

**Maria Ivăniș-Frențiu, *Aspecte ale limbajului liturgic românesc*, Editura Casa Cărții de Știință Publishing house, Cluj-Napoca, 2013**

Teacher Maria Ivăniș-Frențiu, who is not from much time doctor in philology, the authoress of the novel particularly interesting study *Aspecte ale limbajului liturgic românesc*, work presented as a doctorate thesis, is not at her first approach of this kind and in so closed domains: theology and philology. Besides, her intellectual training allows such interdisciplinary approaches, being a graduated from the Faculty of Philology of Timișoara and the Faculty of Theology of Sibiu. I am saying this because in 2011, at Anastasia publishing house would appear her first work, *Limba română și limbajul rugăciunii – Limba română ca limbă liturgică*, work which drew our attention to some new aspects regarding the Romanian language as liturgical language. This first work of the authoress was just her license thesis in theology, developed under the coordination of Fr. PhD Liviu Streza, actually Metropolitan Laurentiu of Ardeal. The book has foreword by the former Metropolitan of Banat, His Eminence PhD Nicolae Corneanu. Maybe this fact speaks about the importance of teacher's first work.

With the passing years, these interdisciplinary preoccupations of Teacher Maria Ivăniș-Frențiu will be further through doctoral studies, in this way being born this research entitled *Aspectele limbajului liturgic românesc*. This work wants to be a research on the liturgic Romanian language, starting from the most common used book by the priest, The Divine Liturgy Service Book. As Mr. Univ. PhD Ovidiu Moceanu from the Faculty of Letters Transilvania from Brașov says, he who foreword the work to which we refer, we are in front of a novel research, "of indisputable value", the authoress having in this study "all the aspects involved in the functionality of liturgical language". This research is much valuable because the authoress is graduated from "theology and philology, the happiest situations for the approach of such a subject". We are in front of an interdisciplinary study where "philological investigation is doubled by a

Maria Ivăniș-Frențiu, *Aspecte ale limbajului liturgic românesc*

responsible approach of the theological implications of the word” (p. 5)

This work is structured in three big parts, preceded by an introduction and followed by some general conclusions. Thus, in the Introduction the authoress argues her research starting from the fact that “many times between liturgical language and religious language is the equating sign”. From this perspective, the novelty and the importance of authoress investigation is because she demonstrates the existence of a new function of language, the liturgical one. In this sense, the research we refer is consolidating or contesting some ideas expressed in the specialty studies consecrated to this theme.

The authoress confesses her opinion according to which “religious writings, no matter what rite, don’t reflect any “style” of the actual literary language, but a distinct linguistics varieties, which manifests in the religious sphere of culture” (p. 9). Her study captures “the actual stage of religious writing (liturgical) of byzantine rite, his position in the diasystem of Romanian language”. Analyze of liturgical texts highlights “the linguistics characteristics which delimitates the liturgical language of the secular one and the lexicon-grammatical phenomena of interest for the actual lexicography” (p. 11). Still in the Introduction is clearly précised the fact that “through literary (text) language we understand the linguistic and stylistic aspect of the cultured Romanian language reflected in liturgical writings (used in worship) of the Church”. Thus, Teacher Maria Ivăniș-Frențiu delimitates a new function of language, which corresponds to the cultured language, which she defines the liturgical function, function which „designates through word the act of presence of man for God” (p. 12). In Introduction the authoress presents a short introduction of The Divine Liturgy Service Book in Romanian.

In the second chapter is reported and showed the existence of liturgical function through the functional analysis of cultural language. This chapter is about the diversity of religious language, at liturgical prayer as textual unity and its features, as well as the relations between the language functions and cultural language. Authoress briefs from the beginning that “Liturgical language is associated to divine worship... The language specific to prayers, Holy Liturgies, Holy Mysteries and other religious services is the actual cultural language” (p. 25). Ms Maria Ivăniș-Frențiu specification from this chapter is very interesting, because „the texts of liturgics prayers, mostly hymnological, focus the spiritual experience of the

authors... The Christian speaks with an invisible God to human eyes, be on familiar terms, understanding that he is addressing to a person who considers to be the Creator... Knowledge of God in Orthodoxy is thus, a liturgical knowledge, and the liturgical language becomes the expression of orthodox dogmatic truths, the way in which the praying man uses his tongue” (p. 30-31). Authoress concludes: “based on the assumption that every tongue function has as corresponding a language at the very general level of speaking... our work hypothesis is that to cultural language corresponds the liturgical function. We called liturgical because designates through a word the act of presence of man for God. “When you pray, with the elements of tongue you exercise the liturgical function.” (p. 36)

The *third chapter* contains the presenting of language facts characteristics to actual liturgical texts of byzantine rite, at orthographic, phonetic, morphologic, syntactic, topics, lexicon-semantic and stylistic level, being retained the phenomena of linguistic continuity, specific to the religious way in general. At the beginning of the chapter are some references to the origins and evolution of liturgical text and to the linguistic features of the prayer liturgical texts, emphasizing the fact that “liturgical text is different by secular text through some orthographic, phonetic, morphologic, syntactic and lexical features.” (p. 95)

The *fourth chapter* is reserved to cultural technical language; authoress is giving the main linguistic particularities and presents the specialty terminology, of Slavic-byzantine origins. In this sense a list of liturgical terms of byzantine origin (Greek) and Slavic (Bulgarian and Serbian) are presented.

In the end, the *fifth chapter* has general conclusions of her research, conclusions which are translated into English, containing a punctual synthesis of concrete result of her study, from a dynamic and creative perspective. The authoress says from the beginning the fact that “the Romanian orthodox liturgical language has not received so far such an extensive research”, the religious language being considered or a language style, or a register or functional way. Teacher Maria Ivăniș-Frențiu hypothesizes of „existence of specific function of religious language”, function she designates as the liturgical function. In this is the originality of her research. Also in this conclusive chapter, the authoress underlines the fact that „a feature of the liturgical language is the archaisms”, consideration the presence of an archaic form in the popular language. From this perspective,

Maria Ivăniș-Frențiu, *Aspecte ale limbajului liturgic românesc*

analyze of Ms Maria Ivăniș-Frențiu „linguistically argues the archaic of liturgical texts and confirms the existence of the particular functional way in the modern literary language” (p. 315). As a final conclusion, the researcher appreciates that „the studied linguistic phenomena in this work sustain the archaic and the conservatism of the liturgical texts in her two dimensions: the prayer and the technical text of worship. In the same time, they are arguments for defining the religious way (church) as a parallel way to the secular literary one”. (p. 316)

At the end is presented the bibliography used for the composition of such a solid research, a lexical index and photos with the liturgical objects. The bibliography used for this composition is a rich one, reuniting sources, dictionaries and histories and an impressive list of reference works (volumes and studies), this fact proving a deep informing of the authoress and a good orientation in the specialty literature in this two domains (philology and theology), which she intertwine very well in her research.

In conclusion, the work presented brings elements of novelty in philology domain, through this demonstrating with solid and uncontestable arguments the existence of a new function of the Romanian language, the liturgical function. The way in which this research is impress, both at scientific level, this thing being obvious from the first reading, and the method of work, which is an interdisciplinary one, establishing a beautiful connection between philology and theology. Thus, we are in front of a remarkable research, which is recommended both theologians and philologists, with the hope of a happy relation between these two domains in the long run.

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