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**MONASTERIES AND MONASTIC LIFE IN BASARABIA
(1813-1918)**

611.02 HISTORY OF ROMANIANS (BY PERIODS)

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Contents

Conceptual frames of the research.....	4
Key content of the dissertation.....	8
Conclusions and recommendations.....	23
Bibliography.....	27
The author's publications on the issue of dissertation.....	29
ADNOTARE.....	31
АННОТАЦИЯ.....	32
ANNOTATION.....	33

CONCEPTUAL FRAMES OF THE RESEARCH

The actuality of the subject. Orthodox monasteries from the early times were the places where anyone could find peace, quench a spiritual thirst, and get advice and guidance. As our predecessors mentioned, within monasteries the needy “had his soul relief in liturgy and his food during the holy meals of monks” [48, c. 278].

Monastic religious institutions are a unique phenomenon in the history of the Orthodox Church. Monasticism is a socio-cultural community with specific features of way of life and cultural orientation, and with a special role in the history of church and society. The traditions of monasteries and monastic life have deep roots in the Prut-Dniester area. The monasteries of the region were financially supported by rulers and aristocracy, as well as by traders. Also, monks were the key factor of appearance of first monasteries in Bessarabia. Over time Bessarabian monasteries became the true spiritual sources for those who sought salvation in the Orthodox Church.

To be especially mentioned that Moldavian monasteries became the centres of culture and literacy even in the Middle Ages. Within the monasteries printing houses were opened, liturgical and religious literature was printed. Libraries were set up; thanks to which various works, translations and manuscripts of Orthodox theologians were preserved. Monastic schools also played a special role in the spiritual enlightenment in Bessarabia; both children of church servants and children of locals from the neighboring villages learned the science and the Law of God in these schools.

Scholarly representatives of monasticism contributed substantially to the development of religious life in Bessarabia. It was they who grafted the work habits, the Orthodox faith and morality to the inhabitants of the monasteries. The monasteries were also places of punishment and correction for clergy who violated the status and rules of the church.

The main place at each monastery belonged to the church, around which were located the living spaces (cells) and the utilitarian, household buildings (acaretas). The founding of new monasteries was due, in large part, to the old boyar dynasties, such as: Hâncu, Roșeti, Hrisoverghi, and others.

The monasteries were a place of refuge for the urban and rural population during the wars, as well as in case of epidemic disasters. Within the monasteries, hospitals and shelters were opened for orphans and the needy. The events of the First World War demonstrated the enormous role of the monastic brothers; they confessed soldiers, collected and distributed donations for the needs of soldiers, helped for orphans and widows.

The topicality of this study is also determined by growing interest in society to know the history of monasteries, the organization of the internal life of monasteries and hermitages, which has not been the subject of special research. There are no more ideological and administrative

prohibitions today regarding the study of religious life of society, so the possibility for in-depth scientific research opens in this field as well. Free access to church and monastery archives and libraries (until recently forbidden) also contributes to the realization of such studies. The growing importance of monasteries in modern society is also demonstrated by the fact that they are supported at a state level. Let us mention here the reconstruction of many monasteries and of some monuments of spiritual and historical heritage in our country, such as Căpriană and Curchi monasteries. The spiritual revive of these and other holy settlements in Moldova needs the multilateral research of their history to be started.

Studying of the holy monasteries in Bessarabia offers the opportunity to discover important spiritual personalities, such as Archimandrite Nafanail (Danilevschi), Archimandrite Andronicus (Popovici), Archimandrite Irina (Nesterovici), Archimandrite Ioanichie, abbot Ilieodor (Bokanski), and others. Through their activity, these personalities have become great authorities among the Bessarabian clergy and the laity.

Research of monasteries and monastic fraternity is necessary to determine the role of the Orthodox Church in society. And this is not accidental. The Bessarabian Church played an important role in social and cultural life of the region. The study of the evolution of monastic life in the Tsarist period allows completing the general image of the religious situation in the Prut-Dniester area, which during the period of 1813-1918 was under the canonical jurisdiction of the Russian Orthodox Church. At the same time, the study allows us to understand the typical features of the Bessarabian Church. A deeper study of Bessarabian monasteries and monasticism, their history is especially relevant now, due to the fact that today monasteries, as religious institutions of traditional society, are faced with many problems in the new political, cultural, social and economic conditions.

Today we see the active revival of Bessarabian monasteries. However, sometimes they again face the same unresolved problems as during the previous period. Studying the positive experience of solving these problems by monasteries in the past, we will allow the contemporary monks to avoid the mistakes of their predecessors.

Thus, the **research problem** is determined by the need to reflect what was the religious life in the Dniester-Prut region and to what extent we can talk about the role of Orthodox monasteries in the social and cultural life of the country in the context of historical evolution

The goal of dissertation: to realize the complex study of the economic, social and cultural development of the monasteries and monastic life in Bessarabia in 1813-1918 from a historical perspective.

Chronological framework of the research is limited by the period since **1813**, when, usurping the canonical rights of the Moldavian Church, the officials from St. Petersburg set up the

Diocese of Chisinau and Hotin on the newly annexed territory. Thus, they divided the Principality of Moldova not only from a political point of view, but from a religious one as well. Since 1813, the new diocese was subordinated to the Russian Orthodox Church.

The upper chronological limit is **1918**, when, following the Union of Bessarabia with the Kingdom of Romania, the churches, including local monasteries, were transferred under the canonical jurisdiction of the Romanian Orthodox Church.

To be mentioned, the dissertation's chapters are divided in two chronological periods – 1813-1880, and 1880-1918. This was due to the fact that in 1882 the Diocese of Chisinau and Hotin experienced changes related to the radical reforms in the church life (which also concerned monasteries), implemented by the Chief Prosecutor of the Holy Synod, Constantine Pobedonostsev.

Research objectives:

1. To reflect the life of monks and Orthodox monasteries of Bessarabia in historiographical and historical sources;
2. To analyze the model of internal monastic life that was applied by the hierarchs of the Metropolitanate of Moldova, and later of the Archdiocese of Chisinau and Hotin;
3. To appreciate the place of monasteries and monasticism in the social and spiritual development of Bessarabia; to determine the measures of the Russian Orthodox Church in the organization of monastic life in the period 1813-1918;
4. To present the subject of Bessarabian monasteries in the Tsarist period in the context of historical research.

Scientific novelty and originality: The complex framework of the development of monastic life in Bessarabia is revealed in a triple perspective (economic, social, and cultural) by explaining a great variety of unique data and conclusive facts.

The scientific results obtained, which led to the solution of an important problem are presented by highlighting and characterizing of internal life of the Orthodox monasteries and monastic fraternity during the period when Bessarabia was a part of the Russian Empire. This fact allowed us to illustrate the framing of the monastic system in the Prut-Dniester area in the spiritual system of the Orthodox Church.

Methods. To achieve the purpose of the investigation proposed in the thesis, the methods were used: critical method, historical-comparative method, structural-functional method, statistical methods, systematical method, method of typology, empirical, customization and generalization methods, method of induction, method of analogy etc. Principles applied are the following: the principle of objectivity, the principle of chronological and historical impartiality,

etc. The methods contributed to the achievement of the proposed goals by facilitating the completion of the research with conclusions and recommendations.

Theoretical significance: there were conceptually analyzed and revealed the meanings of the notions of *monastic life*, *monastic community*, *monastic fraternity*, *dedicated monasteries*, *monastic complex*, *community life*; the particularities of the activity of the monasteries in the evolution of the historical context were highlighted.

Application value: The results of the research can be useful to specialists in the field, as well as in some interdisciplinary studies, offering the possibility to establish some landmarks at the religious life in the Dniester-Prut region in the XIXth - the beginning of the XXth centuries. In addition, the research results can serve as a starting point for development of bachelor's, master's and doctoral theses, and can be used in some university courses.

Approval of results: Various aspects of the issue were presented on fifteen (15) national and international scientific conferences, and published in twelve (12) scientific articles.

KEY CONTENT OF THE DISSERTATION

The introductory part of the PhD thesis contains the topicality of the research problem. The purpose and objectives of the thesis, the scientific novelty of the results, the theoretical importance and the application value of the thesis, as well as the approval of the results, and the summary of the thesis were presented. The text of the thesis consists of introduction, three chapters divided into subchapters, general conclusions and recommendations, bibliography, annotations in Romanian, English and Russian, annexes, and the author's CV.

Also, through **Introduction** the chronological limits, the main research methods, and the scientific results obtained that led to the solution of the scientific problem are explained.

Chapter I, entitled **Historiographic landmarks and historical sources in the reflection of monasticism and monasteries in Bessarabia**, analyzes the main works that addressed the problem of monasteries in Bessarabia during the studied period. Also, the main sources were analyzed, divided into two groups: unpublished and published.

Review of the existing sources and historiography regarding the history of monasteries and monasticism in Bessarabia in the XIXth - the beginning of the XXth centuries brings us to the following findings:

The subject of the history of monasteries and monasticism in Bessarabia enjoined and still enjoys great interest among researchers. At the same time, a general analysis of historiography reveals that historians turned mainly to the history of certain monasteries. Thus, an acute need is felt in a synthesis that reflects the general history of the Bessarabian monasticism and monastic life in the Tsarist period.

The analyzed works give us the opportunity to periodize the historiography of the issue in three stages: I – the Tsarist period (1812-1917); II – the period of Bessarabia as a part of Romania (1918-1940; 1941-1944); III – the period starting since the times of "perestroika" (from the 80s to the present). It is found that every stage of the development of historiography has its specific features, related to certain historical facts and events, conceived in various value views.

The first publications on the subject of monasteries and monastics in Bessarabia began to appear in the 40s of the XIXth century. They were presented mainly by travel notes, observations, materials and documents, descriptions of ecclesiastical books and manuscripts. However, by the second half of the XIXth century the studies in the field evolved towards descriptions of the monasteries and hermitages in Bessarabia, which also contained information on the past of these holy places.

As we have found, the first works on Bessarabian monasteries were written by clerics (Archimandrite Natanail and Archimandrite Serafim from Hârbovets monastery, egumen Gerasim

from Hârjauca monastery, and others). These works were taken up later by specialists in history on other analytical levels, more complex and truthful.

In the Russian historiography of the Tsarist period, the first attempts to enter monasteries' documents into the scientific discourse (I. Parhomovich [45-47], A. Stadnitchi [50-51], M. Ganitchi [36-37], D. Shcheglov [57-58], and others) were done. The historiography in Bessarabia from the interwar period was also oriented towards the identification of new documents regarding the history of monasteries from the Chisinau archives (C. Tomescu [31], T. Bulat [9], P. Mihail [21]). The documents analyzed and published by the authors of the mentioned period complete the general picture of monasteries and monastic life in the Tsarist Bessarabia. During this period there were some attempts to present the history of certain monasteries and hermitages in Bessarabia (V. Puiu [28], N. Popovschi [25]).

During the contemporary period, there is a tendency for multilateral research of the history of Bessarabian monasteries. The process of analysis and publication of new documents related to the history of monasteries in Bessarabia has been also intensified (A. Esanu, V. Esanu [17-18], T. Candu [10], I. Gumenâi [24], S. V. Pelin [23], Ciocanu [11]). There are also monographic works that refer to the historical past of a certain monastery (A. Esanu, V. Esanu, N. Fushei [14], A. Agachi [2], L. Condaticova [12], I. Xenofotov [32], V. Golub [15], D. Postarencu [27], Gh. Postică [26], D. Donțu [13]).

Recent times, some attempts have been made to present the history of monasteries and monasteries in Bessarabia in *an encyclopedic way*, which represents the tendency towards opening them to the general public, including tourists [16, 19-20].

Chapter II, entitled **The organization and activity of monasteries and monastic life in Bessarabia in the years 1813-1880**, highlights the establishing and structure of the Diocese of Chisinau and Hotin within the Russian Orthodox Church. On September 30, 1812, Gavriil Bănulescu-Bodoni signed a provision according to which, by order of the Holy Synod, a new diocese was established in Bessarabia. In connection with this fact, the decision to open the Exarchial Dicastery of Chisinau was taken. Archpriest Petru Cunițki, Archpriest Gheorghe Rodostat, Archpriest Stavarachi Costin, and Archpriest Gheorghe Batcu became the appointed members of this body. The secretary became the 10th grade official Pavel Zhadanov, Secretary Assistant of Ivan Mizețki, Governorate Secretary [7, inv. 1, d. 422, f. 14]. Already on August 21, 1813, Tsar Alexander I approved the project to establish the new diocese. Thus the Diocese of Chisinau and Hotin was established, which included the Bessarabian parishes, but also the Kherson governorate with the cities of Odessa, Tiraspol, Ananiev, and Elizavetgrad.

During the times of Metropolitan Garviil Bănulescu-Bodoni some reforms were carried out; their aim was to organize the internal life of monasteries in Bessarabia. In this regard, various

instructions were issued to the egumens of the monasteries. These documents stipulated the obligations of monks, but also of those who wanted to become monks. Metropolitan Gavriil Bănulescu-Bodoni undertook measures to bring in order the documentation of monasteries, and introduced the strict accounting of goods, income and expenses [5, inv. 1, d. 2210, f. 1 verso].

One of the fundamental aspects of religious life in Bessarabia, on which Metropolitan Gavriil (Bănulescu-Bodoni) focused his attention, was the situation of the monastic community. The special attention was paid to the combating of vagrancy. In connection with this, on December 30, 1812 Bănulescu-Bodoni sent to Archimandrite Onesiphor, the archpriest of the monasteries and hermitages of Soroca County, the *Instruction* warning that the monasteries and hermitages of Soroca county should not receive persons without written certificates, specifying their social origin and their exemption from taxes. For those wishing to enter the monastery and become a monk, the prior information was requested. The rulers of the monasteries had the right to issue the monks from their home the written proofs (certificates) only for visiting some localities in Soroca County [56, nr. 3, p. 157]. And those who intended to visit more distant places, had to receive leave tickets (written permission) from the Dicastery. It was also required to monitor if monks did not move from one monastery to another. At the same time, the egumens had the responsibility "to take care that in every monastery and hermitage there was due humility and tranquility, and the monks turned away from life with temptations. To take care that they exalted prayers and worked for the common good, their own and their home, so that everywhere the beauty of the church and the monastic duties were fulfilled..." [56, nr. 3, p. 157].

His Holiness, Metropolitan Gavriil did not like the fact that, after his transfer to Chisinau, some monks and nuns began to come to him without any written reference from their leaders, and some others wandered through Bessarabia, without having on them any act confirming their status. As a result of this situation, on June 25, 1813 Gavriil Bănulescu-Bodoni issued an order, according to which all monks and nuns were assigned to their monasteries or hermitages [5, inv. 1, d. 8, f. 2]. This order forbade the monks and nuns to move from one monastery to another, and the rulers were deprived of the right to give leave tickets to the monks. Exceptions were allowed only if they were to depart from the monastery at a distance of "35 versts and only for the shortest time" [5, inv. 1, d. 8, f. 2, 5]. At the time of issuing these leave tickets, every abbot/abbess had to inform the deanery district who the persons leaving monasteries were, and where, for what purpose and how long they would be absent.

To be able freely visiting cities and villages, monks also asked the Metropolitan of Bessarabia, receiving an archbishop's decree and an exit ticket (passport). For example, on February 19, 1813, a hieromonk Theodosie, the abbot of Frumoasa Hermitage, asked Gabriel

Banulescu-Bodoni concerning two monks that had a need to leave the monastery for two months to take care of the monastery animals “on the pastureland” [5, inv. 1, d. 8, f. 2, 12].

The successor and follower of Metropolitan Gavriil, Archbishop Dimitrie (Sulima) considered monasteries as a source of colossal spiritual potential. Therefore, he paid great attention to their organization. First of all, he advocated the return of monks to community life, and for this purpose the inhabitants of monasteries had to give up the right to any property. Following this desire, in 1821, His Holiness published a pamphlet, in which he described the duties of monks who live according to the ordinances of community life. In 1830 this type of monastic life was introduced in all the monasteries and hermitages of Bessarabia, except the nuns' settlements [28, p. 8-9; 29, p. 57]. Nou Neamt Monastery represented a model example in this sense. The monastery operated according to the regulations introduced by Paisie Velicicovschi, which provided for voluntary poverty and humility.

Curchi Monastery was the first monastery that implemented the reform; according to the Order of the Dicastery of May 7, 1829, all monks gave in favor of the monastery their entire wealth and vineyards. Thus, the monastery passed to the status of a community settlement.

Those who did not obey the established order expected punishment. Thus, for example, a monk, Nikifor by name, due to accusations of secretly selling wine and evading confession, was transferred from Curchi Monastery to Dobrușa Monastery, where community life was established. The abbot of Dobrușa Monastery was supposed to watch him, and to make him understand how harmful it is to the soul when a monk indulges in selfishness and absence of humiliation.

Our attempts of the historical approach regarding monasteries in the period also concerns the actions to build or renovate the monastery churches. There are various statistical data regarding the number of monasteries and hermitages in Bessarabia after 1812. According to archival data, in 1817 there were 12 monasteries, 7 hermitages of monks and 7 of nuns [5, inv. 1, d. 1173, ff. 2-4]. Among them had the status of monastery the following: *Adormirea Maicii Domnului* (*The Assumption of the Blessed Virgin Mary*), Căpriana; *Nașterea Maicii Domnului* (*The birth of Mary the Virgin*), Curchi; *Adormirea Maicii Domnului*, Hârbovăț; *Sfântul Nicolae* (St. Nicholas), Saharna; *Nașterea Maicii Domnului*, Cosăuți; *Adormirea Maicii Domnului*, Călărășăuca; *Sfântul Nicolae*, Dobrușa; *Înălțarea Sfintei Cruci* (*The Ascension of the Cross*), Japca; *Sfânta Treime* (*The Holy Trinity*), Hâncu; *Adormirea Maicii Domnului*, Hârjauca; *Adormirea Maicii Domnului*, Horodiște; *Adormirea Maicii Domnului*, Frumușica.

The hermitages of monks were the following: *Sfânta Treime*, Rudi; *Sfântul Nicolae*, Soroca; *Sfântul Nicolae*, Lomanova; *Sfânta Treime*, Hitici; *Adormirea Maicii Domnului*, Țigănești; *Sfântul Gheorghe* (St. George), Suruceni; *Sfântul Nicolae*, Condița.

Next, the hermitages of nuns were the following: *Sfântul Dumitru* (St. Demetrius), Vărzărești; *Adormirea Maicii Domnului*, Tabăra; *Nașterea Maicii Domnului*, Răciula; *Sfântul Nicolae*, Hirova; *Nașterea Maicii Domnului*, Râșca, *Adormirea Maicii Domnului*, Coșelăuca, and *Bunavestire* (The Annunciation), Calatura [5, inv. 1, d. 1173, ff. 2-4]. According to Visarion Puiu, there were 12 monasteries and 13 hermitages (5 of monks, and 8 of nuns) in Bessarabia in 1821 [28, p. 9].

After the establishing of the Diocese of Chisinau and Hotin, some of Bessarabian hermitages were transferred to the category of monasteries. This contributed to their further development. The hermitages of Hârbovăț and Saharna present some examples here (since 1813). Dobrușa Hermitage became a monastery since 1817 [8, inv. 1, d. 3, f. 1].

New monasteries were also established in Bessarabia in the first half of the XIXth century. Thus, Noul Neamț Monastery was built on the Chițcani and Copanca estates in Bender County. These lands, by an order of the Russian tsar of November 18, 1869, were returned to Neamț Monastery in Moldova [4, inv. 9, d. 1045, f. 287].

Some monasteries were built also in honor of remarkable events in Russian history. For example, in memory of Russian troops' crossing the Danube River, in 1828, Terapont Hermitage (Ferapontievca) was founded [4, inv. 4, d. 499, f. 2]. According to the legend, during the crossing of Danube, on May 27, 1828, an enemy shell exploded near Tsar Nicholas I, causing no injuries to the monarch. In gratitude to God for salvation, the Emperor gave the order to build a monastery on this place. Since the event occurred on the day when the Orthodox Church commemorates the Holy Martyr Terapont, the new monastery had to bear his name [1, p. 679; 53, p. 436].

Due to weakening of the buildings, which have not been renovated for many years, many monasteries needed major repairs. In order to solve this problem, the ecclesiastical authorities took a number of measures. For example, in 1820, with the participation of Metropolitan Gavriil Bănulescu-Bodoni, the stone church of the Assumption of the Blessed Virgin Mary from Căpriana Monastery was rebuilt. In 1840, through the efforts of the abbot of this monastery (abbot Ilarion), on the territory of the monastery was built the second stone church, dedicated to the St. George [6, inv. 1, d. 7, f. 14; 36, p. 540].

At the same time, due to the poor economic condition, some old hermitages were abolished. Thus, Hârtop Hermitage, Fântâna Doamnei Hermitage from Peciste village in Orhei County, Popăuți Hermitage from Orhei County, Poiana and Verejeni hermitages from Soroca County, and some others could be mentioned here.

In this chapter, special attention is also drawn to the situation of monks from the monasteries and hermitages of Bessarabia. It was demonstrated that their number was diverse. This largely depended on the difference in the economic situation of different monasteries; each of them

could afford to support only a certain number of residents. In 1816 in the Diocese of Chisinau and Hotin there were 285 inhabitants in the monasteries of monks; in the hermitages of monks – 63 inhabitants, and in the hermitages of nuns -261 [5, inv. 1, d. 1173, ff. 8 verso -11].

It should be emphasized that a candidate had to follow certain rules to become a novice or monk. So, for example, the legal age for admission to monasticism for men was 30 years, and for women – 40 years. Initially, according to church regulations, the age of women who aspired to become nuns had to be 50 years. To become a nun/a monk, a person was obliged to prove that she/he no longer practices any social activity, is not judged, has no duty and has no family or social obligations. Usually the novitiate lasted three years, with the exception of persons with theological studies or priests who remained widowers. At the ceremony of entering the monastic life had to be present several civil witnesses, who could testify that the candidate took this step of his own will [29, p. 57]. Monks were deprived of the right to own property. Everything belonged to the monasteries.

Liturgies were held on holidays, and it could be missed by only those brothers who showed great humility. On summer days, when everyone was in the fields, only priests could perform the worship service in the church. Monks were obliged to dress modestly, be clean and neat. Liturgy had to began and ended with prayers [29, p. 58].

Documents show that ministers of a monastery received clothing from the monastery, and ministers of a church - from donations for this church. During the same period, in the Coșelăuca Monastery there were 22 nuns who "support themselves and feed on their labor" [56, nr. 2, p. 99-100]. In the Cosăuți Monastery, there were 9 monks who were maintained at the expense of the monastery. Over time, in the Bessarabian monasteries and hermitages, the number of monastic inhabitants increased significantly.

In the chapter, attention is also drawn to the issue of „dedicated”, or supervised monasteries (the „dedication”, or supervision means to be entrusted to some other monastery, especially to the eastern Greek monastic communities). It should be noted that in Bessarabia, after 1812, only Capriana Monastery was dedicated to Zograf Monastery on the Holy Mount Athos, so it had to send most of the revenue there. However, Metropolitan Gavriil Bănulescu-Bodoni wanted the income of the monastery to be transferred to the Diocese of Chisinau and Hotin [5, inv. 1, d. 2210, f. 1]. On August 21, 1813, by order of Tsar Alexander I, Capriana Monastery was to maintain the Metropolitan House and the Theological Seminary established in the monastery [5, inv. 1, d. 136, f. 17 verso]. Later, the situation of the dedicated monasteries changes for the benefit of the Holy Mountain. On March 6, 1837, the Tsar issued a decree according to which Capriana Monastery and Condrîța Hermitage passed under the authority of Zograf Monastery [6, inv. 1, d. 7, ff. 14, 20]. But on May 15, 1837, according to the decision of the Council of Ministers, the

monastery lands in the Principality of Moldova were again transferred to the government of Bessarabia, which was granted the right to lease them. The proceeds from the leasing were to be used for the construction and renovation of churches and schools [4, inv. 9, d. 1037, f. 8 verso].

From the economic point of view, it allows us to represent the standard of living of the monks from the wealth held by the monasteries. The status of community life of the monasteries presumed that monks and novices had to live in cells. Depending on the number of inhabitants, the number of cells was also determined. For example, in 1851, Hâncu Monastery had 34 cells [6, inv. 1, d. 7, f. 1 verso]. On the territory of the monastery was a large building, covered with shingles: the referitory, the archondaric for guests, the abbot's cell, and the monks' cells. There was also an artesian stone fountain, built in 1835. Separate from the main body of the building was a house plastered with „ceamur” (clay with straw), covered with shingles, with 12 compartments, in which novices lived. In addition, there were 6 houses, with 4 cells in each and a referitory with a bakery. The buildings of the monastery included barn, distillery, carpentry workshop, blacksmith workshop. Around the monastery, there were 5 artesian wells, to which water came through clay pipes [35, p. 149].

Bessarabian monasteries actively participated in the charity activities initiated by the Holy Synod. Thus, they collected money for the reparation and construction of churches and schools, for the support of sick and elderly priests, for the construction of orphanages. The construction of churches within the monasteries was carried out mainly from the money of wealthy founders. Ordinary parishioners also participated in this process.

Monasteries often participated in collecting donations for the benefit of educational institutions in Bessarabia. In 1867, the abbot of Căpriana Monastery, Archimandrite Cozma, offered 75 rubles for the Theological High School for Girls in Chisinau [49, nr. 15, p. 172].

Another way of monastic beneficence consisted of the participation of monks and nuns as missionaries and nurses at hospitals. Thus, for his work during the war of 1854-1856 between Russian and Ottoman Empires, egumen Gherasim (Gavril Friptu, by the birthname) was awarded by the „The Apostle Andrew” bronze medal with ribbon. For the same, archimandrite Benedict (Vasile Olari) was awarded by the pectoral cross with the St. Vladimir ribbon [8, inv. 1, d. 5, ff. 3 verso - 4, 16 verso - 17].

Over the centuries, monasteries played the role of centers of education. It was right the place where children learned. Since Bessarabia became a part of the Russian Empire, and according to the decision of the Holy Synod (August 21, 1813), all theological schools and seminaries were to be maintained from the revenues obtained from the estates of Capriana Monastery [52, p. 134]. These educational institutions could be attended by novices from monasteries, orphaned children of clergymen, as well as children from families of such social

categories as *țărani*, *răzeși* and *mazili*. As a rule, the teachers of these schools were graduates of the Chisinau Theological Seminary. They were paid an annual salary of 150-250 rubles. At the same time, they were offered free accommodation and meals. In monastic schools, children attended 3 lessons, each lesson lasted 60 minutes. The third lesson was supposed to be calligraphy or music. The chronological limits of school year were September 1 (the start) and May 31 (the finish) [29, p. 105].

A new school was opened by the monastery of Frumușica (Frumoasa) in the middle of XIXth century [8, inv. 1, d. 5, f. 1 verso].

It is to be noted that some hermitages, due to poor maintenance, could not afford to have a school. This follows from the report of November 13, 1854 of the prioress of Vărzăresti Hermitage, nun Tecla, who said: "Due to the shortcomings of this hermitage, a school for teaching the children of the hermitage servants and the villagers is not open here" [6, inv. 1, d. 23, ff. 5 - 5 verso].

A number of monasteries opened schools for the orphan children of clerics in the second half of the XIXth century. There were 6 schools of such kind, 3 of which operated in the monasteries Hârjauca, Curchi, Dobrușa, and another 3 – in the nunneries Tabăra, Răciula and Hirova.

Significant changes in this area took place during the time of Archbishop Pavel (Lebedev). He called on the abbots of monasteries and hermitages to take an active part in the founding and maintenance of monastery schools. Already in 1872, 11 monastery schools were opened in Bessarabia (monasteries Hârbovăț, Frumoasa, Curchi, Dobrușa, Japca, Saharna, Suruceni, Răciula, Tabăra, Hirova, Coșelăuca) [22, p. 267].

The Hâncu Monastery's school was opened in 1876. Already in 1878 there were 15 monastery schools in Bessarabia. The exception presented monasteries of Nou Neamt, Capriana and Condrîța, dedicated to the monasteries of the East, and Țigăneșt Monastery which was too poor and had few monks [25, p. 175].

The education in monastery schools was in Russian only, in accordance with the program for preparatory classes, approved by the Holy Synod.

Bessarabian monasteries played an important role in the development of national consciousness during the years 1813-1882. Most of the monks were natives. In most monasteries liturgies were implemented in Romanian.

Libraries, that appeared in monasteries, contributed to the development of culture also. Initially, the monastery libraries had not a diversity of books. Moreover, there was a lack of liturgical literature.

This is what the Metropolitan Gavriil Bănulescu-Bodoni's report addressed to the Holy Synod on September 25, 1813, speaks about. The report notes, inter alia, that „the parish churches

here, but also the monasteries and hermitages not only do not have spiritual books that would serve as guidance for priests and Christians, but they also need books for the performance of divine service” [50, p. 343]. Over time, the libraries were supplemented with liturgical literature edited, besides the other, by the Eparchial Printing House in Chisinau. The libraries and printing houses of the monasteries played an important role in the spread of religious literature in the region.

The period to which we refer was marked by the connection of Bessarabian monks with monasteries located in other governorates of the Russian Empire. The flow of Orthodox pilgrims to the Pecerska Lavra in Kiev particularly increased this time.

Monasteries and hermitages possessed large estates of arable land, orchards of fruit trees, forests, mills, shops, and houses. In most cases, these lands were donated by Moldovian rulers and by members of the Moldavian aristocracy’s families. Part of the lands were donated to monasteries by clerics and laities. These provided food for the monastic communities. For the maintenance of the monastic community, the monasteries, as in the previous period, continued to lease the lands and various acreages that they owned. Part of the revenue was given to the Theological Seminary in Chisinau, to the Diocesan School for girls and to other schools.

We also have to mention that sometimes there were controversies between monasteries and peasants (or landowners) regarding the ownership of lands. There were also conflicts between monasteries and the military or civil authorities because of the cutting of trees in the monasteries’ forests. In some cases, monasteries were the defenders of peasants, who were subjected to oppression on the part of boyars. For example, in February 1813, the egumen of Saharna Monastery addressed a complaint to the civil governor of Bessarabia, in which he said that the boyar Lazo „oppresses the peasants who live on the monastery estate” [3, inv. 1, d. 387, f. 71 verso]. In 1814, the peasants of the Sârcova estate filed a complaint with the civil governor of Bessarabia, accusing the boyar Constantin Caciuru of insults and oppression.

Chapter III, The place and role of monastic settlements in the social and spiritual development of Bessarabia (1880-1918), deals with the policy of the Russian Orthodox Church that concerns to regulating of the internal life of monasteries and their activities.

During this period, the internal life and organization of the monastic brotherhood reflected on the state of monasteries. That is why serious reforms were needed to intensify the work of the monastic brothers. Seraphim (Ciceagov), the Archbishop of Chisinau and Hotin became the agent of changes in this sphere. It was on his initiative that significant changes took place in the organization of monastic life. Thanks to him, the monasteries of Bessarabia (those that were not financially supported by the state, but lived at their own expense) obtained the right to exist on the basis of community life. In 1909, according to the order of the Holy Synod on November 7, the monasteries Hârbovăț, Dobrușa, Călărășeuca, Căpriana, Saharna, Frumoasa, and Hâncu were

officially passed in the category of *cenobium* [monastery in which the monastic life is organized in community - M. S.], the community life was established here [2, p. 68]. Monks of a *cenobium* had to receive all the necessary (food and clothing) from their monastery; the abbot and the brothers were deprived of ownership. According to the status of community life, every brotherhood worked for the benefit of their monastery; they had common meals, and lived in spaces offered by the monastery [10, p. 104].

The monasteries of Hârjauca and Curchi had a special status, because they submitted, firstly, the diocesan bishop, and the second, to the vicar bishop. Noul Neamț Monastery, since its founding, lived on the status of community life of the monasteries on Mount Athos. At the same time, Suruceni Hermitage was transferred to the category of *cenobium* (monasteries) [46, p. 62-63].

After the order of the Holy Synod was issued, Archbishop Seraphim addressed, on November 14, 1909, to the Chisinau Consistory, expressing his intention to "establish in the Holy monasteries strict monastic ordinances, which are not based on local customs, but on the monastic statutes of early times" [46, p. 64]. Archbishop Seraphim recommended that the abbots visit the Nou Neamt Monastery, get acquainted with the inner regime there, and then apply it in their monasteries. At the Congress of the Abbots, which took place in the autumn of 1909 in Chisinau, the provisions of the new monastic statute were elaborated [46, p.65]. These provisions were included in the appeal of His Holiness Seraphim, the Archbishop of Chisinau and Hotin, to the monastic community of the Diocese of Chisinau, published in KEB magazine [40, nr. 45, p. 405-449].

In this *Appeal*, His High Holiness urged the monastic community of Bessarabia to be reborn through love for God and for the Motherland. At the same time, he called the conditions for the moral excellence of the monastic brotherhood, which consists, according to him, in self-sacrifice, in the suppression of self-pity, in prayer in the church and in the cells, and in physical labor. Archbishop Seraphim urges monasteries to practice beneficence, which, in his opinion, consists in opening training centers for orphans and those who wish to learn, in sheltering and feeding the homeless and hungry in the surrounding localities.

Some chapters of the *Appeal* were devoted to the duties of abbots, confessors, monks and novices. Archbishop Seraphim urged the servants of monasteries to record in separate registers all the events taking place at a monastery and in its surroundings, so there was an opportunity to preserve its history for future generations of monks [46, p. 70].

Hermitages of nuns differed from those for monks in their internal organization. There were no common meals in nunneries, nuns lived in special houses, located around the churches. These houses were considered the property of the hermitage. Besides the nuns, novices (sisters of

obedience), who learned manual work from the senior nun (sister), lived in these houses too. After the death of senior nuns, the houses passed to novices, but when a nun had no successor, the house had to pass to the most valued of the novices. Nuns provided food by relying on their own powers. Those who wanted to become a nun had to be in obedience to the prioress of the hermitage for 3 years [10, p. 104].

Archbishop Serafim had a negative attitude towards such a way of life of nuns from Bessarabia. In his *Address* to the monks of the Diocese of Chisinau (1910), he compared the nuns to "the laities who lived near the church without a fence, without plots of land, without any livelihood and without the possibility of arranging the space around them ..." [46, p. 70]. Archbishop urged the leaders of the hermitages to switch to the status of community life. During the time of Archbishop Seraphim, new conditions for admission to nunneries began to be applied. Thus, according to the order of the Holy Synod of July 21, 1910, when admitting novices to nunneries or transferring them from a nunnery to another, they were required to present not only their identity card, but also references on their morality and inclination for monastic life (references had to be written by the prioress or by the spiritual father and the parish cleric).

In addition, all sisters were required to be present at liturgies, except for those who were busy with a certain obedience or those who were sick. Prioresses had to take care of the order in the cells and the appearance of the nuns, whose clothing had to be "clean, simple and modest" [46, p. 71]. Prioresses were asked to receive in obedience to the nunnery mainly simple and illiterate sisters. It was recommended to organize with them readings and discussions of a religious and moral nature.

Archbishop Seraphim paid great attention to the organization of women's hermitages. For this purpose, on April 16, 1911, he edited instruction for priests and prioresses of nunneries in the Diocese of Chisinau [38, nr. 18, p. 128-132]. This document clearly set out the obligations of the abbesses, who had first to watch over morality and take care of nunneries' household. Rules were established regarding the relations between the abbesses of hermitages and the parish priests (starostele) of the monasteries' churches. It was strictly forbidden for the abbesses to interfere in the internal affairs of the churches, besides "she was not to allow the novices to enter the altar during the liturgy and the nuns to stay here without any need" [38, nr. 18, p. 129]. An abbess was allowed to appeal to a priest to help her calm the disobedient novices, but the priest was also obliged to take care that the inhabitants of the hermitage obeyed the church rules. The priest and the nunnery were to share among themselves the income accumulated for akathists, prayers, panahides, proscomidia, donations and remembrances. But the proceeds of the ministry should be divided between the priest and the psalmist only.

The successor of Archbishop Seraphim (Ciceagov) at the diocesan department in Chisinau, Archbishop Platon (Rojdestvenski), positively appreciated the special way of life of nuns from Bessarabia. In a speech, he said, "You see how the nuns live in Bessarabia. Their monastery is a village. In the middle of this village is the church, and on its sides are placed the sisters' houses. It is a real heaven, without Adam" [54, no. 1-2, pp. 7]. He said these women are highly principled.

In 1916, there were changes in the organization of some monasteries. In accordance with the decision of the Holy Synod, from April 20 to May 16, 1916, the monasteries in Calarasouca and Japca (not financially supported by the state) turned into nunneries with communal life. At the same time, they were given the right to have as many nuns as they could support [41, nr. 24, p. 113].

The changes made in the internal organization of the above-mentioned monasteries were mainly related to the events of the First World War. From April 1, 1916, the nuns who escaped from Lesnin Monastery of the Holm Diocese (they were forced to leave their monastery during the retreat of Russian troops from Poland), stayed in Japca Nunnery. The community of nuns was led by the abbess Catherine (among her ancestors was mentioned the brother of Empress Catherine I). The former abbess of Lesnin Monastery, Nina, in the same year was decorated by an order of Tsar Nicholas II, with the golden pectoral cross [39, no. 51, pp. 279]. The male inhabitants of Japca Monastery, led by Archimandrite Porphyry, were transferred to Hârjauca Monastery [33, p. 442].

Through this chapter, we have demonstrated that the monasteries had an important role in strengthening the national spirit among Bessarabians. It is not by chance that they became the hotbeds of the emancipation movement, which was led by Archimandrite Gurie Grosu and hieromonk Dionysius Erhan. A special role in the publishing of liturgical literature in Romanian was played by the creation, on October 26, 1906, of the eparchial printing house [44, nr. 7, p. 228-229].

Monastery schools contributed to the intensification of primary education among the peasantry. According to some sources, in 1884 the schools were attended by 300 students; 15 students studied at the school at Saharna Monastery [34, p. 545]. At the same time, in 1884, the monasteries of Curchi, Dobruşa, Hirova, Răciula, and Coşelăuca supported their children in schools on their own. This year, according to statistics, the monasteries' schools were attended by 108 boys and 87 girls, of which 59 were orphans [30, p. 113]. At the same time, 15 students were enrolled in the school in Dobruşa Monastery, in Curchi - 11, in Hârbobăţ - 19, in Hârjauca - 10, in Saharna - 21, in Japca - 18, in Călărăşeuca - 7, in Frumoasa - 9, at Hâncu - 6, at Noul Neamţ - 7, at the Suruceni Hermitage - 7; at the hermitages for nuns: Camp - 15, Hirova - 11, Răciula - 12, Vărzăreşti - 10, Coşelăuca - 24 [29, p. 105].

It should be mentioned that in 1894 all monastery schools were transformed into church-parish schools and subordinated to the Diocesan School Council. This meant that teachers were appointed by the above-mentioned body, but the financial support of their schools continued to be borne by the monasteries.

On March 27, 1907, the Diocesan School Council decided to merge 8 monastery schools, which had a dormitory, and to open 2 schools (Hârjauca Monastery and Răciula Hermitage) for 40 students. The choice of these two monasteries was not accidental; they were located near the railway, which would have facilitated the coming of students to school. For the maintenance of these educational institutions was expected to allocate 140 000 rubles annually from the fund of dedicated monasteries [29, p. 107].

The monasteries also cared for orphans and provided them with everything they needed for their studies. The subsidies obtained from the revenues of the dedicated monasteries were directed for the purposes of building churches and opening schools in Bessarabian parishes. During the reported period, the documents show a relatively stable number of monasteries in Bessarabia. The sources for the construction and repair of the churches within the monasteries came from the donations of wealthy founders, simple believers and incomes obtained from the lease of lands and pubs in Chisinau (the case of Dobruşa and Hârboveţ monasteries). The monasteries, having popularity among the faithful (who came here on pilgrimage or to worship the relics of the saints), contributed considerably to the increase of the revenues of the Diocese of Chisinau and Hotin.

In the second half of the XIXth century, the monks' increased interest in pilgrimage to Kiev, Palestine and Mount Athos was attested. It also means the intensification of cultural relations within the Orthodox Churches in the South-Eastern Europe.

During the 1880-1918, monasteries continued to play an important role in the social life of Bessarabia. Thus, they participated in various companies (associations) and donated money in benefits. The Bessarabian clergy was always involved in the activity of the Orthodox Missionary Society, which had the mission of directing non-Christians living in the Russian Empire to the Orthodox faith. The monastic fraternity was actively involved in achieving this goal. In 1880, the Diocesan Committee of this society opened its office in Chisinau. Among its members there were some abbots, such as Archimandrite Inochentie, Archimandrite Porphyry from Dobruşa Hermitage, Iosif from Saharna Monastery, Sinesie from Japca Monastery. Also, some hieromonks participated in the activity of the Committee: Agafedor, Antonie, Isidor and Pantelimon from Hârbovăţ Monastery, Gurie from Nou Neamţ Monastery, Xenofont from Suruceni Monastery, Nicanor from Condiţa Hermitage, Teoctistde from Capriana Monastery [43, nr. 4, p. 4, 7-8].

Monasteries also actively participated in charitable activities initiated by the Holy Synod and the high hierarchs of the Diocese of Chisinau and Hotin. Monasteries have also become centers

and „hotbeds” of national culture; their monks translated the Slavic manuscripts into Romanian. The books printed in the monasteries were spread not only in Bessarabia, but also across the Prut.

The social life of the monasteries and monastic fraternities was particularly active during the military operations in which the natives of the region took part, in the composition of the military formations of the Russian Empire. An example of this is Bishop Vladimir's appeal (November 1904), in which he addressed all the monasteries and hermitages of Bessarabia with the request to donate money to cover the expenses related to the Russian-Japanese war. This call had a wide resonance among the Bessarabian clergy and laity.

The Bessarabian monasteries contributed to the help of the Balkan states (the Kingdom of Bulgaria, the Kingdom of Greece, the Kingdom of Serbia, the Kingdom of Montenegro), which, in the years 1912-1913, were at war with the Ottoman Empire. The war began in late September 1912, and as early as November, the Chisinau Consistory called on monasteries to collect donations for the benefit of the Russian Red Cross Society every Sunday to help wounded and sick soldiers in the Balkan Union, and on a Sunday for the benefit of the Red Cross Societies, one by one, from each state fighting the Ottoman Empire [42, nr. 46, p. 376, 377].

It is conclusive the participation of the Bessarabian monks in the First World War and the care by the nuns of wounded soldiers, the disabled and the children left orphaned. Also, Bessarabian monasteries participated in charitable actions: they donated money for the purchase of clothes for soldiers, sent to the front wine for confession and communion. Of great importance was the opening of an orphanage, which was cared for by the Bessarabian nuns.

It is noteworthy that the First World War affected the clergy of Căpriană Monastery and Condrîța Hermitage directly. Because Bulgaria acted on behalf of the Central Powers and especially for the repression of Bulgarian troops against the monks of the Russian and English hermitage in the Greek city of Kavala, the Holy Synod decided to send 14 Bulgarian monks to Solotcha Monastery (Reazani region) [55, p. 97]. However, the authorities left in the monastery the abbot Teofilact, because he was too old. He remained in the monastery until the end of his days (he died in 1916). In the same year, the economy Vladimir from Condrîța Hermitage, together with a few other Bulgarians, moved to Zograf Monastery [18, p. 200].

Monastic life in Bessarabia was seriously undermined during the revolutionary events of 1917 in Russia. Because of the anarchy, many monasteries were looted. For example, revolutionary soldiers entered the cellars of Harjauca Monastery and divided among themselves 500 thousand liters of wine.

In the same year, Noul Neamț Monastery was attacked by some people from the villages of Copăceni, Chițcani and Chircăiești; they stole 600 sheep, 40 cattle, 50 pigs, 1500 birds, potatoes, wheat, 12 plows, and the entire agricultural inventory. The monastery's large church suffered

during the fighting for Bender in January 1918 between the 22nd detachment of the 11th Romanian Division and deserters from the former Russian Imperial Army. The deserters also attacked Terapont Hermitage [16, p. 63; 29, p. 68].

At the beginning of 1918, in Bessarabia there were 13 monasteries of monks and 7 nuns, 4 hermitages of monks and 1 of nuns. Approximately 1,000 monks and 1,400 nuns lived in these monastic settlements [28, p. 10].

CONCLUSIONS AND RECOMMENDATIONS

Analysis of historiographic data, as well as of archival documentary sources (and others that refer to the topic), generates a series of conclusions.

1. The history of monasteries and monasticism in Bessarabia enjoys great interest among researchers. At the same time, a general analysis of historiography reveals that historians turned mainly to the history of certain monasteries. Thus, we strongly need a synthesis that reflects the general history of Bessarabian monasticism and monastic life in the Tsarist period.

2. The analyzed works give us the opportunity to periodize the historiography of the issue in three stages: I – the Tsarist period (1812-1917); II – the period of Bessarabia being as a part of Romania (1918-1940; 1941-1944); III – the period starting since the times of "perestroika" (from the 80s to the present). It is found that every stage of the development of historiography has its specific features, related to certain historical facts and events, conceived in various value views.

3. During the period of the Exarchate of Garviil Bănulescu-Bodoni a series of reforms were carried out, which were aimed to organize the internal life of Bessarabian monasteries. In this regard, various instructions were issued to the egumens of the monasteries. These documents stipulated the obligations of monks, but also of those who wanted to become monks. In the period 1808-1821 Garviil Bănulescu-Bodoni undertook measures to bring in order the documentation of the monasteries, as well as that concerns to the strict record of goods, revenues and expenses. Because of the order issued by G. Bănulescu-Bodoni in each monastery were instituted three conditions of record. He opposed the attempts of the Russian civil authorities to over-tax the monasteries of Moldova and Wallachia, fought against the influence of foreign monasteries on the churches and dedicated monasteries of Moldova and Wallachia, as well as against the abuses of the egumens of the dedicated monasteries. G. Bănulescu-Bodoni supported and promoted the idea that the dedicated Moldovian monasteries should be subordinated to the Moldavian-Wallachian Dicastery.

4. At the beginning of the XIXth century and in the first half of the XXth century, monasteries and hermitages played an important role in the spiritual life of Bessarabia. During this time, they became important religious and spiritual centers, as well as educational ones. This was primarily contributed by reforms in the monastic life (the fight against vagrancy, the establishment of the principles of community life, the regulation of relations between egumens and monks), reforms that were carried out by Metropolitan Gavriil Bănulescu-Bodoni and his followers.

5. Based on the analyses of the period, we found that the number of Holy monasteries in the Diocese of Chisinau and Hotin increased over time. The monasteries were administered by bishops. The monastic houses were headed by deanery, who directly subordinated themselves to the Archbishop. Within the monastery, power was concentrated in the hands of an abbot or abbess.

Such a strict hierarchy contributed to the maintenance of rigorous discipline in monasteries and the observance of monastic statutes. During the Tsarist period, the number of people in monasteries increased too. This was due to an increasing flow of representatives of the peasants and the petty bourgeoisie to the monasteries, as well as to the expansion of the estates of the monasteries, which led to the need to attract more labor force. The erosion of patriarchal ordinances in society led to the increase in the number of nuns.

6. The development and economic maintenance of Bessarabian monasteries depended mainly on the estates they owned. Sometimes, they brought important income in money, which was used for the maintenance of the monastic brotherhood and the Bessarabian clergy. During the Tsarist period, the outbuildings near the monasteries widened. New churches were built, and old churches, cells and outbuildings were enlarged. Due to donations from peasants of neighboring villages, the land properties of the monasteries expand. All this leads to a significant increase in the income of the monasteries.

7. The analysis of some historical debates has allowed us to establish that an important reform in monastic life took place since the 30s of the XIXth century, when the "community life" was introduced in the monasteries and hermitages of Bessarabia (excepting for the nuns). Noul Neamț Monastery represents here an example model in this sense. The monastery operated according to the regulations introduced by Paisie Velicicovschi, which provided for voluntary poverty and humility.

8. Over time, monasteries became important cultural and educational centers, where instructive readings and spiritual conversations took place; they also published the instructive religious literature. The rich libraries helped the monks to have access to the basic elements of the spiritual teaching, to the teachings of the Holy Fathers of the Orthodox Church. Liturgical texts were copied and translated, and then were printed and distributed in the parishes. Monastery schools played an important role in the spiritual preparation of students. Many of their graduates later distinguished themselves in the religious field, such as Metropolitan Gurie (Grosu) and the rector of the Theological Seminary in Chisinau, Constantin Popovici.

9. We determined, based on the research of the activity of the monasteries, that a special place in the monasteries had the charitable activities of monks. In the vicinity of several monasteries, asylums for the elderly, hospitals and hotels were established. The Hârbovăț Community Hospital of the Red Cross of Russia opened in Chisinau, in 1906, and named by Hârbovăț Monastery, was an example of charity. The orphanage in Bessarabia was opened in 1915, and, largely, it was thanks to financial resources from donations made by the monastic fraternities. Some monastic communities showed their mercy during the First World War, giving up part of the food in order to save the means for the needs of Russian army. In addition, the monasteries sent to the front

everything necessary: towels, shirts, wine, iron and copper. From the monasteries went to the front priests, who committed the holy mysteries within the military formations, helped in the work of canteens, hospitals and in the evacuation of wounded soldiers from the battlefield. By their sacrifice, they raised the morale of soldiers, and their heroism is also evidenced by the various state distinctions.

10. An important role was played by the monks as missionaries who had religious discussions with the old rite believers (so called “staroobreadtsy”) and with the sectarians. Due to their activities, many "lost souls" returned to the Orthodox Church. In addition, the monks became involved in the activity of the Brotherhood of the Nativity of Christ, which edited and distributed leaflets of moral and religious education in Romanian.

11. In addition, a certain role in the spiritual development of Bessarabia was played by the numerous small hermitages, which became a real refuge for the monks who sought solitude. The decrease in the number of hermitages until 1918 is explained, first of all, by the fact that, as a rule, these monastic settlements had been founded many times without informing the diocesan authorities. And also because they were not based on their own estates (besides, that provoked litigation from landowners).

12. The construction activities within monasteries were also highlighted. Thus, it was established that funds for construction of churches were allocated in various governorates of the Russian Empire. Thanks to direct assistance from some monasteries, new churches were built in Bessarabia. Căpriană Monastery is a good example here; this monastery built the churches in Scoreni and Lozova villages (in 1863), and in the village of Căpriană (in 1870). Financial resources were allocated also for the maintenance of the schools located on the monastery estates. Thus, Căpriană Monastery, together with Condrița Hermitage, only in the school year 1893-1894 allocated approximately 11,000 rubles from their own resources for these purposes. In addition to the monastic educational institutions, agricultural and pedagogical schools were opened near the localities.

13. Thus, I advocated the idea that the pilgrimage of Bessarabian monks to the Pecerska Lavra in Kiev, as well as to the Athonite monasteries on the Holy Mountain, had a positive impact on spiritual development, broadening the monastic brotherhood's vision of the world. Due to the pilgrimages, spiritual connections were established and maintained between the main Orthodox centers in Eastern Europe, on the one hand, and Bessarabia, on the other.

14. The issue of monasteries abroad and their estates in Bessarabia had a special place in the spiritual life of the Bessarabians. Even during the first bishop, Gavriil Bănulescu-Bodoni, the Metropolitan of Chisinau and Hotin, attempts were made to retain the revenues obtained from these estates for the benefit of the Bessarabian clergy. In 1873 all the estates of the foreign

monasteries were transferred to the management of the Ministry of State Properties. The financial resources derived from these incomes were used for the maintenance of schools, cultural and educational societies. In addition, the proceeds from the estates of foreign monasteries were used to build churches in the villages Trifăuți, Îndărătnici (Nucăreni nowadays), Redi, Vasilcău, and others.

The above mentioned facts illustrate broadly the special importance of monasteries and hermitages whose activity has driven the spiritual development of Bessarabia for centuries. Our research on this subject demonstrates the possibility of bringing of new relevant data with reference to the spiritual history of the Dniester-Prut area. Based on this fact, we recommend:

1. To continue the investigation of the theme through bachelor's, master's and doctoral theses, which would highlight different aspects of monastic life in this region, especially the cultural universe of monasteries and its massive influences to the country's population. Also, to increase the number of broadcasts and topics in mass-media that would deal with the historical past of monasteries and hermitages in the Republic Of Moldova
2. In order to disseminate information on the history of monasteries and hermitages in Bessarabia, we recommend to include the subject in the contents of some university lectures, such as "The cultural and historical dimensions of monasticism in Bessarabia", "The specific of activity of dedicated monasteries", "Monastic life as a frame of historical reference", as well as in various scientific materials.
3. To organize research and to highlight unique documents related to the history of new monasteries in the archives of the Russian Federation, Ukraine and Romania.
4. To extend the research topic by addressing in depth different aspects of the subject, such as monastic schools, dedicated monasteries, construction and repair of holy places, the implementation in the monastic field of various regulations and instructions, the value of monastic communities, historical meanings of monastic complexes, etc.

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ADNOTARE

Șalari Marin, „Mănăstirile și viața monahală din Basarabia (1813-1918)”, teză de doctor în istorie, Chișinău, 2021.

Structura tezei: Introducere, trei capitole, concluzii generale și recomandări, bibliografie cu 250 de titluri, 140 de pagini de text de bază, anexe. Rezultatele obținute sunt publicate în 12 lucrări științifice.

Cuvinte-cheie: mănăstire, monahism, viață monahală, comunitate monahală, frățime mănăstirească, mănăstiri închinete, complex monastic, viața de obște, viață internă.

Scopul lucrării: studierea complexă, din perspectivă istorică, a dezvoltării sub aspect economic, social și cultural a vieții mănăstirești și monahale din Basarabia în 1813-1918.

Obiectivele cercetării: reflectarea monahismului și a mănăstirilor din Basarabia în sursele istoriografice și istorice, analiza modelului de viață monahală internă care a fost aplicat de către ierarhii Mitropoliei, ulterior și ai arhiepiscopiei din Chișinău și Hotin; aprecierea locului mănăstirilor și al monahismului în dezvoltarea socială și spirituală a Basarabiei; determinarea măsurilor Bisericii Ortodoxe Ruse în organizarea vieții monahale în perioada anilor 1813-1918; prezentarea subiectului mănăstirilor basarabene în perioada țaristă în contextul cercetărilor istorice.

Noutatea și originalitatea științifică: Este dezvăluită osatura complexă a dezvoltării vieții mănăstirești din Basarabia într-o perspectivă triplă (economică, socială, culturală) prin explicitarea unei mari varietăți de date inedite și fapte concludente.

Rezultatele științifice obținute, care au condus la soluționarea unei probleme importante rezidă în evidențierea și caracterizarea particularităților vieții interne a mănăstirilor și a frățimii monahale în perioada când Basarabia făcea parte de Imperiul Rus, fapt care a permis ilustrarea încadrării sistemului monahal din spațiul pruto-nistean în sistemul duhovnicesc al Bisericii Ortodoxe.

Semnificația teoretică: sunt analizate conceptual și dezvăluite semnificațiile noțiunilor de viață monahală, comunitate monahală, frățime mănăstirească, mănăstiri închinete, complex monastic, viață de obște; sunt evidențiate particularitățile activității mănăstirilor în evoluția contextului istoric.

Valoarea aplicativă: Rezultatele cercetării pot fi utile specialiștilor în domeniu, în studiile interdisciplinare, oferind posibilitatea unor repere ce vizează viața religioasă în spațiul pruto-nistean în sec. XIX-începutul sec. XX. De asemenea, rezultatele cercetării pot servi drept punct de plecare pentru elaborarea unor teze de licență, master și doctorat, pot fi utilizate în cadrul unor cursuri universitare.

Implementarea rezultatelor: Diverse aspecte ale problemei abordate au fost prezentate la conferințe naționale și internaționale, fiind publicate în 12 lucrări științifice. Rezultatele științifice obținute au fost aplicate selectiv în activitatea profesională a autorului.

АННОТАЦИЯ

Шаларь Марин, «Монастыри и монашеская жизнь в Бессарабии (1813-1918)», диссертация на соискание ученой степени доктора истории, Кишинев, 2021.

Структура диссертации: введение, три главы, общие выводы и рекомендации, библиография из 250 наименований, 140 страниц основного текста, приложения. Результаты опубликованы в 12 научных статьях.

Ключевые слова: монастырь, монашество, Бессарабия, религия, духовная жизнь, Церковь.

Цель работы: комплексное исследование с исторической точки зрения экономического, социального и культурного развития монастырей и монашеской жизни в Бессарабии в конце XIX - начале XX вв.

Задачи исследования: представление тематики бессарабских монастырей царского периода в контексте исторического исследования; определение мер Русской Православной Церкви в организации монашеской жизни в 1813–1918 гг.; анализ моделей внутренней монашеской жизни, которые применяли иерархи митрополии, а затем и Кишиневской и Хотинской архиепископии; оценка места монастырей и монашества в политическом, социальном и духовном развитии Бессарабии.

Научная новизна и оригинальность: данное исследование необходимо, поскольку представляет собой комплексный анализ развития монашеской жизни в Бессарабии в царский период.

Полученные научные результаты: заключаются в выделении и характеристике особенностей внутренней жизни монастырей и монастырского братства в период, когда Бессарабия входила в состав Российской империи. Они отражают включение монашеской системы Пруто-Днестровского междуречья в рамки духовной системы Русской Православной Церкви.

Теоретическая значимость: работа будет полезна исследователям в области истории духовной жизни Бессарабии.

Практическая значимость: диссертация может быть полезна специалистам в области междисциплинарных исследований, предлагая возможность проведения исследований, связанных с различными аспектами религиозной жизнью Прута-Днестровском регионе в конце XIX-начале XX вв. Также результаты исследования могут служить отправной точкой для разработки бакалаврских, магистерских и докторских диссертаций, их можно использовать в университетских курсах.

Внедрение результатов: различные аспекты рассматриваемой проблемы были представлены на национальных и международных конференциях, опубликованы в 12 научных статьях. Полученные научные результаты могут быть использованы в различных учебных программах учебных заведений, а также в исследованиях религиозной жизни.

ADNOTATION

**Șalari Marin, "Monasteries and monastic life in Bessarabia (1813-1918)",
dissertation for the candidate in the PhD degree in history, Chisinau, 2021.**

The structure of the dissertation: introduction, three chapters, general conclusions and recommendations, bibliography consisting of 250 titles, 140 pages of the main text, applications. The findings were published in 12 scientific articles.

Keywords: monastery, monasticism, Bessarabia, religion, spiritual life, Church.

The purpose of the work: a comprehensive study from the historical point of view of the economic, social and cultural development of monasteries and monastic life in Bessarabia in the late 19th - early 20th centuries.

The tasks of the study are: presenting the themes of the Bessarabian monasteries of the tsarist period in the context of historical research; defining the regulations of the Russian Orthodox Church in organization of the monastic life in 1813-1918; analyzing the models of internal monastic life, which were used by the hierarchs of the archdiocese, and then the Chișinău and Hotin archbishops; the assessment of the role of the monastery and monasticism in the political, social and spiritual development of Bessarabia.

Scientific novelty and originality: this study is necessary because it is a comprehensive analysis of the development of the monastic life in Bessarabia during the tsarist period.

The scientific results obtained are: the identification and characterization of the features of the inner life of monasteries and monastic brotherhood during the period when Bessarabia was part of the Russian Empire. They reflect the inclusion of the monastic system of the Prut-Dniester interfluvial region within the spiritual system of the Russian Orthodox Church.

Theoretical significance: The work will be useful to researchers in the history of the spiritual life of Bessarabia.

Practical significance: The thesis can be useful to specialists in the field of interdisciplinary research, offering the possibility of conducting research related to various aspects of the religious life of the Prut-Dniester interfluvial region in the late 19th - early 20th centuries. Also, the research results can serve as a reference source for the bachelor's, master's and doctoral dissertations, also used in university courses.

Implementation of the results: various aspects of the problem in question have been presented at national and international conferences, published in 12 scientific articles. The obtained scientific results can be used in various educational programs of educational institutions, as well as in research on religious life.

ŞALARI MARIN

**MONASTERIES AND MONASTIC LIFE IN BASARABIA
(1813-1918)**

611.02 HISTORY OF ROMANIANS (BY PERIODS)

Abstract of Ph.D. dissertation

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