

**ASPECTS REGARDING THE FOREIGN CONFESSIONAL
POLICY OF THE COUNTRY OF MOLDAVIA
DURING THE REIGN OF IEREMIA MOVILA (1595-1600;1600-1606)**

Viorel BOLDUMA *

Abstract. This article refers to issues concerning the foreign religious policy of the country of Moldavia during the reign of Ieremia Movila (1595-1600, 1600-1606). The ruling of Ieremia Movila took place in a complicated time in the history of Moldova, both politically, and religious. One particular importance to the ruler during this period is the church relations with the neighboring states. In this context, the ties of the Country of Moldova with the Ecumenical Patriarchate, the Orthodox Fraternity of Lvov, as well as the Athos monasteries are registered. Thanks to the material support given by the Moldovan authorities to the Orthodox centers under foreign political and religious domination, they were able to resist the Catholic pressure and reform, as well as the excessive financial demands on the part of the Ottoman authorities. Therefore, these links have materialized by: subsidizing and finishing the construction of the Adormirea Maicii Domnului Church in Lvov; subsidizing and worshiping some Moldovan monasteries, the Athonite monasteries.

Keywords: *Counterreform, Ieremia Movila, orthodox, catholic, protestant, orthodox, fraternity, stavroighion, Otoman Empire, athonite monasteries.*

The end of the sixteenth century, from a political and religious point of view, is a difficult problem for Eastern and South-Eastern Europe.

In the Romanian countries the Ottoman domination reaches its height, the reaction to which was the start of the anti-Ottoman struggle, through their accession to the Christian League. The Christian League was born on the initiative of Pope Clement VIII, who was joined by the Habsburg Empire, the German states, the Italian duchies Tuscany, Mantua and Ferrara. In the name of the Pope, the monks visit the palaces of the christian masters under the ruling of the Otoman Empire and encourage the enslaved peoples to protest. Religious sentiment reached a form of fanaticism. Bulgarian bishops and advisers, like the patriarch of Constantinople, are in a situation where they could liberate the people of South-Eastern Europe. For his part, the counselor responds to the idea of reviving the Byzantine Empire. The thought of placing the cross on the domes of St. Sophia and an installation of a Christian King are shared with Christians in Constantinople, as the restoration of the former role of the Patriarch of Constantinople spread widely within the population

* Lector universitar la Universitatea Pedagogică de Stat „Ion Creangă” din Chişinău.