

TEACHER DOCTORS AT THE THEOLOGICAL ACADEMY IN CLUJ

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ABSTRACT. The work of a doctor, as well as that of a priest, is based on the consciousness of a mission of *“man towards man”*. In understanding that religion, medicine, Church and Hospital are inseparable allies trying to save the human being from its shortcomings, Bishop Nicolae Ivan tried to attract to the Theological Academy in Cluj renowned doctors of the time, and disciplines such as pastoral medicine or hygiene were found constantly in the curricula. This essay aims to provide the forms and way in which these teacher physicians have come to concretize the project of Christian medicine, a model in which the initiative has proven to be creative.

Key-words: doctor, university, Christian medicine.

Aware of the wonderful structure of the human being, the worthy to remember Bishop Nicolae Ivan wanted that the young theologians understand for themselves why we are healthy and why we got sick, how we should keep away from diseases or, if they are present, how to get closer to one in suffering, as far as possible, through the Christian spirit, with God's help and human striving, so that in the end we to come out victorious in this test. To this, the pastor of the Orthodox community in Cluj managed to gather around him, besides distinguished historians and philosophers of the time, Sextil Pușcariu Ioan Lupăș, Alexander Lapedatu, Lucian Blaga, a number of famous doctors, of whom some became devoted counselors of Diocese. First, we should remember brothers Dominic and Constantin Stanca, and then their nephew, Octavian Stanca. They are joined by Virgil Ciobanu, M.D., and later by Eugen Nicoară, M.D. and Liviu Telea, M.D., whose courses of Hygiene and Pastoral Medicine were found consistently in the curricula of the Theological Institute of Cluj. No teacher conferences were absent from the Faculty of Medicine, led by Victor Papilian, Emil Țeposu Valeriu Lucian Bologna, Iuliu Hațieganu etc., who, by using the vast perspectives of history, philosophy and biology, were trying to argue the relationship between religion and medicine.

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1. A Family of Scholars from Hunedoara

When we talk about meritorious scholarly family Stanca, we think about its founder, Father Avram Stanca (1843-1916), born in 1843, in Sebeș. He comes to Valea Jiului in 1866 as a teacher in Petrila. After finishing his theological studies in Sibiu, he returns in 1875 as a parish priest in Petroșani, giving life to the church, to the Romanian school and Romanism itself in these parts of Transylvania. We learn from the speech given by the Father of those times, deacon Nicolae Mladin, the future Metropolitan of Transylvania, at the commemoration of the hundredth anniversary of the birth of the priest Avram Stanca, that “about his worthiness all the today’s facts and flourishing state of all churches and parishes built, renovated and organized by him talk. The Romanian Orthodox consciousness of the peasants and of the Romanian workers oppressed in their country by all alien foreigners in the Jiu Valley was brought to life by this worthy priest, by whose endeavors and moral and material help amounted then as many worthy Romanians from the people pastored by him”¹. Through his ceaseless work, in a short time churches were built in Petroșani, Vulcan, Lupeni, Anina, Aninoasa, Bănița, and schools in Petroșani, Bănița and Dealul Babii. Later, the ruling’s attempt to Hungarianise the schools hit the unyielding fortitude of the people led by Father Stanca. In 1916, he is forced to leave the Jiu Valley, settling at his son’s place, Sebastian, from Sebeșul-Săsesc, where, at the end of the same year, he passes away².

In 1923, at the proposal of the parish Committee of the church of Petrosani, the remains of the priest Avram Stanca will be exhumed and placed in the crypt in front of the church in Petrosani, which was founded by himself, and was consecrated by His Eminence The Metropolitan Nicolae Balan, during the canonical visit³.

In the fall of 1922, the priest Sebastian Stanca, the son of the deceased Avram Stanca, is raised to the rank of Senior Counsel for the Diocese, reopened after 400 years. The Diocese belonged to the area of Vad and Feleac of Stephen the Great, to which was added, this time, the area of Cluj. He is invited by the worthy Bishop Nicolae Ivan to move to Cluj, where he toils with skill and devotion until 1940. He does not give up the youth’s passion of writing, by drafting the Diocesan sheet “Renasterea” (Renaissance) even since 1923, and publishing in those times’

¹ Marian BOBOC, „Măine, 24 decembrie, se împlinesc 170 de ani de la nașterea lui Avram Stanca, părintele ortodoxiei din Valea Jiului” (“Tomorrow, December 24 marks 170 years since the birth of Avram Stanca, the Father of Orthodoxy in Valea Jiului”, TN), in: „Ziarul Văii Jiului”, December 22, 2013.

² *Ibid.*

³ „Aducerea rămășițelor pământești ale părintelui Avram Stanca la Petroșeni” (“Bringing the remains of Father Abraham Stanca to Petrosani”, TN), în: „Graiul muncitorimei”, Petroșani, 31 octombrie 1923.

magazines studies of local church history, short stories, sketches, memories, translations, other works. He managed to organize the Diocesan Museum in Cluj⁴.

In the fall of 1940, he took refuge in Sibiu, where he gave a precious help in organizing the Romanian Orthodox Vicariate of Alba-Iulia. He dies at the age of 69, in the city of Sibiu. The sermon of the burial took place at the Cathedral of Sibiu, and was held by a group of seven priests, led by His Holiness the Vicar Bishop Theodore Scorobet, the replies being given by the choir of the students of the Theological Academy "Andreiane". The first word was spoken by His Holiness the Vicar Bishop, giving voice to the pain caused by the loss of a devoted friend and a faithful collaborator in the field of the Saviour's Gospel, by showing the qualities that have adorned his soul. On his turn, the delegate of the Cluj's Diocese, Counselor Father Pavel Șendrea, delivered a tribute speech: "With a heart broken by pain, I find myself today in front of the coffin of Diocesan Adviser Prot.Stavr.Dr.

⁴ Sebastian STANCA (1878-1947), born in Petrosani, in the family of the priest Avram Stanca. He goes to Evangelical secondary school of Sebes (1890-1893), and to the Orthodox High-School "Andrei Saguna" in Brașov (1893-1898). He went for his university studies to the Theological Institute of Sibiu (1898-1901) and the Faculty of Letters of the University of Budapest (1901-1905), obtaining his doctorate in 1910. He was the President of the Literary Society "Petru Maior" in Budapest, and in 1902 was among the twelve Romanian students who founded the magazine "Luceafarul" in Budapest. He attended the editorial of the newspaper "Poporul roman" ("The Romanian people", TN) and "Lupta" ("The Fight", TN) in Budapest, and then "Telegraful român" ("The Romanian Telegraph", TN) in Sibiu. Theological and historical works: *Pocăiții. Studiu pentru combaterea sectei pocăiților*, Sibiu, 1913, 272 p.; *Pâinea vieții, carte de rugăciuni pentru toții creștinii*, Cluj, 1931, 232 p.; *Contribuția preoțimii române din Ardeal la războiul pentru întregirea neamului (1916-1919)*, Cluj, 1925, 179 p.; *Carmen saeculare. Preoțimea română din Ardeal în slujba idealului național*, Cluj, 1927, 20 p.; *Biserica ortodoxă din Sebes*, Cluj, 1928, 35 p.; *Episcopia Ortodoxă Română a Vadului, Feleacului și Clujului (1919-1929)*, Cluj, 1930, 165 p.; *Mănăstirea de la Râpa Râmețului*, Cluj, 1936; *Propaganda uniției în Munții Apuseni* în Rev. Teologică, an XXVII, 1937, nr. 6, pp. 213-218 și nr. 7-8, pp. 269-272; an XXVIII, 1938, nr. 7-8, pp. 336-340; an XXIX, 1939, nr. 10-11, p. 412-422; *Viața și activitatea lui Vasile Moga, 1774-1845*, Cluj, 1939, 125 p.; *Monografia istorico-geografică a localității Petroșani*, Petroșani, 1966, 100 p.; *Cipariu Timotheus*, Petroșani, 1910, 74 p., Doctoral thesis in Hungarian; conferences about Mihai Viteazul, Gheorghe Dima, Gheorghe Lazăr, Ciprian Porumbescu, all published. Literature: *Pribegii, Comedie din viața meseriașilor*, in two acts. Localization after I. Nestroy, Sibiu, 1910, 4 f. + 46 p.; *Bucătăreasa. Comedie într-un act*. Work written after Teodor Abt, Brașov, 1911, 22 p.; *Lazar diacul. O întâmplare adevărată*, Bucharest, 1923, 40 p.; *Fiul cantonierului și alte povești*, Bucharest, 1925, 24 p.; *Greva și alte povești*, Arad, 1926, 64 p.; *Sergentul. Episod din luptele de lângă Jiu în pasul Surduc, la începutul lui septembrie 1916. Dramă într-un act...* Work made after the ones of I Koener, „Joseph Heyderich”, Arad, 1926, 46 p.; *Lege nouă. Comedie într-un act*, Sibiu, 1933, 52 p.; *Apis și Este*, translation after Bruno Brehm, Bucharest, 1942, 489 p.; Collaboration on: „Telegraful Român” (*Romanian telegraph, TN*), „Luceafărul” and „Revista Teologică” (*Theological Magazine, TN*) from Sibiu; „Libertatea” Orăștie; „Tribuna” Cluj; „Cosânzeana” Cluj; „Țara Noastră” Sibiu-Cluj; „Anuarul Institutului de Istorie Națională” Cluj (*The book of the National History Institute, TN*) etc.; In manuscripts: plays, translations of Schiller, Goethe, Körner, Uhland, Heine etc.; Mircea PĂCURARIU, *Dicționarul Teologilor Români (The Dictionary of the Romanian Theologians)*, Ed. Enciclopedică, Bucharest, 2002, pp. 451-452.

Sebastian Stanca, to represent on this occasion His Holiness the Bishop Nicolae Colan, the Eparchial Council and the clergy of the Diocese of Vad, Feleac and Cluj, to say the word of tribute and grief for the loss of the devoted servant, who lit up like a torch in the life of our young Bishopric... In vain we'd try to etch in the few moments of now all the work of organizing the many jobs with which was honored as a counselor, lieutenant of the episcopal seat of Cluj, as well as that of collaborator and first adviser of the late Bishop Nicolae Ivan and of His Holiness Bishop Nicolae Colan, or as the deputy of the Church National Congress, president of the Association of Clergy "Andrei Şaguna" - the Department of Cluj, hard worker in organizing the Diocese of Maramureş. All these shall be shown during a memorial in honor of this torch maker who lit the destinies of the Diocese of Cluj...⁵. Father Prof. Ioan Lupuş also addressed reverential words, showing the genius and the tireless work of the man who was the writer and the tireless publicist Dr. Sebastian Stanca. The funeral procession, consisting of a large assistance, turned to the central cemetery in Sibiu, to put the lifeless body in the place of eternal rest⁶.

1.1. Constantin Stanca (1889-1959)

Professor Dr. Constantin Stanca was born in Petroşani and was the second son of the priest Avram Stanca. He was noted as student at the Faculty of Medicine of Cluj, being considered a hope for the future even during the time he was studying. The war came and then ... Alba-Iulia, was one of the hundred thousand participants. He returned to Cluj, where the burden and deed expected him. Together with his brother, Dominic, were part of that intrepid group of Romanian doctors who undertook the formidable task of taking over and reorganizing the Faculty of Medicine. Soon, Constantin Stanca or Costi, as the whole city knew him, became a gynecologist, was equipped with a medical intuition that was in competition with the skill and the spontaneity of the surgeries, but also with a number of innovations exhibited in those over 150 works published, with which he has subsequently acquired, after the refuge from Cluj, a place of Professor in Bucharest⁷. His particular talent of organizer was first observed in the setting up the first school of midwifery in Cluj that taught in Romanian. Shortly after, he was besides his brother, the sacrificer Dominic Stanca, in setting up the Women's Hospital in Cluj. But his most significant achievement was like the one who was the

⁵ „La mormântul consilierului Dr. Sebastian Stanca” (“At the tomb of the advisor Sebastian Stanca”, TN) in „Renaşterea”, year XXV, no. 46-47, Cluj, November 23, 1947, pp. 1-2.

⁶ *Ibid.*

⁷ Horia STANCA, *Fragmentarium clujean (Fragmentarium specific to Cluj, TN)* Dacia Publishing House, Cluj-Napoca, 1987, p. 291.

right hand of Professor Iuliu Moldovan, taking, as a director, the lead of the first Romanian Institute for control and prevention of cancer, founded in Cluj in 1929, the first in the country, and one of the first in the world⁸. As a recognition of his merits, many universities in Vienna, Paris, Milan have honored him, by choosing him as a member of the profile medical companies. Our country honored him with the title of “Professor Emeritus”, with orders and other distinctions. The people close to him recall his quite extraordinary talent with which he used to tell stories and imitate those evoked, with amusing words and gestures⁹. Just like his brothers, he was an authentic Christian witness, with a life model that influenced many young careers.

1.2. Dominic Stanca (1892-1979)

Dominic Stanca, M.D. is the brother of doctor Constantin Stanca, of the priest Sebastian Stanca, of sisters Elizabeth (married Rațiu) and Elena Stanca married to Ioan Duma, dean of the Jiu Valley, one of the victims of the Communist persecution. The family also includes his son, poet and actor Dominic Stanca (1926-1976), his grandchildren, the playwright Radu Stanca (1920-1962), the dramatic historian Horia Stanca (1909-2002,) and doctor Octavian Stanca (1908-1977), the children of the priest Sebastian Stanca¹⁰. He went to the primary and secondary school in Petroșani, and then went to the Faculty of Medicine of Cluj (1910-1915). During the holidays, he used to work in the hospitals of the miners in Petroșani, Vulcan and Aninoasa. At the outbreak of World War I, young Dominic Stanca is sent to a unit in Orăștie, where he was entrusted to organize a military hospital with 240 beds. As a doctoral student in medicine, he was sent to the front in Poland, and to support the last *Rigorosum* and to obtain the PhD, he was given a holiday in 1916. Being a second lieutenant doctor, he worked at the beginning of 1916 at one of the hospitals of the garrison in Vienna, and after, in the same year, he was transferred to the Military Hospital in Budapest. Then, the hard years spent on the Eastern front in Volhinia and Bukovina came, where he lived in dramatic conditions, during the epidemic typhus¹¹.

From the daily notes that he has meticulously prepared with talent, we have a valuable documentation about the progress of the epidemics, as well as the lists of soldiers and officers fallen victim to these disasters, noting also the cemeteries

⁸ Florea MARIN, *Vieți dedicate omului (Lives dedicated to men, TN)*, vol. III, Dacia Publishing House, Cluj-Napoca, 1995, pp. 90-91.

⁹ Horia STANCA, *op. cit.*, p. 291.

¹⁰ Samuel IZSÁK, „Amintindu-ne de Dr. Dominic Stanca” (“Reminding ourselves about Dr. Dominic Stanca”, TN), in “Clujul Medical”, 1980, vol. LIII, no. 3, p. 261.

¹¹ Florea MARIN, *Medicii și Marea Unire (The doctors and the Great Union, TN)*, Tipomur Publishing House, 1993, p. 243.

where they were buried¹². Towards the end of the war, he was sent to the front at the Piave-Montelo in Italy, where, after fierce fighting, Austro-Hungarian armies were defeated. Back in Petroșani, he resumed his activity in the Miners Hospital, where, with his heart at the crossroads of 1918, he will come to Alba-Iulia together with the workers from Petroșani, to be among those who built the Great Romania. Here is the copy of the Credentials of Dr. Dominic Stanca, extracted from the Archives of the Union Museum, according to which “the Greek-Orthodox women meeting in Petroșani chooses and delegates the physician Dominic Stanca from Petroșani as its representative for the Grand National Assembly which is about to be held on November 18th (December 1), 1918, in Alba Iulia, and we ask the leadership of this congregation to make it possible for him to perform his mission as a delegate in all directions. Petroșani, November 15/28 1918, Ss. Ioana Stanca, President”¹³.

In 1919, Dominic Stanca settles in Cluj, where, together with other colleagues, he contributes to the organization of the health service of the city. In the new conditions, it felt necessary to plan a State Hospital for Women, a mission that the Resort of the Social Welfares of the Governing Council will entrust to Dr. Dominic Stanca. It is inaugurated on April 9, 1919, as hospital unit having a gynecological-obstetrical profile, which, over time, will remain in the memory of the people in Cluj as “the Stanca Clinic”¹⁴. Since the beginning, within the hospital it was set up a workshop of domestic industry to help the women who were suffering and were having no support. Here, in addition to the medical treatment and daily maintenance, they were trained and qualified in various professions (tailors, seamstresses, cooks, attendants, etc.), so that they would be able to support themselves later. In the first three years, these courses were finished by 90 people¹⁵.

Between 1920-1921, when it was implemented the plan of a vast health campaign of syphilis prophylaxis, Dr. Dominic Stanca was in the forefront of this action. He was also highlighted in the realm of addressing people’s medical and social problems, by organizing health actions in the Apuseni Mountains and Maramureș, in villages, schools, factories and army. He gave field guidance, he lectured, drafted measures to prevent and combat venereal diseases and tuberculosis, he published articles, papers and brochures with the results obtained or dedicated to the health education¹⁶.

¹² Samuel IZSÁK, *op. cit.*, p. 261.

¹³ Extracted from the Archives of the Union Museum, vol. I, f. 628.

¹⁴ Florea MARIN, *op. cit.*, pp. 251-254.

¹⁵ Florea MARIN, *Medicina clujeană în cuvinte și idei înțelepte (The Cluj Medicine in wise ideas and words, TN)*, Casa Cărții de Știință Publishing House, Cluj-Napoca, 2006, p. 477.

¹⁶ *Ibid.*

Among the scientific papers published in medical periodicals of the time, we mention: "The anti-syphilis campaign for the region of Cluj, between 1921-1924" (Bucharest, 1934), "Information about syphilis for everyone" (Cluj, 1925), "Prostitution and venereal diseases" (Cluj, 1922), "Contributions to the history of syphilis in Transylvania" (Bucharest, 1925)¹⁷.

Since its arrival in Cluj, he joined the team of intellectuals around Bishop Nicolae Ivan, and in 1925 he became Professor of Hygiene at the Theological Academy in Cluj. In his lectures, he tried to inculcate to the future priests the necessary knowledge to protect themselves from disease, and to promote to the believers the essential notions of hygiene that they needed¹⁸.

The name of Dr. Dominic Stanca is linked to the discovery in 1927 of the salty-sulphurous waters and sludge from Someșeni. Following the publication of his research on Balneology, together with the specialists in this field, Prof. George Pamfil, Alexandru Borza, Eugen Nyârâdi, he managed to popularize and establish, although the financial sacrifices were often exceeding his own possibilities, the Baths from Someșeni, a modern resort, able to attract patients from the country and abroad¹⁹.

From 1923 to 1938, he worked as a company physician at the Tobacco Factory in Cluj, where he had the opportunity to study the working conditions of workers and their illnesses. The observations obtained were the foundation of a work entitled *The hygienic and social organization of labor*, published in 1927²⁰.

Fascist dictatorship in Vienna made him seek refuge in Orăștie in 1940. The tireless organizer of the hospital care has conducted here, too, an extensive work, by creating The Women's Hospital in Orăștie, served by the medical staff and helpers that came from the Women's Hospital to seek refuge. In 1942-1943, the outbreak in the villages around Orăștie of the epidemic cerebrospinal meningitis finds Dr. Dominic Stanca in full anti-epidemic action, by successfully coordinating the control of the epidemic²¹.

After the country's liberation in 1945, Dr. Dominic Stanca returns to Cluj, resuming his position at the Hospital for Women, where he sets a Department of Oncology, where, in 1951, his wife, Dr. Nella Stanca, starts working. As it is known, in the same year, the Hospital for Women was transformed into an education place of the Institute of Medicine and Pharmacy, known as Clinica Ginecologică și Obstetrică II din Cluj (The Clinic of Gynecology and Obstetrics II in Cluj, TN), where Dr. Dominic Stanca continues his activity as the MD gynecologist oncologist. It was

¹⁷ *Ibid.*

¹⁸ *Ibid.*

¹⁹ *Ibid.*

²⁰ *Ibid.*

²¹ *Ibid.*

the last position he took. He retires on December 31, 1958, continuing to work as a specialist in various committees and health institutions, without having, at the old age, the satisfaction of the recognition of its merits, or that of seeing his son Dominic, flourishing in literature and theater, who has inherited all the premises of an outstanding career from his father²². He passes away on April 2, 1979, and is buried in the Central Cemetery of the city of Cluj-Napoca, along with leaders of the first Romanian school Cluj²³. Professor Dr. Dominic Stanca was an authentic Christian who did not hesitate to confess, every time he had the opportunity, his belief that death is a source of life, and not vice versa²⁴.

2. Virgil Ciobanu (1876-1965)

Dr. Virgil Ciobanu was born on February 23, 1876 in the town of Roșia Montană, Alba, in a family of intellectuals. His maternal grandfather, George Gritta, an ex-tribune of Avram Iancu, was married to Emilia Piso who came from a prominent family of Săcărâmb, Hunedoara County, place which then was a prosperous town, with park, Casinos, restaurants and churches for all denominations. Their daughter Justina, married Vasile Cioban from Șiclău, who was educated at Preparandia in Arad, at Timișoara's Piarist High School, and who later became a teacher and notary in Roșia Montană. Their first child was the poet Maria Botiș Ciobanu, married with Dr. Teodor Botiș, and the second was Virgil Haralampiu-Ciobanu²⁵.

Virgil Ciobanu went to gymnasium and some high school courses in Brad, courses that he continued at "Andrei Șaguna" High School in Brașov. After graduation, he attended Academia Teologică "Andreiană" (the "Andreian" Theological Academy) in Sibiu and the Faculty of Theology in Chernivtsi, where he obtained his PhD in Theology. After being ordained as a deacon in 1905 in Sibiu, he is named a military priest, confessor of Orthodox soldiers, and catechist of the Orthodox cadets of the military school of Austria. In 1906, at the initiative of the priest Virgil Ciobanu and his friends from the Romanian community, including Dr. Sterie Ciurcu, Dr. Aurel C. Popovici, Arch. Cezar Popovici, Dr. Marius Sturza, Dr. Lazăr Popovici, Dr. Sextil Pușcariu, with the support of the mayor Karl Lueger, enthusiastic supporter of Romanians, in Vienna was established a Romanian chapel, a place of silence and prayer for the Romanians living in the imperial capital²⁶.

²² Horia STANCA, *op. cit.*, p. 291.

²³ Florea MARIN, *op. cit.*, p. 477.

²⁴ *Ibid.*, p. 497.

²⁵ Radu CIOBANU, „Wiener Gemütlichkeit” (fragments of the memoirs of Virgil Ciobanu), in „Steaua”, no. 11-12 / 1992; „Rostirea Românească”, no. 3-4 / 1996; „Orizont”, no. 1 / 2002.

²⁶ *Ibid.*

In 1911, the priest Virgil Ciobanu went to the Faculty of Medicine of the University of Vienna, but he interrupted his studies due to the World War I, by being sent to the front in Galicia. In 1917, he is promoted to Major and is moved to the garrison in Prague, where he resumes his university studies and obtains his doctorate. Subsequently, he specialized in forensic medicine. In 1919, he married Marioara Dima, the daughter of Pantelimon Dima, a math teacher in Braşov, brother of the composer Gheorghe Dima. At the establishment of the University in Cluj, he is named lecturer at the Department of Forensic Medicine, led by Professor Nicolae Minovici, brother of the famous anatomist Mina Minovici. It is a period of study and research, which were published in magazines of speciality, and he printed the volumes “Terminologia medico-legală” (“The medical forensic terminology”, TN) and “Omorul ritual” (“The ritual murder”, TN). At the same time, he is invited by Bishop Nicolae Ivan to teach the course of Pastoral Medicine of the newly established Theological Academy and Theological Seminary in Cluj. On this occasion, he published the volume “Preoţii în medicina” (“Priests in Medicine”, TN), published by the Publishing House of the Romanian Orthodox Diocese of Cluj²⁷.

In 1952, after his wife’s death, he retired at the Hodoş-Bodrog Monastery, where he became an abbot a year later, while being, for a short time, a teacher at the School of church singers in Cluj.²⁸ In 1958, he was named professor of Pastoral Medicine at the University Theological Institute in Bucharest, therefore he moved Antim Monastery. In 1962, he returned to the city of Cluj and settled at his daughter, Ruxandra, spending a short time at Nicula Monastery, where he wrote his memories. He passed away on September 24, 1965. Sociable, communicative, dynamic, with a relentless appetite for knowledge and a great sense of humor, the clergyman, the teacher, and the doctor Virgil Ciobanu was a striking and representative personality for the Central European intellectuals of that era²⁹.

3. Eugen Virgil Nicoară (1893-1985)

Dr. Eugen Virgil Nicoară is the seventh child of the oriental-Greek priest Grigore Nicoară from the village of Pietriş, near Deda Reghinului. His mother, Elena Petra, was the daughter of the priest Ioan Petra from Ibăneşti. At the beginning, the priest Grigore Nicoară is named chaplain to in Ibăneşti, and then parish, where he will serve until 1914. During his pastoring, the church in Ibăneşti-Sat is built. Due to its worthiness, he is elected as a notary of the Deanery in Reghin, and

²⁷ *Ibid.*

²⁸ Alexandru MORARU, *Învăţământul teologic universitar ortodox din Cluj (1924-1952)* (*The University Theological Education in Cluj (1924-1952)*, TN), Cluj-Napoca, 1996.

²⁹ Radu CIOBANU, *op. cit.*

president of the cultural “Astra” in Gurghiului district. He build in Ibănești a small sawmill, he set across the village a water channel of the river, and the bought big bells for the church, from a workshop near Vienna. He passed away at Ibănești, in 1914³⁰.

Eugen Virgil Nicoară spent his childhood in Ibănești, with his parents. We followed basic education at the Hungarian State School in Gurghiu (1900-1905), after which he continued at Odorhei High School (1905-1907), and the Reformed College of Tg. Mureș, where he receives the diploma of maturity in 1913. He attended the Faculty of Medicine and Pharmacy of the University “Franz Jozsef” in Cluj-Napoca (1913-1915). He continued his studies in medicine at the Royal Hungarian University of Budapest, where he obtained his PhD in 1918. Subsequently, he specialized in surgery at the Surgical Clinic of Cluj (1919-1923), by taking the position of instructor. In 1923, he was named, by exam, MD of the State Hospital in Reghin; he was also the hospital’s director until 1940, and he was promoted to the rank of General sanitary inspector (1936). For a short period of time (1938) he was named prefect of the county of Mureș³¹.

During 1936-1939, the Hospital and the Palace of Culture in Reghin were built, and with his moral and material support, monuments to heroes, crosses, schools and community centers in villages around Reghin were built. Building the Hospital was one of his greatest achievements. Here is what Professor Petre Tomescu confessed in this regard, after the inauguration of the hospital: “With his unflinching perseverance that characterizes him, he managed to make this exceptional deed of which I think that is unique in our country. The hospital was built for two years under the daily supervision of Dr. Nicoară, and according to the plans drawn up under his directives. This architectonic ensemble that was so well done was designed taking into account what its author had seen in his study trips

³⁰ The authors of the biography of Eugen Virgil Nicoară write that the place of birth in is Ibănești, the county of Mureș. In this sense, please read the article written by Mariana PLOIEȘTEANU in *Reghinul Cultural. Studii și articole (The cultural Reghin. Studies and Articles, TN)*, vol II (1990); Ana COSMA, *Scriitori români mureșeni. Dicționar biobibliografic (Romanian writers from Mureș, Bibliographic dictionary)*, Târgu-Mureș, 2000; Dumitru HUSAR, „100 de ani de la nașterea doctorului Eugen Nicoară” (*100 years since the birth of dr. Eugen Nicoară, TN*) in „Cuvântul liber”, year 5, no. 100 (May25, 1993) și Aurelia Victoria BALTARU, *Valea Gurghiului în perioada interbelică (Valea Gurgiului during the interbelic time, TN)*, Târgu-Mureș, NICO Publishing House, 2008. In the Excerpt no. 70 of November 22, 1925, from *Matricola botezaților Bisericii ortodoxe române din localitatea Pietriș*, in which it is shown that this excerpt belongs to vol. 2 of *Matricola*, page 23, no. 2, Eugeniu Virgiliu Nicoară is listed as Christened on the 18th of January 1893. From this Excerpt we see that Eugen Virgil Nicoară was born on the 6th of January 1893. His parents are Grigore Nicoară, priest (Romanian Orthodox vicar) in Pietriș, and Elena Petra. The priest who performed the Christening was Ioan Petra, vicar in Ibănești. Eugen MERA, „Personalități din Ibănești: Dr. Eugen Nicoară” (*Personalities from Ibănești: Dr. Eugen Nicoară, TN*), in „Cuvântul liber”, year XIX, no. 272, Tg. Mureș, Mars 10, 2009.

³¹ Lucian PREDESCU, *Enciclopedia „Cugetarea” sau Enciclopedia României - Material românesc. Oameni și înfăptuiri, Cugetarea - Georgescu Delafraș Publishing House, Bucharest, 1940.*

abroad, and the latest requirements of modern science [...]. Operating rooms for septic and aseptic interventions were wide, beautiful, impressive, the sterilization equipment, the rich instrumentation, and, over all, all this surgery arsenal made you think you're in a large university clinic, and not in the Hospital of Reghin"³².

For political reasons, was dismissed from his position as chief surgeon of the Hospital of Reghin, and was arrested in 1940. After his release in 1941, he established in Braşov, where he takes the lead of the Hospital "George Mârzescu" (1942-1943). He was included in the Great Major State of the Romanian Army with the rank of captain (1943-1944), then he became a doctor at the Hospital in Orăştie (1944-1945), whence he returned to Reghin and worked until 1947, when he retired³³.

Dr. Eugene Virgil Nicoară was the author of many popular books hygiene and health promotion. His program of population health recovery also included lectures on diseases, on the diseases' detection and cure, the documentary films for which he strived to acquire, the articles spread in calendars or other publications that were easy to reach to the people, and popularization books³⁴. As President of "Astra", he initiated and offered material support for a series of conferences, festivals, cultural circles, village choirs, cinema performances, popular science brochures, welfare etc. He specially supported the establishment of peasants' schools, by supporting the necessity of the women's education. Many intellectuals joined him in his activity of popularization of science: Arition Popa, Dr. Ioan Hartia, Dr. Alexander Ceuşianu, Gheorghe Maior, Dr. Vasile Niculescu, Emil Cocos, Iuliu Şerbănuţiu, Nicolae Albu, Gheorghe Craciun, Ilie Şandru, Iustin Handrea, Vasile Netea, boosting the whole cultural life of the region. He published in the magazines "Semănătorul"; "Gazeta Mures"; "Glasul Mureşului"; "Progres şi cultură"; "Transilvania"; "Viaţa Ilustrată", "Astra" Reghin. He received numerous orders and decorations: the Order "Star of Romania" with the rank of officer (1929); the "Medical Merit" Cross cls. I; the "Cultural Merit"; the "Năsturel Herescu" prize of the Academy (1934)³⁵.

³² „Revista medicală” (*The Medical Magazine, TN*), no. 24, December 15, 1939.

³³ Tiberiu IANCU & COLAB., *Clujeni ai secolului 20: dicţionar esenţial*, Casa Cărţii de Ştiinţă Publishing House, Cluj-Napoca, 2000, 400 p.

³⁴ Published works: „Tuberculoza” (*Tuberculosis, TN*); „Bolile venerice” (*Veneral diseases, TN*); „Alcoolismul sau bolile venerice” (*Alcoholism or veneral diseases, TN*); „Gripa” (*The flu, TN*); „Cancerul” (*The Cancer, TN*); „10 porunci ale bunului creştin” (*10 Commandments of the good Christian, TN*); „Cartea sănătăţii. Tinerete - bătrâneţe” (*The book of health. Youth-Old age, TN*); „Lingoarea şi duşmanii omului; Microbii şi bacilii” (*The typhoid and the enemies of men; germs and bacilli*); „Prietenii şi duşmanii omului (microbii sau bacteriile, bacilii)” (*Friends and enemies of man (germs or bacteria, bacilli), TN*) – in collaboration: Eugen NICOARĂ, Vasile NETEA, *Figuri mureşene (Personalities of Mureş, TN)*, Tipografia Ardeleană, Mureş, 1933; Eugen NICOARĂ, Vasile NETEA, *Murăş, apă lină: literatura populară din regiunea Murăşului de Sus*, vol. 1, Reghin, Astra, 1936.

³⁵ Tiberiu IANCU & COLLAB, *op. cit.*

At the invitation of Bishop Nicolae Colan, during October - December 1940, Dr. Eugen Virgil Nicoară taught courses of Pastoral Medicine in the Orthodox Theological Academy in Cluj³⁶. Despite his rich social, cultural and spiritual life, Dr. Eugen Virgil Nicoară suffered in the last part of his life from the “horrors of communism”, along with other prominent intellectuals of his days: “I carried also the crown of thorns of suffering for the love of nation. After the surrender of Northern Transylvania, I was moved out of the hospital built by my own hands, I was imprisoned four times, my monuments and triptychs have been demolished; my Cultural Palace was taken from me, I was tortured for my Romanian attitude. I got deathly ill. My wealth has been taken away from me. My right of free practice was suspended ...”³⁷.

He passed away in 1985, remaining in the conscience of the times through the buildings in the town of Reghin bearing his name: The Municipal Hospital “Eugen Nicoară”, “Eugen Nicoară” Cultural House, Post-Secondary School of Nursing “Eugen Nicoară”, “Eugen Nicoară” High School.

4. Conferences of the Teacher Doctors from the Faculty of Theology in Cluj

In 1920, at the opening of the academic year, Prof. Dr. Iuliu Hațieganu held in front of the teachers and students the lecture entitled “The Relationship between Church and School”, stressing: “Our religion in all the times was the strongest force of national regeneration. The University cannot live without this religion. Romanism and Christianity are two ideas that cannot only live in symbiosis, fortifying each other. But science, with which us, the academics, we pride ourselves must be doubled by consciousness ... Let us therefore get closer with more and more love to the Church, by carrying with dedication the cross of Christ, because this cross leads us to high places, as through sacrifice, and only through sacrifice, the man is reborn and the nation is reborn”³⁸.

Starting from the idea that a nation is perpetuated by the full vigor of soul and body, in the academic year 1930/1931, due to the insistence of Prof. Iuliu Hațieganu and Dr. Octavian Stanca, the son of the diocesan advisor Sebastian Stanca, the physical education became compulsory for students. The Sports Park was set up for students who, later, in the memory of its founder, was named the

³⁶ Alexandru MORARU, *op. cit.*

³⁷ ANDM, fond *Despărțământul Reghin al Astrei (The Reghin Department of Astra, TN)*, Dr. Eugen Virgil Nicoară, „Memoriu de activitate” (*Activity Memoir, TN*).

³⁸ Florea MARIN, *Vieți dedicate omului (Lives dedicated to men)*, vol. I, Dacia Publishing House, Cluj-Napoca, 1993, pp. 39-63.

“Iuliu Hațieganu Park”. Also at the initiative of the illustrious teacher, a wooden church made in the style of Maramureș was built here, a place which was perfect for the retreat of many generations of students and athletes³⁹. This ensured the motto “disciplined, healthy, beautiful body in the service of the soul” and they tended towards the formation of a man ready to sacrifice himself for the nation, for the country, having in front of him the eternal truths of God⁴⁰. The late Archbishop and Metropolitan Bartolomeu Anania noted in his “Memoirs” the following words, related to this church: “As soon as spring came, Professor Iuliu Hațieganu called me and named me the “confessor of the Sports Park “.The Sports Park of the University, founded by him in the memory of a dead child, had also a small church built in the style of Țara Moșilor, a church that was profaned by the Hungarians during the occupation. Professor rebuilt it and wanted it to be available to the Christians students, wanted it to have alternative sermons: one Sunday in the Orthodox rite, and the other Sunday in the Greek Catholic rite (Hațieganu himself was Uniate). He could not offer anyone any payments. My mission there was to ask an Orthodox priest or a Uniate one to come in the Sports Park, with all that was necessary, and to hold a sermon (I was only a deacon). In return for this service, Professor - who found out from Mr. Vătășescu about my struggles - offered me a room in the house placed in the middle of the park, which was very fortunate for me”⁴¹. The church burned in 1982, and only the socle of the old structure can be seen.

At the invitation of Bishop Nicolae Colan, medical professors from the Faculty of Medicine of Cluj will lecture to students on topics related to health and the relationship between medicine and theology.

Thus, in the academic year 1930/1931, Iuliu Hațieganu, M.D, held a series of conferences concerning the University Hygiene, and on the occasion of the speech given as Rector of the University, he will address a range of medical and social issues of the time, such as: tuberculosis, syphilis and other venereal diseases, alcoholism, smoking, etc. It will also notify the need of the systematic and practical health education, that is addressed to the people themselves, not to the stacked blanket, and start learning the most basic hygiene measures: washing the hands before every meal, the oral hygiene, complying with the norms of individual and collective hygiene etc.⁴².

³⁹ Florea MARIN, *Medicina clujeană în cuvinte și idei înțelepte (The Medicine of Cluj in wise ideas and words, TN) op. cit.*, p. 100.

⁴⁰ *Ibid*, p. 114.

⁴¹ † Bartolomeu Valeriu ANANIA, *Memorii (Memories)*, Polirom Publishing House, Bucharest, 2008, pp. 108-109.

⁴² Florea MARIN, *Medicii și Marea Unire (Doctors and the Great Union)*, *op. cit.*, pp. 163-167.

In the spring of 1937, Professor Victor Papilian, “an eminent Christian writer and a passionate scientist”⁴³, concluded his lecture related to St. Luke the Evangelist with reference to the relationship between religion and science, saying: “The science is dealing with the study of reality in order to master it. It is a system of knowledge that are necessary for our defense. But the human being has a number of issues: where do we come from, what is death, where do we go, questions to which science cannot answer. To this only religion can answer, whose truths, just like the miracles, are not unreasonable, but are suprarational, and the most typical representative of the harmony between science and religion is St. Luke the Evangelist”⁴⁴.

On April 3, 1938, Emil Țeposu, M.D., working at the Faculty of Medicine in Cluj, held in room Vasile Pârvan a conference entitled “Religion and Medicine”, in which he attempted a synthesis of the close ties between the two fields, using the large perspectives of history. Just like the human spirit, which in different periods of its evolution has passed successively through feeling, reason and experience, medicine has crossed, along the long line of its evolution, three periods: the religious one, the philosophical one, and the scientific one, while being impossible to separate it, in its development, from the other natural sciences. In other words, “Religion and medicine have common roots. At their inception, they were a single discipline, served by the same servants, and pursuing the same goal: the search for truth regarding the world we share. The desire of good and truth which are the basis of these disciplines, enlivens the act of faith and scientific research, impressions our sensitivity, just like a good deed, and creates a debt: to search for its solution. But our capacity to know, and our means of investigation are limited, just as our existence. Religion, the superior idea that made the human spirit ponder even from the most ancient of times, this sublime force that springs from the depths of a conviction, this belief in a transcendent reality: God, the infinite being, the divine spirit, a reality that beats the evidence, laws and phenomena of our world, reaches to knowing the truth through intuition and revelation...”⁴⁵.

Science that today encompasses also the medicine, in reaching the same purpose, uses the essential functions of reason: observation, hypothesis and experience, with which it seeks to know the laws governing the causes and effects of natural phenomena. So, as in the external world there is sensation, the tools of senses form the principal means of investigation in the field of religion, while faith is the fundamental act of knowledge⁴⁶.

⁴³ „Sf. Evanghelist Luca medical” (*Saint Luke the Evangelist and the doctor, TN*), in “Renașterea”, year XV, no 16, Cluj, April 18, 1937, p. 2.

⁴⁴ „Sf. Evanghelist Luca medical” (*Saint Luke the Evangelist and the doctor, TN*), in “Renașterea”, year XV, no. 16, Cluj, April 18, 1937, p. 2.

⁴⁵ „Religia și Medicina - Conferința Prof. Univ. Emil Țeposu” (*Religion and Medicine – The Conference of Prof. Emil Țeposu, TN*), in “Renașterea”, year XVI, no. 17, Cluj, April 24 1938, p. 6.

⁴⁶ *Ibid.*

Our century can thus be considered the Age of great synthesis, of the medical spiritualization. But the higher sense of life, the mystery of death, and the spiritual peace on earth, the human eternity towards which we are all aspire, problems that cannot escape the medical concerns, can be solved only through the truths of faith and religion. We need a living inner strength, a powerful immediate intuition, a psychology that has past to the metaphysics, because by breaking the iron gates of the mysterious cell within ourselves, we find the truth of the supreme and eternal truths: *The Creator*⁴⁷.

Now, at the beginning of 21st century, I cannot say that "Assisting the sick while thinking of God, the spirituality is enriched, is ennobled, for in those moments one can manage to clear the philosophy of life and fortify the faith. Here's how right was Professor Iuliu Hațieganu when he said that "*medicine is the science and conscience*", and if this conscience is and has to mean *faith*, then perhaps we have to do with the most beautiful definition of medicine that was ever given"⁴⁸.

⁴⁷ *Ibid.*

⁴⁸ Mircea Gelu BUTA, Dan CIACHIR, *Biserica din Spital. Dialoguri (The Church in the Hospital. Dialogues)*, Anastasia Publishing House, Bucharest, 2004, p. 19.

