

## HISTORICAL GUIDELINES ON THE SIMILARITIES BETWEEN SERBIAN AND ROMANIAN ORTHODOX LITURGICAL CHORAL MUSIC

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The jurisdiction of The Metropolitan Seat in Karlovac over the Romanian orthodox from Banat and Transylvania, lasted between 1690 until 1864. There are many historical sources where we can find out how did the Romanians from the late Hapsburgical Empire got under the jurisdiction of The Metropolitan Seat in Karlovac. One of those is the most recent study developed by Nikola Gavriloviæ "After defeating the Austrians, at Kaèanik and Slankamen, the Turks succeeded in conquering large territories including Banat Region. The Serbians from the Austrian territory, guided by Patriarch Arsenije the IIIrd Èarnojeviæ, began to withdraw towards North. Finding himself in this situation, King Leopold I (1657- 1705) had to turn towards the slavik nations for help (through the proclamation Litterae invitatorie). Arriving in Beograd, Patriarch Arsenije summoned the "people's assembly" (June 18th 1690) which decided to send Isaia Dakoviæ- Bishop of Jenopolie, in Vienna, in order to negotiate with the Emperor himself, the settling of the Serbians in Hungary. As a result of these negotiations Leopold I elaborated the "Diploma" (August 21st 1690), which specified the political and religious advantages that were to be granted to the Serbians as a reward for their military involvement, as soon as they were settled in Hungary. The same document pointed at Patriarch Arsenije as the religious leader of the entire orthodox community from the Hapsburgical Monarchy, including the Serbians, the Ruthenians and the Romanians. He was entitled to ordain the bishops and the priests, to collect and bless, to use the old-style calendar... These rights that were granted to the Serbians were called Ilirical Privileges..."

In fact, the jurisdiction of the serbian bishops over the Romanian orthodox from Ardeal Region started "in pure dogmaticis et spiritualibus", in 1701.

The views of the Romanian historians about the role that the jurisdiction of The Metropolitan Seat in Karlovac had over the Romanian people from Transylvania and Banat are devised. There are some authors who wrote trying to justify the negative attitude of the Romanian bourgeoisie towards "the Serbian hierarchy" referring to the desire of ethnical spiritual assertion on the entire territory inhabited by Romanians. On the other hand, there were others, who wrote about this issue with no nationalist preconceived ideas, judging objectively, admitting to the fact that the Romanians from Ardeal and Banat Regions, in their fight against the danger of loosing their denomination or nationality, had to gain from the real support of the Metropolitans in Karlovac. From this second category we can enumerate: Prof. Univ. Ioan Rãmureanu, dr. Grigore G. Com<sup>o</sup>a- Bishop of Arad, dr. Gheorghe Ciuhandu- counselor and diocesan reviewer at the Diocese of Ardeal, Roman Ciorogariu- Bishop of Oradea, dr. Gheorghe Coto<sup>o</sup>nean- Vicar of the Diocese in Timisoara .

We have to quote here the writing of Victor Neumann, the historian who studied this matter from the view of the positive role that the jurisdiction of The Metropolitan Seat in Karlovac had over the Romanian orthodox in Transylvania and Banat:

"Stefan Stratimiroviæ, following Moise Putnik in The Metropolitan Seat in Karlowitz (Karlovac), held the high position between 1790- 1839 and stood out as a devoted church servant, defender of the orthodox believers' integrity, a man of wisdom, opened to the great political and cultural changes that came from the ideas of The French Revolution".

As we all can see, Stefan Stratimiroviæ had great understanding for the young Romanian intellectuals' enthusiastic ideals, which derived from the very ideas of the French Revolution. As a matter of fact, the support of such accomplishments certifies that everything is true and that Stratimiroviæ was an enlightened man. Under the protection of Stefan Stratimiroviæ- Metropolitan of Karlovac, Andrei <sup>a</sup>aguna (1808- 1873), who

graduated The Theological Seminary in Vârșep, was ordained as Bishop of Ardeal, in 1848, at Karlovac. This is how Nikola Gavriloviæ describes that crucial historical moment for the ending of the jurisdiction of The Metropolitan Seat in Karlovac:

"The succession of Serbian Bishops in Ardeal came to an end with the death of Bishop Gerasim Adamoviæ and, after a break of 14 years, the Romanian Vasile Moga was elected as the new Bishop, on December 22nd 1810. He was ordained by Stefan Stratimiroviæ, but the Ardelean Diocese, with the residence in Sibiu, remained under Karlovac jurisdiction. Having Stratimiroviæ's support, Vasile Moga established Theological Seminaries in Sibiu and printed Romanian literature. He passed away on October 17th 1845, at the age of 71. He was replaced by Andrei ȁaguna, who graduated The Seminary in Vârșep, and for a short period acted as a teacher there. (...) The Metropolitan Iosif Rajaeviæ appointed him Archimandrite of Hopova Monastery, in 1842 and three years later transferred him at Kovilj Monastery in Bačka, as Father Superior. He was appointed General Vicar at Ardeal Dioceses, in 1846 and, in 1848, was ordained as Bishop of Ardeal, at Karlovac, by the same Iosif Rajaeviæ. He fought for 15 years for taking away the Romanian church from the jurisdiction of the Metropolitan Seat in Karlovac. The Proclamation establishing The Independent Romanian Orthodox Metropolitan Seat in Ardeal was published with his support. It specified that the Metropolitan Seat had two Dioceses: The Ardeal Dioceses and The Caransebeș Dioceses. Therefore, Andrei ȁaguna was the first Metropolitan of the Re-established Romanian Metropolitan Seat, with the residence in Sibiu."

In addition to Serbian Bishops' and Metropolitans' concern for keeping the denominational and national integrity, it can be noted that, evidently, there are similarities between the Serbian and Romanian church rituals and lectern hymns. Even though the jurisdiction of the Metropolitan Seat in Karlovac over the Romanians from Transylvania came to an end in 1864, the church customs, including the musical ones remained the same or very much alike both at Serbians and Romanians, for a long period of time. The churches in Banat Region, including those from Timisoara were used jointly by the Serbians and the Romanians, until 1918. These common historical foundations led to the building of a common musical substance and, of course, to the outlining of explicable musical similarities, between the Serbian Orthodox Church and the Romanian One, especially in Banat.

In order to have an example for these similarities, which were sketched out in over 200 years of common church songs, we will insert two passages from two illustrative Liturgies from both churches, which were written at the end of the above mentioned period, when the coral song with many voices gained advantage over the monodic singing. We are talking about "The Liturgy for mixed choir", by Stevan Stojanoviæ Mokranjac (1908), and, "The Liturgy for male voices", by Sabin V. Drăgoi (d minor, 1926).

The similitude between these passages from the same liturgical hymn "Cuvine-se cu adevărat" ("He is worthy") is visible and goes until melodic identities, because the two composers used the same lectern hymn in their writings. The small dissimilarities come from the different Phonetics of the two literary languages and, a little from the composers' personal touch.

As a practical conclusion we will sing the hymn dedicated to the Virgin Mary, which is to be found in both Liturgies: "The Liturgy for mixed choir", by Stevan Stojanoviæ Mokranjac (1908), and, "The Liturgy for male voices", by Sabin V. Drăgoi (d minor, 1926).

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