

The School

At the beginning of the settlement a place for the school had already been assigned, next to the church in the center of the village. The school also was the central focus of concern and care in the hearts of the people of Grosskopisch, especially during the most difficult times they had to endure. When it counted to name the greatest good, the school was mentioned along with the church in one breath. Everybody knew that both together ensured the continued ethnic existence of the community with its special traditions as they had developed over the centuries.

How old the school was when it was founded, we do not know because we do not have a charter for it. Based on its location it can be assumed with certainty that the time of its foundation goes back to the time when the community was first established. The school was kept up at all times. When the Pleban of Birthälm, Franziskus, as the Decan of the Chapter (Kapitel), in 1397 wrote the statute of the Chapter (Kapitel) of Mediasch, he also addressed in it the earnings of the teachers. He did this in a way that took for granted that a school was present in each community. Therefore it can be accepted with certainty that a school already was present in Grosskopisch that conveyed the fundamentals of knowledge to talented boys who could then complete their studies at the high schools in Krakow or Vienna.

When in the year 1516 a count of the population was performed in Mediasch, in each community the presence of a "Schulhaus" (school house) or presence of at least one "Scholasticus" (teacher) was officially recorded.

With the same essentialness the "Church Order of all Germans in Siebenbürgen" (Kirchenordnung aller Deutschen in Sybenbürgen) documents the presence of the schools. It was prepared in 1547 by learned men on behalf of the National University (Nationaluniversität), printed in Kronstadt and accepted in 1550 by the representatives of the Chairs (Stühle). The X (10.) chapter speaks to the building of schools. It states in detail that, just like one plants small young trees so that they would take the place of old trees, our ancestors thought it necessary that the youth be educated for the benefit of the community so that church service and Christian order would be kept up in good order.

Therefore schools were to be put up everywhere at the cost of the general public. But these early schools almost all disappeared due to prolonged harsh times or the indifference of administrators.

To prevent this evil from getting bigger it was ordered to employ proficient teachers. Their wages should be taken from public funds, so that no child would be excluded from school due to poverty.

All schools were to be provided with buildings, and diligent teachers were to be hired to take care not only of the singing in church but also be responsible for education in the liberal arts and Christian teachings. This should avert that this marvelous homeland, gifted by God's grace, but surrounded by enemies, would be destroyed by absence of diligence of an administration that has sworn to let this place convert to a pagan enterprise.

Ineffective or lazy schoolmasters should not be kept. The schoolmaster should hire diligent helpers. He will receive a stipend as a reward and share a reasonable portion of it with his assistants for their efforts. It was forbidden for the pastors to keep the teachers from their work by having them help with the general harvest, the grape harvest, or the work in the field for them.

If a school master in the villages was unable to instruct the boys in the high arts, it was determined, based on the advice from the pastor, to send the boys by their parents into a town. For their up-keep there each community should take care of it by their own arrangements.

As we heard, the pastors of Grosskopisch had close connections to Kronstadt. With certainty they were not only inclined to seek counsel there concerning clerical matters, but also sought advice with regard to new orders of school affairs. Without their interest in this, it would hardly have been possible that so many from Grosskopisch had been able to attend the school in Kronstadt. These were the following:

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| 1. Petrus Sutoris (shoemaker) | registered in | 1556 |
| 2. Laurentius Eybert | | 1564 |
| 3. Palus Melas | | |
| 4. Paulus Lapidica (mason) | | 1568 |

Nothing more is known about the whereabouts of these four men.

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| 5. Christianus Herberth, Kopeschensis | registered in | 1558, he was pastor in Meeburg in 1560 and from 1579-83 in Arkeden. |
| 6. Georgis Hön | registered in | 1562, he became pastor in Grosskopisch, then in Meeburg and Draas. |

The program of instruction consisted of Reading and Writing in those days. To this were added the languages of Latin and Greek, in speech and in grammar. In addition there were also other free arts. The laws for the school of the community Deutschkreuz from the year 1597 certainly represent an example for all schools. It required in addition to the languages of antiquity, algebra and singing, learning the short Catechism by heart, the Gospel, and studying German and Latin. Also, among the pupils a sensible order was to be presented so that the boys carried themselves with honor and did not create nuisances for other children by coarse customs, rough playing, scolding, cursing, and swearing, but instead behaved chastely, not only in the arts but equally progressed in good customs and reverence everywhere.

A similar plan of education also was followed in our community. Here, too, Latin and Greek were taught, albeit in a more modest form as compared to the city. Our vernacular attests to that, when one hears that parents say that they had given their child their "Latin", meaning that they had given him the necessary instructions how to conduct themselves in certain matters. This expression recalls the practice of giving sayings in Latin to the children in school as assignments for home work.

The endeavors of the school to provide a good education for the children also left traces in the usage of language in our dialect. A naughty child would be threatened by telling him that one would ask the father or the teacher to teach him "mores", meaning good manners, decency and awe. Nothing is more damaging for parents in the community of the village than unseemly behavior of the children, and which can register with them the poor judgment of not having taught their children "mores".

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The discipline in the school was hard, the rooms gloomy. In 1763 "Schlemmen" were still bought for the windows. Glass was prohibitively expensive. Likewise, ink and paper were a rarity. At the beginning of the 19th century little tablets of birch wood doused with wax were used for writing. Its place then was taken up by the slate tablet with a wooden frame and a softer slate pen to write with. The slate tablet was still in use after the Second World War.

Boys who were exceptional good learners attended a Latin school in the city. After they finished it, they either entered a High School (College) or entered the school service. The curriculum for teachers was defined only later. Previously, young boys had started as "Diskantists" (choir assistant?) with their teacher, also as soprano singers. They also assisted with supervision of the younger students. If one of them demonstrated a special gift for it, he became a collaborator, that is the teacher's assistant, and, following this, he became cantor. As such he had special tasks at the singing of the liturgy in the church. In school he now was allowed to teach a class, which earned him a wage, and opened for him the possibility for further training at a gymnasium at a later time and then take on a school by himself. With this position he became an employee of the community. In addition to his work at the school he also had to do the paperwork for the community and the town administration in the "Hannenhaus", because the latter was his employer. The pastor, who was his local inspector for the schools, monitored the student's activities of teaching. As teacher he was also committed to services for the church. It was to him to care for the church music. At funerals and weddings, but also at

occasions of entertainment for the neighborhood he had to play a musical instrument. The better he understood this, the higher his standing became, and the more secure he could be that he could remain at his post, because every year on August 24, the Day of Bartholomew, he had "to ask for the school". If the administration and the pastor were pleased with his work they found him suitable to teach and granted him the position of a teacher for another year. If not, he had to search elsewhere for an appointment. But, if he was reelected, he had to give a meal to the administrative staff, which would cost him in advance his wages for a whole year during hard times.

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What did a teacher receive as wages? According to the old order he received from every host a "rump" of grain, $\frac{3}{4}$ of oats, in the wine country a bucket of fruit wine and the so-called "Präbenden", that is the lunch meal and the "Year Bread", which was given by taking turns. Later these rewards were replaced by money. It is likely there had been difficulties in giving rewards consisting of natural produce, which was mainly caused by the low regard individual farmers had for teachers. The pastor of Kleinpold, Damasus Dürr complained about it in 1573 and had the audience of his sermon think about the problem..." but without school teachers one can accomplish nothing"! He continues: "Loyal teachers and preachers are not folks who unexpectedly grow like "Kroten" chanterelles on a manure heap; it is not possible to throw at them with sticks to fall from the trees like the farmers in the land of milk and honey." Until our present times the song (in our dialect) was preserved from those days: "Medche wällt t'an Kantar mian? Mottar, 'näi! Am hist mich sonst de Kantarän uch da Hangarledjjarän" oder gar"da Lousknäckaran!" (Girl, would you like to have a Cantor? No, mother, a starving of hunger that would be, or even worse, of cracking lice)". Both were expressions of deepest poverty. But the teachers and cantors probably never were that bad off. Their situation differed from village to village. But when hard times came over our people, then it were the teachers who were affected the most, because they received their income from communal means. When the money for the school, and later, the taxes for the church, flowed sparser, then their income trickled sparser too, or, there was no money at all for months.

Less value was placed on the education of girls as compared to boys. Besides reading and writing they were only instructed in the Christian doctrine and brought up to our customs and traditions. To this plan also belonged that they were educated in a special class by a teacher for girls. In the introduction to the general plan for the school it is still written in 1831: "Even if one is not willing to exaggerate, the joint school attendance of both genders is a violation of culture and traditions." Pastor Georg Gottlieb Auner fought for years for the construction of a school for girls instead of the dilapidated South West Bastion of the church castle.

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Image of the former school for girls, photo at the end of the chapter.

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It took six years before the new school was ready. From then on the girls were educated separately. In the year 1865 fifty-four girls were taught by the teachers Georg and Johann Schuller and fifty-three boys educated by the rector St. Conradt and the cantor Simon Schoger in each of two classes. At that time a heyday of our schools began, lasting until the First World War. The pupils of this period left the school after the eighth class with a profound knowledge and writings full of character. Towards the end of the century no more special teachers for girls were hired and boys and girls were taught together by the two remaining teachers, even when there were, as always, more than one hundred students.

The classrooms of the school built in 1847 had to be enlarged, which happened at the cost of the two apartments for the teachers which were sacrificed for the new construction. In the year 1911 Johanna Jenne was hired as the first female teacher. Friedr. Wilh. Deli, born in 1878 in Grossalisch served the community, first as rector, then as temporary teacher from 1904 until his death.

After the First World War a difficult time began for the school, due to the economic crisis that reached its peak during the thirties. The farmers had great difficulties in the market, because of a general shortage of money everywhere. Therefore it became necessary again to pay the teachers in natural produce. The backlog of unpaid salary grew, poverty entered into their homes, which frequently was endured by the families in quiet, unknown heroism. When in those days a female teacher donated a somewhat larger monetary amount to the church community, everyone could easily explain and

understand that the sum likely represented her overdue salary, which she gave up so that her place could be reopened for another teacher after she had left the community. It is easily understandable that such a time of need had consequences on the teaching. The teachers fulfilled their duties with iron endurance, but the parents kept their children from school, more often than before, to help with agricultural work.

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This also was the case, and even more pronounced, during the time before and during the Second World War as the fathers were missing in the families and the economy, and the children were left to the grandparents.

In 1942 the school was taken over by the People's Group (Volksgruppe). Thereby the teachers were relieved of all of the material worries. The school was generously equipped with teaching materials and books. Based on a regular expenditure of a salary, the livelihood of teachers and their families was taken care of. Then the war ended. The People's Group was dissolved. Suddenly the school was without administrative leadership. Fortunately, the registration of the schools in the Land Registry as property of the People's Group, had not yet taken place; the church still owned the school and therefore the lessons began and were tolerated 'as is', until the authorization by the state had been obtained. Otherwise the state would have confiscated all of the school property along with all the other possessions of the People's Group.

Four years later the state did just that, under the pretext of Nationalization. On the 1st of September 1948 the school with all inventories was withdrawn from the custody of the church and expropriated. The teaching of religion had no longer a place in the new lesson plan of the state. The pastor also was no longer allowed to teach religion in the rooms of the school. In negotiations, which took place in more than one year, the bishop Fr. Müller succeeded at that time in obtaining an agreement with the government which granted the Protestant Church the right to schedule instruction in religion and preparation for the Confirmation on Saturday afternoon and Sunday morning in the church. The participation of the children was good, but often was made difficult for them by the Youth Organization.

At first a State school with German as the language of instruction was present only in the building that had belonged to the former church school. After a short time the German and the Romanian classes were transferred to one school. The reason for this was the sought-after alliance of the nationalities. But this would have been necessary anyway because the Saxon school had become dilapidated.

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So now all Saxon Children went with all the others in the village to the so-called State school which had been built with the help of their grandfathers in 1929. The Saxon school was cleared away. Upon its foundation the Cooperative built a commercial property and a tavern. With the remaining building materials a classroom was added to the State school. At the beginning of the period two teachers were employed in the German division. Due to the declining numbers of students, which sank to below twenty now, one teacher was sufficient.

After finishing the 4th grade of elementary school the children walked over the mountain to Birthälm, where they attended the upper level of the eight-class school. Then their educational journey led them to the city, often forever. There they were schooled at a vocational school for a profession and then received a place to work in the state-owned business that had carried the cost of their education. If their place to work was not far away from their hometown they commuted for several years. But then they began to look for a place to live on their own and often were lost for their home community. But they lost a lot more since they were up-rooted from their ancestral community and ended up in a National-Romanian crucible that adorned itself with international phrases. They had to work hard to keep their ethnic identity. For how long is this going to be successful?

As remote Grosskopisch has been, it still had a school at all times that provided for a series of men and women their first education and shaping of character, which enabled them to continue learning at higher schools or to finish their education at a university. Here are listed the names of some of them and highlight their accomplishments as far as these are known. That the parents' home and the village community with its traditional heritage and its special emotional disposition played a more significant role in the development of a human being than the school, is well known and shall not be silenced.

The following persons of Grosskopisch studied at Western High Schools:

1. Blasius de Capus was registered in 1426 at the High School in Vienna. Nothing more is known.
2. Nicolaus Huemeister (Hochmeister) de Copsch was registered in 1439 at the University of Vienna. Nine years later, in 1448, he was chaplain of the bishop of Siebenbürgen Matthias, Kanonikus in Weissenburg, and Archdeacon of Kykellew (Kokelburg). As such he represented in 1448 the abbot villages Deutschkreuz, Meschendorf, and Klosdorf in a lawsuit against the Abbot of Kerz, Johannes Bornequel. As the chaplain of King Ladislaus of Hungary he occupied the highest offices. He was the first notary of his Royal Hungarian Chancellery.

For his services he received a 'Wappenbrief' (letter with the coat of arms) from the King, along with his brothers Batholomäus, Johannes, and Caspar on the 9. 10. 1454. Despite his high status he did not forget his home community. As we heard, he established the rights to hold an Annual Fair, and he advocated in 1455 for the two Chairs for whom he obtained a tax deduction because they had not yet recovered from the invasion by the Turks in 1438. The confidence of the king found his expression in 1456 in his care for the levying the Martinstax in the two Chairs.

3. Johannes Laurentii Homester de Septemcastris (brother of the above) was registered at the High School in Krakow in 1447. He graduated there in 1450 with a Baccalaureate of the Liberal Arts and returned to his home community where he served as a Pleban until 1477.
4. Gregorius Georgii de Copsch entered the University in Krakow in 1470 and there became Baccalaureate of the Liberal Arts in 1477. Nothing is known about his further whereabouts.
5. Paulus Jacobi was registered in 1498 at the University of Krakow. He died of the plague in 1511 as Pleban of Neithausen.
6. Michael Reichhalm went 1499 to the University of Vienna. He was recorded as the pastor of his home community in 1530.

Here the succession of the students at Western universities breaks off. The blame for it could have been the hard times of the reign of the Turks and the disputes over the throne in Siebenbürgen after 1526, so that young people no longer dared to visit a high school or no longer had the means to do so.

Based on oral history, however, a whole line of men and women can be named who were born in Grosskopisch, or their parents came from there, and had visited outside schools and, based on their diligence and talent, achieved an elevated position and rose to a high standing. There were quite a few. Their names will be written down here, but no claim of completeness can be made here.

1. Georg Meyndt was born in 1881 as the son of Pastor Petrus Traugott Meyndt in Grosskopisch. As notary in Reichesdorf, at sociable occasions he sang songs he wrote himself in Saxon dialect and played the guitar. Carl Reich, the Elder, published them with the title: "Kut mer sängen int vun de Lidern des Georg Meyndt!" (Can we

sing ... from the songs of Georg Meyndt). Soon they became common property of the Saxon people. Two of these, "Brännchen um gräne Rin" and "Geade Morjen" were placed by Karl Teutsch in the 'Choir Book of Siebenbürgen', that was published in 1983 by the "Wort und Welt" Publishing Company, Salzburg. Two other songs are found in another place in this book. The older generation had taken them to heart when they were young, so that they like to sing them until today. The two musical plays (Singspiel) by G. Meyndt "E Sangtich äm Aren" and "Aus aser Gemin" were staged with joy. While in the past these treasured songs, together with the most beautiful German folk songs were cared for, there is no more talk of it in today's school. This music is passed on to the children only in the few families who love singing.

2. Ferdinand Zintz was pastor of the community from 1886-1893. He wrote the song "Wällt er hisch Fraen sän, messt er ken Griskopesch zähn....", it attests to his connection with the children of the church.

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3. Heinrich Gustav Zintz (Harry Zintz) was born on 26.4.1886 as the son of F. Zintz in Mediasch and died on 17.2.1955 in a home for the old in Hermannstadt. He studied law, but then devoted himself totally to painting for which he sought his inspirations on long, extended journeys. They were also expressed in his poems. After an exhibition of his paintings in Vienna, the Vienna Magazine "Der Tag (The Day) placed his art next to that of the French painter Paul Gaugin and others. The "Neue Wiener Journal (New Vienna journal) wrote on 28. 5. 1928: Zintz has an immense and distinctive talent". When he exhibited some of his paintings in 1947 and 1948 in Hermannstadt, Werner Bossert criticized him adversely in "Neuer Weg" (new way) as decadent and called him a hopeless case. That was the judgment of his hometown! How may his sensitive disposition have endured this?

Venice

Upon the lagoon lies a white shine –

They drink in a barge wine.

An oily-brown voice grows from afar.

She sings from another time.

Another life – another gown,

Another love – the same sorrow.

Put your hand in my hand.

Let us glide into another land...

4. Heinrich Bretz, d. Ä., 1862-1947. His mother was from Grosskopisch, therefore he lived with his grandparents in our community after the premature death of his father. He eagerly participated in the practices of the youth to which his reports attest about egg hunts and repairing the well in the field. As rector and teacher in Marktschelken he directed the "Weissbachtaler Sängerbund" (association of singers) which he had founded.

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He published a collection of songs for them. It had the title "Froher Dreiklang" (gay triple sound). Some of these songs he had composed, among them "Deiner Sprache, deiner Sitte, deinen Toten bleibe treu" (stay faithful to your language, your traditions, and your dead) by Michael Albert, and "Mer wälle bleiwen wat mer senj" (we want to remain who we are) by Josef Lehrer. Once he said about his songs: "If only one of my songs enters my people as a folk song and stays alive, I will be happy and say: I have not lived for nothing." About these two songs it can rightly be said that they became common property of our people just like folk songs. Therefore they were also included in the "Choir book of Siebenbürgen" published by Karl Teutsch.

5. Adolph Buchholzer was born in Grosskopisch. He was a farmer. Economic needs caused him to leave his small farm and his homeland in 1929 and immigrate to Canada. Titled "Festliches Jahr" (festive year) he published his memories of Grosskopisch. A portion of them were included in the "Jahrbuch – Siebenbürgischer Hauskalender 1963" (yearbook –Siebenbürgen's house calendar). In it he describes the traditions of his home community. His report is introduced by the following poem in dialect:

Kopasch äs menj harz Gamin,

Do bän ech gabuiran.

Am hun ech, nor äm elin,

Troa äf anj gaschwuiran.

Senj gedinkan ech uch hetj,

Hun ät nai vergaissen.

Huat ät doch menj Jugendzetj

Rech mät Gläck bemaissen.

How much he remained a child of his homeland in the foreign country, connected to the life of a farmer is shown in another poem, in which the pain of leaving and aching for his homeland emerges. He has not visited his homeland again; but that his thoughts searched for it often, is shown in his verses:

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Am Schiarat blain da Riavan

Gor hoi um Raich.

Et verspricht a froadich Liavan,

Net zech awaich.

Am Schiaran blain da Riavan,

So rechan fenj.

Et wid a gor fleisich Liasan

Am Harvaest senj.

Am Schiaran blain da Riavan

Um Stauk asi grain,

Wällt tea mät mir striavan

Astuat awaich za zain?

Am Schiarat blain da Riavan

Wällt tea nor geun?

Woi saul da Keiltar hiavan,

Da Bättan dreun?

Am Sierat blait menj Hoffan,

Dat tea't werscht senj,

Dui an Harvast fällt da Koffan

Mät Hochzetwenj !

6. Hartman Bell, 1901-1981. He was a smith. As a soldier during the Second World War in Italy he became a British prisoner of war and was transferred from Rimini to England, from where he was discharged to Germany after

some time. From there he immigrated to his brother in America. Not until 1962 he could return to his homeland. How great his longing for home and his family was – he had four children – shows the following poem:

My homeland

... Quite a few countries I have seen,

But none seemed to have inner beauty

As the ancient clods at the edge of the Carpathians,

As You, Siebenbürgen, my home country.

Many tongues sounded around me,

Strangers sang their songs,

But more deeply my heart felt none

As Yours, Siebenbürgen, my home country.

War came and with it destitution.

Who earns the bread at home for our loved-ones?

Are you spared from murder and raging fires

My Siebenbürgen, my country?....

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7. Martin Löprich, (Neugasse), left his home and family in 1901 and moved to North America.

Like so many other farmers in those days, by working in the foreign country he wanted to take care of the livelihood of his family of nine. He wrote a booklet there, titled "Little Country of Love" that he published by himself on the occasion of the New Year in 1902. In it he lamented about the misery of the farmers in Siebenbürgen. How enraged and how embittered he was about the striving for Magyarization in his homeland, we already have heard about at another place. In the appendix of the small book he also published some poems. These are only attempts, but in them he lends an expression of his deeply felt pain about the separation from his family, but also about his unshakable trust in God. Because of this, some verses will follow here.

For my children

In the evening when I go to sleep

I feel my heart aches!

About my children, all seven of them

Who are so far away from me!

I can never forget them

In the hours of my life,

My sorrow, my pain is unmeasurable.
May God give that it was not for nothing
All my wailing, my trouble, my worries,
That I carry in the foreign country
Patiently until to that morning
That we are together again, hand in hand.
Be courteous, modest to everyone.
That brings you honor on your path.
Honor means more than,...money and worldly goods!

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8. Grete Lienert-Zultner, was born on the 28th of December, 1906 in Malmkrog, where her father was teacher at the time. Her parents Johann Zultner and Susanna, born Schuller were both from Grosskopisch, Her early years of childhood she spent in Maldorf, Hohndorf, and Schellenberg, to where her father was transferred due to his duties. In Schellenberg she experienced the horrors of the First World War and the ransacking of her home. These events shook her deeply. She attended school at first in Hermannstadt and finished her schooling with the "Matura" at the seminar for teachers in Schässburg. After that she worked as a teacher for a short time in the neighboring village community of Waldhütten. A year later she married Michael Lienert, notary in the home community of her parents. This also became her home community for the next five years of a happy life and creativity. Here her children Hans-Richard and Gretel-Marianne were born. It was here that the three "Singspiele"(song-plays) originated: "The hostess of the Linden tree", "The farmer's Liesel", and "Bäm Brämchen", and the folk-tale "Am Ihr uch Gläck".

After 1931 unsettling years of wandering followed, full of uncertainty and worries, because the Saxon notaries were transferred here and there without any obvious reason. Stations of these travels were the communities of Neithausen, where her son Günther-Gerwin was born, then Denndorf and Schaas. From 1938-1963 she again served as a teacher. In the year 1963 she entered retirement, but found little rest, because her own home in Schässburg was constantly threatened by expropriation. Today she lives with her husband in Traunreut in Bavaria. In addition to the mentioned theater plays she also wrote a cheerful play: "Wie drit de Fonn himen?", more than a hundred poems, and more than forty songs, which appeared in various song books in Romania and Germany. In Romania a singing group from Schässburg recorded fourteen songs on discs, while they were played several times by the Bavarian Radio Station. In the year 1983 a collection of her songs were published with the title "De Astern uch Ander Liedchen" by GIMA Musikverlag (musical publishing company), Stadallendorf.

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From her memories a section out of a letter is reprinted here:..."Then we moved away from our beloved Kopisch. But I have always felt that this warm corner of the wine country where Kopiach and BIRTHÄLM are located, where my parents and many of our ancestors rest, was my home country, as the steady pole in the ups and downs of our lives.

Changing paths, shadow and light,

Everything is grace, do not fear.

This is the last insight, which will accompany us on the way that led us into the Federal Republic Germany and will be with us until the end of our days.”

From one her poems another one will follow here:

Menj Himatgamin

Säch do Tual as harz Gamin

Ämkrinzts vu Rejarn, Biman!

Ach, wi ist hä darhim gowiast,

Dian zecht at änj duar himon.

Da Lidchar klanjen hä 'si frih,

'si feiarlich da Klokan,

Und jeder, dem dat ist erklang

Den wird at hia lokan.

Jed Wänkelchen, jed Rech, jed Tual,

To kennst so äll mät Numan.

Wonn dich dat Himwih dram varziert,

Terfst ta dich dias net schumon.

Do Harzon schlön hä esi wuarm,

'si frändlich senj da Mäntschan,

Cha wi ist ha darhim gewiast,

Wit änjdan him sich wänjtschon.

9. Johann Zultner, 1882-1958, moved 1926 to North America, where he was active as a pastor in

Ellwood City. There he advertised among his compatriots, as we already have heard, to support their homeland community. During his old age he lived with his younger daughter in Birthälm, where he died in 1958 and was buried on the 22.4.

10. Heinrich Löprich, born in 1879, immigrated to America in 1907, where he built his own company. He not only remembered his homeland community by sending every year a donation for the Christmas gifts for the children, but he had collected and transferred 35.700 Lei for the construction of the new Luther house.

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11. Samuel Löprich, 28.3.1873 - 6.1.1961. He was the eldest son of Samuel Löprich and Otilie, born Hennig. From 1892- 1931 he was the teacher in Grossschenk, where he died in 1951 as rector teacher in retirement. In the eulogy by pastor Kuno Galter is stated:

“Samuel Löprich was teacher with body and soul. His love belonged to the school and the children and the children hang on him. He became teacher at a time when our school was soaring...’Like a city school’ it was referred to in the whole region of our church. By far it was the center of our life in the community. At this school Samuel Löprich, as ordained and exemplary teacher taught for forty years and worked additional years as assistant teacher. The school was actually his life. You all, who remember him in this hour, have been his students and have taken something from his work and spirit. Samuel Löprich did not want to be a hireling, he

wanted to achieve something....He was the champion for a better school in the foremost line of teachers and our people.

At that time, thirty, forty years ago it was a joy to be a teacher and it was a joy for the students to have such teachers....

Samuel Löprich also otherwise stood with both feet in our community. There was no area where he did not assisted in some way....He was a sowing man.

“He, who sows in grace, will also reap in grace”.

Grossschenk cannot be thought of in the last fifty years without the work of Samuel Löprich. The culmination of his life's work the new school stands in our community, bright and large. Without Samuel Löprich our children might not have had this school...His death has us shaken, because with him a part of Old-Grossschenk also sinks into the grave.

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And here, in the house of God we say goodbye. In the house of God, where he played the organ for fifty-four years.... Today the organ sang and sounded, over his coffin into his grave.

“He, who sows in grace, will also harvest in grace!”

Samuel Löprich was the sowing man in our community. Through his work he belonged entirely into the community of Grossschenk. He had become one of ours.”

12. Karl Klosius, was a teacher in in Heltau when he was young and from where he was appointed to be the pastor in Schlatt. He served this community faithfully for decades. In his retirement he lived in BIRTHÄLM until his death.
13. Johann Kloss was teacher for many years in BIRTHÄLM where he also died.
14. Johann Schuller served the small church community Schmiegen, which consisted only of one family, as pastor-teacher until his retirement. As pensioner he returned to his home community and helped in the school here as assistant teacher.
15. Hermann Löprich, 21.4.1924 – 19.3.1973. He was the son of Herman Löprich and Sofia, born Durlesser. He attended the Gymnasium in Schässburg. After graduation he was summoned by the German Army and soon he became a prisoner-of-war, where he stayed alive only with God's help. In his destitution he vowed to become a pastor if he was able to escape with his life. When he was discharged to Germany, he kept the vow. Professor Paul Philippi, Heidelberg, wrote an obituary, that appeared in “Licht der Heimat” (Light of the Homeland), Nr. 234, April 1973. In it is stated: “During the years of his American captivity, he acquired the disease of the lungs, that gripped him again since 1951....

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....between 1947 and 1951 was the time of finding the meaning of his life and his calling. He studied at the University of Erlangen Theology with the joy like a space explorer....Hermann Löprich studied under the impression to belong to a young generation believing they had to decipher the spiritual treasures of centuries for a new epoch....the illness never let entirely go of him for twenty-two years, but dragged him from sanatorium to

sanatorium, finally he was prohibited to work due to health reasons. ...the forced unemployment of the last years could not ensure his inner peace which he would have needed for a recovery or stabilization. In addition to the illness, bitter sorrow entered – not the least because of his four children, which he had to leave behind. We wistfully remember our lovable friend. We enjoyed to be accompanied by his heartfelt cheerfulness, which revealed his Grosskokel provenance for anybody in an unobtrusive and self-evident way. During his hard years, however, when he was isolated by his illness in our hectic world of work, many of us have left him alone, Having to leave him alone....?”

He died when he was not even forty-nine years old. “The relatives and friends, who accompanied him to the cemetery in St. Blasien on the 23rd of March, knew..... a talented life , destined for joy and happiness, but challenged by hard times, has been extinguished.”

As long as the Saxon farmers owned their land, few children were sent to a higher level school. A pronounced class consciousness allowed this only if an extraordinary talent manifested itself, or, if there were several sons, and the economic situation did not allow any more partitioning of the land. For all of these reasons several intelligent sons stayed in the village, took over the farm of his parents and served the community later as an efficient lawyer, economist, curator, or church father, and , in the First World War, as responsible accounting-sergeants in the Army.

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But when, by the expropriation after the Second World War, they were debased as country proletariat, working as day laborers, they just let rust the old ploughshare and picked up a new one. They remembered their spiritual heritage. Their intellectual capacities looked for a new place to work in the industry, learned something new for themselves, and let their children study. Many boys and girls now attended a theoretical or technical middle school, or a professional school. After that, some of them attended a higher educational institution, or used the possibility of long-distance learning. To list them all here is impossible, since there were so many of them, and because the outcome of their efforts is not known. But exemplary for all the others two people shall be mentioned here.

16. Gustav Schneider, grandson of the former pastor-teacher Johann Schuller, Schmiegen, was born the son of Jakob Schneider und Wilhelmine, born Schuller in Vamos-Odrihely. He became a teacher and advanced, after a long-distance study of history, to inspector of the school and after that, to the post as director at the Gymnasium in Schässburg, where he is still active today.
17. Gustav Klosius, studied theology in Hermannstadt and is now a pastor in the service of the community of Katzendorf. His parents Gustav and Eleonore, born J. Schell, live in Neuburg at the Danube.

Not unmentioned shall remain at this point the sons and daughters of the notaries Gustav Lang and Michael Lienert, of the teachers Schell and Bielz, as well as those of the pastors of the community,

Carl Werner, Andreas Herberth, Friedrich Kartmann and Andreas Türk. All gained for themselves a spiritual education through hard work and privation, enabling them to work in positions rich with responsibility.



Die einstige Mädchenschule