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THE ROLE OF THE ORTODOX CHURCH IN WALLACHIA
IN THE PERIOD 1821-1859

ABSTRACT

In the Romanian history, the Church played a very important for the Romanian people making their appearance in history as Christian people. If the affirmation of Christianity in the Carpatho-Danubian-Pontic dates from the birth of the Romanian people and it being early in Roman Dacia, the organization of the Church as an institution, the senior hierarchy coincides with the organization of Romanian medieval states.

The foundation at the mid-fourteenth century, south and east of the Romanian Carpathians self-reliant states, Romanian and Moldaviand Principalities, had peak emergence time to the two metropolises: Metropolitan Ungro-Wallachia, residing in Arges, and Metropolitan of Moldova residing at Suceava. The first, founded in 1359, during the reign of Nicolae Alexandru Basarab, it exercised spiritual patronage - as its name indicates - and the Romanians in Transylvania, at a time when this Romanian province had been conquered by the Hungarian kingdom.

In addition to Metropolitan Ungro-Wallachia, with its first Metropolitan of Vicina Iachint recognized by the Patriarch of Constantinople, in Walachia, in 1370, was founded in parts of Banat, a second metropolitan, of Severin, which lasts until the end of the reign of Mircea the Elder (1418). In Moldova, the establishment of the Metropolitan Seat is granted to Petru Musat time and under Alexandru cel Bun was recognized by the Patriarchate of Constantinople.

Together with the Metropolitan Seats, in the religious life of the Romanians will have an important role suffragan bishoprics. Wallachia successively into being

in the early sixteenth century, during the reign of Radu cel Mare, Diocese Râmnic residing in Ramnicu-Valcea and Bishopric of Buzau, residing in Buzau. A third ward shall be established a little later the Romanian Country, the late eighteenth century, the Bishopric of Arges, led to the beginnings of a popular bishop of the river Joseph (1791-1820).

Therefore, in the nineteenth century, falling to our attention, it will be in the Romanian Principalities, in addition to the two Metropolises, five bishops, a sixth of the Danube-de-Jos, giving birth since the formation of the national state During the reign of Al. I. Cuza.

It should be noted at the outset that the medieval state of Romanian history, the Church was formed, with the Lord in an important affirmation of the struggle for independent existence of the Romanian people. Between State, its most important expression, God and the church, the institution acted as a guard of the spiritual life of the inhabitants, over centuries, are the lasting ties, arising from common interests, aimed at keeping the nation being the Romanian people.

Romanian princes in their struggle to defend independence in the fourteenth and fifteenth centuries, then the sixteenth and seventeenth centuries, to preserve the political and administrative autonomy, have consistently enjoyed the support of the Church - the essential support, taking into account its influence on the mass believers. In turn, the Church was supported by the rule from the point of view, being endowed with great landed flat, giving them the many privileges and at the same time, recognizing the important rights of a certain autonomy in the life of the State. Basically, this mutual support, the influence of Byzantium on line - where the emperor was considered and Head of the Church - has embraced many aspects. First, the senior hierarchs of the Church, according to the canons - the rules established in the Eastern Orthodox Church - was elected by clergy and laity soboare, but their choice was sanctioned by the prince, which gave an expression

of interdependence between the two powers: secular and church. On the line was part of this interdependence, metropolitans and bishops conferred position in the life of the State, as part of the royal council, was indebted, in many circumstances, to perform important tasks in the service of political and diplomatic reign.

In turn, the senior bishops of the Church - metropolitans, primarily as representatives of the Church, but also as members of the royal Divan, had an important role in choosing Mr. and, especially, to strengthen its position, after the election.

Over several centuries of the Middle Ages, the relationship between State and Church have evolved peacefully, without knowing the turmoil in other parts of Europe, and have noticed this feature, especially since the organization of the Romanian Orthodox Church and Church-State relations were based on customary land were not enshrined in legislation itself. It was not until the mid-seventeenth century with the advent of the first codices in Romanian Romanian books for learning, Vasile Lupu (1646) and Correction Law (1652), by Matei Basarab, we first endorsement of such legislation . But a law specifically aimed at the Romanian Orthodox Church organization and its relations with the secular power will be developed in special circumstances, the early nineteenth century it was finding his place in the text of the Organic.

The period 1821-1859 is the era of modern historical-based reorganization of the Romanian Country.

Revolution led by Tudor Vladimirescu led to the removal of the Phanariot regime and introduction of earthly reigns. Like other state institutions, and the Church has been affected by Phanariot regime. Higher clerical functions were held by Greeks, who called for abbots of Greek monks. They were concerned to focus on revenue monasteries both "dedicated" and "undedicated" the holy places. In

addition, the monasteries were left in an advanced state of decay, because no income was not directed towards repair and maintenance of places.

Thus, we can explain the adhesion of priests and monks Romanian revolutionary ideas and their involvement in the preparation and defășurarea revolution.

Earthly principalities took place amid tensions in Russian-Ottoman accelerate, leading to ephemeral arrangements, such as that of Akkerman, who will not be able to prevent war in 1828. During this period, the head of Metropolitan Ungro-Wallachia were the Metropolitan Dionysius Lupu (1821-1823) and Bishop Gregory the Teacher (1823-1834). Arges Diocese was led by Hilarion Gheorghiadis (1820-1823), followed by Grigorie Râmnicianul (1823-1828).

Leading Episcopal bishops have been Galaction of Râmnic (1813-1824) and Neophyte (1824-1840). Buzau Diocese was led by Gerasimos Rătescu (1819-1824).

After the Peace of Adrianople in 1829 Tsarist Russia gained the right to be protective power, with the suzerain, the Ottoman Empire. Russian military occupation, which was extended in 1834 was accompanied by measures of institutional modernization of the Principalities, to recover the gap between modernity and medieval institutional fund, maintained by the Phanariot regime. Constitutional Rules, adopted in 1831 in 1832 in Wallachia and Moldavia defined powers and duties separate state, governed the organization of the Church, reformed the administration imposed the need to rebuild the national army, but did not exceed the boundaries imposed by states under the condition principalities protectorate and sovereignty.

Statutory period has contributed to defining the role of the Orthodox Church in modernizing the state. Establishment Church scribes Domestic Affairs, responsible for the organization of public instruction, the Vornicieii inside, as an

institution of national protection, the Vornicieii prisons, monasteries, in which prisons operate, are measures that indicate an increased role of the Church. Church was the civil court role in marriage and divorce.

The diocese Bishop Hilarion Gheorghiadis pastoring Arges (1828-1845), followed by Bishop Samuel Tărtășescu-Sinadon (1845-1849). Diocese of Buzău Chesarie was led by Bishop (1826-1846) and the Râmnic experienced a period of bishopric seat vacancy.

A key aspect is the Church's situation landowner. Monasteries, whether they were "dedicated" or not, were directly related clăcași peasants on their estates. Introduction tenants, for more efficient management of land resources has caused dissatisfaction among clăcașilor, whose situation was complicated by the Constitutional Rules.

Revolution of 1848-1849, which continued wishes Vladimirescu Tudor revolution, was trying to replace the Romanians with a modern regulatory system, including proposing and national emancipation.

The ideals of the revolution was embraced by many priests, monks and laymen, who are respected by the peasants among whom were active. Even if the revolution was defeated, many revolutionaries were imprisoned or exiled, and regulatory regime has been replaced with one more closely at the Convention of Balta Liman, international events will have serious consequences on the international status of the principalities. In the Church, Barbu Știrbei monasteries became involved in the dispute "dedicated" to improve the internal situation of the institution. Metropolitan Ungro-Wallachia was led by Metropolitan Neophyte during 1840-1849, having previously been vicar of the same Metropolitan (1834-1840).

The outbreak of the Crimean War in 1853 and Russia's defeat in 1856 led to discuss peace at the Peace Congress of 1856. Dominated by France, he decided to

become European principalities that problem, being replaced by a Tsarist protectorate collective security of European powers. In this intense propaganda contributed exiled revolutionaries.

Church representatives were actively involved in the organization and functioning of the Ad Hoc Assembly, arguing the union of the principalities. Thus, we can cite the contribution of Metropolitan Nifon Ungro-Wallachia (1850-1875) and the bishops suffragan dioceses: Calinic of Ramnic (1850-1868), Climent of Arges (1850-1862) and Filoti of Buzau (1850-1859).

These are the main details of our scientific approach, in which we have proposed capturing the major events of the period in which the Church was called to take part. The church has been involved both in revolutionary action and the effective action of internal reorganization and institutional reform.

Towards the middle of the nineteenth-century Romanian society is a complex situation, contradictory, in terms of future options, that means he was about to engage. Continue to maintain a strong traditionalism, backed with energy and conservative forces who opposed them as was possible innovations in terms of internal structures, and various state institutions. These related to the relationship between secular and church authority, with its institutions.

It can not be ignored another fact, that the more widespread penetration of Western ideas of the Enlightenment in the Romanian principalities, many more young people through which they did, and not once and complete their studies in the West and who returned home, championed "Europeanization", ie for changing the relationship between church and state, according to more or less real and visible, with trends of secularization in the West, more evident, inter alia, in education, ie schools, which the civil and political rights, even as regarded the religious equality among the various Christian denominations.

Finally, we can not ignore the fact that internal realities of the Romanian Principalities were influenced more than once due to the great powers involved in the so-called "Eastern question", including Russia - proclaimed protector of Christians in the East, largely demagogic political and diplomatic reasons and expansionism in the service - it was for a role.

As for us, in our work, we intend to focus the efforts of documentation and interpretation on three major directions. First, we consider it necessary to reconstruct the political role of the Orthodox Church in the historical context of the period 1821-1859 in three directions: 1821-1831, restore the institutional framework of Wallachia, the recovery of internal autonomy; 1831 -1848 - the statutory period, they are trying, with limited success, however, modernization of Romanian institutions, influenced and controlled by the protecting power Tsarist Russia, 1848-1856 - Stage revolutionary change, to regain control of the suzerain and protective powers, the adoption of the Convention of Balta Liman, 1856-1859 - internal coordination in the context of decisions favorable external propaganda Unionists of the Treaty of Paris of 1856 to achieve the Union principalities. As a distinctive feature, we can note the general endorsement of the priests and church officials to revolutionary values at times 1821 and 1848. Many of them were educated in schools of monasteries in Wallachia, being trained in national spirit.

Secondly, we wanted to surprised socio-economic role of the Orthodox Church. And this can be grouped into three elements. The Organic Orthodox Church offered the role of supervisor of school education, given the preparation of parish priests, able to perform the task of teachers and professors. The next element of the monastery is the landowner. Monasteries "dedicated" and undedicated, parishes or parts of towns held land estates that they operated directly or through tenants. Documents of the period surprised how often the money allocated to the parishes, priests hardly reaches and creating conflict situations between dependent

peasants and the tenants of the monasteries, which introduced the code of work. Concerning the problem of "dedicated" monasteries it was attempted a settlement for the purposes of tax revenues and state land properties since that time.

Thirdly, it is necessary to define the cultural role of the Orthodox Church. Besides the Romanian education, the Church was concerned with establishing and maintaining national cultural treasure by the existence of presses, painting workshops, cutlery. However, the Church was intended to ensure the welfare of the nation state. Thus, the priest gave permission for marriages and divorces, while setting up Inland Ministry and prisons by the Organic Church provided some monasteries with the role of prison and remand.

The motivation of this study was to provide a complete image of the role political, economic, social and cultural Romanian Orthodox Church in Country, by virtue of historical truth. The period we stopped is defining the modern construction of the Romanian Country. This was possible by studying the work to which I referred and existing archival funds.

Our purpose was to combat the idea of conflict between church and state authority. Being the direct heirs of Byzantine spirituality, under the ecclesiastical authority was subordinated to the state, factors leading Romanian Counties were able to provide the Church fully to manifest as a guarantor of national Romanian Orthodox spirituality, the emphasis in the regeneration action national and efficient internal management of the land and the cultural, social problem of dependent peasants management and ensuring compliance with the law by the population.