

Vira TSERKOVNA*

BIOGRAPHICAL INFORMATION REGARDING THE EDITORS OF *KISHINEVSKIE EPARHIALNYIE BEDOMOSTI*

- Abstract -

The article is devoted to the biographical information of the editors of *Kishinevskie Eparhialnyie Bedomosti* (Chişinău Diocesan Records) from 1867 to 1917. In order to create a collective portrait of the editors are analyzed origin, education, career, the range of scientific or journalistic interests, awards and significance of their activities for the region.

Keywords: collective portrait; *Kishinevskie Eparhialnyie Bedomosti*; Bessarabia; Chişinău diocese; clergy; editor.

Introduction

At the turn of 20 - 21 centuries a relatively new direction in the study of historical and cultural processes was intensively developing in Ukrainian historical science. The object of such research is a person who belongs to a certain historical period, territory, community and culture. Historical and biographical researches make it possible to personify the past, recreate portraits of individual historical figures, social or professional groups, demonstrate the general and logical, individual and specific through the representatives of a particular region. Especially relevant are such studies in the field of local and regional history.

The Problem Statement

An important component of historical and regional studies of Bessarabian history are local periodical. A special place among the official provincial publications and the private press is taken by the “Chişinău Diocesan Records” (hereinafter referred to as “CDR”) that covered various aspects of religious life of

*State University of Humanities, Izmail, Ukraine (viratserkovna@gmail.com).ORCID: 0000-0003-3245-1597.

the population and activities of the Orthodox Church and the clergy. For a more complete study of diocesan periodicals and its significance in the public life of the region it is necessary to study the biographies and creative heritage of its editors.

Research Analyses

A variety of materials published on the pages of “CDR” have become the subject of research by such Ukrainian historians as N. Volkanova¹, T. Erich², V. Kochmar³, I. Tatarinov⁴, A. Fedorova⁵, V. Tserkovna⁶. Among the fundamental prosopographic publications it is worth mentioning the *Biographical Dictionary of Graduates of the Kiev Theological Academy* in 4 volumes, that was

¹Volkanova, N. (2017). Blahodiina diialnist dvorian Bessarabii na storinkakh mistsevoi presy (seredyna KhIKh – pochatok KhKh st.). *Naukoviz apysky Ternopilskoho natsionalnoho pedahohichnohou niversytetu imeni Volodymyra Hnatiuka. Ser. Istoriiia. Vyp.2. ch. 3. P. 29-33.*

²Yerych, T. (2014). Istoriiia tserkovnykh bratstv Pivdennoi Bessarabii u druhiu polovyni KhIKh st. (za materialamy “Kyshynivskykhieparkhialnykhvidomostei”). *Materialy XX Mizhnarodnoi naukovo-praktychnoi internet-konferentsii “Problemy ta perspektyvy rozvytku nauky na pochatku tretoho tysiacholittia u krainakh SND”*. *Zbirnyk naukovykh prats. P. 96-98.* URL: http://conferences.neasmo.org.ua/uploads/conference/file/2/conference_27-28.2.2014.pdf; (2013); Zminy systemy navchannia ta vykhovannia v Kyshynivskii dukhovnii seminarii v seredyni KhIKh st. *Intelihentsiia i vlada. (29). P.14-23.*

³Kochmar, V. (2010). Eparhialnye vedomosti kak istochnik izucheniya pravoslaviya Yuga Ukrainyi. *Visnyk Odeskoho natsionalnoho universytetu. T. 15. (21). P. 45-54.*

⁴Tatarinov, I. (2013). Diialnist Kyshynivskoi yeparkhii z mobilizatsii materialnykh resursiv na viiskovi potreby (lypen-hruden 1914). *Intelihentsiia i vlada. (29). P. 71-79;* (2015); Mobilizatsiia sviahchennosluzhyteliv Bessarabii do Dukhovnoho zahonu v 1914 r. *Intelihentsiia i vlada. (32). P. 307-316.*

⁵Fedorova, A. (2015). “Kishinevskie eparhialnye vedomosti” kak istochnik dlya izucheniya staroobryadtsev v Yuzhnoy Bessarabii. *Intelligentsiya i vlast. (33). P.163-173.*

⁶Tserkovna, V. (2015). Istoriiia sela Railianka za materialamy “Kyshynivskykh yeparkhialnykh vidomostei”. *Kraieznavstvo. (1–2). P.110-116;*(2015). The Orthodox clergy of Romania in the second half of the 19th century (on the materials of “Chisinau Diocesan Records”). *Journal of Danubian Studies and Research. Vol. 5. (2). P. 125-133;* (2016). Vypusky Kyivskoi dukhovnoi akademii – vydatni predstavnyky pravoslavnoho dukhivnytstva Rumunii XIX st. (za materialamy “Kyshynivskykh yeparkhialnykh vidomostei”). *Naukovyi visnyk Izmailskoho derzhavnoho humanitarnoho universytetu: zbirnyk naukovykh prats. Seriiia “Istorychni nauky”*. (34). P. 138-142; (2017). “Kyshynivski yeparkhialni vidomosti” yak dzherelo tserkovno-kraieznavchykh doslidzhen Pivdennoi Bessarabii XIX st. *Teoretychni, metodychni ta praktychni problemy istorii, filosofii, sotsiologii, politologii, pravoznavstva: Zbirnyk naukovykh prats za materialamy naukovo-praktychnoi konferentsii (20 sichnia 2017 r.)*. P.144-150; (2019). Biohrifichni materialy na shpaltakh “Kyshynivskykh yeparkhialnykh vidomostei”. *Naukovyi visnyk Izmailskoho derzhavnoho humanitarnoho universytetu: zbirnyk naukovykh prats. Seriiia “Istorychni nauky”*. (43). P. 180-190. DOI 10.31909/26168774.2019-(43)-18

conceived as an “academic portrait”: the collective image of the Kiev Theological Academy in the individual fates of its wards and includes respectively articles about many editors of “CDR” – graduates of this institution⁷ and the encyclopedia “Kyiv Spiritual Academy (1819 – 1924) in names”⁸. At the study of biographies and creation of collective portraits of historical figures and corporate groups, such as Bessarabian nobles of 19th century, bishops of the diocese of Chişinău late 19th–early 20th century were engaged such researches as L. Tsiganenko⁹ and V. Tserkovna¹⁰. The biographies and identities of the “CDR” editors have not yet become the subject of scientific analysis and generalization.

Statement of the basic material

The idea of creating diocesan records as a special type of church publication belongs to Kherson Archbishop Innokenty (Borisov), who developed his sample program in 1853. After his death, in 1859, Archbishop Dimitriy (Muretov) presented this program to the Holy Synod for discussion, arguing the need for its realization of financial and administrative benefits. By the decree of the Synod of December 31, 1859 the request of the lord was granted and the program was sent to the diocesan bishops¹¹.

The evolution of church periodicals in the Bessarabian region began after formation of the Chişinău and Khotyn diocese in 1813 at the initiative of the Exarch of Moldavia and Valahia Gavriil (Bănulescu-Bodoni), who was appointed Metropolitan of and Khotin¹². The painstaking work of the metropolitan was

⁷*Biograficheskiy slovar vyipusnikov Kievskoy duhovnoy akademii: 1819–1920-e gg.: Materialy iz sobraniya prof. protoiereya F. I. Titova i arhiva KDA: v 4 t. / [sost. V. I. Ulyanovskiy]. K.:Izdatelskiy otdel Ukrainskoy Pravoslavnoy Tserkvi.*

⁸*Kyivska dukhovna akademiia (1819–1924) v imenakh : entsyklopediia: v 2 t. / uporiad. i nauk. red. M. L. Tkachuk; vidp. red. V. S. Briukhovetskyi. K.: Vydavnychidim “KM-Akademiia”.*

⁹Tsiganenko, L. (2017). Bessarabski dvoriany v XIX st.: materialy do prosopohrafichnoho portretu. *Teoretychni, metodychni ta praktychni problemy istorii, filosofii, sotsiologii, politologii, pravoznavstva, Zbirnyk naukovykh prats za materialamy naukovopraktychnoi konferentsii (20 sichnia 2017 r.)*. P.150-155.

¹⁰Tserkovnaya, V. (2017). Collective Portrait of the Chişinău Diocesans During the Period Between the XIX-th Century and the Beginning of the XX-th. *Danubius*. Vol.35. (3). P. 13-26.

¹¹Troytskyi, A. (2003). Eparhialnyie vedomosti. *Pravoslavnaya entsiklopediya*. T. 18. P. 493-497. URL: <http://www.pravenc.ru/text/190001.html>

¹²Lyman, I. Rosiiska pravoslavna tserkva na pivdni Ukrainy ostannoii chverti XVIII – seredyny KhIKh stolittia. *Personalnyi sait istoryka Ihoria Lymana*. URL:<http://www.i-lyman.name/RPCerkvaPivdUkr.html>

successful and in March 1814 he received permission from the Holy Synod to open a printing house at the bishop's house¹³. From the day it was founded until the death of Metropolitan Gabriel (Benulescu-Bodoni), 19450 copies of church books were published in the Chişinău printing house for the amount of 225 252 lei¹⁴.

The history of the first periodical church publication started under the Archbishop of Chişinău, Antonii (Shokotov), with the Decree of the Holy Synod from February 17, 1867¹⁵ had "CDR" been published from July 1, 1867 to 1917, in 1867 – 1904. – twice a month, and in 1906 – 1917 – weekly. Over the entire period of the publication's existence more than 1,5 thousand issues were printed with a circulation of 600 – 700 copies. First, "CDR" was printed in the printing house of the bishop's place, from 1886 until October 1906 in the private printing house of E. Shliomovich, and starting from No. 41 in the diocesan printing house¹⁶.

From 1867 to 1871 materials in the journal were printed in parallel in Russian and Moldavian languages. Each issue consisted of formal and informal parts. Since 1872 the nature of the published material became more of a book, a scientific one, and since 1906 the publication of spiritual and journalistic articles has significantly revived and "CDR" was placed "among the first printed diocesan authorities"¹⁷.

The diocesan records had a united structure and a common program, but the coverage of many issues was determined by the specifics of the diocese and the position of the local ruler. Until 1906 he had the right to appoint and dismiss the editor, censor, proofreader, and clerk, and these appointments were determined by the education, views, mentality, and intellectual horizons. The successful evolution of "CDR", as well as other diocesan publications, largely depended on the

¹³Stadnytskyi, A. (1892). Bessarabskaya ekzarsheskaya tipografiya pri Kishinevskom Arhiereyskom Dome. *Kishinevskie Eparhialnyie Bedomosti*. (1–2). P. 17–18.

¹⁴Fushtei, N. (2013). Izdatelskaya deyatelnost mitropolita Gavriila Benulesku-Bodoni. *Codrul Cosminului*. (1). P. 32.

¹⁵Parhomovich, A. (1911). Redaktoryi i tsenzoryi "Kishinevskih Eparhialnyih Vedomostey" (s 1867 po 1911). *"Kishinevskie Eparhialnyie Bedomosti"*. (28). P. 1043.

¹⁶Alfer'eva, L., Sodal', V. (2019). Kishinevskie eparhialnyie vedomosti. *Pravoslavnaya entsiklopediya*. T.35. P. 213-215. URL:

<http://www.pravenc.ru/text/%20%D0%9A%D0%B8%D1%88%D0%B8%D0%BD%D1%91%D0%B2%D1%81%D0%BA%D0%B8%D0%B5%20%D0%B5%D0%BF%D0%B0%D1%80%D1%85%D0%B8%D0%B0%D0%BB%D1%8C%D0%BD%D1%8B%D0%B5%20%D0%B2%D0%B5%D0%B4%D0%BE%D0%BC%D0%BE%D1%81%D1%82%D0%B8%20.html>

¹⁷Redaktoryi i tsenzoryi "Kishinevskih Eparhialnyih Vedomostey" (s 1867 po 1911). *Kishinevskie Eparhialnyie Bedomosti*. (28). P. 1043.

personality of the editor, who determined the content of the paper, its concept, editorial policy and the financial condition of the edition.

In order to create a collective portrait of “CDR” editors is considered and analyzed the available biographical information according to the following criteria: origin, education, clergy, career, scientific or journalistic interests, editorial policy, awards.

“CDR” were published on the basis of a single model of the official provincial newspaper “Bessarabian Provincial Gazette”. As you may know, each issue consisted of the official and unofficial parts, which were edited separately. At different times during the 50 years of its existence (1867 – 1917), the official and unofficial parts of the records were headed by 17 editors (see table).

№	Name and Surname	Years of life	Years of editing
1.	Archimandrite Varlaam (Chernyavskiy Vasily Nikiforovich)	1819 – 1836	July 1867
2.	Skvortsov Mihail Ivanovich	1825 – 1871	July 1867 – November 1870
3.	Pakhovskiy Petr Fedorovich	1841 – 1891	1870 – 1875
4.	Ganitskiy Mihail Antonovich	1843 – 1886	1872 – 1880
5.	Bochkovskiy Hrisanf Ivanovich	1831 – 1903	1875 – 1887
6.	Shpanovskiy Leonid Platonovich	1843 – 1903	January – July 1881
7.	Chudetskiy Pavel Ivanovich	1844 – 1886	1881 – 1883
8.	Epuri Makariy Ivanovich	1848 – 1903	1883 – 1885
9.	Stadnitskiy Avkseniy Georgievich	1862 – 1936	1887 – 1895
10.	Yanovskiy Aleksandr Vasilevich	1848 – ?	1896 – 1905
11.	Parhomovich Iosif Mihaylovich	1846 – ?	1905 – 1908
12.	Kurdinovskiy Vasily Grigorevich	1871 – ?	1908 – 1916
13.	Bogoyavlenskiy Aleksey Aleksandrovich	1873 – ?	1909 – 1913
14.	Reshetnikov V. V.		1913 – 1917
15.	Archimandrite Damian (Govorov Dimitriy Grigorevich)	1855 – 1936	January - April 1916
16.	Smelov I. E.		и.о. April 1916- April 1917
17.	Aleksiy (Gromadskiy Aleksandr Yakovlevich)	1882 – 1943	и.о. April - July 1917

The analysis of the table indicates that the average age of the Chişinău “CDR” was 40 years. The youngest editor at the time of his appointment was A. G. Stadnitskiy, who was 25 years old, and I. M. Parkhomovich and archimandrite Damian (Govorov) took up their duties at the age of 59 and 61, respectively. The average duration of editorial duties was 4 years. Editor K. I. Bochkovskiy—12 years old, A. V. Yanovskiy—almost 10 years and A. G. Stadnitskiy— 8 years were responsible for the release of “CDR”. The shortest period – 4 months – took archimandrite Damian (Govorov) in 1916 and Alexy (Gromadskiy) in 1917.

By their origin all the editors of “CDR” belonged to the clergy. Most of them came from poor families of rural priests, clerks, and psalm-goers (94%). Only M. I. Skvortsov was born in a famous professor family, his father was the well-known Kiev archpriest, professor of philosophy at the Kiev Academy and teacher theology at Kiev University of St. Vladimir, Doctor of Theology Ivan Mikhailovich Skvortsov¹⁸. From all of the editor eleven were from Ukrainian lands: archimandrite Varlaam, P. F. Pakhovskiy, M. I. Epuri, A. G. Stadnitskiy— immigrants from the Bessarabian province; M. I. Skvortsov, M. A. Ganitskiy, L. P. Shpanovskiy— from the Kiev province; K. I. Bochkovskiy, I. M. Parkhomovich, V. G. Kurdinovskiy— from the Poltava province; A. V. Yanovskiy— from the Volyn province. P. I. Chudeckiy and A. A. Bogoyavlenskiy were born in the Kostroma province, archimandrite Damian (Govorov) – in the Taganrog district of the land of the Don Army, and Alexy (Gromadskiy) – in the Sedletsk province of the Kingdom of Polish and Russian Empire. The biographical information about the editors V. V. Reshetnikov and I. E. Smelov unfortunately are limited, it is yet to be found.

The editors of “CDR” were appointed the best representatives of the church intelligentsia, who received an excellent spiritual education. As a rule, after graduating from a religious school, gymnasium or seminary, the best pupils continued their studies at theological academies, that allowed them to carry out the informational and spiritual tasks that were put before the church periodicals. All editors of this periodical had a higher theological education: twelve editors graduated from the Kiev Theological Academy: M. I. Skvortsov, P. F. Pakhovskiy, M. A. Ganitskiy, H. I. Bochkovskiy, L. P. Shpanovskiy, P. I. Chudetskiy, M. I. Epuri, A. G. Stadnitskiy, I. M. Parkhomovich, archimandrite Damian (Govorov), I. E. Smelov, Alexy (Gromadskiy), four – St. Petersburg Theological Academy: archimandrite Varlaam, A. V. Yanovskiy, V. G. Kurdinovskiy and

¹⁸*Biograficheskiy slovar vyipusnikov Kievskoy duhovnoy akademii: 1819–1920-e gg. Materialyi iz sobraniya prof. protoiereya F. I. Titova i arhiva KDA: v 4 t. / [sost. V. I.*

A. A. Bogoyavlenskiy. They were awarded the degree of Ph. D of theology, most of them – with the right to obtain a superannuated master's degree in the spiritual school service. Three clergymen who later served as the editor of "CDR" defended master's theses: archimandrite Varlaam– "On the Changes in the Order of the Liturgies of John Chrysostom, Vasily the Great and Grigory Dvoeslov, Indicated in Pomeranian Answers and the Sword of Spirit", A. G. Stadnitskiy – Gavriil Bănulescu-Bodoni, Exarch of Moldavia and Valahia (1808–1812) and Metropolitan of Chişinău (1813 – 1821), M. I. Skvortsov–the research topic is unknown, all of these were approved to the degree of Master of Theology. After working at "CDR", A. G. Stadnitskiy in 1904 was awarded a doctorate in church history for his book *Studies and Monographs on the History of the Moldavian Church* which received the full Uvarov Prize from the Imperial Academy of Sciences and the Romanian Royal House medal for scientific achievements¹⁹.

Most of the editors combined editorial work with teaching and inspector positions in religious institutions. It should be noted that most of them were intensively engaged in scientific, journalistic and educational work long before their appointment to the post of editor and continued this work after leaving the editorial office. Thirteen out of the seventeen "CDR" editors were teachers of the Chişinău Theological Seminary. Among the editors of "CDR" there were rectors of the Chişinău Theological Seminary, archimandrite Varlaam, M. A. Ganitskiy, archimandrite Damian (Govorov), A. V. Yanovski and inspectors of this seminary A. A. Bogoyavlenskiy, P. I. Chudetskiy, as well as secretary of Chişinău Consistories V. V. Reshetnikov. Most clergymen taught languages (Russian, Latin, Ancient Greek, Jewish, German, French), theological subjects (dogmatic theology, biblical history, homiletics, liturgy, church singing), civil history, logic, psychology, mathematics, physics. In addition to official spiritual, teaching and administrative duties, these clergy were members of various Orthodox missionary, charitable, school or historical and archaeological societies, committees and councils.

The first issue of "CDR" was signed by two editors: the rector of the Chişinău Theological Seminary – archimandrite Varlaam and professor of the same seminar and church journalist M. I. Skvortsov who took an active part in organizing the paper and compiling the "CER" program.

In 1861, Archimandrite Varlaam, after returning to his native Chişinău seminary and getting the rank of archimandrite, was appointed the rector of the

Ulyanovskiy]. K.: Izdatelskiy otdel Ukrainskoy Pravoslavnoy Tserkvi. 2019. T. 3: R–Ya, P.146.

¹⁹Ibid. P.232.

seminary, taught liturgy, homiletics, church law, dogmatic and moral theology and made a great contribution to the development of spiritual education in Bessarabia. In addition, he was the rector of monasteries, the dean of the monasteries of the Chişinău diocese, a member of the Spiritual Consistory, a member of the Provincial Statistics Committee²⁰. On the pages of “CDR” were printed several of his articles, mainly on theological topics. After the first issue, archimandrite Varlaam refused to proceed with editorial work and M. I. Skvortsov was the sole editor until June 1870.

In addition to taking care of organizational, financial and editorial issues, the editors published their own notes, articles, and materials on the pages of this publication. The number of articles, their content, quality and nature of publications depended on the personality of the editor, his scientific interests and his worldview. For example, M. I. Skvortsov, who was at the origins of the statements, published over eighty articles on theological topics in the journal during his editorial period. He also printed his thoughts in the journal under the heading “Thoughts” (“Misli”) that were mostly of a religious and moral character.

P. F. Pakhovskiy devoted a lot of time to editing the articles sent to “CDR” by the authors; sometimes he printed his notes, but often anonymously. Basically, these were biographical²⁰ and anniversary publications and obituaries²¹.

In this regard, the biography of M. A. Ganitskiy, who after graduating from the Kiev Theological Academy in 1867, was first appointed to the post of assistant inspector of the Chişinău Seminary, then to the post of teacher of the Latin language in the same seminary, is very indicative. In 1872 he was elected the editor of “CER” and performed these duties until 1889 inclusive. At the same time, he worked as a teacher of history and physics at the Chişinău Diocesan Women's School, then as a teacher of civil history, and acted as a priest of the Harlampie Church of Chişinău and as a priest at the Chişinău Cathedral. In addition, in 1878 Ganitskiy was a member of the Chişinău Spiritual Consistory, a member of the Bessarabian Provincial School Council, from 1883 he was the chairman of the council of the Chişinău Diocesan Women's School, and from 1884 he was a member of the Chişinău Diocesan School Council. By the decree of the Holy Synod of June 7, 1885 he was appointed the rector of the Chişinău Theological Seminary and elevated to

²⁰Igumen Irinej (Tafunya). (2009). Stranitsyi iz istorii Kishinevskoy duhovnoy seminarii. *Tyragetia*. (2). P. 141-157.

²¹Parhomovich, A. (1911). Spisok rektorov i inspektorov Kishinevskoy duhovnoy seminarii za vremya stoletnego (s 31 yanvarya 1813 g.) suschestvovaniya ee. *Kishinevskie Eparhialnyie Bedomosti*. (25). P. 955.

the rank of archpriest²². M. A. Ganitskiy being the editor of “CDR” published a lot of his articles and materials, most of which are on the history of the Chişinău seminary and diocese.

The fifth editor of the “CDR”, K.I. Bochkovskiy also occasionally placed his articles in an editable publication, mainly these were his sermons²³.

L. P. Shpanovskiy who was the second editor under K. I. Bochkovskiy for only a few months published only one of his articles in the journal, “The Splitter of Habakkuk and His Works”. After that he went to serve in the Ministry of Education. A. Parkhomovich notes interesting facts from the life of L. Spanovskiy: he was a skilled sculptor, invented a special musical instrument in the form of harmonics for which he received a bronze medal at the Paris exhibition²⁴.

From 1881 to 1883, the rector's duties of “CDR” were performed by P. I. Chudetskiy. Studying at the Kiev Theological Academy at the historical department he thoroughly mastered German and French, studied foreign literature, both secular and spiritual. In 1877 in Kiev the first work of P. I. Chudetskiy, *The Experience of Historical Research on the Number of Russian Monasteries Closed in the 18 and 19 centuries* was published. He was transferred to the seminary in Chişinău to the post of inspector by the Holy Synod in 1878. Despite the fact that he was not an editor for a long time P. I. Chudetskiy published a number of his works in the diocesan sheets, mainly on pedagogy: the book *Native Language. Training in Mechanical Reading and Writing*, the articles “On Extracurricular Reading of Books with Pupils of the Seminary”, “Visual Training”, “Historical View of Spiritual Education in Russia” and others²⁵.

After P. I. Chudetskiy the second editor under H. I. Bochkovskiy was the teacher of Greek at the Chişinău Seminary – M. I. Epuri. Colleagues noted his diligence and accuracy, administrative abilities, thanks to which he was appointed a superintendent of the Chişinău Theological School by decree of the Holy Synod. Among the few publications in the diocesan sheets there are articles on theological subjects: “A General View of Worship in the First Three Centuries of the Christian Church”, “Holidays in the First Three Centuries of the Christian church”, “Extra-

²²*Biograficheskiy slovar vyipusnikov Kievskoy duhovnoy akademii: 1819–1920-e gg.: Materialyi iz sobraniya prof. protoiereya F. I. Titova i arhiva KDA: v 4 t. / [sost. V. I. Ulyanovskiy]. K.:Izdatskiy otdel Ukrainskoy Pravoslavnoy Tserkvi. 2014. T. 1: A–Y. P. 325.*

²³Ibid. P.188.

²⁴Parhomovich, A. (1911). Redaktoryi i tsenzoryi “Kishinevskih Eparhialnyih Vedomostey” (s 1867 po 1911). *Kishinevskie Eparhialnyie Bedomosti*. (28). P. 1050.

²⁵Ibid. P.1053.

liturgical Readings and Interviews and Their Significance in the Matter of Religious and Moral Education of the People”²⁶.

A famous representative of the Bessarabian clergy A. G. Stadnitskiy later Metropolitan Arseny who edited “CDR” for 8 years and was actively engaged in scientific activities, studying the history of the Orthodox Church in Bessarabia. As professor I. V. Korsunskiy once said, A. Stadnitskiy “was not only the editor of the diocesan newspaper, but also its most active and prolific employee”²⁷. In 1888 the Holy Synod began to publish the “Church Gazette” in connection with which the official section was reduced in all diocesan sheets and the unofficial increased²⁸. During the period while A. G. Stadnitskiy was on duty, the unofficial department was replenished with the articles of a religious and moral nature, appeared publications in which the practical questions of diocesan life were raised - about the clergy and the church school, about the split in the church, sectarianism, libraries. “CDR” published a great amount of A. Stadnitskiy’ articles at that time. The circle of scientific and journalistic interests of the editor was quite wide. Here are just a few of them: theological topics (about church reading, about the sacred robes of clergy, about fasting, about the state of schism and sectarianism in Bessarabia, about the Christian world, about the relationship between faith and knowledge, about missionary work, various pastoral instructions); church history (the origin and formation of the chants of the Orthodox Church, the history of heterodox confessions in Bessarabia); the history of Bessarabia, the Izmail diocese, the Chişinău theological seminary, the noble boarding house at the Chişinău seminary, the bishop’s house, the exarch’s printing house, about church life in Romania and the situation of the Orthodox clergy.

The rector of the Chişinău Theological Seminary, archpriest A. V. Yanovskiy, who was a censor for almost 9 years and editor of “CDR” for almost 10 years made a great contribution to the development of the diocesan press in Bessarabia. During the editorial period this clergyman was the chairman of the Trinity Church seminary, the deputy chairman of the Orthodox Christ-Christmas Brotherhood, a member of the Committee of the Orthodox Messenger Society, the foreman of the Bessarabian Church Historical and Archaeological Society, the chairman of the loan and savings fund for servants of religious schools of Chişinău, Committee of the Chişinău Public Library and a member of the Bessarabian Provincial Sanitary Executive Commission. Being on these positions archpriest

²⁶Ibid. P.1054.

²⁷Mitropolit Arsenij (Stadnickij). URL: https://azbyka.ru/otechnik/Arsenij_Stadnickij/

A. V. Yanovskiy as noted by A. Parkhomovich was the personification of competence, industriousness, authority, and was distinguished by a calm and soft character²⁹. Among the materials published in “CDR” A. V. Yanovskiy wrote mainly texts on the occasion of major Orthodox holidays and anniversaries of crowned persons.

A striking representative of the regional intellectual elite was I. M. Parkhomovich who served in the Chişinău Theological Seminary for over 35 years. He taught at the missionary department, specialized in exposing the Russian schism and sectarianism, conducted public conversations with schismatics at the seminary, recited the Law of God at the Chişinău Women's School, and was a member of the pedagogical and administrative meetings of the Seminary Board. From 1905 to 1908 I. Parkhomovich headed the editorial committee of “CDR” and since then it was published every week³⁰. At the same time as the head of the editorial board, he performed a number of other duties: a member-treasurer of the Orthodox Missionary Society in the Chişinău department, a member of the committee for conducting religious and moral readings and out-of-office interviews, a member of the committee for monitoring the activities of missionaries of the Chişinău diocese. In addition, he was a founding member and a member of the Council of the Chişinău religious-enlightening Christ-Christmas fraternity, edited his publications, a member of the Chişinău diocesan missionary council, a member-treasurer of the council of the Bessarabian Church Historical and Archaeological Society, a full member of the Epiphany fraternity at Kiev Theological Academy, a founding member and a member of the steering committee of the Three Hierarchical Seminar Brotherhood for aiding students of the seminary, member and main philanthropist of Chişinău Alexander Nevsky fraternity, member of the Bessarabian branch custody of Empress Maria Alexandrovna of the Blind, a member-employee of the Imperial Orthodox Palestine Society³¹.

²⁸Kochmar, V. (2010). Eparhialnyie vedomosti kak istochnik izucheniya pravoslaviya Yuga Ukrainyi. *Visnyk Odeskoho natsionalnoho universytetu*. T. 15. (21). P. 45-54.

²⁹Parhomovich, A. (1911). Spisok rektorov i inspektorov Kishinevskoy duhovnoy seminarii za vremya stoletnego (s 31 yanvarya 1813 g.) suschestvovaniya ee. “*Kishinevskie Eparhialnyie Bedomosti*”. (23). P. 895.

³⁰*Biograficheskiy slovar vyipusnikov Kievskoy duhovnoy akademii: 1819–1920-e gg.: Materialyi iz sobraniya prof. protoiereya F. I. Titova i arhiva KDA: v 4 t. / [sost. V. I. Ulyanovskiy]. K. :Izdatelskiy otdel Ukrainskoy Pravoslavnoy Tserkvi. 2015. T. 2: K–P. P. 471.*

³¹Kuzmina, S. (2016). Vykhovantsi Kyivskoi dukhovnoi akademii braty Parkhomovychi: osvityani, bohoslovy, istoryky. *Kyivska akademiia*. (13). P. 33-61.

Working as an inspector and teacher of the Chişinău Diocesan Women's School he published a huge number of reports and historical notes on the school's status on the pages of the paper in order to draw attention to women's education. Another area of his journalistic and scientific activity was theological research on the "two-fingers sign of cross" and legality of the Old Believer church hierarchy. The results of these surveys were also published in "CDR" and some Chişinău diocesan authorities repeatedly published it as a separate collection³².

A special attention deserves the activity of I. Parkhomovich together with his brother A. Parkhomovich and other representatives of the local intelligentsia and clergy associated with the Bessarabian Church Historical and Archaeological Society that was created to study the history of Christianity in Bessarabia, diocesan governance structure, church life and life of the population of Bessarabia, statistics of parishes, churches, monasteries³³. Despite the difficulties in work due to the dismissal of leaders, conflicts, lack of finances and administrative assistance from the bishops, the passivity of ordinary members of the community, local clergy enthusiasts continued their historical and church research. Thus, I. Parkhomovich studied the history of the Chişinău diocese through the biographies of the bishops, the history of the Bessarabian vicariates, the history of the Chişinău theological seminary and theological educational institutions connected with it. Some materials and articles were published in "CDR" and most of them were in collections of proceedings of the Bessarabian Church Historical and Archaeological Society. The Parkhomovich brothers did not participate in only one of the nine issues of the publication. From 1867 to 1904 more than 60 articles by I. Parkhomovich and a large number of obituaries of former seminary teachers were published in "CDR" only on theological topics.

An active supporter of the study, preservation and popularization of historical monuments as well as church history in Bessarabia was the literature teacher of the Chişinău Theological Seminary V. Kurdinovskiy, who since 1908 was the editor of "CDR" and the Proceedings of the Bessarabian Church Historical and Archaeological Society. These publications included some of his works on theological, philosophical, historical and archaeological topics, including *The Apocalypse of Andrei Kesariyskiy*, *The Main Problems of Ethics in its Philosophical Sanctification*, *Religious Motifs in the Poetry of A.S. Pushkin*, *Notes on the Theory of Literature*, *Materials for the History of Bessarabia (Case of Lancaster schools)*,

³²Ibid. P. 47.

*Easter Traditions in Bessarabia, Archaeological Trip to Bessarabia, List of the Oldest Churches of Bessarabia, Essay on the Official Activities of A. Parkhomovich and about his Resignation*³⁴ For 1909 – 1914 9 volumes of works of the “Bessarabian Church Historical and Archaeological Society” were published and edited by V. Kurdinovskiy³⁵.

It should be noted that until November 1909 both of “CDR” departments were run by one editor or two at the same time according to the mutual distribution of editorial duties between them. Since December 1909 on the basis of the order from the Chişinău Ecclesiastical Consistory received from Seraphim, Bishop of Chişinău and Khotin, a separate editor was to manage each department of the publication independently³⁶. The editor of the informal department until 1916 was V. Kurdinovskiy, and the secretary of the Chişinău Consistory A. Bogoyavlenskii was appointed an editor of the official department.

A. Bogoyavlenskii, like most editors, was also a member of the Council and a librarian of the Bessarabian Church Historical and Archaeological Society, and a member of the Chişinău Diocesan Messenger Council. He published some of his articles in the unofficial department, for example, “Review of the Diocese by His Grace Seraphim, Bishop of Chişinău and Khotin from April 27 to May 5, 1910,” “On the Centenary of the Accession of Bessarabia”.

After A. Bogoyavlenskii the Secretary of the Chişinău Consistory V. V. Reshetnikov was appointed the editor of the official department, who performed his duties until the closing of “CDR”. After V. G. Kurdinovskiy from January to April 1916, archimandrite Damian (Govorov) held the post of editor of the unofficial newsletter department. In 1911 he was appointed rector of the Chişinău Theological Seminary, streamlined the educational and economic work, and under his leadership the centenary of the seminary was widely celebrated. Damian (Govorov) was also elected the foreman of the Bessarabian Church Historical and Archaeological Society, actively engaged in scientific and journalistic activities. He is the author of a number of historical and biographical essays, articles

³³Tsyganenko, L. (2011). Z istorii stvorennia Bessarabskoho tserkovnoho istoryko-arkheolohichnoho tovarystva. *Naukovyi visnyk Izmailskoho derzhavnogo humanitarnoho universytetu: zbirnyk naukovykh prats. Seriiia “Istorychni nauky”*. (30). P. 163-167.

³⁴Kurdinovskiy, Vasily Grigoryevich. URL:<http://histpol.pl.ua/ru/lichnosti/muzykanty-i-muzykovedy?id=8517>

³⁵Tsyganenko, L. (2011). Z istorii stvorennia Bessarabskoho tserkovnoho istoryko-arkheolohichnoho tovarystva. *Naukovyi visnyk Izmailskoho derzhavnogo humanitarnoho universytetu: zbirnyk naukovykh prats. Seriiia “Istorychni nauky”*. (30). P. 166.

³⁶Parhomovich, A. (1911). Redaktoryi i tsenzoryi “Kishinevskih Eparhialnyih Vedomostey” (s 1867 po 1911). “*Kishinevskie Eparhialnyie Bedomosti*”. (29). P. 1075.

on theological and church-social topics, some of which were published in “CDR” during his service³⁷.

Under archimandrite Damian, with the blessing of Anastasius, Bishop of Chişinău and Khotin, without changing the program previously approved by the Holy Synod, changes were made in both sections of the headings. The official department was supposed to publish personalized Highest decrees, orders, awards, determinations of the Holy Synod, orders of Mr. Ober-Prosecutor of the Holy Synod, changes in service, orders of the diocesan authorities, appointments, dismissals, diocesan news, idle priestly and psalm places, obituaries and other official news. The unofficial department was intended for posting speeches by the archpastor, articles of diocesan employees on local topics, foreign dioceses, diocesan news, novels of spiritual literature, answers to church-related questions of subscribers. In connection with the rise in price of paper and printing materials the records were planned to be published without a color cover and the volume should not exceed two printed pages, and large articles of employees were going to be issued as a separate appendix³⁸.

Under such a program “CDR” were published until June 1917. After archimandrite Damian, the teacher of the Chişinău Theological Seminary I. Smelov was appointed acting editor of the unofficial department. The biographical information of this editor has yet to be restored. His works in the publication were limited, taking into consideration historical circumstances, by the article about the congress of shepherds in order to study Innocentism and several reports about wounded soldiers and an orphanage.

From April to July 1917, the acting editor of the informal department was Alexy (Gromadskiy). Prior to his appointment and relocation to Bessarabia in 1917, he served as a diocesan observer of church affairs in the Kholmok Spiritual Consistory. A. Gromadskiy is the author of a large number of historical and theological works and made a lot for the Orthodox book publishing and journalism, but in a later period³⁹. He did not post his articles in “CDR”.

³⁷Stankov, K. Damian, *Pravoslavnaya entsiklopediya*. T. 13. P. 713–714, URL: [http://www.pravenc.ru/text/%D0%94%D0%B0%D0%BC%D0%B8%D0%B0%D0%BD%20\(%D0%93%D0%BE%D0%B2%D0%BE%D1%80%D0%BE%D0%B2\).html](http://www.pravenc.ru/text/%D0%94%D0%B0%D0%BC%D0%B8%D0%B0%D0%BD%20(%D0%93%D0%BE%D0%B2%D0%BE%D1%80%D0%BE%D0%B2).html)

³⁸Arhimandrit Damian, (1916). Ot redaktsii “Kishinevskih Eparhialnyih Vedomostey”. “Kishinevskie Eparhialnyie Bedomosti”. (1–2), P. 60–62.

³⁹Labyntsev, Yu. A. Aleksij, *Pravoslavnaya entsiklopediya*. T. 1. P. 664–665, URL: [http://www.pravenc.ru/text/%D0%90%D0%BB%D0%B5%D0%BA%D1%81%D0%B8%D0%B9%20\(%D0%93%D1%80%D0%BE%D0%BC%D0%B0%D0%B4%D1%81%D0%BA%D0%B8%D0%B9\).html](http://www.pravenc.ru/text/%D0%90%D0%BB%D0%B5%D0%BA%D1%81%D0%B8%D0%B9%20(%D0%93%D1%80%D0%BE%D0%BC%D0%B0%D0%B4%D1%81%D0%BA%D0%B8%D0%B9).html)

Most of the clergy who held the post of “CDR” editors were awarded various hierarchical and church-wide awards for pastoral service, theological, scientific and administrative activities, spiritual and educational work. Also, for active missionary, social, and educational activities of clergymen, they were awarded extra-service awards – state orders and medals. Archimandrite Varlaam, P. F. Pakhovskiy, H. I. Bochkovskiy, P. I. Chudeckiy, A. V. Yanovskiy.; the Order of St. Anne –archimandrite Varlaam, L. P. Shpanovskiy, P. I. Chudetskiy, M. I. Epuri, A. V. Yanovskiy, archimandrite Damian (Govorov); the Order of St. Stanislav–M. A. Ganitskiy, L. P. Shpanovskiy, P. I. Chudeckiy, A. V. Yanovskiy.

Conclusions

Thus, in the late 19 – 20 centuries, “Chişinău Diocesan Records” remained the only church periodical to cover various aspects of the religious life of the population and activities of the Orthodox Church and its clergy in the region. The papers had a single structure and a common program, but the coverage of many issues was attributed to specifics of the diocese and official position of the local ruler, who had the right to appoint and dismiss editors. Over the 50 years of the publication’s existence (1867–1917), the official and unofficial departments were headed by 17 editors, most of whom belonged to the regional intellectual elite, came from the clergy and received excellent academic spiritual education. First of all, the editors of “CDR” were clergy, subordinate to the local bishop, which means they were the conductors of the official policy of the Russian Empire in the region aimed at strengthening the position of Russian Orthodoxy and expanding Russification. Engaged in teaching, active social, scientific, journalistic, charitable and educational activities, the editors together with their like-minded people contributed to the dissemination and development of studying, preservation and popularization of historical knowledge, church history, the study of the life and customs of Bessarabia population.

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