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**BRIEF
PhD THESIS**

*Historical aspects regarding Diocese of Constanta
in the period 1923-1950*

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Statement

Due to my special spiritual links with the church in the province of Dobrogea, the thesis I chose in the theology field regards the most representative historical aspects of church life and is sub Dobrogea Historical Theology, and to manage interdisciplinary research, comprehensive and in-depth especially "Diocese of Constanta" in "period 1923-1950". I know that this thesis "Historical aspects regarding Diocese of Constanta in the period 1923-1950" wasn't chosen as the theme for a doctoral dissertation in our country over the past 10 years. I do not hide that helped me in this direction and exercise efforts I have made participating in the creation of the volume of historical research on the personality and work of Priest Stavrofor Nicholas V. Paveliu who left a rich spiritual heritage from seaside city residents: churches Assumption 1 and St. George, both historical monuments. (see Ionut Druche, priest Claudiu Cosmin Brutaru, the priest Nicholas Paveliu Life: 1929-2014: 25 years from the Lord appears with the blessing of Archbishop Theodosius, Archbishop of Tomis Constanta: Publisher Archdiocese of Tomis, 2014).

I want to argument in this thesis that the hierarchs service in Dobrogea and setting up Dobrogea Diocese of Tomis have always produced extremely good consequences on the lives of believers in this province, consequences which were extended over the entire Romanian Orthodoxy and of all historical periods, me I am particularly interested in the period 1923-1950, in which was reactivated Diocese of Constanta.

In Dobrogea today, the ancient land of Scythia Minor, have pastored throughout history Christian bishops who stood by their Christian testimony and special efforts to promote religious life. Of these, we are presenting our work, especially on those who pastored Romanian province during 1923-1950, during which existed Diocese of Constanta Metropolitan Church continues the ancient Tomis. Bishops around which the intense pulsed life bisericească în mentioned period were: Ilarie Teodorescu, Gherontie Nicolau, and Cezar Păunescu to which we can add and Eugen Laiu as lieutenant of this diocese for a period of almost two years.

Important strategic point, place the crossroads of important trade routes of the continent, Dobrogea starts to gain greater value considering that the Danube became commercial artery first rank European trade Transhumance as we shall see, had an important role ... everywhere in the villages of Dobrogea; along with the ancient inhabitants of the earth, brought to a Romanian in all provinces. Because of this, the land of Dobrogea, presenting the appearance of a miniature Dacia, which is why we consider representative of the Romanian people ... And if Dobrogea was able to keep productive virtues after serious repercussions caused by Ottoman rule, it was because the province has not could be broken spirit implicit economic and religious Romanian countries, where it was built so strong.

To know as comprehensively the religious life of the Diocese of Constanta we consider useful to proceed in our work, in a statement of religious history of the province of Dobrogea that we weave the history laden meanings of Constanta.

The history of residence Constanta is confused with the province of Dobrogea and together are lost in the legends of the past, since prehistoric times, we can distinguish in this wonderful history major periods that can circumscribe a general periodization of Romanian history:

1. History of Dobrogea in ancient times.
2. History of Dobrogea in the medieval period.
3. The modern history of Dobrogea.
4. Contemporary History of Dobrogea.

If we can theoretically achieve this division, when a researcher attempts to talk about church life in Dobrogea - keeping even this brief timeline - we find that it is limited by the small number of works covering this topic, which is shrinking works with how far away from us; however, documents that can bring light to the subject of this paper, although insufficient or inaccessible, they are not lacking, and therefore results can be obtained even if the company requires great effort and would present some gaps.

The cradle of our civilization in ancient times, Dobrogea makes today the subject of extensive studies and archaeological investigations whose foundations were laid by tireless historians and archaeologists renowned as Vasile Parvan, Ion Barnea, Radu Vulpe and others who have discussed many interesting aspects and more specific situation or problem in Romanian church.

Due to its location, Dobrogea know a thriving development cities and towns by the sea will be very early commercial and cultural links with famous centers in South East Europe and the Middle East. Its geographical position very soon becomes envied and glances conquerors looks increasingly more. Arriving in the years 28-24 BC, under Roman rule, Dobrogea experienced in the process of Romanization, hundreds of inscriptions as many ruins of settlements attesting the presence and continuity of Daco-Roman population in these regions.

According to the advised historical figures, when this occurs during Romanization, Christianity appears, that the Apostles began to spread from the first century AD. In Dobrogea those times, then officially called Scythia Minor after the word Gospel was sown tradition of St. Andrew.

On the Roman rule, our province was called " Getae Country " because it was the predominant element then. Strabo tells him "Scythia Minor." Ovid and Pliny the Elder did not mention anything Scythians, but it is known that the Scythians north of the Danube, during the

decay Getae and Macedonians make inroads in Dobrogea, and after writing the Kalatis Demetrius, Scythians deals mouth of the Danube, to the river "Zyras ", Batova Valley today.

Between Romanian provinces, Dobrogea was been the most alienated of the country and that's because, over the centuries has been the harsh fate in the national life and Christian. Though very old Romanian beginnings in the province and even the Christian life is older, more beautiful and more intense than in any other part of the country, however due to historical circumstances subsequent totally unfavorable development of Romanian and Christian life, Dobrogea remained in many respects from other Romanian provinces. Geographical location has made this land between the Danube and the Black Sea, a crossroads of all nations and powers of Eastern Europe. So Romanian element, however powerful he once was, over time, weakened but managed to maintain as far as maintained only with more sacrifices.

For this and other reasons, our orthodoxy in Dobrogea could not unfold as it did in the other Romanian lands.

Both in Dobrogea and throughout Aurelian Dacia, Christianity spread and evolved since the first centuries of the Christian era, after the departure of the Apostles in the world, preaching the gospel.

Along with the apostolic preaching our province benefited from measures of laity leaders that led to the spread of Christianity at us. The emperor Traian brought colonists and Legionnaires in Dacia, from all parts of the empire, especially in the Balkans, Asia Minor and Syria. There were already quite strong Christian community and many, at the end of the first AD century, after preaching the Gospel by the Apostles and especially Paul, who preached and the Balkan Peninsula.

Between colonists and soldiers brought by Traian in Dacia, of course in the three centuries from the beginning, have been to the Greek cities and the sea, and were quite small thriving in Scythia (Dobrogea today), many Christians who in turn preaching in Dacia Traiana especially that tradition and historians tell us that Apostle Andrew preached and Scythians. Scythians who lived in the territory where it is today Dobrogea gave the name of the Roman provinces: Scythia Minor.

They must have been between them and the persecuted and tracked Christians by Roman emperors and large centers in the heart of the empire, which will be new refuge in the province, conquered by Traian, but where the Roman authorities would have been less turned against them, and with starting in the fourth century, the Emperor Constantine the Great, their situation is beginning to change in the sense of total freedom of expression of faith, after the Edict of Milan tolerance.

No matter what path will be reached by Christians in Scythia Minor are known sufficient evidence that at least the end of the third century and the beginning of their presence here is beyond any doubt, their crowd is really quite significant. A prove of course, many Christian relics, the later - basilicas, inscriptions, religious objects, etc. - Discovered so far in Dobrogea and especially impressive number of martyrs who with their blood spattered the ground of the province during the persecution unleashed by the command of Emperor Diocletian (284-305). This latter, in particular, show the presence of Christianity here, age and vitality of which it is clear that the Church was not just some organization, but a perfectly canonical organization, as bishop and metropolitan, according to all religious establishments of time before even the historical emergence of the Ecumenical Patriarchate, as demonstrated remarkable renowned professor of canon law Pc. Pr. Nicolae V. Dură.

Number of increasingly enhanced Christians as flourishing state of the province required the establishment of a diocese for these lands, which happened otherwise. It is about diocese and later Metropolitan of Tomis, whose beginning is believed rises, at the end of the third century, then continuously operated here until the sixth and seventh centuries, according to documents, and that its jurisdiction extended over the whole of Scythia Minor, and there are sufficient grounds to believe that over Christians in southern Moldavia and Wallachia east towards the Carpathian arch - though these things are not the subject of our work.

Historical or political considerations were often the same geographical unit - Dobrogea - belong to several states and bear sometimes different appointments.

The earliest mention of Dobrogea under the name of Scythia meets a Greek inscription dating from the beginning of the second century BC, discovered at Histria.

Between Romanian history and the right Danube river and the left part or the river there were many similarities, especially in terms of material life and interpersonal relationships, but also a number of differences, some essential, especially in terms of their political destiny, but always in the southeastern province Danube, Romanians were a constant habitation with a special mention for northern zone, where the number was increased transhumance shepherds, oscillation residents over the Danube and the reapers mountaineers, sometimes established with the approval authorities and a number of elements stored in different sources and local documents developed over the centuries XV-XVIII confirms Romanian old the present as "a numerous indigenous population of farmers, herdsmen, ranchers, fishermen, craftsmen and merchants, who gave Romanian name, some very expressive and characteristic settlements, watercourses, hills, islands, lakes, mofettes and levees in the Delta ".

Dobrogea, kept charged by a long and rich history, fascinating and attractive cultural, ethnic, religious and civilization, fundamental marked geographical position between two

continents, Europe and Asia, constantly played a major role in the historical development of the Romanian people but also in the south - eastern Europe. The Black Sea coast has become a historical perspective, a very basic piece of the development of the Romanian people, its emergence in the historic Carpathian-Danubian-Pontic far.

Dobrogea or "region of the Lower Danube and the Black Sea is an integral and unified Carpathian-Danubian-Pontic hearth in the history of pulsed with great force from immemorial time."

Between the historical provinces of Romania, Dobrogea is territorial and demographic among the lowest, representing about 6.5% in area and 4.5% in the number of people reported nationwide. However, Dobrogea is a geographical reality, ethnographic and religious as well defined as it is varied and complex.

Modern and contemporary history also imposed on Romanian territory evolution towards modernity, openness to the West, the slow but sure way of creating and returning to their identity, drawn from centuries of history and the roots of the past, lost in the mists of time.

At the crossroads of major roads of intertwining of civilizations if, Greek and Roman, Dobrogea, where Byzantium long exercised dominion, is the first province intrăin pages of history of our country.

This geographical position of the province, between the steppes of Eastern Europe and the brilliant medieval Byzantium, led to the transformation of Dobrogea in a way migrations and place of Russian-Turkish wars, culminating in the ages of the eighteenth and nineteenth century with serious track for local life, yet remaining documents, travel notes, notes written on the old church books attest to the existence of numerous trustees from Tulcea, Turtucaia and famous Tudor Mateescu archives researcher also identified for centuries XVIII - XIX dozens of names of priests, teachers and Romanian singers, ministers of churches in Cernavoda, Ostrov, Oltina, Turtucaia, Macin, Isaccea, Hârșova, Bestepe, Beilic, Garvan, Daien, mallow, Babadag, Rasova, Luncavița, Zebil, Niculițel, Tulcea, Sulina and more.

The Romanian element persisted here, he had strong roots. It is known that one of the first Romanian documentary about are those related to Romanians from Pontos.

In relation to the name Dobrogea have been tried several explanations. After some fanciful name would come from Dóberes population, mentioned by Herodotus. Once more, it derives from the words that express specific geographical and physical planning: dobro (sl. = Good), Dobrich (sl. = Earth rocky, barren). Exist even and assumptions that, taking into account past Turkic Dobrogea (from Avars and Bulgars, the sixth and seventh centuries, up to Pechenegs, Cumans and wet in XI-XII centuries at his selukizii Izzed-Din II and San Saltuk Kaikavus Dede

XIII century), raise old Turkish terms: Bergan / Burgan said the Arab geographer of the twelfth century, Idrisi, or bruğan DBU (DBU = driver bruğan = valam propugnaculum).

But most scientific adhesions were directed toward explanation by anonymous hero, namely Dobrotici despot. Phrases meaning "powers / country / Despotate of Dobrotici" dates from the second half of the century. XIV, and are Latin or Greek sources. But the current phonetic name - Dobruca / Dobrogea - is found in Ottoman sources. The earliest mention of the Ottoman documentary "country" Dobrogea, are in the first half of the century. XV, Dobruca ili, Sabra's Dobruca (desert steppe Dobrogea) in narrative sources or Dobruca and Dobruca vilayetleri (Dobrogea lands) in chancery documents of the first two decades of the sixteenth century. All theories on the name Dobrogea have oscillated between slavas Turkic origin (or Turkic slavized) of this toponym. And derivation of the name of the country of his head, Dobrotici had also solved the problem of Slavic origin, Turkey (Cuman) or the name of the Romanian eponymous hero, a problem that has not yet met unanimity among specialists.

Of all the nations that settled in Dacia, after the withdrawal of the Roman legions, none has so much significance for the history of our people as Slavs, who settled in large numbers and in all its parts not only in some regions, as thought long and Roman population is displaced by repeated waves of Slavs and powerful. They play in the Danubian lands the role that they played in the West Germanic nations (resulting from the mixture of Latin inhabitants of the empire to the barbarians who settled in those countries). It happened, however, that the process be conducted in ethnic contrary chip on both sides of the Danube: the south, favorable glory, and he was born in the Bulgarian people and their unfavorable north, the Slavs were assimilated in the Romanian people.

After creating the Slavic Bulgarian state, south of the Danube, the territories belonging to the Byzantine Empire then, the former province of Scythia Minor continued to be regarded as part of the Empire, but the lack of administrative organization and a stable armed, made the new state Bulgarian to extend dominion and over Dobrogea, between 681-971, without it being full, constant or continuous.

However, Bulgarians aren't slavic, or more precisely not only Slavs, but part of the family of nations, namely language turcaş their western group, over which was added Slavic population. We mention this because the Bulgarians have played an important role in the history of Dobrogea. When speaking of Bulgarian influence upon us therefore to be understood that no population ancient Turkish nature and which are less informed, but also the influence of the Slavs who have assimilated the Bulgarians from which we borrowed the Cyrillic and a number of elements in the life of the state.

The rise the Bulgarians in the Romanian territories starts with the Pechenegs who come in the year 890. After the victory of the king John Tzimiskes (969-976) against the Slavs, the north-eastern part of Bulgaria came under Byzantine rule, to the border of the Danube old Netherlands, these territories are organized in a territorial unit called "Them" and led by a strategist, residing at Durostorum. This theme, in the second half of the eleventh century was called "Paristrion" or "Paradunavis" or "Paradunavon" (next to the Danube).

During the invasion of barbaric peoples (Sarmatians, Huns, Avars, Slavs, Bulgars, Magyars, Pechenegs and Cumans and Tatars finally), which took over a thousand years, the fate of the Church and the local people, ruled by it, was quite difficult and uncertain. Meanwhile, Christians in these parts found their refuge in the mountains and forests, which extended into real forests – for example the forests Vlăşiei, or Vlachs - from the mountains to the sea, and where lived a patriarchal life with faith and customs. We know with certainty that at Silistra today there was a bishop, on the right bank of the Danube near two powerful Roman cities: Axiopolis and Sucedava, ward who was raised to the rank of Metropolitan. She had called Durostorum and more established than other bishops. Here were placed all administrative and military authorities, with whom the church was also represented by Metropolitan Durostorum - also called Dristra - that time stretched jurisdiction over the entire Dobrogea.

But most of Romanian were conquered and subjected by Slavs who had invaded, and with whom they lived what they themselves did not rob other people, as evidenced by the attempt of the occupation of our territories of the Avars. And it is very characteristic that the and region inhabited majority by Romanian by Slavs called Vlaşca namely Vlach Country or Romania Country - because it does the word Vlach - is the plain, not the mountains.

But the Bulgarian Patriarchate of Durostorum recognized by the Roman Emperor Lekapenul of political interests, was abolished and in its place created a Metropolitan, Patriarchate of Constantinople dependent and it is possible that under its jurisdiction have arrived and some by the bishoprics Dobrogea's territory (Dinogetia, Noviodunum, Troesmis, Axiopolis etc.).

Cumans appear in our lands in the middle of the eleventh century (1057) when they beat the Pechenegs and occupy their settlements. Their dominion lasts until the coming Tartars (1241) so for nearly two centuries.

At the end of the eleventh century, we have, thanks to Ana Comnena, information about the existence of local leaders by the Lower Danube (Tatos, Sestlav and Satzas).

After a revolt caused by Romanian brothers Peter and Asen, at 1185, removed to Ohrid Romanians obedience imposed by Basil II Bulgarohton, and builds again, between the Danube and the Balkans, the second Romanian-Bulgarian kingdom - under the two brothers, organized

especially Ionițăși then John II Asen. Ionita is crowned by Pope Innocent of Rome as king in 1204 taking residence at Târnova.

On this occasion, he shall take an oath of allegiance to the Pope with Archbishop Târnova, which is given the title of Primate, thus replacing that of Patriarch. This link did not take long for in 1235, Ivan Asen II acquires from the Patriarch of Constantinople, Patriarch recognition Târnova Primate by the Roman Catholic Church and subject to the jurisdiction of Constantinople Bulgarian again.

In sec. XIII Byzantines designates in Dobrogea, land to the Sultan Seleucid Izzedin and more than 10,000 Asian Turkish families settled here, to migrate later in the Crimea.

By the fourteenth century, Romanian-Bulgarian kingdom separated themselves into several parts and the Church begins to unfold. Some Metropolitans, as one in Vidin, tended to independence, while others preferred to keep Constantinople, until finally Romanian-Bulgarian kingdom is destroyed by the Turks in the Battle of Cosovo in 1389, and Bayezid I turned Bulgaria into a Turkish province. With kingdom disappears and the Patriarchate by Târnova.

In the first half of the XIV century, the North Dobrogea, including Vicina city, came under the rule of Basarab I, ruler of Romanian Country, and Mircea the Elder took several cities, because they do not fall Turkish dominion. With the help of local people, Mircea drove the Turks from Dobrogea, merge it with Durostorum, Romanian Land. Therefore, in 1389, he added to his title and that by ruler "of the parties of Podunaviei" = "next to the Danube".

About a church organization in the thirteenth and fourteenth centuries in Dobrogea have a reference to the Metropolitan Vicini mentioned in Anna Comnena Alexiada (sec. XI). To locate Vicina were proposed: Macin Danube, estuary before Isaccea, Somova (all in the north of Dobrogea, near the Danube), and more recently in the island's Păcuiul Sun at about 18 km from Silistra.

In the first half of XIV century Vicina significance begins to decline due to Tatar invasions that have occupied it in the early years of the XIV century. After Metropolitans Cyril and Makarios and the first half of this century, the last metropolitan of Vicina was Hyacinth, which in May 1359 at the insistence of Prince Nicholas Alexander Romanian Land (1352-1364), was recognized by Ecumenical Patriarch Callistus I like metropolitan of Wallachia.

We see therefore that long before the politic foundation of the two Romanian Principates at Silistra and throughout Dobrogea there is a fairly thriving church organization with bishops and metropolitans.

A special destiny had Dobrogea during Mircea the Old, who by a document from 23 November 1406 declaring that "... the prince from both sides over the entire Danube and to the Great Sea."

After the death of Mircea the Old, Dobrogea was gradually conquered by the Turks entering into the Ottoman administrative system in the late fifteenth century, when "becomes an Islamic land, integrated to Sanjak and Silistra."

About Ottoman rule over Dobrogea can be said a few things namely that, although the Turks from Dobrogea became masters, they were always simple settlers from XV century, when the Sultan of that time had taken hold in all the cities of the Danube right up the vents. They behaved as masters, made laws, brought settlers have replaced many names from Dobrogea into Turkish names, but failed to change the nature of the Romanian population Dobrogea.

Regarding religious life, it must be said that the Turks allow of Christians to survive, namely worship in their law and to build houses of worship, but with the restriction, but not to exceed in any way the Muslims, and it lawful to make small prayer houses without towers without bells, and with firman from the Porte.

In these circumstances a few centuries have elapsed (sec. XV-XIX) for orthodoxy in Dobrogea. By 1878 there were few churches and Christianity who were limited only in surviving.

Ca punct de trecere spre Țările Române și teatru de bătălie al armatelor ruse și turce, Dobrogea a cunoscut astfel un proces continuu de imigrație și emigrație sub stăpânirea otomană.

The natives from Dobrogea were nicknamed dicieni. Over them came băjănarii, cojanii, to escape dajdii and skid by landowners and reign. They went in "Turkish Country " because they had heard that the earth is much cheaper and "at Turkey". Those of Tulcea County were more Moldovans coming from southern Bessarabia, Covurlui, Ramnicu-Sarat and Braila. Those in Constanta County are from Ialomita, Buzau, Ramnicu Sarat, Vlașca, Ilfov and the Olt. As always flowed until they were brought settlers (after 1880) in Muntenia and Oltenia and later, war veterans 1877. But those who have strengthened Romanian population by number and economic gains are shepherds from neighboring villages Sibiu and Brasov, shepherds followers secular traveled to Great steppe. Without them we would not have had a Romanian Dobrogea like today.

After 1877 war, Bulgaria emancipated themselves from the Turkish yoke and become independent state, religious life in Silistra becomes a pure Bulgarian color. No longer serving in church than Slavonic, Bulgarian priests, and an intensification of church life in the Kaliakra is only after 1877 to 1913, when Quadrilateral was under Bulgarian rule after 1913 until 1940 when under Romanian rule and called for an urgent religious life organization.

By joining Principates, Romania's modern history begins, which will be accomplished with the return of Dobrogea in the Romanian state, the starting point for modern history and the province of Dobrogea.

The second half of the nineteenth century records for the romanian history, the Romanian Orthodox Church including a number of key events: The Principates Union, achieved on 24

January 1859 and the establishment of the modern Romanian state, the state independence on May 9, 1877 through the independence war (1877-1878) with re-joining the North Dobrogea country, following the Congress of Berlin in the summer of 1878, the proclamation of the Kingdom (1881) and the granting of broad democratic rights and liberties, plus obtaining, in 1885, the autocephaly of the Romanian Orthodox Church, were likely to increase the prestige and importance of young Romanian state in Southeast Europe, a region where peoples' struggle for self-determination intensify political state in the late nineteenth century and early XX, while deepening crisis from great empires, whose existence became increasingly anachronistic.

In this context, in the years 1912-1913 two Balkan wars takes place and the Bucharest Conference, which adopt on 10 August 1913 the Peace Treaty, signed by the parties to the conflict: Romania, Turkey, Bulgaria, Greece, Serbia and Montenegro. Under Article II of the Peace Treaty, the southern border between Romania and Bulgaria "will start from the Danube, from Turtucaia above, to reach the Black Sea south of Ekren".

Enters thus the Romanian state a new part of the old Dobrogea, with an area of approximately 7770 square km and a population of about 280,000 inhabitants, territory that would enter history as inappropriate from the Quadrilateral.

Them follows the 1918 Great Union, a fundamental moment in the history of the Romanian people, when Transylvania united with the mother country, and Romania, becomes a new country, not only geographically and administratively, but also from spiritual and cultural point of view; a new country not only by the fact that several provinces gathered in one place - geographical extension - new administrative point of view, because public order should be ensured by now that the various provinces were united in one place - a unitary state, but to us, especially the new coagulation Romanian soul, and the question that was put by unifying the nation, was the issue of consolidation. New reforms have had to complete what has been done through the whole: land reform, universal suffrage amendment of the Constitution in 1923, the 1925 administrative reform, primary and secondary education law, many reforms were accomplished in order to reach the main target, strengthening the country. Constant need for nearly 15 years, remains the spiritual unity of our nation, because - again - Romania has started to become another country with other social condition, other aspirations and other needs ... is the key factor moral balance in society. Here the question of religion, which is one of the manifestations of the spirit par excellence.

And no matter how great will the economic or financial crisis be, what drew all attention, it was a crisis greater than all, the moral crisis, and then the action to be taken to strengthen Romania required on this route morale. "On the basis of religion and morality will be made only nine hundred Romania so it will assert its role in the concert of all other peoples ... modern ideal is to be a Christian."

So all of these changes, internally and externally, demanding political changes of the early twentieth century leading to the assertion of the corresponding status and Romanian Orthodox Church, ie raising it to the rank of Patriarchate.

And in Dobrogea, the question was, when they return to the country, a reorganization and reconfiguration of church life.

At the time when Dobrogea returns in the Romanian state, this land gave the image of a spiritual synthesis with unique character. The geographical position, between the Danube and the Black Sea province gathered at the core of his being what roads in four cardinal points and two continents - Europe and Asia - have made here in a huge process of human movements for centuries. Romanian and foreign scholars have studied the history of this land described in the cosmopolitan ethnic Romanian painting, Turks, Tatars, Bulgarians, Armenians, Greeks, Russians, Lipovani Germans were an original historical community, unparalleled complexity, diversity but and its harmony. It is true that, for 450 years, as more rigorous classification of the province in the Ottoman political and administrative system, spiritually-cultural been installed dominant traditional forms of Islamic culture. However, culture overall cosmopolitan and breathable, reflecting the multi-ethnic structure of the population, made possible specific manifestation of a spirit competitor but complementary. If today the Turkish-Tatar and other ethnic minorities live with Romanian Dobrogea in a harmony that could serve as a model for many regions of the planet, is because it was built on the values of respect, ethical precepts and common virtues: spirit tolerance, honesty, justice, respect work, thrift, ability to absorb every culture offered by other elements.

But with all ethnic amalgam, the consistency of Romanian element is undeniable in the whole history of the province of Dobrogea. If other nations which have moved from south to north and from north to south, Dobrogea was only a gateway, or a portion of a long road - for Romanian Carpathian Dobrogea is itself the final term of their roads and restore the natural consequence of Romanian sovereignty over Dobrogea was legislating reorganization measures this was long sought by the vicissitudes of history.

Faced with deplorable state inherited at Dobrogea union with Romania, ruling circles thought, with justified reason, that at exceptional times call for exceptional measures. Thus was born the idea of Dobrogea special regime to prepare the progressive integration unified structure of the Romanian state. As a result, the first two years, the province will be under regular regime that was followed, starting from 1880 when Parliament passed the "Law for the organization Dobrogea" until 1909 a legal exception regime.

According to the "Dobrogea Constitution in 1880-1882" - as they were called new legislative regulations - Dobrogea was divided into two counties: Tulcea (purse Babadag,

Tulcea, Macin, Sulina, Snake Island) and Constanta with five subdivisions: Constanta, Constanta , Hârşova, Constanta and New Silistra.

Gradually, are governed other important issues related to the natural development of the province, such as the issue of ownership, organization and other court, but from the first moment of unification country, Dobrogea proved a challenge for Romanian politicians and bureaucracy. Populated by numerous ethnic groups, shaped by the social Ottoman unable to adhere unconditionally at values advocated by liberals and conservatives, the province was considered a special case.

Law on the organization of Dobrogea (1880) called by Mihail Kogălniceanu "Dobrogea Constitution" (because the new province had not been included in the Constitution during its review of 1879) noted that all the inhabitants "... are equal before the law, enjoy all civil rights and can be appointed to public office, regardless of origin and religion. "

New legislation for Dobrogea asked solving the education and Religious education, taking into account the existence of a population heterodox (other than the Orthodox religion) and eteroglot. Therefore, the most important thing for people Dobrogea was to unite around a common national ideal, is all respect for their specific rights.

Under these conditions re-establishment of metropolitan bishops or province Dobrogea was a dream for centuries, and a confirmation of the Christian faith for centuries natives.

In fact, the history put the metropolitan of Tomis in Scythia Minor, between ancient metropolises and anoites more hierarchs of this chair, which were distinguished by the holiness of their lives through fruitful activity and the strength, as were Evangelicus , Philius, Theophilus, Bretanion, Teotim and others. The word these hierarchs always due allowance was decisive in all important matters, and because it occupies Metropolitan Tomis II rank among the autocephalous and Metropolitan churches to the Patriarchate of Constantinople have powers we do not have any other metropolitan in Balkan Peninsula.

After the war of independence in 1878, Dobrogea enters under religious raport, under jurisdiction of the Diocese of Lower Danube, at March 16, 1879, which at that time was headed by the learned bishop Melchisedec Stefanescu.

And if in 1878 Dobrogea administration it was taken over official by Romanian authorities (on November 14, 1878), Orthodox parishes in Tulcea and Constanta counties were temporarily reassigned from March 1879 at Diocese of Lower Danube (which had been set at November 17, 1864), and included Brăila and Covurlui. This condition lasted provisional until February 1881, when the Lower Danube Bishopric residence was established in the city of Galati and Tulcea and Constanta counties were part of the Diocese of Lower Danube.

Both erudite bishop Melchisedec Stefanescu and his successors: Joseph Gheorghian (1879-1886), Partenie Clinceni-Bacauanul (1885-1902), Pimen Georgescu Pitesteanul (1902-1909) and Niphon Niculescu Ploiesteanul (1909-1921) have made every effort to to organize religious and ecclesiastical life of Dobrogea by repairing old churches and ruined villages and equip with new places of worship; by placing priests at every church by raising their financial situation and to fulfill the mission entrusted to their guidance.

In 1923, Diocese of Old Tomis was founded once again with residence in Constanta, Ialomita was legally separated from the Holy Metropolis of Ungro-Wallachia and attached to the newly established Diocese, while since 1923 the Lower Danube Diocese covers only counties Covurlui and Tulcea, the same as the newly created Diocese of Tomis, will have jurisdiction to Constanta, Kaliakra, Durostor, and Ialomita. Braila County passed since 1914, the Diocese of Buzau.

After several centuries of wandering the metropolitan seat holders of Tomis residing in various ecclesiastical centers as Durostorum, Vicina, Proilavia, Tulcea etc., was reactivated in 1923 - for nearly a quarter century - Tomis ancient diocese residing Constance, having the jurisdiction to Constanta, Kaliakra, Durostor and Ialomita, and is considered as a natural continuation of the first Romanian church organizations on earth - Archdiocese (Metropolitan) Tomis.

1923 will be a representative of the Orthodox Church in Dobrogea life because, as a result of numerous requests, will fulfill a lofty ideal of Dobrogea, namely the re-establishment of the Diocese of Tomis Constanta county jurisdiction over administrative Canonical county; Durostor and Kaliakra.

Through re-establishment of the Diocese Dobrogea is resumed the thread, some discontinued this institution and once again establishes the truth that one of the qualities of the Romanian people is to recover and flourish to any corner of land that falls within its indisputable.

What meant the reestablishment of the Diocese of Tomis and what were its consequences to Romanian country destiny, and those who have shepherded these lands during the interwar period and shortly after, during which time he worked Tomis: Bishops Ilarie Teodorescu, Gherontie Nicolau and Cezar Păunescu (which can also add and Eugenie Laiu) whose life and work we present below, to highlight aspects of church life in the Diocese of Constanta between 1923-1950, a relatively close and very busy events of all this we try to speak in our work.

For our research topic although I could not conduct interviews with people from this period, however, we have identified and used researched documents and archives from the period 1923-1950, then analyzed and compared information which proves parallel. Besides these, we used general and specialty papers, periodicals, laws, decrees, administrative decisions,

courses and textbooks, especially history, and secular studies and articles and especially religious, and finally some patristic sources, dictionaries and encyclopedias with reference to the history and religious life of Dobrogea and the Diocese of Constanta.

Reactivation of the Diocese of Constanta between 1923-1950, is an extraordinary event in the life of Dobrogea and can draw many pertinent questions, though not be all the same size, and therefore highlight here only some of the main research questions of the thesis which are directly related to research objectives:

1. What are the significant aspects of the Christian past in the province of Dobrogea?
2. What are the prerequisites for reactivating the Diocese of Tomis?
3. What are the hierarchs of Tomis during 1923-1950, what measures have been taken and how they served the Romanian church?
4. What minority religions were founded in the period 1923-1950 in Dobrogea, which were the work and their relations with the Orthodox?
5. How does it present the education in Dobrogea in this period, which are the founders of education in Dobrogea and how their theological preparation influenced the developments and achievements in Dobrogea school?
6. What issues can be identified in Dobrogea culture during 1923-1950, and especially in religious music?
7. How did the religious press in Romania and in Dobrogea begun? What Dobrogea publications were both secular and religious representative?
8. What types of changes occur in the relations between Church and State following the establishment of communist totalitarianism in Romania during 1948-1962?
9. How clergy and the laity looked at the establishment of communist regime?

To answer all the questions and organize information regarding Diocese Constanta during 1923-1950 I tried to structure the discourse thesis chronologically and how could after specific areas. Thus, we divided into seven main chapters exposure, that correspond to specific periods and areas, and according to them we seek to speak, first briefly about the events that make up the history of the province of Dobrogea, after which we will detail those which covers the period 1923 -1950. I started thus Dobrogea province history from antiquity to the war of independence, then I went to events that took place from independence until 1923, developing for this period and items for religious life, issues that were established prerequisites for re-establishment of the Diocese of Constanta, then I switched to the history of Constanta diocese itself obviously with the actual presentation of events and aspects of church life of the diocese of Constanta (1923), which is essentially the content of the paper which I somewhat structured chronologically doubled (or completed) and an overview of the various areas of church life as follows: the

beginning, the first great chapter of the paper, I presented data, events and issues relating to the establishment of the province of Dobrogea Constanta diocese; in Chapter II, I went to the presentation of historical and juridical-canonical premises for re-activation of the Diocese of Constanta, and I shared the work into two periods the discourse: the establishment diocese until 1945 and then continued in Chapter VII presenting religious life in the diocese of Constanta started focusing on the specific period of communism 1945-1950; in Chapter III of the paper I presented the personalities and work of bishops of Constanta to which I added biographical notes, achievements and tests during their ministry; here we felt natural to continue in Chapter IV with the presentation of minority religions that existed in Dobrogea, in the period 1923-1950; in Chapter V of the work in which I presented aspects, dates, events, happenings, limits, achievements, which we considered significant in different areas of the life of faith Dobrogea: school, culture, religious music, and in Chapter VI I presented the Christian life in the period 1923-1950 reflected in the local press, and obviously I concluded with the presentation of the last stages in the life Diocese Constanta to establish communism in Chapter VII; Finally I presented conclusions, where I tried to focus the importance, significance and meaning of events, so to speak, events that accompanied and followed the establishment and functioning of the Diocese of Constanta, for Dobrogea and for our national Church.

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