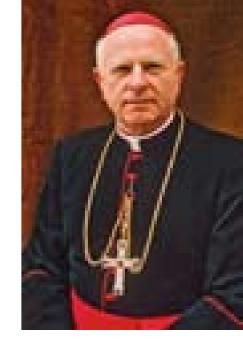
THE KRK DIOCESE



THE ISLES SHALL WAIT FOR HIS TEACHINGS





FOREWORD

The centuries-long presence of Christianity on the islands of the Krk Diocese is deeply rooted in the life and culture of its population, which has been subject to a succession of various social orders during the course of history.

Until the year 1828, there were three dioceses within this territory: Krk, Osor and Rab. The presence of a bishop and his relationship with the people had a strong impact upon spiritual formation and identity. The pastors of the small dioceses of the Kvarner Islands demonstrated magnanimity and openness of spirit toward the beautiful and modern, while at the same time listening to the "pulse" of the people, incorporating their language in worship. The beauty of handwritten and illuminated Glagolitic missals, psalters and antiphonals greatly enriched the corpus of liturgical literature traditionally written in Latin.

Christian culture, both spiritual and material, is reflected here in the arts of painting, architecture, literature, poetry and music.

This is a Church distinguished by its priests and religious, especially the Benedictines and Franciscans, including those with the reputation of saintliness, who have played exceptional historical roles in the raising and fostering of national consciousness, enhancement of the quality of life, education in moral principles, and the creation and safeguarding of the cultural heritage. These values provided a firm foundation for assuring the survival of this nation under changing conditions, not infrequently imposed by fire and sword.

The monograph you are holding is an attempt to present the great treasure of our past, as a source of inspiration for the future. It is sufficient to leaf through its pages and allow the photographs to speak...

As the heir to the cathedra of my honorable predecessors, the bishops of Krk, on the 1,700th anniversary of the martyred death of St. Quirinus, the heavenly patron of the Krk Diocese, it is with pleasure and joy that I introduce this monograph to all who will discover herein the spiritual treasures of the local populace. May this written monument bear lasting witness to the faith of the past and may it, through testimonies from present life, proclaim that this storehouse of faith has remained alive and well up to the present.

Valter Župan, Bishop of Krk

In Krk, March 15, 2009

THE KRK

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DIOCESE

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HISTORICAL-GEOGRAPHICAL DESCRIPTION OF THE KRK DIOCESE

In the bay between the Istrian Peninsula and Velebit Mountains is the northernmost island group in the Adriatic Sea, a geographical entity generally referred to as Kvarner. The northern part of Kvarner was of significance to the ancient Romans, who called it *sinus flanaticus*, i.e., the bay of Plomin. Since the mid 9th century, it has been known as *Quarnarii culfus* – the bay of Kvarner, created by two prominent rows of islands and islets. One extends from Cres to Lošinj and Ilovik, Susak and Unije, Male Srakane and Vele Srakane, while the other extends from Krk to Rab and Pag. Of all the large islands in the Adriatic Sea, the island of Krk is the closest to the continent, nearly parallel to the mainland and connected to it by a bridge.

This monograph of the Krk Diocese is an attempt to convey us through time and space via word and picture, to present a small part of what we are and what we have. We have the glistening Adriatic Sea lapping against our islands and cliffs. We have meager soil and austere stone washed for millennia by rain and formed from grains of sea salt borne by tempestuous northeast gales. At one time, every inch of this meager soil was cultivated. The landscape is still laced with kilometers of stone walls and pens. Long before the coming of the Man-God Jesus Christ, native islanders and newcomers gave the localities on these islands Illyrian, Greek and later Latin and Slavic names, which have become part of our heritage. All of these islands, with the exceptions of Lošinj and Pag, have pre-Slavic and pre-Roman toponyms, some reflecting mythical stories about the Greek Argonauts and Elektrides. A rule that has always been valid for the entire Mediterranean also applies to the Kvarner Islands: the most important community on an island and the island itself bear the same name. It is frequently unknown which came first, whether the island was named after the community or the community after the island. Linguists will say that the latter possibility is more likely.

The Kvarner Islands are territorially divided by contemporary geographers into five large inhabited islands (Cres, Krk, Lošinj, Rab and Pag), three small islands (Ilovik, Unije and Susak), two islets (Vele Srakane and Male Srakane), and smaller uninhabited islands (Sv. Marko, Zeča, Sv. Petar, Vele Orjule, Male Orjule, Oruda, Trstenik, Plavnik, Kormati, Prvić, Dolin, Laganj, Mišnjak, Sv. Grgur and Goli otok), in addition to numerous rocky islets and reefs.

We shall trace the presence of Christianity on these islands from its beginnings to the present. Written records are scant but significant. According to one type of accessible source, the establishment of the Krk Diocese is said to have occurred precisely 1,430 years ago. At the Council of Mantua in 827, it was stated that the Krk Diocese had been founded by the Aquileian Patriarch in 579. Nonetheless, numerous archaeological finds in the cathedrals of Krk and Rab, as well as in Osor and Novalja on the island of Pag, Baška and other localities that archaeologists are still discovering have confirmed that stones speak (*saxa loquuntur*), and evidently speak on behalf of the even earlier presence of Christian communities on these islands.

This is also corroborated by the well-known Church historian Daniel Farlati in his work *Illyricum sacrum* (Vol. V, 1775), who states that the Krk Diocese is very old, "as is Christianity." The town of Krk is flatteringly called "the most splendid city of Christians" (*splendidissima civitas Curictarum*) in an ancient Roman inscription and was linked to various towns in Dalmatia by commercial and other interests. Since we have testimonies to the early presence of Christianity throughout the Roman province of Dalmatia, of which

Krk was an integral part, we may also surmise that Christian faith was present on the island of Krk and the surrounding island groups.

According to other authors, in the limited extant data on the first millennium, the Krk Diocese with its bishop, Andreas, was first mentioned at the Synod in Rome in the year 680, during the reign of Pope Agatho.

For nearly a millennium and a half, two other independent dioceses existed within the territory of the present Krk Diocese: the Osor Diocese and the Rab Diocese. Perhaps ongoing archaeological research in Novalja on the island of Pag may bring the existence of a fourth diocesan see to light. The dioceses of Osor and Rab are mentioned for the first time at the Provincial Synod in Salona (Solin) in the year 530. Tradition states that the Osor Diocese was established at the aforementioned synod, on which occasion its first bishop, Paulinus, was appointed, while the bishop of Rab, Titianus, was a cosigner of the synod rulings. At the First (530) and Second (533) Synods of Salona, it may be concluded that the dioceses of Osor and Rab were initially subordinate to the administration of the Salona Metropolis.

Bishop Laurentius of Osor was a participant in the Second Council of Nicaea in 787, during the reign of Pope Hadrian I. Bishop Dominic of Osor is explicitly mentioned by Pope John VIII in a letter dated 879 during the reign of the Croatian duke Branimir, urging the Dalmatian bishops to return to Roman jurisdiction. At the Second Synod of Split, held in the year 928, there is specific reference to the Osor Diocese (in addition to the dioceses of Krk and Rab) as being subordinate to the Split Metropolis. At the beginning of the 7th century, during the Great Migration of Nations, the Croats penetrated and inhabited these islands, initially the inland areas and gradually old fortified settlements. Testimony of this was left to us by Deacon Ivan, the official chronicler of Chief Magistrate (Doge) Pietro Orseola II, who wrote that the inhabitants of the surrounding Romanic and Slavic castles (tam Romanorum quam Sclavorum castellis convenientes) came to Osor in the year 1000 to express their subservience to their new master.

In the 10th and 11th centuries, Benedictine monasteries on the Osor Archipelago acquired a prominent place in the general Croatian plan, subsequent to the arrival of Benedictine monks, especially Camaldolese, in the central episcopal sees of Dalmatia, specifically Split and Trogir. Their monastery in Osor is known as the diocesan seminary (*Seminarium episcoporum*). Of particular significance to the Osor Diocese during the 11th century was a native son, Benedictine monk and later the bishop of Osor – Gaudentius (1018-1042). In order to defend moral principles, as recorded by his contemporary and friend Pier Damiani, he fled the Slavic Croatian kingdom (*de Sclavonico regno*), achieved the glory of sainthood, became the heavenly patron of his diocese and today is the co-patron saint of the Krk Diocese. From Osor also came St. Ivan Orsini (approximately 1034-1111), bishop of Trogir, as well as the archbishop of Split, Lovro, advisor to the Croatian kings Petar Krešimir IV and Zvonimir. That time and milieu produced the famous Osor Evangelistary (*Evangeliarium Absarense*), which also contains an Easter canticle (*Exultet*) on parchment dated approximately 1081, on which next to the name of the Byzantine emperor an unknown hand wrote the name of the Croatian king Zvonimir, whom religious were required to remember in their prayers.

In the Rab Diocese, in addition to the first bishop known by name, Bishop Titianus (530 and 533 in Salona), the earliest traces of Christianity are associated with two saints. Marinus (Marin) and Leo, stonemasons from Rab, fled the island of Rab during Emperor Diocletian's persecutions of Christians to the other shore

of the Adriatic, where they established two communities named after them, San Marino and San Leo. Tradition states that Marinus also built a church in honor of St. Peter and thereby established the foundations of the proud and freedom-loving republic on seven hills, which even today bears his name, the Republic of San Marino.

For centuries, the Rab Diocese was located on the island of the same name, the fourth largest in Kvarner and the ninth largest in the Adriatic, which after the year 1071 also encompassed the northern part of the island of Pag with two parishes: Novalja and Lun. At the end of the first millennium and beginning of the second, the Rab Diocese also had parishes on the mainland part of the coast, until the establishment of the dioceses of Senj and Krbava. The Early Christian cathedral in Rab was rebuilt during the 12th century and dedicated by Pope Alexander III in the year 1171, when he was traveling from Zadar to Venice in order to meet with the German king Frederick I Barbarossa.

Among the series of bishops of Rab, we mention Vicenzo Nagusanti of Fano near Ancona, who participated in two ecumenical councils, the Fifth Lateran Council and the Council of Trent. In1537, he ordained Ignatius Loyola, the founder of the Jesuit Order, and Loyola's first religious brothers to the priesthood while they were in Venice. Marko Antun de Dominis (1560-1624), native of Rab, bishop of Senj and later archbishop of Split, was a world renowned scholar and eminent theologian who, due his convictions and passionate nature, came into conflict with the Pope. Driven primarily by ecumenical aspirations, he reached European scholarly metropolises, all the way to the Royal English court. Penitent and reconciled with the Bishop of Rome, he died during his incarceration in the fortress of St. Angel Castle in Rome. The long line of bishops on the Rab episcopal cathedra ended with the native son Ivan Petar Galzigna (previously the bishop of Trogir, 1790-1795, and subsequently the bishop of Rab, 1795-1823), a passionate expert in Glagolitic script and the Old Croatian language. The Roman Congregation for the Propagation of the Faith invited him to Rome for the task of preparing a new edition of the long awaited Glagolitic Breviary, which was printed in the year 1791 in their printing house. This was to be the last Glagolitic printed edition of the Divine Office.

In the 10th century, the jurisdiction of the Krk Diocese also extended into the neighboring mainland, to Vinodol and Senj. With the establishment of the dioceses of Senj (1154) and Krbava (1185), the diocese of Krk lost these regions and its territory was reduced to the island of Krk and the small surrounding islands, which were then barely inhabited, i.e., Plavnik, Sv. Marko, Prvić, Košljun and others.

From the aforementioned, we may conclude that at the end of the first millennium all three Kvarner dioceses were under the jurisdiction of the archbishop of Split, the metropolitan of Dalmatia and the primus of Croatia until the year 1154. By the bull of Pope Anastasius IV dated October 17, 1154, it was removed from the Split Archdiocese and joined to the newly established Zadar Archdiocese. The next year, 1155, they came with it under the jurisdiction of the Patriarch of Constantinople, and in the 15th century (1450) came under Venice, whose authority extended to the eastern coast of the Adriatic. Although the Kvarner Islands, together with Zadar, Novigrad, Pag and Vrana, with the exception of Krk, were shamefully sold to Venice in the year 1409 by the Croatian-Hungarian king Ladislaus of Naples for 100,000 golden ducats, the Frankopan town and the island of Krk were able to resist Venetian clutches until the year 1480, when they also came under Venetian authority. At the time, the diocesan authority in Krk was held by Nikola Valentini of Krk (1457-1484), a Franciscan Conventual.

During the nearly four centuries of uninterrupted Venetian authority over the Kvarner Islands, the church communities created their internal physiognomies through the liturgy and other forms of worship, entwined with Glagolitic script and the Old Croatian language, the language used for centuries for the glorification of God in nearly all the diocesan localities, except in the towns of Krk, Rab, Osor and Cres, where the liturgy was in the Latin language. Although the majority of the bishops according to the medieval right of patronage (jus patronatus) were servants of the Venetian Republic and came from Venice or its environs (six from Venice, four from Vecenzo, two from Furlania and one from Greece), in their official reports they nearly always referred to their dioceses as Illyrian, i.e., Diocesi illirica, their priests, who were exclusively Glagolists, as presbyter illiricus and the Old Croatian language which they employed as lingua tamen eorum Illirica.

During the period of Venetian rule, missals, graduals, lectionaries and breviaries were needed for daily liturgical purposes. For centuries, they were mainly copied and illuminated by domestic priests and religious. The invention of the printing press inspired Blaž Baromić of Vrbnik to bring this invention to our region. In 1493, he traveled to Venice, where he printed his first breviary. The next year, on July 7, 1494, he completed and printed the second edition of the Glagolitic Missal in Senj according to the Roman Rite (*Misala po zakonu rimskoga dvora*), and two years later, in 1496, the Manual for Confession (*Spovid općena*) which was translated by Jakov Blažiolović, later the bishop of Senj. Therefore, Baromić is justifiably considered to be the first known Glagolitic printer and the founder of the Glagolitic printing house in Senj. His footsteps were followed by a pastor of Omišalj, Nikola Brozić, who printed a Glagolitic breviary in Venice in 1561, which was actually a new edition of Baromić's breviary dated 1493. Dragutin Parčić (Vrbnik, 1832 – Rome, 1902) and Ivan Črnčić (Polje, 1830 – Rome, 1897) prepared a Croatian edition of the missal at the pontifical *Typographia Poliglota Vaticana* in 1893 (second edition in 1894 and the third in 1905), which were the last editions in printed Glagolitic script. Vatroslav Jagić would call this work a triumph of Slavic philology.

In the public and civil area, regarding the regulation of administrative and economic life, the aforementioned towns jealously kept their centuries-old provisions of particular law, codified in the Krk (Vrbnik) Statutes of 1388, the Rab Statutes (first mentioned in 1244, final version in 1327/28) and the Cres-Osor Statutes (first mentioned in 1332, printed in 1640), which were binding on the local population and the newly arrived official Venetian administrators, particularly in urban milieus under the right of patronage (jus patronatus) regarding the right of the municipal councilman to select the pastor. These towns within fortified walls had relative independence and security. They had their own dukes and military, i.e., navy, whose role was to assure that every town had an equipped galley in case of enemy attack. Our maritime history records that in 1571 three Kvarner galleys (Krk under the commander (suprakomit) Ludovico Cicuta, Cres with Collane Drasio and Rab with Ivan de Dominis) participated in the crucial naval Battle of Lepanto. Their reputation was so great following the glorious victory that when Ludovico Cicuta died, he was laid to rest in the central presbytery of the Krk cathedral. The centuries-old municipal and island self government, which in the ecclesial aspect corresponded to the diocesan borders after the fall of the Venetian Republic in 1797, underwent major administrative reforms. With the peace treaty signed by France and Austria at Campo Formio in 1797, these islands were turned over to Austria. The bureaucratic Austrian administration was not able to accept the ecclesial situation on the Kvarner Islands, Istria and Dalmatia. After several years of arduous negotiations between the Austrian monarchy and the Holy See, on June 30, 1828, the dioceses of Rab and

Osor were abolished and joined to the diocese of Krk according to a bull issued by Pope Leon XII, Locum beati Petri, This enlarged Krk Diocese remained in existence as a suffragan diocese, which was subordinate to the Zadar Metropolis until August 3, 1830, when, according to a bull issued by Pope Pius VIII, it became a diocese of the regional metropolis in Gorica, as it would remain until after the First World War.

During this period of nearly a century of Austrian domination, the first bishop of the territorially enlarged Krk Diocese in the first half of the 19th century was a native of Krk, Ivan Antun Sintić (1792-1837). During his administration of the Krk Diocese, the political system changed six times (the fall of the Venetian Republic, three Austrian administrations and two French administrations). His episcopal activity was hampered by the legislation of the civil right of patronage (jus patronatus). He was succeeded by three bishops born in Vrbnik: Bartol Bozanić (1839-1854), Ivan Josip Vitezić (1854-1877) and Franjo Anijan Feretić (1880-1893). This was a time of political and social renewal and also the new revolution. All three of these bishops, in addition to their pastoral obligations, ardently supported the establishment of a Croatian secondary school in Krk. Vitezić and Feretić were episcopal "virilists" (persons automatically elected to public office by virtue of the high taxes they paid) in the Istrian parliament in Poreč and defended not only Church rights but also the national rights of the Istrian and Kvarner Croats. Bishop Vitezić left his valuable library to his native Vrbnik and assisted in the establishment of the first Croatian reading room there, the first on the island of Krk. With Feretić's school endowment, during the mandate of Bishop Mahnić a boy's boarding school was built in Pazin for poor Croatian youths, which later became the diocesan seminary and is now Pazin College with a secondary school. Bishop Feretić was succeeded by a native of Volovsko, Andrija Marija Sterk (1894-1896), who only served for two years before being appointed as the bishop of Trieste-Kopar, the see of which was in Trieste. The Gorica Metropolis provided two pastors of Slovenian nationality who, through dedicated and tireless activity under a variety of circumstances, adapted to the Croatian populace. The first was Antun Mahnić (1896-1920) from Kobdil near Gorica. In his devotion to the spiritual good of his diocese, he held two diocesan synods (1901 and 1911), at which various topics were discussed, from questions of spirituality and pastoral ministry to social and cultural issues, including the political question of the use of the Old Croatian language in the Krk Diocese. Following centuries of Croatian Glagolitic tradition on the Kvarner Islands, in 1899 Bishop Mahnić purchased the print shop Kurykta for his residence in Krk, which, in addition to Latin also had Glagolitic, Cyrillic and Greek types. This print shop produced various prayer books, printed materials for churches and offices, books for the people and scholarly works on Croatian Glagolism. In the year 1899, The People's Friend (Pučki Prijatelj) began to be published, which educated the people in economic and religious matters, followed by the official gazette of the Krk Diocese (Acta Curiae episcopalis Veglensis) and The Croatian Sentinel (Hrvatska Straža) in 1903, a literary review intended for Christian education. From Mahnic's printing press also came The Torch (Luč), published by the academic society Croatia (Hrvatska) in Vienna, in order to meet the needs of secondary school and university students, which we can consider to be the nucleus for the creation of the Croatian Catholic Movement, a religious movement among the young Catholic intelligentsia, whose activity was evident in the culture of the Croatian nation during the 20th century. To crown the Croatian Glagolitic heritage, the Old Slavic Academy was founded on November 18, 1902. It was a scholarly society for the cultivation of Croatian Glagolitic script and the Old Croatian language, and the promotion of its study and church singing in Old Croatian, as well providing for

the academic education of several young priests in this language. Bishop Mahnić died as an exile in Zagreb and was buried there, first in the cemetery of Mirogoj and later in the church of the Third Order Franciscans in Ksaver. Through the benevolence of the T.O.R., the mortal remains of Bishop Antun Mahnić were formally translated to Krk in the year 2002 and buried in the Krk cathedral, where his grave has become a place of quiet prayer and devotion.

With the new political situation that arose due to the disintegration of the Austro-Hungarian Monarchy after the First World War, new state borders divided the territory of the Kvarner Islands and thus the territory of the Krk Diocese. With the Treaty of Rapallo, November 12, 1920, between the Kingdom of Italy and the Kingdom of the Serbs, Croats and Slovenes, the territory of the former Osor Diocese (Cres and Lošinj with the surrounding islands) belonged to the Kingdom of Italy. The territory initially came under the jurisdiction of the newly established Rijeka Diocese and later, according to a bull issued by Pope Pius XI, Pastoral Service (*Pastorale munus*) dated August 1, 1932, it became part of the Zadar Archdiocese.

On the other side of the state border, the islands of Krk, Rab and Pag belonged to the newly formed State of the Slovenes, Croats and Serbs (subsequently the Kingdom of the Serbs, Croats and Slovenes, and later Yugoslavia). By a decree of the Holy See dated November 25, 1933, the Krk Diocese became directly subordinate to the Holy See. In April 1945, at the end of the Second World War, the western Kvarner Islands belonged to Yugoslavia.

All of this was personally experienced and accepted in the spirit of ecclesial obedience by the second Slovenian bishop of the Krk Diocese, Dr. Josip Srebrnić (1923-1966), a native of Solkan near Gorica and former professor at the University of Ljubljana. Coming to the cathedra of the Krk Diocese after the First World War, devoted to working for the spiritual good of his faithful, he was tireless in apostolic ministry, as witnessed by the decisions of the Third Diocesan Synod held in 1928. He worked zealously to spread the Catholic associations of the young: Eagles (Orlovi) and Crusaders (Križari), and for many years was the president of the Standing Commission for the Eucharistic Congresses in Yugoslavia, organizing them according to dioceses and participating in them throughout the country. During the Second World War, he wholeheartedly engaged in the defense of the lives of the endangered faithful and other inhabitants of his diocese. Challenged and persecuted by the Italian fascists and Yugoslav communists, he remained steadfastly dignified and consistent. On the fortieth anniversary of his episcopal service in 1963, Pope John XXIII awarded him the title of archbishop ad personam, and had previously appointed him an Assistant at the Pontifical Throne. In his old age, he was assigned an auxiliary bishop coadjutor, later an ordinary bishop, Dr. Karmelo Zazinović of Krk (1961-1989). As a young bishop, Msgr. Zazinović was an active participant in the Second Vatican Council. During the post-Conciliar period, he became a decisive proponent of the Conciliar decrees among this clergy and people, exhibiting considerable tact and skill.

With the establishment of the Metropolitan Archdiocese of Rijeka on July 27, 1969, the Diocese of Krk, together with Poreč and Pula, became a suffragan diocese of the new Northern Adriatic Ecclesiastical Province with its see in Rijeka, to which it still belongs today.

Due to illness, Bishop Karmelo Zazinović, also known for his economic stewardship, was replaced by the Vrbnik native Josip Bozanić (1989-1997), at the time the youngest bishop in Europe and today an archbishop, metropolitan and cardinal of the Holy Roman Church. After his departure, Msgr. Valter Župan was

appointed to the cathedra of the Krk Diocese. He was born on August 10, 1938 in Ćunski on the island of Lošinj, spent his time as a priest in active pastoral ministry, from parochial vicar in Mali Lošinj to general vicar in Krk, was appointed bishop on January 31, 1998 and installed in the Krk cathedral on March 15 of the same year. Assuming the office of the ordinary of the Krk Diocese, for his motto he selected the apostolic decision expressed in the Acts of the Apostles, "To Pray and Minister" (cf. Acts 6:4), as the first bishop of Krk born on the island of Lošinj and the tenth in the series of bishops of the united Kvarner Diocese.

In the history of the island Church, the presence and role of numerous religious and religious communities, both men's and women's, should be mentioned, whose contribution to the spiritual and cultural life of the diocese has been significant. The Benedictine Order was the first to spread throughout the Kvarner Islands, with ten monasteries and convents on the island of Krk alone (St. Lucy in Jurandvor, St. Nichoals in Omišalj, St. Mary on the island of Košljun, three in the town of Krk and others). All of them accepted the Old Croatian liturgy very early and became its guardians. On January 25, 1252, Pope Innocent IV responded favorably to a request by Bishop Fructuosus of Krk at the petition of the Benedictine monks of the abbey of St. Nicholas near Omišalj, according to which the local religious were granted approval to use the Old Croatian language and Croatian Glagolitic script, in the manner of their predecessors. Today there is not a single Benedictine or Pauline monastery for men in Kvarner but their legacy and tradition remain a part of the spiritual and national identities of the people. In this respect, a significant role was also played by the Pauline Hermits, who first began using the living, spoken Croatian language (šćavet) in their monastery and church of St. Cosmos and Damian near Bačka in 1736. By introducing singing and readings during the Mass in the living Croatian language, they helped clear the path for what was to become the generally accepted practice of the Universal Church.

In the Middle Ages, the Benedictines were gradually replaced by the sons of St. Francis, who settled throughout the islands. A typical example is the monastery on the small island of Košljun. After the Benedictines abandoned it, the Krk nobles Martin and Ivan Frankopan had it renovated in the year 1447 and turned it over to the Franciscans, who still live there today.

During the course of history, saintly persons have left their marks on the territory of the diocese. In addition to the aforementioned SS. Marinus and Leo, refugees from Rab during the time of Emperor Diocletian, St. Gaudentius of Osor and his fellow citizen St. Ivan of Trogir of the 11th century, we shall only mention several who are nearer to us in time. The Franciscan Conventuals of Cres, as well as their Order, honor the memories of the Blessed Mihael of Cres (+1350), as well as Father Placido Cortese (1907-1944), a native of Cres and Paduan monk who helped rescue endangered persons during the period of Nazi fascism, for which he was arrested and tortured to death while held in the Gestapo prison in Trieste. A native of Baška, Father Bartul Pajalić (1791-1863), Redemptorist, was called "the angel from the island of Krk" in Vienna and died in Rome with the reputation of saintliness. The reputation of saintliness also followed Sister Giacoma Giorgia Colombis, a Benedictine nun of Cres (1735-1801), and many others.

However, in our island Church, the central place among the saints certainly belongs to St. Quirinus, the heavenly patron of the city of Krk and the entire Krk Diocese, whose jubilee, the 1,700th anniversary of his martyred death, will be commemorated from June 4, 2008 to June 4, 2009. In the late 3rd and early 4th centuries, he was the bishop of the Roman town of *Siscia*, formerly the Celtic town of *Segestica*, and today

the industrial city of Sisak in Moslavina. During the persecutions of Emperor Diocletian, St. Quirinus was arrested in Siscia by the Roman magistrate Maximus, and imprisoned, condemned and sentenced to death by drowning by Amanatius, governor of Pannonia Prima in the town of Sabaria (today Szombathely in Hungary). Although it is not known when the veneration of St. Quirinus began in the Krk Diocese, the church of St. Quirinus within the framework of the complex of the Krk cathedral provides material evidence that it began in the 12th century. This unique church on the eastern coast of the Adriatic, with a ground-floor crypt and upper three-nave church in the Romanesque style, is a valuable specimen of Romanesque ecclesial architecture on the eastern coast of the Adriatic. The patron saints of the abolished dioceses, St. Gaudentius, bishop of Osor in the 11th century, and St. Christopher, Early Christian martyr, became the co-patrons of the Krk Diocese.

Throughout history, all our island Marian shrines have been places where the faithful gathered and prayed. The oldest on the island of Krk is the Shrine of Our Lady of Gorica near Baška, dating from the 11th century. The inhabitants of the entire island gather at the shrine in Lopar on the island of Rab. There are also newer shrines on Cres and Lošinj. The Shrine of Our Lady of the Holy Redeemer (*Gospa od Presvetog Otkupitelja*) in Cres and particularly the Shrine of the Annunciation of Mary (*Annunziata*) in Čikat on Mali Lošinj have become favorite pilgrimage destinations and places of prayer for sea captains, sailors and their families. Some of them left paintings depicting moments when their lives were in danger and, therefore, these shrines have become little galleries of Croatian seafaring.

The Krk Diocese Today

Today the Krk Diocese lies within the borders established in 1828, including the islands within the geographical concept of the Kvarner Archipelago, extending over 1,130 km². According to the 2001 population census, there are 42,022 inhabitants of the Krk Diocese, of whom 35,029 are Catholics, according to the statistics of the Diocesan Ordinariate.

Today this island diocese is divided into six deaneries (Krk, Omišalj, Vrbnik, Cres, Mali Lošinj and Rab). Among the 51 parishes, the newest is the Parish of the Assumption of the Blessed Virgin Mary in Rasopasno, established on August 15, 2007.

The Krk Deanery consists of the following parishes: the Parish of the Assumption of the Blessed Virgin Mary – Krk, the Parish of St. James the Apostle – Kornić, the Parish of the Most Blessed Trinity – Punat, the Parish of All Saints – Stara Baška, the Parish of St. Michael the Archangel – Vrh, the Parish of St. Fusca – Linardići and the Parish of SS. Cosmos and Damian, Martyrs – Poljica.

The Omišalj Deanery consists of the following parishes: the Parish of the Assumption of the Blessed Virgin Mary – Omišalj, the Parish of the Nativity of the Blessed Virgin Mary – Njivice, the Parish of St. Michael the Archangel – Sv. Vid, the Parish of St. Apollinaire, Bishop and Martyr – Dubašnica, the Parish of the Assumption of the Blessed Virgin Mary – Rasopasno, the Parish of St. Anthony of Padua – Kras, the Parish of St. Stephen, the First Martyr – Dobrinj and the Parish of the Nativity of the Blessed Virgin Mary – Polje.

The Vrbnik Deanery consists of the following parishes: the Parish of the Assumption of the Blessed Virgin Mary – Vrbnik, the Parish of St. Jerome, Presbyter – Risika, the Parish of St. Peter the Apostle – Garica, the Parish of the Visitation of the Blessed Virgin Mary – Draga Bašćanska and the Parish of St. John the Baptist – Baška.

The Cres Deanery consists of the following parishes: the Parish of St. Mary Major – Cres, the Parish of St. Anthony the Abbot – Beli, the Paris of SS. Fabian and Sebastian, Martyrs – Dragozetići, the Parish of St. Blaise, Bishop and Martyr – Predošćica, the Parish of St. Mark the Evangelist – Valun, the Parish of St. Mary – Lubenice, the Parish of St. Anthony the Abbot – Orlec, the Parish of the Assumption of the Blessed Virgin – Vrana, The Parish of St. Martin, Bishop – Martinšćica and the Parish of St. John the Baptist – Stivan.

The Lošinj Deanery consists of the following parishes: the Parish of the Nativity of the Blessed Virgin Mary – Mali Lošinj, the Parish of St. Anthony the Abbot – Veli Lošinj, the Parish of St. Nicholas, Bishop – Ćunski, the Parish of St. James the Apostle – Sveti Jakov, the Parish of the Presentation of the Blessed Virgin Mary – Nerezine, the Parish of St. Gaudentius, Bishop – Osor, the Parish of St. Andrew the Apostle – Punta Križa, the Parish of St. Martin, Bishop – Ustrine, the Parish of St. George, Martyr – Belej, the Parish of St. Andrew the Apostle – Unije, the Parish of St. Nicholas, Bishop – Susak and the Parish of St. Peter the Apostle – Ilovik.

The Rab Diocese consists of the following parishes: the Parish of the Assumption of the Blessed Virgin Mary – Rab, the Parish of St. Mary Magdalene – Banjol, the Parish of St. Stephen I, Pope and Martyr – Barbat, the Parish of St. Matthew, Apostle and Evangelist – Mundanije, the Parish of St. Euphemia, Virgin and Martyr – Kampor, the Parish of St. Peter the Apostle – Supetarska Draga, the Parish of St. John the Baptist – Lopar, the Parish of St. Jerome, Presbyter – Lun and the Parish of St. Catherine, Virgin and Martyr – Novalja.

On the territory of the Krk Diocese there are nine monasteries, four monasteries of the Third Order Franciscans in Krk, Glavotok, Porta and Martinšćica on the island of Cres; three monasteries of the Friars Minor in Košljun, Kamporon on the island of Rab and Nerezine on Lošinj; one monastery of the Franciscan Conventuals in Cres and one monastery of the Carmelites in the town of Krk.

In the territory of the Krk Diocese there are eighteen convents or houses in which nuns live and work. In addition to the three Benedictine convents that have long existed in the towns of Krk, Cres and Rab, on the island of Krk the following convents have remained: one convent of the Sisters of Charity of St. Vincent de Paul in Baška, two houses of the Sisters of the Holy Cross in Krk and Porat, one convent of the Carmelite Sisters of the Most Sacred Heart in Punat, two houses of the Sisters of the Most Holy Heart of Jesus in Dobrinj and Omišlaj, and the newest women's religious community of the Sisters of the Sacred Hearts of Jesus and Mary in Sužan.

On the islands of Cres, Lošinj and Susak are the Franciscan Missionary Sisters of Assisi in Cres, the Servants of Charity [Ancelle della Carità] in Mali Lošinj and Susak, and in Veli Lošinj the Sisters of the Holy Cross and the Sisters of Charity of St. Vincent de Paul, who work within the framework of the Home for the Aged and Infirm. A convent for the Sisters of the Hearts of Jesus and Mary in Sv. Jakov on Lošinj is being established.

Benedictine nuns and School Sisters of St. Francis are active in the town of Rab, while Franciscan Sisters of the Immaculate Conception are active in Novalja on the island of Pag.

Among the manifestations of the Church presented in this monograph, in addition to the beauty of artistic creation and liturgical celebration, we shall also encounter that which has been created for the people on these islands, a part of our history and a part of ourselves. All of this forms our countenance, by which we recognize ourselves in our uniqueness as well as in our indivisible bond with European culture and history.



Ivan Milovčić

THE LITURGY AND LIFE OF THE PEOPLE

The Past as a Surety for the Future

In addition to the fundamental determinants of the island territorial divisions, the Krk Diocese is characterized by two types of settlements: fortified medieval castles and agrarian, pastoral or fishing villages. With waning danger from pirate attacks and looting, as well as improved travel safety, the need for defensive walls diminished. Seafaring activities and commerce were able to expand. Coastal communities grew and flourished. Traffic connections also furthered the development of tourism, bringing new vitality to the life of the island communities. Although lagging behind communities of the castle concept, which radiate around a church, square, administrative building and eventual loggia, the architectural forms of suburban communities have fewer restrictions and are characterized by a type of community nucleus, consisting of a square surrounded by a church, school, post office, shops etc.

The Church occupied a central position in all the phases of the development of both types of settlements (fortified and non-fortified). The continuity of the liturgical calendar (holy days, liturgical seasons, feasts of patron saints, fairs etc.), the regularity of the weekly schedule (Sunday Masses and devotions), the daily schedule (morning, afternoon and evening tolling of bells), and the commemoration of happy and sorrowful events in the village (weddings and funerals) have made the Church a significant factor in public life. To this are added the charitable, cultural, educational, administrative and economic roles of the Church and its primary spiritual role in the revelation of answers to the fundamental human questions about the purpose of life and the place of man in the context of all existence, together with the support provided by liturgical and general educational activities.

The island population, which depends upon the sun and rain, the northeast and south winds, the land and sea, safety and peace, solidarity and companionship, art and knowledge, consolations and hopes, cannot exist without the Church. In the Church the people recognize their mother, teacher and leader, who helps them survive on the meager karstic soil and capricious sea, grow in nobility of heart and refinement of spirit, and rise above triviality and aimlessness. A person who is connected by the sea to the oceans and continents will encounter various races and cultures, be tolerant and open to dialogue, and indebted to the inspiration of the Gospels and the centuries-long capillary action of the Church for his upbringing. The island spirit was nurtured in the arms of the Church, in its love and concern. The Church will always be perceived as a mother who readies her children for freedom. The Church has forged its identity since the first days of its existence. The grace of Baptism received in earliest childhood is the basis for an awareness of one's own imperfection and bond with the Creator and Savior. The feeling of belonging to a defined, stable and safe community with roots in history contributes to the formation of a stable identity, the experience of God's blessing and love, i.e., an individual's moral sense.

Many forms and signs of piety are unambiguous expressions of the sentiments of Catholic islanders, whose living faith is not confined to specially designated places or certain times. The faith of the islanders

carries over from the liturgy into the communal and individual devotions in the Church, into everyday life and every task. We can say that there is not a single activity of the islanders that is not manifestly permeated by the Christian spirit. Whether a person is a farmer, stock breeder, fisherman, seafarer, merchant, shipbuilder, teacher, notary, servant or master, commoner or noble, deacon or religious, writer, builder or chronicler of his time, count or abbot, the faith bestowed by the Creator, the Redemption that the Savior secured for us through suffering and the sanctification we receive as a gift from the Holy Spirit the Sanctifier are present in the conscious and subconscious of every believer and each of his acts. In this faith, the system of the Croatian Glagolitic alphabet has been accepted wholeheartedly, conscientiously safeguarded and indefatigably employed. Beginning with the symbol of the cross (Φ = a), the sequence of the first letters of this alphabet expresses a philosophical revelation and religious attitude, Φ , the Letter (Letter=Word=God), knowingly say: It is very good to live upon the earth.

In written documents of a legal character, there were religious writers such as Abbot Držiha on the Baška Tablet, lay persons such as the notary Ivan Stašić, Petriš, and many other writers and scribes, such as the "sinful slave" or "the celebrated Dragoslav," who would begin their works with "In the name of God" (*Va ime Božje*) or "In the name of Christ" (*Va ime Hrstovo*). Invocations of blessings on those who would obey what was written and damnation upon those who would contest it, as we find on some Glagolitic landmarks, are based upon belief in God as a just judge.

In some areas of the Krk Diocese, the Gospel teaching on the equality of all people before God was already formed into law and decanted into statutes during the Middle Ages, which some like to call the Dark Ages (!?). The Vrbnik Statutes, for example, not without basis in the Gospel, elevate the dignity of women to the level of equality with men through the stipulation that sons and daughters inherit equal shares of goods from their parents. Together with equal rights, daughters and sons share equal responsibility for the care of elderly parents. When a rapist is brought to trial, the woman herself chooses a significant portion of the members of the jury.

In the light of the Gospels, respect, appreciation and the tolerant coexistence of various languages, nations and cultures exist on the territory of the Krk Diocese and in the hearts of the Catholic islanders, as witnessed by an inscription on a solid stone monument, which the passage of time has neither diminished nor erased. The Valun Tablet presents not only meager historical information on the parallel existence of two different ethnicities in one place but also testimony that these differences were united in life, as well as the grave. Teha, Bratohna and Juna, the names on the Valun Tablet, lived their earthly lives according to the values that followed them via the grave into eternal life.

The islander also found artistic inspiration in his Christian faith. His faith spurred him to sail the vast ocean of the spirit, pray and meditate, explore and contemplate, find inspiration and draw conclusions. The Church made him literate, providing both elementary and higher education in its schools, cathedral chapters and monasteries. Knowledge and learning were valued. Sundays and holy days, as days of rest from daily work, had a pedagogical role, whereby the attention of those of even the lowest social rank was focused upon values beyond the struggle for survival. It no wonder that the system of public education found fertile soil in these regions. It is no wonder that schools for girls were also established. Illiteracy

among the islanders was eradicated long ago. It is also no wonder that Franić Vodarić Crisanin, who described himself in the late 17th or early 18th century as a laborer, was able to write the Passion of Jesus in 4,809 words using the Latin, Croatian Glagolitic and Croatian Cyrillic (bosančica) scripts.

Literary creativity accompanied the events of the liturgical year. Various hymns and carols, especially during the Christmas season, are still alive today, some in practice while some only in memory. One of the hymns sung today in Vrbnik after the Good Friday procession is entitled Divine Weeping (Božji plač), telling of the sorrows experienced by those close to Jesus during his Passion. In these songs, particularly the devotional ones, we encounter many Old Testament and New Testament biblical figures as well as saints who are not so well known to us today and in some manner connect us with the Christian East. Thus a dirge sung by the Confraternity of St. John the Baptist (Kapari) of Vrbnik, actually a prayer for deceased brothers and sisters, is a fervent recitation of God's salvific works, based upon the living faith and steadfast hope that God saves, presented here in its entirety:

DIRGE

A hymn in honor of the Mother of God
O Our Lady, St. Mary,
Receive the souls of our brothers and sisters,
And pray to your merciful Son,
To forgive their sins.

We pray to you, Gracious Lord God,
 Lord, deliver Jenoh and Ilija from eternal death,
 Thus deliver the souls of our brothers and sisters,
 Lest they suffer.

O Our Lady, St. Mary ...

We pray to You, gracious Lord God,
 Lord, deliver Noah from the flood,
 Thus deliver the souls of our brothers and sisters,
 Lest they suffer.

O Our Lady, St. Mary ...

3. We pray to You, Gracious Lord God, Lord, deliver Abraham from Ur of the Chaldeans, Thus deliver the souls of our brothers and sisters, Lest they suffer.

O Our Lady, St. Mary ...

4. We pray to You, Gracious Lord God,

Lord, deliver Job from his leprosy,

Thus deliver the souls of our brothers and sisters,

Lest they suffer.

O Our Lady, St. Mary ...

5. We pray to You, Gracious Lord God,

Lord, deliver Isaac from the hand of the father Abraham when he wants to offer a sacrifice on the altar.

Thus deliver the souls of our brothers and sisters,

Lest they suffer.

O Our Lady, St. Mary ...

6. We pray to You, Gracious Lord God,

Lord, deliver Lot from Sodom and from the fiery furnace.

Thus deliver the souls of our brothers and sisters,

Lest they suffer.

O Our Lady, St. Mary ...

7. We pray to You, Gracious Lord God,

Lord, deliver Moses from the hand of Pharaoh, the king of Egypt,

Thus deliver the souls of our brothers and sisters,

Lest they suffer.

O Our Lady, St. Mary ...

8. We pray to You, Gracious Lord God,

Lord, deliver Daniel from the lions' pit.

Thus deliver the souls of our brothers and sisters,

Lest they suffer.

O Our Lady, St. Mary ...

9. We pray to You, Gracious Lord God,

Lord, deliver the three servants from the fiery furnace,

And from the hands of the lawless king.

Thus deliver the souls of our brothers and sisters,

Lest they suffer.

O Our Lady, St. Mary ...

10. We pray to You, Gracious Lord God,

Lord, deliver Susanna from false accusations and false witnesses.

Thus deliver the souls of our brothers and sisters,

Lest they suffer.

O Our Lady, St. Mary ...

11. We pray to You, Gracious Lord God,
Lord, deliver David the king from the hands of Saul and Goliath.
Thus deliver the souls of our brothers and sisters,
Lest they suffer.
O Our Lady, St. Mary ...

12 Managerta Vall Carriage Land C

12. We pray to You, Gracious Lord God,

Lord, deliver Peter and Paul from prison.

Thus deliver the souls of our brothers and sisters,

Lest they suffer.

O Our Lady, St. Mary ...

13. We pray to You, Gracious Lord God,

Lord, deliver Jonah from the belly of the whale.

Thus deliver the souls of our brothers and sisters,

Lest they suffer.

O Our Lady, St. Mary ...

14. We pray to You, Gracious Lord God,

Lord, deliver the virgin Tekla from the three tortures.

Thus deliver the souls of our brothers and sisters,

Lest they suffer.

O Our Lady, St. Mary ...

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Perhaps the wealth of the people's creativity can be best seen in liturgical singing and the very rich forms of popular devotion. We are the heirs to numerous and varied melodies for both fixed and variable parts of the Eucharistic liturgy. When to this are added melodies for Solemn Vespers, psalms, hymns, evangelical canticles and antiphons, we have still not exhausted all the forms of popular liturgical music. We must certainly add the wealth of melodies for individual parts of funeral ceremonies and various popular devotions, such as the Way of the Cross, special confraternal prayers and hymns. The cathedral chapter sees were at the forefront of this creativity, while other communities somewhat assimilated what they learned from them. Two-part singing in the autochthonous pentatonic scale still reverberates in the churches.

The architecture of the island settlements is permeated by Christian spirituality. Churches and belfries contribute significantly to the architectural silhouettes, in addition to numerous churches and chapels scattered both inside and outside towns. The cross, as the symbol of Christ's salvific suffering, is seen in various carved, cast and painted works. Motifs of Christian spirituality are encountered at every step.

The Church expects social sensitivity and charitable activity from both the individual and society. Since sporadic individual acts of charity were insufficient, the establishment of confraternities for primarily

charitable purposes was logical. Care of the poor, sick and sorrowing was provided systematically through the confraternities. They responded according to faith to the necessity of the moment. Confraternities enabled the lay base to participate in the mission of the Church and shoulder its portion of responsibility. Moreover, confraternities provided opportunities for the people to acquire skills of administration and democratic decision making. Through participation in confraternities, individuals were able to form correct attitudes toward others and leave the circle of egocentricity. Confraternities are no longer engaged in social services but some have survived, such as the Confraternity of St. John the Baptist in Vrbnik, known as *Kapari*, who perform acts of charity for the deceased, carrying coffins at funerals and praying for the departed at the request of relatives. The activities of the Church to improve the economy, including model vineyards, traffic (e.g., parachuting association), commerce (through cooperatives) and banking (particularly through loan associations), have enabled the population to earn a living on these islands and successfully stem emigration, particularly during critical times.

Peaceableness, cultivation, refinement, righteousness, industriousness, steadfastness and patience represent only a part of the Christian seed planted for centuries in this field of God, which "bears fruit thirty and sixty and a hundredfold" (Mk 4:20). At every level, historical, present or future, black sheep are inevitable, although it is important for there to be as few as possible. The evangelical seed of responsibility, fairness, honesty, forgiveness, tolerance and respect is planted in the heart of the believer and brings forth fruit, even when he is unaware of it. In addition to the known authors of the inscriptions preserved for centuries on the Baška Tablet and other stone or literary monuments, many anonymous Glagolitic writers, religious and priests have left indelible imprints upon the souls of the island farmers, shepherds, fishermen, seafarers, merchants, politicians, tourism personnel and intellectuals.

The Catholic islander recognizes the Church as a liberator from catastrophic fatalism and magical doom, a liberator for life in the freedom of a child of God, a champion of human dignity which pleads for the necessity of communion in a diversity of gifts, attitudes and opinions.

This spiritual and moral profile of the islander is formed by the intense bond with the Church. The configuration of a town or village, with a church in the center, is a manifestation of a mental framework in which the Church has central significance. Fortified castles existed within a nearly monastic dynamic of daily prayers. Public opinion was characterized by Christian values and value judgments. Christian spirituality and morality were also reflected in family life, as well as in contests among fishermen, competitions among shepherds, the hard work of farmers and the uncertainty of seafaring. These values were carried over from generation to generation and today are indisputable, at least in theory, although sullied in practice by the penetration of "freethinking" ideas and attitudes.

There are many Benedictine monasteries and convents, collegiate and rural chapters, chapels, crosses in public places and other signs, stone inscriptions and written documents, literacy and literature, figurative and musical expression, schools and hospitals, orphanages and lazarettes, loan organizations and cooperatives, vows and pilgrimages, devotions and liturgies, but the highest emotions and experiences in the heart of a believer are the fruits of centuries of friendship with God, the Lover of Mankind, through the Church in which he is born, matures and dies. Builders of the kingdom nonetheless built it through

history and it is here. "The kingdom of God is not coming with signs to be observed; nor will they say, 'Lo here it is!' or 'There!' for behold, the kingdom of God is in the midst of you!" (Lk 17:20-21). Its construction is still not finished. Although God's Kingdom is already present, it will only be completed in eternity. This generation of the Church on the islands of the Krk Diocese strives to transmit God's message in a language comprehensible to today's generation and build His Kingdom here and now, relying on historical tenets, not only those inscribed in stone and books but also in the heart and soul.

The past obligates us. We are now building the future.



Pope John Paul II began his hundredth jubilee journey outside of Italy on the soil of the Krk Diocese.



Anton Tamarut

THE ISLES SHALL WAIT FOR HIS TEACHINGS

(Is 42:4)

Christian Life in the Krk Diocese

Although the Krk Diocese is one of the smaller dioceses in the Croatian Conference of Bishops in terms of territorial size and Catholic population, it is highly significant by virtue of the wealth of its extensive spiritual and cultural heritage. This small island diocese nestled in the Kvarner area can boast of abundant and profound evidence of Christianity since ancient times. There is nearly no part of the diocese where foundations of Early Christian basilicas have not been discovered, together with the corresponding baptisteries and Eucharistic symbols. A significant percentage of the existing churches were built on or next to their foundations. The Krk Diocese is particularly proud of its original and very precious Old Slavic heritage, centuries of liturgy cultivated in the Old Croatian language, unique specimens of Glagolitic breviaries and missals written by its intellectual and pious sons. We shall only mention the Breviary of Vitus of Omišali, dated 1396, housed in the Austrian National Library in Vienna; the Vrbnik Missal housed in the Vatican Library; and the Breviary of Bartol Baromić, dated 1493 and printed in Venice. The Krk Diocese also has reason to be proud of its devout and wise pastors, whose talents and tireless efforts were highly regarded in territories far exceeding the boundaries of the diocese. It is sufficient to mention three great 20th century men of the Church: the bishops Antun Mahnić (1896-1920), father of the Croatian Catholic movement; Josip Srebrnić (1923-1966), a great attorney and defender of vulnerable individuals and national groups under harsh political and military regimes; and Karmel Zazinović (1961-1997), a courageous Conciliar father and wise implementer of the letter and spirit of the Second Vatican Council.

Today the Krk Diocese is known as a small but orderly, complex and lively Church community. It occupies an area of 1,119 km², with a Catholic population of approximately 37,000. It is organized into 51 parishes, divided into six deaneries (Krk, Vrbnik, Omišalj, Cres, Lošinj and Rab), and unofficially into three pastoral regions (Krk, Cres-Lošinj and Rab-Northern Pag). The diocesan see is in the town of Krk, with approximately 3,000 Catholics. The largest Catholic community is in Mali Lošinj, numbering approximately 5,000 Catholics. All the parishes, even those with only approximately 50 Catholics, receive regular pastoral ministry. The patron saint of the diocese is St. Quirnius, bishop of Siscia (now Sisak) and martyr, who lived during the 4th century. The co-patron saints are St. Gaudentius, bishop of Osor during the 11th century, and St. Christopher, an Early Christian martyr.

The Krk Diocese is known for its many priestly and religious callings. Currently there are approximately 70 priests and 10 novices, theology students and seminarians. In recent times, several bishops and archbishops have come from the Krk presbytery: the bishop of Krk, Karmelo Zazinović (1961-1997); the bishop of Šibenik and subsequently the archbishop of Rijeka, Anton Tamarut (1986-2000), the bishop of Krk and subsequently the archbishop of Zagreb, Josip Bozanić (1987-present), and the current bishop of Krk, Valter Župan (1998-present). Srećko Badurina (1988-1996), born in Lun on the island of Pag, was chosen from the monastery of the Third Order Franciscans in Krk and ordained as the bishop of Šibenik,

Following the Second Vatican Council (1962-1965), outstanding theologians emerged from the ranks of the Krk priesthood, such as Marijan Valković (†2000) and Antun Benvin (†1996). By virtue of their exceptional erudition, both of them had a profound impact on the Croatian spiritual and cultural legacy of the second half of the 20th century. Several priests of the Krk Diocese are currently serving outside the diocese, including Boris Dabo, a missionary in Zambia for over 20 years, and others who teach at schools of theology in Zagreb and Rijeka or are serving in distinguished Church institutions in Zagreb and Rome.

The priests of the Krk Diocese enjoy socializing with each other. Together with their bishop, they constitute a united and complex presbytery. The Eucharistic community of the diocese is particularly evident on Holy Thursday at the Chrism Mass, when the oils (chrisms) are consecrated and priestly vows are renewed before the bishop and community of the faithful. These vows are also confirmed on the feast of St. Quirnius, patron saint of the diocese, and on the occasion of priestly ordination. Two times a year, in the autumn and spring, the bishop assembles all the priests and religious who serve in the territory of the diocese for a plenary session at the bishop's residence in Krk in order to consider current theological-pastoral topics and challenges, and to inform each other about common diocesan plans and programs. Plenary sessions regularly begin with brief spiritual renewal, i.e., penitential worship and individual confessions. Priests engage in lifelong spiritual and pastoral development at their monthly deanery meetings and periodical pastoral conferences, particularly through participation in Spiritual Exercises lasting several days that are generally conducted in the Franciscan monastery in Košljun on the island of Krk or in the Carmelite monastery in Krk.

In the small Krk Diocese, fraternal bonds and fruitful spiritual cooperation between the diocesan priests and religious are particularly evident. In the territory of the diocese are several monasteries and convents, some of which have deep historical roots as well as incalculable spiritual and cultural-historical legacies. Third Order Franciscans, also called Glagolitic friars, have monasteries in Krk, Porat, Glavotok and Martinšćica; Franciscan Conventuals in Cres; and the Order of the Friars Minor in Košljun, Kampor and Nerezine. In the 1990s, the Carmelite Fathers established a monastery in Krk. Among women's convents, the oldest are Benedictine, in Krk, Cres and Rab. In parishes and various institutions throughout the diocese, the Sisters of the Holy Cross, Society of the Sacred Heart of Jesus, Sisters of Charity of St. Vincent de Paul, Carmelites, Servants of Charity, Franciscan Missionary Sisters, Franciscan Sisters of the Immaculate Conception, School Sisters of St. Francis and, most recently, Sisters of the Sacred Hearts of Jesus and Mary actively provide spiritual and pastoral ministry. Priests, as well as many lay faithful, have found spiritual advisors and confessors among the religious brothers and sisters, who faithfully pray and intercede for them. In the diocese, the monasteries and convents are precious spiritual oases where the desire for eternal treasures is particularly cultivated.

The fact that the parishes in the Krk Diocese are relatively small, generally numbering from 800 to 2,000 Catholics, makes it possible for the relationships between the priests and the faithful to be close and direct. The majority of the priests were born in the Krk Diocese, which means that they grew up with the people to whom they have now been assigned as spiritual leaders. They share the social, cultural and spiritual mentality of the milieu in which they serve, facilitating simplified and straightforward communication.

A pastor generally does not need a long time to become acquainted with all his parishioners, or for the parishioners to become acquainted with him. In the Krk Diocese, the bishop is also personally acquainted with many of the faithful because he is frequently in the parish communities, not only during official pastoral visits and for the Sacrament of Confirmation but also whenever a particular parish is celebrating a significant anniversary or organizing spiritual renewal. The bishop personally comes to a parish to christen the fourth child and subsequent children in a family.

In small dioceses and parish communities, it is possible to preserve the legacy of values and identity more successfully, from the one side, and the spirit of mutual belonging and community, from the other side. It seems that the spiritual and cultural heritages are diligently preserved and cultivated in such localities. The spirit of the Second Vatican Council in the parishes of the Krk Diocese was accepted with great openness and unconcealed joy. The Conciliar liturgical renewal and introduction of the vernacular into the liturgy were particularly welcome in the diocese due to its long Croatian Glagolitic liturgical tradition. Conciliar renewal did not signify a radical break with everything that had been cultivated for centuries in the liturgy and popular devotion practiced within the territory of the Krk Diocese. Owing to the strong historical consciousness and pride in the rich spiritual and liturgical heritage, at least in those parishes where there were strong rural chapters such as, for example, Vrbnik, Omišalj and Dobrinj, sections of the liturgy and para-liturgical forms are still recited or sung in the Old Croatian language, at least on special occasions, in keeping with the original and centuries-old spiritual and cultural tradition.

On the islands of the Krk Diocese, the cult of martyrs has long been nurtured, perhaps best testified to by the precious 4th century reliquary found in Novalja on the island of Pag, which is housed in the Archaeological Museum in Zadar. This may be best supported by the fact that the main patron saint of the diocese is actually St. Quirius, bishop of Syria and an Early Christian martyr, whose 1,700th anniversary of martyrdom is being commemorated in 2008/2009. "The blood of a martyr is the seed of Christianity," said Tertullian, the famous 2nd and 3rd century Church writer. Every new generation of Christians has received the entire and undefiled heritage of faith, primarily from men and women who bore witness with their holy lives in the previous generation to unconditional and unlimited Divine love, manifested by the Incarnation, Death and Resurrection of Jesus Christ. Today's generation of Christians is heir to the faith that was courageously and steadfastly witnessed on the islands of the Krk Diocese by the pastors, bishops and priests, as well as the many lay faithful under the totalitarian regime of the past century. Some of these witnesses to the faith were killed, while others were repeatedly physically and psychologically abused, attacked in the media and denigrated. Many of the lay faithful were discriminated against and marginalized due to their public Christian life. Important and responsible offices in public, cultural and political life were consistently inaccessible to Christians.

We can say with certainty that the Eucharist was the central source from which Christians drew their strength, security and peace, even during the recent period of trials and persecution. In union with Christ's sacrifice in the sacrament of his love, they succeeded in resisting lies and remaining with the Truth. The Eucharistic Mystery, the most precious gift that the Church received from Jesus Christ, is transmitted by every generation of believers to the next with the greatest love and awe. That this has been the case in

the territory of the Krk Diocese since the very beginning is corroborated by an Early Christian symbol for the Eucharistic Mystery carved on a capital of the Krk cathedral: two birds eating a fish. Christians, represented by the birds, are feeding upon Jesus Christ, the Son of God, the Savior, represented by the fish. It can be said in good conscience that throughout the centuries, in every generation, the Christian communities on the islands of the Krk Diocese lived primarily from the Eucharist. This is corroborated by numerous archaeological remains with Eucharistic symbols, as well as a large number of various works of art from later periods. The Eucharist is "the source and summit of the Christian life," as we are taught by the Second Vatican Council. It is the very heart of the Church. For Christians, the Body and Blood of Christ are the remedy for immortality and food for eternal life.

The Eucharistic congresses celebrated in various parts of the diocese in 1982/83, and again during the year of the Great Jubilee 2000, especially the central and final ones in Krk in October 1983 and in 2000, at which several thousand Catholics from all parts of the diocese assembled, left fresh impressions upon the living and profound Eucharistic faith in the Krk Diocese. In this context, it is also worth mentioning the practice of the annual Eucharistic Adoration, which has long been cultivated in the territory of the diocese. Every Sunday, a designated parish conducts Eucharistic Adoration on behalf of the entire diocese. Once a week in some parishes, generally Thursday, the Holy Sacrament of the Altar is exposed for adoration during the entire day. The Society of Priest Adorers of the Blessed Sacrament has existed in the diocese for a long time.

Faith on the islands of the Krk Diocese also has a markedly Marian dimension. Many ancient toponyms on the islands of the Krk Diocese bear witness to the veneration of Mary, such as, for example, Stomorina or Stomorica. We must also mention that the oldest extant depiction of the Virgin Mary in the territory of Croatia was found on the territory of the Krk Diocese. On the copper plating of the previously mentioned 4th century reliquary in Novalja, there is a depiction of Our Lady at Prayer, Maria Orans. Because it dates a hundred years prior to the Council of Ephesus (431), when Mary had still not been proclaimed the Mother of God (Theotokos), she does not have a halo (nimbus) around her head, nor does Christ on this reliquary, who is depicted as the Good Shepherd. All three cathedrals, the present one in Krk, as well as the former ones in Osor and Rab, were dedicated to the Assumption of Mary in Heavenly Glory. The shrine of Our Lady of Gorica near Baška on the island of Krk is numbered among the oldest Marian shrines in Croatia. It dates to the 11th century and was built in its present location and form during the 15th century. In addition to natives of the island of Krk, pilgrims have come for centuries from the sub-Velebit region, Senj, Krasno, Vinodol, Podgorje, and as far as Gacka and Lika. In recent times, there have been an increasing number of pilgrims from Istria, Rijeka and Zagreb. The therapeutic community Union (Savez) has recently been operating within the framework of a Marian shrine, initially to help young drug addicts and later Croatian veterans of the Homeland War suffering from post-traumatic stress disorder. Over 10,000 spiritually and physically wounded from Croatia and other countries have found spiritual consolation under Mary's protection and assistance at the cozy Bethany (Betanija) Pastoral Center, built in Ćunski in the year 1999.

Veneration of the Holy Mother of God in the Krk Diocese is also reflected in the numerous churches and chapels dedicated in her honor and, moreover, in various Marian devotions of private or communal characters, of which the devotion of the Holy Rosary is certainly the best known and most widespread.

Marian devotion is particularly lively in May and October, when some parishes, in addition to communal prayer of the Rosary, also organize Marian processions on Sundays. The first Saturday of the month is traditionally associated with Marian devotion, when there is special prayer for new spiritual callings in the diocese. The best known prayer for this intention is O Holy Mother of God and Our Dearest Mother (O sveta Majko Božja i premila Majko naša). Many know it by heart and recite it daily, together with the Holy Rosary. The faithful of the Krk Diocese, in addition to the shrines in their territory, frequently also make pilgrimages to the Shrine of Our Lady of Trsat. Every year, on the second Sunday in October, the entire Krk Diocese makes a pilgrimage to Our Lady of Trsat, led by the bishop and numerous priests. The Krk Diocese has organized several pilgrimages to the world famous Marian shrine of Lourdes (1903, 1968, 2003 and 2007), and also to Fatima for the first time in September 2007.

Until recently, the lay faithful in the parishes of the Krk Diocese were most often active and organized into confraternities. In some individual parishes, there were even several of organizations. In addition to their devotional character, they also had social and charitable dimensions. The confraternities helped the poor, ministered to the sick and dying, took care of individual churches and chapels, and organized various religious and cultural manifestations. The first and greatest concern of the majority of the confraternities was to help their members pass from this world to the next, fortified with the Holy Sacraments, by assuring that they would have suitable funerals and that Masses would be said for them after they died. Among the most prominent confraternities in the Krk Diocese is certainly the Confraternity of St. John the Baptist in Vrbnik, established in the year 1323, better known as Vrbnički Kapari. Even today, the members of this confraternity accompany their departed to their final resting places, and also pray and sing dirges for the departed at the request of families. On Good Friday, they participate in the rituals by singing O Our Lady, Holy Mary (O Gospoje sveta Marije) and O Most Holy Body of God (O presveto Božje telo). Previously, there was also the highly significant Confraternity of St. Mary, connected with the aforementioned pilgrimage shrine of Our Lady of Gorica. The bylaws of this confraternity (Zakon brašćine), dated 1425 are the oldest bylaws of a confraternity in Croatia written in Glagolitic script and are housed in the Croatian Archives in Zagreb.

Instead of confraternities, which, unfortunately, are barely active in most places, recently an increasing number of the faithful, particularly the young, are organizing small and informal spiritual and prayer groups. Some groups of the faithful are also participants in new Church movements, such as the Neocatechumen Way, the Charismatic Movement, the Focolare Movement etc. Large parishes have biblical and liturgical groups, as well as choirs. In every parish, a significant place is occupied by Caritas, an association of volunteers of all ages who care for the poor and infirm members of the community. Many parishes in the diocese can also boast of lay faithful who are professional catechists and religion teachers, providing great help and support to their pastors in the catechesis and religious training of children and young people.

Otherwise, as the bishop is assisted in the administration of the diocese by the Council of Presbyters, Board of Advisors and in economic matters by the Economic Council of the Diocese, a pastor is assisted in the organization of the religious life of his parish by the Parish Pastoral Council and in economic matters by the Parish Economic Council. There is also the Diocesan Pastoral Council consisting of ten commissions, in which there are representatives of the faithful and priests from all parts of the diocese. Their task is to

provide ideas and initiatives for the territory of the entire diocese, e.g., in work with families and young people, the promotion of religious callings, Caritas, cultural goods of the Church, the media etc. It can be said that regarding the structure of Church life, the Krk Diocese is a model of organization. More effort is needed to assure that the existing diocesan and parish bodies become genuine initiators of religious progress, both in the diocese as a whole and also in each individual parish. It is praiseworthy that the diocese, in addition to its official gazette, *Službeni vjesnik*, which is generally issued six times a year, has also issued a monthly publication, *Kvarnerski vez*, since 1997, which records all the significant diocesan and parish events, and together with historical information also frequently presents interviews with distinguished representatives of Church and public life on current topics. As on the level of individual parishes, the parish bulletin not only contributes to providing information to the parishioners but also fosters a sense of community, thus the diocesan bulletin, in addition to its informative and educational roles, promotes and enriches the diocesan community.

The Movement for Life, wholeheartedly supported by Bishop Valter Župan, is active at the level of the entire diocese, with a branch in nearly every major parish community. Through this movement, it is desired to promote and defend the culture of life on the islands of the Krk Diocese, first of all by encouraging young families to be open to life and responsible parenthood. In individual parishes, i.e., in parish councils, family communities have been established for the purpose of mutual evangelization and assistance in the mission of life, in the calling of fraternal and family love. In all three pastoral regions of the diocese, marriage preparation courses are organized twice a year, in which nearly everyone who wishes to enter into the Sacrament of Marriage participates. The entire ministry to the young in the diocese is organized as preparation for marriage, for the life of the Christian family, which the Second Vatican Council, using an ancient expression, called the "Domestic Church" (Ecclesia domestica). For a long time it has been customary in the diocese for priests to be individually assigned according to a schedule to celebrate Holy Mass "for the intention of the family and the young" (Pro familia et juventute) for every Saturday and Marian holy day. In conclusion, it may be said that the family and the young are a great concern but also an even greater joy and hope of the Krk Diocese.

From the very beginnings of Christianity, the life of the inhabitants of the islands that today make up the territory of the Krk Diocese has been illuminated and enlightened by the gospel of Christ. In these territories, the words of the psalm have been fulfilled: "One generation praises your deeds to the next and proclaims your mighty works" (Ps 145:4). We may firmly hope that by the grace of God, this generation, which bears the legacy of the heritage of faith, will convey it undefiled to the next generation, in a contemporary manner. We must not doubt that at the beginning of the third millennium "the isles shall wait for his teaching" (Is 42:4).



Anton Šuljić

THE CULTURAL AND ARTISTIC TREASURE OF THE KRK DIOCESE

Numerous recorded cultural goods on the territory of the Krk Diocese from prehistoric times to the present are familiar to experts and interested individuals but not sufficiently to the general Croatian public. The intention of this sketch is to contribute somewhat to raising awareness of the unique riches on the Kvarner Islands. However, those interested in a comprehensive presentation of these treasures will have to wait for another occasion.

The Kvarner Islands contain a great variety of tangible and intangible cultural goods, surpassing those of other Croatian and Mediterranean locales by virtue of their distinctiveness and uniqueness. The author of these lines has listed over thirty in a more comprehensive work, some of which are world class. Let us only mention the Glagolitic cultural treasure, especially Glagolitic epigraphy, and present the two most representatives specimens: the Baška Tablet dating to the year 1100 A.D., the oldest extant inscription in which the adjective Croatian (*Hrvatski*) is written in Croatian Glagolitic script, and the Valun Tablet dating to the 11th century, with the oldest known inscription carved in both Croatian Glagolitic and Latin scripts.

We shall encounter valuable and unique specimens of pre-Romanesque architecture, such as the churches of St. Donatus and St. Chrysogonus on the island of Krk and stone carvings from the same period on all of our islands, including Cres, Krk, Rab and the part of Pag presently belonging to the Krk Diocese. However, if we start our time machine a little further back, without skipping, naturally, the Great Migration and the arrival of Croats on the Kvarner Islands, we shall arrive at the Early Christian period, which had an impact upon these islands that is at least comparable to that left upon several other Croatian regions, such as Istria or Dalmatia, especially Zadar and Split. The diocesan see and the cathedral in Krk preserve the Early Christian style to a great extent, especially the columns and remarkable capitals. We shall view the towering 5th century bulwarks of the former basilica in Sepen near Omišalj, after which we shall linger in the former diocesan sees of Rab and Osor, where, in addition to Early Christian churches and baptisteries, there are numerous remains of stone carvings and epigraphs, which we shall also find in the heretofore insufficiently known and undervalued former diocesan see of Novalj. Here, in addition to three Early Christian basilicas, we shall encounter rare Early Christian reliquaries from the 4th and 5th centuries. An Early Christian basilica and baptistry were recently found in Baška and near Sv. Vid on Krk. Fragments of Early Christian carvings have been recovered in many of our large and small localities as well as abandoned settlements. Some of this treasure is housed in museums and collections, which are becoming increasingly common in island towns and smaller localities.

We shall find remains of episcopal complexes in three or four diocesan sees – Krk, Rab and Osor, in which we shall also find a unique Early Christian epigraphical monument in a particular variant of the Latin language, the so-called Osor Credo, and an old stone episcopal cathedra. An ongoing investigation may reveal that such a complex also existed in Novalja. Returning to Rab, we shall visit the Late Antique church

of St. Cosmos and Damian overlooking Barbat, as well as the Early Christian church in Lovreški on the island of Cres and similar remains in the foundations of the renowned Romanesque churches in Rab.

As we take a step backwards toward the Roman and Greek periods, we shall encounter the celebrated Apoxyomenos (Scraper) from the 2nd or 1st century B.C. and the Rab fortifications that Emperor Augustus had erected in 10 B.C. In Novalja, we shall view the underground and above ground Roman aqueduct dating to the 1st century A.D. In Belo, we shall see a bridge whose foundations are connected with the Roman period. The street layouts of Rab, Osor, Krk and somewhat Novalja bring us back to Roman urbanism. On the town walls of Krk, Rab and Osor, we shall be able to follow the long historical progression from prehistoric to Roman and medieval periods up to the present.

If start from the previously mentioned Glagolitic masterpieces of the Valun and Baška Tablets, we must also mention at least three Romanesque churches in Rab, including the former cathedral, and four magnificent belfries, of which the cathedral belfry represents a remarkable and unique architectural and artistic achievement and is considered to be the most beautiful in the Mediterranean. We shall stand in front of the singular proto-Romanesque church of St. Peter in Supetarska Draga. We shall circle and pass through the architectural symbiosis of the church of St. Quirinus and the cathedral in Krk, enlarged during the Romanesque period. We shall then return back to St. Lucy in the village of Jurandvor, follow the traces left by the Benedictines upon nearly all of our large islands, as well as on Košljun, llovik and Susak, and go to see the rustic belfry of the church of St. Vitus near Dobrinj, returning for a moment to January 1, 1100, and calling to mind the illustrious Dragoslav, the donor and builder of this church.

From this Romanesque period, a massive painted crucifix that seems too large for the parish church of St. Nicholas on Susak rises before us like an Atlantis. The local people, in keeping with their ancient tradition of giving everything its own name, call it the Great God (*Veli Buoh*). In Lopar, we shall encounter the somewhat rustic relief of St. Anne with the Child Mary, copper and gilt panels from the portable altar and a reliquary of the head of St. Christopher from the Romanesque cathedral in Rab, testifying to the great artistic range of the master craftsmen, as well as the taste and wealth of the clients.

If we have the time and inclination during this virtual stroll, we shall go to the church of St. John the Evangelist on Rab, walk along its ambulatory, unique in our country, and also have a look at the Benedictine church of St. Andrew in Rab, discovering the Romanesque style beneath the baroque stucco work. Curiosity will take us to the beautiful and recently renovated Romanesque Rab cathedral, the facade of which will impress us with its simplicity, monumentality, splendor and the rhythmical arrangement of its blind arcades.

Renaissance, baroque and the present brings to mind images of the parish churches in castles such as Vrbnik, Omišalj or Dobrinj, their main altars, various confraternal and cathedral chapter churches and houses. The municipal documents from that period, such as the Krk (Vrbnik) Statutes dated 1388, the Rab Statutes dated 1327 and the Cres-Osor Statutes dated 1332, testify to the orderly lifestyle and high level of civilization on the islands. We are filled with more than mere esthetic admiration by the artistic and literary achievements of the Glagolitic priests but shall also take at least a cursory glance at the popular confraternities and their

remarkable achievements, especially in vocal music, such as the marvelous rudimentary singing practiced by the Confraternity of St. John the Baptist (*Kapari*) of Vrbnik.

We shall encounter reliquaries, illuminated missals and breviaries such as the Glagolitic manuscripts from Vrbnik, beautiful and even older evangelistaries such as those from Osor or Rab, as well as Mass and altar vestments from the treasuries of church and municipal art collections. We shall view retables and altar paintings, among which the Frankopan painting in the Krk cathedral is particularly beautiful, and highly artistic objects used in worship such as the Gothic censers in Osor, as well architecture and artistic stone carving from the Early Christian period through the pre-Romanesque and Romanesque up to the present. Our virtual stroll will then take us to Košljun, where we shall see polyptychs as well as large mural and altar compositions by famous Venetian painters from these periods, including Paolo Veneziano or later the Vivarini brothers, Girolama da Santa Croce and Francesco Ughetto, tombs of the Krk bishops, Franciscan brothers or Katherine Frankopan, and become acquainted with some of our contemporary domestic masters such as Ivo Dulčić, Bruno Bulić and Josip Botteri Dini.

We shall then reach Baška, climb the cemetery hill with remains of the former medieval settlement near Sveti Ivan, make a pilgrimage to Our Lady of Gorica and then return to Osor, recalling its rise and fall. Here, as well as in Cres, we shall trace the new spirit of the Renaissance and the strong economic development of Veli Lošinj and Mali Lošinj. We shall find evidence of the Renaissance in Rab, particularly in the civil architecture, and if we go to Kampor we shall stop at the cloister and see a Byzantine Madonna as well as works by the 19th century Vivarini brothers and the 20th century artist Fra Janez Ambroz Testen. We should end up at the diocesan archive and library, for at least a whiff of antiquity, which we shall also encounter at the monastery of the Third Order Franciscans in Krk, the monastery of the Conventual Franciscan Fathers in Cres, the former diocesan sees in Rab and Osor, as well as in nearly all the major parishes, monasteries and convents.

In Veli Lošinj, we shall encounter the baroque and the new spirit of the times and styles. If we enter the parish church of St. Anthony, housing the richest treasury among the Kvarner Islands (B. Fučić), we can marvel at the altars, paintings and liturgical vessels. We shall then set off for the more modern Mali Lošinj.

On our virtual stroll, we shall stop in small villages and admire their treasuries, leaf through numerous parish and church registries, which were predominantly written in Croatian Glagolitic script until the 20th century. Our journey will often lead us to rural crossroads, where we shall stop and pray before a simple rustic chapel or beneath a crucifix. On our trip, we shall also become acquainted with legends and indistinct history such as that in connection with the locality of Sveti Šinšer in the Šovento section of Krk. We shall neither omit popular religious art nor the ethnographic heritage assembled in various museums and collections, and we shall also not neglect the specific rural architecture found in small villages, such as the stone town of Lubenice. Some of these places hold surprises, such as the gold and silver in Lubenice, as well as the splendid heritage of other castles, towns and villages.

The sheer quantities of the unique autochthonous cultural riches in the largest Croatian island city of Mali Lošinj and our other large and small cities, towns, villages and settlements, monasteries, convents,

former cathedral chapter and confraternal houses, municipal and parish museums, and treasuries are aweinspiring. Nonetheless, our journey is far from over. Awaiting us are the natural beauties of our islands,
flora and fauna, unique geomorphological landforms, parks and forests such as Košljun, Dubašnica and
Čikat, ornithological reserves sheltering, for example, Cres vultures, and the island miracle of nature, Vransko Lake, a cryptodepression whose lowest depths plunge 61.5 meters below sea level. Furthermore, we
shall also encounter the aquatory between Lošinj and Pag intended as a type of dolphin sanctuary, desolate as well as forested sections of the island of Pag and the beautiful olive groves of Lun, the unique spa
resorts of Veli Lošinj and the therapeutic mud in Klimno, the steep, nearly alpine cliffs near Lubenice, Baška
and Vrbnik, the stone walls of Pag and Veli Mrgar (a group of stone sheep enclosures) above Jurandvor,
the Biserujka Cave on the island of Krk and, finally, sandy Susak resting upon a solid rock foundation and
known for unique folk costumes. What should be said about our magnificent crystalline sea and the turquoise hue surrounding the island of Unije?

The urban architecture of the ancient sections of Krk, Rab, Osor and Novalja, the medieval layouts of Cres, Vrbnik, Omišalj, Dobrinj and Lubenice, and more recently Mali Lošinj, Veli Lošinj, Punat and Malinska, are clearly indicative of the exhilarating traditions of the local people, built layer upon layer, century upon century.

Intangible culture such as the art of playing woodwind instruments (*sopile*) in Krk, the singing of Vrbnik dirges (*pojubice*), the chant (*nákanat*) of Novalja and Lun, the rudimentary chant of Lopar — God was Born in Bethlehem (*Bog se rodo Vitlijome*), delicious island specialties including Rab cakes, a type of dumpling (*šurlica*), a type of cheese cake (*presneca*), Pag cheese, Cres curd cheese, the famous lamb from both islands, autochthonous island wines such as Žlahtina of Vrbnik, Trojšćina of Susak and Gegić of Novalja; unmatched olive oil, diverse folk dances, and the costumes and customs of each of our small and large localities, will complete our impression and bear witness to a legacy worthy of admiration.

If the above sketch for the reading of the cultural and artistic treasures on the Kvarner Islands will help us at least somewhat to realize that we have undeservedly inherited a magnificent legacy, perhaps one day this legacy will be afforded suitable appreciation and publication.



Petar Trinajstić

THE TRIALS OF THE PRESENT AND THE OPTIMISM OF THE FUTURE

There is an old saying: "Tempora mutantur et nos in illis – Times change and we change with the times." We are living during a time of a search for meaning, globalization, a time of great achievements in science, technology, informatics and communications, as well as a time of crisis, powerful pressures and violence, media noise and manipulation, a time of various divisions between the desired and feasible, and between the anticipated and achieved. Our time is full of peril but also great hopes and promises for those who are willing to believe in what it means to trust in another person and God the source of every being. We Christians, inspired by faith in Jesus Christ, optimistically seek ways to transform desires into reality and be reborn. We expect this to occur in us and other people, for a new person to be born, following the example of Jesus Christ, a man of peace, brotherhood and love, freedom, justice, solidarity and equality. We are guided toward this goal by our faith in Jesus Christ, inspired by the gospel, prayer, the liturgy, effective pastoral activity, and the Church's evangelical mission.

Through the centuries on the Kvarner Islands, the territory of the present Krk Diocese, there have been great changes in the state, political, social, cultural and economic areas, which significantly affected the organization of Church life on our islands, where the Creator has been extolled for nearly two millennia through the preservation of Christian values and openness toward the new. Through the centuries of historical events, for longer or shorter periods, or even by turns, these territories have been under the jurisdiction of the Illyrian, Roman, Byzantine, Frankish, Croatian, Hungaro-Croatian, Venetian, French, Austro-Hungarian, Italian, German, Yugoslav states and, finally, the independent Republic of Croatia.

Pursuant to these changes, the Holy See coordinated the borders of the dioceses or ecclesial territories to afford the Church the prerequisites for effective operation and ministry to God's people.

During the millennia on the islands of the Krk Diocese, God, nature and man created a magnificent mosaic under the Mediterranean sun, in the "cradle of civilization," the heart of Europe. Situated in the Mediterranean and Central European milieu, taking into account and respecting the human dimension, the Krk Diocese, in addition to natural beauty and an excellent climate, has a wealth of historical remains such as stone drywalls, town fortifications, ancient sculptures, Roman mosaics, Early Christian basilicas, Early Croatian churches, cathedrals, monastery buildings, narrow stone belfries, ethnographic collections, church treasuries, monastery libraries, archives, Glagolitic monuments, manuscripts and printed missals, breviaries, chorales, and paintings by Venetian and Croatian masters. Every nation and century left its mark, distinctive material culture and spiritual charge.

This diocese is known for the spirituality and piety of its caring island women and devoted mothers, shepherds, laborers, seafarers, learned persons, numerous priests, monks and nuns; and

bishops and metropolitans of broad culture, great openness and significant range. Everything that people of various nations and cultures have left us as our legacy has immeasurable value today. These values, material and spiritual achievements, obligate us to create the present and envision the future of this diocese by strengthening spirituality and believing in the man Jesus Christ, through the spreading of evangelical principles and ecumenicism, eliminating the errors of the past and working toward the general good, i.e., peace among people, a prerequisite for peace with God.

From year to year in the territory of our diocese, the number of those who have gone to their eternal rest is greater than the number of newborns. However, at the same time, the number of tourists and owners of vacation homes is constantly increasing, particularly during the summer months when every day there are at least two or three times as many tourists and vacationers as permanent residents. Tourists arrive from nearly the whole world, creating a new social reality, the phenomenon of tourism. Tourism provides many opportunities for two-way communication, which should be mutually inspiring and enriching, while increasing trust and spreading peace among people of different cultures and religious convictions. The people in this region, owing to seafaring and extensive emigration to all the continents, have been open to the world and other cultures. The numerous ancient confraternities here have fostered the sense of community. Since the arrival of the Croats, the Roman-Venetian Italian language has been used in this territory as well as the Chakavian Croatian language. For an entire millennium, worship was parallely conducted in the Latin language in the cathedral churches and in the Old Croatian liturgical language in nearly all the other churches, using books of worship written in the specific Old Croatian Glagolitic script, a unique phenomenon in the Western Catholic world.

It is significant that the decisions of the Second Vatican Council regarding the introduction of all the vernacular languages into the liturgy found a point of reference in our Glagoliticism, largely owing to the Glagolitic Mass conducted in Rome by Croatian bishops for the conciliar fathers in 1962.

Since much that was unacceptable has been added during the course of history to the genuine message of Jesus Christ from various, primarily sinful and worldly, interests and much of value was suppressed, the original meaning of Christianity has been lost somewhere.

For many, tourism provides employment that makes human survival possible but it is also a missionary opportunity, edict and calling for us to contribute to evangelization, about which St. Paul has the last word: "Woe to me if I do not preach the gospel" (1 Cor 9:16), with prayer, the Eucharist, liturgy, spirituality, pastoral ministry and hospitality. This poses a great challenge to all priests, monks, nuns, seminarians, catechists, engaged lay persons, parish associates and Christ's faithful in our diocese.

Catholics believe that each person is entitled to equal rights because each is created in the image of God, and because each person redeemed by the cross is designated for salvation and eternal happiness. Therefore, every generation must choose faith. This requires concrete testimonies, which begin in the family.

Today when the family gathers together less often, when there is less prayer in the family and when individual family members have different, often even opposing attitudes and interests, families

should be made aware "that they are the living active subjects in the Church and civil society." Therefore, the Church considers the family to be a pastoral priority and the main incentive for new evange-lization and the transmission of faith, i.e., the humanization of society. The Church tirelessly urges us to help every person, bearing in mind the Lord's words: "Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me" (Mt 25:40).

Solving social and political questions is not the primary task of the Church. Nonetheless, the Church must be open to all people who seek a humane solution to such problems. The Church has a moral-religious mission; it is called to provide a moral position toward all of life and engage in the building of the world.

Faith is closely associated with a person's need to give meaning to his life and discover the values that attract him, which make his life worth living. Faith is not a private matter of the individual but rather a gift for sharing with others, for living in the community, i.e., the Church which St. Paul calls the "Body of Christ." Who believes in God and accepts Christ participates in this community, in order to experience the grace that touches a person in the depths of his being. Faith is more of an act of love than a theoretical dictum of reason, a matter of genuine trust from which and for which we live.

Our local Church in Krk is endowed with spirituality. Reading the "signs of the times," mindful of tradition as well as contemporary mentality and needs, it fulfills its duty to educate the faithful to be true witnesses of Christ, ready to perform unselfish sacrifice, whose prayers are imbued with sincerity and essential solidarity with those most in need. The local Church encourages people to become reconciled and renew their faith. With gifts of grace, as well as the difficulties of the present time, through various forms of pastoral ministry and activity, the Krk Church proclaims salvation. It fulfills the Christian commandments of acceptance and love through acts of charity, thereby returning us to the source of the strength of the community from which come noble acts and healthy fruit.

With pride in the long Christian tradition, while also open to desirable change, the bishop of Krk, his priests, active lay persons and other faithful are engaged in promoting temporal and eternal good. By the light of the gospel, they seek and discover paths by which the individual and community will be ennobled for the benefit of the culture of life, in the spirit of Church community and the hope in Jesus Christ, Our Lady, the communion of saints and our patron saint, St. Quirinus.

The enchanting gifts of nature, historical and cultural attainments, and religious life of the Krk Diocese challenge and inspire us to become better acquainted with the pristine landscape, urban and municipal landmarks, culture, folk customs, religious heritage, religious life brimming with signs of piety and values in the territory of the Krk Diocese.

The photographs on the pages of this volume provide convincing testimony to the beauty of the landscape and the variety of the religious life of the Krk Diocese throughout the Church year, not only as tradition, custom or folklore but also as convincing testimony of the faith and effective engagement of the devoted faithful, who during the trials of the present are people of optimism and oriented toward the authentic evangelical values that give life meaning.



petar trinajstić

FIAT IUX

LET THERE BE LIGHT

Photographs from the Heritage and Life of the Krk Diocese







From day to day,
From century to century,
The light of dawn breaks.
Nature awakens from night's slumber,
As dawn reddens the sky.
From the old belfry,
The bells announce Morning Mass.
With the Sign of the Cross, the day begins.

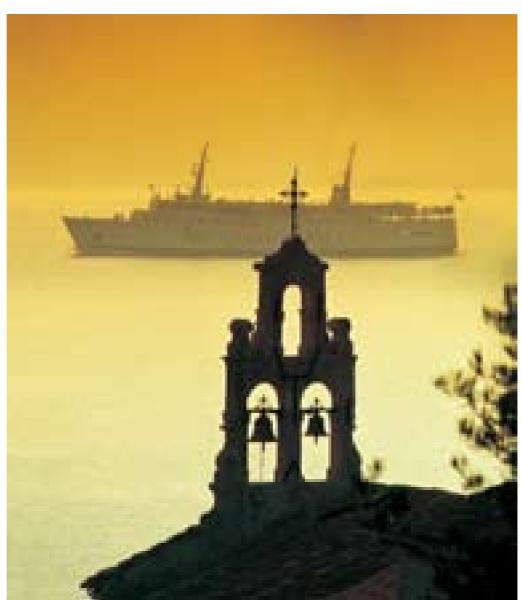




The Krk Diocese encompasses the Kvarner Islands.









Witnesses to the ancient habitation of the islands of the Krk Diocese





Ancient glass from Fulvinium



Tools from the Stone Age and bronze jewelry collected by Fr. Ivan Butković of Vrbnik (left), museum collection in Osor



Apoxyomenos (Scraper), one of the most beautiful Ancient sculptures, found in the waters of the Lošinj Archipelago











 $\label{thm:complex} \mbox{View of the complex of the Krk cathedral and belfry, bishop's residence and Frankopan castle}$



The city of Krk, see of the Krk Diocese



The Krk cathedral of the Assumption of the Blessed Virgin Mary, interior









Historical landmarks in the town attract numerous tourists.



Ancient inscription Splendidissima civitas Curictarum – The Most Splendid City of Curictarum (Krčan) and the altar of the Temple of Venus, $1^{\rm st}$ century







Krk, Roman mosaic depicting Triton and a fish, 1st century







Bishop's cathedra from Osor Symbol of the faith in Osor, 5th century Novalja, Early Christian fragments of a relief depicting a peacock and cross (next page)



Pyxis (container), 4th century, found in Novalja















Panel of an altar rail found at the locality of Cickino in Sv. Vid, 6^{th} century





 $Valun\ Tablet,\ 11^{th}\ century,\ with\ inscriptions\ in\ the\ Glagolitic\ and\ Latin\ scripts\ (above)\ and\ Krk\ Glagolitic\ from\ the\ same\ period\ (below)$





Rab, reliquary, $11^{\rm th}$ century, containing the relic of the skull of St. Christopher









Witnesses to the long tradition of Christianity on the island of Krk, the most recent archaeological discoveries from the Early Christian basilica in Baška and the locality of Cickino











 $Ceiling of the church of St. \ Donatus, \ 9^{th}-11^{th} \ centuries, \ and \ the \ church of \ St. \ Quirinus \ from \ the \ same \ period \ (right)$





Punat, Kanajt, remains of the church of St. Peter





Early Croatian church of St. Donatus below Kornić



Sculpture of a Glagolitic letter "L" and the shrine of Our Lady of Gorica





Jurandvor, the church of St. Lucy, in which the Baška Tablet was found, dating to approximately the year 1100



housand-year-old tablet, stone,
From the temple of God, St. Lucy,
Exhibited in the Academy of Science
Illuminated by the light of wisdom
Inscribed with Glagolitic script,
Adorned with grapevines,
You are a splendid commemoration,
The baptismal certificate of the Croats,
Testimony to faith, truth and justice,
In the Name of the Father and the Son and the Holy Spirit.







Krk, church of St. Quirinus, $11^{\rm th}$ - $12^{\rm th}$ centuries, collection of sacred works and Early Romanesque apse (next page)



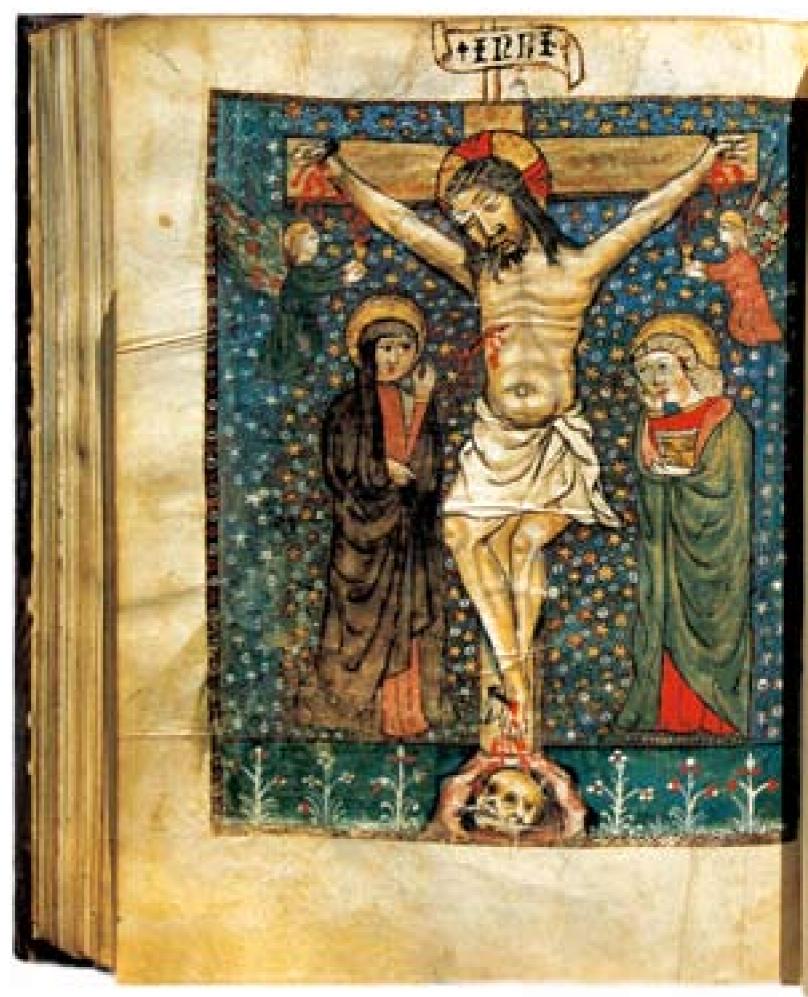








Fresco depicting an Early Croatian boat, 12^{th} - 13^{th} centuries, in the remains of the church of St. George near Vrbnik

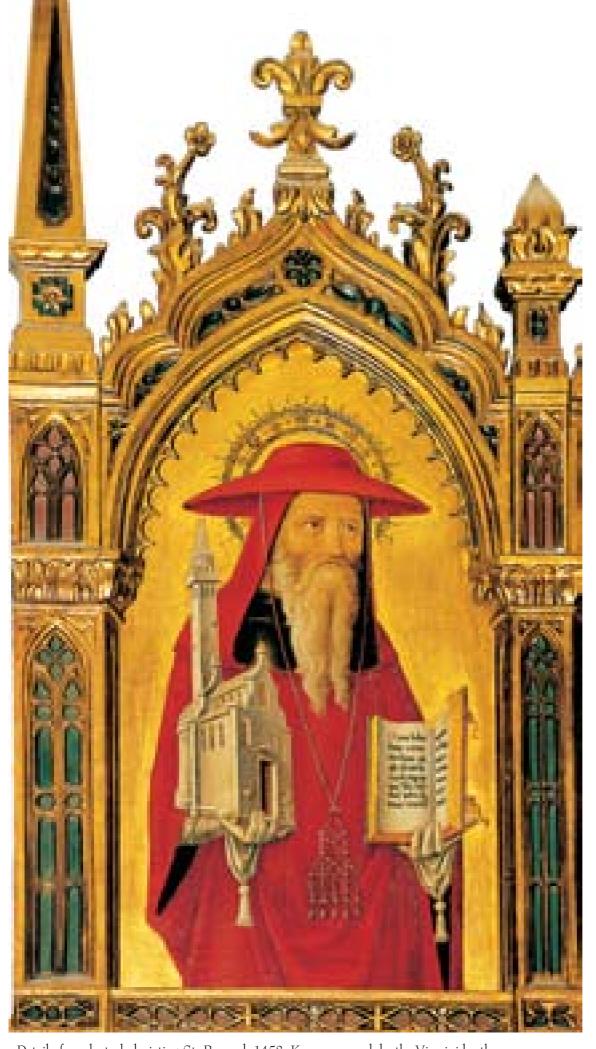


The first Glagolitic Vrbnik missal, 1456, richly illustrated with initials and large miniatures such as the Crucifixion of Jesus











Detail of a polyptych depicting St. Bernard, 1458, Kampor, a work by the Vivarini brothers



Polyptych depicting St. Lucy from the church of St. Lucy in Jurandvor, a work by Paolo Veneziano, 14th century



Our Lady on the altar painting of the Frankopan retablel in the Krk cathedral, 15th century





Vrbnik, parish church, altar painting in the chapel of Our Lady of the Rosary, gift from the Krk noble Ivan Frankopan, 15th century Košljun, polyptych by Girolama de Santa Croce, 1535, and the Last Judgment by Francesco Ughetto, 1635 (right)









Košljun, Nativity scene, 16th century Krk, belfry and cathedral (above)







Krk cathedral, Nativity scene





Celebration of Midnight Mass in the Krk cathedral



Christmas Day Mass in the cathedral

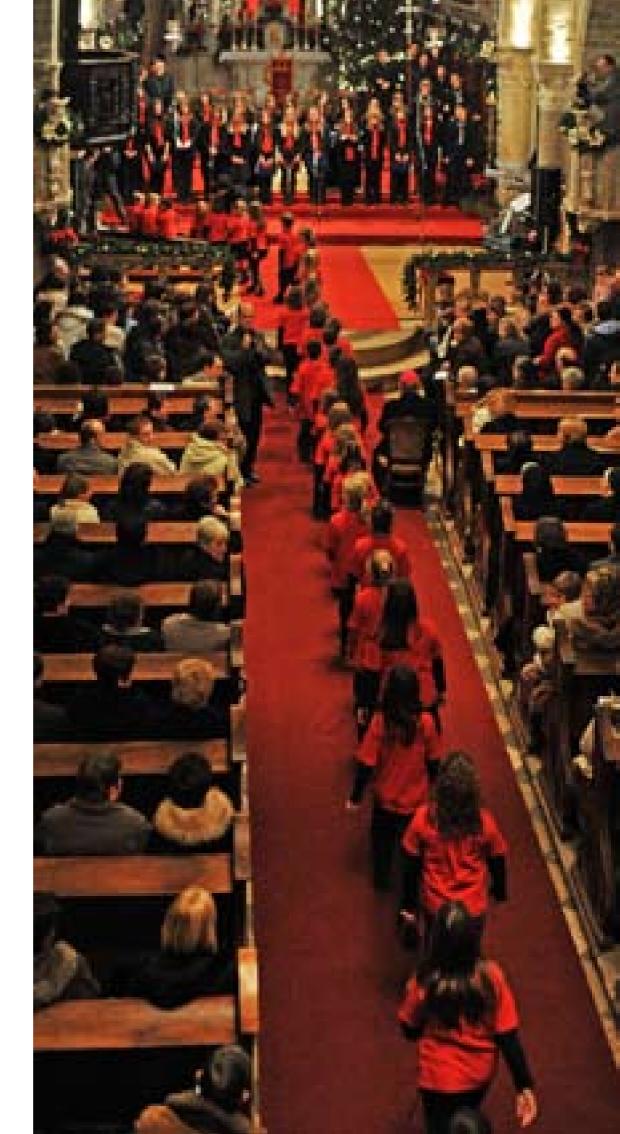






Christmas concert by children and young persons in the cathedral









The joy of Christmas, prayer, blessing of families and homes

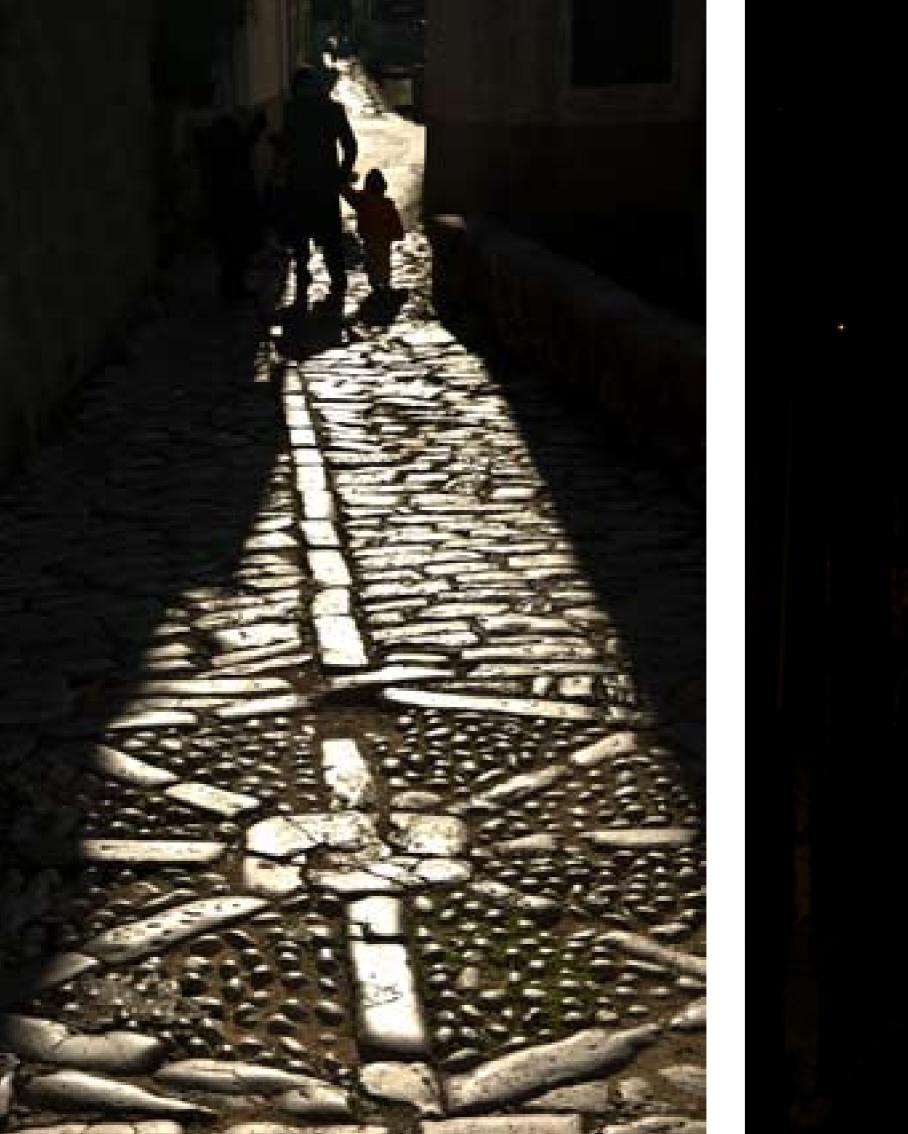


The Feast of the Presentation of Our Lord celebrated in Krk (next page)

















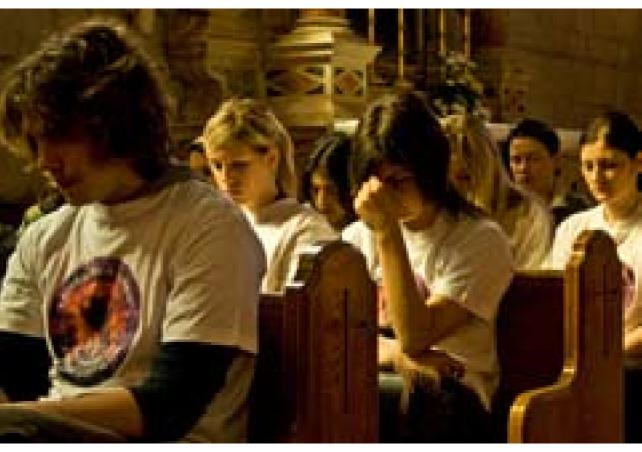
Annual pilgrimage of the children of the Krk Diocese to the grave of Bishop Antun Mahnić in the cathedral













The Franciscan church of St. Francis of Assisi



With the motto "And Above All, Love," the 2007 Episcopal Encounter of Young Persons in Krk, the church of Our Lady of Health







Convent church of the Benedictine nuns





 $2007\ Diocesan\ Youth\ Meeting\ in\ Krk,\ sermon\ by\ Bishop\ Valter\ \check{Z}upan\ during\ the\ celebration\ of\ Mass\ in\ the\ cathedral$







Palm Sunday, 2008

























Holy Thursday, commemoration of the establishment of the Eucharist and priesthood



Holy Thursday, ceremony of the Washing of Feet at the Mass of the Lord's Supper Crucifix from the Krk cathedral, 14th century (next page)







Good Friday in the cathedral









Good Friday, nighttime procession through the streets of the town of Krk







Cathedral, reliquary containing relics of the Holy Cross, 1471



In the darkness of a Saturday night
"The light of the glorious
Resurrected Christ

Dispersed the darkness of minds and hearts..."



Cathedral, rites of the Easter Vigil















Easter in the cathedral



Mass vestments from the collection of sacred artifacts in Krk. Chasuble with the coat-of-arms of Bishop Bartol Bozanić (1839-1850)



Dove symbolizing the Holy Spirit on the chasuble of Bishop Franjo Anijan Feretić (1880-1893)











On Pentecost, during the mass in the Krk cathedral we participate in the celebration of the Sacrament of Confirmation





Thoever eats my flesh
And drinks of my blood,
Has eternal life,
And I will raise him on the last day.
For my body is true food,
And my blood is true drink.

(John 6:54-55)









Corpus Christi procession through the streets of the town of Krk











Corpus Christi, station at Kamplin Square in Krk















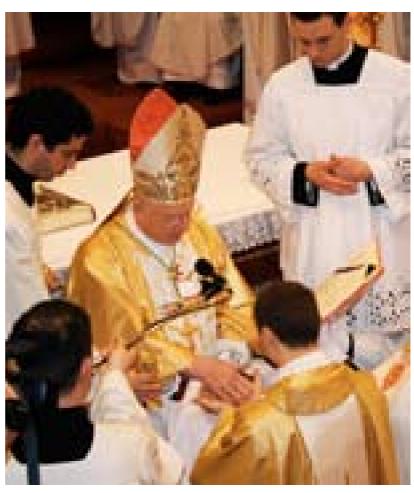


















Spiritual encounter of nuns at the celebration of Mass at the church of Our Lady of Health in Krk



The painting Annunciation from the collection of sacred works and Madonna and Child from this church (next page)







St. Quirinus,
Our martyr,

Your people acclaim you in your glory!

Bestow love upon all us wretched ones,

With harmonious peace, divine splendor!

Your most beloved Krk still needs you,

So bestow your protection upon it from heaven!

(From the Hymn to St. Quirinus)



























"Come after me, and I shall make you fishers of men." $\,$



The Glagolitic letter A





Baška, view from the grave of St. John on the island of Prvić







Baška, parish church of the Most Holy Trinity with a painting by Franjo Jurić on the main altar





Baška, painting, Our Lady with Christ and Saints, late $15^{\rm th}$ or early $16^{\rm th}$ century







Punat, main altar of the parish church of the Most Holy Trinity with a painting entitled Sermon by St. John the Baptist

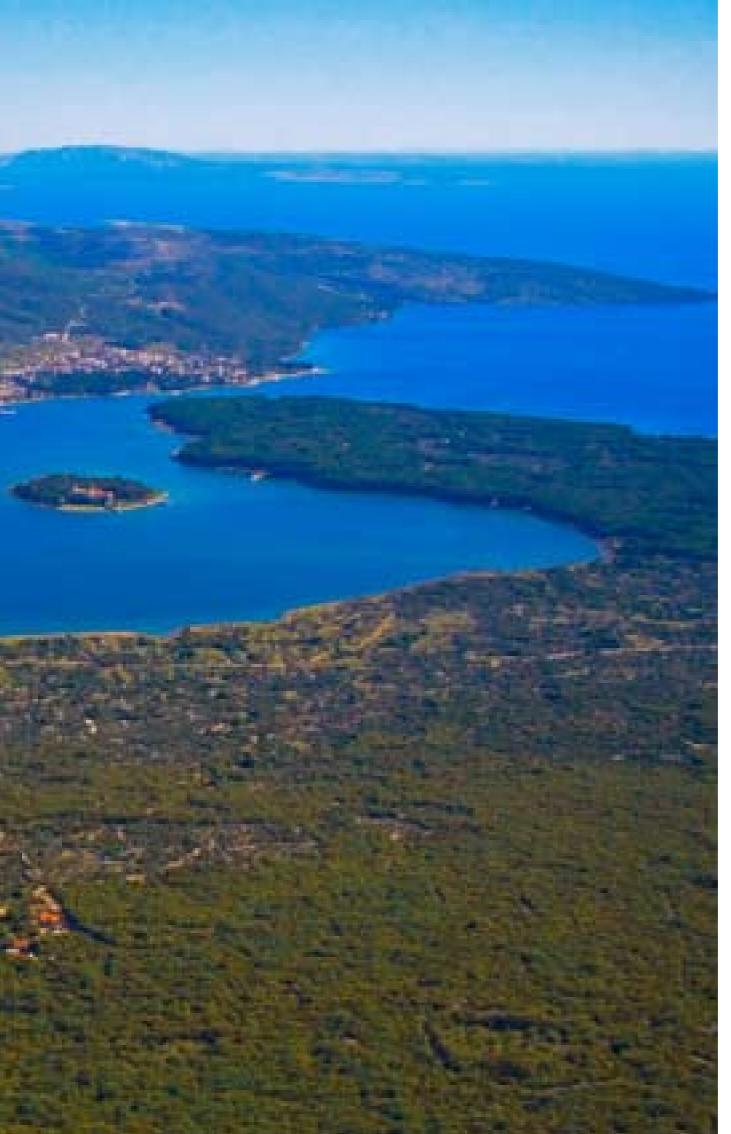












Kornić, Punat and Puntarska draga with Košljun



The islet of Košljun with the Franciscan monastery and bay on the island of Plavnik







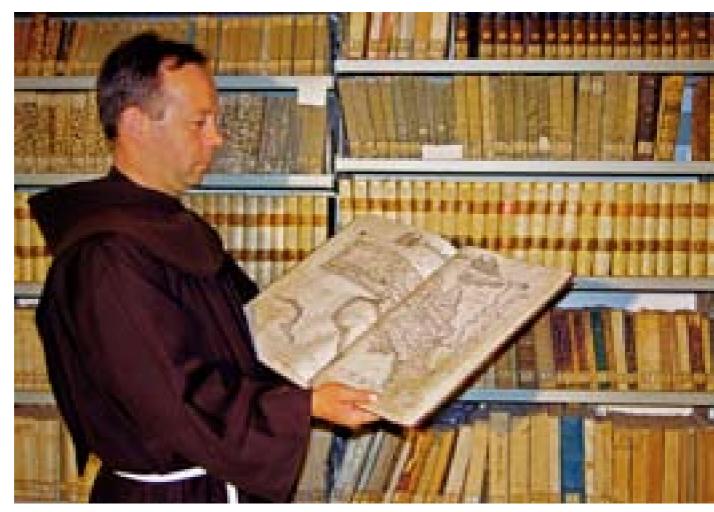


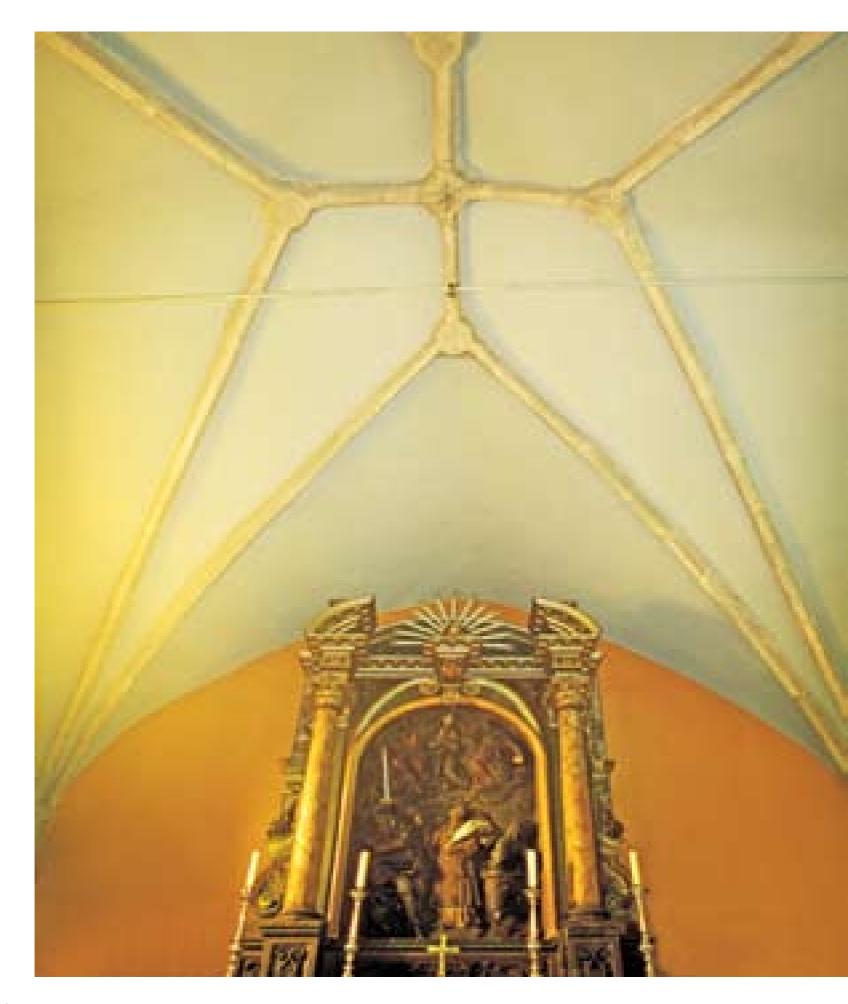


Košljun, Franciscan church of the Annunciation of the Blessed Virgin Mary, celebration of the Feast of St. Anthony, detail of the Franciscan library











Dobrinj, parish church of St. Stephen



View of Dobrinj and Čižići





Panorama Malinske - Dubašnice





Celebration of the 150^{th} anniversary of the parish church of St. Apollinaris in Bogovići









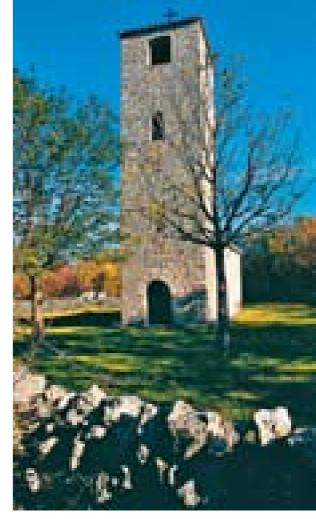
Garica, in the church of St. Peter



The Parish of the Assumption of the Blessed Virgin Mary in Rasopasno, the youngest parish in the Krk Diocese



Risika, in the church of St. Jerome

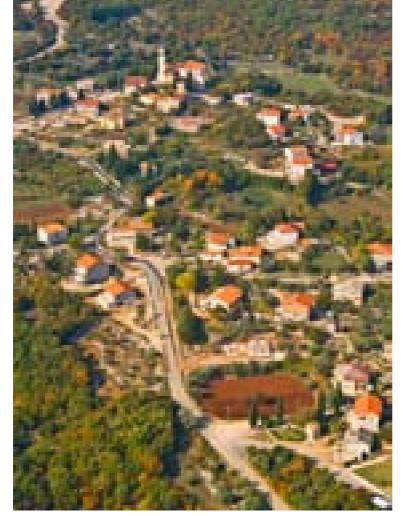


Sv. Vid near Dobrinj, 11^{th} century



Poljica, in the church of SS. Cosmos and Damian







Vrh – Kosići



Kras, in the church of St. Anthony of Padua

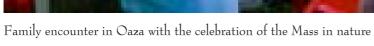


View of the church of St. Peter and the village of Gabonjin





















Blossoming sage overlooking Stara Baška, view in the direction of the island of $\ensuremath{\mathsf{Rab}}$











Linardići, parish church of St. Fusca



Brzac with the church of St. Peter the Apostle



Small Early Croatian church of St. Quirinus, $11^{
m th}$ century, in the vicinity of Glavotok

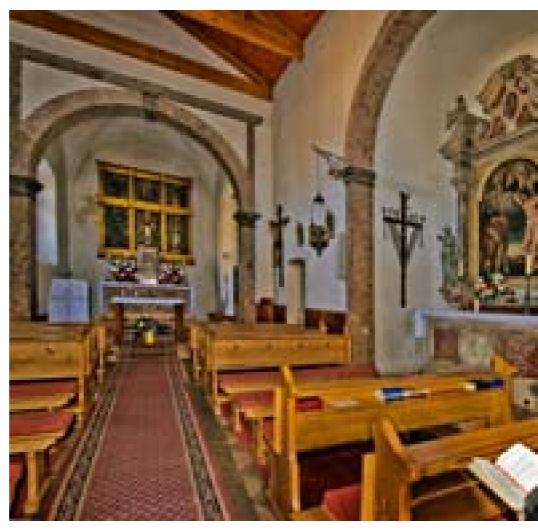


Glavotok, monastery of the Third Order Franciscans









Porat, church of St. Mary Magdalene within the complex of the monastery of the Third Order Franciscans



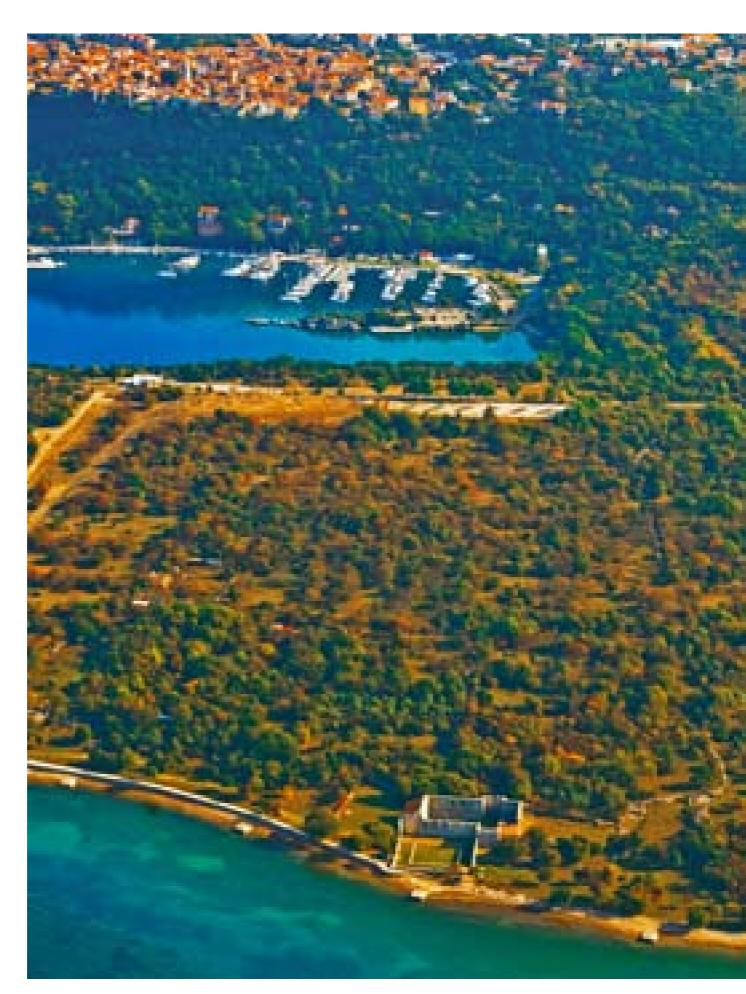


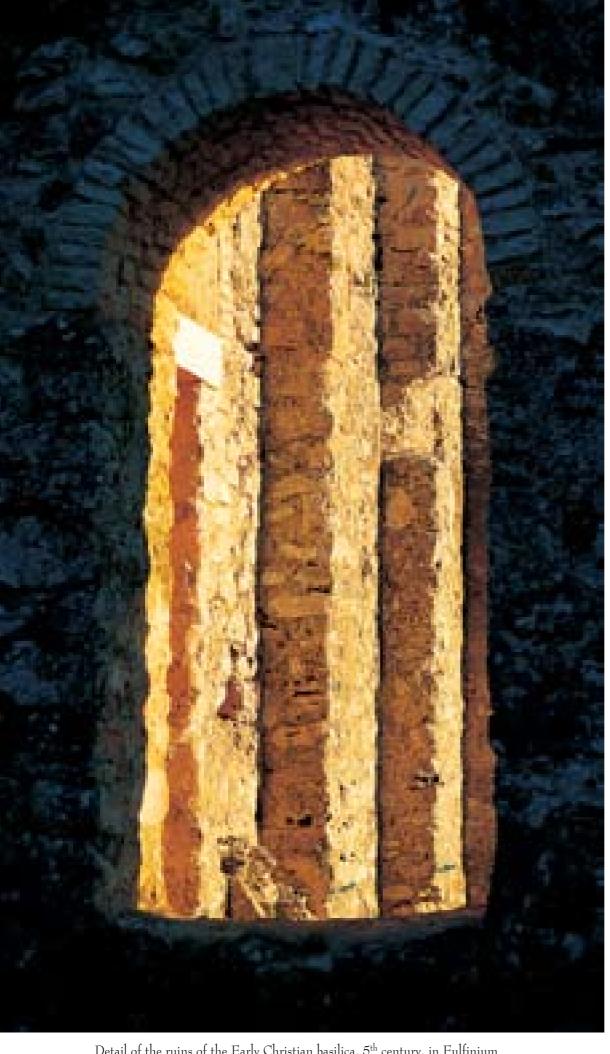




Former ancient Fulfinium near Omišalj, ruins of the Early Christian basilica, $\mathbf{5}^{th}$ century









Detail of the ruins of the Early Christian basilica, 5^{th} century, in Fulfinium



Rosette on the facade of the parish church in Omišalj, 1405



Omišalj, parish church of the Assumption of the Blessed Virgin Mary, interior and courtyard

















Vrbnik, Good Friday procession









Vrbnik, the seven-hundred-year-old Confraternity of St. John the Baptist – Kapari – on Good Friday





The members of the Confraternity of St. John the Baptist still perform their services at every funeral without compensation (next page).

















Vrbnik, after a wedding ceremony, Cardinal Bozanić with local inhabitants



Vrbnik, dancing at the main square (Placa)









Vrbnik, library of the Vitezić brothers, gift of the bishop of Krk, Ivan Vitezić and his brother, Dr. Dinko Vitezić



Among numerous books of incalculable value is the famous Kohler Atlas, 1718.



Thanks to God and the labor of men, $\check{Z}lahtina$ has ripened and the harvest has begun.













Ruins of the church of St. Mark in Risik



Cres, panorama











Cres, belfry and portal of the parish church of Our Lady of the Snows



Tho is She,
Who bursts forth like the Dawn,
Beautiful as the Moon,
Resplendent as the Sun,
As wonderful as these?
Mary is her name...







Cres, interior of the parish church (previous page)
Cres, silver processional crucifix





Christ's disciple and martyr, a native of Cres, the Franciscan Conventual
Placido Cortese, killed in 1944 by the Nazis in Trieste 237







Cres, cloister of the monastery of the Franciscan Conventuals, who have lived here since the year 1300







Cres, convent of the Benedictine Nuns of St. Peter













Osor, detail of the altar of the Most Holy Sacrament in the parish church













Osor, see of the former diocese of the same name, as clearly witnessed by the original and new cathedral and the collection of sacred artifacts 245

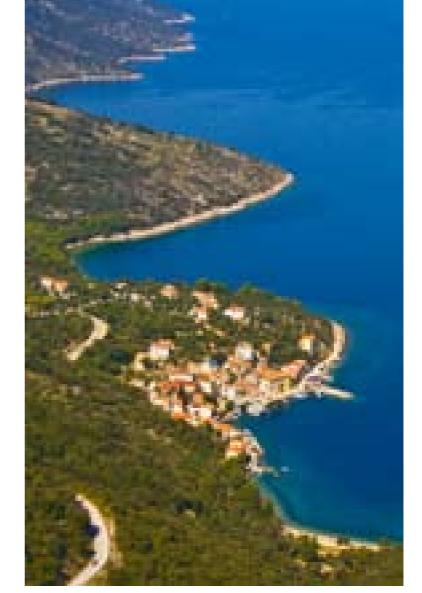


Panorama of Osor

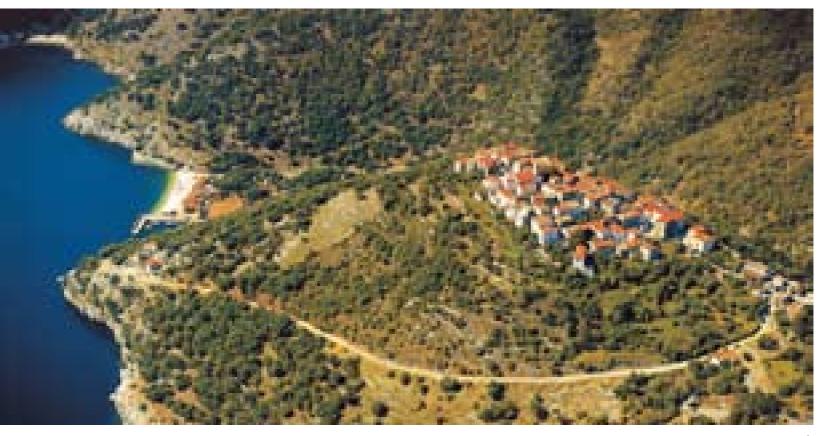


Nerezine, Franciscan monastery



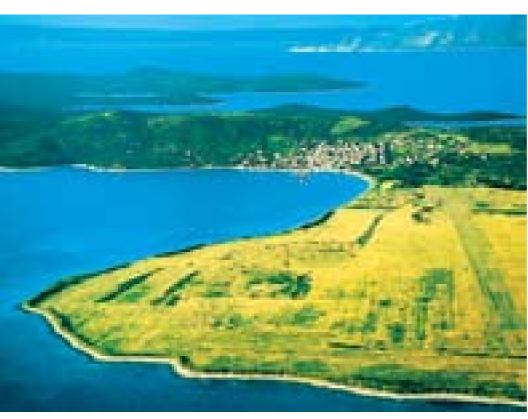


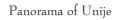
Lubenice Valun

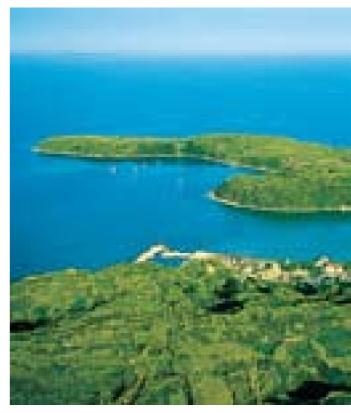


Beli









Susak





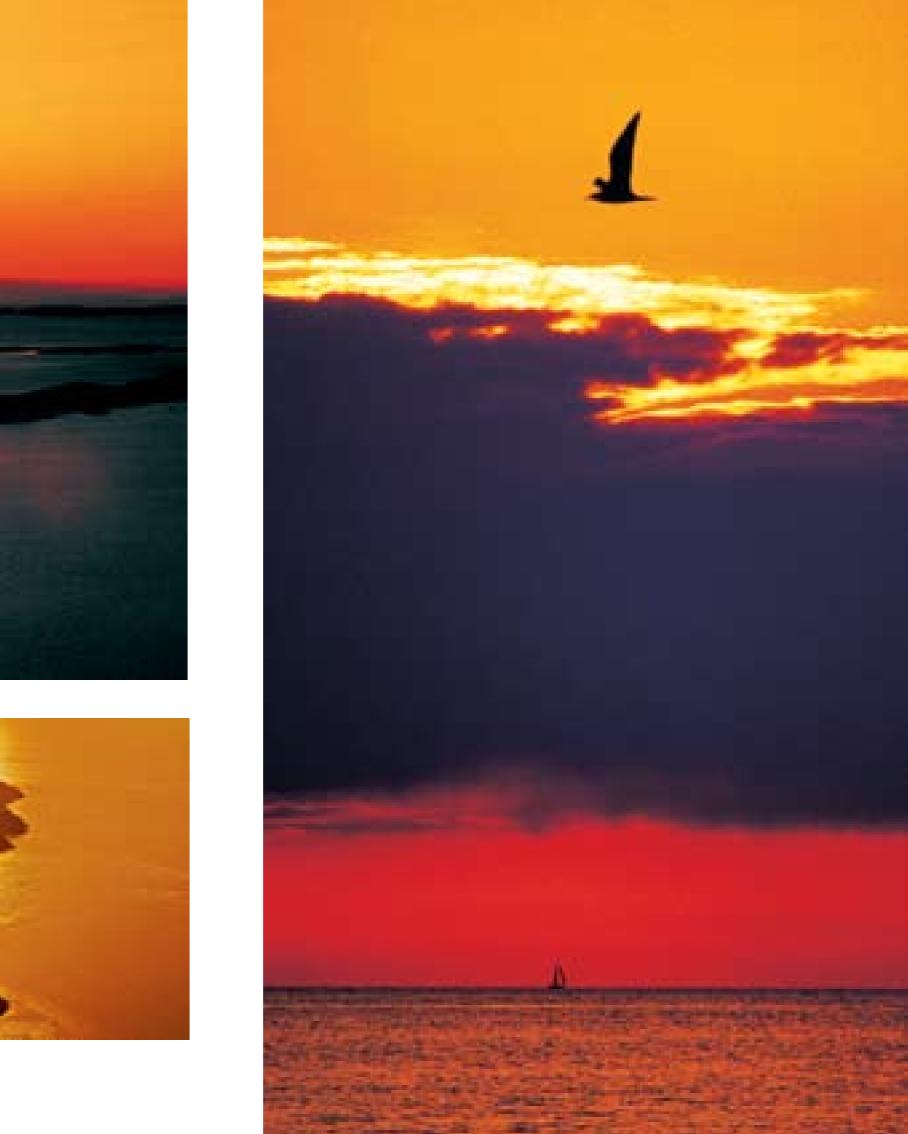


Interior of the parish church of St. Nicholas, crucifix of the "Great God" (Veli Buoh)





Archipelago of Cres-Lošinj and the island of Susak at twilight





Ilovik











Mali Lošinj at night during Christmastime

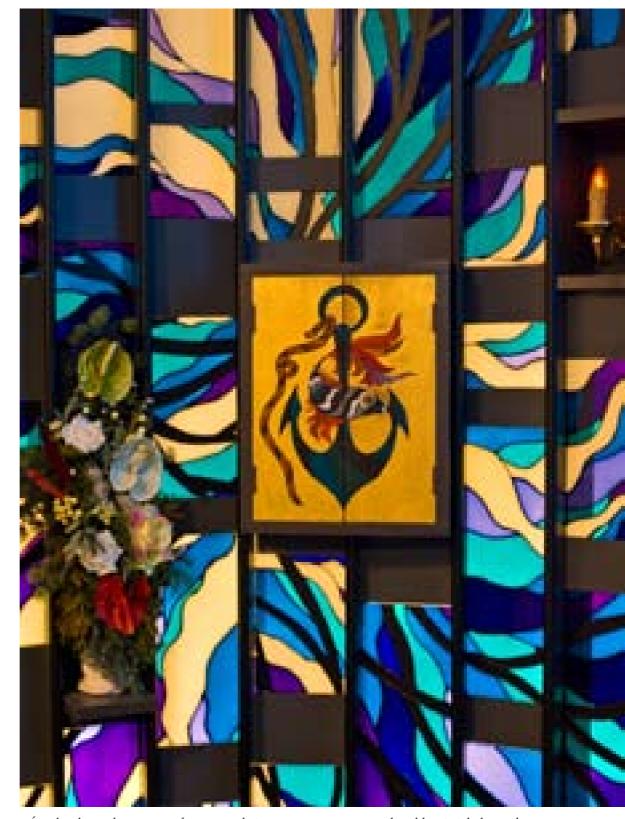












Ćunski, the Bethany Home for Spiritual Encounters, paintings in chapel by Fr. Zlatko Sudac



Spiritual encounters at the Hotel Malin, December 2008, led by Fr. Zlatko Sudac





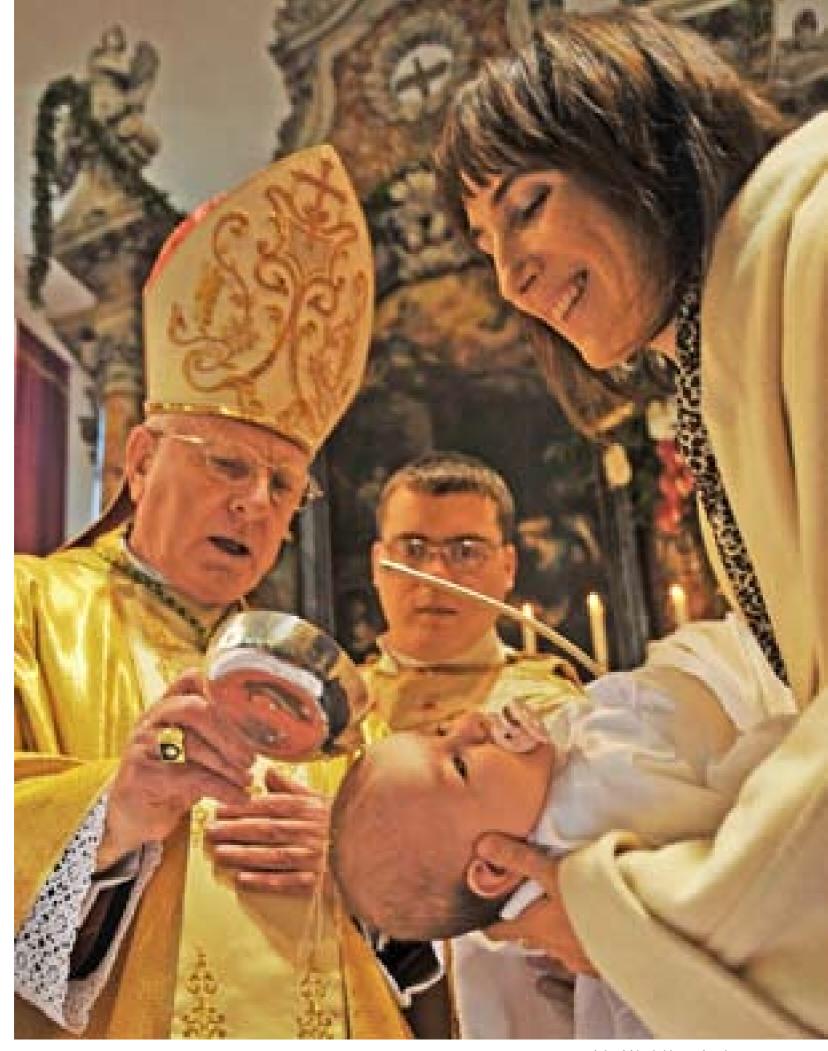


Inder the blue sky,
Happiness is to be loved.
Believe in love.
Do not live without it.
Rejoice,
My angel.









Baptism of the fifth child in a family





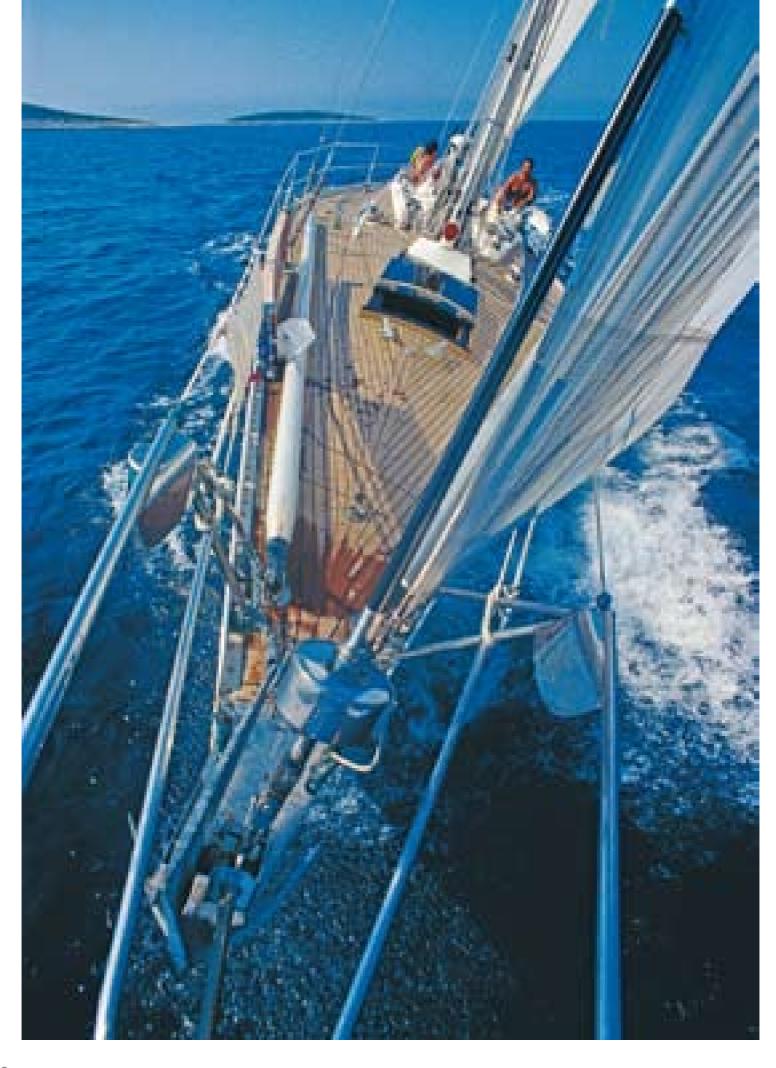




Mali Lošinj, three-nave parish church of the Nativity of the Blessed Virgin Mary, $17^{\rm th}$ century













Mali Lošinj, votive church of the Annunciation of Mary (Annunziata) on the Čikat Peninsula, a shrine of the mariners of Lošinj



Mali Lošinj, Republic of Croatia Square



Veli Lošinj, panorama dominated by the parish church of St. Anthony the Abbot



Veli Lošinj, interior of the parish church and altar of Our Lady of the Rosary (right)





drop of water

Stirs hope in new life.

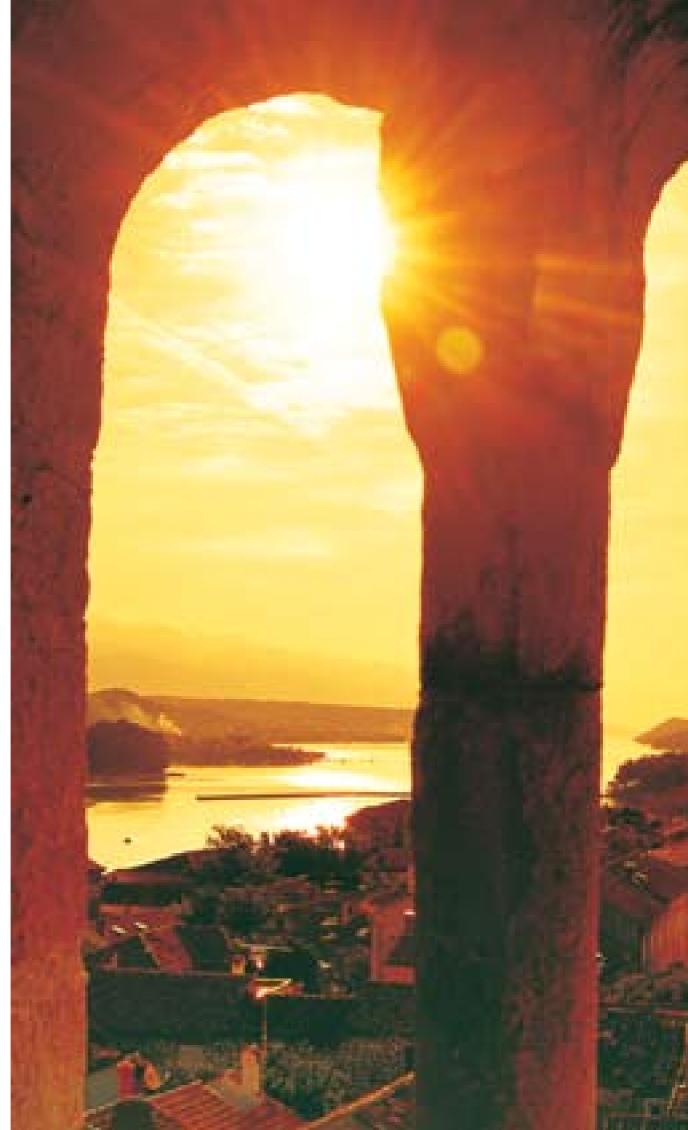
Rose, flower of intoxicating fragrance,

Your petals are like rosary beads,

Which Miraculously linking the Earth to Heaven.



Rab, St. Christopher View from belfry















View from the renowned Rab belfry and the church of the Assumption of the Blessed Virgin Mary, with origins in the Early Christian period













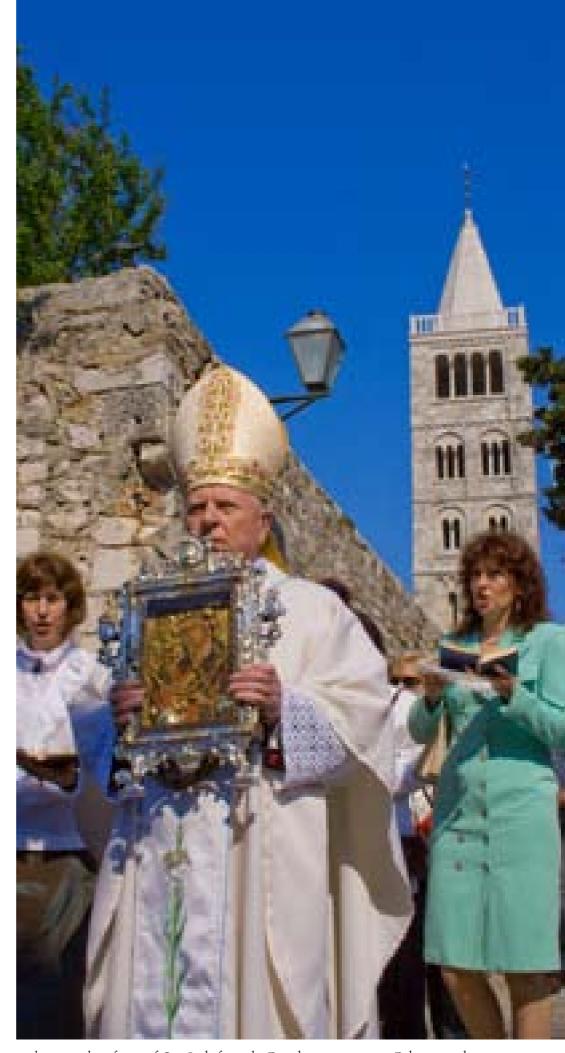


 $\label{thm:continuous} Votive\ procession\ of\ the\ parishes\ of\ the\ island\ of\ Rab\ in\ the\ town\ on\ the\ last\ Sunday\ in\ April$









In the procession, the miraculous figure of Our Lady from the Benedictine convent in Rab is carried.



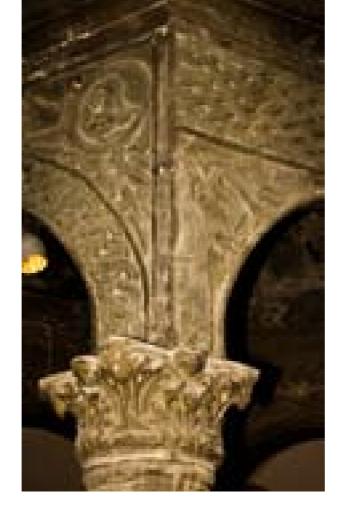








Rab, liturgical celebration following the procession







Valuable inventory from various periods adorn the interior of the parish church of the Assumption of the Blessed Virgin Mary in Rab













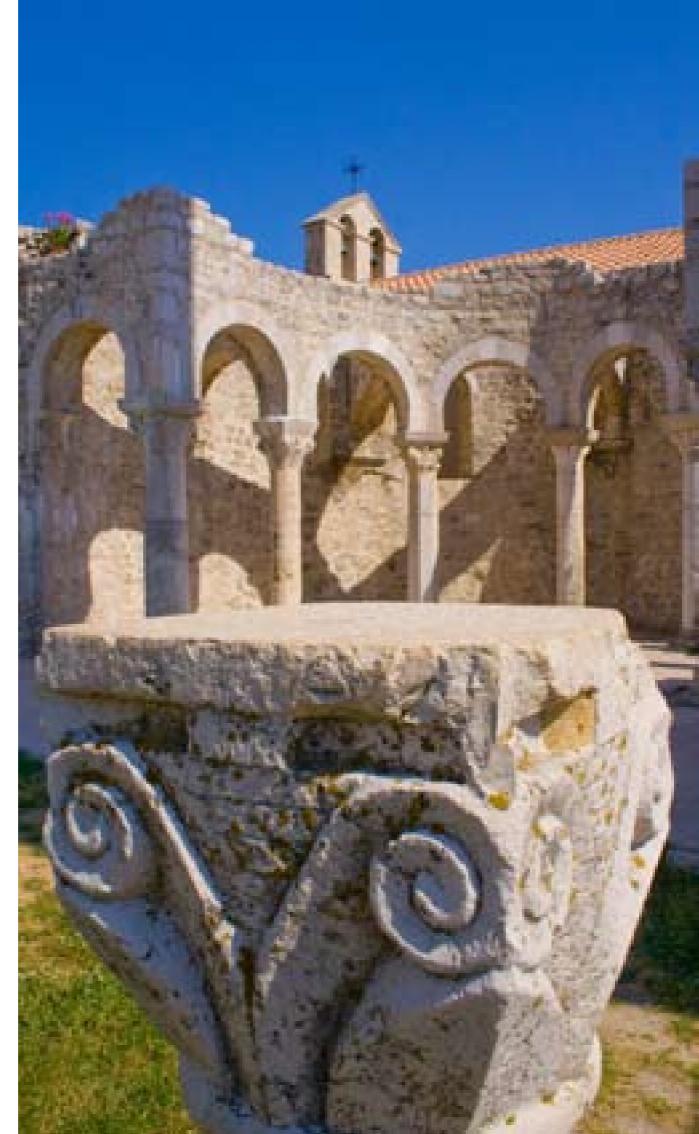




Restored ruins of the Early Romanesque church of St. John the Evangelist and the Romanesque belfry, 12^{th} century















Church of St. Peter in Supetarska Draga, preserved part of the former Benedictine complex built in the $11^{\rm th}$ century





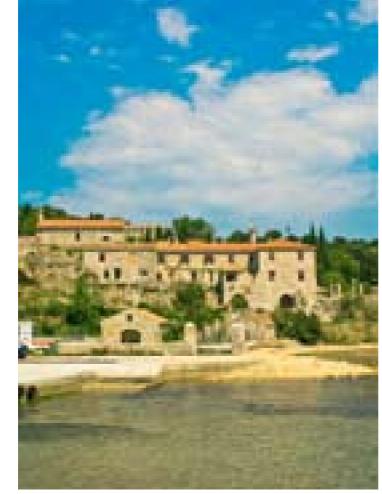
Barbat, Early Christian sarcophagus, 6^{th} century

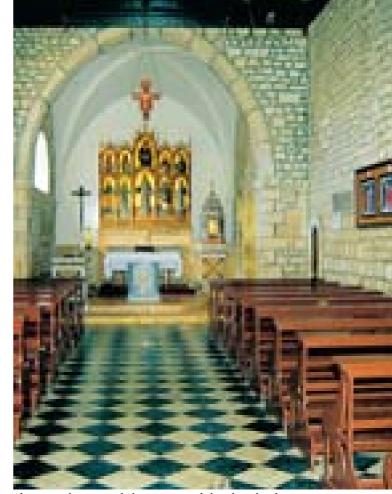


Interior of the church of St. Stephen in Barbat



Rustic multicolored wooden relief depicting St. Anne with Mary, on the top of the altar of the votive church of the Nativity of Mary in Lopar





Kampor, Franciscan monastery of St. Euphemia and the interior of the church of St. Bernadine with a polyptych by the Vivarini brothers, 15th century



Kampor, icon depicting the Madonna and Christ



View in the direction of Supetarsks
Draga, Kampor and Rab 297





The Way of the Cross in the parish church in Lopar







Novalja, parish church of St. Katherine (previous page)

Panorama of Novalja and Stara Novalja



City museum



Sacred collection of Early Christian monuments of S



Ancient aqueduct



Stomorica



Novalja, altar in the parish church and relief entitled the *The Trial of St. Katherine*







Lun, unique sanctuary of thousand-year-old olive trees



Figs are the most frequently mentioned fruit in the Bible. They are often referred to as symbols of abundance, together with grapes and olives.



Ancient olive trees, symbols of peace, yield precious oil from their noble fruit.



In the struggle for survival on the meager island soil, farmers, laborers and shepherds have created magnificent architectural works, thereby humanizing the landscape.

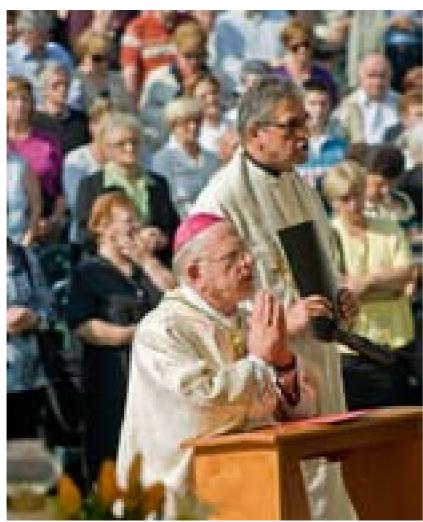




Ou are absolutely beautiful, O Mary, Without trace of original sin, O Mary. You are the glory of Jerusalem, O Mary. You are the Joy of Israel, O Mary. You are the integrity of Christians, O Mary. You are the advocate of the sinner, O Mary. O Mary, O Mary, Virgin Most Wise, O Mary, O Mary, O Mary, Virgin Most Strong, O Mary, You gave birth to the Savior, O Mary, The Savior of the whole world, O Mary. Pray for us, plead for us to Our Lord, Jesus Christ. Amen, O Mary.







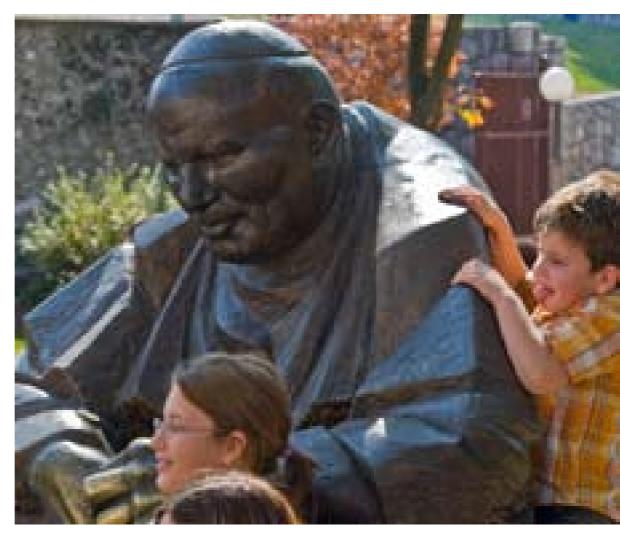


Annual votive pilgrimage of the Krk Diocese to Our Lady of Trsat, Mass in the garden















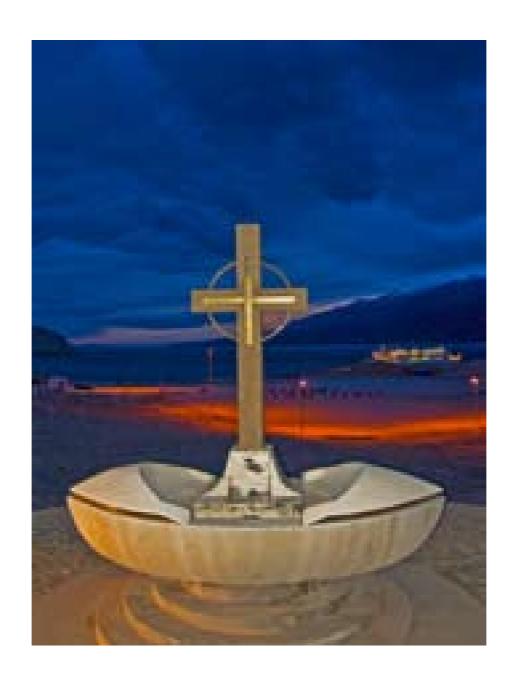
Pilgrimage of the Krk Diocese to Rome on the occasion of the Year of St. Quirinus, presentation of gift to Pope Benedict XVI







KRK DIOCESE



THE ISLES SHALL WAIT FOR HIS TEACHINGS