

SUMMARY

The 18th-century records a whole series of major events including the redrawing of the map of Europe by the great powers which they divide amongst themselves States or parts of States. A "special" attention enjoys the Ottoman Empire in decline, supported by part of the European powers who recognised it from the waterline as far as possible, blocking the desire of the Russian Empire and Habsburg to occupy territories contained in its composition. In this context, the Romanian countries which were under Ottoman suzerainty, Moldavia and Wallachia, being successively occupied by foreign armies involved in military conflicts in the region. A result of these multiple confrontations both on the battlefield and diplomatically, the most suffering was the civilian population. The only way for civilians to save themselves was either to migrate across the border or to settle in villages and estates owned by the ecclesiastical establishments. These places were the only ones that have a real protection on the part of some of the masters of the Tsarist armies.

Bukovina was a term used by the Habsburg authorities to nominate, appoint and demarcate the north-western part of Moldavia at the end of the 18th century. The land was explored and mapped by the Habsburg military long before it was occupied. Agencies sent an evaluation of the economic potential offered by that area. Such information has tilted the balance in favor of intensifying diplomatic actions in addition to a range of Russian and Turkish officials to "facilitate" the transfer of a significant part of this country to the Habsburg empire. The measures that some of the Imperial officials have suggested have not been approved in its entirety by the Imperial Court. It was wanted that the region should be judiciously exploited, providing a certain prosperity, population prosperity which in turn to fuel the State's financial system. In order to solve this problem there was a need for a change in the way of life of the indigenous population. Allogeneic population, Orthodox and Romanian, was satisfied with the revenue earned, making room to others like them to earn the necessary income they wanted. Thus the Ruthenian peasants came from Galicia, who withdrew because of Greek Catholic propaganda supported by Polish nobility sitting on the estates. Transylvanian peasants came fleeing from the „uniației” path, sitting in some villages. All of them lived in peace and quiet with the Romanians, working and providing. The new master, the Habsburg empire, implemented a plan of denationalization, Germanisation and imposition of a new administrative system. An important step in the implementation of these principles has been bringing a large number of German settlers, followed by Polish settlers and a few Hungarian settlers. To encourage economic and commercial life the Jews were brought. All these settlers brought "legally" by the imperial authorities were favoured both financially and materially. This support expands to their certain leasehold estates, with expanses of land to work. This policy of the Government forms a blanket of privileged in Bukovina

The Metropolitan Cathedral of Moldova, The Diocese of Rădăuți, monasteries, churches and a number of landowners were those who owned extensive land areas in this part of the country. For the income from possible economic activities carried out by natives, a legislative framework was to be established. The tax system of Moldova was overwhelming for the vast majority of the population, some of them being exempted from these fees. Among those acquitted were the Metropolitan Cathedral, The Diocese, the monasteries and the great landowners. In addition to this the way of doing this records many shortcomings, for it is the will of him who was collecting money which might .

In some regions that were part of this empire, for example Transylvania located over the mountains, this system of tribute and taxes, which resulted in a number of social unrest, was used. In order to avoid such a situation in Bukovina too, the Vienna Court decides on implementing the most progressive legislative system used on the territory of Austria. Differences in mentality creates great discrepancy between the demands of Imperial and their perception by the natives. The imposition of a new administrative system has led to a migration of people from monasteries, followed by residents of many hamlets and villages near the border in Moldova

The main institution of the Orthodox Church was represented by the Metropolitan Church of Moldova, that mastered the monasteries and the cloisters. Then it was the Diocese of Towns with villages and estates, with all that breath on them. Over it had the representatives of the imperial authorities directed their attention, researching the situation generally, but also in private when they found a discrepancy between the situation of the clergy and monastic layman. The big picture that the Hapsburg authorities formed is very well reflected in the provisions of the emperor who wanted to try a new approach regarding the situation of Romanians inside the borders of the Empire.

Our research project is divided into four chapters, linking us to the canonical norms that formed the basis of the laws adopted by the Diocesan Consistory. The administrative situation of northern Moldavia ecclesiastical record the existence of two ecclesiastical dioceses of Metropolitanate of Moldavia and Suceava. Metropolitan Church of Moldova had its administrative headquarters at Iași, and Diocese of Radauti in the area with the same name. The Bishop of Rădăuți have canonical jurisdiction over the priests and nuns who lived in the towns and villages with that Diocese that was gifted by various donors, rulers, hierarchs. The Metropolitan of Moldavia have canonical jurisdiction over existing monasteries in this area, represented by a *dichiu* who has the headquarters in the monastery of St. Elijah next Suceava. The situation at the time of annexation could not be accepted by the new master, who transformed the Diocese of Rădăuți into the Diocese of Bukovina, based in Cernăuți where the administrative seat was. The Diocese of Bukovina was entered in the canonical obedience of the Metropolitanate of Carlowitz.

. Our research presents the first chapter of the normative acts adopted by the imperial authorities, under which it has been put into administrative divisions of Bukovina in the Diocese parishes, many Orthodox parishes were amalgamated as part of a protopresviteriat, of a Dean's Office or rank held. The parishes with Ruthenian populations were amalgamated under the Vicariate. As a result of this organization 6 decanates and 2 vicariates appeared. The head of the decanates or *protopresviteriatelor* were appointed rector, and in two cases they were accompanied by the vicars who were of East Slavic parishioners.

An important role lays in the principles which gave rise to such decisions, follow the steps that were to be implemented, but also to the mode of implementation. The assignation of the parishes was done by respecting the principle of statistics, a number of families from one, two or several villages that formed an Orthodox Parish . There have been cases in which families from a village were subordinated to two or three parishes. Another principle used was the ethnicon. There were interspersed within the residents of the hamlets of Romanian and Ruthenian ones, the same principle has been applied for *huțanii* from the mountain settlements. For this I used a chapter to show how it was done, and this is divided in the second chapter that examined the administrative bodies of the diocese. A Parish cannot function without the existence of a Bishop. For the new Bishop of Bukovina was established an annual income to ensure all the maintenance expenses. For the proper conduct of the business administration, the Diocesan Consistory was founded in the year 1781. It had a duty to maintain order and discipline within the Church administration, to ensure discipline clergy and nonclerical staff and accomplished the tasks entrusted by the Bishop. The administrative apparatus of the Diocesan Consistory recorded an evolution from 3 to 16 employees, based on the regulatory acts of the 1781 and 1786. Development of the number of employees of the administrative apparatus of the consistorial fluctuated depend on the increasing number of parishioners, parishes, and thereby increasing the number of *protopresviteriate*. The Secretariat shall record the correspondence, make a summary which was forwarded to the Bishop who divided the tasks of advisors

After making decisions for each problem individually, the same secretariat handles sending replies. Another obligation of the Secretariat was archiving both incoming mail as well as the abstracts submitted, sent to the Bishop, the minutes of the meetings which were held, in a word all the consistorial documents. This administrative model has been implemented in the parish administration. The reassignment of the parishes in the Diocese of Bukovina in the year 1843, brings with it changes in the administrative apparatus of the Diocesan Consistory. Early 20th century recorded the administrative subordination of the Cathedral in the city of Chernivtsi, Archiepiscopal Consistory of Bucovina, which by then was in the Protopresviteriat composition of Chernivtsi. Regarding the administrative apparatus members there are several situations.

The first Consistory, since 1781, was composed in addition to Bishop, by a monk, an Abbot and two laymen. After the year 1786, laymen and clergy staff neclericalare introduced in addition to the monk. The bishop of Bukovina was helped by an Archimandrite, a hegumen of one of one of the three monasteries of the Land, 2 of six archpriests, priests, lay people. The nonclerical Staff consisted of 10 persons who satisfy certain administrative tasks. In this administrative apparatus were added, as needed, other members. So for example in the year 1869 the list of clerical staff increased by 4 new permanent counselors and advisors from among 2 honorable professors of the University. At first, in the year 1781, the Abbot and his assessors were chosen by the Bishop Dosoftei Herescu and appointed by the emperor. The situation has changed in the year 1786. The nonclerical staff was appointed directly by the emperor. For the clerical staff there have been made proposals which have been debated at length by the Bishop and the Governor of Bukovina, and only after that it was an agreement for all the members and it was approved and promulgated by the emperor. This was the method of establishing the administrative apparatus of the Diocesan Consistory of Bucovina. Methodological changes occur since 1869. Regulation of Archiepiscopal Consistory at the beginning of the 20th century, required for the examination for employment administration, as used in the diocese. A novelty is the administrative function of protopresvyter, protopresvyteran Dean, or, more simply, the archpriest. The obligations and the rights were recorded a permanent evolution, especially in relation to his duties on the way they meet apart from the priest servant. This Archpriest checks the administrative parishes within the decanat, how they accomplish the tasks, both priests received enories and permanent school, liasing between the Bishop and the clergy, Consistory, but it was also known that at the Consistory there were applications mainly for priests through the urging of cash aid to ensure their children a proper education. Canonical visits of the archpriests were recorded in a binding protocol, where they checked the chapters mentioning the condition of each work, Church, priest, teacher, palamar, faithful ones. A copy of this act with a memoir, was handed to the Consistory where it was proposed to take measures in order to solve a State of affairs. It is sometimes proposed, but extremely rare, fining priests. Most cases were related to the granting of subsidies within the Treasury to help Fund a enorie in order to start repair work at churches and parish houses for new construction of churches and parish houses. With regard to the maintenance of church furniture, books, the priestly garments, an appointment was made for each year, the Dean's Office, the priests were notified in writing by the archpriest, and those things that had to be repaired and reconditioned were taught the workshop with the Diocesan Administration have a binding contract for the provision of these services. After setting up their own workshops, this task was the responsibility of the staff of the nonclerical consistorial. Equipping with ecclesiastical vestments, books, flags, crosses, procesionale kindred, and their participation in the double, of the funding coming from the administration of the Fund,

and a very small amount from each Church .For this group the protopriests known as the Diocesan Consistory, announced each priest what the amount that they had an obligation to participate was, in procurement with those needed for the parish church.

The Regulation on the organisation of the Eparchy of Bukovina establishes a series of binding regulations that must be applied in each parish. In this respect, the second chapter shows how it was organized with all the parish registers that were introduced through orders and consistorial provisions. This chapter is structured in 15 subsections, where we present such obligations, step by step, referring to the obligations existing today within the parish administration. All these administrative rules make reference to the work of the Church pastoral-missionary. Using the model of the consistorial Chancellery ,at each parish it was introduced to ensure the smooth conduct of the administrative activity. Due to objective reasons, until the construction of the parish houses made of bricks, they were stored at the administrative parish church.

All the logs that were intended for recording the income population records due by the disc, Church goods inventory, mail, inventory of books in the library, for the different pastoral norms, for a long period of time were stored in a crate. It served the parish archives. In time, the demands have increased, the number of journals has evolved into establishing a journal, in which all the volumes shall be recorded in sequence. For storage, the parish house, served with papers ,began with a wardrobe for harboring parish archives. Where there was no parsonage, provision has been included in the inventory of the Church has two closets, one for archive and one for the priestly garments, which were typically positioned in the Holy Altar, and if space permitted, they were not positioned in the Church, where appropriate and possibilities. A novelty is keeping the track of the population, which was structured around the mitrical diaries for babies, the wed and the dead. These rules-volume have seen a development in terms of information to be entered in the registers. As regards the registration of births of children, there was an indication of the Orthodoxy if they were within marriage, outside of marriage, recognized by the father or not, if they benefit an inheritance from parents or not.

The exceptional cases were those of widows who gave birth at a relatively short interval since the death of the husband, and the new born received the right to bear the name of the dead father. The mitric register for the wed has a considerable number of regulations including the fulfilment of the legal formalities, then those of the church. The secular government is limited to an act issued by the District Court, after the necessary fees were paid. The observance of the canons of the Church was another issue which troubles the patience of the members of the Diocesan Consistory. Many orders and consistorial orders involve the ecclesiastical canons, others cover the obligation of spouses to know the prayers, the creed, the ten commandments. Verification of this knowledge was as a rule for the archpriest, which has a duty to issue a certificate of knowledge. Three Sundays before the

wedding it announces the proclamations in the Church. All these measures, issued by the judge, and one issued by the archpriest, the proclamations had to retrieve attachments to the mitric. When the groom or bride were from elsewhere an act issued by the parish priest was required, showing that the person concerned was an Orthodox Christian and has never been married. If the bride and groom wanted to marry the other, then both young people were in need of such acts, and the priest issued the document of religious holy matrimony to be registered in the enorie administrative of their home country, where both the groom and the bride were.

The mitric of the dead, at first sight, has had very many rules. The task of determining death was given to the care of a doctor, who issued the certificate under which it is passed to the service and registration service to perpetrating. A good period of time, the newborn who usually died due to births were registered in the great book of the dead. The rules stipulated that first they recorded the birth, then to be issued the certificate of ascertainment of cause which resulted in death, and then to make their registration. A special category were the nobles, to which over time have been adopted a number of specific rules. Their death was recorded at the District Court. There have been developed a number of rules related to the conduct of the administrative compulsory activities following the death of the priests. For them, they shall constitute a Commission aimed at inventorying, dismissing them in private and parochial. This action take place in the presence of family or one of a legal representative.

With the passing of the years, some of the Orthodox priests were rewarded for their merits by the emperor with a title of nobility, plus a number of material rewards. For such cases, the Commission was made up of inventory representatives of the State administration, of the ecclesiastical administration, of the Archpriest decanal, of the representatives of the Court and kept by the family members

Existing data in all those 3 collected mitrics, ordered and are recorded in a journal entitled the parish is held. These were done for every town, village or hamlet which formed a enorie. The recording was made in the order numbers of the housing being passed to all those who thrived under that roof. Some families moving from one address to another within the enoriei were registered. Also, there were mentioned the status of housing, the property inherited, acquired or built. In the case of those living in rent is logged the corresponding number who was the rightful owner. If the family moves to a different parish then they brought a copy of the extract from the home parish's Journal.

In this diary, also, the children were noted after the population journal. Annually in each enorie statistics were made, related to the number of families, the number of souls in children of school age, the number of kids who followed courses of any school, which was sent to the Diocesan Consistory. The Principles of statistics have influenced the introduction of a diary which recorded

concubinage and believers who didn't confess at least once a year. The secular Authorities are forcing the introduction of a diary of the past to the Orthodox faith. Secular standards stipulate that applicants are required to bring the evidence to which of the three Churches belonged to, to ask for certification of the passage to be made by a judge, being paid a range of fee required, and with the decision of the Court to attend the parish priest of the enorie where they wanted to lay down, being registered legally, in the convert Register.

The First register introduced in the parish administration of Bucovina is the one of the Commandments given by the administration of secular and ecclesiastic administration of. Provisions, orders and circulars issued by the Consistorial Diocesan that were sent in all deaneries, with indication of going through each parish to be transcribed in Protocol Dictates, and after each the Liturgy to be read in churches. The transcript of the diary was to be made in order of the arrival, mentioning the date at which they were recorded. To track how the moving between the parishes of decanates these normative was made, they joined a table in each they write the date of the arrival of a shipment by another enorie of command. Spokesmen of the letters were either teachers or palamars of the Church. Military or administration provisions of the Galitian secular were sent to the enories from Bucovina. A good period of time they have been transcribed into the Protocol of Dictates, but in order to make a differentiation between the places where they came from, they entered The Protocol of exhibits to be registered, and then made known to all the parishioners. It is performed by the enorii checks in various Imperial advisors that were intended to establish how the priests of Orthodox paid these obligations, researching in particular decrees, orders and provisions recorded in this imperial protocol. To come to the aid of the clergy, it was established a layman in this protocol for stating the day and time of arrival and the date at which they have been sent forth. This show to shortages suffered due to delays arising from the lack of adequate transportation.

Postal charges have been removed for correspondence between the Diocesan Consistory and its subordinate units. Removing the economic barrier, wearing mail with enories is relieved. The desire to have an accurate record of how the Imperial mail fulfil this obligation a Journal of post and *intimări* has been introduced at all the enories. Every Orthodox priest, when notified that he has raised official correspondence for the enorie, has this log, where they note the month, the date, time of receipt, and the postal worker put the seal of the Office. It was avoided all the inconvenience that would have occurred in this activity.

This relationship between Church and State, was a constant, close and balanced one. The Official correspondence shall not be limited only to the Diocesan Consistory, which made military authorities interventions, the Galitian civil administration or the Council of the Court and the Court of Vienna. Each enorie in Bucovina was required to release official acts that were considered the State institutions records. In addition each enorie has the right to address to the

civilian authorities without prior consent of the Diocesan Consistory. The internal relationship between the Diocesan Consistory and enories was done on the basis of correspondences. As a result, for the entire mail worn inside the Church administration, for the correspondence with secular authorities or military administration were established a number of mandatory rules to be followed.

The correspondence between the ecclesiastical authority and enories has been written in Romanian language from the very beginning, with a brief period in which they used the German language. As regards the correspondence with the secular administration the official language was German. Official responses, certificates, documents of enories appointments, requests by the ecclesiastical and civil authorities were written by only a particular kind of paper, the amount of which has been clearly stated by the administration of the regulations consistorial enories sent. The mandatory ink used in the preparation of such documents was black. Date of release or sent must be in accordance with both calendars, both civil and The most debated problem of the Diocesan Consistory refers to how they wrote, without erasures without smudging the ink with a heave, calligraphic writing. The creation of such skills demanded patience from both the priests when they wrote various official acts but also patience from those who read them or trying to decipher handwriting. To be accustomed to this pastime, handwriting, are entered in the two-volume parish Chancellery: „Sermon, Journal Register” and „Chronicle Register”. The main reason for the sermons of Bishop Dosoftei Herescul has been trying to educate clergy layman, and of these gifts all hierarchies have benefited, for the weapon of Church of Bukovina is the word. Maintaining a high level of culture among the layman clergy is able to get through an active involvement in keeping the Journal of Sermons. The drafting of a sermon for a priest to be claimed, involves consultation of works that were meant to help him compose them. Then the text had passed, with a calligraphic writing, legibly and neatly. Of course, the rules concerning the manner in which it was passed, the sermons recorded a constant evolution. Checking the log content is given to the care of a protopriest, which was so overworked. The work of verifying community Administration has suffered, and as a result checking the way in which the priests of Orthodox paid this task is taken over by the consistorial administration. The verification of the sermon has suffered because of the deadlock which is created at administrative level and it was achieved with a well-set of archive sermons by priests, which were published in various magazines or books of sermons.

The introduction of „The Chronicle Register” by Bishop Silvestru Morariu Andrievici in all enories within the Arhiediecezei Orthodox Bucovina is a new obligation that the whole paid clerical body. Other hierarchs have tried to introduce a register or a chronicle for every enorie without specifying clearly what should be recorded. The information needed to retrieve are introduced as part of a „Prospect”, which was part of the volume dedicated to „The Chronicle Register”. Each

parish bought it from the consistorial administration. In this new journal they had to retrieve information about the historic parish church, dimensions, objects of worship; about the cemetery, parsonage, school of historical attestation.

All the documents issued by the Chancellery of the parish had to bear the signature of the parish priest, and authentication is required for the application of the parish seal. Seals were used in waxes, with poor results, so that the metal models, which were held at the flame of the candle or lamp, which may then be applied to documents. Low resistance of the seal-based smoke resulted in replacing it and using ink stamp. These obligations have been introduced into the parish administration within the Orthodox Eparchy of Bukovina, and many of them are used today.

The Mission of the Church given by the Savior, and applied to the period of our research project is supported by the third chapter. It is divided into 8 subsections, in which we present the evolution of religious and social issues of how Diocesan Consistory determines how to combat them.

At the end of the 18th century Bucovina is faced with settlers of foreign nation, language and faith. To defend the faith the Orthodox priests were required to preach freely. This canonical obligation, being replaced in the normative legal basis of the Eparchy of Bukovina, provide that each priest to preach at the Divine Liturgy. Through orders and consistoriale provisions, was ordered by the utterance of a word extension teaching at committing each religious service. It is provided with a list of books that the priest must use to compose the sermons. As I mentioned earlier, the sermons were passed into a journal. In the first decades of the twentieth century, it has been established that each priest to submit a sermonto the Consistory monthly, at least a half-sheet.

It involved several aspects: the composition, the continuity and the timeliness of ideas. The Diocesan consistory governs the order in which the sermon at a religious service where to be held when invited priests from other enories. The same rules apply to the enories of the towns of Bukovina, where they serve in the Assembly. Depending on the nature of the problems to be solved, the consistory has passed as the elder priests to convince believers of the necessity of sending children to school, the necessity of vaccination against certain diseases ,the new borns were raging at the time. They asked the priests in their sermons to address the scourge of alcoholism, which generate economic problems, which led to the unfortunate events, resulting in murders. Special emphasis is placed on the family's suffering shortfalls that had to endure them and privations which they had suffered. In order to avoid such unpleasantness, the Diocese of Bukovina introduce the Sunday school or the program of catechesis.

Due to the fact that the possibility of the Orthodox Christians to frequent school courses was reduced, this task is taken over by the Church. To this end it established a program of lectures, in which all believers to be taught an early prayers, creed, the ten commandments. Because this was never done at such a level, in all the enories of the diocese, the first to learn how to proceed were

the priests. The Diocesan consistory and Vlădica Dosoftei recommended in the first instance the use of the Catechism approved by the Metropolitan Council at Carlowitz since 1774. To be understood by the faithful, they recommended that each priest to take a stand on the measure of the ability of understanding of its parishioners, this request as pastor to know their believers. This task required that each priest to submit them first what he needed to know and learn, and later to check through questions, what its listeners understood.

Where it has not been understood, a resume was submissioned, in words that should be understood by the faithful. Being at the beginning, the program of catechization should not exceed one hour, so as nobody to get bored and tired the audience. The priest is involved in teaching activities taking place at the school, where there is a school. The school's mission is the same, regardless of the historical period that mankind recorded. Taking advantage of the fact that the imperial authorities have specified that every locality in Bucovina should have a school, Vlădica Dosoftei urges The priests to be present in schools to continue the program of catechesis, and to justify the manner in which they were acquitted of that debt, to send the results of the Consistory for Orthodox children in checking religious knowledge. The priest's involvement in education process has generated the opening of schools in all the enories. At first this was in enories where the settlers established, and later in all the localities that have opened schools.

Bishop Daniil Vlahovici, former director of the school of the monastery of St. Elijah, recognizes that there is a need for clear guidelines for priests, to be of real use in the catechetical activity in the Church and school. The Bishop and the Consistory reorganized the catehetic program, proposing that they should be taught to the faithful prayers, the creed, the ten commandments, the seven Sacraments to be presented and explained, the Christian morality principles. To the teachings promoted by Vlădica Dosoftei the teaching about Sacraments and moral teachings were joined. There are changes in the structure of the programme of catechesis. The older householders of the enorie are to learn those ordained by the Consistory at the conclusion of the Divine Liturgy, and they are allocated a half hour. Those householders who fail to hold prayers and teachings ordained by the Consistory, must remain in the Church, to be taught by the priest. The novelty is the learning method, first, when the priest and the faithful repeat after him, diversifying the prayers and teachings is recommended, and the time is less than an hour. Believers must be divided into working groups, those who learn quickly to be allowed to go home, and the others that had to continue the coverage until the question time. Priests receive accurate teachings on how to split the three-part prayers, repeat each side till the believers got it, then repeat it, the first two parts first and then the other three parts. This learning is recommended by the Consistory and Bishop for adults. For young maidens and servants, the program shall begin at 14, being announced in advance by pulling the Bell of the church. At the programme children from age six until the age of 20

years attended. Rules submitted by the priests shall constitute the first methodology for the smooth operation of catechetical education. In connection with the observance of Sundays catechetical lies the religious holidays. The Current church calendar in Bucovina is restructured, a considerable number of holidays being suppressed. Instead, the Court in Vienna, that is the author of this reform, wants to impose the observance of Sundays and religious holidays by the law. The priests had carried out two tasks, one to teach the parishioners to respect Sundays and the public holidays. Regarding the holidays, the priest was suppressed to be the first to leave for work in those days, to be an example for his faithful followers. The Court of Vienna, establishes the program activities engaged in feasts and Sundays by certain decrees. The obey of these regulatory has been given to each of the Orthodox priest.

The Bringing of the relics of Saint John the New of Suceava, requires the way in which it should be celebrated. It is determined the Holy churches to be dedicated to this job, and the vast majority of believers to undertake a pilgrimage to Suceava, where the relics are located. In this sense the priests receive clear instructions for the proper conduct of the pilgrimage.

The Church is the most reliable ally of the secular administration in the work of the implementation of a medical system among the faithful efficiently. In the explanation for each inhabitant of Bucovina about the advantages offered by the Imperial administration, services being free, Orthodox priests are involved. Who else could lead this explanation, who knows best the realities of life of Romanians, but the priest who dwelt in the enorie. In order to help the priests in this work of persuasion of the Christians to profit from the benefits offered by the Imperial administration, the Bishop and the Consistory are thoroughly informed, and the information he had transmitted to all the priests, as they in turn to make them known to the parishioners.

Another side of the pastoral work is to promote education in the villages of Bucovina. The main problem posed was the language barrier, the German language was used, and the Romanians did not know it. Schools were set up only in the villages where they set up colonies of foreigners. All the teachers who knew the Romanian language, mainly the monks, were "invited" to leave this region, those who hoped that the situation would change stayed and suffered. This was the context in which the Orthodox priest had to persuade parishioners to send their children to school, where the teacher was an alien to the nation and faith. All this time, the entire visiting education was subordinated to the consistory Roman Catholic from Lemberg. In many of the enories the priests were those who have counseled the faithful to raise schools for their children. This policy of small and sure steps made it possible that in all the villages schools with one, two, three or more classes to operate.

In close liaison to the education of children lies the adult education, which through their way of life, brought suffering in their own families. Taking over the sale of alcoholic beverages by the Jews that have it in the Church Fund, to a large majority of the villages, lead to the establishment of a

programme to combat alcoholism. The Consistory has addressed this matter ,in the context of preaching ,to the faithful about the bad consequences that they make to themselves, reaching out to give their wealth to the Jews,for their drinks.

The vast majority of the Romanian Bukovina settlements were the villages or hamlets, which had cemeteries around the parish churches. Confronted with several epidemics of cholera, or pellagra, the way they set up the cemetery was required to be covered. In order to avoid any problems that would have brought serious damage to the health of the inhabitants of a settlement, has been ordered to be on the edge of cemeteries. To be fenced so as not to allow the entry of animals. It has covered the standard dimensions for even a pit. These obligations have been put into the parish priest's burden. In the cities and fairs, the cemetery is located in the commune of political care, to carry out these tasks. But for some reasons, in the cities, the village politics, preferred to leave it in the care of each denominations to organize their own cemeteries. Sanctification and Orthodox cemeteries certification was one of the obligations and duties of the Bishop. . The consistory establishes a specific fee received by its hierarch, and then issues a notice of certification that it has been sanctified

The Church gets involved in raising the moral, spiritual, social and economic situation of all the parishioners. All these are part of the comprehensive plan to educate the faithful. The first measure was to establish mandatory reading offices or village libraries, which include titles in all fields. The only authority which had means, influence, support material, were the Orthodox parishes of Bukovina. In addition to the income on the epitrachelion, financial sources for the benefit of the Church Fund, which were granted for certain activities. One of these activities is the acquisition of books, magazines and specialized publications in the fields of technical or financial ones. To develop this segment of midlife, Metropolitanate of Bukovina, uses the law governing companies, which have a wide spectrum of activity. Also, the same ecclesiastical institution, knows how to promote the work of some of the Orthodox priests, claiming the effort which they do, encouraging them.

Having the support of the Metropolitan Church of priests and believers alike, cultural societies are set up, reading practices, economic associations, cooperative banking type „Raiffeissen” mutual aid associations, associations for the purchase of seeds and agricultural equipment, Association for animal grazing land Fund, etc. Activity of an Orthodox priest in Bukovina was vast, diversified, including many branches of the economy of the country. To be able to respond to such challenges, as Orthodox clerical staff within the Diocese to receive adequate training, or one way above all the expectations of the civil society. To be able to implement the Mission of the Church was in need of servants, and the presentation of the training and staffing of the priests it was included it in the fourth chapter.

The Research of the mode of preparation of the Orthodox clergy until the annexation, which has an educational system work, and how it was prepared, the Orthodox clergy we present a part of the obligations which they had for the Orthodox priests. Much of the fourth chapter is a parallel state of things which have been found and have been recorded in the acts of the princely and the observations made by some of the Empire clerks. Analyses carried out by the representatives of the Imperial administration highlight the abuses in the first place that we have found in terms of attitudes towards priests boyars laymen. I didn't forget to present information related to the status of the Orthodox clergy, first in Moldova and Bukovina.

Preparation of the Orthodox clergy in Moldova is only the knowledge of religious services, prayer and the reading of the text may promote culture among young people. From the economic point of view, the priest was a peasant, tilled the land given to him by the Boyar, suffered alongside to his faithful squire, worked the land presiding the tasks following from feudal obligations towards the master. Its culture was precarious, as Ion Creanga said, „above the frog leg”. They had many obligations, a lot of money to sustain the system of education, money for the Bishop, money to pay the financial obligations for the payment of *haraciu*, the Turks, to support the armies stationed in Moldova, for the various caprices of the foreign military commanders, more and more money, but nothing plausible. The only ones who had an excellent situation were some monks from monasteries and hieromonks and hierarchies. They had the wealth of the cloister monastery at their disposal, Hermitage, or the diocese. This wealth was made up of movable and immovable property, and most of it was rented in small amounts. This conclusion emerges from the reports that military governors have submitted to the Court in Vienna. Faced with this crisis, generated by the increase in the number of clergy, the phanariots voivodes, attempted to alter this data with deep implications for Balkan, Byzantine and Slavic Orthodox clergy. To curb this phenomenon of vagrancy, excessive growth in the number of priests, some rulers have initiated a series of, economic, administrative and legal reforms. They were unable to cross the barrier, where despite the efforts made the situation has not changed significantly.

The annexation of that part of Moldova brought structural changes in all the areas. Laws passed for organizing this kept to comply with all provisions altogether, „referring to the Byzantine legacy in the scheme, the right to property, education, the promotion of culture. The most important side was that of the training of the clergy. Following the Byzantine model of educational institutions, but also from a desire to be alike to the first *bazilei*, the first Christian emperors in Vienna have tried to emulate them, giving out decrees, laws and ordinances to enroll in this model.

The Imperial Court in Vienna, by the Council of war, the Court legislate by means of a decree, the Ordinance on establishment and operation of the Orthodox Church and the education in the rights and duties which the clergy have. This was the precise provisions for Bishop, Consistory,

rectors, monastic priests and staff. Hermitages and monasteries, cloisters were abolished. He used a simple method, limiting the number of survivals within 75 of monks, which resulted in the depopulation of grooves, and all those from other monastic houses remained empty and they were converted into barracks, warehouses, prisons, army headquarters for the Imperial institutions. Monastic churches within the grooves were redirected to serve as parish churches, and the remaining spaces were used by some imperial departments for the purposes of economic activities, or for some imperial Kings of the exploitation of the subsoil resources.

In order to be able to accomplish all of these provisions, it was established that a theological graduates should be able to choose between serving the Holy Shrine or dedicate superior functions among secular administration. Priestly ministry attractiveness is enhanced by the advantages of the material, social, cultural and economic, given by the imperial law for the clerical staff. Schools opened in addition to the monasteries were closed due to the lack of the specialized personnel. The specialized staff, those enlightened monks, were motivated in the same way to leave the land. By imperial order staff training, clerical schools has been established. The same regulatory body established to remunerate the churchmen, the protopriests, the consistorials and the laymen and the Bishop. The transition to the new system of theological education has noticed schools of continuity in addition to monasteries, monks bringing Serbs to handle their leadership, and the Romanian teachers forced to go to Moldova, where the shoulder will put the development of educational institutions. Some of them will reach hierarchs or directors of theological education institutions. The establishment of theological education institutions in Bucovina is due to the work of enlightened hierarchy, who has contributed and establish a University in the capital of the land. Within it was included the Faculty of Orthodox theology, one of the most prestigious institutions of academic rank. Teaching staff of the Faculty was noted through the readiness through seriousness, manuals of theology published. Graduates of such schools have become members of the Romanian Academy, due to cultural activity taken up. They were made possible through a proper wage, assured by both Church and fund administration revenue from religious services. In this way the State has secured the support of the Church in all its activities, the Church has benefited from the well-trained staff and salary, working for the good and moral and material lifting of the Orthodox faithful. The Orthodox priest was a good confessor, a dedicated servant of the altar, a connoisseur of the realities and the problems that his followers were confronted to, an administrator of the church property and the personal, a man of culture.