MOLDOVA STATE UNIVERSITY

DOCTORAL SCHOOL OF HUMANITIES AND EDUCATION SCIENCES

CONSORTIUM: Moldova State University (MSU), "Alecu Russo" State University from Bălți (ARSUB), "Bogdan Petriceicu Hasdeu" State University from Cahul (SUC).

By way of manuscript

C.Z.U.: 94:274/278(478)""812/1917"(043)

FILAT VASILE

EVANGELICAL MOVEMENTS IN BESSARABIA (XIX-XX centuries)

611.02 – History of Romanians (with specification of periods)

Summary of PhD thesis in history

CHIȘINĂU, 2024

The thesis was developed within the Doctoral School of Humanities and Education Sciences, Moldova State University

Scientific coordinator:

PETRENCU Anatol, PhD Hab. in History, professor

Scientific advisors:

TOMULEȚ Valentin, PhD Hab. in History, professor

ŞIŞCANU Ion, PhD Hab. in History, professor

XENOFONTOV Ion Valer, PhD in History, associate professor

Composition of the Doctoral Committee:

PASAT Valeriu, PhD Hab. in History, academician, professor, Institute of History of the Moldova State University – *president*

PETRENCU Anatol, PhD Hab. in History, professor, Moldova State University – *scientific coordinator*

TOMULEȚ Valentin, PhD Hab. in History, professor, Moldova State University – *reviewer*

BURLACU Valentin, PhD in History, associate professor, Agency for Military Science and Memory – *reviewer*

CIUBOTARU Nicolae, PhD in History, associate professor, "Ion Creangă" State Pedagogical University – *reviewer*

DEMENTIEVA Diana, PhD in Philology, Moldova State University – *scientific secretary*.

The presentation will take place on June 7, 2024, at 14.00, in the meeting of the Doctoral Commission of the Doctoral School of Humanities and Education Sciences, Moldova State University, str. Alexe Mateevici 60, Central block, room 530, Chișinău, Republic of Moldova.

The summary and doctoral thesis can be consulted at the National Library of the Republic of Moldova, the Library of the Moldova State University and on the ANACEC website (www.anacec.md).

Author

FILAT Vasile _____

Scientific Coordinator

PETRENCU Anatol, PhD Hab., professor _____

President of the Doctoral Committee

PASAT Valeriu, PhD Hab., academician _____

© Filat Vasile, 2024

TABLE OF CONTENTS

CONCEPTUAL MILESTONES OF RESEARCH 4

CONTENT OF THE THESIS.....8

GENERAL CONCLUSIONS AND RECOMMENDATIONS 22

BIBLIOGRAPHY.....26

LIST OF AUTHOR'S PUBLICATIONS ON THE TOPIC OF THE THESIS.....28

ANNOTATION.....30

ADNOTARE 31

АННОТАЦИЯ 32

CONCEPTUAL MILESTONES OF RESEARCH

The topicality and importance of the topic addressed. Currently, the Baptist Church ranks fifth in the world among Christian churches. The World Baptist Alliance, founded in 1905, brings together 241 conventions and unions in 126 countries and territories, comprising 47 million believers, baptized in 169,000 local churches[1]. Together with children and people who attend Baptist churches, the number rises to 120 million[2]. In total, in Romania there are over 1,700 Baptist churches that are part of the Baptist Christian cult and about 150,000 believers who are members or members of these churches[3]. According to the latest census data, 25,380 Baptists live in the Republic of Moldova, which constitutes 0.91% of the total population and places them on the second place in numerical ratio after the majority confession, which is the Orthodox one[4]. The Baptist community in the Republic of Moldova has been actively involved in various social projects (helping the sick, maintaining retirement homes, summer schools, etc.). In the context of Russia's aggressive war against Ukraine, the Moldovan Baptist Church has provided assistance to many thousands of refugees from Ukraine, regardless of their religious beliefs. Only at the Annunciation Church in Chisinau, from the beginning of the war until August 2023, more than 60,000 refugees of the war benefited from material and spiritual assistance. Pentecostals, another community of evangelical Christians, registered 10,049 in the last census (0.36%) and Evangelical Christians, another evangelical denomination, counted 4,812 members (0.17%).[5] It is worth mentioning that only baptized believers are included in the list of members, and baptism is done only on the basis of personal decision. Pedobaptism is not practiced among evangelical Christians. Baptists, Pentecostals, Evangelical Christians, Messianic Christians, are evangelical movements currently active on the territory of the Republic of Moldova. Evangelical ideas appeared in Moldova in the Middle Ages with the Hussites who were offered asylum by Alexandru cel Bun and Stephen the Great. But the nineteenth century was the period when both Western and Eastern ideas and diverse groups of evangelicals spread throughout Bessarabia and gave rise to new movements, such as the New Covenant Israelites. Towards the end of the nineteenth century and especially at the beginning of the twentieth century, the Baptist movement grew, attracting most believers from other evangelical movements and communities. In this context, it is important to

[1] *World Baptist Alliance Members*, in *https://www.baptistworld.org/member-unions/* (accessed November 9, 2023).
[2] *Baptist Church*, in *http://www.newworldencyclopedia.org/entry/Baptist_Church#Membership* (accessed February 6, 2022).
[3] *Union of Christian Baptist Churches in Romania*, in https://uniuneabaptista.ro/despre-noi/organizare/ (accessed 11.07.2023)
[4] Ion Valer Xenofontov, Confessions, in *D. Rosca - L. Cotovanu (ed.) Republic of Moldova: 30 years in 30 words, Chisinau 2022: Cartier, p.391.*
[5] *Ibid.*

know the history of the Baptist community in Bessarabia, how and when the first evangelical communities appeared[6] in our lands, their evolution, who were their most influential representatives and leaders.

Our historiographical studies have shown that the approached problem was studied fragmentarily, in the context of other subjects of Bessarabian history, that there was no monographic study based on archival documents on this subject.[7] That is why it is important to fill this gap in the research of national history.

In addition, the research of the mentioned problem is also necessary due to the insufficient knowledge of their own history by the representatives of evangelical cults in our country. For an interconfessional dialogue, a scientific research is needed on the evolution of evangelical movements in Bessarabia and the factors that contributed to their emergence and spread. Many of the existing confessions have common origins, which are not known today. Knowledge of these origins would help improve the dialogue between these confessions, as well as their relations with the Orthodox Church, which represents the majority in Moldova.

The evolution of religious freedom legislation cannot be understood without a thorough study of the emergence and development of evangelical movements, which have faced most persecution by the state. The pressures placed on the Molokans, then their arrests and exile, the confiscation of their assets, and finally the legalization of their confession provide material and arguments for understanding the evolution of legislation on cults. The persecution of Baptists, Baptists and, to a lesser extent, Messianic Jews highlights other important aspects.

The doctrinal aspects of evangelical confessions existing in Bessarabia cannot be understood without a thorough investigation of evangelical movements in general and baptism in particular. The Baptist confession, through its teaching and order, attracted representatives of other confessions and evangelical movements, which were in decline and, towards the end of the Tsarist period, gained momentum in Bessarabia. Then, in the interwar period, after joining Romania, Bessarabia registered a considerable growth of the Baptist community. The premises of this growth are traced back to the Tsarist period and it is necessary to conduct a study to determine the factors that had a significant impact on this period.

The purpose and objectives of the thesis. The purpose of the paper is to establish the period of attestation of the evangelical movements that came to Bessarabia during its membership

[6] *Evangelical* – follower of an evangelical movement or cult. Not to be confused with *the evangelist*, who is a ministry within the church. Evangelicals are also called *neo-Protestants*.

[7] As a result of several years of research, I published the monograph Vasile Filat, *History of Evangelical Movements in Bessarabia in the Tsarist Period (1812-1918),* Chisinau, Lexon-Prim Publishing House, 2021, 272 p.

in the Russian Empire. The objectives of the research consist in analyzing historiography and historical sources, examining the activity of the tsarist administration in order to print the Bible, translate it into various languages, attempts to spread literacy through Lancastrian schools and the appearance in Russia of the first evangelists (stenches and molokans); studying the evangelical beliefs brought by the German colonists to Bessarabia, the place and influence of the Pietists and Stundists in the territorial expansion and increase of the number of evangelicals; examination of the emergence of the first Baptist communities, the policy of the Tsarist Government towards the Baptist Church and the state of affairs in the years of World War I.

Geographical and chronological framework. In this work are researched the emergence and development of evangelical movements on the territory annexed by the Russian Empire in 1812, which was later called "Bessarabia" or "Bessarabia Governorate" and which included the territory of today's Republic of Moldova, nine districts in today's southern Ukraine (White Fortress, Sarata, Tarutino, Arciz, Tatarbunar, Bolgrad, Chilia, Izmail and Reni) and a large part of the Chernivtsi region of Ukraine (formerly Khotyn County). After annexation, Bessarabia was part of Russia for 105 years (1812-1917). The lower limit of this paper represents the end of the eighteenth century, when the first Molokans came from Russia and settled in the White Fortress, and 1917 represents the upper chronological limit of research, because this year Bessarabia broke away from the sphere of Russian influence to later return to Romania.

Working hypothesis. The evangelical movements in Bessarabia emerged as a result of the influence of the Molokans and the stench refugees from Russia and the pietism brought by the German colonists in the context of spiritual searches and the disappointment of the Bessarabian population with the religious formalism of the Russian Orthodox Church (ROC).

Research methodology. In order to achieve the proposed goal and objectives, we used scientific research methods specific to the field of humanities, such as the method of analysis of historiographic works and their sources and their synthesis, comparative method (both chronologically and geographically), critical, diachronic, quantitative method. In the process of researching the topic we respected the principle of impartiality, objectivity, truth, as well as the chronological principle.

The theoretical importance of the work consists in the truthful restoration of the history of evangelical movements in Bessarabia during the Tsarist period, in the introduction into the scientific circuit of novel information regarding the promoters of evangelism in Bessarabia and the way of living together in unfavorable social circumstances.

Scientific novelty and originality. The thesis is a first scientific work in the field of national history that elucidates the evolution of evangelical movements in Bessarabia under tsarist

regime, especially the development of Baptist communities and their transformation into a recognized Baptist Church. The originality of the work consists in the use of archival sources unknown to historical science, as well as the use of published documents of the time, not studied so far. In the State Historical Archive of Russia in the city of St. Petersburg file 13, office 3, section II, inventory 61, fund 797, documents were identified about the preacher Justin Kovaliov from the village of Cismele, who in January 1891 was exiled to Transcaucasia and deprived of all rights with confiscation of property. There is no information in the literature from the correspondence between the consistories of Chisinau and Kiev regarding Mikhail Kashtanov, a Baptist missionary from Kiev who carried out missionary activity in Soroca. In the literature in Russian and Romanian languages, the information provided by the publication *Trusting and Toiling* , edited by *Mildmay Mission* in Great Britain, has not been presented so far. The magazine provides unique data on the activity of Messianic Jews and Baptists in Chisinau and gives the opportunity to trace chronologically the genesis of these evangelical movements. The collection of these magazines was only possible by visiting Arhus, Denmark, where they were offered for study by historian Kai Kjaer-Hansen. But even this author did not know about the correspondence of Joseph Rabinovich with Vasilii Pashkov. These letters were given by historian Alexei Sinichkin of St. Petersburg from his personal library. They are used for the first time in research related to evangelical Christians in Moldova. The journal *Кишиневские епархиальные ведомости* contains annual reports on evangelical movements in Bessarabia that have not been studied so far in the specialized literature. These reports provide unique insights into the numerical progress of evangelicals and how they were approached by ROC representatives. Also in the same category of documents not studied in the literature are the reports of the British and Foreign Bible Society. The collaborators from Bessarabia have sent annual reports from the field and they provide us with valuable information. In the revolutionary magazine *Свободная мысль* in Russia were found the correspondence of the Shtundist Jeremiah Shepherd from Bender with the editorial office. This information is particularly important because it provides us with valuable data about the conversion, persecutions, trial and exole of the first Romanian evangelical Christian in Bessarabia. The researches carried out allowed us to expose the evolution of evangelical movements in Bessarabia and to present the genesis and premises of the consolidation of the Baptist Church.

The practical importance of the work. The results of the research can be used to elaborate university courses on the Christian religion and its varieties, the specificity of various communities, especially the Baptist one. The work is very useful in scientific discussions among historians, as well as between representatives of various religious communities. Last but not least, the work is beneficial to the parishioners themselves (Baptists), who should know the history of

the Baptist Church in Bessarabia.

The solved scientific problem lies in the scientific argumentation of the genesis and evolution of evangelical communities in Bessarabia occupied by the Tsarist Empire, in which the ROC was not only numerically dominant, but, moreover, was strongly supported by the secular state (tsarism); in demonstrating the tenacity of evangelical parishioners in defending their faith against abuses by the tsarist authorities, but also of ROC representatives, to show solidarity and support each other.

Approval of the results obtained. Various aspects of the research problem have been exposed and approved in papers presented within the Doctoral School (SUM) and communications presented at national and international scientific conferences, some of them can be found both in the 15 scientific papers (1 monograph in Romanian and 1 monograph in Russian, 7 articles, as well as 5 theses in the volumes of scientific conferences, studies). The results obtained from the research can be used to produce articles, studies and monographs related to the given topic.

BASIC CONTENT OF THE THESIS

The doctoral thesis was written according to the requirements submitted by the National Agency for Quality Assurance in Education and Research. In ***the Introduction*** the topicality of the topic is argued, the place of research in the concerns of national science is exposed, the chronological and geographical framework is defined, the purpose and objectives of the thesis are exposed, the working hypothesis, the research methodology are presented, as well as the summary of the thesis compartments.

In chapter 1, entitled ***Historiographical landmarks and historical sources regarding the emergence and development of the Baptist community in Bessarabia (1812-1917),*** an analysis of the historiography of the problem regarding the evangelical movements in Bessarabia under tsarist regime is carried out in order to find out the degree of research of the topic in the published works. In presenting the analysis, the chronological principle of the appearance of works was respected, both in Romanian historiography, as well as in Russian and Western historiography. The author found that there is no study on the evolution of evangelical communities in Bessarabia. Here were also analyzed and synthesized the sources used in the research of the topic. These are materials stored in the National Archive of the Republic of Moldova (National Agency of Archives), files that were found in the archives of Ukraine and the Russian Federation. Also of real use were the documents of the time, especially the various reports presented by ROC representatives referring to "sectarians", reports published in *Кишиневские Епархиальные*

Ведомости, as well as other documents from the press of the time, memoirs, etc.

Subchapter *1.1.* Within the Theological Seminary in Chisinau, in the second half of the nineteenth century functioned a department dedicated to various religious movements in the region and there began the first researches. Sergei Margaritov, a professor at the Theological Seminary, published a study on the subject in 1894[8]. The work of Orthodox bishop Aleksei Dorodnitsyn, entitled "Materials for the history of the religious-rationalist movement in southern Russia in the second half of the nineteenth century", published in Kazan in 1908, represents a value in researching religious and rationalist trends in Russia during this period and provides information about evangelical manifestations among German colonists and the first Shtundists in Bessarabia.[9]

In the interwar period, evangelical Christians enjoyed civil liberties offered by the new government and the Baptist magazine "Light of the World" systematically appeared in Chisinau. Also during this period, the monograph academician Stefan Ciobanu was published, in which the author exposes in detail the activity of Metropolitan Gavriil Bănulescu-Bodoni, regarding the preparations for printing (editing) and editing church books, as well as the activity of Lancastrian schools[10]. Priest Nicolae Popovschi, in his fundamental work on the evolution of the Orthodox Church in Bessarabia during the Tsarist period, provides information about the Bessarabian branch of the Bible Society, about Lancastrian schools and evangelicals among German colonists, Molokans and Shtundists. [11]

In the years of Soviet power about religious confessions wrote people employed by the Communist Party. Vladimir Bonch-Bruyevich, a Bolshevik and collaborator of Vladimir Lenin, took a particular interest in the situation of persecuted confessions in Tsarist Russia and published before the Bolshevik revolution of 1917 several articles, including on Baptists[12], as well as the testimony of Ivan Leasotsky, a Ukrainian shtundist who was exiled to Bender and worked in that city. interacting with local molocans.

The book "History of Religious Sectarianism in Russia" was written by A.I. Cliabanov in 1965 and is a research on the development of sectarian religious movements in Russia.[13] The scientist from the Moldavian SSR, specialized in the doctrine and history of Protestant churches,

[8] Сергей Маргаритов, *Секта пашковцев*, in *KEB*, 1902, No 1-2.
[9] Дородницын Алексий, *Материалы для истории религиозно-рационалистического движения на Юге России во второй половине XIX-го столетия*, Казань, 1908.
[10] Ștefan Ciobanu, *Romanian culture in Bessarabia under Russian rule*, published in Chișinău in 1923 and reprinted in 1992: Ștefan Ciobanu, *Romanian culture in Bessarabia under Russian rule*, Chisinau, Encyclopedic Publishing House "Gh. Asachi", 1992, 272 p.
[11] Nicolae Popovschi, *History of the Church in Bessarabia in the XIXth century under the Russians*, Chisinau, 1931.
[12] В. Бонч-Бруевич, *Из мира сектантов. Сборник статей*, Москва, ГИЗ, 1922, 330 с.
[13] Клибанов А.И., *История религиозного сектантства в России*. Москва, 1965.

called "sects", was Vasile Gajos, who published several studies[14].

After the fall of communist regimes in the USSR and Romania, monographs appeared in which the emergence and situation of evangelical movements in Bessarabia was partially addressed. Prof.univ. dr. hab., Valentin Tomuleț, published studies about Lancastrian schools. The arrival and activity of the Molokans in Bessarabia was studied by prof. univ. dr. hab., Ion Gumenâi.[15] The Messianic Christian community in Chisinau has been extensively written about in the reports of the English Mildmay Mission, and the Danish researcher Kai Kjaer-Hansen has published an extensive work on Joseph Rabinovici and the emergence of the messianic movement in Chisinau.[16]

Subchapter *1.2.* The National Archive of the Republic of Moldova has important documents about the history of evangelical movements in Bessarabia during the Tsarist period, which later merged into the Baptist movement. Files 96 (inventory 1) and 1128 of fund 6 contain information about Lancastrian schools, a Bible Society project in which some of the best graduates of the Kishinev Theological Seminary were involved. Files 879 and 450 of Fund 8 contain extensive information from police reports about Molokans in Akkerman, Chisinau, Bender and other localities, about the persecutions to which these believers were subjected. File 53 of Fund 18 contains police reports and statistics about the Molokans of Bender and the persecutions they were subjected to in the first half of the nineteenth century. Other information about the activity of molocans can be found in file 32, inventory 17 and in file 692, inventory 9. File 185, inventory 5 of the same fund includes correspondence of the first German Baptists in Bessarabia with the governorate administration and documents regarding the legalization of Baptist worship. Funds 208 and 2987 contain information about the German Baptist church in Tarutino.

Important information about the genesis of the messianic movement led by Joseph Rabinovich can be identified in letters sent by him to Vasilii Pashkov, leader of the evangelical movement in Russia.

The annual reports of the prosecutor of the Holy Synod of the Russian Orthodox Church include statistics and reports on the progress and situation of various evangelical movements

---

[14] В. Ф. Гажос, *Особенности идеологии иеговизма и религиозное сознание сектан тов*, Кишинев, Редакционно-издательский отдел Академии Наук Молдавской С ср, 1969, 92 с. [V. F. Gajos, Peculiarities of Jehovism's ideology and religious consciences of sectarians, Chisinau, Writing and Publishing Section of the Academy of Sciences of the Moldavian SSR, 1969, 92 p.]; Он же, *Эволюция религиозного со се ктанства в Молдавии (исторический, философский и социологический анализ)*, Кишинев, Издательство Штиинца, 1975, 137 с.[Idem, *The evolution of religious sectarianism in Moldova (historical, philosophical and sociological analysis*), Chisinau, Ştiinţa Publishing House, 1975, 137 p.]

[15] Ion Gumenâi, *Molokani of Bessarabia. Origins and ethnic composition*, in *Arhiva Moldaviae*, 2010, no. 1, p. 46-54.

[16] Kai Kjaer-Hansen, *Joseph Rabinowitz and the Messianic Movement*, The Handel Press, 1995.

throughout the Russian Empire, including Bessarabia. Joseph Rabinovich's correspondence with Vasilii Pashkov is another important source[17].

An important source for researching evangelical movements in Bessarabia during the Tsarist period is the periodical press. The magazine *Кишиневские епархиальные ведомости* [18] (Monitor of the Diocese of Chisinau) contains annual reports on evangelical movements in Bessarabia. The KEB magazine was the official organ of the Chisinau Diocese and the first magazine in Bessarabia. Within the Diocese of Chisinau there was a special department of antisectarian mission, which presented and published in KEB magazine annual reports on the state of religious movements in the governorate.

The British *Mildmay Mission* published the magazine *Trusting and Toiling*[19], which published missionary reports from around the world. Because there was ample activity among Messianic Jews in Chisinau and because the mission contributed to the construction of the house of prayer and evangelization activity, reports from Chisinau were systematically published from which rich information about the activity of the Messianic Jewish Community could be extracted. The magazine *Баптист* (*The Baptist*), published in Tsarist Russia, gave us information about the first Baptists in Bessarabia and especially about the conversion of the pastor and the founding of the first Baptist church in Cişmele village, this being the first Baptist church in Bessarabia that did not belong to the German colonists.

In chapter 2 – ***The activities of "enlightenment" of Bessarabians promoted by Tsarism. Deviations from the Russian Orthodox Church –*** the efforts made by the Tsarist administration, together with the Branch of the Russian Bible Society, to translate, adapt and print the Bible, measures in which Metropolitan Bănulescu-Bodoni was involved, were investigated and exposed. Reading the Bible required scholarly people. In this regard, Tsarism allowed the functioning of Lancastrian schools, which had a certain role in the spread of literacy, but ceased their activities with the transition of education in Russian. Here are also mentioned representatives of two religious confessions separated from the ROC, who stayed at the future feeding of baptism, including in Bessarabia.

Subchapter 2.1**.** addresses ***the activity of the Branch of the Russian Bible Society***, which began in Bessarabia a relatively short time after the annexation of the region by Russia. I noticed

[17] Joseph Rabinovich's correspondence with Vasilii Pashkov is in the personal archive of Mr. Aleksei Sinicikin, archivist of the Union of Evangelical Baptist Christians of Russia (Алексей Синичкин, архивариус, РС ЕХБ), whom I also thank for giving me photocopies of Joseph Rabinovich's letters.
[18] *Кишиневские епархиальные ведомости* [*Kishinenevskie eparhialnye vedomosti*] (*Bulletin of the Diocese of Chisinau*) (hereinafter, KEB)
[19] *Trusting and Toiling - Faith and Toil*

that after the Russian Bible Society was formed, at the beginning of 1813, Exarch Gavriil Bănulescu-Bodoni was invited to become a member. In 1814 the Exarch sent dues from 70 people from Moldova who had become members of the Russian Bible Society. Of the 70 members, only one was a layman, the others being ecclesiastical faces.[20] Obviously, it was the Exarch who motivated them to support this noble cause. The initiative to print the New Testament in Romanian language came from the Committee of the Russian Bible Society. Metropolitan Bănulescu-Bodoni sent a copy of the Bucharest translation of 1688 and of the Blaj translation of 1795, recommending the second one for printing. The Blaj translation was chosen. Because he found many mistakes in the first pages of the New Testament that was being prepared for printing, Gavriil Bănulescu-Bodoni requested that the Bible and New Testament be printed in Chisinau. Receiving the refusal, the Exarch summoned Archimandrite Varlaam, igumen of the Dobrovăţ monastery, his former pupil and a good connoisseur of Romanian and Greek, from Iasi, and on February 15, 1816 sent him to Saint Petersburg together with a psalter, who was to help him accomplish the task.[21]

In the summer of 1816, Pastor Robert Pinkerton, who was the principal agent of the British and Foreign Bible Society (SBBS), came from Odessa to Kishinev. An experienced missionary and linguist, he was sent by SBBS to Saint Petersburg in 1813 to help found the Russian Bible Society. Exarch Gavriil Bănulescu-Bodoni assured the British agent that no more than 50 copies of the Bible could be found in all 800 churches in Bessarabia and discussed with him possibilities to print 5,000 copies in Romanian, which the Exarch called "Moldovan" and "Wallachian", at the recently created printing house of the Exarch.

In 1817 the New Testament was printed in Romanian.[22] On September 27, 1817, a meeting was held in Kishinev, during which the Bessarabian branch of the Russian Bible Society was formed. The committee decided to appeal to the clergy and people of Bessarabia to collect funds for the distribution of the New Testament, which came from St. Petersburg, and from September 27 to the end of 1817 3,824 rubles and 5,579 lei were donated[23].

In April 1818, 2,295 copies of the New Testament in Romanian were brought to Bessarabia out of the 5,000 printed in St. Petersburg.

In 1822 the Bessarabian branch counted 457 members from all walks of life. A branch report stated that "not only the elderly, but also children long to be enriched with divine knowledge. Even those imprisoned in prisons felt the gracious power of God's Word." The report mentioned

[20] А. Балцатеску, *Бессарабское отделение Российского библейского общества*, in *KEB*, 1872, No. 7, p. 212.
[21] *Ibid.*, p. 216.
[22] А. Балцатеску, *Бессарабское отделение Российского библейского общества*, in *KEB*, 1872, no. 8, p. 238.
[23] *Ibid.*, p. 244.

the effect of this branch's activity on Chisinau residents: "In the middle of our city there are such kinds of families, who have denied the vain decency of the community, of vanity [...] which time free from the cares of life is devoted to the citation of the Word of God, which has now been made understood to them, being interpreted by the known language." [24]And another testimony from that report: "... in the middle of our city there are places where not long ago disobedience and unbridled dwelt, but now we enter these places, we find the Bible there, and we see a wonderful change."[25]

After the death of Alexander I, Tsar Nicholas I stopped the activity of the Russian Bible Society and, with it, in 1826 the activity of the Bessarabian Branch ceased.

Subchapter *2.2.* ***Lancastrian schools in Bessarabia*** were meant to provide people with basic knowledge to read and understand the Bible and were part of the SBBS plan. After his visit to Bessarabia in 1818, Emperor Alexander I took the initiative to establish Lancastrian schools in the newly annexed province. Several graduates of the Chisinau Theological Seminary were trained at the courses in St. Petersburg and on their return they had the task to start these schools in Bessarabia. [26]. The first Lancastrian school was opened in Kishinev on February 7, 1824 and was led by magistrate Iacob Hâncu. The second school was established in Bender on March 13 and was headed by Andrei Timoshevsky, a graduate of the Kishinev Theological Seminary. In Balti, the Lancastrian school was opened on May 11 and was led by Teodor Bobeică and in the same month, on May 26, the Ismail school, led by Laurentiu Cunițchi, was launched. In December 1824, the fifth Romanian language school was opened in Khotyn. Also in the same year, the sixth Lancastrian school was opened – in the Bulgarian colony of Bolgrad. The importance attached to these Lancastrian schools also tells us that 10% of the region's income was used for them. One month after the opening, the main inspector of Lancastrian schools in Bessarabia, I. Ganri, reported to Count M.S. Vorontsov: "Visiting the Lancastrian schools in Bessarabia, I found that there are 168 students in the school in Chisinau, of which 28 Ukrainians, 2 Russians, 90 Moldovans, 16 Bulgarians, 14 Greeks, 13 Serbs, 2 Poles, 2 Germans and 1 Hungarian."[27] So, more than half of the students were Romanian. At first, teaching in Lancastrian schools was only in the Romanian language.[28] Lancastrian schools were taught in Romanian, Russian, Bulgarian and the languages of other peoples whose representatives lived in Bessarabia. In these schools were received children of different confessions and from different social categories. In 1827, out of the total number of

[24] Nicolae Popovschi, *op. cit.*, p. 285.
[25] *Ibid.*, p. 286.
[26] Tomuleț Valentin, *The establishment and activity of Lancastrian schools in Bessarabia*. In: Tyragetia. History. Museology. Yearbook of the National Museum of Archaeology and History of Moldova. New series. Vol. VIII (XXIII), no. 2, Chisinau, 2014, p. 122.
[27] Valentin Tomuleț, *op. cit.*, p. 126.
[28] *Ibid.*, p. 124.

399 pupils, 105 were children of petty-bourgeois, 57 – children of priests, 49 – children of military, 46 – children of peasants, 35 – children of nobles, 32 – children of craftsmen. Lancastrian schools also taught children of clerks, mazili, torachers, shepherds, bejenari and musicians[29].

Subchapter *2.3.* ***The Duhobors and Molokans*** broke away from the Russian Orthodox Church. In the middle of the eighteenth century, a religious movement emerged in the village of Bolshie Prihody in the Kharkiv region that denied the authority of ecumenical councils, holy fathers, hierarchs and any religious formalism, advocating worship in spirit and truth. In 1785 the Archbishop of Yekaterinoslav, Amvrosii, called them *duhobori*, meaning "those who fight against the Holy Spirit." The followers of this religious movement liked the name and appropriated it, giving it the meaning of "warriors in spirit", that is, "those who fight only with the weapons of the Holy Spirit".[30] As it spread to different parts of the Russian Empire, the stench movement assimilated new and different elements. Hilarion Pobirohin of Tambov Governorate introduced the dogma according to which man's salvation comes from the living book, not from the printed book (the Bible), and the living book, he said, are the stenchers, for they are living epistles of Christ. Pobirohin forbade the spirits to read the Bible, saying that it gives people a lot of trouble, but Simeon Uklein's son-in-law, on the contrary, taught that only what is written in the Bible should be considered truth, and the rest are human inventions. In this way Simeon Uklein rejected the basic doctrine of internal enlightenment that guided them in making doctrinal decisions. He did not deny the factor of internal enlightenment, but said that it must be verified with the teaching of the Bible[31]. In 1785, the priests of the spiritual consistory of Tambov called Simeon Uklein's followers *molokans* (from Russian *молоко* [moloko] – milk) on the grounds that they drank milk during fasting. The Molokans liked and appropriated this name, reasoning that their teaching is the "spiritual milk" that the Apostle Peter writes about in his first epistle (1 Peter 2:2).

In Bessarabia, the authorities showed a more tolerant attitude; not only old-rite Orthodox believers moved here, but also representatives of different religious currents, most of whom were Russians by nationality. As a result, this region became one of the largest centers of the Russian Empire where Old Rite Orthodox and representatives of other religious currents lived. The Molokans populated more the lands of southern Bessarabia, because, when they came, there were no free lands in the north[32]. The first Molokans came to the town of Akkerman at the end of the eighteenth century, but most of them came in the first years after the annexation of Bessarabia to

[29] *Ibid.*, p. 128.
[30] С. Н. Савинский, *История* евангельских христиан-баптистов Украины, России, Белоруссии (1867-1917), Санкт-Петербург, 1999, p. 44.
[31] *Ibid.*, pp. 48-49.
[32] В. С. Зеленчук, *Население Бессарабии и Приднестровья в XIX в.*, Кишинев, 1979, p. 175.

Russia.[33] A considerable number of Molokans came from Moscow during its devastation by Napoleon in 1812.[34] Arriving in Bessarabia, in search of a settlement place, they used to pass through different localities, having short periods of stay, until they found a stable place.

Despite persecutions, during the nineteenth century the Molokans in Bessarabia had a good numerical growth. In the report of the Orthodox missionary of the Chisinau Diocese for 1894 we find that 1,255 Molokans lived in Bessarabia, of which in Chisinau – 400, in Bender – 500, in Akkerman – 200 and in Cişmele village, Ismail county – 140. In the same county there was also the village of Spasskoe, where 15 Molokans lived[35]. Six years later, we find another picture regarding the number of Molokans in Bessarabia. In the Orthodox missionary's report for 1900 it is reported that the largest community remained that of Bender, which had grown by another 100 people, reaching 600. In Kishinev and Akkerman the same number of molocans remained, but in the village of Cişmele this was reduced from 150 to 30, and this together with those from Spasskoe. There are also 7 other Molokans mentioned in Tatarbunar[36].

At the beginning of the twentieth century, Molokans were the largest religious movement[37]. The largest community of Molokans was in Bender: together with the Molokans from the surrounding villages gathered over 600 people. In Chisinau there were 400 Molokans, in the White Fortress – 200, in Tatarbunar – 7, and in the villages Cişmele and Spasskoe – 300. All were followers of Simeon Uklein; Each community had a house of prayer and its leaders[38].

The Molokan community in Bessarabia decreased and in 1926 constituted about 120 families. In Chisinau county there were 29 families, in Cişmele commune – 82 families, in Spasskoe village (Chisinau county). White Fortress) there were 15 Molokans[39].

In chapter 3, entitled Evangelical movements brought by German colonists, the visions of the German pietists settled in Bessarabia and of the German Stundists are examined, as well as the role they had in the Bessarabian society of the time.

Subchapter *3.1.* ***German pietism*** was the foundation of evangelical movements in Bessarabia. The Pietist movement originated in Germany in the seventeenth century. The Lutheran pastor Philipp Jacob Spener (1635-1705) of Frankfurt am Main, being outraged by the moral

[33] Л. С. Берг, *Бессарабия. Страна, люди, хозяйство*, Петроград, 1918, p. 122.
[34] Gheorghe Enache et al., *At the frontier of civilizations. Bessarabia in geopolitical, economic, cultural and religious context*, Galați, 2011, p. 53.
[35] Аркадій Епископъ Аккерманшіі, *Отчетъ Миссіонерскаго комитета Кишиневской епархіи за 1894 годъ*, in *KEB*, 1895, no. 13, p. 183.
[36] Іеромонахъ Димитрій, *Отчетъ противосектантскаго миссіонѣра Кишиневской епархіи за 1900 годъ*, in *KEB*, no. 16, 1901, p. 484.
[37] *Ibid.*
[38] *Ibid.*
[39] Nicolae M. Enea, *Cults*, in *Bessarabia*, monograph under the care of Stefan Ciobanu, Chisinau, 1926, p. 326.

decadence in the city and in the church, organized prayer meetings, which he called *collegia pietatis*, meaning "pious assemblies" or "devotionals", at which those gathered read Holy Scripture, discussed what they had read, and shared their experiences of living in holiness. In his book *Pia Desideria*[40], Spener promoted spiritual reforms, the main ones being: public and private Bible study, practical universal priesthood, righteous living, preparation of the laity for gospel work, and preaching for spiritual edification. *Collegia pietatis* were ideal tools for spreading this teaching. After Spener, the leadership of the movement passed to August Francke, who, working at the University of Halle, made this institution the center of the spread of pietism.

Ignaz Lindl is the Catholic preacher who, coming to Bessarabia, initiated the founding of Sărata and was one of the main promoters of Pietist teaching. The quality of Ignaz Lindl's preaching attracted many settlers from other German communities. Traditional services were held for Catholics and Lutherans. Since Saturday, lines of pilgrims have been coming on foot or by cart from colonies up to 80 km away. The hall of the house of prayer was spacious, but too small for all the listeners who came. Lindl had to go out to the balcony of the house of prayer to be heard by all, or to preach outside under the open sky from a pile of logs.

In addition to services at the house of prayer, private prayer gatherings called *Stunden* were held in Sarata. Lindl insisted much in his sermons on repentance, being born again, and justification by faith. Lindl's spiritual awakening spread from Sărata to other German colonies. No spiritual awakening is possible without giving people the printed Word of God. In the parish of Sărata there was a warehouse of the Russian Bible Society, from where Bibles, New Testament and other spiritual literature were distributed in the area. Ignaz Lindl coordinated the supply of spiritual literature to the people of the region and alone visited the Catholic colonies in southern Russia to spread the pietist movement.

Subchapter *3.2.* ***Shtundism – The Russian version of Pietism*** reflects the transition of the pietist movement from German settlers to the local population. In over 150 German colonies in Bessarabia, Bible study classes took place almost everywhere.[41] In many localities there were several study groups. They were banned by the Tsarist government only during World War I in connection with general anti-German restrictions. Believers of other ethnicities were also accepted at these Bible study classes. German settlers were in the habit of inviting Argats and day laborers to *Stunden*. This pietist practice was taken up by the locals and soon gained momentum, its

[40] Philipp Jacob Spener, *Pia desideria oder herzliches Verlangen nach gottgefälliger Besserung der wahren Evangelischen Kirche*, Francfort, 1675 (in Romanian – *Pia desideria or sincere desire for pious reform of the true Evangelical Church*).
[41] Ute Schmidt, *Bessarabia. German settlers from the Black Sea*, Chisinau, 2014, p. 128.

followers being called *Shtundists*. To this day, the name Shtundist is used pejoratively in Ukraine and in the southern region of Moldova. Pastor Karl Bonekemper, who headed the Lutheran church in Rohrbach, a colony near Odessa, is considered the first settler to initiate the locals and help them form a Pietist group. The locals who came to work for the settlers attended the camps out of curiosity. The Germans told them about their spiritual practices and knowledge and offered them the New Testament. Pastor Karl Bonekemper is the first who, despite the ban on proselytizing among Russian subjects given to settlers by the Tsarist government, distributed the New Testament among his Orthodox neighbors, advising them to read it, and kept tunas for them.[42] Bonekemper did not ask these people to leave the Orthodox Church and called their group *Братство друзей божьих* (*Brotherhood of Friends of God*);[43] they were also called "the first Russian Shtundists" or *Новое братство* (*New Brotherhood*).[44] Bonekemper's disciple, Mikhail Ratushny from the village of Osnova, began reading the Bible in 1857 and three years later experienced personal spiritual rebirth. In Ratushnyi's house gathered men and women from the village, eager to know the Bible. At first the village priest did not see a danger in this, because everyone was also present at the services of the Orthodox church. In May 1870, people from the group led by Ratushny brought the icons to the Orthodox church, so as not to be accused of dishonoring them, and permanently separated from the Orthodox Church.[45]

By the law of July 4, 1894, the Stundist movement was categorized as "particularly dangerous to church and state" and was exposed to great and severe persecution.

The first mention of Stundists originating from Bessarabia is found in the report of the steward of Ananiev County to the governor of Kherson on June 14, 1867. In the Nikolaevsky hutor appeared a community of Shtundists, founded by the Polish Adam Vojsorovsky. There were 15 names on the list and under number 10 was Ilya, whose last name was unknown and who with his wife, Oxana, were from the town of Bender.[46]

The presence of the Shtundists in the city of Bender is well documented through the case of Jeremiah the Shepherd. Orthodox antisectarian missionaries claimed that in the city of Bender, Shtundism was brought to the city of Bender in 1876 by workers who came to build the Bender-Galati railway.[47] But we don't have any other sources on that group. The case of Jeremiah the Shepherd is not related to that group and happened 13 years later. Jeremiah the Shepherd was a

[42] Miriam R. Kuznetsova, *Early Russian Evangelicals (1874-1929),* Pretoria, 2009, p. 68.
[43] И. Х. Стрельбицкий, *Очерк штундизма и свод текстов, направленных к его обличению,* Одесса, 1893, p. 197.
[44] *Ibid.*, p. 199.
[45] Albert W. Wardin Jr., *On the Edge. Baptist and Other Free Church Evangelicals in Tsarist Russia, 1855-1917,* Oregon, 2013, p. 107.
[46] Алексий Дородницын, *op. cit.*, p. 52.
[47] *Ibid.*, p. 257.

Shtundist from Bender who, for his faith, was arrested and sentenced to prison and life exile in Transcaucasia.

The first Shtundists from Chisinau are mentioned more than three decades after the Shtundists appeared in southern Bessarabia. In the report for 1894-1895 of the Diocese of Chisinau on the activity of parish schools, for the first time 10 shtundists are mentioned in Chisinau.[48] The emergence of the Stundist community strongly alarmed the clergy of the Orthodox Church, and at the metropolitan's instructions a trial was held by which some of the Shtundists were held in detention for several months, and others were exiled to the Caucasus.

Subchapter *3.3.* ***Messianic Jews in Bessarabia***. Chaim Gurland was a Jewish rabbi from Kishinev who believed in the Lord Jesus Christ, became a Lutheran pastor and successfully did mission among the Jews of this city. After the baptism Gurland went to Berlin. Returning three years later, he became Faltin's assistant pastor while also doing missions among the Jews. His work was financially supported by the Norwegian Mission to Israel, German organizations and the Mildmay Mission in England. Between October 1, 1867 and October 1, 1868, at least 175 Jews asked to be taught by him and baptized. The same number was the following year. Only after Pastor Gurland's Easter sermon in 1867 did 50 Jews ask to be admitted to the church.

Iosif Rabinovici is considered the pioneer and founder of the messianic movement in Kishinev in the second half of the nineteenth century. The community led by him was called the New Covenant Israelites. In 1882 Joseph Rabinovich went to Palestine to investigate the possibility of Jewish emigration from Russia and their salvation from Russian anti-Semitism, but when he arrived there, at the empty tomb of Jesus Christ, he converted to Christianity. Returning to Kishinev for preaching Christianity, he was excommunicated from the synagogue in 1884 and in November formed the community of the New Covenant Israelites. The authorities gave him permission and at the first gathering around 200 people came. On December 15, 1891, the official opening of the house of prayer "Bethel" (*Russian*. «Вефиль»), built by Rabinovici in Chisinau. In the early years, more than 6,000 Jews attended services here[49]. Joseph Rabinovich translated much of the New Testament into the Bessarabian dialect of Yiddish. Because of his illness, he stopped at the book of Hebrews. This translation was later published in the United States in circulation of 100,000 copies[50]. Rabinovich died in Odessa on May 17, 1899, of malaria. In the absence of a leader, the gathering of New Testament Israelites dispersed. Joseph Rabinovich did not leave behind a leader with the vision, ability and training necessary to take over the leadership of the

48 "Отчетъ о церковно-приходскихъ школахъ и школахъ грамоты Кишиневской епархіи за 1894-95 учебный годъ", in *KEB*, no. 22, 1895, p. 799.

49 *Сборник речей Иосифа Рабиновича,* Кишинев, 2014, p. 19.

50 *Сборник речей Иосифа Рабиновича*, Кишинев, 2014, p. 7.

work he started.

Chapter 4, entitled ***The Appearance, Number Growth and Territorial Expansion of Baptist Communities in Bessarabia***, is broader and presents the genesis of the Baptist churches in various localities of Bessarabia, the first Baptist believers, as well as the policies of Tsarism towards evangelicals. Full use was also made of the information prepared within the ROC, whose representatives thoroughly monitored evangelical "sects", entered into polemics with the leaders of the Baptist communities, established objective statistics on the number of "sectarians" and in many cases organized their exile in the North Caucasus or other regions of the Tsarist Empire.

Subchapter 4.1. ***Brief history of the genesis and extension of baptism in Western Europe.*** The beginnings of the Baptist faith were influenced by a group of Christians who considered infant baptism invalid and decided to rebaptize by faith. They were called *Anabaptists*, meaning "baptized again." Conrad Grebel initially supported Ulrich Zwingli when he brought Protestant ideas to Switzerland, but later had many disputes with him and the Zurich city council over infant baptism. After the council, influenced by Zwingli, forbade their meetings, Grebel's group gathered on January 21, 1525, and the former asked to be baptized George Blaurock. After Grebel baptized Blaurock, Blaurock baptized each other and all the other members of the group. Thus began the Anabaptist movement, which grew in scale and faced severe persecution from Catholics and Protestants. The second religious movement that had a major impact on the emergence of Baptists was English Puritanism. They affirmed that Christians should be in communion with Christ and with one another by a voluntary and state-free covenant, that ministers of the church should be elected by the rest of the members, and that no congregation could have authority over another. The Baptist denomination originated in Europe when Puritan believers who had fled England encountered Anabaptist ideas. Then, after a very short time, they left here for England and the USA, where the Baptist faith spread. No Baptist community remained in Europe and it was only 200 years later that baptism took off here when the German Johann Gerhard Oncken came from England. Interestingly, Oncken did not become a Baptist in England and the Baptists there did not influence his spiritual formation. He finds his way back to baptism in adulthood, convinced that his childhood baptism did not conform to biblical teachings, which leads him to seek re-baptism as an adult. Oncken's appreciation of biblical principles and his baptismal ceremony in the Elbe River in 1834, officiated by Pastor Barnas Sears, mark the beginning of the Baptist movement in Europe. Oncken, along with his collaborators Julius Kobner and Gotfried Wilhelm Lehmann, played important roles in establishing Baptist churches in Germany. The narrative highlights Oncken's focus on establishing churches based on biblical principles, rejecting the influences of the state church, and his doctrinal positions on baptism, the Lord's Supper, and the authority of

Scripture. The text also outlines how Oncken's efforts extended beyond Germany, including visits to Russia to advocate for Baptist rights and to establish and organize Baptist congregations. It highlights Baptist beliefs such as believer's baptism, exclusive authority of Scripture, universal priesthood, religious liberty, and separation of church and state. In addition, the text highlights the contributions of the global Baptist movement in supporting religious freedom and resisting practices that are not aligned with biblical teachings.

Subchapter 4.2. ***German colonists and legalization of the Baptist faith in Bessarabia.***

The German colonists in Bessarabia adopted the Baptist faith without imposing conversions on other ethnicities. August Liebig, pastor in Odessa since 1874, led an extensive missionary activity, developing multiple mission points, especially in Bessarabia. The German church in Odessa grew under his leadership. Beginning in 1880, Bessarabian Baptists demanded the formalization of their worship, enjoying the right to freely practice the Baptist faith, under the supervision of the Russian governor. The confessional diversity of the German colonies in the region was evident, with Baptists, Lutherans, Jews, and other communities.

Before World War II, the German Baptist church in Bessarabia numbered over 30 churches and more than 1,000 members, part of the German Baptist Union of Southern Russia. With the signing of the Molotov-Ribbentrop Pact, the Germans in Bessarabia were displaced. The German Baptist community in Bessarabia underwent this change and dispersed together with the other Germans in the region.

Subchapter 4.3. ***The first Baptist churches in Bessarabia***. The village of Cismele, now known as Strumok, located in the Odessa region of Ukraine, witnessed a special religious phenomenon in the context of Bessarabia at that time. Against expectations, the initiators of the Baptist movement did not come from the villages of Osnova and Karlovka, but were Russian believers exiled in Tulcea, part of the Ottoman Empire. Archip Romanenko, born in Shvirnevo, became the first pastor of the Baptist church in Cismele. After a hard life and periods of trial, including forced labor and alcoholism, Archippus' spiritual journey led him to conversion to evangelical Christianity. Contact with a translation of the New Testament known as "London" decisively changed the religious beliefs of Archippus and two other men, Sidor and Sozon, who decided to check the translation and revise their Orthodox practices.

This was the beginning of a new religious community in the village of Cişmele, which separated from the teachings of the Molokans, bringing up practices such as the veneration of icons. This led to conflicts with the authorities and the Orthodox community, resulting in persecution and exile of the three men and their families.

After uniting with the Molokan community of Cismele, dissatisfaction with their practices

led Archippus to continue his search for true Christian teaching, which was fulfilled by the arrival of a Russian Baptist missionary, Dmitrii Petrov. Under Petrov's leadership, Arhip and others were baptized, marking the birth of the Baptist community in the Cismele.

Tensions between the various religious communities in the village, including Molokans, Baptists and Shtundists, remained a central aspect of religious life in Cişmele. The progress of the Baptists, the opening of services to the public, and the growing cultural and religious influence of Pastor Archippus led to even more pronounced conflicts with the Orthodox Church.

Despite obstacles, including persecution and public disparity, the Baptist movement in Cismele continued to grow, with Archip Romanenko maintaining close ties with the Baptist community in Tulcea. However, Baptist missionary efforts were limited in Bessarabia, with a significant presence recorded only in Cişmele, which is reflected in reports and statistics of that period. However, the increase in the number of Baptists and their continued activity demonstrated the vitality and resilience of the community in the face of adversity, both before and after World War I.

In 1903, a public theological debate took place in Soroca, where Orthodox monk Gurie Grosu confronted Baptist preacher Mikhail Kashtanov about the role of Holy Tradition in salvation. The community of Bender faced persecution, but continued to grow, and baptisms were performed even in secret, such as in the waters of the Dniester River. These developments illustrate the challenges faced by evangelical groups in Bessarabia at the beginning of the twentieth century due to opposition from the Orthodox Church and authorities. The Baptist Church of Bender played a central role in the expansion of the evangelical movement in Bessarabia, succeeding the significant Molokan community and the Shtundist movement. Vasilii Pavlov, an influential pastor from Odessa, catalyzed the formation of the church, which served as the nucleus for those in Chisinau and Tiraspol. Pavlov's work, documented in his diary, was vital to the community, including baptisms and ordinations. Despite repressions, including arrests, the church prospered, becoming a refuge for the Baptist faith, even in the face of Orthodox ecclesiastical opposition and adverse weather conditions. [51]

The emergence and development of the Baptist church in Chisinau represents a significant aspect of religious history in the Republic of Moldova, having deep and complex roots reflecting both cultural and social influences of the period. Officially established in 1910, after decades of efforts and challenges, the Baptist church in Chisinau marked an important moment in the expansion of the Baptist faith in Bessarabia, indicating a gradual movement from rural to urban

51 *Дневник Василия Гурьевича Павлова*, 1910 год, http://anabaptist.ru/obmen/hystory/ist2/files/archives/d_1910.html (accessed 6 April 2015).

communities. The first Baptist church in Bessarabia was founded in 1876 in Cişmele, but it took more than three decades to establish a significant Baptist presence in the capital Chisinau.

The efforts to evangelize and found a Baptist community in Chisinau were influenced and supported by the figure of pastor Vasilii Pavlov from Odessa, highlighting the role of cross-border collaborations in spreading baptism. At the same time, the meeting of the Baptist leader Fyodor Prokhorovich Balikhin with the Molokan community of Chisinau in 1887 was an important precursor moment, demonstrating the interaction between different religious movements and the spiritual searches of the inhabitants of Chisinau.

The key figures in the founding of the Kishinev Baptist church, Andrei Ivanov and Tikhon Hizhnyakov, were initially part of the Molokan community, which underlines the dynamics of individual and communal religious changes during that period. Convinced of the necessity of conscious and voluntary baptism as an act of following the teachings of Jesus Christ, Ivanov was significantly influenced by Christian literature and contacts with religious leaders outside Kishinev, including Ivan Prokhanov of St. Petersburg. This exchange of ideas and support helped strengthen the local Baptist community.

CONCLUSIONS AND RECOMMENDATIONS

Conclusions. In accordance with the intended purpose, we initially examined the literature on evangelical movements in Bessarabia after its abduction by the Tsarist Empire. We found that under the conditions of tsarism no studies were conducted on evangelical communities in Bessarabia. Instead, during the years of tsarism, various reports signed by ROC representatives on "sectarians" were published, with exact data on their number, occupations, faith, etc. These materials, critically examined, were of real use to us in writing our doctoral thesis.

After the establishment of Soviet power, formally the Church was separated from the State. The atheist state promoted a policy of uprooting the faith of Soviet citizens, of ideological struggle, into which scientists were also attracted, who published various works aimed at proving the "error" of believers; among other things, references were made to the past of religious communities in MSSR.

Only after the Republic of Moldova gained independence were created favorable conditions for publishing various works: memoirs of believers, studies on resistance to church closures, etc. Some aspects of the topic were examined by prof. univ., dr. hab. Ion Gumenâi (molocanii), by prof. univ., dr. hab. Valentin Tomuleț (Lancastrian schools, evolution of Bessarabian society as a whole, etc.), by Valentina Chirtoagă (studies on German colonists) etc.

However, regarding the evangelists, especially the Baptist Church in Bessarabia (1812-1917), no research was conducted and no monographic studies or scientific articles were published.

At the same time, in the archives of Moldova, Russia, Ukraine and other countries, we identified enough materials and information to research the problem. In addition, the periodicals of the time provide sufficient materials that complete the picture of emergence and development of evangelical movements in Bessarabia. I have used the memoirs of many authors, which also complete the general picture of the Protestant, Evangelical, Baptist movements in Bessarabia, under Tsarist domination.

The specialized literature used and the sources we found in archives or public or private libraries (we refer to magazines and documents of the time), the published memoirs, the statistical data used allowed us to objectively analyze and expose unbiased the history of evangelical movements and of the Baptist Church in Bessarabia during 1812-1917.

Our studies show that after the annexation of Bessarabia to the Tsarist Empire, the prosecutor of the Holy Synod of the Russian Orthodox Church, Aleksandr Golitsyn, came up with the initiative of forming a Bible society in Russia, a branch of the British and Foreign Bible Society, established in England in 1804, at the initiative of the Baptist pastor John Hughes. The proposal was supported by Tsar Alexander I and on December 6, 1812, the Russian Bible Society was founded. Even though the Chisinau branch of the Russian Bible Society was founded on September 27, 1817, Exarch Gavriil Bănulescu-Bodoni motivated the clergy and nobles of Bessarabia to support the activity of the Russian Bible Society from the first year after its establishment. Through the efforts of the Bible Society, the Holy Scriptures were printed in Romanian language and distributed in Bessarabia and the Romanian Principalities.

Our study demonstrates that in Russia, dominated by the ROC, there were currents that did not conform to the official religion. These are old-rite Russian Christians, stenchores, but also Molokans, these being the only religious confession that can be considered evangelical originating in Russia, because it came out of the context of the Orthodox Church in the eighteenth century, without outside influence. Due to severe persecution by the authorities, groups of Molokans fled to the empire's peripheries and beyond, reaching the region between the Prut and Dniester before the annexation in 1812. There were four communities of Molokans who had places of worship: in Chisinau, Bender, Cetatea Albă and in Cişmele village in Ismail county.

At the same time, tsarism gave German colonists the opportunity to work the land, trade agricultural production, etc. Also, Germans were allowed to have their own schools, to profess religious cults. Shtundism is the common name of the evangelical movement called *pietism* and brought by German colonists after the annexation of Bessarabia to Russia in 1812. The movement

existed for a long time within the Evangelical Lutheran Church, to which the settlers belonged. Then came groups of German separatist Stundists, who chose to permanently separate themselves from the Lutheran Church in order to practice their faith according to the teaching of the New Testament. The movement lasted only four decades among the settlers.

The first case of passing this belief to the native population was recorded in the Odessa region, which is in the vicinity of Bessarabia. Pastor Karl Bonekemper was the first to offer the Bible in Russian to Ukrainians working at Rohrbach. In Bessarabia, the evangelical movement called Shtundism came through Ukrainian missionaries and contacts between Ukrainians in Bessarabia and Ukrainians in Kherson, Odessa and Kiev regions. The Shtundists showed a very strong missionary spirit. Even though there were Bessarabian Romanian Stundists, the followers of this evangelical movement were mostly Ukrainians from South Russia. With the advent of the Baptist faith, most Stundist communities took over the practice of Baptist churches and believers switched to the Baptist faith.

The research we conducted showed the historical conditions and premises of the emergence of the Baptist faith in Western Europe, as well as the specific features of baptism as a Christian faith. Our study demonstrates that despite repression of evangelicals by secular and Catholic authorities (including burning at the stake), the new faith has spread to Europe, the U.S. and Tsarist Russia.

The studied documents prove that in Bessarabia the Baptist faith first spread among the German settlers (in the localities of Danielsfeld, Friedenstal, Tarutino, etc.), but their influence on people of other nationalities living in this region was small. We found that on March 27, 1879, the Tsarist authorities passed the Law on Baptist Worship, which allowed Baptists to freely profess their teaching and practice the rites of faith according to their customs. The legal framework provided by Tsarism opened new perspectives to the Baptist cult. Based on the documents studied, we established that the first Baptist church in Bessarabia, made up of Russians, was founded in Cişmele village by Baptist missionaries who came from Tulcea around 1876. We found that the church in Cişmele did not manifest the same missionary spirit as the church in Tulcea and for several decades remained the only Baptist church in Bessarabia.

German Baptists, led by J. Oncken, spread the good form of church organization, which ensured success throughout Russia and Bessarabia.

At the beginning of the twentieth century, Baptist churches appeared in the capital of Bessarabia and other large cities, and the Molokans partially and the Shtundists in their entirety were attracted and assimilated into the new Baptist churches. The Baptists also spread the teaching in the Romanian language and, compared to the other evangelical denominations, recorded the

largest number of people coming from the Orthodox Church. The activity and spread of evangelical Christians was an important factor that forced the hierarchs of the Orthodox Church to preach in Romanian, open schools and libraries, and publish magazines and newspapers in Romanian. Baptists made the most of the religious freedom offered for a short period and planted churches.

***Recommendations**:* We recommend continuing scientific work:

- in conducting studies on the policy of the Tsarist Government and the ROC towards evangelical religious communities, especially Baptists;
- in research on evangelical movements both on the problematic segment and on the chronological one;
- in informing the reading public, both faithful and secular, about the history of evangelical communities in Bessarabia;
- in making documentaries about the history of evangelical movements in the Republic of Moldova, especially about Baptists.

BIBLIOGRAPHY

Unique sources

1. National Archive of the Republic of Moldova (currently ANA, National Agency of Archives; hereinafter we will use NAMR), fund 2, inventory 1, file no. 620.
2. NAMR, fund 2, inventory 1, file no. 1071.
3. NAMR, fund 2, inventory 1, file no. 1073.
4. NAMR, fund 6, inventory 1, file no. 1128.
5. NAMR, fund 6, inventory 5, file no. 185.
6. NAMR, fund 6, inventory 5, file no. 808.
7. NAMR, fund 6, inventory 8, file no. 96.
8. NAMR, fund 6, inventory 8, file no. 450.
9. NAMR, fund 6, inventory 8, file no. 879.
10. NAMR, fund 6, inventory 9, file no. 692.
11. NAMR, fund 6, inventory 17, file no. 32.
12. NAMR, fund 6, inventory 18, file no. 42.
13. NAMR, fund 6, inventory 18, file no. 52.
14. NAMR, fund 6, inventory 18, file no. 53.
15. NAMR, fund 208, inventory 3, file no. 2251.
16. NAMR fund 208, inventory 3, file no. 2719.
17. NAMR, fund 208, inventory 3, file no. 2720.
18. NAMR, fund 208, inventory 3, file no. 3766.
19. NAMR, fund 208, inventory 3, file no. 4393.
20. NAMR, fund 208, inventory 3, file no. 4397.
21. NAMR, fund 297, inventory 1, file no. 323.
22. NAMR, fund 297, inventory 1, file no. 324.
23. St. Petersburg archive, fund 1284, inventory 223, file no. 44.
24. РГИА. Опись 61, Отдел II, Стол 3, Дело 13.
25. РГИА, фонд 796, опись 176, дело No 2184.
26. РГИА, фонд 797, опись 61, отдел II, стол 3, дело No 13.
27. ЦГИАУК, Киев, фонд 127, опись 1003, дело № 26.
28. ЦГИАУК, фонд 1152, опись 1, дело No 360.

Literature in Romanian

29. HELLO, John. *History of Baptist churches in Romania*. Faclia Publishing House, 2006.

30. CANTEMIR, Dimitrie. *Description of Moldova*. Scriptorum, 2017.

31. CAZACU, Petre. *Moldova between Prut and Dniester. 1812-1918,* Chisinau, Editura Ştiinţa, 1992.

32. CIOBANU, Stephen. *Bessarabia*. Chişinău, 1926.

33. CIOBANU, Stephen. *Romanian culture in Bessarabia under Russian rule*. Chisinau, 1992.

34. EUSEBIUS OF CAESAREA, *Ecclesiastical History*. Bucharest, 1987.

35. ENACHE, Gheorghe et al. *On the frontier of civilizations. Bessarabia in geopolitical, economic, cultural and religious context*. Galati, 2011.

36. FIGES, Orlando. *Russian Revolution. 1891-1924. The tragedy of a people.* Iasi, 2016.

37. GUMENÂI, Ion. *Roman Catholic, Protestant and Lipovan communities in Bessarabia in the nineteenth century*. Chisinau, 2016.

38. GUMENÂI, Ion. *Confessional minorities in Bessarabia (1812 – 70s of the nineteenth century)*, thesis of doctor habilitate in history. Chisinau, 2015.

39. GUMENÂI, Ion. *Molokans of Bessarabia. Origins and ethnic composition.* In: *Arhiva Moldaviae*, I, 2009.

40. JOHN BLESSED PEOPLE. *Apostle of Fire Christianity. Life of St. Innocent from Balta; Letters.* Chisinau, 2023.

41. IORGA, Nicholas. *History of the Romanian Church and the Religious Life of Romanians*, vol. 1. Vălenii-de-Munte, 1908.

42. MĂNĂSTIREANU, Dănuț, *The identity of Romanian evangelicals: roots, actuality, perspectives*, Dorin Dobrincu, Dănuţ Mănăstireanu (ed.), The Evangelical Man, An exploration of Romanian Protestant communities. Iasi, 2018.

43. BLACK, George. *Tsarism and the national movement in Bessarabia*. Chisinau: Prut International, 2000.

44. NISTOR, Ion. *History of Bessarabia*. Chisinau, 1991.

45. PĂCURARIU, Mircea. *Bessarabia, aspects of the history of the Church and of the Romanian people.* Mitropoliei Moldovei and Bukovina Publishing House, 2013.

46. POPOVICH, Alexa. *History of Baptists in Romania, 1856-1989*. Oradea: Faclia, 2007.

47. POSTICA, George. *Early medieval civilization in the Prut-Dniester area (V-XIII centuries).* Chisinau, 2006.

48. SCHMIDT, Ute. *Bessarabia. German settlers on the Black Sea*. Ch.: Cartier, 2014.

LIST OF PUBLICATIONS OF THE AUTHOR OF THE THESIS ON THE RESEARCHED TOPIC

Edited books

1. History of Evangelical Movements in Bessarabia during the Tsarist Period (1812-1918), Lexon-Prim. Chisinau, 2021, 272 pp. ISBN 978-9975-3501-4-3.

2. История евангельских движений в Бессарабии в составе Российской империй (1812-1918), Lexon-Prime Publishing House. Chisinau, 2021, ISBN 978-9975-163-00-2.

Articles in scientific journals

3. „The Shtundists from Chisinau: unknown pages of history". In: Dialic. Journal of cultural studies and literature. **Category B** No. 3/2023, pp. 99-103, E-ISSN 1857-2537, Journal indexed in IBN, included in databases: ROAD, DOAJ, Cite Factor, CEEOL, edited in Project framework: 20.80009.0807.19.
https://dialogica.asm.md/arhivarevistei/Dialogica/Dialogica_15_2023.pdf

4. "The genesis and evolution of the Baptist Church in Bessarabia (1812-1917): the historiography of the problem." In: Scientific Bulletin of the State University "Bogdan Petriceicu Hasdeu" of Cahul, Series "Humanities". Magazine, **Category B**, included in the database: ROAD, ISSN 2345-1866, eISSN: 2345-1904. https://jhs.usch.md/wp-content/uploads/2024/02/BUBPHC-1-2023.pdf

Articles in the proceedings of conferences and other scientific events

5. „The independence of the Republic of Moldova and the Baptist community". In the volume of the international conference "30 years since the proclamation of the Independence of the Republic of Moldova", Chisinau, 23-24 August 2021, "Republic of Moldova in search of identity" Chisinau: "Cardidact" Publishing House, 2022, p.628-636. ISBN 978-9975-3533-0-4.

6. "New Research Perspectives on the History of the Baptist Community after the Fall of the Communist Regime." In the conference volume: "Student, teacher and researcher in the 80s-90s: the road to retrieval and freedom", October 7, 2022, Chisinau. Chisinau: "Lexon-Prim" Publishing House, 2022, pp. 26-27. ISBN 978-9975-163-43-9. Available online: https://ibn.idsi.md/sites/default/files/imag_file/26-27_54.pdf

7. "The First Romanian Evangelical Christians in Bessarabia". In the volume of the international conference "Latinity, Romanity, Romanianness", 6th ed., November 3-5, 2022, Chisinau. Chisinau: "Lexon-Prim" Publishing House, 2022, Edition 6, p. 311-319. ISBN 978-

9975-163-66-8; 978-606-9659-77-9. Available online: https://ibn.idsi.md/vizualizare_articol/178743

Theses in the volumes of international scientific conferences

8. "Youth circles of the Baptist Church in Bessarabia". In: Scientific session of the Department of History of Romanians, Universal and Archaeology: In Memoriam Gheorghe Palade, April 28, 2017, Chisinau. Chisinau, Republic of Moldova: Academy of Public Administration, 2017, Edition IV, p. 82. ISBN 978-9975-71-901-8. Available online: https://ibn.idsi.md/sites/default/files/imag_file/82_10.pdf

9. "The Wernerian School and the Contribution of Karl and Maria Baish". In the volume of the national scientific conference: "Yesterday's cultural heritage – implications for the development of tomorrow's sustainable society", Ed. 3, 11-12 February 2021, Chisinau. Chisinau, Republic of Moldova: 2021, Edition 3, T, p. 105-107. ISSN 2558 – 894X. Available online: https://ibn.idsi.md/vizualizare_articol/123068

10. "German Baptists in Bessarabia". In the volume of the session "Scientific session of the Department of History of Romanians, Universal and Archaeology: In memoriam Ion Niculita", May 27, 2022, Chisinau. Chisinau, Republic of Moldova: CEP USM, 2022, Edition VIII, pp. 51-52. ISBN 978-9975-159-41-8. Available online: https://ibn.idsi.md/sites/default/files/imag_file/51-52_44.pdf

11. "The First Romanian Evangelical Christians in Bessarabia". In the volume of the conference Latinitate, Romanitate, Românitate, Ed. 6, November 3-5, 2022, Chisinau. Chisinau: "Lexon-Prim" Publishing House, 2022, Edition 6, pp. 58-59. ISBN 978-9975-163-52-1. Available online: https://ibn.idsi.md/sites/default/files/imag_file/58-59_51.pdf

12. "New research perspectives on the history of the Baptist community after the fall of the communist regime", in: "Student, teacher and researcher in the 80s-90s: the road to retrieval and freedom", October 7, 2022, Chisinau. Chisinau: "Lexon-Prim" Publishing House, 2022, pp. 26-27. ISBN 978-9975-163-43-9. Available online: https://ibn.idsi.md/sites/default/files/imag_file/26-27_54.pdf

Other specific works and achievements

13. "Bessarabian Branch of the Russian Bible Society", in: Theological Review "Pulsul Ministerrii", no. 26, 2018, Chisinau, p.33-45. Available online: https://pulseofministry.md/ro/articles/filiala-basarabeana-a-societatii-biblice-rusesti/

ANNOTATION

Filat Vasile, "Evangelical movements in Bessarabia (XIX-XX centuries)", PhD thesis in history, specialty 611.02 – History of Romanians (with respect to periods), Chisinau, 2023

Thesis structure: list of abbreviations, introduction, four chapters, general conclusions and recommendations, bibliography of 197 titles, 163 pages of basic text , declaration of assumption of responsibility and author's CV. The obtained results are published in 12 scientific works (1 monograph in Romanian and 1 monograph in Russian, 5 scientific articles, studies, as well as 5 abstracts).

Keywords: Bessarabia, tsarism, orthodoxy, evangelists, duhobori, molocans, shtundists, baptists.

The purpose of the paper: to examine the origin and evolution of evangelical movements in Bessarabia kidnapped by the Russian Empire in 1812 from the Principality of Moldavia until the dissolution of the Tsarist Empire (1917).

Research objectives: analysis of historiography and historical sources, examination of the activity of the tsarist administration in order to print the Bible, translate it into various languages, try to spread literacy through Lancastrian schools, as well as the appearance in Russia of the first evangelists (stenchobors and Molokans); study of evangelical beliefs brought by German colonists to Bessarabia, the place and influence of pietists and stundists in enlargement evangelists; examination of the emergence of the first Baptist communities, the policy of the Tsarist Government towards the Baptist Church and the state of affairs in the years of World War I.

Scientific novelty and originality: The thesis is a first scientific work in the field of national history that elucidates the evolution of evangelical movements in Bessarabia under tsarist regime, especially the development of Baptist communities and their transformation into a recognized Baptist Church.

The scientific problem solved: the scientific argumentation of the genesis and evolution of evangelical communities in Bessarabia occupied by the Tsarist Empire, in which the Russian Orthodox Church (ROC) was not only numerically dominant, but, moreover, was strongly supported by the secular state (tsarism).

Theoretical significance: the truthful restoration of the history of evangelical movements in Bessarabia during the Tsarist period, in the introduction into the scientific circuit of novel information regarding the promoters of evangelism in Bessarabia, the way of living together in not exactly favorable social circumstances.

Applicative value of the work: The research results can be used to elaborate university courses on the Christian religion and its varieties, the specificity of various communities, especially evangelical movements. The paper will provide factual support for scientific discussions among historians, but also between representatives of various religious communities. Last but not least, the work is beneficial to evangelical Christians from the Republic of Moldova in order to know their own history.

Approval of the obtained results: Aspects of the research problem were presented at 6 scientific conferences and volumes in the Republic of Moldova, as well as abroad.

ADNOTARE

Filat Vasile, „Mișcările evanghelice din Basarabia (sec. XIX-XX)”, teză de doctorat în istorie, specialitatea 611.02 – Istoria Românilor (pe perioade), Chișinău, 2023

Structura tezei: lista abrevierilor, introducere, patru capitole, concluzii generale și recomandări, bibliografie din 197 de titluri, 163 pagini de text de bază, declarația privind asumarea răspunderii și CV-ul autorului. Rezultatele obținute sunt publicate în 12 lucrări științifice (1 monografie în limba română și 1 monografie în limba rusă, 5 articole științifice, studii, precum și 5 rezumate).

Cuvinte-cheie: Basarabia, țarism, ortodoxie, evanghelişti, duhobori, molocani, ștundiști, baptiști.

Scopul lucrării: examinarea originii și evoluției mișcărilor evanghelice din Basarabia răpită de Imperiul Rus în 1812 de la Principatul Moldovei până la destrămarea Imperiului țarist (1917).

Obiectivele cercetării: analiza istoriografiei și a surselor istorice, examinarea activității administrației țariste în vederea tipăririi Bibliei, traducerii ei în diverse limbi, încercării de a răspândi știința de carte prin școlile lancasteriene, precum și a apariției în Rusia a primilor evanghelişti (duhoborilor și molocanilor); studierea credințelor evanghelice aduse de coloniștii germani în Basarabia, a locului și a influenței pietiștilor și ștundiștilor în extinderea evanghelişților; examinarea apariției primelor comunități ale baptiștilor, a politicii Guvernului țarist față de Biserica Baptistă și a stării de lucruri în anii Primului Război Mondial.

Noutatea și originalitatea științifică: Teza este o primă lucrare științifică în domeniul istoriei naționale care elucidează evoluția mișcărilor evanghelice din Basarabia aflată sub regim țarist, în mod special dezvoltarea comunităților baptiste și transformarea lor într-o Biserică Baptistă recunoscută.

Problema științifică soluționată: argumentarea științifică a genezei și a evoluției comunităților evanghelice în Basarabia ocupată de Imperiul țarist, în care Biserica Ortodoxă Rusă (BORu) nu numai că era numeric dominantă, dar, pe de asupra, mai era puternic susținută de Statul laic (țarism).

Semnificația teoretică: restabilirea veridică a istoriei mișcărilor evanghelice din Basarabia din perioada țaristă, în introducerea în circuitul științific a unor informații inedite referitoare la promotorii evanghelismului în Basarabia, la modul de a conviețui în circumstanțe sociale nu tocmai prielnice.

Valoarea aplicativă a lucrării: Rezultatele cercetării pot fi utilizate la elaborarea unor cursuri universitare privind religia creștină și varietățile ei, specificul diverselor comunități, în special al mișcărilor evanghelice. Lucrarea va oferi suport factologic pentru discuțiile științifice între istorici, dar și între reprezentanții diverselor comunități religioase. Nu în ultimul rând, lucrarea este benefică creștinilor evanghelici din Republica Moldova în vederea cunoașterii propriei istorii.

Aprobarea rezultatelor obținute: Aspecte ale problemei cercetare au fost prezentate la 6 conferințe științifice și volume în Republica Moldova, precum și în afara ei.

АННОТАЦИЯ

Филат Василе, «Евангелические движения в Бессарабии (19-20 вв.)», докторская диссертация по истории, специальность 611.02 - История румын (по периодам), Кишинев, 2023 г.

Структура диссертации: список сокращений, введение, 4 главы из 3-4 подразделов, общие выводы и рекомендации, библиография из 197 названия, 163 базовыми страницами, заявление об ограничении ответственности и резюме автора. Полученные результаты публикуются в 12 научных трудах (1 монография на румынском и 1 на русском языках, 5 научные статьи, исследования, а также 5 резюме).

Ключевые слова: Бессарабия, царизм, православие, евангелисты, духоборы, молокане, штундисты, баптисты.

Цель работы: рассмотреть зарождение и эволюцию евангельских движений в Бессарабии, захваченной Российской империей в 1812 г., от Молдавского княжества до распада Царской империи (1917 г.).

Задачи исследования: анализ историографии и исторических источников, рассмотрение деятельности царской администрации по изданию Библии, ее переводу на различные языки, попытка распространения книговедения через ланкастерские школы и появление в Россия первых евангелистов (духоборов и молокан); изучение евангельских верований, принесенных немецкими колонистами в Бессарабию, места и влияния пиетистов и штундистов в распространении евангелистов; рассмотрение возникновения первых общин баптистов, политики царского правительства в отношении баптистской церкви и положения дел в годы Первой мировой войны.

Научная новизна и оригинальность: Диссертация является первой научной работой в области отечественной истории, освещающей эволюцию евангельских движений в Бессарабии при царском режиме, в частности – развитие баптистских общин и их превращение в признанную баптистскую церковь.

Решаемая научная проблема: заключается в научном обосновании генезиса и эволюции евангельских общин в оккупированной царской империей Бессарабии, где Русская Православная Церковь не только численно доминировала, но, ко всему прочему, пользовалась сильной поддержкой. светским государством (царизмом).

Теоретическая значимость работы: состоит в правдивом восстановлении истории евангельских движений в Бессарабии с царского периода, во введении в научный оборот некоторых новых сведений о пропагандистах евангелизации в Бессарабии, о том, как жить в не совсем благоприятная социальная атмосфера.

Прикладное значение произведения: Результаты исследования могут быть использованы при разработке университетских курсов по христианской религии и ее разновидностям, специфике различных сообществ, особенно евангелических движений. Работа обеспечит фактическую поддержку научных дискуссий между историками, а также между представителями различных религиозных общин. И последнее, но не менее важное: эта работа полезна евангельским христианам Республики Молдова для познания собственной истории.

Утверждение полученных результатов: Аспекты проблемы исследования были представлены на 6 научных конференциях и томах в Республике Молдова, а также за рубежом.

FILAT VASILE

EVANGELICAL MOVEMENTS IN BESSARABIA (XIX-XX centuries)

611.02 – History of Romanians (with specification of periods)

Summary of the doctoral thesis in history

Approved for printing: May 2, 2024
Offset paper. Offset printing.
Print sheets: 2.0
Paper format 60x84 1/16
Print run of 25 copies
Order no. ___

Editorial-Polygraph Center of the Moldova State University
Alexei Mateevici Street, 60, MD-2009, Chișinău, Republic of Moldova