

FATHER PETRE TATALASHVILI – THE LAST PRIOR OF THE GEORGIAN MONASTERY IN ISTANBUL

TEA TATENASHVILI

PHD Student of Sokhumi State University
61, Politkovskaya Street, 0186, Tbilisi, Georgia
ORCID ID:0000-0002-0165-7325
teatatenashvili@gmail.com
+995 591 41 12 84

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Introduction

The Georgian Catholic Monastery of Immaculate Conception of Holy Virgin in Istanbul (in Turkish - Gürcü Katolik Kilisesi, in Georgian - ლურდის ღვთისმშობლის სახელობის ქართულ-კათოლიკური ტაძარი) is known as the Georgian Monastery of Istanbul. This is one of the distinguished religious and cultural-educational institutions, the Center for Kartvelian studies among Georgian cultural and educational centers functioning out of Georgia.

The residence of the Georgian Catholics in Istanbul, the Monastery with its schools, printing house and rich library had been performing a great Georgian cultural, educational and scientific function outside of Georgia for more than a century.

For hundred years (1861-1961) of its existence, Georgian Catholic Monastery of Istanbul acted as a spiritual, cultural, educational and scientific center where many national, educational or scientific activities were performed. Establishment of religious educational institution, Georgian-French schools, printing-houses, the literacy dissemination society among Georgians living in Turkey, library called after Akaki Tsereteli are good examples of cultural and educational activities of the Monastery. The Monastery was the educational center giving Georgian young people the opportunity to get education first in Istanbul and then to Europe. In the schools, students had the opportunity to study literature, history, religion, theology and philosophy. Most of the Fathers of the Monastery were polyglots, fluent in French, Italian, German and Latin, so they helped students to learn languages. It supported many Georgian scientists and public figures, like Ivane Gvaramadze, Mikheil Tamarashvili, Shalva Vardidze, etc.

Ivane Javakhishvili reports about the Georgian cultural centers functioning out of Georgia that “The cultural importance of Georgian Monasteries functioning out of Georgia was highly valuable. Along with rich cultural heritage gained there by Georgia for centuries, it had another value. Georgia was able to observe cultural development of the educated countries of that time by means of the monasteries functioning abroad. Everything new and important written in the monasteries founded by Georgians, immediately reached Georgia with support of the Georgian public figures, scientists and artists” (**Javakhishvili, 1965:340**).

Eugène Dallegio d'Alessio, the Italian diplomat (1888-1983) reported about Georgian Catholic Monastery of Istanbul "Catholic priests of the Monastery... from the beginning to the present had not been hesitating to put their community to the test of existence and they clearly fulfilled their duty for the freedom of Georgia imbued with faith in the glorious future. The priests of Ferikoy (Ferikoy, the district in Istanbul, Sisli district, Bomonti quarter) were famous for entire Turkey and Greece. The

people of different type and even different religion used to come to their churches because of their fame, throughout the old Empire of Ottomans” (**Dalejio D’alesio, 1921:33**).

The monastery was built in 1861 by Father Petre Kharischirashvili in one of the most beautiful districts of Istanbul, Ferikoy (the Village of Angels). It is noteworthy, that the most of the fathers serving in the Georgian Monastery of Istanbul were from Samtskhe-Javakheti by origin. Father Petre Tatalashvili was from Samtskhe as well.

The monastery was founded by Father Petre Kharischirashvili, the resident of Meskhети, who struggled for the bright future of Georgia, for preserving Georgian language for Georgians not only in Samtskhe-Javakheti, but also in Turkey, during his entire life. Since the 60s of the XIX century Father Petre Kharischirashvili had brought progressive religious and secular people striving for their motherland together in Georgian Monastery in Istanbul (**Letters from the Georgian Monastery of Istanbul, Volume II, II, 2020:30**) and founded the brotherhood (congregation) of Georgian Catholics which thoroughly fulfilled the will of its “founder”, Petre Kharischirashvili.

During the Soviet period, till the 90s of the XX century the little part of Georgian society was informed about existence of the monastery (**Surguladze...2022, 122-123**). Thought in Meskhети, the descendants of the Monastery leaders knew about it well. Due to Soviet censorship Georgian Monastery in Istanbul was tabooed and the residents of Meskhети avoided speaking about it. Shota Lomsadze was the first scientist, who raised the issue of Monastery and talked about it in his work. He described certain period of the monastery in his “Akhaltikhuri Kronikebi” (**the Chronicles of Akhaltsikhe**) (**Lomsadze, 1979_66-94**). After 1990s, when Georgia became independent many researchers became interested with the history of the monastery and the material preserved there (Guram Sharadze, Shushana Putkaradze, Shota Lomsadze, Murman Papashvili, Nato Kruashvili, etc.)

Political developments caused establishment of the monastery. In the second half of the XIX century in Georgia and especially in Samtskhe-Javakheti, the condition of Georgian Catholics worsened due to Russian politics against Catholicism. “Restriction of entrance of the catholic missionaries from Europe to Georgia made situation very complicated in Akhaltsikhe, where Russian government support to establishment of the Armenian typikon and the Armenian language in the Georgian Catholic Latin churches. Armenian Catholic church started a great propaganda about non-existence of Georgian Catholics historically. It did not mean that Meskhети returned to its motherland could reconcile the fate easily. Georgian Catholics led this big campaign that time (**Papashvili, 1995:314-315**).

Petre Kharischirashvili took the leadership on the fight against all above-mentioned. He had to confront the teacher, Pavle Shakhuliani, who oppressed and did not give young Petre Kharischirashvili a chance to implement national ideas. After many obstacles and problems, Petre Kharischirashvili left his native land and moved to Turkey in 1857. In 1859, with the help of Archbishop Brunoni, the representative of Pope Pius IX, he received a job at the nunnery, as well as the permission to establish congregation of Georgian Catholics in Istanbul with the Georgian language and typikon. At the same

time, Father Petre bought the land plot in the suburbs of Istanbul, Ferikoy with financial support of famous Maecenas, Jacob Zubalashvili and built the Church of Holy Virgin in 1861. The nunnery was added soon. Father Petre led the church till 1892. After his death the Monastery had elected priors, Stephane Giorgidze, Alfonse Khitarishvili, Benedicte Vardidze, Pio Balidze, Shio Batmanashvili and Petre Tatalashvili who was the last prior of the monastery, led the Monastery (**Kruashvili, 2012:8-9**).

Father Petre Kharischirashvili was aware that there was lack of Georgian manuals at Georgian schools. Therefore, he opened the printing house at the monastery and started publishing of Georgian book in 1870. At the same time, he founded the monastery with its own publish-house and religious school at Montauban, the south France. He established the higher educational courses in theology and philosophy at the monastery. Many interesting books were printed in the printing houses of Istanbul and Montauban. Father Petre was the author of the most of those books, though he did not refer to himself, because he liked to do great work quietly. Those books included, "The Way of Life", "The Crown of the Martyrs", "The Flower branch for Children", "The Leader of Heaven", "The Wise Man", "Brief Rhetoric, Gina Eloquence", "Brief Philosophy or Love of Wisdom", "Short Georgian Grammar", "Short Georgian-French Grammar", "Christian Doctrine", "Paradise Prayers", "General History", "Short Geography", "Ready answer about the Armenian newspaper "Mshaki, etc. (**Letters from the Georgian Monastery of Istanbul, Volume II, II, 2020:31**).

On the edge of the XIX-XX centuries, during Russification and Armenization of Georgians, "Georgian Monastery of Istanbul" was the only religious institution where the monks with their practical actions, by cross, pen or arms were fighting for the souverinity of Georgia, what became the fatal for them (**Surguladze...2022:124**).

The Georgian monastery of Istanbul is one of the outstanding religious and cultural-educational centers, the center of Georgian studies, among the Georgian monasteries outside Georgia, with a rich library, valuable archives and interesting museum exhibits. Today, the existence of this Georgian Catholic monastery is the merit of Georgian public figures. Savane was founded by Father Petre Kharischirashvili, however, its reaching us in this form is related to the priors of the monastery or the fathers working there, as well as Pavle Zazadze and his family working in Istanbul.

With the support of the **Zazadze family**, especially **Simon and Paul Zazadze** this treasure of Georgian cultural heritage has reached us, which has not lost its importance to this day and continues its educational and scientific activities. Scientists interested in the documents preserved in the archive have the opportunity to conduct interesting and important research based on the unique material.

The library and the archive of Georgian monastery in Istanbul is interesting because it preserved the epistolic or publicistic materials which gave Georgian scientist possibility to disclose the names of the people who made a Georgian affairs far from their homeland, on foreign land noiseless. They contribute with those "little" affairs" to great Georgian, national deed and served to their homeland from the foreign land. One of the prominent persons was Father Petre Tatalashvili and his activities in Georgian monastery of Istanbul, where he spent the major part of his life. He went where in the age of eight to get education and was engage in the life of Monastery for his whole life.

The purpose of the research: Description of Monasterial work of one of the honorable figures, the Monastery secretary and the person in charge for the educational processes, later on the Prior of the monastery, Father Petre Tatalashvili, continuation of the traditions of Ferikoy Monastery and arrangement of the grand celebrations, tracked in the documents obtained from the monastery archive, had not widely used by the scientists. The study will be interesting for the people concerned by the history of Georgian monastery in Istanbul being famous not only by religious and educational activities but also interesting from the cultural point of view. The monastery linked those Georgians who lived in different parts of Ottoman Turkey and also those who immigrated from Georgia.

Also, to describe and analyze the educational activities of Father Petre Tatalashvili, one of the worthy figures of the Georgian Monastery of Istanbul, the secretary of the monastery and the person responsible for educational processes, and then the last Prior - father Petre Tatalashvili, and the curriculum of the schools located near the monastery, according to the documents found in the archive of the monastery, which have been in scientific circulation until now. It was not widely used. We think that this study will be interesting for those interested in the history of the Georgian monastery in Istanbul, a monastery that was known for its educational activities, and its schools were of great importance in the education of both Christian Georgian and Muslim Georgian youth of that time.

Some information about Father Petre Tatalashvili was recorded from his descendants. Unfortunately, such information was preserved very poorly in the family, which is not accurate very often. The main part of the information are presented from the archive material of Istanbul Georgian Monastery. The mentioned information still can help in further study of Petre Tatalashvili's life and service.

Research methodology: The research is based mainly on the historical research methods, including description, comparative-historical method, and empiric, cause-and-effect analysis based on the Epistolary and memoir materials preserved in the archive fund of the Georgian Catholic Monastery in Istanbul.

Father Petre Tatalashvili 's Educational Activities in the Georgian Monastery of Istanbul

Many famous scientists, writers, public figures and clergimen were brought up within the walls of Istambul Georgian Monastery and the respectful **Petre Tatalashvili** was one of them. He was born on November 19, 1888, in Arali, one of the villages of Samtskhe, in the family of Stephane and Keke Tatalashvilis having many children. He got a primary education in his homeland, in his home village and he was about 8-9 years old when he was sent to Istanbul for getting education by his parents. His parents had four sons and three daughters, including Ivane (Vano) the elder out of the sons, Pavle,

Mikheil (Mikha) and Elia, daughters Sophio (Sopho), Ezo and Tere. According to family records the family of Tatalashvilis was considered as wealthy for that time. Giorgi (referred as Gio in the village), the grand grand-Father of Petre Tatalashvili, was an assistant to the “Narodnaya sudya” i.e. Public judge of the Mazra for years **(The informant: Temur Tatalashvili, the grandson of the Petre’s brother, Ilia (Elia))**. It is clear, that the family respected education considering the situation of that time. Stephane Tatalashvili, the Father asked Benedicte Vardidze, the clergyman, its co-villager, who visited village to see his family, to take his 8 years-old son, Petre to Istanbul Georgian Monastery for study. There is the letter in the archive of Georgian Monastery in Istanbul, where Stephane Tatalashvili thanks to the representatives of the Istanbul Georgian Monastery, Benedicte Chilingarov (Vardidze) and Patr Alfons (Khitariashvili), for taking care on his son, Petre. He also asks his co-villagers, to get his granddaughters for study **(The letters from Istanbul Georgian Monastery I, 2017:687)**.

From the family reports, “My uncle is in the list of those educators from Meskheti, who served in Istanbul, a patriot, a great lover of his country and his region. He knew French, Latin, German and Italian languages well, similar to Philosophy and Theology. He studied in France and Italy, as well as in Austria”, His niece characterizes her uncle, Petre Tatalashvili this way **(The informant: Tamar Janashvili, the daughter of a brother, Elia Tatalashvili)**.

Father Petre got the first education in French and Latin languages in the Georgian-Catholic Monastery after Our Lady of Lourdes (with support of Father Alfonse Khitarishvili and Benedicte Vardidze). He continued with his study in St. Luis Seminary since September 3, 1900, which he completed successfully in 1906. At the end of August 1908, he moved to Rome to study in the St. Anselmo College of Benedictine monks, which he finished with excellence in Philosophy and Theology in 1911. Then he continued his study in Austria. Young Peter was ordained as a priest in 1912. After graduating from St. Anselmo College (1908-1911), he returned to Istanbul and since 1911 he had been the secretary of the Monastery, the responsible for educational processes **(M. Tamarashvili Foundation, No. 3414)**.

In 1956, he was selected as a prior of the Monastery. He fulfilled this duty with dignity until his death... Father Petre Tatalashvili died with the severe illness in 1961, far from his homeland, in Istanbul. He is buried on the Georgian brothers’ cemetery of the Latin Catholic in Sisli district of Istanbul. He spent all his remained life in Georgian Monastery of Istanbul. Since then the Monastery had no prior because of a poor historical reality.

The activities of the Father Petre Tatalashvili was linked to the spiritual and educational work in the Monastery.

Many interesting letters were found written by Father Petre Tatalashvili in the archive materials of Istanbul Georgian Monastery, printed into French and Georgian languages, which are signed by Father Tatalashvili, the Monastery secretary and the head of the educational processes. One French

letter gained our attention, which is quite long and is written into four pages. It is developed in Istanbul, on May 24, 1931.

The letter is kind of a report, which is sent by Father Petre Tatalashvili to the catechetical service of the archbishop's apostolic delegate. It seems that the author of the letter prepared the report with a high responsibility. He thanked Archbishop for trust, as he had asked him for monitoring of the school with the aim to inspect religious teaching, whether school management was interested in religious training and if the school curricula were well-structured in terms of methodology. Father Petre interviewed the school students and inspected the schools himself according to the directions and in pre-defined days.

The letter reports about three French schools of Constantinople. St. Petre Parish school of Galatea was the first one, the Galatea St George School of boys was the second and Pera German Secular School was the third. Father Petre Tatalashvili describes the content of the school curricula in details, the issues studied, how the exams are passed in the report. He especially highlights the examination process, he says to the students that they can pass the examination both in written and in the form of the written test, he mentioned the motivation of the teachers about using different methods of teaching.

The students are divided into groups in the schools by the age-relevant programs. According to him, there are 320 students in St. George school of boys in Galata, including 50 Catholics, 33 orthodox, 6 Gregorian, 4 protestants, 88 Jewish, 131 Muslims. Accordingly, the school of boys of St. George of Galatea is represented by such a religious diversity.

Pera German Secular School is also interesting, as it had 735 students, including 71 Catholics, 49 Orthodox, and 178 Muslim, 103 Protestant, 13 Gregorian and 314 Jewish students.

Only Catholics had a religious study with respective curriculum, which included the following courses: Holy history (from creation until Babylonian Captivity), regular holidays, and prayers in French and Latin languages. During a year the liturgical and moral conferences, Catechism is held two hours a week were held for those students.

The mentioned letter gives interesting information about educational activity of Istanbul Georgian Monastery. The fact that the letter was developed in 1931 requires attention, as this is the period, when the leaders of the Monastery had not the relationship with Georgia as before because of political situation in Georgia. The number of young Georgians arrived from Georgia was reduced. The Monastery continued with the educational activities, took care about education of the children of the mixed population of Istanbul and this fact gave additional value to the Monastery educational and nursing functions. Moreover, it can be said freely, that the school was oriented on future and peaceful life based on its content.

The timetable of the students of the school operating at the Georgian Catholic Monastery of Istanbul, The plan of Georgian grammar lesson with reference to the respective manual pages were found in the archive.

The schedule of the students is interesting and diversified. One is dated by 1922, though the date is missing on another schedule.

The day of the students is started from the physical activity, which is followed by German class, mass, preparation of German lesson, break, working on the library catalogue, dinner, sleep, preparation of a lesson, liturgical work, rest, training of students, supper, writing in German, archive and sleep at the end.

The schedule of the Monastery school looks such a diversified and interestingly. Availability of two educational courses, in the curriculum, such as processing of the library catalogue and working on archives is especially important what means that this direction was paid a special attention and the students were prepared in this direction.

The second schedule dated by 1922 includes morning exercise, the Book of Hours and spiritual readings, mass, training session, rest in the garden, fiction, dinner, break, working in the library, break again, science, Georgian, break, diction, public translation, sleep.

The content of two schedule are not identical. Teaching of the German language was paid attention in the first program and Georgian is important in the second one. While library work is important in both of them, though it is called as working on library catalogue in one of the letters and working in the library is the name in another. It is considered as an important issue in both schedules and it looks quite labor consuming and the students have break after it. The public translation appears in the second schedule.

Accordingly, the school curriculum clearly showed the focus on the needs, which are important for the Monastery. The students are trained not only in the religious subjects, but also in science, public translations, working in the library and archive, indicating that the development of the staff is very important in the mentioned fields for the Monastery, who can stay and continue spiritual, scientific or pedagogical work in the Monastery.

In the archival materials, the prize/reward for the performance of the catechism of the school in 1929-1930 was also found at the Monastery, which is printed in French and signed by Father Petre Tatalashvili. The awards, which are given to the students in case of passing Catechism* well, is also considered.

***Catechism** — A book intended for the study of newcomers (neophytes) in the Church, the teaching of Christ in the form of questions and answers.

The test of the Monastery school for 1937 included religious topics, was written in French.

The diploma for the annual competition winner for the school students of the Monastery, was also found, which was printed in color. It was assigned for one of the students, Holin Harb, approved by the Monastery stamp on the left side and the signature of the Monastery educational process secretary, Father Petre Tatalashvili on the right side.

Two German letters also show that the library management is important for the Monastery. Arthur Colignon, the owner of the Berlin art and scientific shop, is the author of one of the letters, who sends the response letter to Constantinople*, to the priest of the Monastery of Our Lady of Lourdes, Father Petre Tatalashvili. It is May of 1926. He reports in the letter, that the same month the request of Father Petre was sent to one of the companies. According to the letter, Father Petre would like to purchase such books from the mentioned shop, which considers deep and exhaustive study of library work. This fact shows that as working in the library was taught at the Monastery school required update and professional development to respond the modern requirements or the Monastery was planning to organize the book stock of the Monastery by the library system, as it is known the Monastery owned quite a significant number of the interesting books. The ordered books included introduction to the medium and small sized public and school libraries, organizing and management of rural and urban reading halls, **Doctor Paul Ladewig**, Library Policy, second edition, 1917. The catalogue of the key words and mechanical arrangement, published for the Vienna librarians (Congress) meeting by Heinrich Martin in 1926.

The second letter is a response to Father Petre Tatalashvili by the recommendation and procurement service from Germany, informing that it was possible to purchase and sent the books requested by him partially, as the part of them was not on the market anymore and they could supply only the edition of 1924 of the Library Management.

The **research** describes the contribution of Georgian, the contribution of the Catholic priests, both from religious and national prospective. The trial of the Istanbul Ferikoy Monastery leaders to maintain national self-consciousness, Georgians and Georgian language, to make common Georgian affairs, supporting to development of Georgian culture and education, this was the most important mission of Monastery and the priest serving there honorably fulfilled it for their people and country. The work of Father Petre Tatalashvili was the part of this great goal and mission, which they inherited from the founder, Father Petre Kharischirashvili and decently performed it.

The research presents the programs of the schools operating at the Georgian Monastery of Istanbul in the 30-40s of the 20th century. The school timetable had been found in the archive materials proved

*The certain part of the correspondence of Istanbul Georgian Monastery was printed on the letterhead paper, where Istanbul was given as a recipient address, while he addresses of the recipient, Istanbul was given as the address and Constantinople was written when the letter was from Europe.

that there was an interesting and diversified educational process. Our attention was drawn by the scientific study, work on the archive material and processing of the library catalogue, as well as translation work. Those forms of the study and work can be explained by several peculiarities; Monastery curriculum was oriented on

- A student – informing of the youth and in general, for awareness raising;
- to introduce the country history and cultural values, which significantly supports a person for development of patriotic and moral emotions;
- To some extent, such knowledge prepared students for future life and work, some part of the students would continue their service to Istanbul Georgian Monastery, where all above-mentioned subject were very important, as the Monastery was famous with its translation activities and development of the dictionary. The science is one of priority directions in the activity of the Monastery teachers; this tradition is continued and is reflected in the curriculums of the Monastery schools.

Ferikoy Celebrations

There was the special tradition of celebration several event in Georgian Monastery of Istanbul. St. Nino's day was celebrated in January and Holy Virgin's day in the last week of May. These celebrations had multiple purposes. On one hands, it has a religious purpose and on other hands, it was the reason for gathering Georgians being there.

On January 14, St. Nino's day, the service was conducted in Georgian language. Almost all the Georgians being there with no exemption used to come together. It had the response and naturally, it was reflected in the papers of that time. "The Droeba" of 1909 published the letter "St. Nino's day in Istanbul" by Kartvelishvili (Razhden Khundadze). It describes the celebration of St. Nino thoroughly. It worth to mention that after service Georgian community came together for the charity purpose. The monastery Prior - Benedicte Vardidze, Father Andria Tsinamdzhvrishvili and Pater Merab (Ioseb Merabishvili), attended the meeting. During this meeting, Vl. Tsereteli presented the anniversary committee of Akaki. He also presented the report about opening of the fund because of the murder of Ilia to Georgian community came together there and the collected money was sent to the editorial office of "The Isari" on October 18, 1907. In addition, they expressed the desire to establish the society "Ertoba", uniting Georgians for solution national problems together. Establishment of the „Kasa" (fund) proves the charity activities of the society, from where the poor and economically deprived Georgians in Istanbul would get support (**The letters from the Georgian Monastery of Istanbul, 2020:60-61**).

May was announced as a month of Holy Virgin commemoration in the Georgian Monastery in Istanbul. It was one of the important traditions in its concept, which united everybody, elder and

younger. The services were conducted every day, in the morning and evening. On the last day of the month, the celebration took place with lots of prayers.

According to the archive materials it is clear, that in the 30s of XX century, this tradition was even more pompous. The press of Istanbul of the time reported about this celebration. On the last week of May, a magnificent procession of the statue of Our Lady of Lourdes was organized in Ferikoy district of Istanbul. During that time, it was a popular Christian celebration in Istanbul attended by Sultans accompanied with the Imperial guards. Local Turks respected this event. The representatives of the embassies of different countries (France, Italy, etc.) in Turkey participated in the procession with their flags (**F.L.A.G.C.C.I. Tatalashvili, the letter to the Colonel of the 660th Infantry Regiment of France**).

Relationship of France and Vatican with the Ottoman Empire is very important for that period. French and Italian religious orders and congregations mainly represented catholic missionary work in the Ottoman Empire (**Taft, 2008:416**). French influence on the Ottoman Empire, especially on Istanbul, the capital had been increased since XVI century, when the treaty between Paris and Istanbul was concluded on October 18, 1569 and made France the most important ally for Turkey for that period. It had an impact on the future of the Catholicism in the Ottoman Empire. French had the guaranteed freedom for religious rites, to make services accessible for all the Catholics residing in the Ottoman's Empire (**Fraze, 2006:67**). In 1583 Pope Gregory XIII and Jesuit General, Claudio Aqvavia agreed by the request of the Galatian enlighteners to send several missionaries to Istanbul. Julio Manchineli, a priest led the mission, who were accompanied by two other clergymen and two brothers. They took ownership on St.Benedict church in Istanbul, which was handed over by Dominicans. Very soon, Jesuits opened their school and started preaching from the church of St. Benedict (**Fraze, 2006:73**). In 1587 at the general council, the Capuchins also agreed to renew missionary work in the East and four Italian monks volunteered to go to Istanbul (**Fraze, 2006:67**). In the Ottoman Empire, religious minorities were divided into separate communities - "Milets," which enjoyed partial autonomy and were controlled in religious matters by their own religious leaders. However, they did not have the same civil and political rights, but they were protected as it was required from Islamic Sharia (**Taft, 2008:415**).

At the beginning of the XIX century, there were 32,000 Catholics in the Ottoman Empire (**Fraze, 2006:223**). Catholics in Istanbul enjoyed even greater freedom and influence after a series of reforms in the Ottoman Empire between 1839 and 1876, called Tanzimat¹. The major transformations were made in the military and civil sectors of the national government. However, those reforms did not refer to every region. Some of them were too remote from the center to introduce effective reforms. At the same time, during the whole period, the Empire constantly faced the foreign threats. The supporters of the internal reforms believed that only reforms leading to the modernization or

¹ A period of reforms in the Ottoman Empire that lasted about 40 years and aimed to Europeanize the country in political, social, economic, and educational matters

Europeanization could help to maintenance of the Empire (**Sanikidze...2011,63**). Christians and Muslims would enjoy full equality since then. The code of laws would be accessible for all, so that there would be no preference for a Muslim citizen over a Christian (**Fraze, 2006:225**). The spirit of the Tanzimat was also manifested in the increase in the number of Western-educated Ottomans, whose worldview was already based on secularism. In the 40s, an unprecedented boom in the publishing of newspapers and books began. New generation demonstrated the great interest towards politics, history, biographies and philosophy. Rebellion against Conservatism in Europe was echoed in Turkey as well (**Sanikidze...2011, 67**). In general, the history of Turkey of the XIX-XX centuries were full of changes. The Empire faced great challenges both internal and external. Series of important reforms were implemented there, first Tanzimat epoch, then revolution of “Young Turks”, the Empire was looking for the new ideology and identity, the end of the Empire, the Revolution of Mustafa Kemal and establishment of Turkish Republic.

The Rome confirmed the protectorate of France over the Catholics living in Ottoman Empire in 1888 and 1898. The government of France was happy by strengthening its power on the missions abroad what was possible through founding of the Catholic churches (**Taft, 2008:416**). In the nineteenth century, the catholic church of the Middle East achieved a great progress with support of Latin missionaries. The schools and seminars were opening almost everywhere, the religious and Monasterial life was revived or renewed. This period was called the “Golden Age“ of the Latin Missions (**Taft,2008:416**). During the Sultanate of Abdulhamit II, from 1878 to 1905, the role of the Apostolic Delegate in Istanbul was strengthened. The Apostolic Delegate was entrusted with the supervision of eleven Latin Catholic parishes in Galata and its adjacent areas. He also oversaw a large number of educational institutions serving several thousand students in Istanbul at the time. There were eleven Catholic orders located in Istanbul that period. There were thirty operating Catholic schools funded by France. The situation was changed during World War II. Many missionaries were forced to leave Turkey. In February 1919, French occupied Istanbul by leadership of General Franchet d'Espèrey. Several years the forces of the Allies maintained the peace in Ottoman Empire. In 1923 when Turkey was announced as a republic, the condition of Catholics was changed again (**Fraze, 2006:230-231**).

The letters of May 22, 1923 and f May 18, 1925 in French and the letter dated by May 28, 1925 in Italian language were found in the archive material written by Father Petre Tatalashvili on behalf of Monastery board to the Colonel of the 660th Infantry Regiment of France. He is invited on the Sunday solemn mass at the end of May together with an orchestra to the Monastery of Our Lady of Lourdes in Ferikoy. The respect of the Georgian Monastery board members to the French soldiers is demonstrated in the invitation letter.

The second invitation letter dated by May 18, 1925 gained our interest. The invitation is addressed to the Commander-in-Chief of the Navy, Admiral Vandry, who is invited to a pompous ceremony, a solemn service, and he also asks to have French flags at the ceremony. It is known that

the inhabitants of Constantinople are very fond of such pompous ceremonies (**F.L.A.G.C.C.I The letter of Petre Tatalashvili to Admiral Vandry**).

The recipient of the third invitation is the Admiral Gaetano of the papal warships, who is asked to have the flags of the Royal Italian Navy and present it together with the flags of the navies of France and other countries during the ceremonies (**F.L.A.G.C.C.I The letter of Petre Tatalashvili to Admiral Gaetano**).

One more letter is also interesting which is accompanied by the “Brief Instruction about Our Lady of Lourdes” and tells the history of the statue of Our Lady of Lourdes of Georgian Catholic Monastery in Istanbul. It was produced in Paris in 1880 and brought to the Monastery in 1881. The altar was built first in 1901, though it was renovated in 1912 and 1913. At the end of May a magnificent procession of the statue of Our Lady of Lourdes is organized in Ferikoy district of Istanbul (**F.L.A.G.C.C.I Petre Tatalashvili, "Brief instruction about Our Lady of Lourdes"**).

These are the official invitation letters for the high-ranking officials of France written at highly academic way and according to the diplomatic etiquette.

Georgian Monastery of Istanbul had never been reluctant to the national affairs. The information printed in “Sakartvelos Respublika” in 1919 reports, that on May 26 Georgian community had celebrated the anniversary of the independence of Georgia by leadership of a brotherhood of Immaculate Conception Monastery in Istanbul, („The Sakartvelos Respublika”, 1919, №161. p. 1). The similar information is given by the “Sakhalkho Sakme” (1919, № 582, p. 2) (**Letters from the Georgian Monastery of Istanbul, Volume II, 2020:61**).

Correspondence of Father Petre Tatalashvili and Italian engineer, Mr. Frizzoni (1922 and 1924) requires attention, as it is clear from this communication, that an engineer attended the events organized by the monastery quite often. In addition to invitation, Father Petre Tatalashvili used to tell him the stories about the monastery. It seemed that a successful Italian Engineer was the parish of Istanbul Georgian Catholic Monastery and an honorable guest. He greatly supported not only to the monastery but also to poor Georgian children and Father Petre thanked him for his good attitude and generosity on behalf of the Monastery. He thanked for the support in some reconstruction works conducted in the Monastery. "We remember very well how compassionately you visited our modest institution. It was the Lord's call to do so much good for Catholics in the Middle East" (**F.L.A.G.C.C.I Letter to Engineer Frizzoni, 1922**).

On February 20, 1924 Father Petre Tatalashvili sent a response to Italy, to an engineer Frizzoni, demonstrating his gratitude on behalf of the monastery for the help and interest the engineer demonstrated towards Monastery and Georgia. Then he told about the hard conditions in Georgia after becoming Soviet state, about difficulties of movement and contacts with his homeland. He was sorry that for the last two years, it was not possible to engage new Georgian students from Georgia. Religious work was persecuted in Georgia, some of Georgian brothers were detained, and others were abused.

Only several Georgian students were left in the monastery. He also told about leaving of a Monastery Prior to Georgia, the story of establishment a Tbilisi school. Soviet government did not issue the passports for young people making impossible to take the student for study to Istanbul by a prior (**F.L.A.G.C.C.I Letter to Engineer Frizzoni, 1924**).

It is clear from the letters that the Italian engineer Mr.Frizzon was well acquainted with the activities of the Georgian monastery, its problems and the issues related to Georgia. He helped to poor children as much as he could in Georgia, to Georgian monastery in Istanbul, as its parish and honorable supporter. By this correspondence, father Petre Tatalashvili tried to inform European society about the religious persecution in Soviet Georgia.

Thus, Father Petre Tatalashvili continued with the tradition of organizing of the grand celebrations on behalf of the monastery. Such attitude played a great role not only from the religious perspective, but also from political view. The monastery, which was kind of linker not only for Georgians living throughout entire Turkey, but also for many immigrated Georgians from Georgia. Moreover, the attitude of the country was changing towards Georgian culture and religious values. Actually, the celebrations had the international character and supported to promotion of Georgian culture and Christian religion and at the same time, it was the peace and national message for the rest of the world.

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Annexes

[F.L.A.G.C.C.I Letter of Petre Tatalashvili to Admiral Vandry].

Constantinople, le 18 Mai 1923.

A Son Excellence

Monsieur l'Amiral Vandry

Commandant en chef des Forces Navales

B'Orient - A Constantinople

Monsieur l'Amiral,

Je me permets de soumettre au bienveillant accueil de Votre Excellence la demande suivante:

Depuis que la statue de Notre Dame de Lourdes a été apportée de la terre de France et érigée dans notre chapelle des PP Géorgiens, la Sainte Vierge y a attiré de nombreux pèlerins et répandu des grâces exceptionnelles tout comme à la Roche de Massabielle. Aussi l'usage s'est établi d'organiser annuellement, à la fin de Mai, une Procession solennelle en son honneur. La cérémonie a toujours revêtu un caractère de pompe extraordinaire, en attirant une afflu-
ence considérable. Et puisqu'il s'agissait de N.D. de

Lourdes, les stationnaires de l'Ambassade de France se faisaient un plaisir de nous prêter chaque année leurs drapeaux pour le pavois de l'église et de ses alentours.

Cet usage interrompu pendant la grande guerre, a été remis en honneur après l'armistice; et les bâtiments de guerre français nous ont continué le généreux concours de leurs anciens prédécesseurs. Cette année, la Procession a été fixée au Dimanche 27 Mai. C'est pourquoi je viens prier Votre Excellence, Monsieur l'Amiral, de vouloir bien nous accorder pour ce jour un certain nombre de drapeaux et pavillons de la Marine Française que les habitants de Constantinople aiment tant à saluer lors de cette manifestation à la fois catholique et française.

Persuadé que ma demande sera favorablement accueillie par Votre Excellence, je La prie de vouloir bien agréer l'assurance

de mes sentiments les plus distingués

P. Pierre Tatalashvili
des PP. Géorgiens

[F.L.A.G.C.C.I.The letter of Petre Tatalashvili to the Admiral Gaetano]

Costantinopoli, 25 Maggio 1925.

Sua Eccellenza
Il Signor Assiraglio Gaetano Pepe
Corazzata San-Giorgio
Costantinopoli

Eccellenza,

Conoscendo lo zelo di Vostra Eccellenza per la gloria di Dio e le funzioni religiose, prendo la libertà di rivolgermi a Lei per sottometterGli la seguente supplica:

Ogni anno, all'ultima Domenica di Maggio, si svolge una Processione grandiosa della Madonna Santissima nei dintorni del nostro Santuario il quale, come lo devo ricordare, durante due anni dopo l'armistizio ha prestato il servizio religioso all'Infanteria Italiana del Corpo di Occupazione.

Ma siccome il quartiere nostro innanzi alla chiesa non è affatto abitato, dove il convento adeseino paveggiare il viale per cui passerà il corteo solenne. A questo scopo, prima della Grande Guerra ed ancora ultimamente due anni fa la Regia Marina Italiana ci prestava con squisita cortesia

per quel giorno un certo numero di bandiere e serie internazionali le quali, con altre date parimente dalla Marina Francese e da altre Società marittime, ci permettevano di decorare le strade in un modo decente ed assai degno della funzione che si celebrava ed alla quale parteciparono pure ultimamente i Carabinieri Reali.

Quest'anno, la detta Processione avrà luogo la Domenica prossima di 27 Maggio. Ardisco dunque di venir a pregare rispettuosamente l'Eccellenza Vostra di voler concederci benignamente un certo numero di bandiere e padiglioni di cui abbiamo bisogno molto e che restituiremo integralmente appena terminata la festa.

Persuasissimo che questa mia supplica sarà benevolmente accolta dall'Eccellenza Vostra, aprofitto di questa occasione per dichiararmi con ogni rispetto,

dell'Eccellenza Vostra Illustrissima,

devotissimo servitore

Costantinopoli, ai 25 di Maggio 1925

P. Pietro Tatalashvili
Segretario

[F.L.A.G.C.C.I.. The Letter to an Engineer Frizzoni, 1922].

Costantinopoli, 25 Ottobre 1922.

Al molto Egregio Signore
Signor Ingegnere S. Frizzoni
Santa Margherita Ligure (Italia)

Caro Signor Frizzoni,

Il Reverendissimo Padre Superiore essendo partito in Georgia due mesi fa, tocca ben volentieri a me di ringraziarla di tutto cuore pel dono generoso che V.S. si è degnata di mandarci per l'Opera di assistenza ai fanciulli affamati nella Georgia. Ci ricordiamo benissimo di Lei quando con tanta simpatia venne a visitare il nostro stabilimento tanto modesto, ma il quale è chiamato da Dio a fare tanto del bene pel Cattolicesimo nel Prossimo Oriente. E quel bene che potremo fare noi debbono considerare come fatto da loro quelli i quali con benevolenza o con generosità sua ci aiuteranno a compiere il nostro dovere apostolico.

Sperando dunque che la rivedremo ancora, caro Signor Ingegnere, di nuovo la ringrazio tanto al nome del Convento nostro quanto a quello del Superiore assente, per la Sua offerta, e la prego di gradire gli obligatissimi saluti

del Suo devotissimo

P. Pietro Catalašvily
Segretario della Cong.
dei PP. Giorgiani

Costantinopoli, 20 Febbraio, 1924.

Al molto egregio Signore Ingegnere E.S. Frizzoni
Santa Margherita Ligure (Italia)

Carissimo Signor Ingegnere.

Quanto è più raro d'incontrare nella vita la fedeltà nel ricordo, tanto è più gradita e consolante questa, specialmente per quelle anime le quali di continuo lottano contro le avversità spirituali e temporali. La di Lei pregiatissima del 30 Gennaio, ottimo Signor Ingegnere, ci ha dato una prova assai dolce di questa fedeltà, e ciò molto più nei nobilissimi sentimenti espressi in quella Sua missiva che non per l'offerta cordiale racchiusavi a favore delle opere nostre apostoliche. Per ciò mi faio un piacere di ringraziarla con cuore commosso del conforto ed incoraggiamento che Lei ci reca con questo doppio Suo ricordo tanto simpatico. Ed ai miei ringraziamenti personali mi permetto giungere pure quei del P. Superiore e di tutta la Comunità nostra tanto delle monache quanto dei confratelli miei.

Le due Messe che Lei ha chiesto per Suoi defunti cari, sono state immediatamente celebrate; e sen'altro posso assicurarLa che spesso, spesso raccomandiamo le di Lei intenzioni al Signore ed alla Madonna Santissima in unione colle intenzioni degli amici e benefattori nostri. Carissimo Signor Frizzoni, Lei domanda qual sarebbe l'elemosina ordinaria per le messe qui a Costantinopoli: il valore determinato dall'autorità episcopale

la moneta turca è di Piastre 40 - 50, il che corrisponde ~~XXXXXX~~
~~XXXXXXXX~~ poco o poco più, a lire italiane cinque o sei. Però, le elemosine di messe non divenute in questi ultimi anni abbastanza scarse, a cagione di molti sacerdoti orientali fuggiaschi dall'Interno in questa nostra città. Ed è perchè saremo gratissimi alle anime benevole le quali ci procureranno simile aiuto per noi stessi come più specialmente per i nostri confratelli che lavorano in Georgia.

Carissimo Signor Ingegnere, grazie mille dell'interesse che Lei dimostra per la patria nostra e le opere nostre apostoliche. La situazione è tanto penosa in Georgia, che finora è difficile per noi non solo di viaggiarvi ma anche di corrispondere coi confratelli: di modo che da circa due anni c'è stato impossibile aumentare il numero dei nostri allievi ecclesiastici nel monastero. Però i stranieri non incontrano in Georgia nessun ostacolo per loro viaggio personale, meglio ancora commerciale; per essi vengono le comunicazioni e la vita abbastanza facili. Oltre a società marittime francesi e diverse altre, il Lloyd Triestino ha ripreso da poco il servizio regolare Trieste - Batum. Speriamo che adesso la riconoscenza ufficiale della Russia bolscevista faciliterà ancor di più le relazioni col paese nostro; e speriamo che pure noi, poveri sacerdoti Georgiani, i quali siamo proscritti dal suolo natale nostro a causa di un regime tirannico e straniero, potremo anche noi provare qualche vantaggio di quel fatto, a scopo di giungere la meta a noi prefissa dalla Divina Provvidenza per il bene spirituale di tante anime abbandonate, le quali come pecorelle prive di pastore sono disperse in preda a lupi rapaci. L'opera religiosa soffre persecuzioni: parecchi confratelli nostri vengono molestati, anche incarcerati, ecc.... In attesa dunque di condizioni migliori, continuiamo qui a Costantinopoli, nelle lagrime e la preghiera, a far cominciare i loro studi ginnasiali o ecclesiastici ai pochissimi stu-

denti venuti dal paese nostro già prima dell'invasione bolscevistica, come ancora di procurare il servizio spirituale ai parrochiani dintorno al convento nostro.

Il Rev. P. Superiore, quando ebbe la fortuna di poter andare in Giorgia 18 mesi fa, a scopo d'istituirvi un ospizio per scolari poveri, riuscì a stabilire quest'opera in Tiflis dove continua sempre a far del bene alla gioventù sfortunata. Ma non potè riuscire a far ottenere dalle autorità governative il passaporto a giovinetti già maturi per la vocazione ecclesiastica. Anzi, ritornando per Costantinopoli, voleva portare con sé diverse cose interessanti, come anche del materiale utilissimo per l'esposizione delle Missioni in Vaticano; ma, caro Signor Ingiere, non si credèbbe, eppure è un fatto che: le autorità russe di Batum non l'hanno lasciato portar via ne s - s u n i s c r i t t o , neanche il piccolo conto delle spese quotidiane occorse durante il breve soggiorno nel paese!.. Speriamo però che adesso le cose camderanno dopo la riconoscenza ufficiale dei Sovieti russi, e che almeno la corrispondenza ci verrà facilitata qualche poco. Ed è perchè il Superiore scrisse ultimamente ai confratelli di Giorgia e gli raccomandò tra altro di raccogliere materiali interessanti per detta esposizione. Intanto dopo la primavera tenterà di andar ancor una volta in Giorgia per affari importantissimi, e si spera che riuscirà in modo soddisfacente a far partecipare anche la Giorgia nella detta esposizione in Vaticano.

Carissimo Signor Frisoni, spero di aver così soddisfatto a tutte le di Lei domande espresse nella Sua pregiatissima; ardisco di aspettare altre Sue nuove, forse anche il piacere di rivederla a Costantinopoli; di nuovo cordialmente La ringrazio del Suo simpatico ricordo ed aiuto all'opera nostra apostolica, e, augurandole ogni bene a nome del P. Superiore come del mio e di tutti i confratelli miei, mi stimo sottoscrivermi di Lei.

Carissimo Signor Ingiere.

Devotissimo
D. Pietro Catalasinsky
Superiore

3

Sur 320 élèves que le Collège compte cette année, il y a :

90 - Catholiques;	4 - protestants;
33 - orthodoxes;	86 - juifs;
16 - arméniens;	131 - musulmans.

L'Examen écrit n'a pu se faire malgré la bonne volonté qu'on y a mise, parce que tout simplement le temps a manqué pour sa préparation et son exécution par suite de la surcharge du programme scolaire à cette époque de l'année.

III. Ecole laïque allemande de Péra

La Direction (protestante) de l'Ecole s'est montrée bien accueillante pour l'Inspection, qui eut lieu le lundi St. 30/1

Le prêtre de St Georges qui est chargé de l'enseignement du Catechisme catholique en cette école, est plein de zèle et d'abnégation, mais il doit faire face à certaines conditions défavorables qui entravent la marche régulière des Cours de Religion. Il ne lui est laissé qu'une petite heure de Catechisme par semaine, et celle-là aussi en dehors des heures réglementaires, de sorte que certains élèves se dispensent assez facilement des Cours, tandis que les autres sont obligés de se rendre à l'école expressément pour la classe de catéchisme ou pour d'autres matières secondaires mal avantagées par l'horaire de l'école.

Et puis c'est une école mixte, où garçons et filles sont mêlés dans les grandes classes comme dans les petites.

Malgré ces difficultés et autres, le bon Prêtre Catechiste se dépense tant et si bien qu'il obtient des résultats qui font honneur à son zèle sacerdotal et aussi au bon esprit des élèves. Les questions et les réponses que j'ai entendues ou même suggérées témoignent de l'application et du rendement très satisfaisant pour la matière qui nous intéresse.

Les cours de catéchisme sont divisés en 4 classes, dans lesquelles sont enseignés simultanément ou par degrés ascendants: le Dogme - la Morale - les Sacrements - la Liturgie - la Bible - l'histoire Ecclésiastique. Eloge particulièrement bien mérité pour les connaissances liturgiques et historiques dans les grandes classes.

Comme je l'ai dit plus haut, il n'y a qu'une petite heure de catéchisme par semaine pour chaque classe.

Istanbul, le 24 Mai 1931.

Excellence.

Je viens soumettre à Votre Excellence mon Rapport sur les Inspections et les Examens d'Instruction religieuse passés dans les trois Ecoles de garçons, pour lesquelles je remercie Votre Excellence de m'avoir désigné cette année.

Je m'en suis tenu strictement au mot d'ordre donné par Votre Excellence, que pour cette fois on s'en tint à une simple prise de contact avec les élèves, pour leur donner à comprendre combien l'Autorité ecclésiastique s'intéresse à l'Instruction religieuse de la jeunesse. Aux jours et heures désignés par les Directions respectives, en ma présence j'ai fait interroger et j'ai moi-même questionné les élèves des différents Cours sur la matière étudiée pendant l'année.

I. Ecole paroissiale de St Pierre à Galata.

C'est le lundi de la Passion 23 Mars dernier que j'ai passé l'Inspection de cette école composée uniquement de Catholiques, en sa qualité d'école paroissiale.

L'Instruction religieuse est divisée en trois classes: 1ère classe (cours enfantin) - 30 élèves:

Eléments de la Foi - de la Vie de N.S. - des Sacrements - Prières usuelles. - Très satisfait des réponses des élèves comme aussi de la méthode ingénieuse et suggestive employée par le Maître.

2e Classe (25 élèves): Catéchisme de Paris, Dogme-Morale-Sacrements; - Histoire Sainte, de la Création à Moïse; - Prières usuelles et autres. - Enseignement très méthodique qui inculque fermement dans l'esprit de ces enfants les Vérités de la Foi. Excellent résultat.

3e Classe (20 élèves): Catéchisme de Paris (Dogme-Morale-Sacrements); - Evangile (doctrine et fait, preuves et maximes);

Excellence Mgr le Délégué Apostolique
Office Catechistique

2
Histoire sainte (depuis la création jusqu'à la captivité de Babilone) - Liturgie (calendrier - Fêtes - Messe, etc.) - Prières en français et en latin (nombreuses prières de dévotion).

Comme l'on constate avec bonheur dans cette classe l'application du Maître d'Ecole paroissiale, qui profite de toutes les occasions pour faire connaître et aimer les beautés de la Religion dans ses croyances et dans ses manifestations pieuses! Eloge particulièrement bien mérité pour les connaissances liturgiques des élèves de cette classe.

Conformément aux Règles mêmes de l'Institut des Frères des Ecoles Chrétiennes, il y a chaque jour une demi-heure de Catéchisme par classe.

L'Examen écrit de Catéchisme recommandé par V.E. a donné ainsi de très bons résultats quant à l'application et à l'exactitude des réponses: ci-joint la liste des élèves de cette école qui prendront part au Concours oral le Vendredi 29 Mai, avec les notes méritées pour l'Examen écrit.

II. Ecole des Garçons de St Georges à Galata.

C'est encore le Lundi de la Passion 23 Mars dernier que sur la demande de la Direction j'ai passé l'Inspection de Catéchisme.

Le Collège admet des élèves de toutes religions et confessions, mais pour l'Instruction religieuse, à part une ou deux exceptions, il n'y a cette année que les Catholiques qui suivent des Cours réguliers.

Les élèves sont divisés cette année en deux classes: la classe enfantine et la classe supérieure.

1. Classe enfantine (une trentaine d'élèves): Prières - éléments du Symbole, du Décalogue, des Sacraments; - classe intéressante, résultat satisfaisant.

2. Classe Supérieure (une quinzaine d'élèves); divisée en trois années: Dogme et Morale - Liturgie - Histoire de l'Eglise. Cette année c'est l'histoire de l'Eglise que l'on apprend: manuel excellent; Maître vraiment supérieur dans son enseignement; élèves toujours prêts à répondre aux questions de détails comme aux aux principales. A relever tout particulièrement l'enseignement détaillé de l'Hist. Eccl. et de la Liturgie.

Deux heures de Catéchisme par semaine; en outre, des conférences liturgiques et morales tout le long de l'année, à l'occasion des Dimanches et des Fêtes.

4
Cette Ecole allemande se fera compte 736 élèves des deux sexes ainsi répartis:

71 - Catholiques	13 préjoriciens;
103 - protestants;	178 mahométans;
49 orthodoxes;	314 juifs;

enfin 7 - sans religion.

Dans cette école également, l'Examen écrit n'a pu se faire à défaut de temps pour sa préparation et son exécution. Nous n'avons bien fait l'essai, mais sans résultat convenable, d'autant plus que l'on doit compter là avec une Direction qui n'est pas de notre religion, et que par ailleurs il est très difficile d'avoir les élèves sous la main lorsqu'on le voudrait. C'est aussi la raison pour laquelle aucun élève de cette école, comme aucun élève de St Georges ne s'est présenté le 1^{er} ou le 2² courant pour l'examen oral à la Délégation Apostolique. Maîtres et élèves sont débordés à cette époque de l'année, et il aurait été imprudent d'insister sur un deuxième et un troisième Examen de Catéchisme dans l'intervalle à peine d'un ou deux mois.

En terminant ce Rapport sommaire, j'ose exprimer à Votre Excellence la satisfaction que mon ^{seigneur} prêtre a éprouvée au contact de ces jeunes intelligences et de ces cœurs parfois si candides, auxquels des maîtres dévoués font part des bienfaits de notre sainte Foi. J'ose exprimer également l'espoir qu'un programme unique, adapté aux conditions locales, sera élaboré prochainement pour l'Enseignement religieux, et que des Inspections plus serrées aideront à développer davantage la connaissance et l'amour du Catéchisme chez les enfants chrétiens de Constantinople.

Et je prie humblement Votre Excellence, de vouloir bien agréer avec mes hommages les plus profonds, l'expression de ma filiale soumission

P. Pierre Catalas
Cura de St. Georges

Instruc
au Lieu de
Juin

Questions

pour l'Examen écrit de Catéchisme
à l'Ecole N. D. de Lourdes
Mardi 11 Mai 1937

1. Comment s'appelle le Grand Symbole que nous disons à la Messe? - Quels sont les deux anciens Symboles qui ressemblent le plus au petit je crois en Dieu? - Pourquoi?
2. Quelles sont les deux comparaisons qui, tant soit peu, nous ont aidé à expliquer le Mystère de la Sainte Trinité?
3. Quelles apparitions des Anges connaissez-vous dans l'Ancien Testament? Dans le Nouveau?
4. Quel a été le premier miracle de J.-C.? - Quel a été son plus grand miracle?
5. Que savez-vous sur les Livres de l'Ecriture Sainte? - Sur la Tradition? - Donnez quelques détails.
6. Combien de fois l'homme sera-t-il jugé par Dieu? - Pourquoi?
7. Est-ce que J.-C. a parlé du Purgatoire dans l'Evangile? - Qu'en a-t-il dit?

Répondez à trois questions à votre choix.

P. Pierre Tatalasvily

Curé et Catéchiste

Prix de Catéchisme
à l'Ecole N.D. de Lourdes
1929-1930

I. Cours enfantin

- 1er Prix - M-elle Yvonne Rossetto
L'Appel de Jésus aux Tout Petits
2-e Prix - M-elle Alice Damlamayan
Image du Sacré-Coeur de Jésus
3-e Prix - M-elle Emilie Reich
Image de N.D. de Lourdes

II. Cours élémentaire

- 1-er Prix - M-elle Hélène Emmanuélidou
Le saint Evangile (WEBER)
2-e Prix - M-elle Marie Rossetto
Saint Matthieu (Martin)
3-e Prix - M-elle Catherine Ruta
Saint Marc (Martin)

III. Cours moyen

- 1-er Prix X- M-elle Hélène Emmanuélidou
L'art d'être charmantes (Annie)
1-er Prix - M-elle Rosette Radomska
L'Art d'être soi (C. Jéglot)
3-e Prix - M-elle Marie Démétriadou
Saint Luc (Martin)
3-e Prix - M-elle Polymnia Ventoura
Saint Jean (Martin)

Donné à Cons/ple Férikeuy, le 27 Juin 1930.

Le Curé de la Paroisse N.D. de Lourdes:

P. Pierre Catalasvily

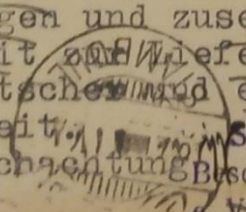

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le 10. VII. 26

Sr. Hochwürden
Herrn Pfarrer P. Petrus Tatäläswily
Konstantinopel.

Sehr geehrter Herr Pfarrer,

in höfl. Beantwortung Ihrer w. Anfrage teilen wir Ihnen ~~mit~~ mit, dass
Noll, Das katholische Pfarramt, sein Geschäftsgang u.
Interessenkreis (Wiesbaden 1913) sowie
Braun, Anleitung für Bibliotheksverwaltung, 3. Auflage
1924 Mk 2.-

zweifellos die Bücher sein werden, die Sie suchen und die für Ihre Zwecke in Betracht kommen. Über Bibliothekswesen erschien 1902 ein grösseres von Graesel, welches jedoch leider vergriffen ist. In der Braunschweigischen Schrift \S die wir Ihnen mit gleicher Post übersenden, finden Sie am Schluss weitere Literaturangaben, zu deren Beschaffung wir gerne bereit sind. Sollen wir Ihnen ~~die~~ Noll besorgen und zusenden? Jedenfalls finden Sie uns jederzeit zur Lieferung aller Ihnen erwünschten Werke deutscher und evtl. auch ausländischer Literatur gerne bereit.

Mit vorzüglicher Hochachtung
Bonn, 15. 6. 1926.  Staatl. anerkannte Buchberatungs- und Beschaffungsstelle des Borromäusvereins
Bonn, Witte sbacher-Ring 9. 



ARTHUR COLLIGNON

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Lo/Ch.

Berlin NW 7, den 19. Juni 1926.

recu le 23 " "

Herrn Pfarrer Petrus Catalaswily, Pfarrer der Jungfrau v. Lourdes
: : : : : Kirche, Gürdjü-Kilissessenda, Feu-Keny, Konstantinopel

Sehr geehrter Herr Pfarrer!

Ihre Karte vom 9. ds. Mts. an den Verlag Göschen wurde uns von der jetzigen Firma Walter de Gruyter & Co., mit der wir freundschaftlich verbunden sind, zur Erledigung übergeben.

Zu Ihrer ersten Frage, bedauern wir Ihnen mitteilen zu müssen, dass ein Buch über Pfarrgemeindestatistik in unseren Katalogen nicht aufzufinden ist. Ueber Bibliothekswesen haben wir nachstehende Werke auf Lager:

Dr. E. Jaeschke, Leitfaden für die Einrichtung und Verwaltung von mittleren und kleinen Volks- und Schulbüchereien, Kreiswanderbibliotheken und Lesezimmern in Stadt und Land. 1913. gebd. 1.50 Rm. 102 Seiten.

Dr. Paul Ladewig, Politik der Bücherei, 2. Auflage 1917. VIII, 427 S gebd. 12.- Rm.

Dr. Paul Ladewig, Die kleine Bücherei, ihre Verwaltung und Einrichtung. 1922. 75 Seiten, brosch. 1.50 Rm.

Dr. Paul Ladewig, Katechismus der Bücherei, 2. unveränderte Auflage 1922. 46 Seiten. 0.75 Rm.

Schlagnortkatalog und mechanische Aufstellung. Eine Gabe zur Wiener Bibliothekartagung v. Heinrich Martini, 1926. geheftet 1.20 Rm.

Mit gleicher Post übersenden wir Ihnen einen Katalog der Sammlung Göschen.

Wir benutzen die Gelegenheit um auf unser

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Concours Annuel d'Instruction Religieuse

Diplôme du 1^{er} Degré Note: 9.

décerné à l'élève Pauline Karb
Ecole Notre Dame - de Lourdes Cours Moyen.

Istanbul, le 6 juin 1937.

LE SECRÉTAIRE:



+ Mgr. J. Rosselle
Mgr. J. Rosselle

LE JURY:

Pierre Catalas
Bonne
Kollars