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## BELGRADE – SEAT OF THE ARCHBISHOPRIC AND METROPOLITANATE (1718–1739)\*

*Abstract:* From 1717 to 1739, Belgrade was a military, administrative and judicial centre of the Habsburgs in the part of the territory conquered in the war against the Ottoman Empire. At the same time, it was a religious and political centre of Serbs in the region. It was the seat of the Orthodox eparchy – from 1718 it was the seat of the newly established Belgrade Metropolitanate, and from 1731 of the united Belgrade-Karlovci Metropolitanate. Metropolitans Mojsije Petrović and Vićentije Jovanović convened in Belgrade numerous meetings and counsels with representatives of the people and clergy. In 1722, the only known National–Church Council of the Belgrade Metropolitanate was held there. During the Habsburg rule, owing to metropolitans' endeavours, important buildings were built in Belgrade, which the town did not have, such as the Cathedral Church and the new metropolitanate residence (court).

*Keywords:* Belgrade, Belgrade Metropolitanate, Karlovci Metropolitanate, Kingdom of Serbia, Mojsije Petrović, Vićentije Jovanović, Cathedral Church, metropolitanate residence, Habsburg Monarchy, Serbs, 18<sup>th</sup> century.

The capitulation of Mustafa-pasha Čelić and the surrender of the Belgrade fortress on 18 August 1717 was the greatest success of the Habsburg army in the war against the Ottoman Empire (1716–1718), particularly of its commander Prince Eugene of Savoy. Having captured Belgrade, the Habsburg Monarchy gained a foothold for further breakthroughs and conquest of Ottoman lands in Europe. However, opening

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of the new front in Italy stopped the Habsburgs' campaign to the south. After the war and the Treaty of Požarevac (1718), the newly conquered Habsburg territory covered entire Banat, Wallachia up to the river Olt, a part of Srem and Serbia up to the Western Morava river.<sup>1</sup>

From the start, Belgrade was assigned an important role in conquest and defence plans of Emperor Charles VI, which led to its transformation into a modern European baroque town. During the Habsburg rule, the Belgrade fortress was reconstructed according to the principles of the fortification school of French marshal Vauban, and had an exclusively military character. New ramparts around the town were built, protecting the internal varoš. The construction of outer fortifications began on the Sava and Danube banks, and numerous facilities of military, administrative and economic purpose were erected.<sup>2</sup>

In addition to being a military centre, Belgrade became an important administrative and judicial centre of the Habsburgs. It was the capital of the Kingdom of Serbia, a part of the newly conquered territory organised as a separate area within the Monarchy. After two-year temporary rule, as of 1720 Charles VI ruled the Kingdom of Serbia through the National Administration with a seat in Belgrade, and a special regent, governor Prince Alexander of Württemberg. The town was also the seat of the Belgrade district, one of eleven administrative areas into which the Kingdom of Serbia was divided.

The arrival of new rulers resulted in demographic changes, primarily of religious and ethnic nature. After the surrender of the town and leaving of the Turkish garrison, the Muslim population moved out from Belgrade. The authorities encouraged the arrival of Catholic Germans, who settled mainly in the Danube varoš. The scarce Orthodox population found there was resettled until 1726, and the Danube varoš became homogenously Catholic, with the majority German population. The Orthodox, mainly Serbian population in Belgrade lived in the Sava varoš. Serbs began to settle starting from 1717. Traders and craftsmen who had fled in 1690 were the first to return, and were followed by others looking for work. New settlements, Serbian and German, were later established outside the varoš ramparts.<sup>3</sup>

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<sup>1</sup> For more information about military operations and conquest of Belgrade in 1717, see: P. Веселиновић, *Београд под влашћу Аустрије од 1717. до 1739. године*, Историја Београда I, Београд 1974, 523–727; P. Тричковић, *Београд под турском влашћу 1721–1804. године*, Историја Београда, Београд 1995, 118–120; Б. Бешлин, *Евгеније Савојски и његово доба*, Нови Сад 2014, 498–506; H. Karagöz, *The 1717 siege of Belgrade and the Ottoman war equipment captured by the Habsburgs after the siege*, paper in these conference proceedings.

<sup>2</sup> About the reconstruction of the Belgrade fortress and erection of the town fortification see: M. Поповић, *Београдска тврђава*, Београд 2006, 211–250; idem, *Пројекти Николе Доксата де Мореза за реконструкцију београдских утврђења 1723–1725*, Годишњак града Београда 30 (1983) 39–57.

<sup>3</sup> Д. Ј. Поповић, *Србија и Београд од Пожаревчког до Београдског мира (1718–1739)*, Београд 1950, 183–194, 221–230, 261.

In terms of religious policy, Belgrade was the centre from which Catholic faith and German culture should spread among the Orthodox population in the Kingdom of Serbia. Five Catholic missionary orders were active in Belgrade, spreading their influence outside the town. First, a mission of Austrian Jesuits arrived in Belgrade, followed by the Franciscans, Capuchin, Minorites and Trinitarians. They were given six Belgrade mosques which were converted into churches. In addition, the construction of Catholic churches was encouraged in Belgrade – until 1735, there were eight. The importance of the town in Habsburg religious policy is reflected in the fact that the first bishop of the merged Belgrade-Smederevo Bishopric (1729) count Antonia della Torre had his seat in Belgrade.<sup>4</sup>

Belgrade was the seat of the Orthodox bishopric, which was part of the Serbian Patriarchate in Peć. As of 1713, it was led by Mojsije Petrović, a bishop with the honorary title of a metropolitan. He was one of rare Belgrade bishops born in Belgrade. In addition to the Belgrade Bishopric, another three eparchies were situated in the newly conquered Habsburg territory – the Eparchy of Valjevo in Serbia, and the Eparchies of Timisoara and Vršac in Banat. It was expected that all four eparchies would be joined to the Archbishopric and Metropolitanate seated in (Sremski) Karlovci, the existing organisation of the Serbian Orthodox Church in the Habsburg Monarchy. The Metropolitan of Karlovci Vićentije Popović (1713–1725) believed that the broadening of his jurisdiction was not disputable. This was also believed by national leaders from Serbia and Banat who had addressed him as his archbishop during the war. He advised them, presented their complaints to the new ruler, mediated in their contacts with state authorities. Already in September 1717, a month after the seizure of Belgrade, Metropolitan Vićentije requested and obtained from new authorities a house in the Sava varoš. He doubtless intended to stay among the faithful, for whom he believed would soon officially be under his spiritual rule.<sup>5</sup>

However, Belgrade Bishop Mojsije Petrović had different plans. Before the conclusion of the Treaty of Požarevac, he requested from Emperor Charles VI to endorse him as the archbishop of the Serbian Church in the newly conquered areas. He was supported by Prince Eugen of Savoy, the conqueror of Belgrade, president of the Court War Council in Vienna. The interests and ambitions of Mojsije Petrović coincided with the interests of the Vienna Court. There is no doubt that political reasons prevailed in the decision of state authorities to permit the foundation of a separate autonomous archbishopric and metropolitanate seated in Belgrade.<sup>6</sup>

<sup>4</sup> Драр. М. Павловић, *Административна и црквена политика аустриска у Србији*, Глас СКА 62 (1901) 169–170; Д. Ј. Поповић, *Београд пре 200 година*, Београд 1935, 9–10, 56–60; К. Mitrović, *The Peace of Passarowitz and the Re-establishment of the Catholic Diocesan Administration in Belgrade and Smederevo*, *The Peace of Passarowitz, 1718* [ed. by Ch. Ingaо, N. Samardžić, J. Pešalj], West Lafayette, Indiana 2011, 212–214.

<sup>5</sup> Д. Руварац, *Мојсије Петровић, митрополит београдски 1713–1730*, Споменик СКА 34 (1898) 199; И. Точанац, *Српски народно-црквени сабори (1718–1735)*, Београд 2008, 151.

<sup>6</sup> In 1718, the issue of administrative and political organisation of newly conquered areas was discussed in Vienna. The final decision was influenced by the conflict between Emperor

During 1718, Mojsije Petrović was recognised and confirmed as an archbishop and metropolitan in the Kingdom of Serbia, with his residence in Belgrade. In the imperial diploma of 10 September 1718, Belgrade was designated under its old name – Alba Graeca. Later that year, his authority was broadened to Lower Srem, and in 1720 to the Banat eparchies of Vršac and Timisoara. This marked the end of consolidation of the territory of the Belgrade Metropolitanate within the bounds of military conquests.<sup>7</sup>

In 1721, Serbian Patriarch Mojsije Rajović also confirmed the new archbishopric.<sup>8</sup> By confirming Mojsije Petrović as an archbishop and metropolitan in the Kingdom of Serbia and Timisoara Banat, the Patriarch expressed the request that the two existing archbishoprics should be merged into a single one, on the first occasion, which would cover all Orthodox Serbs in the Habsburg Monarchy. The Patriarch gave precedence to Belgrade as the seat of the future united metropolitanate because it was the capital of the Serbian kingdom. He also believed that the “supreme archbishop and metropolitan of all Serbs under the authority of the brightest and most supreme Roman monarch” should reside in Belgrade. By the gramata (diploma) of Patriarch Mojsije Rajović of (15) 26 August 1721, the establishment of the archbishopric and metropolitanate with the seat in Belgrade was canonically recognised.<sup>9</sup>

The Belgrade Metropolitanate was in a different position than that in Karlovci. The validity of the Privileges – the diplomas whereby Emperor Leopold I, between 1690 and 1695, confirmed and guaranteed rights and freedoms to the Serbian Orthodox Church and Serbian people in the Habsburg Monarchy – was not extended to the newly conquered areas. What Hungarian estates, county authorities and the

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Charles VI with the Hungarian Court Office. The Hungarian Office requested that it should be given administration over the areas liberated from Ottoman rule, and advocated that the Karlovci Metropolitanate should have spiritual jurisdiction over them. The Emperor believed it could be detrimental to the imperial interest, aiming to preserve the newly occupied areas under his direct rule. This led to the establishment of the Kingdom of Serbia and Timisoara Banat as separate units within the Habsburg Monarchy. By all means, the curbing of the influence of the Hungarian Office began with the separation of the said areas into a separate church organisation. (И. Точанац, *Београдска и Карловачка митрополија – процес уједињења (1722–1731)*, Историјски часопис LV (2007) 203).

<sup>7</sup> Д. Руварац, *Прилози за историју архиепископа и епископа у Митрополији карловачкој*, *Летопис Матице српске* 198 (1899) 120; idem, *Мојсије Петровић*, 89–91; J. X. Швикер, *Сједињење српских митрополија Београдске и Карловачке у 1731. год*, *Весник Српске цркве V* (1894) 750–751.

<sup>8</sup> Patriarch Mojsije Rajović refrained from openly giving his opinion about the establishment of the Belgrade Metropolitanate. It seems that, realistically assessing the situation, he accepted its establishment as a *fait accompli*. However, based on correspondence with the Metropolitan of Karlovci Vićentije, it is possible to conclude that he did not approve of the actions of the Belgrade Metropolitan. Despite this, he tried to calm with his advice the smouldering conflict between the two metropolitans (Р. М. Грујић, *Писма пећких патријарха из другог и трећег деценија XVIII-тог века*, *Споменик СКА LI* (1913) 118–119).

<sup>9</sup> Д. Руварац, *Мојсије Петровић*, 92–93.

Catholic Church minded in the Karlovci Metropolitanate was forbidden in the Kingdom of Serbia and Timisoara Banat, i.e. the Belgrade Metropolitanate.<sup>10</sup>

One of the rights that the metropolitan of Karlovci had and the Belgrade metropolitan did not have was the convening of national-church councils, one of the most important institutions of Serbs in the Monarchy. At councils, Serbs would elect the archbishop and discuss all problems important for their survival as an ethnic and religious community. Unable to convene the council, Metropolitan Mojsije gathered in Belgrade eminent priests and national leaders to meet and discuss various issues and problems. Besides being a religious centre, Belgrade was also the political centre of Serbs of the newly conquered area.

It was only in 1722 that Metropolitan Mojsije ignored the prohibition to hold a council. That year, the National-Church Council of the Karlovci Metropolitanate was convened to elect the coadjutor, i.e. an assistant who would at the same time be an indisputable successor to diseased Karlovci Metropolitan Vićentije. National leaders from both metropolitanates intended to elect the Belgrade Metropolitan as the coadjutor and to thus initiate the process of unification of the Karlovci and Belgrade Metropolitanates. This action was carefully prepared. As Vienna knew what was being prepared, the envoys from the Belgrade Metropolitanate were forbidden to attend the Council.

The Council of the Karlovci Metropolitanate met in Petrovaradinski šanac on (8) 19 September 1722. It decided that Belgrade Metropolitan Mojsije should be the coadjutor to Karlovci Metropolitan Vićentije. Under this decision, Metropolitan Vićentije would continue to have full authority, and Metropolitan Mojsije would help him in his activities, particularly those relating to the defence of the rights arising from the Privileges. According to the Council decision, after the death of one metropolitan, the other would remain the only archbishop in both metropolitanates. On the occasion of future unification of the metropolitanates, the Karlovci cathedra would have precedence over that in Belgrade. As the Karlovci Metropolitan was in poor health, there were no dilemmas as to who would be the only archbishop.<sup>11</sup>

Metropolitan Mojsije, who attended the Council despite the prohibition of state authorities, believed that the Belgrade Metropolitanate should not be ignored in making such an important decision. Therefore, upon returning to Belgrade, he held the National-Church Council of the Belgrade Metropolitanate, to which he had no right. Undoubtedly, this Council was convened in advance and was prepared in secret. It was held only two days after the Council of the Karlovci Metropolitanate, on (10) 21 September 1722. It confirmed the decision about the selection of the coadjutor and future unification of the Metropolitanates. This is the only known National-

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<sup>10</sup> For more detail see: И. Точанац, *Српски народно-црквени сабори*, 128–145; eadem, *Проблем привилегија у Краљевини Србији, XVIII столеће 6* (2007) 173–185.

<sup>11</sup> Архив САНУ у Сремским Карловцима, фонд Митрополитско-патријаршијски архив А, 1727/172; Д. Руварац, *Мојсије Петровић*, 94–95; И. Точанац, *Српски народно-црквени сабори*, 108–109, 155.

Church Council held by the Belgrade Metropolitanate. Twenty three representatives of the Serbian clergy, army and civilians of the Kingdom of Serbia gathered in Belgrade at the time. Belgrade protopresbyter Pavle and mayor Stefan Radivojević participated on behalf of the Sava varoš. Vienna's reaction was expected. The decision on electing the coadjutor was not accepted as it was rightly associated with the unification of the Metropolitanates, while Metropolitan Mojsije was repeatedly told that he should not convene councils.<sup>12</sup>

After the death of Karlovci Metropolitan Vićentije, in 1726 the Council elected Belgrade Metropolitan Mojsije as a joint archbishop, despite the pressure of the Council commissioner and the repeated election. The Council petition to the Emperor was skilfully phrased so that it could be read from the text that the unification of the Metropolitanates was not disputable with such election. Envoys pleaded the Emperor to make sure, during the confirmation of the archbishop, that Belgrade was an older cathedra than Karlovci. After longer deliberation, Vienna decided that Mojsije Petrović be confirmed as the Karlovci Metropolitan. One may say that he was degraded, in the form of a punishment, to the status of an administrator of the Belgrade Metropolitanate.<sup>13</sup> From 1726, Mojsije Petrović was considered among Serbs the archbishop of the Belgrade-Karlovci Metropolitanate, which is how he behaved. He gave precedence to the cathedra in Belgrade, where he convened the Council of the Belgrade-Karlovci Metropolitanate in 1730.<sup>14</sup>

After the death of Mojsije Petrović (1730), state authorities requested that two metropolitans be elected – one for the Karlovci and the other for the Belgrade Metropolitanate. However, the unanimous attitude of envoys at the 1731 Council was the election of a single archbishop. A compromise was found to allow for that occasion only the election of a single archbishop, without consequences for the following

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<sup>12</sup> Музеј Српске православне цркве, Оставина Радослава Грујића, Архивалије, бр. 28; И. Точанац, *Српски народно-црквени сабори*, 157. Envoys from Timisoara Banat did not participate in the Belgrade Council of 1722. Their arrival could not be organised in secrecy as they needed the approval of state authorities and passports to travel to Belgrade and the Kingdom of Serbia. Council participants on behalf of the clergy from the Kingdom of Serbia included: hegumens Sofronije from Rakovica monastery, Teodor from Slanci monastery, Kiril from Vitovnica monastery, Dimitrije from Rukumija monastery and Visarion from Smederevo monastery, protopresbyter Pavle from Belgrade, parish priests Jovan Relić from Smederevo, Grigorije from Grocka, Lazar Jovanović from Požarevac, Vasilije from Lapovo and Krsta from (Smederevska) Palanka. Representatives of the military, i.e. Serbs in military service included: captains Teodor Prodanović from Požarevac, Atanasije Filipović from (Negotinska) Krajina, Todor Mirković from Resava, Jocko Lalović and Keza Radivojević from Grocka. Civilian representatives included: oborknez Dimitrije Ivanković from the Smederevo district, oborknez Malin from the Požarevac district, oborknez Nikola from Gročanski district, oborknez Jovan from Gradište district, oborknez Đurica from Ram district and Ilija from the Resava district, including mayor Stefan Radivojević from Belgrade Sava varoš.

<sup>13</sup> An administrator temporarily led the Metropolitanate until the election of the new archbishop.

<sup>14</sup> И. Точанац, *Српски народно-црквени сабори*, 158–159; eadem, *Београдска и Карловачка митрополија*, 208–210.

election. The Council elected the Bishop of Arad Vićentije Jovanović as the joint Belgrade-Karlovci Metropolitan. The election ceremony was concluded with the official leave-taking to the residence. Usually all envoys and the gathered people took part. As the Council was held in Karlovci and Vićentije Jovanović was elected the “Archbishop and Metropolitan of Belgrade and the entire Christian people under the authority of His Imperial Highness”, the main residence was placed in Belgrade. This is why a special delegation was selected that followed Metropolitan Vićentije to the *residence in the capital*. It had 29 members, including all bishops. One can only imagine how dignified was the entry of the new metropolitan and his entourage in Belgrade, and the welcome of the faithful. Vićentije Jovanović was the first and last Belgrade-Karlovci Metropolitan who was, as such, recognised and confirmed by state authorities. In 1731, Belgrade thus officially became the seat of the unified Metropolitanate.<sup>15</sup>

As the seat of the Bishopric, and later of Archbishopric, Belgrade under Habsburg rule did not have buildings for sacral and other purposes. First of all, it did not have the Cathedral Church, which was demolished most probably after entry of the Ottoman army to the town in 1690, and was not constructed again. Belgrade welcomed the new rulers with one, dilapidated Orthodox church, dedicated to St George and located in the Sava varoš.

The question of construction of the Cathedral Church was posed already after the conquest of Belgrade (1717) and particularly after the establishment of the Archbishopric (1718). In 1718, Metropolitan Mojsije Petrović tried to collect money. He addressed Russian Emperor Peter the Great, asking, among other, for help to construct the Cathedral Church in the “glorious town of Belgrade”. In his letter to the Emperor of (1) 14 September 1718, he described how devastated Serbia was after the war, emphasising that Orthodox churches were burnt down, with foundations dug out. In addition to the lack of money, determining the place and obtaining the permission for the construction of the future Cathedral Church was also a problem.

<sup>15</sup> Музеј СПЦ, ОРГ, Архивалије бр. 228; И. Точанац, *Српски народно-црквени сабори*, 103–104, 161–165. The delegation accompanying new Metropolitan Vićentije Jovanović from Karlovci to Belgrade included the Bishop of Valjevo Dositej Nikolić, Bishop of Timisoara Nikolaj Dimitrijević, Bishop of Kostajnica Stefan Ljubibratić, Bishop of Buda Vasilije Dimitrijević, Bishop of Rimnica Inokentije Vasiljević, Bishop of Pakrac Nikifor Stefanović, Bishop of Vršac Maksim Nestorović, Bishop of Mohač Maksim Gavrilović and Karlovci-Senj Bishop Danilo Ljubotina, archimandrites Atanasije Veličković from Bešenovo monastery and Visarion Pavlović from Krušedol monastery, hegumens Leontije from Vračevšnica monastery, Zaharija from Hopovo monastery, and protopresbyter Kiril Marković from Belgrade. Army representatives included chief captain Ostoja Tekelija from Pomoriška krajina, chief captain Josif Monasterli from Posavska krajina, captain Arsenije Vujić from Potiska krajina, captain Sekula Vitković from Podunavska krajina, and chief captains Vuk Isaković and Kosta Dimitrijević, and captain Keza Radivojević from Krajina of the Kingdom of Serbia. Selected civilian representatives included: Jefta Knežević from Buda, David Cvejić from Karlovci, Jovan Nikoletić from Baja, Toma Grk from Vršac, and oborknez Milić Stojković from Belegiš, oborknez Ognjan Milković from Požarevac, oborknez Staniša from Timisoara and oborknez Dimitrije from Baja.

Only after the completion of plans for the reconstruction of the Belgrade fortress and construction of new varoš ramparts was it possible to think about the construction of the Cathedral Church. Its place in the Sava varoš was envisaged by the plan of Nicolas Doxat de Morez from 1724.<sup>16</sup>

In the meantime, while waiting for solution to the issue of the place of the Cathedral Church, Metropolitan Mojsije decided to restore the St George's Church. In November 1720, he invited the faithful to help with their contributions. As he noted in a document, there was no custom in Belgrade for the archbishop to invite the faithful to financially help the restoration of the temple, concluding that this had to be encouraged. The St George's Church was restored, but was located on the line of the construction of varoš ramparts. In 1727, it was certain that the church would be demolished as the rampart foundations were getting closer to the church. In 1732, it was pulled down.<sup>17</sup>

The construction of the Cathedral Church, dedicated to St Archangels Michael and Gabriel, began in 1726. At the beginning, the works proceeded slowly mainly due to the lack of money. This is why Metropolitan Mojsije addressed Russian Emperor Peter II in 1727. The construction was continued by Metropolitan Vićentije Jovanović who, in the early 1730s, initiated more comprehensive activity to collect contributions among the faithful, not only from Belgrade but entire Serbia, including the Karlovci Metropolitanate. He also tried to secure money from Russia, but there are no traces in sources that he succeeded. In 1732, he pleaded with Empress Anna Ioannovna to help with the construction of the Cathedral Church which Belgrade Christians were building on their own, but were not able to finish the works as they were, as he emphasised, financially *enfeebled*. For the sake of the Cathedral Church, the Metropolitan also borrowed from Belgrade Germans. It is not known when the church was consecrated. The oldest revenue and expenditure accounts were preserved from early 1730. In the wars between the Habsburg Monarchy and the Ottoman Empire that followed, and under Turkish rule, the Cathedral Church suffered considerable damage. It remained as an Orthodox church until 1836 when it was demolished, so that the building of the present-day Cathedral Church was erected in its place.<sup>18</sup>

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<sup>16</sup> А. Л. Нарочницкий, Н. Петрович, *Политические и культурные отношения России с югославянскими землями в XVIII в*, Москва 1984, 57; Д. Руварац, *Мојсије Петровић*, 146–147; Т. Стефановић Виловски, *Београд од 1717–1739. године*, прештампано из Нове искре VIII (1906) 19–20.

<sup>17</sup> Д. Ј. Поповић, *Грађа за историју Београда од 1711–1739. год*, Споменик СКА 78 (1935) 20; А. Л. Нарочницкий, Н. Петрович, *Политические и культурные отношения России*, 86; Д. Ј. Поповић, *Србија и Београд*, 332.

<sup>18</sup> Д. Ј. Поповић, *Грађа за историју Београда од 1711–1739. год*, 78–82; Д. Поповић, М. Богдановић, *Грађа за историју Београда*, 134, 137–139, 387.388; А. Л. Нарочницкий, Н. Петрович, *Политические и культурные отношения России*, 86, 87; Т. Стефановић Виловски, *Београд од 1717–1739. године*, 27, Д. Ј. Поповић, *Србија и Београд*, 332, 335; Б. Вујовић, *Саборна црква у Београду. Прилог историји изградње и украшавања главног београдског храма*, *Годишњак града Београда* 30 (1983) 87–95.



During Habsburg rule, another Orthodox church was erected in Belgrade – the parish church of the Nativity of St John the Baptist (Forerunner). It was located in Nova Sava varoš which was founded by Serbs, outside the varoš ramparts, who were resettled from the German Danube varoš. The construction began in 1726 from voluntary contributions of the faithful. The decoration and furnishing of the church lasted until the mid-thirties. The bell was bought and brought from Petrovaradinski šanac in 1736. During the new Austro-Turkish war, the population of Nova varoš moved out, bringing with them icons from the iconostasis of St John's Church. In 1740, grand vizier Ivaz Mehmed-pasha converted the church into a mosque, and it carried his name.<sup>19</sup>

In addition to churches, an important question for Metropolitan Mojsije Petrović was the construction of the new residence. He used two houses in Belgrade, which are called in sources the old and older court. Those were doubtless modest and relatively small buildings. After 1718, they could not satisfy the needs of the archbishop of the new metropolitanate, who needed a larger, spacious and functional residence. According to Metropolitan's idea, the future building was not to serve only as an apartment for the archbishop. It was designed as a spiritual, political and educational centre. He wanted the Archbishopric Consistory, i.e. Spiritual Court to hold meetings in the residence. He also wished to convene meetings and counsels with national leaders, and to set up a school. The procurement of material and preparatory works began in November 1725 and foundations were laid in August 1726. The residence was constructed in the Sava varoš, near the Cathedral Church. Metropolitan Mojsije constructed his residence with modest means and did not finish it during his life. Despite this, the town authorities accused him of investing considerable funds in the construction of the residence, spending on it almost a half of his annual revenue from the Kingdom of Serbia. He therefore had to justify himself before governor Prince Alexander of Württemberg. In his farewell letter of June 1730, he explained to the governor that he could not finish the residence even within 50 years with the funds that he was spending. Metropolitan Mojsije Petrović died on (27 July) 7 August 1730 in one of old metropolitan houses, and was buried in the Cathedral Church in Belgrade. The other house was demolished earlier as it stood on the line of construction of varoš ramparts.<sup>20</sup>

<sup>19</sup> Д. Поповић, М. Богдановић, *Грађа за историју Београда*, 139–142, 146–156; Т. Стефановић Виловски, *Београд од 1717–1739. године*, 27; Д. Ј. Поповић, *Београд пре 200 година*, 186; Ж. Шкаламера, *Београдска Нова доња варош у XVIII веку*, Годишњак града Београда 18 (1971) 63–64, 66. The St John's church was located at the corner of present-day Nemanjina and Balkanska streets.

<sup>20</sup> Д. Руварац, *Непокретно имање Митрополије београдске у Београду 1730*, Архив за историју Српске православне карловачке митрополије 2 (1912) 209; idem, *Мојсије Петровић*, 189; Д. Поповић, М. Богдановић, *Грађа за историју Београда*, 32; Т. Стефановић Виловски, *Београд од 1717–1739. године*, 16–17. It is not possible to determine with certainty the amount of money Metropolitan Mojsije invested in the construction of the residence. A calculation of costs has been preserved, relating to the period

During Metropolitan Vićentije, investment in the Belgrade residence increased significantly. In addition to the works such as the completion of the roof, plastering or flooring, the furnishing of the residence began. Costs were high as special and expensive objects were ordered, such as, for instance, four corner furnaces from Altenburg. The residence was an imposing, two-floor building, with two metropolitan's salons, a number of rooms including the library with a separate cabinet and a meeting hall where the National-Church Council was held in 1732. The residence included a school and a court chapel dedicated to St Nicholas. It seems that the design of the Belgrade residence was highly satisfactory. Already in the mid-thirties, Metropolitan Vićentije began to construct a new residence in Karlovci, upon the model of that in Belgrade.<sup>21</sup>

A new war between the Habsburg Monarchy and the Ottoman Empire broke out in 1737. The same year, on (6) 17 June, Metropolitan Vićentije Jovanović died. Soon after, Serbian Patriarch Arsenije IV Jovanović came under Habsburg rule. In September 1737, the Patriarch came to Belgrade. The war unfolded unfavourably for the Monarchy. Until mid-1738, the Ottoman army conquered and plundered the Belgrade district, getting closer to Belgrade. All those who could, fled Belgrade. According to sources, the remaining Belgraders waited with trepidation for the conquerors to appear before the town at any moment. In late summer 1738, Patriarch Arsenije IV began to transfer the valuables from the Belgrade residence and the Cathedral Church, and from the monasteries of Rakovica, Slanci and Vinča from the Belgrade environs, to Petrovaradin and Dalj. Due to the war and a plague epidemic which spread from the Turkish army and engulfed Belgrade, the residence was not evacuated even in 1739. In August that year, the Patriarch informed the Bishop of Buda Vasilje Dimitrijević that Belgrade was for a month already under everyday Turkish artillery attacks from the direction of Vračar.<sup>22</sup>

Though Belgrade withstood the siege, under the Belgrade Treaty of 1739, it was restored under Ottoman rule (1740). The Habsburg Monarchy lost Serbia. This was the end of the Belgrade-Karlovci Metropolitanate. A part of its territory which covered

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from (1) 12 November 1725 to (31 December 1732) 11 January 1733, and covering investments of Metropolitan Vićentije. The costs in that period were not small – they equalled close to 40,000 forints (Д. Руварац, *Колико је потрошено на београдску Арх. Митроп. резиденцију?*, Архив за историју Српске православне карловачке митрополије 3 (1913) 85).

<sup>21</sup> Р. М. Грујић, *Прилози за историју Србије у доба аустријске окупације (1718–1739)*, Споменик СКА 52 (1914) 110–160; Д. Руварац, *Годишњи трошак митрополита београдско-карловачког Вићентија Јовановића на званичнике, учитеље и послужитеље*, Архив за историју Српске православне карловачке митрополије 4 (1914) 279–280; Д. Поповић, М. Богдановић, *Грађа за историју Београда*, 333–335, 343, 344–346, 249–250.

<sup>22</sup> Д. Поповић, М. Богдановић, *Грађа*, 251, 252–253; Н. Т. Перовић, *Живот и делатност Арсенија IV Јовановића у Османском царству (1714–1737) и Хабзбуршкој монархији (1738–1748)* [необјављен магистарски рад], Београд 2013, 101, 121–124, 137–141.

Belgrade – Seat of the Archbishopric and Metropolitanate (1718–1739)

Valjevo and Belgrade eparchies, including Belgrade as the seat of the Archbishopric, fell under Ottoman rule and was returned under the jurisdiction of the Serbian Patriarchate in Peć.

## İsidora TOČANATS- RADOVIĆ

### BELGRAD- METROPOLİTANLIK VE BAŞPİSKOPOSLUK MERKEZİ (1718-1739)

#### Özet

1717-1739 yılları arasındaki dönemde Belgrad, Osmanlı İmparatorluğu'na karşı verilen savaşlarda ele geçirilen topraklar üzerindeki Habsburg otoritelerinin Sırbistan Krallığı adıyla tanzim ettiği bölgenin askeri, idari ve hukuki merkeziydi. Aynı zamanda Belgrad bu bölgedeki Sırların dini ve siyasi merkezi konumundaydı. Ortodoks Piskoposluk merkezi olan Belgrad, 1718 yılında kurulan Belgrad Başpiskoposluğu ve Metropolitanlığı merkezi olup 1731 yılından beri de Birleşik Belgrad-Karlofça Metropolitanlık merkezi olmuştur. Moysiye Petroviç ve Viçentiye Yovaniç isimli Metropolitler, Belgrad'da halk temsilcileri ve din adamları ile bir araya gelerek sadece dini konuları değil siyasetle ilgili husus ve sorunları da görüşerek çok sayıda toplantı gerçekleştirmişlerdir. 1722 yılında o dönemde tek bilinen Belgrad Metropolitanlığı Ulusal-Kilise Meclisi Belgrad'da düzenlenmiştir. Habsburg egemenliği döneminde Metropolit ve cemaatin çabaları sayesinde Baş Kilise ve Metropolit Konutu gibi Belgrad'da eksik olan dini ve diğer binalar inşa edilmiştir.

**Anahtar Kelimeler:** Belgrad, Belgrad Metropolitanlığı, Karlofça Metropolitanlığı, Sırbistan Krallığı, Mojsije Petrović, Viçentije Jovanović, Baş Kilise, Metropolit konutu, Habsburg Monarşisi, Sırlar, XVIII. yüzyıl.

**Исидора ТОЧАНАЦ РАДОВИЋ**

**БЕОГРАД – СЕДИШТЕ АРХИЕПИСКОПИЈЕ И МИТРОПОЛИЈЕ (1718–1739)**

**Резиме**

Београд је од 1717. до 1739. године био војни, управни, административни и судски центар хабзбуршке власти на делу територије освојене у рату против Османског царства која је била организована као Краљевина Србија. Истовремено Београд је био верски и политички центар Срба на том подручју. У њему је било седиште православне епархије, од 1718. године новоосноване Београдске архиепископије и митрополије, а од 1731. године и седиште уједињене Београдско-карловачке митрополије. Митрополити Мојсије Петровић и Вићентије Јовановић сазивали су у Београду бројне састанке и саветовања са представницима народа и свештенства о разним питањима и проблема не само верске већ и политичке природе. У Београду је 1722. године одржан и једини познати Народно-црквени сабор Београдске митрополије. Током хабзбуршке власти, залагањима митрополита и верника изграђене су важне грађевине сакралне и друге намене које су Београду недостајале као што су то, на пример, Саборна црква и митрополитска резиденција.

**Кључне речи:** Београд, Београдска митрополија, Карловачка митрополија, Краљевина Србија, Мојсије Петровић, Вићентије Јовановић, Саборна црква, митрополитска резиденција, Хабзбуршка монархија, Срби, 18. век.