

CHORAL ACTIVITY IN RĂHĂU, ALBA COUNTY

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SUMMARY. The present study takes a journey into the musical life of Romanians in Răhău, a village on the outskirts of Sebeș², studying their choral activity during the first half of the 20th century. The material is entirely based on documents from the *Răhău Orthodox Parish* fund at the Romanian National Archives, Alba County Service. The information that is to be presented focuses on three aspects of the musical life in the above mentioned village: the choral activity of the students of the Orthodox confessional school, that of the church choir and that of the Sfântul Gheorghe Society choir. As the documentary references are not sufficiently extensive to allow for the separate treatment of the three subjects, we will only mention them chronologically.

Keywords: choir, archive, Sebeș, Răhău, document, parish, conductor.

At the meeting of the Răhău parish committee on November 25, 1898, vestryman Ioan Oncescu asked for clarifications on certain problems found inside the parish. The first two observations he made were about the musical activity at the Orthodox confessional school and how it should reflect in the religious services. Ioan Oncescu found that the church songs had been neglected during the school hours and, as a proof, the students' choir "had not been heard at the Holy Liturgy and holiday" and the students had not even been occupying their place in the church – the choir's attic.³ In response, the parish committee declared that they had no knowledge of religious music being neglected in school and that, on the contrary, "this year students exercise enough in church singing". Nevertheless, they mention that it is necessary to pay more attention to church singing in all classes and students have the duty to come to church regularly.⁴

It appears that the Răhău parish had, besides the students' choir, an adult choir also and the first information to support that comes from the

¹"Lucian Blaga" Secondary School, 49 Călugăreni Street, Sebeș, Alba, teacher, susmandragosioan@yahoo.com.

² Răhău is 6 km away from Sebeș, on the road to Sibiu.

³ The home journal of the parish on 1904 refers to two attics in the church in Răhău, attic I being the one destined to the children's choir. Cf. Romanian National Archives, Alba County Service, fund of the *Răhău Orthodox Parish*, file 327, page 4 verso.

⁴ Ibidem, file 330, pages 61 verso, 62 and 62 verso.

home journal of the parish in 1905. The document refers to “a bucketful⁵ of wine given to choir members and amateurs to the school production on January 30, current year”.⁶

A report on the pastoral activity of the Sebeș Archiepiscopate 1904 – 1906 mentions, among others, that only two localities had choral ensembles at the time – Pianul de Sus and Sebeș. In Lancrăm, although they tried to create such an ensemble, the initiative was abandoned as unsuccessful.⁷

In the December 21, 1909 meeting the Răhău parish committee allotted school-teacher Laurean Fleșeriu “once and for all” a remuneration of 50 koronas⁸ for conducting the church choir.⁹ The minutes of the parish committee meeting on April 19, 1909 refers to “the church choir recently created at the request of His Excellency Archbishop and Metropolitan”, therefore we can say that the choral ensemble was created either at the beginning of 1909 or at the end of the previous year¹⁰. An argument in favour of the constitution of the choir in the second half of 1908 can be found in the home journal of the Răhău parish for that year, which mentions that, on November 8 the sum of 19 koronas and 40 fillérs¹¹ was paid for “a score and 16 parts” of G. Dima’s liturgy, objects which were introduced in the church inventory.¹² The similar document for the following year mentions that, on September 4, the sum of 3 koronas and 34 fillérs was spent to purchase “notes” and “funeral songs” from the arch-diocesis bookstore.¹³

A clear argument for the fact that the Răhău parish had a school boys’ choir can be found in the minutes of the parish committee meeting on February 21, 1916. During this meeting there is reference to two of the school’s teachers, who were recommended to “execute the liturgical songs with the students in the church choir.”¹⁴

In 1918, the problem of closing the confessional school in Răhău was raised, as the parish could not support it without financial aid from the state. In

⁵ Ferie (in original) = volume measuring unit of approximately 10 l, used in Transylvania for alcoholic beverages (translator’s note).

⁶ Ibidem, file 327, page 8. Even though the document refers to a school production and does not explicitly mention that an adult choir also participated, we believe that is unlikely that student choir members would receive wine. The same document leaves it to our understanding that those who received the wine also paid 3 korona for it. A similar situation is mentioned by the minutes of the parish committee meeting on December 31, 1907: following a musical production, choir members were given 2 buckets (ferii) of wine “to relax”. Cf. Ibidem, file 330, page 285.

⁷ Ibidem, file 151/1907, page 3. The next page of the same report mentions that in the village of Daia a choir for two voices had been established. Cf. Ibidem, file 151/1907, page 3 verso.

⁸ Official currency of the Austro-Hungarian Empire (1892-1918) (translator’s note).

⁹ Ibidem, file 330, page 320. According to the home journal of the parish for that year, the sum was given to the conductor on December 31, being mentioned as a “remuneration for setting up the church choir”. Cf. Ibidem, file 327, page 30 verso.

¹⁰ Ibidem, file 330, page 313.

¹¹ Small change coin of the Austro-Hungarian Empire representing $\frac{1}{100}$ part of a korona (translator’s note).

¹² Ibidem, file 327, page 25 verso.

¹³ Ibidem, page 29.

¹⁴ Ibidem, file 331, page 48 verso.

the meeting of May 12/25, 1918 the parish committee decided that, if the state could not cover part of the expenses of the confessional school, it will be closed and the building will be rented. The renting will be made on the condition that one of its rooms should remain at the disposition of the church for its own activities, among which the “training of a church choir” is also mentioned.¹⁵

On April 5, 1925 another parish committee meeting took place, where the order of the Sebeş Archiepiscopate was read, referring to the objectives which needed to be attained by each parish and, among them, the founding of a church choir. Referring to these objectives, the Răhău parish committee declared that part of them had already been accomplished, as for the others – among which the founding of a choral ensemble – had been “partly” attained, without giving details.¹⁶

On June 30, 1926 priest Nicolae Cărpinişan from Răhău went to the principal of the normal school in Sibiu asking him to recommend “a graduate student with musical aptitudes who could form a church choir for us”. Obtaining the addresses of six former students of the school, Nicolae Cărpinişan writes them a letter dated July 2, where he asks for their support to found in Răhău a “a church, maybe profane, church choir”. This activity will not be without benefits, as the teacher who would accept the position at the school and will create and train the church choir was promised the annual revenue of 3-4 thousand lei. If he would also accept to lead the fanfare, already existent in Răhău, his revenue could be supplemented. In the end of the letter, the parish priest asked the young men to write him back regardless of their answer¹⁷ (**appendix 1**). According to the minutes of the parish committee meeting on August 1, 1926, the initiative of Nicolae Cărpinişan came in the context where there were two empty teaching positions at the elementary school in Răhău, therefore a good pretext to proposition at least one of the candidates to also create a choral ensemble. The same document mentions that three of the six graduates answered the call, but only one of them – Nicolae Lalu from Sibiel – also mentioned his requirements: “accommodation, fire wood and 2.000 lei as an annual salary”. The committee agreed with the salary, but mentioned that “not having accommodation and wood, they cannot vote for that”.

It is possible for Nicolae Cărpinişan’s initiative to have been determined by a letter addressed on June 1, 1926 by archpriest Sergiu Medean to all the parishes in the Sebeş archiepiscopate. The document requested a report on the

¹⁵ Ibidem, page 75 verso.

¹⁶ Ibidem, pages 183 verso and 184.

¹⁷ Ibidem, file 238/1926, pages 1 and 1 verso; see also file 325, page 11 verso. The structure of the letter is original: after mentioning in the beginning the names of the six addressees, the text continues in the singular, the Răhău parish priest addressing only one person. Consequently, we can take into consideration the possibility that the document cited might have been a draft for the six letters, addressed to each of the six graduates of the Sibiu normal school.

activity of each one of the Sfântul Gheorghe Youth Societies, recommending that they each form a choir “to sing in church and arrange productions and parties.”¹⁸

Even though one of the six graduates of the normal school in Sibiu seriously showed his intention to handle the cultural life of Răhău, he is not the one mentioned as conducting the newly created choral ensemble. In a report sent by the Răhău parish to the Sebeș archiepiscopate in 1926 it is mentioned that “young people have formed a mixed choir, conducted by Prof. Nicolae Lupu”. The ensemble organized a “choral party” on August 22, 1926 and sang in Călnic, Săsciori, Cut and Laz, the sum of 1.500 lei gathered from the festivities being used – at the initiative of the conductor – to begin the fund of the Heroes’ Monument.¹⁹

It appears that Nicolae Lalu did obtain the teaching position in Răhău, also fulfilling his musical duties, as the other serving priest in Răhău, Nicolae Floca, mentions in his annual activity report on 1926 that he had founded a male choir. Another choral ensemble is that of the school students.²⁰

Two documents dated 1927 contain contradictory information regarding the choir in Răhău. One of them mentions that the choral ensemble “continues to sing”, the other one notes: “the choir in the midst of striving stumbled into dissolve”.²¹ A third document of the same year refers to a musical production of the “funeral choir” on April 10.²² The protocol of the parish on 1927 contains information which proves the preoccupation for enriching the repertoire of the church choir. According to the mentioned document, on February 14, 1927 dr. Vasile Petrașcu from Cluj sent for the choral ensemble of Răhău G. Dima’s liturgy in 12 copies.²³

A report on the pastoral activity developed in 1928 in Răhău mentions the activity of the Sf. Gheorghe society. Founded on August 25, 1925, it was led by the priest Nicolae Floca. According to that report, in 1928 the society organized cultural meetings where the “mixed youth choir” led by school teacher Nicolae Lalu presented several choral works²⁴ (**appendix 2**).

On 21 April 1929 the archpriest of Sebeș, Sergiu Medean, paid an official visit to Răhău, on which occasion he found out that “school teachers attend the church and sing the Liturgy alternatively with the pupils and the newly established choir”.²⁵ A list has been kept with the names of the people

¹⁸ Ibidem, file 302, page 15.

¹⁹ Ibidem, file 302, pages 10 verso, 16, 16 verso, 17 verso and 18 verso. The documents quoted look like drafts. The second document mentions that the performance of the choral ensemble has led to the creation of the Heroes’ Monument fund in each of the communes mentioned. We reinforce that professor Nicolae Lupu was born in Răhău, which was probably the main reason he accepted to lead the choral ensemble, even if he did not live there anymore.

²⁰ Ibidem, file 302, page 17 verso.

²¹ Ibidem, file 301, pages 24 and 25. Both documents are probably drafts used by the priests in Răhău in presenting the statistical situation of the parish on New Year’s Eve.

²² Ibidem, file 302, page 23.

²³ Ibidem, file 325, page 15.

²⁴ Ibidem, file 302, pages 33 verso and 34.

²⁵ Ibidem, file 331, page 254.

invited that year to the lunch organized on the consecration of the church. The document, written on October 10, includes the choir conductor Candid Popa.²⁶

In the parish council meeting on 12 March 1931, the members of the church choir from Răhău informed that they had chosen the “young” teacher Dimitrie Munthiu as successor of the former conductor, the school teacher Vasile Arsin, who had left the local school, asking the council to pay the new conductor the due wages. The council, “weighing all the circumstances and the qualities of the young conductor, voted, for the time being, for an annual remuneration of 1.000 lei”. According to the council’s notes, the above said remuneration was meant for the period of the school-year of 1930-1931 (1.X.1930-30.VI.1931).²⁷

During the official visit on November 26, 1932, the archpriest Vasile Oană found that in the Răhău parish the Sfântul Gheorghe reunion had a church choir and organized art performances.²⁸

It is meaningful for our research to mention a letter sent by priest Nicolae Cărpinișan from Răhău to the “High Ministry of Instruction, Cults and Arts” in Bucharest. The document, dated 2 May, 1934, mentions that the Răhău parish, on grounds of art. 52, letter b) of the Statute for the Organization of the Romanian Orthodox Church, “has established a church choir, which came to life as a society on 15 November, 1926” and functioned without interruption afterwards, contributing to the solemnity of the divine service. The same document states that the choir’s statuses were approved by the parish council in 1927. The choir conductor was remunerated by the church and its members participated voluntarily, receiving only “a minimal remuneration in nature (wine, fancy bread, candles, etc)”. The activity of the choral group was chronicled annually in a detailed report directed to the eparchial council by the archpriesthood²⁹ (**appendix 3**).

The records of priest Nicolae Floca from Răhău from the year 1936 show that, on December 1 of the same year, a conference was organized on the importance of the day, accompanied by choral moments with the pupils’ choir and the choir of the local Sf. Gheorghe’s society.³⁰

²⁶ Ibidem, file 345, page 106. The name of this conductor is not mentioned by any other document belonging to the fund of the *Orthodox Parish of Răhău*; it is therefore possible that he was only invited to the event mentioned. We do not know whether Candid Popa conducted the parish choir during the consecration ceremony or came with his choir in order to enhance the solemnity of the moment. The first of these hypotheses is less plausible, as, in our research, we have not identified any situation in which a conductor acted as the conductor of another group than the one trained by himself. This is explicable if we take into account the fact that most choral groups were formed of amateurs, and, in many cases, their conductors themselves did not possess much musical knowledge. In these circumstances, the communication between choir and conductor relied on gestures proposed by the conductor and learnt by the choir members, forming a closed system essential for the success of communication and, implicitly, for the success of the artistic enterprise.

²⁷ Ibidem, file 331, page 287 verso. The parish budget records that the choir conductor’s remuneration remains the same for the year 1935. Ibidem, file 300, page 1.

²⁸ Ibidem, file 259/1933, page 1.

²⁹ Ibidem, file 260/1933, page 2.

³⁰ Ibidem, file 302, page 63 verso.

In the parish council's meeting of Decemebr 14, 1936, presided by archpriest Vasile Oană, the teacher Simeon Floca reported: "The church choir, established on November 15, 1926, can no longer sing after having functioned for 10 years". The same teacher describes the reasons that led to the situation: the choir members do not come to rehearsals and concerts, and when they do, they disturb the activity because of the fact that they are grouped "according to political views and they oppose one another when they should be solidary". After the choir conductor had repeatedly, but unsuccessfully attempted to remedy the mentioned disorders, he declared that he gave up conducting the choral group, justifying his decision by the fact that "he can no longer conduct such people." On proposal from the archpriest Vasile Oană, the parish council decided to completely dissolve the church choir, commissioning conductor Dimitrie Munthiu to organize a new choir "with new, obedient individuals, whose musical hearing shall be strictly verified, restricting the member number from the previous 46 to 24-28 people"³¹ (**appendix 4**).

It seems that the establishment of a new choir was successful, since the records of the parish expenses over the following years note certain amounts of money destined for the remuneration of the church choir conductor.³²

On May 20, 1937, parish priest Nicolae Cărpinișan from Răhău addressed the metropolitan Nicolae Bălan from Sibiu a letter structured into 13 issues describing the state of his parish, pointing to its precarious financial situation. On issue 11 of the document, the priest specifies: "I have in the church [...] a choir of 47 men (with Dima's liturgy - admired by Mr. Candid Popa)" supported from the parish's income which was very low anyway.³³ (**appendix 5**).

On January 1, 1940, a contract was signed by the Răhău parish to rent, for a period of 6 years, the school building to the local city hall situated on School Street no. 65. The document shows that the church reserves the right to use one of the building's rooms for the "cultural gatherings of the church", among which the church choir is also mentioned.³⁴

On March 9, 1941, the school teacher Arsin Vasile from the state primary school from Răhău asked the local parish office to issue a certificate attesting that in the year 1930 he had conducted the choir of the local Romanian orthodox church.³⁵

³¹ Ibidem, file 332, pages 26 verso and 27.

³² According to the cited documents, the conductor received the following amounts of money: 2.000 lei (in the years 1937, 1940, 1941, 1942 and 1943); 3.000 lei (in the year 1944); 4.000 lei (in the year 1945); 20.000 lei (in the year 1946) Cf. Ibidem, file 300, pages 2 - 10.

³³ Ibidem, file 272, page 2.

³⁴ Ibidem, file 298, page 81 verso.

³⁵ Ibidem, file 283, page 2. The specification on the backside of the mentioned written request, "Issued on 1.III.1941", probably refers to the date of issue by the parish office of the document required by the teacher.

At the beginning of 1946, as every year, a presentation of the parish's achievements in the former year mentioned that "the director increased the number of the church choir and is working"³⁶. Another desideratum fulfilled during 1945 was the introduction of electricity in the school building, to which the church choir society also contributed with donations.³⁷ The corresponding document from the next year mentioned that the parish choral group had increased in number by 12 people. During the same year the choir also gave four performances and was a constant presence in religious services.³⁸

During the first meeting of the parish council on January 25, 1947, the budget project of the parish for that year was approved, specifying an annual remuneration of 200.000 lei for the choir conductor.³⁹ We found more information on the remuneration of the church choir conductor in a record of the real estate owned by the orthodox parish of Răhău, from December 1950. According to this document, beside the financial remuneration, the choir conductor also farmed a garden with a surface of 1630 sqm.⁴⁰

In the drafts referring to the activity undertaken in the Răhău parish in the year 1949, priest Nicolae Floca records: "The church choir have completely fulfilled their duty this year, having quite often sung in the holy Liturgy. The number [of the members, our note] has considerably risen this year and we are glad that the same choir can also serve the cultural interests of the commune; also as it is also named the choir of the local Culture House".⁴¹

The minutes of the parish council of May 18, 1950 certify the establishment of a new institution within the Răhău parish, namely the parish committee, structured into six sections, of which one was the choral section, whose secretary was the teacher-conductor Dumitru Munthiu. He saluted the initiative of founding this structure and promised "his entire support for a successful activity."⁴²

³⁶ The term "director" found in the document most likely refers to the conductor, inappropriately named "director" of the choir. The second, less plausible hypothesis is that the term may refer to the director of the local school, who was also the conductor of the church choir.

³⁷ Ibidem, file 301, page 68 verso.

³⁸ Ibidem, page 75.

³⁹ Ibidem, file 332, page 12. The amount is not very large if we reckon that the same budget reserved for the sexton and the bell-ringer, a monthly „salary of expensiveness" of 100.000, respectively 50.000 lei.

⁴⁰ Ibidem, file 298, page 108. The document mentions the day it was issued, but only one of the figures is legible (namely figure 1; it probably stands for December 31).

⁴¹ Ibidem, file 301, page 103. Even if the page containing this information is "cut", we think that this does not question its truthfulness, probably reflecting the priest's choice to eliminate it in order to shorten the document. We must specify that the cited document is a draft used by the priest Nicolae Floca to describe to the congregation the parish achievements in the year 1949. We have identified a similar reference to the church choir in the homonymous draft belonging to the year 1950. Cf. Ibidem, file 301, page 108.

⁴² Ibidem, file 304/1931-1950, page 26.

In the parish council meeting of January 19, 1952, the church choir conductor, Dumitru Munthiu, asked from the church around 60 liters of wine for the choir singers and the right to farm the school garden. Only his second request was satisfied, the first being postponed as the church had no available wine at the time.⁴³

On Sunday, August 5, 1956, the church choir from Răhău celebrated “50 years of existence and 30 years of continuous activity in its actual composition.” On this occasion a jubilee festivity was organized with such guests as the metropolitan of Transylvania, Dr. Iustin Moiescu, the archpriest Ioan Besoiu from Sebeș and the regional representative of the Ministry of the Cults. The metropolitan of Sibiu answered the invitation by a letter explaining that he could not attend the event personally and will therefore send a representative of the archiepiscopate. According to the decision made in the parish council meeting on Tuesday, July 31, the guests were to be welcomed on Sunday morning at 8 o'clock at the parish office in Răhău by all the members of the parish council and the parish committee. In this meeting a proposal was made to ask the local school for permission to use the big hall of the school for the choir performance⁴⁴ (**appendix 6**). According to another document, the performance of the choral group was attended by all choir conductors, and the old members of the group were awarded merit diplomas.⁴⁵

During 1955 and 1971, beside the above mentioned choir festivity of 1956, the only documentary records on the choral group are comprised by the descriptions of the parish achievements made by the priests from Răhău before their congregation on the occasion of the new year, most of which thank the choir for the activity conducted in the previous year, urging the choir members to continue to attend to the church in order to enrich the religious service with their singing.⁴⁶ In the speech he gave on January 1, 1958, the parish priest from Răhău mentioned two choral groups extant in the commune at that moment – the church choir, and the “emerging” choir of the local Culture House. After the parish priest recommended the members of the second choir “to follow the example of the church choir members”, he exclaimed: “how wonderful it is to have two good choirs in one village.”⁴⁷

During 1959 the Răhău church was renovated and adorned with new things. The church choir members contributed to these endeavours buying an icon lamp amounting to 1.200 de lei.⁴⁸

⁴³ Ibidem, file 332, page 150. The minutes of the parish council meeting on August 6 of the same year confirm that the choir conductor was farming the school garden situated in Răhău no. 294. Cf. Ibidem, file 332, page 155.

⁴⁴ Ibidem, file 332, pages 176 verso and 177.

⁴⁵ Ibidem, file 301, page 131.

⁴⁶ Ibidem, file 301, pages 124, 128, 139, 169, 175, 180 verso, 199 verso, 205, 211 verso and 219.

⁴⁷ Ibidem, page 135.

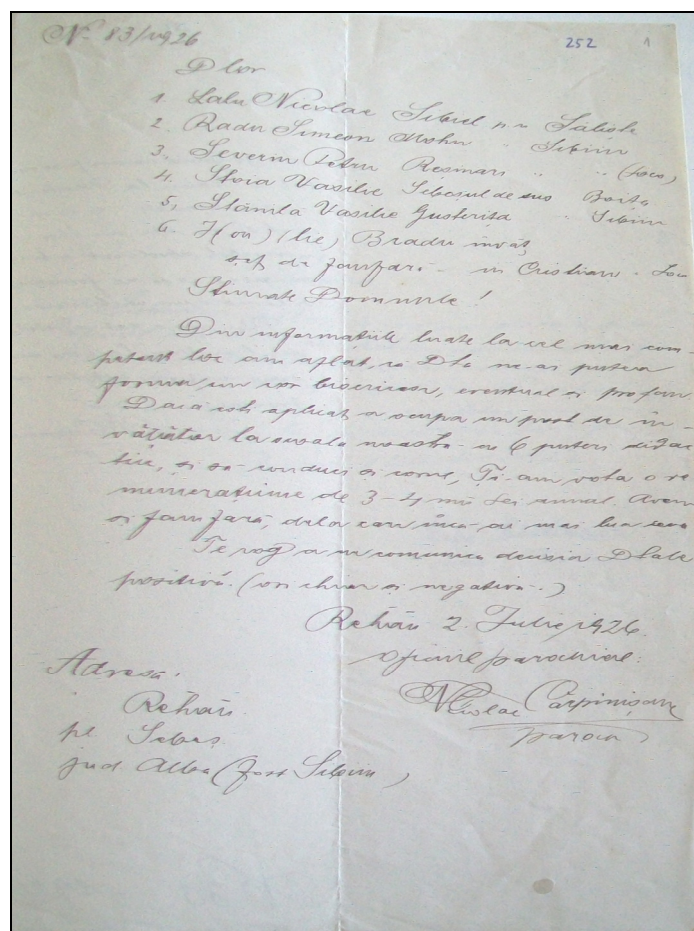
⁴⁸ Ibidem, page 152 verso.

Conclusions

Even though Răhău is an administrative auxiliary of Sebeș, from a cultural point of view, its inhabitants have proven it worthy of an equal position. Its choral activity, briefly presented in the present paper, reflects the wish of modest people to rise from the status of land worker to that of artistic creator. Animated by this approach, the Răhău community managed to enter its name on the choral map of this Transylvanian region due to the activity of two or three choral ensembles at the same time for more than five decades.

Translated from Romanian by Roxana Huza

Appendixes



Appendix 1: The model text of the letter addressed by Priest Nicolae Cărpinișan to some graduates of the normal school in Sibiu

21
 I. Casa culturală: Sa amănuntat, cu toate puterile casa culturală
 în anul trecut cu suma de 20,000 lei.
 a) Sa ținut în parohia mea mai multe mare ni-
 mune, Lumina Satelor, în decembrie Foia Popului 10 exp.
 Libertatea din Gârbi 5 exp. Cuvântul 1 exp. Cuvântul 1 exp.
 Universul 1 exp.
 b) Catechizarea care ținut în Postul Corosin și
 postul crăciunului cu lecții fiind prezentă 50 min.
 micile sunt plus la șiferite meseri. Au prezentat
 materialul prezării și recomandat de conferința
 preotării din 1923. Explicarea rugămintelor și evangeli-
 zării după parohia. Ceterii plus Public, și șiferite con-
 tinut religioase.
 VI. Păcârți: Păcârți nu sunt în parohie.
 III. Societatea tinerilor: Este înființată 2/10 1925, cu 101 paucune de
 Sf. George 22 Anului Floa paroh. Suma 162 membri.
 Are înființat de plus la Banca Lebecana 4363 Lei.
 Sa înființat și curatul școlii de joc cu suma de 858 lei. Aplată
 muricantă peste an 15,000 lei. Sa amănuntat 300 lei și 10
 o petrecere. Au ținut în tinerețel 4, ocazii cultu-
 rale unde nu s-au ținut, cetit cărți religioase și conținut
 cu word mixt al tinerețelii mai multe rațiuni sub
 conducerea int. Anului școlii. Sa ținut mai multe confe-
 rințe tinerețelii plus partea intelectualilor din comună.
 Societatea Sf. George merge spre un sfârșit în bună
 toamnă. Cu tinerețelul poartă grija și obținut sfârșit
 înființat de stăruș în anul 1926 prin propagandă
 culturală. Are un fond la Banca Lebec 1105 Lei.

Appendix 2: The last page of the report on the priest's activity from the year 1928 within the Răhău parish

CHORAL ACTIVITY IN RĂHĂU, ALBA COUNTY

275 21

R. 447
52/1934

Înaltului Ministru
al Instrucției, Cultelor și Cultelor
(Casa Școlilor nr. 1 a Culturii,
Povornic - Direcția educației,
porcovale) în București

La înaltă petrecere a Div. nr. 26
1934. Nr. 625. am onoare a raporta următoarele:

I. 1. Cornel Biserice. Biserica noastră pe baza
Statutului ~~de~~ ^{de} ~~organizației~~ ^{de} ~~al~~ ^{al} ~~parohiei~~ ^{parohiei} par. 52
lit. b) s-a înființat în cor bisericesc, care ca societate a intrat în vială la 15 noiembrie 1926.
Statutele corului s-au aprobat de Cons. local par. nr. 1927. De atunci funcționarea ne întreruptă a contribuit în pastakimile sale la toată activitatea a mișcării naț. al Culturii din țară.
Dirigibilitate este plătit de biserică, iar membrii corului în grabăși rapt. cu o minimă remunerație în natură (vin, colaci, lumini etc.)
După activitatea corului se adrează anual raport detaliat la Consiliul episcopal (prin ofici. potovale).

II. 2. Societatea "Săvârșimă" aduce și ea organizație cu statute tot sub egida biserică, cu statute la an 1901 (Statutele aprobate de Consiliul arhiepiscopesc l. 19/22 iunie 1902 nr. 5969/1902 Din) în timpul unei vizite în această Societate a trecutului din subțara arhiepiscopie, s-a hotărât cu nume actual "Soc. Sf. Gheorghe" iar Statutele episcopale din an 1932 s-a votat statute. De atunci activitatea în cadrul aceluia consecuantă și așa.

Appendix 3: The first page of the letter sent in the year 1934 by Priest Nicolae Cărpinișan from Răhău to the Ministry of the Cults

cînta și expune și cauzele pentru ce.
 Dacă ca unii membri nu cereți așa regulat min-
 produse, și să se producă, ca să nu se mai rar la
 producă, și să se producă deosebitul. Și au găsit
 ca să se producă și așa far așezate unii-actori,
 și să se producă și să se producă solidari. Au fost pro-
 gresive, și să se producă și să se producă la o Adunare
 generală, și să se producă și să se producă, dar nu s-au
 produs; și să se producă în scris declarație, și să
 vrese să mai fie membri în Cor. sau nu, și mi-
 ardeți nu la un subscris, și să se producă declara-
 ție, și să se producă și să se producă de la mem-
 burlui "Societății Corele", și să se producă și să se producă
 și să se producă.

Deci Consiliul cere și soluționare a cauzei, mai
 alce, și dirigentul comitului - între impuneriile și de-
 sease - a declarat, ca nu mai poate conduce ar-
 tful de oameni, și cu toate eforturile sale, comitului nu
 mai poate cânta și deci e silit să se dea dimi-
 ția din postul de dirigent.

Dar protopopul examinând situația Comitului, și află
 deșul de critica și propuneri, ca comitului să se desființeze
 complet, și să se înființeze altul din oameni cu
 totul mai și apti, și să se dimisii dirigentului și să
 fiu în sarcină, până se va vedea, ce întorsură
 va lua afacerea întreaga.

Cons. lual, conștientizând situația critică
 a Comitului, - în urma acun în ziua 14 Decembrie 1936,
 în ziua 14 Decembrie și a celor-lalte mari Prasnice, și
 ascultând și părerea părintelui protopopului decide:
Comitului se desființază total, ceea ce
 și să se aducă la cunoștință fiecărui membru în scris,
 și să se producă, în D. N. S. și să se producă
 în organizarea unui nou "Cor bis" cu indivizi
 noi, ascultători și silit probati, și să se producă
 musical, restrungând și numărul membrilor de
 46 căți erau mai înainte, - la 24-28 persoane.

Proșul D. după ce se, și să se producă, și să se producă.
 D. N. S. *Nicolae Hoca*
A. Carpenaru *J. Copalman*

Appendix 4: Second page of the minutes of the parish council meeting of December 14, 1936

CHORAL ACTIVITY IN RĂHĂU, ALBA COUNTY

pământ rău - Jindureș, 1800 jug. agri la 3300 suflete.)
 7) S-au ridicat pentru plugarii fermierii da-
 torilor convertiti, care pana aci erau suspendate
 de Bea. Nationala (o noua cauza de suferinta).
 8) În aceasta tristă situatie Consiliul par.
 în plonul său, prin consens, nu a putut admite
 o colecta în propria și nici singuraticii membri
 nu s'au oferit, sau nimic. (Cauza cu Tisocia, când
 o parte din Consiliu s'a rescutat, - e la Nea, Consist.)
 9) La biserică lucrăm cu un buget deficitar
 de 4 ani de zile, care deficit i-l acopera I Episcopul
 (directorul Școlar) și subscrisul din al noștri.
 10) Cu sărbile pt biblioteca par. s'a trecut în
 fiecare an mult peste buget, car subscrisul am
 cost propriu la biserică și tot aslept după ani
 luni, să-mi capăt banii.
 11) Am la biserică 30 cântăreți de stana, foarte
 probati, - un cor de 47 bărbati (în lit. Roma, -
 admirat de al Condid Topa), o fanfara de 18-20
 membri. . . și pe acești 100 însi i-i tin tot
 cu în spate cu tratamente, cu odălmase, cu ver-
 bă bună . . . cu danii și rizic. —
 12) Nici nu mai amintesc, că 2 ani de zile
 am servit Consistorul Spiritual gratuit, car
 când m'am exozut în normal m'a căzut
 capelanul pe cap.
 La stola e miserabilo (5.10, 20 de ingropi-
 cunec 40-100 lei) și cetera firăită și răsfiră-
 abia dacă merita menționie.
 13) Pentru Colecta în favorul instituti-
 lor Culturale din centru, - Consiliul par. a
 cerut amânare.
 Dacă un miream ajungea - intram sin-
 gur au - în situafite descrise în cele 12 pete
 de sus, . . . ori se opăruera de 3 ori, ori se înmeca
 odată.
 Din aceste considerante, și în aceste
 situafie precară, umilii subscrisul tot asle-
 tam o întorsătura norocoasă în mezul primii

Appendix 5: Fragment of the letter addressed in 1937 by the parish priest Nicolae Cărpinișan from Răhău to the metropolitan Nicolae Bălan in Sibiu

Proces - Verbal

luat în ședința Consiliului Parohial ținută în ziua de marți
31 Iulie 1956, orile 20, la Oficiul Parohial.

Prezenti: pr. N. Floca, pr. R. Grecu
epitropi: N. Floca, S. Munteanu
membri: Bică țarăle 167, Trinic George 360, Carpenaru
Hârle 210, Popa Ioan 156.

Următorii prezintă ședința Comitetului Parohial din ziua de marți
Președintele după deschiderea ședinței trece la ordinea de zi:

1) Aduce la cunoștința Consiliului Parohial că în ziua de Duminecă 5 August 1956 Corul Bisericii noastre va sărbători 50 ani de existență și 30 ani de activitate continuă în formația lui actuală. Oficiul Parohial și conducerea Corului au invitat la această sărbătoare jubiliară pe Înalț Prea Sfințitul Mitropolit al Ardealului Dr. Justin Moisescu, pe Părintele Parohial Părinte Protopop Ioan Biseră din Sebeș și pe Întregimunicipalul Raional al Ministerului Cultelor. Î. P. S. Mitropolit Justin ne-a răspuns prin adresă Nr. 5528/1956 că a încredințat la această sărbătoare pe P. C. Consilier Ioan Hlad ca să reprezinte Arhiepiscopia noastră.

Consiliul Parohial ia la cunoștință cu mulțumire aceste lucruri. Se ia hotărârea ca Duminecă 5 Aug. c. întreg Consiliul și Comitetul Parohial să fie prezente la Oficiul Parohial spre a însoți la Biserica pe Delegatul Î. P. S. Mitropolit și pe Părintele Protopop.

2) În vederea acestei sărbători Președintele propune să procedim de urgență la terminarea încheierii Comitetului cu suma găspăta cumpărată.

Se hotărăște ca în ziua de Miercuri 3 Aug. c. întreg Consiliul și Comitetul Parohial să vie în Comitet ca să terminăm încheierea.

Se aduce mulțumire episcopului Floca N. și consilierului Popa I. pentru faptul că au căutat piața cu cavale pe lăcătușia Bisericii spre a întări margină chinetă.

Appendix 6: The first page of the minutes of the Răhău parish council on July 31, 1956

REFERENCES

- * Romanian National Archives, Alba County Branch, the fund of the Răhău Orthodox Parish, files: 151/1907, 238/1926, 259/1933, 260/1933, 272, 283, 298, 300, 301, 302, 304/1931-1950, 325, 327, 330, 331, 332, 345.