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**Ecclesiastical Cultural Activities in Moldova
in the Phanariot Period (1711-1821)**

- PhD Thesis Abstract -

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The eighteenth century is considered to be one of the most interesting spans of time in Romanian culture, "through the confrontations and the living exchange of opinions that took place, as well as through switching from one axiological plan to another" (Al. Dutu). In Moldova of the eighteenth century and of the beginning of the nineteenth century, tradition and renewal imprinted the character of the time's culture, standing on the one hand Enlightenment philosophy, and on the other the Orthodox tradition illustrated by the hesychast revival.

The research of the culture in Moldova's Phanariot period has been the topic of many works of specialists in different fields, as the rich bibliography of the problem proves. Among these stand the old treaties of the *Romanian's history*, belonging to A. D. Xenopol, Constantin C. Giurescu and Nicolae Iorga, or the latest published by the Romanian Academy, the different *histories of literature*, or works such as that of Alexander Dutu, *Coordinates of Romanian Culture in the Eighteenth Century*. Church Culture of Moldova, seen in the broader context of the culture promoted by the Church in all territories inhabited by Romanian, was presented by Rev. Prof. Mircea Păcurariu in the *Romanian Orthodox Church History* volumes, in the *Dictionary of the Romanian Theologians* and in the recently published work, *Romanian Theological Culture. Brief Historical Overview*. In addition to the works of synthesis, which defines the frame in which the ecclesiastical culture was formed, its evolution and coordinates during Phanariot period, in order to deepen different aspects or for familiarization with different scribes who worked in this period we used the studies of some researchers advised of the issues addressed, among which we list Constantin Cihodaru, Alexandru Ciurea, Dumitru Fecioru, Scarlat Porcescu, Constantin A. Stoide, Constantin Turcu, Ștefan S. Gorovei, Daniel Niță – Danielescu, N. A. Ursu, Nestor Vornicescu, Petronel Zahariuc and others.

The present work, *Ecclesiastical Cultural Activities in Moldova in the Phanariote Period (1711 - 1821)*, aims to present the evolution of culture sponsored by the Church of

Moldova in the eighteenth century and the first decades of the next century, following the phenomenon from the ecclesiastical history to the cultural one, so that the approach might take into account and being structured on the Moldavian hierarchy shepherding timeline, observing the way in which they generated and managed cultural events of the period.

Church culture we want to talk about is a culture born in the "yard" of the Church, under the feather of the copyists and translators from the monasteries of Moldavia, under the presses printers that worked during this period and under the supervision of the Metropolitan from Iasi and of the suffragan bishops who were caring for the schools of the country. It is a culture that has remained closely linked to worship, service books being those which taught children to read and write. Towards the end of the period, besides the cultural events closely linked to the Church, new concepts promoted by the Moldavian Enlightenment movement in accordance with European cultural development will arise, nevertheless the Church keeping her "privilege to guide the laity".

The results of research undertaken were structured in three chapters dealing with the relationship between the Church and the school, printing activity and ecclesiastical personalities who have an important role in the cultural development of Moldova.

Chapter I, dedicated to the Church - School relation in the Phanariote period starts from the experience of the eighteenth century, focusing, in the preliminary considerations, on the school model chosen by Prince Vasile Lupu for the College which he founded, with the assistance of Petru Movilă Metropolitan of Kiev, at the Three Hierarchs Monastery in Iasi.

We have no information on how the Moldavian hierarchs were involved in the school life of the first two decades of the eighteenth century. Instead, a rich documentary material was preserved that illustrates the manner in which, in the first three decades of the century, the patriarch of Jerusalem Hrisant supported education in Moldova, particularly the Greek one which was taught at the royal school in Iasi.

The first visit of Patriarch Hrisant in Moldova takes place in the second half of 1707, shortly after his election as successor of his uncle Dositei Notara. Although the documents do not explicitly talk about the manner in which Hrisant, in 1707, got involved in supporting activities of the royal school, he certainly did that in the same direction which he gave to the royal school in Bucharest. On March 1, 1706 Prince

Antioch Cantemir decide that from the tax which the monastery had to pay annually, about 10% is for the operation of schools. After he took care of providing the material necessities, Antiochus Cantemir sought to bring good teachers, to support the school. In this respect, it seems that he called monk Athanasius Bouthrontis, graduated from the Academy in Constantinople. Antiochus Cantemir did not have the time to give the school a thorough organization, being relegated in July 1707.

Russian-Ottoman War in the summer of 1711 that disrupted the peace of Moldova has affected, also, the smooth running of the school, which shut its doors.

The first Phanariot prince, Nicholas Mavrocordat, returned to Iasi after one year from his first reign, during which the throne was occupied by Dimitrie Cantemir. Representative of early Enlightenment, Mavrocordat was not foreign of the currents of thought that marked the profound change in attitudes in Western Europe during the first quarter of the eighteenth century. Interested both in Sacred Scriptures and in the Greek Antiquity, the prince showed particular interest in encyclopedic knowledge and, especially, in natural sciences. Scholar prince from a family of scholars, Nicholas Mavrocordat reigns in Iasi thinking of the cultural activities offered him by the city of Constantinople. He was permanently in touch with the Patriarch of Jerusalem Hrisant Notara with whose support he reorganized the education of Moldova, laying the foundation for the future Royal Academy of Iasi.

Because of the fact that the charter showing that Nicolae Mavrocordat reorganized the education in Moldova in 1714 was not preserved, we do not know clearly how the schools worked from the very beginning, nor their number. Court chronicler, Axinte Uricariul, states that “long ago Neculai Voda was going to do two good things in the country, which were: one, printing, to print books and second, to build schools so that whoever wants to learn, to learn, free of charge. And this account of His Holiness Patriarch mentioned it and gave blessing and urged him to pray only to God and start doing these two things pleasing to God that he will be helped by God and will see committed. And so they sent and brought printing press craftsmen and letters of Greek and Slavonic and built good houses at Sveti Sava and sat there the printing press and soon began to print books. And two teachers of Ancient Greek language courses were brought and one of the Modern Greek language courses, so that whoever wants to learn, to learn,

and a teacher to teach in Slavonic, and another one to teach intelligibly, Moldavian. And they have appointed the teachers good payment, so that they would take from the royal resources revenues every year. And they did the covenants with great curse and bonds, to be sustained and steadfast those calculations. And those schools and printing presses gave them to the above mentioned His Beatitude Patriarch, as to be cared for and managed, and when he will go from country to care for those His Holiness trustees from the abbots of monasteries dedicated to the Holy Sepulchre and from others from other monasteries. "

The Greek School founded by Nicolae Mavrocordat had as its model the Academy in Constantinople, where the prince had studied and where Hrisant Notara was a teacher. It was imprinted by the same spirit of Italian humanism which ruled at the Academy attached to the Patriarchate of Constantinople. As Hrisant did not give a syllabus as he had done in 1707 for Greek School in Bucharest, or if he gave was not preserved, like the charter of Nicholas Mavrocordat, the education content of Greek school in Iasi is not known, but by comparisons and logical inferences. However, it is assumed that the high hierarch used the same syllabus that he gave to the school in Tara Romaneasca. The books donated by Hrisant foresee the direction of study that the school has to follow. In 1714 the Patriarch gave to the library the "new royal school" a copy of the *Confession of Faith* printed in Snagov in 1699, one volume of Cicero's from 1583 and a treaty of rhetoric from 1664, and next year will send more Greek, Latin and Italian books. It is interesting to note that among the books donated by Hrisant to the Greek school in Iasi is also the Greek edition of Petru Movilă's *Confession of Faith* , printed in Snagov by Ivireanu Antim. This shows, on one hand that reorganizers of the Greek school of Moldova were aware of cultural directions that Romanians followed previously, and on the other that, while watching a Western educational method, its content remains "of strict orthodoxy."

Hrisant tried to send teachers trained in Iasi to increase Greek school prestige. Shortly after leaving Moldova the patriarch will send at the School from Iasi two professors at the Academy in Bucharest, the "well taught Rev. Kir Constantin Serafim" which the Lord will keep for his son Scarlat's education and the great rhetor Constantin Malatios, which seems that was the head teacher, as well, ready to perform other obediences whom the patriarch will entrust with. With them came, also, the priest

Gherasim (George Papadopol) will compete for the second post of teacher with Stefan, a young teacher from the site.

The Greek School reorganized by Nicolae Mavrocordat, placed in the old site near Three Hierarchs Monastery and assigned "to the care and supervision" of the patriarch Hrisant, warned bishops and Greek culture oriented people who saw Greek education in the Romanian countries the chance in developing that Greek culture did not have elsewhere. On April 3, 1714 the reorganization of the royal school was already known to awaken the admiration of Constantinople there. Metropolitan of Silistra, Ierotei Comnen hopes in a letter to the patriarch in December 1715 that the two cultural activities would last a long time, "both to remain settled and strengthened and raised to the heirs of many centuries" and be "to the benefit of the community and bringing back the wisdom of old (ancient, n. ns.), for the salvation of people (Greek n. ns.), to the glory of God and our comfort and joy."

The introduction of Greek education in the Romanian countries in the seventeenth century, then gained a greater development in the eighteenth century, being supported by sovereigns "dominated by the ambition to forge at the courts and in the countries they governed cultural conditions similar to those in Western countries". Remembering the history of the Three Hierarchs Monastery College founded by Vasile Lupu, Cantemir will hold in the *Description of Moldova* the history of the school only from the introduction in her program of study of the Greek language education.

At the beginning of the eighteenth century, parallel with the Greek Royal School of Iasi, in Moldova and were operating, also, schools in Romanian and Slavonic, organized near churches and monasteries. These schools, where one got a basic education, were preparing the future clergy and church chanters, the future secretaries of princely chancelleries. You learn there reading, writing and numeracy, being accepted as students the children of lower strata, as well. Nicholas Mavrocordat, reorganizing education in Moldova, in 1714 brought, in addition to the "two teachers of Ancient Greek language courses" and the one "of the Modern Greek language courses", also one "teacher to teach in Slavonic, and another to teach intelligibly, in Moldavian", thus founding the first school in the country language supported by the state.

A new reorganization of education in Moldova will take place during Prince Grigore Ghica in 1728. The anonymous author of the *Ghiculesti Chronicle* shows that this, in the second year of his reign, through the intercession of the Patriarch of Jerusalem Kir Hrisant, which was then in Moldova, founded in Iasi schools, at its expense to learn for free the languages Ancient Greek, Modern Greek and Moldovan not only poor children who could not pay the teacher, but also the boyars' children, both of the great and of the small ones, even from foreign countries come here to be educated. For these schools the prince ought to be much mentioned, for I reckon that in other countries was not more ignorance than in Moldova ". Education reform made by Prince Grigore II Ghica in 1728 restored the Moldovan schools on the same basis from 1714. Were reorganized all four schools, two for learning and teaching of Greek language and the other two for Slavic and Moldavian languages. Teaching was to be made in Greek in Greek schools and in Romanian in the other two schools. Greek schools follow an average education, while in the Romanian one, and probably also in the Slavonic one, there was an elementary education, being taught "primary elements that is civic education." In Greek schools teaching started "from the beginning of grammar to the end and finishing of philosophy", going, therefore, through the education components of medium type, grammar, rhetoric, poetics and logic. In Romanian schools were to be taught the basics from the "Moldavian" grammar, Slavonic grammar elements which were necessary for the reading of ecclesiastical books and calligraphy exercises. Slavonic school teacher had to teach the students systematically, "with care" Slavonic grammar and "other sciences necessary for understanding and explaining the most difficult Slavonic language." Although not systematizing, the patriarch give grounds for assuming what was the purpose of schooling of those who were in one of the four schools. Those who study Greek culture, striving "to win it through sweat and effort not at random, and not opposing and dealing with its study" were open the perspective of the access to the administrative services of high society for, "by her people through various machines and all sorts of ways, setting off are going by the seas and waters as well as by dry earth; by her autocracies and reigns beautifying themselves achieve great power and glory; through her autocracy and the governments conducting themselves are garnishing themselves with different kinds of beautiful virtues, towns and villages being administered through

her great subjects (...) ". Those who were in Slavonic school could use their knowledge in the royal chancelleries or in those of the dignities from the lands, and of those who lingered on the church books and on the language of the people were elected future clergy.

The act given by patriarch Hrisant in September 1728 is the second school project in the Romanian countries, after the one in 1707 during prince Constantin Brancoveanu, when the high hierarch reorganized the Royal Academy in Bucharest. Unlike that project, the document of 1728 brings several new features, which turn out the Phanariot regime evolution of mentalities concerning the manner in which one must act in the Romanian countries and the way in which the Patriarch of Jerusalem understands not only to relocate, but to renew the schools in Moldova.

The first major change to the concept formulated in 1707 is that importance is no longer attached only to Greek education, but also to the one specific to the country, namely that in Slavonic and Romanian. Complemented and enhanced curriculum by Hrisant has, also, practical spirit formed in the experience of the 20 years passed between the two reforms. Staff is first designed to care for Greek schools. Two servants are appointed, a water fetcher and a carpenter "completely private of all taxes and free from any service and princely servitude, to bring wood and water and serving other necessities" of teachers and students.

Schools are held under the supervision of the Patriarch of Jerusalem, but in his absence are no longer left to the Greek abbots of dedicated monasteries, which proved more interested in getting their own income than in good budgeting them. Patriarch establishes that only the 100 lei destined to the schools in Jerusalem to be sent by the abbot of the Galata monastery. For the collection and administration of the others incomes a guardianship is established in which the metropolitan of the country has an important role.

It should be noted that in the educational reform in Moldova in 1728 is involved, also, the hierarchy of the country. In 1714, Prince Nicholas Mavrocordat "completely avoided to use the Metropolitan country". Patriarchal Grammata in 1728 mentions by name several times **Metropolitan Gheorghe** (1722-1729). He was to supervise the proper budgeting of schools, contributing largely to their funding.

Known to be a learned man, **Metropolitan Antonie** (1730-1739) found in prince Constantine Mavrocordat, "which was ruled by new ideas, philosophical, of ordained household and of culture spreading, a strong supporter in bringing the best fully able to a Church so much and often tried "(N. Iorga). In 1735, after consultations with the Metropolitan in the Cathedral feast day, on the February 2nd, finding out that the high hierarch wanted to endow the church with the necessary things and to paint it, to fence it in a wall, to build enough cells, and raise another house for the Slavonic school, Prince Constantin Mavrocordat passed the administration of schools in Iasi under the supervision Metropolitan Anthony in his tasks comprising those that he will inspection teachers and take care of students. Metropolitan must monitor the school and make "continual research on teachers, to put labors upon the disciples, to teach them well and to arrange them". Special attention will be given to priests' education, the prince noticing the hierarch that the future clergy must be taught. Metropolitan had to ensure good student in school, but lack of financial opportunities, scholarships and material aid consisting of clothing and food.

Between 1736-1739 there was Russian-Austrian-Turkish war which broke the reign of Grigore II Ghica, Moldova being occupied for nearly two months by the Russian army led by General Münnich. Metropolitan Anthony, who had welcomed the Russians, retired together with them. In its place the prince will impose on the Metropolitan chair of Iasi **Nechifor** (1740-1750), Metropolitan of Sidis. He was originally from the Peloponnese and was the only Greek Metropolitan that Moldova had during Phanariote period. He pastured during some princes which supported the development of education in Moldova.

Mavrocordat Constantine, came in the second reign of Moldova continued the series of measures taken in the previous rule on the preparation of clergy. The problem will now be raised to extend and intensify the elementary education, which was made in monasteries and parish churches. In the overall context of promoting by the prince of the Romanian language in administration, justice, Church and school there will be a tendency of generalization of education in Romanian, Mavrocordat entrusting this thing to the care of the Church. The prince decided to set up schools at the Metropolis, at the Archdioceses and at all the monasteries, and throughout the large towns and villages the metropolitan

and every bishop diocesan had to set erudite priests to teach the children the prayers and the teaching of the faith of the Church, explaining them the Creed, the order of the Seven Sacraments and to teach them to read and to write in Romanian.

The prince rebuked the hierarchs who have not taken into account these decisions, ordaining priests and deacons illiterate and ordered the investigation of such cases to be made carefully. He "disposed from the bishops the Metropolitan of Sidis and that of Nisa (compelling them, too, to go to Greek school), as well as several abbots, and sent them out to roam the villages and the countryside to teach illiterate priests most appropriate, as he showed them, also, in writing, in order that he might gather them all to Iasi and to examine them personally, to see if they used somewhat the teaching that was given to them by the named bishops and abbots." Driven by the measures taken by the Prince and frightened by the prospect of having to pay taxes, clergy have improved their instruction, that the anonymous chronicler of *Ghiculesti Chronicle* notes: "And although circumstances made him unable to lead this work to completion, however it is true that many priests and deacons took a great profit and were reading in competition various books by themselves, as for the church service they were doing their best to read it with great care."

The prince cared, also, for the Greek school in Iasi, Neculce showing that he has strengthened Greek and Slavonic schools. As we have seen, he involved the Greek hierarchs who were then in Moldova in school activities. He introduced as new study languages Latin and Turkish.

Constantin Mavrocordat popularized the educational offer of the school in Iasi throughout entire Moldova, making known to "all small boyars all across the country to bring their children to school for teaching, to learn any language would have wanted, in order that there would be learned men in our land of Moldova, as well, as are throughout other countries and places." Mavrocordat's presence in Moldova for four reigns, in the range between 1733-1769, has provided educational process a consistent vision, the Prince watching carefully to be strictly observed all the provisions he gave concerning schools.

Grigore II Ghica will reorganize education in Moldova in late 1747. By decree of December 25 he entrusted the for care schools to the metropolitan, which received wide

powers. He had to supervise the collection of taxes, to pay the teachers, to care for foreign and poor children and giving them, with royal decree, financial aid to provide food and clothing. The high hierarch had to oversee, also, the quality of education, doing "inspection to the schools, taking into account teachers twice a year, what kind of endeavor they have to carry out children's teaching, and how every children learns and what increases at."

Wishing that the measures taken to eradicate the lack of teaching that was in the country to be efficient and "to share all of this mercy," the Prince will pursue education widespread to the children in remote provinces of the country, as well, establishing schools for them besides the dioceses, in the towns Roman, Radauti and Husi. It is the responsibility of bishops to find Slavonic and Romanian teachers from graduates of schools of Iasi or form others and to organize the school next to each diocese. In these schools was to be taught Slavic and Romanian, they training the future royal chancellery office men, administrative office men and the future priests. Teachers were exempt from any taxes to the treasury, being made aware to care to keep their job, taking care of teaching children. Bishops had to make "continual inspection to the schools", often taking into account how children learn and what is their school evolution.

The establishment of more frequent inspections at schools near the dioceses sought to determine the teachers to make a sustained effort to transmit the teaching, assessing how students acquire knowledge. These measures were taken especially in territories that until then, princes' school policy did not have them in systematic attention and where lack of education was felt more. Bishops Iacov of Radauti, Ioanichie of Roman and Ierotei of Husi, who signed the charter with the prince, metropolitan and boyars of divan, who had to organize education in dioceses that shepherd, founded schools in cities Radauti, Roman and Husi.

Since the beginning of his shepherding as metropolitan, Nichifor was concerned about clergy training, being encouraged by the measures taken in this direction in the reign of Constantin Mavrocordat, years 1741-1742. On June 6, 1749 through a circular by which it is tried to impose the compulsory education for all children, he appointed erudite priests at the churches of St. Nicholas, St. Sava and St. Vineri in Iasi. After a series of

administrative-ecclesial parish related advices, the bishop provided that a census be made of children in three parishes, up from three years, to go to get education.

The three schools, from St. Nicholas, St. Sava and St. Vineri, were destined to townspeople children, free peasants and of some foreigners who were in those parishes, the bishop providing their enrollment period: small boyar children, of merchants and of other honor guilds "at the age of three years up, up-to 12 years and above" and sons of priests "to learn up-to 20 years and above." For "the ignorant's children" the duration of studies is not provided, but these kept probably as much as they needed to learn reading, writing and "Christian teachings".

Generalization of access to education which was proposed by Metropolitan Nichifor was seen as an unexpected, bold and modern measure, without pair in Western countries. It is not known how these decisions of the hierarch were put into practice.

Metropolitan Nichifor retired in late 1750, recommending the election of a successor from the country men, according to traditions of the country. On 13 November 1750, **Iacov Putneanul** (1750-1760), bishop of Radauti, was elected as Metropolitan of Moldova. Tonsured monk at Putna, where he was formed under the guidance of Metropolitan Anthony during his priorship there, Iacov was distinguished by its scholarly qualities and of good administrator, being elected, himself, abbot of the monastery. On 11 August 1745, after a year of taking the obedience of abbot, he was elected bishop of Radauti, where he pastored until his call to Iasi, as the Metropolitan of Moldova.

Being a hierarch lover of learning, Bishop Iacov was marked by his concern for the education of his time and especially of that in Romanian language. The documentary news about how he has assumed the status of trustee of schools are relatively few, but they allow to be seen the hierarch constant concern in this direction.

The time of his shepherding coincided with a period of stagnation in the development of the state schools in Moldova due to adverse political circumstances and especially to the financial crisis the country was passing through, subject to an increasingly oppressive taxation policy of the Phanariot regime. Frequent princes changes and their concerns to secure the revenue needed to maintain and extend their reign made the interest in the operation and maintenance of schools in Iasi to be a small one. Princes Constantin Racovita (1749-1753, 1756-1757), Matei Ghica (1753-1756) and Scarlat

Ghica (1757-1758) were content to observe the decisions regarding the schools made by their chair predecessors. Only the arrival of Prince Ioan Teodor Callimachi (1758-1761) will be the opportunity of a new scrutiny of education state, to improve its quality, but also a reason to withdraw from the Metropolitan chair of Iacov Putneanul, who has not agreed to be duplicitous with his flock and to unbound the cattle tax at the prince insistence.

Schools of Iasi have worked in this period in the direction of Grigore Ghica determined by covenant in 1747. Metropolitan Iacov knew well this arrangement, to which he subscribed as bishop of Radauti and under which organized school attached to the diocese that he had to take care of. As metropolitan, as the trustee of the schools that the royal charter had set to the spiritual leader of Moldova, will take care, with the means they have at hand, of the smooth running of the royal Greek school in Iasi. That's why Prince Ioan Theodore Callimachi will first address to him to learn about state schools *elinești*.

We can not say what were the results of Iacov's care for the Greek school in Iasi except for the teachers' payment and the careful supervision of the school teaching. Instead, there can be followed his labors for education in Romanian language, the care of the priests' culture, and the call of ordinary people' children for education.

In 1751, when he offered to the priests *Assembly of the Seven Sacraments*, Metropolitan added more needful doctrines that exposed synthetic, very understandable and in a simple form in the hope that those little teaching will be able to provide a solid basis of knowledge for sharing to the parishioners, as well. In the *Antologhion'* preface of 1755, Iacov will present his conception of the church mission to educate future ministers of the altars, referring, also, to the steps the state did to support education.

Metropolitan Iacob was not content merely to theorize about the need for teaching to man, but, with practical spirit, put out of reach of those he was calling to teaching *Bucvarul*, the first textbook that was printed in the Romanian language in Moldova.

In 1759, at the request of the Prince Ioan Theodore Callimachi, Bishop Iacov will make with the Greek erudite Critias proposals designed to put order in the Moldovan the education and to rehabilitate the royal Greek school in Iasi. At the proposal of the high

hierarchy the Prince included among supported schools from the giving that the clergy gave the school from Putna monastery, as well, where he was already a teacher who "teaches for several years with great help" the children which could not reach because of the remoteness of other schools.

In early 1760, not wanting to solve the great curse put on cattle tax, Iacov will retire from the chair at the monastery where he was tonsured as a monk, at Putna. In his place comes the Lord's brother, Gavriil Callimachi, which until then, for 15 years, pastured in the Metropolitan chair of Thessaloniki.

Metropolitan Gavriil Callimachi (1760-1786) was a cultivated bishop, formed at Putna, where he received his education. Cultural tradition of his family was represented, also, by his brother Theodore Ioan Callimachi, erudite prince, appraiser of culture and of learned men. Before returning to Moldova Metropolitan Gavriil knew, also, the cultural environments of Constantinople and Thessalonica. Got to the hierarchical seat of his mother "country", with the help of his brother, he was at the forefront of all actions to contribute to the development of the Moldavian culture. This first role that the Metropolitan had for education is recognized by all royal charters, beginning with the one in 1762 until 1775. Metropolitan Gavriil's role for schools in Moldova was very important. In 1762 takes part in organizing education and provide the Academy a land he purchased near Metropolis. When Grigore Alexandru Ghica reorganized the Academy in 1776, puts the Metropolitan as the top of trustees. Gavriil Callimachi had a good knowledge of education's life in Moldova and of schools' state, as shown, also, the correspondence with the Russian general Rumianțev where the hierarchy describes "the state and school placement." In 1771 the Metropolitan asked Rumianțev's support for reopening Academy and, together with Leon Gheucă, bishop of Roman, tried to obtain a limitation of Greek influence in education in Moldova.

Among Metropolitan Gavriil's closest collaborators could be noted bishop of Roman, **Leon Gheucă**. His scholarly labors were appreciated by his contemporaries and followers. Leon spent a lot of time in Iasi, being related to cultural environment here, with which was familiar from the period when was a protosinghel at the Metropolis. From Dositei Obradovici's testimony we learn that the winter of 1783 Leon spent in Iasi, occupied with intellectual pursuits. In Iasi we meet him, also, on the eve of

Iacov Stamati's ordination as bishop of Husi in the winter of 1782. Ever since Leon was a protosinghel he asked Vartolomei Mazereanu to translate into Romanian *Itica ieropolitica*, and after his becoming bishop, he addressed to Toma Dimitriu, the Metropolitan of Iași chancellor since 1760, for more translations showing cultural concerns of time, as well as the political atmosphere in which they reported.

In 1786, Leon Gheucă (1786-1789) came to be Metropolitan, as was natural following the natural development of cultural activities of the diocese. Short time of his shepherding gave him no opportunity of achievements as he would have liked, but the vision he had about the Church's mission and the care with which he chose his collaborators for this purpose have made him that in 1788 to call at the Metropolis the young Veniamin Costachi, the future Metropolitan of Moldova, which the bishop of Husi Iacov Stamati took under his leadership to make him a good servant of the Church.

In 1792, through the "communal election", as a Metropolitan of Moldova will come **Iacov Stamati** (1792-1803). This pastured for ten years as bishop of Husi (1782 - 1792) with the challenge of turning a bishopric "plundered unto the board" into a "garden of Moldova". Administrative achievements have created the necessary framework for the cultural ones, so that the one which the act of ordination to bishop recommended as "worthy of all knowledge" had a beautiful cultural activity. Although pasturing during hard times, the Metropolitan found the necessary balance to put the Church interest on the first place and to avoid mixing political power in her life. Therefore he was equally assigned among the scholars and politicians of his time, as one who was active in all areas of political and cultural life.

Through his personality and work, Bishop Iacov Stamati was the end of the eighteenth century and early nineteenth century, "a center of gravity of the culture of Moldova."

He was first noted for the care for education. In the charter of 30 September 1793, gave to the school in Botosani, Prince Michael Sutu shows that the moral author of the act is Metropolitan Iacov, who, together with the boyars advised him to appoint a Hellenic a teacher for "the foundation of this school" in town and to give Uspenia church "to be at school there together with all stalls and consecration (all goods that are offered and dedicated church a.n.) that has, and will have from now on this church." In order that

the school organized by him not to suffer from a lack of teachers, the Prince decided that the trustees of the Botosani to address to the Metropolitan and to the Iasi Academy trustees, so that they might appoint needful teachers and take care of their salary, which would be provided from the schools income.

Jacob's expression of concern for education in Moldova is Stamati's anaphora on schools of 28 April 1800. Although it makes special reference to the Royal Academy in Iasi, this is a general reform attempt, because, as we have seen, from high school institution in Moldova's capital, were sent teachers from the schools in the provinces. The Metropolitan's vision of the school is a full one, which concerns both the material aspect, and the methods and directions education needs to follow so that it fulfills the purpose of forming characters.

Some of the recommendations made in the anaphora of 28 April 1800 by Metropolitan Iacov Stamati were implemented during his successor in the chair, **Bishop Veniamin Costachi** (1803-1842). During his pasturing was introduced the course of practical geometry, George Asachi the first engineer and architect in Moldova who taught this course. Civil law which was imperiously necessary in the hierarch's opinion, in the school in Moldova was introduced into the Royal Academy in the nineteenth century. A principle which remained valid until today in terms of equipping public libraries is the legal deposit.

Chapter II of the paper presents printing activity in Moldova, following the prints that appeared in Iasi Metropolitan printing house, in the printing house of the diocese of Radauti, in the Greek printing house and, then, in the Greek-Arabic one from the Monastery of St. Sava, in the private printing house of Duca Sotirioviici and in printing house from Neamt Monastery.

The third chapter aims to present some images of hierarchs and clergy scholars. In the eighteenth century, scholars group becomes larger than in the previous one. Moldovan hierarchy will mobilize a large part of them, especially those who were part of the clergy, in activities related to school and printing. Sketched some faces scholar hierarchs, I had in attention the work of some bishops like Pahomie of Roman, Iacov Stamati, in the period he was a pastor at Husi and Roman Gheucă, bishop of the Roman and then metropolitan of Moldavia. Among the scholar clergy I have presented the

hieromonks Lazar Ursu and Ioasaf from the Neamt Monastery, Archimandrite Gherasim from the Metropolitan of Iasi, Hierodeacon Gherasim from the diocese of Roman and the priest and then Archimandrite Lazar (Leon) Asachi.