de Jos* (“Tractus Algyógyensis”,

³⁸ Matei VOILEANU, *Icoane din viața Bisericii. Anul 1804*, Tiparul Tipografiei Arhidiecezane, Sibiu, 1926, pp. 8-9.

³⁹ Ilarion PUȘCARIU, *Documente pentru limbă și istorie*, vol. I, Tipografia Archidiecezană, Sibiu, 1889, pp. 98-125; Petru CĂTA, “«Vizitațiunea» episcopului Ghedeon Nichitici în ținutul Hunedoarei (1787)”, in: *Mitropolia Banatului*, Timișoara, XXXVII (1987) 1, pp. 72-75.

⁴⁰ Mircea-Gheorghe ABRUDAN, *Ortodoxie și Luteranism în Transilvania între Revoluția pașoptistă și Marea Unire. Evoluție istorică și relații confesionale*, Editura Andreiana / Editura Presa Universitară Clujeană, Sibiu / Cluj-Napoca, 2015, pp. 479-480.

formerly the Archdeaconry of Hondol), *Hunedoara* (“Tractus Vajda Hunyadiensis”), *Ilia Mureșană* (“Tractus Marus-Illyiensis”, formerly the Archdeaconry of Dobra), *Orăștie* (“Tractus Szászvárosiensis”) and *Zarand* (“Tractus Zarandiensis”, formerly the Archdeaconry of Trestia)⁴¹; the sections – entitled *Schematismus Dicasteriorum et Officialium Magni Principatus Transilvaniae* – in the annual calendars published in Cluj over the next two decades⁴² reconfirm this division. As for the Deanery of Zarand, it consisted of 29 parishes with 16 dependent chapels: Băița (with the dependent chapel Călimănești), Birtin (with the dependent chapel Cărstău), Blăjeni (with the dependent chapel Mihăileni), Brad, Buceș, București, Bulzești, Crăciunești (with the dependent chapel Peștera), Crișan (with the dependent chapel Potingani), Crișcior (with the dependent chapel Zdrapți), Curechiu, Dumbrava, Dupăpiatră, Hărtăgani, Lunca [Moților] (with the dependent chapel Baia de Criș), Mesteacăn, Ormindea, Prihodiște (with the dependent chapel Tătărești), Ribicioara, Ribița (with the dependent chapel Uibărești), Rîșca, Săliște (with the dependent chapel Căinel), Stejărel (with the dependent chapels Luncoiu de Jos, Luncoiu de Sus, and Podele), Stănița, Tomnatec (with the dependent chapel Grohot), Trestia, Țărățel (with the dependent chapel Ruda), Țebea (with the dependent chapel Căraci) and Valea Bradului. In the 50 places of worship – listed on the same occasion – there were 57 priests (25 had been ordained in Transylvania, 23 in Arad, 6 in Buda, 2 in Timișoara, and 1 in Wallachia). There were 5,861 families (approx. 29,300 believers), and church properties totaled 13.25 jugera (approx. 7.5 hectares), namely 6.25 jugera (approx. 3.5 hectares) of arable land and another 7 jugera (approx. 4 hectares) of hayfields⁴³.

⁴¹ Eugen GAGYI DE ETÉD, “Regulatio Diocesis Transilvanicae Disunitae anno 1805”, in: *Transilvania*, Sibiu, XLII (1911) 2, pp. 156-169 & no. 3, pp. 286-287; Matei VOILEANU, *Contribuțiune la istoria bisericească din Ardeal*, Tipografia Tiparului Arhidiecezan, Sibiu, 1928, pp. 58-119.

⁴² I have identified those from the years: 1809, 1811-1816, and 1820-1824. See: Romanian Academy Library – Cluj Branch and <https://viewer.onb.ac.at/109C94CF> (accessed on: 08.08.2025).

⁴³ E. GAGYI DE ETÉD, “Regulatio Diocesis Transilvanicae”, pp. 166-169; M. VOILEANU, *Contribuțiune la istoria bisericească*, pp. 74-79.

In 1824, the old archdeaconries of Dobra and Hațeg re-entered the local ecclesiastical scene, consisting of parishes and dependent chapels detached from the neighboring protopresbyterates of Ilia and Hunedoara; in other words, the vast protopresbyterate on the western corridor of the Mureș Valley was divided into two distinct protopresbyterates, namely “Tractus Iliensis” and “Tractus Dobrensis”, headed by protopresbyteral administrators, and the old Hațeg Archdeaconry regained its name of “Tractus Hátsegiensis”, but also incorporated parishes and dependent chapels traditionally belonging to the Hunedoara Archdeaconry. As a result, the annual calendars of the Grand Principality of Transylvania from 1825 to 1835 mention six archdeaconries: *Dobra* (“Archidiaconatus Dobrensis”), *Geoagiu de Jos* (“Archidiaconatus Gyógyensis”), *Hațeg* (“Archidiaconatus Hátsegiensis”), *Hunedoara* (“Archidiaconatus Vajda-Hunyadiensis”), *Ilia* (“Archidiaconatus Illyiensis”), *Orăștie* (“Archidiaconatus Szászvárosiensis”) and *Zarand* (“Archidiaconatus Zárandiensis”)⁴⁴.

In 1835, the Deanery of Deva reappeared in the records of both the secular and ecclesiastical authorities of Transylvania, with jurisdiction extending over the parishes and dependent chapels of the former Deanery of Hunedoara. Also, between 1835 and 1840, the old Orthodox Archdeaconry of Zarand was renamed “Tractus Trestiensis”, after the place of residence of archpriest Tovie Perian of Trestia (c.1817-1839)⁴⁵. This division into seven protopresbyterates – *Deva* (“Protopraesbiteriatus Devensis”, with its seat in Peștișu Mare), *Dobra* (“Protopraesbiteriatus Dobrensis”, with its seat in Dobra), *Geoagiu de Jos* (“Protopraesbiteriatus Algyogyensis”, with its seat in Hondol), *Hațeg* (“Protopraesbiteriatus Hátsegiensis”, with its seat in Hațeg), *Ilia* (“Protopraesbiteriatus Illiensis”, residing in Ilia), *Orăștie* (“Protopraesbiteriatus Szászvárosiensis”, residing in Orăștie) and *Zarand* (“Protopraesbiteriatus Zárandiensis”, with its seat in Baia de Criș)⁴⁶ – is

⁴⁴ *Calendarium Novum et Vetus ad annum vulgarem MDCCCXXXV*, Typis Lycei Regii, Claudiopoli, [1834], pp. 516, 518.

⁴⁵ See the Cluj calendars for the years 1835-1840. Cf. <https://viewer.onb.ac.at/109C94CF> (accessed on: 08.08.2025).

⁴⁶ G. BARIȚIU, *Părți alese din istoria Transilvaniei*, I, pp. 769, 771.

recorded in two metropolitan schematisms for the years 1843/1844⁴⁷ and 1846/1847⁴⁸, in a calendar of the Grand Principality of Transylvania for the year 1847⁴⁹, in the tables of a “conscription of towns, villages, priests, churches, schools, families, and souls in the Greek-Eastern Diocese of Transylvania, and specifically in the Deanery of Zarand, compiled at the end of 1849”⁵⁰, as well as in the first diocesan calendar of Sibiu (for the year 1852)⁵¹.

According to the first metropolitan schematism, the Deanery of Zarand consisted of 29 parishes with 15 dependent chapels: Băița (with the dependent chapel Călimănești), Birtin (with the dependent chapel Cărstău), Blăjeni (with the dependent chapel Mihăileni), Brad, Buceș, București, Bulzești, Crăciunești (with the dependent chapel Peștera), Crișcior (with the dependent chapel Zdrapți), Curechiu, Dupăpiatră, Hărțăgani, Juncu, Lunca (with the dependent chapel Baia de Criș), Luncoiu de Sus, Măgura, Mesteacăn, Mihăileni, Ormindea, Prihodiște (with the dependent chapel Tătăraști), Ribicioara, Ribița (with the dependent chapel Uibărești), Rișca, Rovina, Săliște (with the dependent chapel Căinel), Scroafa (with the dependent chapels Luncoiu de Jos and Podele), Stănița, Tomnatec (with the dependent chapel Grohot), Trestia, Țărățel (with the dependent chapel Ruda), Țebea (with the dependent chapel Căraci), Vaca (with the dependent chapel Potingani) and Valea Bradului⁵².

⁴⁷ Aloysius REESCH DE LEWALD (ed.), *Universalis schematismus ecclesiasticus venerabilis cleri orientalis Ecclesiae graeci non-uniti ritus I. Regni Hungariae Partiumque eidem adnexarum, nec non Magni Principatus Transilvaniae, item literarius seu nomina eorum, qui rem literariam et foundationalem scholarem ejusdem ritus procurant [...]* pro anno 1843/1844, Buda, 1843, pp. 147-155, 165-166.

⁴⁸ Aloysius REESCH DE LEWALD, *Universalis schematismus ecclesiasticus venerabilis cleri orientalis Ecclesiae graeci non-uniti ritus I. Regni Hungariae Partiumque eidem adnexarum, nec non Magni Principatus Transilvaniae, item literarius seu nomina eorum, qui rem literariam et foundationalem scholarem ejusdem ritus procurant [...]* pro anno 1846/1847, Buda, 1846, pp. 166-173, 185-186.

⁴⁹ *Calendarium Novum et Vetus ad annum vulgarem MDCCCXLVII*, Claudiopoli, [1846], pp. 298-302.

⁵⁰ Dumitru SUCIU (coord.), *Revoluția transilvană de la 1848-1849. Date, realități și fapte reflectate în documente bisericești ortodoxe 1848-1850*, Editura ASAB, București, 2010, pp. 424-427, 431-433, 443-445, 451-459, 496-506.

⁵¹ *Calendariu pe anul de la Hristos 1852*, Tipografia Diecesană, Sibiu, [1851], p. 26.

⁵² Al. REESCH DE LEWALD (ed.), *Universalis schematismus [...]* pro anno 1843/1844, pp. 153-155.

With the arrival of Șaguna at the helm of the ununited Transylvanian diocese as vicar general and then as hierarch, a major reorganization took place at the deanery level, with some former dependent chapels being transformed into parishes; as a result, in 1849, the Deanery of Zarand consisted of no fewer than 46 parishes with 3 dependent chapels, as follows: Băița, Birtin, Blăjeni, Brad I, Brad II, Buceș, București, Bulzești, Căraci, Cărstău, Crăciunești, Crișcior, Curechiu, Dupăpiatră – Valea Grohoțel and Valea Satului, Dupăpiatră - Valea Cornățel and Valea Porcurii, Dupăpiatră - Valea Șârboaiiei and Valea Tarniței, Grohot, Hărțăgani, Juncu, Lunca, Luncoiu de Jos, Luncoiu de Sus, Măgura, Mesteacă, Mihăileni, Ormindea, Peștera, Podele, Prihodiște (with the dependent chapel Tătărești), Ribicioara, Ribîța, Rișca, Rovina, Ruda, Săliște (with the dependent chapel Căinel), Scroafa, Stănița, Tomnatec, Trestia, Țărățel, Țebea I, Țebea II, Uibărești, Vaca (with the dependent chapel Potingani), Valea Bradului and Zdrapți; the parish of Baia de Criș, which had been established only a short time before, was dissolved in 1848, so that the faithful “now some go to church in Țebea and Râșca, and most to the Uniates”. The parish communities, totaling 29,848 believers, were shepherded by 51 priests and 1 deacon, who served in 36 places of worship (another 15 churches had burned down in the fires of the revolution)⁵³.

Between 1854 and 1858, further reorganisations of the Greek Orthodox Diocese of Transylvania took place⁵⁴; the one in 1858 corresponded, at the local level, to the division of the ancient protopresbyterate of Geoagiu de Jos into two distinct protopresbyterates: Hondol I (later Geoagiu I, with its seat in Hondol) and Hondol II (later Geoagiu II, with its seat in Săcărâmb). As such, in the following four decades⁵⁵, eight deaneries in Hunedoara are attested: *Deva, Dobra, Hațeg, Hondol I / Geoagiu I, Hondol II / Geoagiu II, Ilia, Orăștie* and *Zarand*. According to the 1858 census, the Deanery of Zarand also consisted of 46 parishes, served by 56 priests; the “number of Christians” was 31,475 souls. Compared to the previous census, it can

⁵³ D. SUCIU, *Revoluția transilvană de la 1848-1849*, pp. 496-506.

⁵⁴ M.-G. ABRUDAN, *Ortodoxie și Luteranism*, p. 487.

⁵⁵ See, in this regard, “The Schematisms of the Greek-Eastern Church in Transylvania and Hungary”, published in the pages of the Diocesan and Archdiocesan Calendars of Sibiu for the years 1868–1896. Cf. <http://mitropolia-ardealului.ro/indrumatorul-bisericesc-digitizat/> (accessed on: 23.07.2025).

be seen that the division of the communities of three localities (Brad, Dupăpiatră, and Țebea) into two or more parishes was abandoned; instead, five new parishes (re)appeared: Baia de Criș, Căinelu de Sus, Potingani, Șesuri and Tătărăștii de Criș. The dependent chapels are not mentioned⁵⁶.

One by one, new parishes were then (re)established; for example, at the turn of 1880-1881, the “Zarand Tract” consisted of 56 parishes with 5 dependent chapels: Băița, Blăjeni-Grosuri (with the dependent chapel Blăjeni-Criș), Blăjeni-Obârșă, Blăjeni-Plai, Blăjeni-Sat, Brad I, Brad II, Buceș, București, Bulzești[-Ticera], Bulzeștii de Jos, Bulzeștii de Sus, Căinel[u de Sus], Căraci, Cărstău (with the dependent chapel Prihodiște), Crăciunești, Crișcior, Curechiu, Dupăpiatră[-Tarnița], Dupăpiatră-Sat, Dupăpiatră-Valea Porcurii, Grohot, Hărtăgani, Juncu de Jos, Juncu de Sus, Lunca [Moșilor], Luncoiu de Jos (with the dependent chapel Stejărel), Luncoiu de Sus, Mesteacăn, Mihăileni, Ormindea, Peștera, Podele, Potingani, Ribicioara de Jos, Ribicioara de Sus, Ribița, Rișca (with the dependent chapels Baia de Criș and Birtin), Rovina, Ruda, Săliște, Scroafa, Stănița de Jos, Stănița de Sus, Șesuri, Tătărăști, Tomnatecu de Jos, Tomnatecu de Sus, Trestia, Țărățel, Țebea I, Țebea II, Uibărești, Vaca, Valea Bradului and Zdrapți⁵⁷.

After lengthy debates within the Archdiocesan Synod of Sibiu (a special commission was even set up for this purpose)⁵⁸, at the end of 1896, it was decided to implement another proposal for the administrative and canonical reorganization of the Orthodox Archdiocese of Transylvania, which came into force on January 1, 1897⁵⁹. As far as the Hunedoara area was concerned, this meant a return to the formula of a single deanery for Geoagiu, with its seat in Hondol; the seven deaneries in Hunedoara were:

⁵⁶ Pavel CHERESCU, *Biserica și Școala în Mitropolia Ardealului (sec. XIX). Studii de demografie istorică bisericească*, Editura Universității din Oradea, Oradea, 2008, pp. 140-142.

⁵⁷ *Calendariu pe anul comun de la Hristos 1881*, Tipografia Archidieceșană, Sibiu, [1880], p. 58.

⁵⁸ Mircea-Gheorghe ABRUDAN, “Organizarea administrativă a Eparhiei Ardealului între anii 1766-1920”, in: *Îndrumătorul Bisericesc pe anul de la Hristos 2016*, Sibiu, CLXIV (2015), pp. 413-420.

⁵⁹ *Protocolul Sinodului Archidieceșei greco-orientale române din Transilvania ținut la anul 1897*, Tiparul Tipografiei Archidieceșane, Sibiu, 1897, p. 111.

*Deva, Dobra, Geoagiu, Hațeg, Ilia, Orăștie and Zarand*⁶⁰. The Deanery of Zarand comprised 53 parishes with 10 dependent chapels; as a novelty, the parishes of Blăjeni-Obârșă (which became a dependent chapel of the parish of Blăjeni-Grosuri), Bulzești-Ticera (which became a dependent chapel of the parish of Bulzeștii de Jos), Juncu de Sus (which became a dependent chapel of the parish of Juncu de Jos) and Tătăraștii de Criș (which became a dependent chapel of the parish of Prihodiște) had been abolished, and three new parishes had appeared, namely Birtin (formerly a dependent chapel of the parish of Rișca), Blăjeni-Criș (former dependent chapel of the Blăjeni-Grosuri parish) and Căraci (former dependent chapel of the Țebea parish), respectively, four other dependent chapels were (re)added: Buceș-Vulcan (dependent chapel of the Buceș parish), Dupăpiatră-Cornățel (dependent chapel of the Dupăpiatră-Sat parish), Străuți (dependent chapel of the Bulzeștii de Jos parish) and Dupăpiatră-Șerboia (dependent chapel of the Dupăpiatră-Valea Porcurii parish)⁶¹.

Another reorganization took place in 1900⁶². At the local level, although the number of archpriest offices remained unchanged, the Geoagiu Archdeaconry was abolished (its parishes being transferred to the Archdeaconries of Deva and Orăștie) and a separate Archdeaconry of Hunedoara was re-established (with parishes detached from the Archdeaconry of Deva and Hațeg); the seven archpriest offices in Hunedoara were: *Deva, Dobra, Hațeg, Hunedoara, Ilia, Orăștie and Zarand*⁶³. In 1907, it was decided to reestablish the Archdeaconry of Geoagiu. As such, there were eight archdeaconries in the Hunedoara area⁶⁴. The one in Zarand comprised 53 parishes with 11 dependent chapels; the only change was

⁶⁰ See the Archdiocesan Calendars of Sibiu for the years 1897-1900.

⁶¹ *Calendariu pe anul comun de la Hristos 1898*, Tipografia Archidieceșană, Sibiu, [1897], pp. 92-93.

⁶² *Protocolul Sinodului Archidieceșei greco-orientale române din Transilvania ținut la anul 1900*, Tiparul Tipografiei Archidieceșane, Sibiu, 1900, pp. 36-38; *Protocolul Congresului național-bisericesc ordinariu al Metropoliei românilor greco-orientali din Ungaria și Transilvania, întrunit în Sibiu, la 1/14 octombrie 1900*, Tiparul Tipografiei Archidieceșane, Sibiu, 1900, pp. 41-51. See also: M.-G. ABRUDAN, "Organizarea administrativă", pp. 420-423.

⁶³ "Publicare oficială", in: *Telegraful Român*, Sibiu, XLVIII (1900) 53, p. 209; "Sinodul archidieceșan", in: *Tribuna*, Sibiu, XVII (1900) 82, p. 326. See the Archdiocesan Calendars of Sibiu for the years 1901-1907.

⁶⁴ See the Archdiocesan Calendars of Sibiu for the years 1908-1925.

that the former parish of Uibărești had become a dependent chapel of the parish of Ribîța⁶⁵.

After the Great Union, the issue of reorganizing the Transylvanian Metropolis was raised again⁶⁶. As a result, at the local level, two new protopresbyterates were established in 1925: Băița (with parishes and dependent chapels detached from the Deaneries of Deva and Zarand) and Jiu (with parishes and dependent chapels detached from the Deanery of Hațeg)⁶⁷; the ten interwar protopresbyterates were: *Băița, Deva, Dobra, Geoagiu, Hațeg, Hunedoara, Ilia, Jiu, Orăștie* and *Zarand*⁶⁸. The Băița Deanery consisted of 19 parishes with 3 dependent chapels: Băița, București, Căinel[u de Sus], Crăciunești, Curechiu, Dealu Mare (with the dependent chapel Gruelaci), Fizeș (with the dependent chapel Barbura), Hărțăgani, Nevoieș⁶⁹, Ormindea, Peștera, Podele, Rovina, Săliște, Săliștioara (with the dependent chapel Stoieneasa), Scroafa, Șesuri, Trestia, and Vălișoara. In turn, the Deanery of Zarand was composed of 40 parishes with 9 dependent chapels: Baia de Criș, Birtin, Blăjeni (with the dependent chapel Obârșă), Blăjeni-Criș, Blăjeni-Grosuri, Blăjeni-Plai, Brad I, Brad II, Buceș-Vulcan (with the dependent chapel Buceș-Sat), Bulzeștii de Jos (with the dependent chapels Străuți and Ticera), Bulzeștii de Sus, Căraci, Cărstău, Crișcior, Dupăpiatră-Sat (with the dependent chapel Cornățel), Dupăpiatră-Tarnița (with the dependent chapel Șerboiaia), Grohot, Juncu de Jos (with the dependent chapel Juncu de Sus), Lunca [Moșilor], Luncoiu de Jos, Luncoiu de Sus, Mesteacăn, Mihăileni, Potingani, Prihodiște (with the dependent chapel Tătărești), Ribicioara de Jos (with the dependent chapel Uibărești), Ribicioara de Sus, Ribîța, Rișca, Ruda, Stănița de Jos, Stănița de Sus, Tomnatecu de Jos, Tomnatecu de Sus, Țărățel, Țebea I, Țebea II, Vaca, Valea Bradului, and Zdrapți⁷⁰.

⁶⁵ *Calendariu pe anul visect de la Hristos 1908*, Tipografia Arhidiecezană, Sibiu, [1907], pp. 98-100.

⁶⁶ See: "Circulară către toate oficiile protopresbiterale din Arhidieceza ortodoxă română a Transilvaniei", in: *Telegraful Român*, Sibiu, LXIX (1921) 14, p. 3; "Raportul plenar al Consistorului arhidiecezan", in: *Telegraful Român*, Sibiu, LXXX (1922) 30, p. 2 etc.

⁶⁷ "Protopresbiterate nouă", in: *Biserica și Școala*, Arad, XLVIII (1924) 4, p. 8.

⁶⁸ See: *Calendarul Bunului Creștin* of Sibiu for the years 1926-1949.

⁶⁹ Village currently renamed Lunca Mureșului (Șoimuș commune).

⁷⁰ *Calendarul bunului creștin pe anul comun de la Hristos 1925*, Tiparul Tipografiei Arhidiecezane, Sibiu, [1924], pp. 48-49, 84-86.

After the abolition of the Romanian Church United with Rome by State Decree No. 358 of the Presidium of the Grand National Assembly of the Romanian People's Republic on December 1, 1948⁷¹, following the "return home" of most of the priests and believers who had previously been subordinate to the Diocese of Lugoj⁷², three of the four existing "protopopate districts" (Deva, Lupeni, Orăștie, and Ulpia Traiana) – to which was added the Vicariate of Hațeg, to which they had previously been subordinate – continued to exist for a short time as parts of the Archdiocese of Alba Iulia and Sibiu; These were the Archdeaconries of Deva II, Lupeni, and Orăștie II, whose leaders had expressed their "adherence" to Orthodoxy⁷³ and thus duplicated the Orthodox ones, namely Deva I, Jiu, and Orăștie I. According to the Ministry of Cults' provision no. 17.454/1949, grouping the parishes in each district into a deanery, the Diocesan Council of the Diocese of Arad, under whose authority it had come on April 1, 1949 – the entire ecclesiastical area of Hunedoara, then approved, on June 1, 1949, the functioning of 12 deaneries in Hunedoara, at the head of which "provisional deans" were to be appointed in place of the deans and deanery administrators who had been in office until then⁷⁴.

Under these circumstances, the Deanery of Băița was abolished, its parishes being divided between the deaneries of Brad and Deva, and the former "deanery districts", together with their parishes and dependent chapels, were merged with the Orthodox ones; in exchange, three new archpriest offices appeared: Baia de Criș, Pui and Sarmizegetusa. As such, the following protopresbyterates operated in the Hunedoara area: *Baia de Criș, Brad, Deva, Dobra, Geoagiu, Hațeg, Hunedoara, Ilia, Orăștie*,

⁷¹ Sergiu SOICA, *Biserica Greco-Catolică din Banat în primele două decenii ale regimului comunist*, Editura Mega, Cluj-Napoca, 2014, p. 262.

⁷² "Prima listă a preoților și protopopilor uniți cari au revenit la Biserica Ortodoxă Română", in: *Frontul Plugarilor*, București, IV (1948), no. 1.088, p. 3; *Culte religioase în Republica Populară Română*, București, 1949, p. 200.

⁷³ S. SOICA, *Biserica Greco-Catolică din Banat*, p. 69. See, for example, the case of the Lupeni Deanery (cf. Mircea BARON, *Cărbune și societate în Valea Jiului de la începuturile mineritului industrial până la sfârșitul anilor '40 ai secolului XX*, III, Editura Universitas, Petroșani, 2020, pp. 310-313).

⁷⁴ "Nouii protopopi provizorii", in: *Buletinul Eparhial*, Arad, I (1949) 3, p. 29; "Deciziunea Nr. 17.454/1949", in: *Buletinul Eparhial*, Arad, I (1949) 4, pp. 2-3; "Comunicat", in: *Buletinul Eparhial*, Arad, I (1949) 5, pp. 9-10.

Petroșani, *Pui* and *Sarmizegetusa*, corresponding to the districts of the same name. The parishes and dependent chapels in Zarand were part of the administrative-canonical structure of two Orthodox deaneries:

The Deanery of Baia de Criș (with 19 parishes and 23 dependent chapels): Baia de Criș, Basarabasa (with the dependent chapels Brotuna and Prihodiște), Birtin (with the dependent chapel Tărăraști), Bulzeștii de Jos (with the dependent chapels Străuți, Tomnatecu de Jos, and Tomnatecu de Sus), Bulzeștii de Sus (with the dependent chapel Ticera), Cărăstău (with the dependent chapel Lunca), Căzănești (with the dependent chapel Vața de Sus), Juncu de Jos (with the dependent chapels Juncu de Sus and Potingani), Leauț (with the dependent chapels Dobroț and Valea Mare), Obârșă (with the dependent chapels Tiulești and Baldovin), Prăvăleni (with the dependent chapel Ciungani), Ribicioara de Jos (with the dependent chapels Grohot and Ribicioara de Sus), Ribița (with the dependent chapel Uibărești), Rișculița, Rișca (with the dependent chapel Strâmba⁷⁵), Târnava de Criș, Tomești (with the dependent chapel Șteia), Țebea (with the dependent chapel Căraci) and Vața de Jos (with the dependent chapel Prihodiște);

– Brad Deanery (with 22 parishes and 20 dependent chapels): Blăjeni-Criș (with the dependent chapel Blăjeni-Grosuri), Blăjeni-Plai (with the dependent chapels Blăjeni-Sat, Blăjeni-Obârșă, Buceș-Sat, and Buceș-Vulcan), Brad I, Brad II, București (with the dependent chapel Șesuri), Căinelu de Sus (with the dependent chapels Băița and Crăciunești), Crișan, Crișcior, Curechiu, Dupăpiatră-Sat (with the dependent chapels Dupăpiatră-Cornățel and Stănița de Jos), Dupăpiatră-Valea Porcurii (with the dependent chapel Dupăpiatră-Șerboaia), Hărțăgani, Luncoiu de Jos (with the dependent chapel Stejărel), Luncoiu de Sus (with the dependent chapel Podele), Mesteacă, Ormindea (with the dependent chapel Peștera), Ruda-Brad (with the dependent chapels Gura Goșia and Ruda), Săliște (with the dependent chapel Trestia), Stănița de Sus (with the dependent chapel Rovina), Țărățel (with the dependent chapel Gura Barza), Valea Bradului and Zdrapți (with the dependent chapel Mihăileni)⁷⁶.

⁷⁵ Village currently renamed Livada (Tomești commune).

⁷⁶ “Tabloul cu propunerile făcute de Consiliul Eparhial ortodox român din Arad pentru arondarea parohiilor, protopopiatelor și încadrarea preoților, în conformitate

However, those were turbulent times. Against the backdrop of the first communist administrative-territorial reform, which involved dividing Romania into regions, rayons and communal people's councils (the interwar county of Hunedoara together with the western part of Alba County formed the Hunedoara Region), the deaneries of Hunedoara were also reorganized. Initially, it was proposed that there should be only three deaneries in Hunedoara: *Brad* (comprising the former Deaneries of Zarand and Băița), *Deva* (comprising the former deaneries of Deva, Dobra, Ilia, Hunedoara, Geoagiu, and Orăștie) and *Petroșani* (composed of the former deaneries of Hațeg and Jiu)⁷⁷. Finally, on December 31, 1950, it was decided to halve the number of these deaneries, a measure accompanied by the replacement of the “district deaneries” with “rayon deaneries”; of the twelve Archdeaconries, only six remained, a measure that came into force on January 1, 1951: *the Deanery of Brad Rayon*, *the Deanery of Deva Rayon* (resulting from the merger of the Archdeaconries of Deva, Dobra and Ilia), *the Deanery of Hațeg Rayon*, *the Deanery of Hunedoara Rayon*, *the Deanery of Orăștie Rayon* (resulting from the merger of the Deaneries of Orăștie and Geoagiu) and *the Deanery of Petroșani Rayon*. Also, the “provisional archpriests of the district” were replaced – in terms of title – by the “provisional archpriests of the rayon”⁷⁸, and the parishes that had been vacant in previous years were generally transformed into dependent chapels. In addition, the parishes of Băuțaru de Jos, Băuțaru de Sus, and Bucova became part of the Deanery of Caransebeș Rayon in the Banat Region⁷⁹, while the parishes of Pojoga and Sălciva in the former interwar county of Severin became part of the Deanery of Birchiș (abolished in 1950; until 1925, the two parishes had been part of the Archdeaconry

cu Deciziunea Patriarhală Nr. 92/1949, după județe și protopopiate și aprobate de Onoratul Minister al Cultelor cu Decizia nr. 30.555/1949”, in: *Buletinul Eparhial*, Arad, I (1949) 9, pp. 7-9.

⁷⁷ Victor I. ȘUIAGA, Romulus IACOB, *Albumul protopopilor Devei, Hunedoarei, Dobrei și Iliei din secolele XVI-XX* (ms. dact.), Deva, 1983, pp. 29-30.

⁷⁸ “Deciziune Nr. 42.735/950”, in: *Buletinul Eparhial*, Arad, III (1951) 1-3, pp. 1-3.

⁷⁹ Florin DOBREI, “Aspecte din trecutul bisericesc a două sate «hunedorene» din Banatul montan: Băuțar și Bucova (jud. Caraș-Severin)”, in: Daniel ALIC (coord.), *Vocație și misiune în Biserica lui Hristos*, Editura Episcopiei Caransebeșului, Caransebeș, 2009, pp. 142-155.

of Lipova) into that of the Archdeaconry of the Deva District, and the parishes and dependent chapels of Zarand Baldovin, Basarabasa, Brotuna, Căzănești, Ciungani, Dobroț, Leauț, Livada, Obârșă, Prăvăleni, Rișculița, Șteia, Târnava de Criș, Tiulești, Tomești, Valea Mare de Criș, Vața de Jos and Vața de Sus from the ancient Hălmagiu Deanery (abolished in 1950) to that of the Deanery of Brad Rayon; only the parish of Ociu (with the dependent chapel of Ocișor) remained, until 1968, outside the ecclesiastical borders of Hunedoara, as part of the Deanery of Gurahonț Rayon⁸⁰.

Between 1951 and 1968, the reunited “protopresbyteral tractes” of the Land of Zarand, with its seat in Brad, consisted of 37 parishes with 36 dependent chapels (the villages in the Băița basin had been lost, but those previously belonging to the protopresbyterate of Hălmagiu had been won), as follows: Baia de Criș, Basarabasa (with the dependent chapel Brotuna), Birtin (with the dependent chapel Tătăraști), Blăjeni-Criș (with the dependent chapel Blăjeni-Grosuri), Blăjeni-Plai (with the dependent chapels Blăjeni-Obârșă, Blăjeni-Sat, Buceș-Sat, and Buceș-Vulcan), Brad I, Brad II, București (with the dependent chapel Șesuri), Bulzeștii de Jos (with the dependent chapels Străuți, Tomnatecu de Jos, and Tomnatecu de Sus), Bulzeștii de Sus (with the dependent chapel Ticera), Cărstău (with the dependent chapel Lunca), Căzănești (with the dependent chapel Vața de Sus), Crișan, Crișcior, Curechiu, Dupăpiatră-Sat (with the dependent chapels Dupăpiatră-Cornățel and Stănița de Jos), Dupăpiatră-Valea Porcurii (with the dependent chapel Dupăpiatră-Șerboia), Juncu de Jos (with the dependent chapel Juncu de Sus), Leauț (with the dependent chapels Dobroț and Valea Mare), Luncoiu de Jos (with the dependent chapel Stejărel), Luncoiu de Sus (with the dependent chapel Podele), Mesteacăn, Obârșă (with the dependent chapel Tiulești), Prăvăleni (with the dependent chapel Ciungani), Ribicioara de Jos (with the dependent chapels Grohot and Ribicioara de Sus), Ribița (with the dependent chapel Uibărești), Rișca (with the dependent chapel Baldovin), Rișculița, Ruda-Brad (with the dependent chapel Gura Goșia), Stănița de Sus (with the

⁸⁰ I. D. SUCIU, Radu CONSTANTINESCU, *Documente privitoare la istoria Mitropoliei Banatului*, II, Editura Mitropoliei Banatului, Timișoara, 1980, pp. 1023-1025 (no. 679); Pavel VESA, “Protopopiatele arădene. Istoric și evoluție (1701-1918)”, in: *Teologia*, Arad, VII (2003) 1, pp. 147-148, 151-152.

dependent chapel Rovina), Târnavă de Criș (with the dependent chapel Strâmba), Tomești (with the dependent chapel Șteia), Țărățel (with the dependent chapel Gura Barza), Țebea (with the dependent chapel Căraci), Vața de Jos (with the dependent chapel Prihodiște), Valea Bradului and Zdrapți (with the dependent chapel Mihăileni)⁸¹.

In 1968, with the abolition of the Hunedoara Region and its constituent rayons, followed by a return to the interwar county organizational structure, a new reorganization of the Hunedoara deaneries was undertaken, in the sense of abolishing the Petroșani (incorporated into the Hațeg Deanery), Hunedoara (divided between the Deva and Hațeg Deaneries), and Orăștie (divided between the Deva and Hațeg Deaneries) rayon deaneries. At the same time, 15 parishes and dependent chapels in Hunedoara from the Deanery of Orăștie were incorporated – as administrative-territorial units – into the reactivated county of Alba, coming under the jurisdiction of the Archdiocese of Alba Iulia and Sibiu (and from 1975 under that of the Diocese, then the Archdiocese of Alba Iulia); namely the localities of Balomiru de Câmp, Ceru Băcăinți, Cugir, Șibot, and Vinerea in the Deanery of Orăștie, and the localities of Almașu de Mijloc, Almașu Mare, Băcăinți, Bulbuc, Cib, Cheile Cibului, Curpeni, Glod, Nădăștia, and Valea Mare in the former interwar deanery of Geoagiu. Therefore, between 1968 and 1974, there were only three deaneries left: *Brad*, *Deva* and *Hațeg*. The Deanery of Zarand – which also (re)incorporated several localities separated from the Deva Deanery – consisted of 45 parishes with 48 dependent chapels: Baia de Criș (with the dependent chapel Căraci), Basarabasa (with the dependent chapel Brotuna), Băița, Bejan, Birtin (with the dependent chapel Tătărăștii de Criș), Blăjeni-Plai (with the dependent chapels Blăjeni-Criș, Blăjeni-Grosuri, Blăjeni-Obârșă, and Blăjeni-Sat), Brad, București (with the dependent chapel Rovina), Bulzeștii de Jos (with the dependent chapels Bulzeștii de Sus, Străuți, Ticera, Tomnatecu de Jos, and Tomnatecu de Sus), Căzănești (with the dependent chapel Vața de Sus), Chișcădaga (with the dependent chapel Păuliș), Crișan (with the dependent chapels Grohot and Ribicioara de Sus), Crișcior, Curechiu (with the dependent chapel Șesuri), Dealu Mare (with the dependent chapels

⁸¹ “Viața în Eparhie”, in: *Buletinul Eparhial*, Arad, III (1951) 10, pp. 16-18.

Săliștioara and Stoieneasa), Dumbrava de Jos, Dumbrava de Sus (with the dependent chapel Potingani), Dupăpiatră-Sat (with the dependent chapel Dupăpiatră-Cornățel), Dupăpiatră-Valea Porcurii (with the dependent chapel Dupăpiatră-Șerboia), Hărțăgani, Leauț (with the dependent chapels Dobroț and Obârșa), Lunca [Devei] (with the dependent chapels Barbura and Fizeș), Lunca [Moților] (with the dependent chapel Cărăstău), Luncoiu de Jos (with the dependent chapel Stejărel), Luncoiu de Sus (with the dependent chapel Podele), Mesteacăn (with the dependent chapel Ribicioara de Jos), Mihăileni, Ociu (with the dependent chapel Ocișor), Ormindea (with the dependent chapels Căinelu de Sus and Peștera), Prăvăleni (with the dependent chapel Ciungani), Ribița (with the dependent chapel Uibărești), Rișca (with the dependent chapel Baldovin), Rișculița, Ruda-Brad, Săliște (with the dependent chapels Crăciunești and Trestia), Stănița de Sus (with the dependent chapels Buceș-Sat, Buceș-Vulcan, and Stănița de Jos), Sulighete (with the dependent chapel Fornădia), Târnava de Criș (with the dependent chapel Strâmba), Tomești (with the dependent chapels Șteia, Tiulești, and Valea Mare), Țărățel, Țebea, Vața de Jos (with the dependent chapel Prihodiște), Valea Bradului, Vălișoara, and Zdrăpți⁸².

Since the vast Hațeg deanery had moved its residence to Petroșani in 1970, in 1974 the titles were reversed, with the Hațeg Deanery (abolished) becoming the Petroșani Deanery (re-established). In addition, in the same year, following another administrative-canonical reorganization, the Deanery of Orăștie was reestablished, so that in a 1984 schematism of the Diocese of Arad, Ienopole, and Hălmagiu, there were four deaneries in Hunedoara: *Brad*, *Deva*, *Orăștie* and *Petroșani*. As for the Deanery of Zarand, it consisted of 42 parishes with 50 dependent chapels: Baia de Criș, Basarabasa (with the dependent chapels Brotuna, Ocișor, and Ociu), Băița (with the dependent chapel Crăciunești), Bejan (with the dependent chapel Mintia), Birtin (with the dependent chapel Tărăștii de Criș), Blăjeni-Criș (with the dependent chapels Blăjeni-Sat and Obârșa), Blăjeni-Plai (with the dependent chapel Grosuri), Brad, Buceș (with the dependent chapels Stănița de Jos and Stănița de Sus), Bulzeștii de Sus (with the dependent

⁸² Archive of the Archdiocese of Arad (hereinafter: AAA), file *Procesele verbale ale Permanenței Consiliului Eparhial Arad 1968*, doc. *Proces verbal nr. 4 din 27 februarie 1968*, f. 14-15.

chapels Bulzeștii de Jos, Tomnatecu de Jos and Tomnatecu de Sus), Căzănești (with the dependent chapel Vața de Sus), Chișcădaga (with the dependent chapel Păuliș), Crișan (with the dependent chapel Ribicioara de Jos), Crișcior, Curechiu (with the dependent chapels București and Șesuri), Dealu Mare (with the dependent chapel Săliștioara), Dumbrava de Jos (with the dependent chapel Dumbrava de Sus), Dupăpiatră (with the dependent chapels Dupăpiatră-sat, Dupăpiatră-Șerboiaia, and Valea Pietrei), Hărțăgani, Leauț (with the dependent chapel Dobroț), Lunca Devei (with the dependent chapels Barbura, Fizeș, and Stoieneasa), Lunca Moților (with the dependent chapel Cărstău), Luncoiu de Jos (with the dependent chapel Stejărel), Luncoiu de Sus (with the dependent chapel Podele), Mesteacăn (with the dependent chapel Căraci), Mihăileni (with the dependent chapels Buceș and Buceș-Vulcan), Ormindea (with the dependent chapel Căinelu de Sus), Prăvăleni (with the dependent chapel Ciungani), Ribicioara de Sus, Ribița (with the dependent chapel Uibărești), Rișca (with the dependent chapel Baldovin), Rișculița (with the dependent chapels Grohot and Valea Mare), Ruda-Brad, Săliște (with the dependent chapel Trestia), Stănița de Sus (with the dependent chapel Stănița de Jos), Sulighete (with the dependent chapel Fornădia), Târnava de Criș (with the dependent chapel Livada), Tomești (with the dependent chapels Șteia and Tiulești), Țărățel, Țebea, Valea Bradului (with the dependent chapel Potingani), Vața de Jos (with the dependent chapel Prihodiște), Vălișoara (with the dependent chapel Peștera) and Zdrăpți (with the dependent chapel Rovina)⁸³.

With the re-establishment of the Archdeaconry of Hațeg in 1991, there are now five deaneries in the ecclesiastical area of Hunedoara: *Brad, Deva, Hațeg, Orăștie* and *Petroșani*. The Deanery of Zarand currently consists of 47 parishes with 44 dependent chapels: Baia de Criș, Basarabasa (with the dependent chapel Brotuna), Băița (with the dependent chapel Crăciunești), Birtin (with the dependent chapel Tătărăștii de Criș), Blăjeni-Criș (with the dependent chapel Grosuri), Blăjeni-Sat (with the dependent chapel Blăjeni-Plai), Brad I, Brad II, Brad III, Buceș-Sat (with the dependent chapels Stănița de Jos and Stănița de Sus), București (with the dependent

⁸³ "Tabel statistic – șematism", in: *Îndrumător Bisericesc Misionar*, Arad, 1984, pp. 89-90.

chapel Rovina), Bulzeștii de Sus (with the dependent chapels Bulzeștii de Jos, Străuți and Tomnatec), Căzănești (with the dependent chapel Vața de Sus), Chișcădaga (with the dependent chapel Păuliș), Crișan (with the dependent chapel Ribicioara de Jos), Crișcior, Curechiu (with the dependent chapel Șesuri), Dealu Mare (with the dependent chapel Săliștioara), Dumbrava de Jos (with the dependent chapel Dumbrava de Sus), Dupăpiatră-Sat (with the dependent chapel Cornețel), Dupăpiatră-Tarnița (with the dependent chapel Șerbaia), Fornădia (with the dependent chapel Căinelu de Jos), Hărțăgani, Lunca Devei (with the dependent chapels Barbura, Fizeș and Stoieneasa), Lunca Moților (with the dependent chapels Căraci and Cărstău), Luncoiu de Jos (with the dependent chapel Stejărel), Luncoiu de Sus (with the dependent chapel Podele), Mesteacăn, Mihăileni (with the dependent chapel Buceș-Vulcan), Obârșă (with the dependent chapels Dobroț and Leauț), Ociu (with the dependent chapel Ocișor), Ormindea (with the dependent chapel Căinelu de Sus), Prăvăleni (with the dependent chapel Ciungani), Ribița (with the dependent chapel Uibărești), Rișca (with the dependent chapel Baldovin), Rișculița (with the dependent chapels Grohot and Valea Mare de Criș), Ruda-Brad (with the dependent chapel Ruda-Brad II), Săliște (with the dependent chapel Trestia), Sulighete, Târnava de Criș (with the dependent chapel Livada), Tomești (with the dependent chapels Șteia and Tiulești), Țărățel, Țebea, Valea Bradului (with the dependent chapel Potingani), Vața de Jos (with the dependent chapel Prihodiște), Vălișoara (with the dependent chapel Peștera) and Zdrapți (with the dependent chapel Merișor)⁸⁴.

IV. Classification of parishes in Zarand

With regard to the classification of parishes, the first project in this regard was discussed by the members of the “Synod of the Greek Orthodox Archdiocese of Transylvania” in 1871 and provided for their division into three categories, depending on the number of believers: first-class parishes

⁸⁴ Florin DOBREI, *Slujire și mărturisire. Episcopia Devei și a Hunedoarei la zece ani de la înființare*, Editura Episcopiei Devei și Hunedoarei, Deva, 2019, pp. 431-436. See also: <https://episcopiadevei.ro/brad/> (accessed on: 12 septembrie 2025).

(between 1,200 and 1,500 souls), second-class parishes (between 1,000 and 1,200 souls), and third-class parishes (under 1,000 souls)⁸⁵. In 1873, this issue was discussed again at another archdiocesan synod, where a draft classification of parishes based on the income received by parish priests from tithes, natural products, land, and real estate was debated and adopted: first-class parishes (which could provide an annual income of 800 florins), second-class parishes (which could provide an annual income of 600 florins), and third-class parishes (which could provide an annual income of 400 florins)⁸⁶.

For example, in 1894, the 50 parishes of the Deanery of Zarand were classified as follows:

- a) Class I: 0 parishes
- b) Class II: 1 parish (Hărțăgani)
- c) Class III: 49 parishes (Băița, Birtin, Blăjeni-Criș, Blăjeni-Grosuri, Blăjeni-Plai, Blăjeni-Sat, Brad I, Brad II, Buceș, București, Bulzeștii de Jos, Bulzeștii de Sus, Căinelu [de Sus], Căraci, Cărăstău, Crăciunești, Crișcior, Curechiu, Dupăpiatră-Grohot, Dupăpiatră-Sat, Dupăpiatră-Valea Porcurii, Hărțăgani, Juncu de Jos / Dumbrava de Jos, Lunca [Moților], Luncoiu de Jos, Luncoiu de Sus, Mesteacăn, Mihăileni, Ormindea, Peștera, Podele, Potingani, Prihodiște, Ribicioara de Jos, Ribicioara de Sus, Ribîța, Rișca, Rovina, Ruda, Săliște, Scroafa / Stejărel, Stănița de Jos, Stănița de Sus, Șesuri, Tomnatecu de Jos, Tomnatecu de Sus, Trestia, Țărățel, Țebea I, Țebea II, Vaca / Crișan, Valea Bradului and Zdrapți)⁸⁷.

On May 1, 1950, the parishes of Brad I and Brad II were elevated to the rank of “Class I parishes”⁸⁸. As such, the following year, based on the

⁸⁵ *Actele Sinodului Archiepiscopiei greco-reseritene din Ardeal, ținut la anul 1871*, Tipografia Archiepiscopană, Sibiu, 1871, pp. 102-109.

⁸⁶ *Actele Sinodului Archiepiscopiei greco-reseritene din Ardeal, ținut la anul 1873*, Tipografia Archiepiscopană, Sibiu, 1873, pp. 166-176.

⁸⁷ Remus ROȘCA, *Lexiconul comunelor bisericesci din Archidieceasa Greco-Ortodoxă Română a Transilvaniei, întocmit pentru trebuințele oficiale*, Tiparul Archiepiscopan, Sibiu, 1894, pp. 40-41.

⁸⁸ “Parohii de clasa I”, in: *Buletinul Eparhial, Arad, II* (1950) 3, p. 14.

number of families, the classification of the 37 parishes in Zarand was as follows:

- a) Class I: 3 parishes (Baia de Criș, Brad I and Brad II)
- b) Class II: 1 parish (Crișcior)
- c) Class III: 33 parishes (Basarabasa, Birtin, Blăjeni-Criș, Blăjeni-Plai, București, Bulzeștii de Jos, Bulzeștii de Sus, Cărstău, Căzânești, Crișan, Crișcior, Curechiu, Dupăpiatră-Sat, Dupăpiatră-Valea Porcurii, Juncu de Jos, Leauț, Luncoiu de Jos, Luncoiu de Sus, Mesteacăn, Obârșă, Prăvăleni, Ribicioara de Jos, Ribița, Rișca, Rișculița, Ruda-Brad, Stănița de Jos, Târnavă de Criș, Tomești, Țărățel, Țebea, Vața de Jos, Valea Bradului and Zdrăpți)⁸⁹.

After the 1968 reorganisation, the classification of the 45 parishes of the Zarand Deanery was as follows:

- a) Category I: 2 parishes (Baia de Criș and Brad)
- b) Category II: 1 parish (Crișcior)
- c) Category III: 42 parishes (Basarabasa, Băița, Bejan, Birtin, Blăjeni-Plai, București, Bulzeștii de Jos, Căzânești, Chișcădaga, Crișan, Curechiu, Dealu Mare, Dumbrava de Jos, Dumbrava de Sus, Dupăpiatră-Sat, Dupăpiatră-Valea Porcurii, Hărtăgani, Leauț, Lunca Devei, Lunca Moților, Luncoiu de Jos, Luncoiu de Sus, Mesteacăn, Mihăileni, Ociu, Ormindea, Prăvăleni, Ribița, Rișca, Rișculița, Ruda-Brad, Săliște, Stănița de Jos, Sulighete, Târnavă de Criș, Tomești, Țărățel, Țebea, Vața de Jos, Valea Bradului, Vălișoara and Zdrăpți)⁹⁰.

Currently, based on the number of believers, the 47 parishes of the Orthodox Deanery of Brad are classified as follows:

- a) Category I: 5 parishes
 - urban: 3 parishes (Brad I, Brad II and Brad III)
 - rural: 2 parishes (Crișcior and Luncoiu de Jos)
- b) Category II: 24 parishes (Baia de Criș, Băița, Blăjeni-Sat, Buceș-Sat, București, Chișcădaga, Crișan, Curechiu, Hărtăgani,

⁸⁹ “Viața în Eparhie”, pp. 16-18.

⁹⁰ AAA, file *Procesele verbale ale Permanenței Consiliului Eparhial Arad 1968*, f. 14-15.

Luncoiu de Sus, Mesteacăn, Mihăileni, Ormindea, Prăvăleni, Ribița, Săliște, Târnava de Criș, Tomești, Țărățel, Țebea, Valea Bradului, Vața de Jos, Vălișoara and Zdrapți);

- c) Category III: 18 parishes (Basarabasa, Birtin, Blăjeni-Criș, Bulzești de Sus, Căzănești, Dealu Mare, Dumbrava de Jos, Dupăpiatră-Sat, Dupăpiatră-Tarnița, Fornădia, Lunca Devei, Lunca Moșilor, Obârșă, Ociu, Rișca, Rișculița, Ruda-Brad and Sulighete)⁹¹.

V. Administrative and canonical affiliation

Regarding the administrative and canonical dependence of the deaneries, parishes, and Orthodox dependent chapels in Hunedoara, until the middle of the 20th century, they were traditionally under the jurisdiction and obedience of the Transylvanian hierarchs; after 1761, the year of the appointment of Serbian bishop Dionisie Novacovici of Buda as “exempt bishop” of Transylvania, the Transylvanian diocese bore the following names: *the Ununited Diocese of Transylvania* (1761-1848), *the Orthodox Greek-Eastern Diocese of Transylvania* (1848-1864), *Romanian Greek Orthodox Archdiocese of Transylvania* (1864-1922), *Archdiocese of Alba Iulia and Sibiu* (1922-1927) and *Romanian Orthodox Archdiocese of Alba Iulia and Sibiu* (1927-1975)⁹².

On April 1, 1949, following the application of the provisions of the Decree-Law regulating the general regime of religious denominations (published in the Official Gazette on August 4, 1948), which required, in accordance with Article 27 of the Constitution of the Romanian People’s Republic, that each diocese comprise, on average, approximately 750,000 believers⁹³, the Holy Synod of the Romanian Orthodox Church ordered the

⁹¹ Archive of the Orthodox Deanery of Brad, doc. *Tabel nominal cuprinzând unitățile de cult din Protopopiatul Brad*, f. 1-2.

⁹² M. G. ABRUDAN, “Organizarea administrativă”, pp. 380-381.

⁹³ I. D. SUCIU, *Monografia Mitropoliei Banatului*, Editura Mitropoliei Banatului, Timișoara, 1977, pp. 238-240.

transfer of the deaneries, parishes, and dependent chapels in Hunedoara County from the jurisdiction of the Archdiocese of Alba Iulia and Sibiu, part of the Metropolis of Transylvania, to that of the *Orthodox Diocese of Arad, Ienopole and Hălmagiu*, part of the Metropolis of Banat; between 1951 and 1968, several dozen parishes in Alba County, which at that time were part of the Hunedoara Region, also came under the same canonical jurisdiction of Arad⁹⁴.

With the establishment of the *Diocese of Deva and Hunedoara*, by decision of the Holy Synod of the Romanian Orthodox Church on June 19, 2009⁹⁵, these ecclesiastical structures naturally became part of the new diocese. In addition, on January 19, 2012, the Diocesan Assembly of the Diocese of Deva and Hunedoara decided to return to the jurisdiction of the Metropolis of Transylvania, an act approved at the meeting of the Holy Synod of the Romanian Orthodox Church on February 17, 2012⁹⁶.

VI. Archpriests of Zarand

The line of archpriests of Zarand can only be accurately reconstructed from the middle of the 18th century, more precisely from 1761, the year of the re-establishment of the ununited Diocese of Transylvania; Before 1701, the year when the line of Orthodox archpriests was interrupted (when Bishop Atanasie Anghel signed the union of the Romanians in Transylvania with the Church of Rome in Vienna), we only know one name. Therefore, in the following lines, we will list the names and periods of existence of the protopresbyterates that had under their jurisdiction, in different historical stages, Orthodox parish communities in Zarand, and we will also name and chronologically classify them, based on various sources (not indicated

⁹⁴ “Vizitațiile canonice arhieresti”, in: *Mitropolia Banatului*, Timișoara, I (1951) 6, pp. 11-13.

⁹⁵ Archive of the Diocese of Deva and Hunedoara (hereinafter: AEDH), col. *Acte constitutive*, doc. *Hotărârea Sfântului Sinod nr. 4.191/10.07.2009*, f. 1-3; F. DOBREI, *Slujire și mărturisire*, pp. 130-134.

⁹⁶ AEDH, fond *Adunarea Eparhială*, doc. *Proces verbal nr. 50 din 19 ianuarie 2012*, f. 1-2; F. DOBREI, *Slujire și mărturisire*, pp. 197-199.

here, so as not to clutter the critical apparatus below the page) – these are archive documents (addresses, circulars, inventories, minutes, reports, etc.), church inscriptions and notes on the pages of old religious books, matriculation records (of those baptized, married, and deceased) and input-output registers (checked periodically and initialed by the protopresbyters of the time), ecclesiastical conscriptions and secular censuses, schematisms (published in various church and civil calendars), “golden books”, parish registers and chronicles, albums, (micro)monographs and medallions of ecclesiastical personalities, etc. – the leaders of these archpriest offices.

The Deanery of Zarand / Brad (?-1701; c.1761-present): Teodor (?-1701); Iosif Sânziana (c.1761-1792), Ioan Mariș (1792-c.1817), Tovie Perian (c.1817-1839), Iosif Bașa (1840-1866), adm. Vasile Pipoș (1866-1867), Moise Lazăr (1867-1871), Nicolae Mihălțianu (1871-1881), adm. George Părău (1881-1884), Vasile Damian (1884-1920), Pompiliu Piso (1920-1926), Alexandru Fugătă (1926-1930; 1944-1949), Ioan Indrei (1930-1944), Trifu Benea (1949-1968), Liviu Boldura (1968-1988), Ioan Jorza (1988-2016), Ioan Diniș (2016-2025), Alexandru Letea (din 2025).

The Deanery of Băița (1925-1950): adm. Pompiliu Piso (1925-1926), adm. Alexandru Fugătă (1926-1927), Dumitru Secărea (1927-1949).

The Deanery of Baia de Criș (1949-1950): Iosif Comșa (1949-1950).

The Deanery of Hălmagiu (?-1950): Simion Popovici (?-1751), Adam Popovici (a.1763-1792), Arsenie Adamovici (1792-1804), Nicolae Popovici (1804-1810), Nicolae Adamovici (1813-1836), Arsenie Adamovici (1836-1850), Petru Moldovan (1850-1866), Ioan Munteanu (1866-1868), Ioan Groza sen. (1868-1901), Ioan Groza jr. (1901-1904), Ioan Georgia (1904-1905), Cornel Lazăr (1905-1931), Ștefan Bogdan (1932-1950)⁹⁷.

⁹⁷ Regarding the archpriests of Hălmagiu, see: Pavel VESA, *Episcopia Aradului. Istorie. Cultură. Mentalități (1706-1918)*, Editura Presa Universitară Clujeană, Cluj-Napoca, 2006, pp. 550-552; Radu-Mihai POPOVICIU, *Protopopii Hălmagiului – file biografice* (dissertation, Archive of the Faculty of Orthodox Theology “Ilarion V. Felea” in Arad), Arad, 2025, pp. 25-63.

VII. Instead of conclusions

Without claiming to be exhaustive or original, these pages have attempted to present, in a succinct manner, the evolution of one of the old Transylvanian archdeaconries, namely the Deanery of the Land of Zarand, with its subsequent confessional divisions and translations, and to reconstruct, to the extent that the various and disparate historiographical sources available to us allow, the list of those who were elevated, through ordination, to the honorable dignity of archpriest.