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Although more difficult to study, due to the precarious source, the confessional evolutions in the Romanian space register the same dynamics of change, in the sense of the preoccupation for the internalization of the message and of the first expressions of confessional identity. Recent studies on the behaviour of the elite reveals the importance that the Boyar families gave the building of religious lodgings and the material support given to some Orthodox monastic centres from the Romanian Principalities, from Transylvania or from the Byzantine world found in the Ottoman captivity. The terse notations of the Moldavian-Russian chronicle concerning the Romanian's parentage with Romans and Vlahata, possessors of the old Christian faith<sup>40</sup> and Ivan Peresvetov's observations concerning the impact of Moscow's successes in Petru Rareș's Moldavia illustrate Moldavia's interest to define a confessional identity in relation with the Ottoman, Catholic and Protestant proximity. Moldavia's identification with the Orthodox cause also inspired transnational solidarities, an attitude illustrated by the fact that, after the defeat at Obertin (1531), Polish authorities that returned to Pocutia initiate the punishment of some Ruthenian gentry which joined Petru Rareș's forces<sup>41</sup>, who initiated, during his second reign (1541-1546), diplomatic contacts with the great country of Moscow, motivated by the solidarity of faith.

The review of the preliminaries of the Reformation in Central and Eastern Europe demonstrate the need to avoid the stereotypes concerning the peripheral nature of this region in relation to the trend of the new religious sensibilities and the efficiency of the reforming process that the Christian Church knew in the two traditional rites, capable of providing resources for subsuming solidarities of faith in the affinities of a specific identity..

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<sup>39</sup> Paul Bushkovitch, *Religion and Society in Russia, Sixteenth and Seventeenth Century*, (New York, Oxford: Oxford University Press, 1992), 49–62.

<sup>40</sup> For the corroboration of these sources with Polish-Lithuanian witnesses, see Adolf Armbruster, *Romanitatea românilor: istoria unui idei*, (Bucharest: Editura Științifică, 1990), 39–42.

<sup>41</sup> Maria Crăciun, *Protestantism și ortodoxie în Moldova secolului al XVI-lea* (Cluj-Napoca: Presa Universitară Clujeană, 1996), 51.

