

THE SACRAL HERITAGE OF TUČEPI

Fra Nediljko Šabić



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Publishers

The Parish of St Anthony of Padua
21325 Tučepi
Podgradac 2

The Municipality of Tučepi

21325 Tučepi
Kraj 39a

The Tučepi Tourist Board

21325 Tučepi
Donji ratac 2

For the publishers

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Fra Nediljko Šabić

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Translated into English by
Sarah Rengel

The Parish of St Anthony of Padua
Tučepi, 2019

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Petar Gudelj

Sheep of Tučepi

They scurried up and down:
to heaven on Saint George's Day,
from heaven on Saint Nicholas' Day.

In the winter, they grazed above the houses,
in the summer, above the clouds.

They drank from the storm,
from the hand of the shepherdess.

Wolves, thunderbolts, eagles,
burst among them.

They all smelled
sheep's soul and blood.

Mistresses and sheep
lay in and yeaned.

By the hearth, between the stones.
On dry mountain grass
and flowers.

ACKNOWLEDGEMENTS

I would like to dedicate *The Sacral Heritage of Tučepi* to all the men and women of Tučepi, and to all friends of Tučepi. I owe many thanks to my many friends who faithfully followed me on the journey of writing and publishing this monograph.

To DINKO ARAČIĆ, who with religious care and scholarly seriousness approaches theological and Mariological themes, I am grateful for the encouragement and support for the writing of *The Sacral Heritage of Tučepi*.

The greatest living Croatian poet, PETAR GUDELJ, my relative and the first reader of my manuscript, I thank for his goodness and his care, for the useful advice with which he enriched this book. To STIPE ČOVIĆ, an expert on the heritage of Tučepi, I am grateful for the many generous deeds he has performed for me, but I would here like to thank him most particularly for his kind help on those August days of 2018, when along with the photographer Zoran Jelača, he visited all the churches and chapels in Tučepi so that Mr Jelača might record them with his camera, and preserve them for eternity. I am also grateful, of course, to Mr ZORAN JELAČA, who so carefully and professionally tore those August moments, the best time for recording the sacral heritage of Tučepi, from oblivion.

Without the friendship of my dear DR ANTE ŽUŽUL, President of the Supervisory Board of Školska knjiga, the largest Croatian publishing house, my life would be much poorer. To my dear Ante I owe thanks for his faithful decades-long friendship, and his many contributions to Croatian culture, and to me personally. I would like to thank him for opening the doors of his Školska knjiga to me, for hiring a skilled editorial team, and for embracing the publication of this monograph, which preserves within its pages the rich heritage of the Tučepi area, where I have led the Parish of St Anthony of Padua for the past 13 years. I would like to thank MIROSLAVA VUČIĆ, the editor of this monograph, and DANIJELA KARLICA ŽILIĆ, the artistic editor, from the bottom of my heart for the stylistic, linguistic, and artistic unity that adorns this monograph. Of course, I would like to thank my parishioners, all those good-natured people who, with their tireless work, created the Tučepi that we all know today.

I am also grateful to all the future readers of this monograph published in Croatian, English, and German, who will, in their good hearts, reserve a place for Tučepi.

Fra Neditjko Šabić, OFM
Tučepi, November 2018

PREFACE

God has granted us the opportunity to live happily and well in one of the most beautiful places in Croatia – in Tučepi. Some say that the only place more beautiful is heaven. Nestled in a blue embrace of sea and sky, Tučepi is a much-loved destination for tourists from all over Europe who, delighted with it, always come back. But Tučepi is more than just the sun and the sea. There are few places on the Adriatic Coast that can boast such a rich sacral heritage, as reflected in our small and large churches, our chapels, saints, and religious customs and celebrations.

In 2017, we marked the 350th anniversary of our parish community of St Anthony of Padua (1667 – 2017). This event is memorialised on a precious chalice depicting the religious structures and the saints of our home. I would also like to mark this anniversary with this memorial-edition about the sacral heritage of Tučepi. This project is not a scholarly study, but rather a guide, in words and images, to the saints and the churches dedicated to them. I would like to dedicate it to all the people of Tučepi and their guests. The sacral heritage of centuries that has been preserved to this very day – both tangible and intangible – is a testament to the beliefs, culture, and traditions of the people of Tučepi, a testament which demands that both current and future generations promote and preserve God's traces in the beauty of nature, and in the lives and deeds of the people of this region.

Fra Nediljko Šabić
Parish priest
Tučepi, August 2018

view of Tučepi,
August 2018 ►





A SHORT HISTORICAL OVERVIEW OF TUČEPI AND ITS PARISH

In the marvellous beauty of the Adriatic Coast, embraced by mountains and the sea, amongst the greenery of pine and olive trees, lies Tučepi, the jewel of the Makarska coast. To the west it is bordered by Makarska, to the east by Podgora. On its northern side it is obscured by the mass of Mt Biokovo, and to the south the blue Adriatic washes its beaches. It is first mentioned in the *Kreševo Charter* of 1434, and according to some, its name is Illyrian in origin, and would mean 'village next to a water-source'.

The municipality and the parish of Tučepi are made up of the hamlets Podpeč, Srida Sela, Šimići, Podstup, Čovići, and Kraj. The people of Tučepi once lived on the fertile slopes of Biokovo, which are rich with sources of water, and worked lands with vineyards and olive groves. Following the large earthquake of 1962, which all but destroyed the old village, a new and beau-

tiful settlement, Kraj, was established by the sea, whose prosperity is based on tourism.

Thanks to its good geographic position, this area has been inhabited since prehistoric times. Sacred stone piles testify to the presence of Illyrian tribes at Gradina, Grad, and Gradec. The area between the mountains and the sea was also settled by the Romans, which is reflected in archaeological discoveries on Sutvid and Javorak. The Roman road that linked Narona and Salona passed through Tučepi. Christianity was also present in Tučepi during this period, as is attested to by the sacral remains of Early Christian churches from the 5th or 6th century at the Church of the Nativity of Mary and the Church of St George.

The Croats arrived in Tučepi at the beginning of the 7th century, and through contact with the local population, accepted Christianity. The small Church of St Vitus on Sutvid probably dates to this period. In the early Middle Ages there was a noticeable Frankish influence, reflected in the Church of St Martin at Grebišće. The Venetians were always looking to encroach on the eastern coast of the Adriatic in order to secure safe passage for ships heading to the East. Their conflict with the Narentines took place, according to some, in 887, on the sea at Tučepi, within sight of the Church of St George.

During their incursion into the West, the Ottoman Empire conquered the Makarska coast. To defend themselves from the Turks, the people of Tučepi built three fortresses: Bušelić, Ša-





rić and Lalić Tower, the remains of which can still be seen today. After liberation from the Turks, the area once again fell under the Venetian Republic, and remained so until 1797, when it was taken over by Austria, and then in 1805 by the French, who fought with the Russians for control over Dalmatia. After the fall of Napoleon, Tučepi once again came under Austrian control, and remained so until the end of the First World War. The interwar period was the time of the Kingdom of Serbs, Croats, and Slovenes, or Yugoslavia. After the Second World War the Federal Republic of Yugoslavia was formed. Croatia remained a part of Yugoslavia until 1991. Today, Tučepi is a jewel of the free and independent Croatia.

Since the arrival of the Franciscans in Makarska in 1502, the parish has been run by Franciscans of the monastery in Makarska. The parish belonged to the Diocese of Makarska, and from 1830 onwards to the Split-Makarska Diocese, today an archdiocese. The oldest parish registers date from 1667, and are stored at the State Archives in Zadar.

Among the important activities of the parish was education, which was spread by priests born in Tučepi and parish priests of Tučepi. It is therefore interesting to note that institutionalised schooling began in Tučepi on the 1st of December 1892. More information on this can be found in Jelena Šimić's article *Razvoj školstva u Tučepima (The Development of Schooling in Tučepi)*, which can be found in our publication *Izvor (The Source)* 19 (2012), no. 13 (41), pp. 26 – 27.

Through the combined efforts of the social and parish communities, the traditional folk costumes of Tučepi were restored. Eight female and eight male Tučepi folk costumes were purchased, which are used for special occasions, processions, and similar events.

For the three hundredth anniversary of the parish, Dr Fra Milan Šetka wrote the *Tučepska spomenica (Tučepi Memorial)*, “a golden treasure trove of the history of our parish”, an indispensable guide that inspired all those that came after it, including this text. For years now, the *Tučepi Memorial* is still being written by our parish publication *Izvor*, a source of collective memory that never dries out, recording events and saving them from oblivion. From *Izvor* news and events spring, meetings and pilgrimages, feast-days and cele-

brations. *Izvor* is informative, diverse, and interesting, full of life and energy. *Izvor* promotes the Christian and traditional values of the people of Tučepi, which are brought together through a bond of love for this beautiful place on a stunning part of the Adriatic Coast.

The people of Tučepi long ago recognised the spirit of community, and throughout their history they cultivated it with persistence. Tučepi has significant religious, cultural, and natural heritage. It is “a place with heart and soul”, a place in which the culture of the heart and the culture of faith come together, a pearl of kindness and hospitality. The whole world is welcome in Tučepi.



Doris Kuhn, Jozo Tomaš called Nagarić, and Elisabeth Zenger wearing the folk costume of Tučepi

statue of the Holy Redeemer on the roof of the parish church of St Anthony of Padua ►





SACRAL HERITAGE IN TUČEPI

The sacral is everything that is sacred, that belongs to God and that comes from him. The sacral is everything that is not of this world, a manifestation of the divine in this world. The sacral fascinates, it elicits awe. People have always searched for the meaning of life, and they connect this search with holy sites that allow them to encounter God, themselves, and others. The sacral falls under the basic human and religious experiences. In hope and yearning, disappointment and hardship, man experiences himself as a traveller on the path of life. He stops at holy places, prays and thinks, and filled with a new strength he returns to the everyday.

Sacral heritage is also created through human actions. Holy places also have a social significance. It is here that one can experience encounters and community, belonging to faith, culture, and tradition. Emotions and memories are formed in these places. Sacral structures make people different. They are both a virtual and a real space, woven from words and images, stones and shapes. These places are more than buildings; they possess a magical value, a symbolic meaning, they are a mystery of the experience of the divine. Sacral sites offer peace and consolation.

Our home, Tučepi, is also adorned with sacral structures. Tučepi is blessed with seven larger or smaller churches, which form a religious, holy heritage. Our sacral buildings were constructed in ancient or more modern history, sometimes in difficult times, under foreign rulers, at times of great poverty, when people lived lives of scarcity and built with their own two hands. These structures are an expression of faith, culture, and tradition, a sign that God lives among the people of Tučepi, that He is present in their lives and their deeds, that He embraces them with His love and accepts them with His mercy.

More or less every historical period has left its traces on the sacral field of Tučepi. The Illyrian tribes left their burial-sites and hillforts. The remains near the Church of St George date from the Early Christian period, the Roman era. There was probably an Early Christian basilica next to the Church of the Nativity of Mary, evidence of an Early Christian community in Tučepi. After their arrival on the Adriatic Coast, the Croats came into contact with the Christian population, as evidenced by the Church of St Martin, probably constructed under the influence of the Franks. This is evidence of the connection between the coastal regions of Croatia, western Christianity and western European culture.

In this monograph, I will present this sacral heritage, our saints and our churches. Through word and image, I would like to take readers on a fascinating journey through the history and beautiful views of our homes, and the homes of God.





the vault above the main altar in
the parish Church of St Anthony
of Padua

**TANGIBLE
SACRAL
HERITAGE**





TUČEPI'S
CHURCHES





THE PARISH CHURCH OF ST ANTHONY

The Parish Church of St Anthony of Padua was built in Srida Sela in the Years of Our Lord 1898 – 1901 out of carved stone in a Romanesque Revivalist style, for the parish priest Fra Ante Gilić, and based on a design by the engineer Parišić. The church was built in a raised yard, which can be reached by climbing a set of stairs. It was consecrated in 1901. Above the distinctive doors there is a large, semi-circular stained-glass window, and the façade ends with a pediment in which there is a little round window. On the top there is a statue of the Holy Redeemer. Beside the presbytery the church has two side chapels, so that the floor plan of the church forms a Roman cross.



on the stairs leading to the
Parish Church of St Anthony
of Padua







the façade of the Parish Church
of St Anthony of Padua



The façade of the church ends with a pediment in which there is a little round window.



details from the church's façade



The following inscription, carved in stone, adorns the Parish Church of St Anthony of Padua: Jesus Christus Deus Homo Vivit Regnat Imperat 1901 – Jesus Christ, God and Man, Lives, Reigns, and Rules 1901.



the interior of the Parish
Church of St Anthony of
Padua







the altar of Our Lady, the main altar with statues of St Francis and St Anthony, and the altar of St Anthony

There are three altars in the church. The marble altars were set up by the Split altar constructor Josip Barišković. He completely re-did the *main altar*, on which there are statues of St Francis and St Anthony. He moved *the altar of Our Lady* from the old church into the side-chapel, and he restored and added to the altar of *St Anthony*. The Split goldsmith Vicko Čulić plated the candelabra in silver. The interior of the church was decorated by Apolinaro Soldati from Missaglia, not far from Milan. The church's organ is the work of the Zagreb master craftsman Mihael Mijo Heferer from the year 1912.

Although the people moved to Kraj, this church remains their parish church even today. In more recent times, a bust of the man who built the church, Fra Ante Gilić, has been installed at the end of the nave. On the ceiling are paintings of the Assumption of the Virgin Mary and St Anthony of Padua. All of the windows feature stained-glass depictions of the saints that are venerated in the parish.





the vault above the main altar in the
Parish Church of St Anthony of Padua

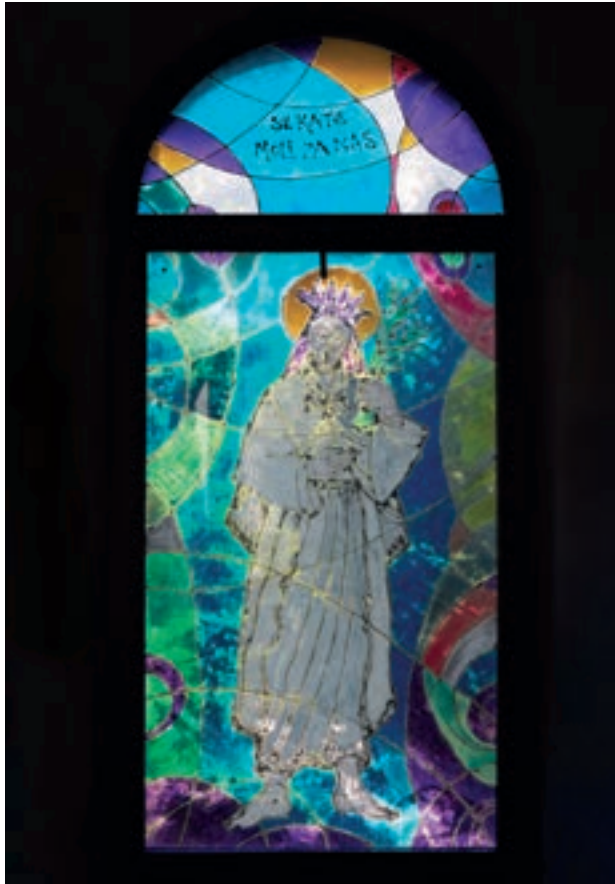
reliquary



details of the richly-decorated interior of the church



the organ by the Zagreb master craftsman Mihael Mijo Heferer from 1912



Alongside the church there was once a bell tower that, due to a combination of weak stone and the earthquakes that hit the area in 1923 and 1962, crumbled. Between 1962 and 1965, due to its run-down state, the pyramid and the floor below it, which housed the bells, were torn down. The restoration was carried out according to a plan by the architect Ante Barać.

The Parish Church of St Anthony is adorned with an inscription carved in stone: *Jesus Christus Deus Homo Vivit Regnat Imperat 1901*, which would translate to: *Jesus Christ, God and Man, Lives, Reigns, and Rules 1901*.

stained glass windows of the parish church
– St Catherine, pray for us
and St Michael, pray for us



The bust of Fra Ante Gilić, who built the church. Created and gifted by Dragi Mravičić.



detail of the vault: the
Assumption of the Virgin Mary

The church was restored again in 2000, when it once again shone with a new light. Houses and roads in the old village were also restored, and regular services are held in the restored church. The parish mass takes place every Sunday at 9am.

In 2016, the 115th anniversary of the construction and consecration of the Parish Church of St Anthony was celebrated (1901 – 2016).

The old Parish Church of St Anthony was located above the old rectory, where the Church of St Roch stands today. This was a small, vaulted structure. Tradition holds that it was built in 1602. In 1747 a bell tower was built alongside it, but by 1748 it had been demolished. It was rebuilt only in 1868. The church burnt down in a fire in 1891. The bell tower was demolished at the same time, except for the lower half, upon which the Church of St Roch was built.





The restoration of the bell tower of the Church of St Anthony was carried out according to plans by the architect Ante Barać.

ST ANTHONY OF PADUA AND TUČEPI

Since days of old, since the parish of Tučepi has existed, St Anthony of Padua has been venerated here. The Franciscans who led the parish community, and the people whose spiritual care was entrusted to them, took St Anthony as their patron saint. It is evidence of the popularity of this saint of the world, who even at that time, in the mid-16th century, when the parish of Tučepi was coming into being, was famous and venerated. This popularity continues today, and is spread by the parish publication *Izvor* and the saint's feast day, which in more recent times has also become the Day of the Tučepi Municipality. The social and the religious communities come together to celebrate St Anthony and look back on their sacral heritage. On the saint's feast day, the preachers selected, the bishops and leaders of the religious orders in turn, depict in their speeches the wonderful characteristics of this saint of the world, who even today continues to lead people to God. Let us take a short glance at his life, more than eight centuries ago.

We call him St Anthony of Padua, but he was not Paduan; he was Portuguese, from Lisbon, and his full name was Fernando de Bulhões y Taveira de Azevedo. He was born into an aristocratic family, on the Feast of the Assumption – the 15th of August 1195. As a boy, he attended a cathedral school, read, wrote, and prayed, and memorised parts of the Bible by heart. At fifteen, he joined the Order of the Canons Regular of St Augustine, where he received a wide-ranging religious education in Holy Scriptures and the works of Early Christian writers. In order to escape the frequent visits from his family, he moved to Coimbra. There he met Franciscans. He admired their poverty and simple lives. He learned of the martyrdom of five Franciscans in Morocco in 1220. He joined the recently-formed order and took the name Fra Anthony. He brought great wealth to his new community in the form of his knowledge of Holy Scripture and Early Christian wisdom, as well as a great enthusiasm for missionary work. As a missionary, he headed to Morocco, that he might bear witness to his faith as a martyr. He fell seriously ill there, however, and had to return home.

Yet instead of his native Lisbon, contrary winds diverted the ship of his life to Sicily. He went to Assisi, where he met Francis and participated in the General Chapter of the first Franciscans. What duties to entrust to a young friar, who spoke Latin and did not understand the Italian of the everyday people? They entrusted him with

celebrating the Eucharist, and kitchen duties. In September 1222 the defining moment in Anthony's life took place. Several young Franciscans were to be ordained in Forlì.

Everything was prepared, but there was nobody to preach the sermon. His superior called on Fra Anthony. Not only did he know how to cook well, but he also knew how to preach with enthusiasm. He surprised and amazed all those present. He demonstrated his knowledge of Holy Scripture, theology, his exceptional eloquence, and his sublime enthusiasm. Word reached Brother Francis in Assisi. Francis allowed him to preach and to teach his younger brothers.

With these new privileges, Francis recognised Anthony's theological erudition, his evangelical wisdom, and the holiness of his life. So began Anthony's service as a preacher and divinity teacher. He was a divinity teacher at universities in Italy and France, but he also led people on the path to God. He was a gifted preacher, simple and deep, brilliant and modest. The people saw in him a spiritual leader, a witness and a saint that encouraged them towards honest conversion. They listened to him in their thousands, in churches and on main squares. He warned against the weaknesses of the clergy and the common people, the noble and the powerful. This is Anthony's true miracle, besides the many that are mentioned, both historical and legendary. His preaching would cause people to repent, make peace with themselves, and encounter God, themselves, and their neighbours. He was also tireless in his protection of the weak and the oppressed. In the city and the village, wheresoever he came, he brought with him God's blessings and peace. His sermon in Rimini is famous. Under the influence of heretics, the citizens of that town did not wish to listen to an unknown friar. So instead of preaching to the people's hardened hearts, Anthony preached to the fish about the Creator who cares for all his creations.



He spent the final years of his life in Padua. Exhausted from travelling, preaching, fasting, and penance, in May 1231 he went to a retreat at Camposampiero. There he fell ill. He wished to be taken to Padua. They stopped at the small monastery at Arcella. After the morning prayers, Fra Anthony gave his soul over to the Lord. It was Tuesday, the 13th of June 1231. The people to whom he had preached with so much love and skill chose him as their protector. They wanted him to be declared a saint immediately. The voice of the people – that is also the voice of the Lord. Eleven months after his death, Pope Gregory IX declared Anthony a saint. On the spot where he was buried a magnificent basilica was built, a gathering-place for millions of pilgrims.

Anthony's teachings are contained in the so-called *Sermones*. 53 Sunday sermons have been preserved, four for feasts honouring the Virgin Mary, and 20 about feast-days, a work which because of his early death he never finished. During his time, these sermons were a particular literary genre, not ordinary sermons but wise texts, epistles based on Holy Scripture, which offered practical instructions for Christian life and deeds.

Due to his wise words and his writings, the Church proclaimed him a Doctor of the Church. He is known as an Evangelical Doctor, because his writings abound in evangelical teachings. In the service of Word of God, he is considered an expert in its explanation and has been called the “treasure chest of Holy Scripture”. He was an accomplished theologian, an instructor in the teachings of Our Lord Jesus Christ.

St Anthony was teacher of faith, an “Evangelical Doctor”. What he taught about God and about man, about sin and about forgiveness, about faith, hope, and love is still relevant today. It is for this reason that students pray to this saint of the world for success in school or in their studies. Girls pray to him for a good young man, and engaged couples for a strong relationship and true love. St Anthony is a miracle-worker, a beloved saint who helps find lost things. Believers turn to him not only for help finding lost things, but also for God's grace and his friendship, for a happy marriage, a good job, for a worthy life.

For more than eight centuries, St Anthony has been leading souls towards the light. He continues to do this even today, busy as a worker bee! Anthony leads people to God, the first and final goal. This is the secret of the saint of Padua. His holiness extends across the entire world, reaching the Croatian people and our own people

of Tučepi, since the days of the distant past. The people of Tučepi love their Saint Anthony. It is a spontaneous and sincere devotion. It is full of expressions of intimacy and acceptance. It is a starting-point on the path towards encountering God. It raises them in faith, hope, and love, develops compassion for the needy, brings them closer to others, God, and the whole of Creation. The people of Tučepi eagerly celebrate the saint's feast-day, and in his company they encounter God. His intercession fills them with faith and hope that they will once again stand up, find themselves and those things that are lost, begin a new and better life.

Famous artists such as Titian, Donatello, and Murillo took up the brush in order to depict St Anthony of Padua. They depicted this saint of the world in a Franciscan habit, with the Infant Jesus, a book, and a lily in his hand. The people of Tučepi, too, recognise their heavenly patron. They gaze upon him holding a lily, a sign of a moral and exemplary life, with the Infant Jesus in his arms, a sign of God's closeness and love, with a book in his hand, a sign of the Word of God that Holy Scripture contains. For them, St Anthony is an intercessor and benefactor in the name of God. They beg St Anthony for light in their own lives. They pray to him to return those that are lost, to comfort those that suffer, to help the poor and the abandoned.

On the spot where the small church of St Roch now stands, a church was built in 1602 dedicated to St Anthony of Padua, whom the people of Tučepi had chosen as their heavenly protector. When that church was destroyed in a fire in 1901, today's church of St Anthony was constructed in Srida Sela. It is the pride of Tučepi, a large and beautiful church, Tučepi's cathedral. It was restored in 2000, and it once more shines in its full glory.

The people of Tučepi have always venerated their patron St Anthony. Every year, they celebrate his feast day with great ceremony. At a time when many sailors and workers lived scattered across the whole world, they returned to their home to celebrate the feast-day of this saint of the world with their families, neighbours, and the entire village. Believers from nearby – from Podgora, Kotišina, and Makarska – would also come. What is more, the following verses are dedicated to him:

*You, who on the altar be, St Anthony
give health to every sailor on the sea.
You, who looks over the village, St Anthony
Bring me back safe and happy!*

THE CHURCH OF ST NICHOLAS TAVELIĆ

Construction on the Church of St Nicholas Tavelić, above the Adriatic Coastal Road, in Kraj, began in 1974, based on the designs of the architect Ante Rožić. Its lower half, which was intended to be a hall for religious education classes and was completed and consecrated on the 19th of February 1978, was used as a church-space until the completion of the church. In 1984, construction began on a church above the hall, which was completed and consecrated on the 18th of November 1989. In 1991 a bell tower was constructed alongside it, which was based on a design by the architect Ante Rožić. The church is a modern concrete structure in the shape of a tent. On the southern wall, there is a relief of St Nicholas Tavelić, and alongside him are statues of the Virgin Mary, St Anthony, and St Joseph. In the church courtyard there is a bust of Fra Mate Šimić, a patriot and educator of the people. Air conditioning was installed in the church and the halls in 1999. In the northern part, two smaller halls and a bathroom were built. In one of the halls there is a reading room, and in the other the parish's museum collection.









the interior of the Church
of St Nicholas Tavelić





St Joseph, Our Lady, and
St Anthony - details of the
interior of the Church of
St Nicholas Tavelić



the church's
altar, awaiting
worshippers





▲ The cross placed in the Oil Producers' Co-operative during a blessing, 1911. After 1945 the new government took over the Co-operative and threw away the cross. Mr Ante Brbić saved it and gave it to Fra Nediljko Šabić in 2009.



▲ monstrance



▲ chalice

◀ The gold and silver chalice in the shape of the Font of Duke Višeslav is the work of Hrvoje Ljubić. Columns separate the symbols on the chalice: a cross, St Anthony, Our Lady, St Catherine, St Roch, and St George, and engraved on the base are the façades of all the churches in Tučepi. The chalice was created as part of the 350th anniversary of the Parish of St Anthony in Tučepi, and it was made thanks to the kindness and goodness of 59 people from Tučepi. Engraved on the interior of the chalice's base is the following: *To commemorate the 350th anniversary of the first record of a parish in Tučepi, this chalice is presented by parishioners and friends Tučepi 14. 11. 2017.* On this date, both the anniversary and the feast-day of St Nicholas Tavelić, to whom the second-largest church in Tučepi is dedicated, were celebrated.



STATUE OF THE RESURRECTED CHRIST

The Statue of the Resurrected Christ, created in South Tyrol, was gifted to our parish by the family of Dave Cain. The family of Blaňša and Željko Marijančević also contributed. The statue is displayed in the Church of St Nicholas Tavelić. (*Izvor* 19 (2011), no. 11 (39), p. 42.)



STATUE OF THE SORROWFUL MOTHER

All his life, Dragi Mravičić has given himself. He has given himself to God, to his family, to the Church, and to stone. Out of stone, he has carved the figures of God and the Virgin Mary. As he carves, he speaks to the Virgin Mary and the Virgin Mary speaks to him. Every strike of the hammer into the chisel and the stone is a word exchanged between the Mother and Child. In the end, it is the stone that will speak of the Mother and Child – the stone will speak, the Mother will speak, Dragi Mravičić will speak. Now the conversation between Dragi and the Virgin Mary will include anybody who comes before our Church of St Nicholas Tavelić. The Virgin Mary and Dragi will speak the language of whomsoever gazes upon them. The Virgin Mary and Dragi will understand anybody's language.

ST NICHOLAS TAVELIĆ AND TUČEPI

When the majority of Tučepi's residents moved to Kraj following the earthquake of 1962, the question of building a new church was raised. The preparations, which included the drawing-up of plans and the procuring of permits, lasted until 1974, when construction began. The question of which saint the church would be dedicated to had to be answered. It was the first canonised Croatian saint, Nicholas Tavelić, who was chosen; he had been made a saint only four years earlier, in 1970 in Rome. It was necessary to introduce worshippers to this new saint and co-patron of Tučepi.

Nicholas Tavelić was born in the Early Croatian city of Šibenik, which was at that time a prosperous and developed city. In 1298, Boniface VIII wrote that it was a "beautiful city full of every comfort". Nicholas' birthdate has not been recorded, but from other records it can be surmised that it was around the year 1340. He was born into the noble Šibenik Tavelić family, of the Early Croatian Šubić line. Inspired by the ideal of St Francis, as a young man he joined the Franciscan order. He studied philosophy and theology in Split and Zadar, and then in Italy, where around 1365 he was ordained as a priest. His desire to undertake missionary work led him to Bosnia in 1372 with a group of Franciscans, where he lived for around 12 years. As a travelling missionary, he preached the Christian faith to the Bogomils – the Patarenes. When political and social unrest in Bosnia made missionary work impossible, Nicholas Tavelić headed to the Holy Land along with two of his Franciscan brothers – Fra Deodatus from Rucinio in Aquitaine and Fra Peter from Narbonne in France. He joined his Franciscan brothers at the monastery on Mt Zion in Jerusalem. He studied Arabic in order to prepare for missionary work among Muslims. Along with his two aforementioned brothers and Fra Stephen of Cuneo he was martyred on the 14th of November 1391 in Jerusalem. He was probably around 50 years old.

This witnessing to his faith, paid for with his life, was recorded by an eyewitness of the events. Pope Paul VI also wrote a description of the martyrdom in the apostolic letter written to mark the canonisation of Nicholas Tavelić and his fellow martyrs. This letter describes Nicholas' final days and his martyrdom. We have reproduced it in full:

"A glorious testimony to steadfastness was given by four monks, the pride of the Franciscan monastic family first of all, and the entire Church along with them. They were: Nicholas Tavelić, born in Šibenik to a noble Croatian family;

Deodatus from Ruticinio in Aquitaine; Peter from Narbonne in France; Stephen from Cuneo in Italy, priests of the Order of Friars Minor; people of great goodness of spirit, brave, and steadfast in bearing the sufferings of their death. Following the teachings and example of their Father, and the rules of St Francis, they gave their lives to serve believers, and in order to bring other nations, particularly the Islamic world, to the Christian faith and the worship of God. They came to the city of Jerusalem from various countries, led by a great piety towards Palestinian sites upon which strode the Redeemer himself. It was not, therefore, without divine providence that these people of God came together there, to bring the teachings of Christ to these people, following the example of the Holy Founder, who was more willing to convert the people through virtue and the holy life, than to teach them with his learning and with words. A clear and credible testimony, written by an eyewitness to their martyrdom, tells us that they were very pious people, that they led very virtuous lives. It is said, in addition, that they were completely faithful to the rules and decrees of their Order, readily at one with their elders, and very much appreciated by them. And their personal faith in God and the immutability of the soul shone out at the moment when they decided to openly bear witness for Christ, publicly preach and explain his Gospels, which contain the precious truth and the path by which people can achieve eternal salvation.

Led by such a decision – to serve the good of non-believers, consulting beforehand and in detail with prudent and wise people, that they might not do something that is against the truth and the love due to every person – they went to the largest Muslim mosque, the so-called Mosque of Omar, and then to the home of the civil servant, as the people would call him, the Qadi, who oversaw religious administration in the city, in order to make their decision a reality. It was the 11th day of November in the year 1391. The festival known in the people's language as Eid al-Adha was being celebrated, in which many people were taking part. Entering the home of the civil servant, entirely freely and boldly they began to speak of the supremacy and salvation of Christ's teachings, through which one must completely turn away from the one that Muhammad introduced. In their speech, the Franciscans were bolstered by the purest hope that the listeners, bathed in God's light, would finally come to worship the One God and His

Son, the Redeemer. They were also led by some kind of enthusiasm and fervour to become martyrs for the truth of the Christian faith. And such an expectation did not lead them astray. Upon hearing this attack on their laws, those present became furious with these preachers of the Gospels, in particular the Qadi, who immediately took on the role of judge and told these people of God to withdraw what they had said and, moreover, that they turn their backs on the rebellious Christian sect; if they refused to do so, they would have to die. When the brothers remained faithful to their belief in Christ, the judge sentenced them to death. The non-believers immediately fell upon them wildly, and began to beat them. For three days, these soldiers of Christ suffered a variety of the very worst tortures. They were then led before the civil court, so that they might, supposedly, answer publicly for their crimes. Once again, they announced that Christ was the Son of God. When the death sentence was handed down, the masses, even more enflamed with fury and endless hatred, attacked them with swords, cut them up, and threw them on a fire, scattering their ashes so that Christians might not save them and worship them.”

They began to be venerated as martyrs in Europe. Pope Leo XIII approved their worship and in 1889 beatified Nicholas and his companions. The veneration of the Blessed Nicholas began to spread among the Croatian people only in 1934, at the time of the first Croatian pilgrimage to the Holy Land. Dr Fra Ante Crnica, in his role as Vice-Postulator, worked long and hard to have the Blessed Nicholas canonised. Paul VI did this in Rome on the 21st of June 1970 with the following words: “In honour of the Most Holy, and the indivisible Trinity, for the elevation of the Catholic faith and the advancement of the Christian way of life, by the authority of our Lord Jesus Christ, the holy apostles Peter and Paul and Our authority, after careful consideration, and after we have called on the help of God many times, we proclaim and recognise as saints: Nicholas Tavelić, Deodatus of Ruticinio, Stephen of Cuneo, and Peter of Narbonne. In the name of the Father, the Son, and the Holy Spirit.”

The Catholic Church celebrates the 14th of November as the feast-day of St Nicholas Tavelić and his companions. Nicholas’ feast-day is also a solemn celebration in our parish community, at his church at Kraj.

SANTO
DON SANTIAGO

MESCA
SANTO
1888



THE TUČEPI MISSIONARY CROSS

The Tučepi Missionary Cross also has its history and sacral significance. It was carved in 1888, and installed on the pedestal next to the church house in Srida Sela. The parish priest at the time, Fra Vice Letica, wanted this cross to be a monument to the missions that were held in the parish at the time. An inscription is carved on the cross: *Sveto poslanstvo – miseca svibnja 1888 (Holy mission – in the month of May 1888)*. Instead of the Latin word *misija*, the Croatian word *poslanstvo* was used. This sign of faith was located on a clearly visible spot along the road that links Makarska with Vrgorac. It was moved from this spot in 1959 when a monument to the fallen soldiers was erected. The parish priests of Tučepi kept the pieces of the cross and managed to reconstruct it. On Ash Wednesday, the 20th of April 2011, with contributions from the faithful people of Tučepi, the municipality, and the parish priest, the cross was once again installed very close to its original spot, next to the monument to the victims of the Second World War. It is a sign of the Christian faith, a monument to the suffering, death, and resurrection of Jesus Christ, the Redeemer of the world and of man.



THE CHURCH OF THE NATIVITY OF MARY OR THE CHURCH OF THE INFANT MARY

The old Church of the Nativity of Mary at the graveyard, which is mentioned in a source from 1703, was demolished to its foundations in the large earthquake of 1962. It was rebuilt out of cut stone in 1965, on the site of the old church. During the rebuilding of this Baroque structure, architectural finds from the Early Christian period were uncovered. There was probably a larger Early Christian basilica (5 – 6th century) on this site, evidence that there was a larger Christian community living in Tučepi at the time. The church is designed as a simple rectangle with an apse. On the façade, there are two small windows beside the door, and above them is a rose window with four petals. The façade is topped off with a bell-gable with two bells. Inside the church there is a statue of Our Lady, acquired in 1907, and a picture of St Anne with Mary. The church underwent detailed restoration in 2003. In front of the western façade there are four medieval slabs with relief carvings characteristic of the period. They depict a sword and shield with a rose and crescent moon, and a cross covering the entire slab. The church is 7.70 metres wide and 13 metres long, including the apse. It is oriented from the west towards the east. On the southern side of the church there are two semi-circular windows. The church is a cultural monument protected by the state. Next to the church is Tučepi's main graveyard, with shared graves.







the interior of the Church of the Nativity of Mary, bathed in light



▲ the bell-gable with two bells



▲ the statue of Our Lady



◀ the medieval slabs with relief carvings



▲ the rose window with four petals



THE LINTEL WITH A GOTHIC CROSS

In his piece for the parish publication *Izvor*, as part of the *Upoznajmo našu baštinu* (*Let's Get to Know Our Heritage*) series, Marinko Tomasović, an art historian and archaeologist, the director of the Makarska Municipal Museum, argues that the “medieval forerunner of today’s Church of the Nativity of Mary in Tučepi was fitted with two, almost identical, lintels with the same gothic cross in relief” [...] which “unequivocally demonstrates the medieval forerunner to the Church of the Nativity of Mary. Its construction from the end of the 14th century to the mid-15th century would be supported by the date of the lintel itself, keeping in mind the fact the block bearing the somewhat more representative appearance of a cross would have had to symbolically signal one of the entrances into the recently-completed church” (*Izvor* 20 (2013), no. 14 (42), pp. 30 – 32).



THE NATIVITY OF MARY IN TUČEPI

Long ago, the people of Tučepi had built a beautiful church dedicated to the Virgin Mary at Kraj. The origins of that church stretch back into the distant past. According to Fra Milan Šetka, the ancient church from the year 1703 was built on the foundations of the previous church, the construction of which is lost to the mists of time. In those ancient times, the church of Our Lady in Tučepi was an important pilgrimage site on the central part of the Adriatic. The main feast-day was the Nativity of Mary, the feast-day celebrating the birth of the Blessed Virgin Mary. It remained so all the way up until the early 20th century, when the shrine to Our Lady of Lourdes in Vepric was created.

Given the revitalisation of Our Lady's feast-day in the parish community of Tučepi, it is worthwhile recalling what this feast-day means for today's worshippers. The Nativity of the Virgin Mary is a feast-day that the Church has been celebrating on the 8th of September as far back as the 5th century. Our people dubbed it *Mala Gospa* ("The Infant Mary"), a feast-day marking her earthly birth. The Church usually celebrates the day of death, or the day of birth into heaven. But for the mother of Jesus, the Church made an exception. The Nativity of Mary marks the birth of Jesus' mother Mary.

Although we do not know either the date or the place of her birth, the community of the faithful has, since those ancient times, spoken of her birth into this world with reverence. On this day, the Church invites us to thank God for the birth of the Saviour's mother, whose holiness illuminates the whole Church. Mary's birth brings light and hope to all of Christ's worshippers, and in particular, to the community of worshippers in Tučepi. The religious community of Tučepi has, in the past, demonstrated its belief in God, its devotion to Our Lady, and it continues to do so to this day. The people of old in Tučepi had chosen her as their faithful patron. They directed their prayers at the Infant Mary at Kraj, an ideal of hope and faith. They also entrusted her with their dead, wishing that those who had exchanged the beauties of the coastal region for the beauty of Heaven might rest in the shade of Our Lady's church.

The birth of Mary is a turning-point in the history of salvation, it proclaims the joy of salvation to the entire world. From her emerges the sun of righteousness, Christ, God who frees people from damnation and brings blessings, overcomes death, and offers eternal life. Mary's birth proclaims and brings to the entire world the arrival

of the sun of glory, Our Lord, Jesus Christ. The Church rejoices in the birth of Mary because they recognise in her a new dawn that proclaims, precedes, and guarantees the rising of the sun. With the birth of Christ, the light of dawn becomes true daylight.

On the Nativity of Mary, the church service dubs Mary the Dawn of Salvation. Our Lady does not, herself, save us. It is God who saves us. Mary proclaims the salvation that God performed through His and her Son, Jesus Christ. Mary's birth proclaims the coming of the Messiah, the arrival of the one who is, from the very beginning, with God, of the same nature as God, the "True God of True God", who came down amongst people to bring them to God's world of love and peace.

Mary of Nazareth, a human being, a woman of our own kind, was chosen to play an important role in God's plan for our salvation. She is the first upon whom God's plan for Messianic salvation will be realised in full. She is blessed amongst women, God's divine gift to humanity, a gift that brings into this earth God's greatest gift to us – Jesus Christ, the Saviour of the world and of mankind. God chose Mary to be the mother of Jesus Christ. According to the ancient beliefs of the Church, Mary's entire being and her life are impregnated with this call from God. It is for this reason that the Church celebrates her birth with great thankfulness and reverence.

The Nativity of Mary is not just a celebration of the past, but a message for the present. The significance of this message is tied to the secret of God's entrance into human history and into our own time. Jesus is the firstborn among many brethren (Rom. 8.29). It is God's will that believers, Jesus' brothers and sisters, participate in his status as the son of God. In reflecting on the mystery of Mary's birth it becomes clear that she, through her agreement and through her motherhood, helped God become closer to human beings, that he became Immanuel, God with us. With his coming God consecrates the whole of human reality, work and woe, anguish and pain – God takes all of this into his Godly world of love and peace. Because nothing that is truly human is alien to God.

The feast-day of the Nativity of Mary proclaims the mystery of God's birth amongst men, into the family of men. God was born in a small, regular family, and in so doing sanctified every family. The family is the basic unit, the heart of society and the Church. Without the family neither society nor the state exist, and neither do the Church nor the community of believers. It is for this reason that the kind of relationships we have within our family, between husbands and wives, parents and children,

are so important. The family is the first safe haven and the place in which the basic values that characterise a human being originate. It is the fertile ground upon which an awareness of the dignity of human beings is nurtured. Love is the connection that feeds the family unit. A love that bears all and forgives all, a love that never ends. And there is another dimension that brings together a family, and that is prayer. Our Lady is an example of prayer and thankfulness to God, who keeps his promises faithfully. Prayer is a power that changes lives, frees us from fear and anxiety, through prayer we can come face-to-face with an authentic life.

Let the Infant Mary be a light for us, too, on our life's path of faith in our family, in our beautiful Tučepi!

TUČEPI'S VIRGIN MARY SAILS THE SEAS

For the Nativity of Mary in 2007, a “sea” procession with boats was made possible, with a statue of Our Lady travelling from the Church of St George to the Church of the Nativity of Mary. Immediately prior to the feast-day, in the “mainland” procession, the statue of Our Lady arrived at the Church of St George accompanied by worshippers and flaming torches. Twenty larger and smaller boats made up the procession, sailing on the sea to Lučica, and from there with other believers to Our Lady's church. The following year (2008), the same procession with the statue of Our Lady was made possible for the second time, accompanied by people and sixteen boats upon the sea. The procession recalls the events when the statue of Our Lady, acquired more than 100 years ago, arrived in Tučepi by boat from Makarska. (cf. *Izvor* 15 (2007), no. 3 (31), pp. 26 – 27; *Izvor* 16 (2008), no. 5 (33), p. 30).



THE CHURCH OF ST GEORGE

The Church of St George is the most important and most valuable historical, archaeological and architectural, religious and cultural monument that has been preserved in Tučepi. For centuries the symbol, guardian, and sentinel of the people of Tučepi, from the Early Croatian period to the present day. It is located in the western part of Tučepi, not far from the seashore, surrounded by the hotels Neptun, Tamaris, and the renovated Jadran Hotel. The church is on a lower level than its surrounding environment, so that one approaches it by descending a set of stairs. The whole area is an archaeological site with remains from ancient structures and grave-stones. The church is oriented west to east, in the direction of the rising Sun, as this was how Christian churches were constructed, with the altar towards the east, the direction from which the resurrected Christ comes, *Ex Oriente lux*. Constructed in a Romanesque-Gothic style, it has a single nave and a semi-circular apse. It is eight metres long and four metres wide. It dates back to the late 12th century. It was constructed on the foundations of an Early Christian church from the 6th century. It is first mentioned in 1311, in the parish church's inventory, and it probably existed before this date. The interior walls are divided up by shallow niches between pilasters, which stretch up to form a vault divided into three parts. In the interior of the church there are nine crosses contained within squares, painted in the 14th or 15th century. Alongside the church is a medieval necropolis.







A stela from the 1st century is the earliest grave monument on the Makarska coast.

◀ The church was restored in 1992 – 1993.



▲ the remains of ancient buildings and gravestones



In the Church of St George, there are nine crosses contained within squares, which were painted in the 14th or the 15th century.



◀ the interior of the Church
of St George

Following archaeological research, it was restored in detail in 1992 – 1993. During the restorations, remains of a Roman country house (a *villa rustica*) were discovered, as well as a stela from the 1st century, which is held to be the earliest grave monument on the Makarska coast. For a long time it was thought to be the grave-marker of Doge Peter Candian I, who died in a sea-battle with the Narentines on the 18th of September 887, in the vicinity of the Church of St George. In the same area, archaeologists found ceramics and roof-tiles as well as grave monuments, signs that people lived and died here. The wall of the apse of an Early Christian church was also found, probably dating to the 5th century.

In the 12th century, the newly-arrived Croats constructed the current Church of St George, the martyr, Christian knight, and protector of soldiers and officers. The Church of St George in Tučepi is linked to the church of the same name on the highest peak of Mt Biokovo. An account exists which claims that the ancient picture of St George, which adorned the church on Biokovo, was transferred to the church in Tučepi in the 18th century. The April feast-day of St George in Tučepi, meanwhile, was moved to the end of August for St George of Biokovo. The Church of St George is a state-protected cultural monument.

At the time that Fra Milan Šetka was the parish priest, the church was open for Sunday services during the tourist season. This role was later taken over by the Church of St Nicholas Tavelić, in which Fra Nediljko Šabić, in the Christian spirit of acceptance, brings together tourist worshippers from nine various nations and languages. In partnership with the Institute for the Protection of Cultural Monuments, the parish ordered a new statue and cross for the Church of St George. They were made in Tyrol and transported to Tučepi on the 19th of August 2008.

The image of St George was carved by Karl Demetz from St Ulrich in Grödner Tal, in South Tyrol. It was carved out of maple wood. Parts of the sculpture are gilded. The cross was also carved in St Ulrich, in the workshop of the Prinoth family. It was made from linden wood and painted with oil paints. (*Izvor* 16 (2008), no. 5 (33), p. 26.)

In 2011, the 700th anniversary of the first mention of the Church of St George was celebrated (1311 – 2011). It is the oldest sacral structure that still serves a religious purpose today. The anniversary concluded with a ceremony in the Tamaris Hotel, and Zoraida Staničić, who worked on the research undertaken in 1992 and 1993, gave a speech about the Church of St George, this valuable historical, cultural, and religious monument. (cf. *Izvor. List župe sv. Ante Padovanskog* 19 (2011), no. 10 (38), pp. 51 – 54.)

ST GEORGE AND THE PEOPLE OF TUČEPI

There are very few reliable sources about the life of St George, the Christian knight and martyr. It is thought that he was born in Cappadocia in the 3rd century. This legendary Christian saint was martyred, according to legend, at the time of the persecution of Christians under the Emperor Diocletian (284 – 305). This occurred in Lydda, in the Holy Land, probably on the 23rd of April 303, the date that the Church celebrates his feast-day. The Eastern Church celebrates St George the Great as the first Christian martyr.

We do not have any reliable historical information about him. It is certain that he was worshipped immediately after his martyrdom, as evidenced by his church in Lydda dating back to the 4th century. Due to the lack of historical records, numerous legends emerged about this popular saint. Christians readily adopted these legends, and as a result there are many versions and treatments of the life and martyrdom of this first martyr.

Writers have reconstructed the life, deeds, and veneration of George based on archaeological evidence, written accounts, and legends. The first mention of George appears in the work of the historian Eusebius (339), who mentions George's death and the date. The cruelty of his martyrdom and the way he overcame his suffering with the help of his faith are a central part of these accounts. As a Christian and a member of the imperial army, he stood up for persecuted Christians. For this reason, they tried to force him to reject his Christian faith. According to a different account, George was a knight who shared out his possessions among the poor. He is also credited with the destruction of pagan temples. Not long after his death, George's grave in Diospolis, near modern-day Lod in the Holy Land, became the centre of the veneration of St George.

The legend about the dragon is in keeping with knightly tales. George saved a girl, the daughter of the king of Širin-grad from a dragon. The maiden was a victim that the dragon had demanded of the people. After he had vanquished the dragon, the land was freed from evil, and many believed that this occurred with the help of God, and as a result the people accepted Christianity. The battle against the dragon is a symbol of the battle against evil. In his *Golden Legend*, Jacobus de Varagine recorded the legend of the dragon, which spread across the entire Christian world.



The veneration of St George developed very quickly, as far back as the early medieval period. He was one of the first Christian saints in whose honour churches began to be built. The Crusaders contributed to the spreading of the veneration of St George, adopting him as their patron saint. St George is the patron saint of many countries, for instance England, Russia, Greece, and Georgia, of noble families, cities, and chivalric orders. The name George is among the most popular names in Christian Europe. His symbol is the cross. A red cross on a white background is found on numerous flags and coats of arms. Along with the cross, St George's symbol is the dragon, as well depictions of him as a knight with a spear. He is the patron saint of soldiers, officers, policemen, equestrians, blacksmiths, coopers, shepherds, and girls.

Based on the archaeological evidence, it can be concluded that the people of Tučepi have venerated St George for more than a thousand years.





THE CHURCH OF ST CATHERINE

The old Church of St Catherine, the virgin and martyr from the city of Alexandria in Egypt, is located in Tučepi, above Šarića kuća. The date of its construction is unknown, and it is first mentioned in the inventory of the Parish of St Anthony of Padua in Tučepi in 1541. It is oriented from west to east. Including the apse, it is 10.20 metres long and 5.70 metres wide. It has vaulted ceilings, and it was covered in stone tiles, which were later replaced with barrel tiles. At the top of the façade is a bell-gable with one bell. The new bell was installed in 2008. Beside the door on the western façade there is a Romanesque transenna with six semi-circular openings. It is believed that this represents one quarter of a transenna that was originally part of an older church.



the bell-gable with one bell



the Romanesque stone transenna with six semi-circular openings



The church also has a small door on the southern side. Inside the church there is an altar with a statue of St Catherine, an ex-voto from the Šarić (Golub) family as thanks for the birth of their children. Around the church there is an area that the people call the *šamatorje* (“graveyard”), evidence that this was probably once a cemetery. However, there are no historical records or accounts that might confirm this. When the old parish church was destroyed in a fire in 1891, and up until a new one was built in 1901, the Church of St Catherine served as the parish church. Every year on the feast-day of St Catherine, the 25th of November, divine service is held, attended by worshippers. The veneration of St Catherine in Tučepi is reflected not only in the construction, but also in the continued restoration of this little church.

The altar of St Catherine is an ex-voto from the Šarić (Golub) family.





the interior of the Church
of St Catherine

ST CATHERINE AND TUČEPI

Many girls and women in Tučepi, in Croatia, and around the world are called Kate, Kata, Katarina. The Catholic Church has 50 saints bearing this name. The most famous is St Catherine of Siena, a Dominican and a Doctor of the Church. The oldest of these saints is St Catherine of Alexandria, a virgin and martyr from the Early Christian period. As with many saints and notable figures from earlier periods of history, we do not have any reliable historical facts about her life and deeds. The main sources for the lives of saints from the early centuries of Christianity are accounts of their martyrdoms, their so-called birth into heaven. These accounts include much that is legendary. But at their core they are truthful, confirmed by the person's name, their martyrdom, and the location. The veneration of martyrs began at their grave and from there it spread across the Christian world, with the construction of churches and chapels in their honour.

Based on reports of her martyrdom, hagiographers reconstructed the life of St Catherine. She was born in Alexandria, in Egypt. She was extremely well-educated in the fields of philosophy, theology, and literature. When the Roman emperor Maximilian began persecuting Christians because they did not wish to make sacrifices to the pagan gods, Catherine requested an audience with the emperor. During her audience, she suggested that the emperor recall the order to persecute Christians and that he grant the new Christian faith freedom. The emperor invited 50 famous scholars and suggested that they debate with Catherine, and convince her that the Christian doctrine and faith were wrong and impossible for a mature person to accept. During this great debate, the scholars failed to convince Catherine that the Christian faith was wrong; instead, they accepted what Catherine explained and demonstrated. This made the emperor furious. He had all of the scholars that debated with Catherine executed, and he tortured her in various ways, and then had her beheaded by the sword.

The story of her martyrdom spread quickly throughout the entire Roman Empire. When Emperor Constantine gave Christians their freedom, worshippers began to venerate Catherine publicly as a Great Martyr. She is particularly revered by scientists, philosophers, theologians, and students. Catherine became a famous saint venerated by both the Christian East and West.

A famous church and monastery of St Catherine is located on Mt Horeb on the Sinai Peninsula, where Moses received God's Ten Commandments. Emperor Justinian ordered its construction in the 6th century. It is the oldest shrine dedicated to St Catherine in the world, and it contains great cultural treasures. In Zagreb, the Jesuits constructed the Baroque Church of St Catherine (1632) in the Upper Town, on Katarina Zrinjski Square. It is a university church, for the professors and students of the University of Zagreb. The monastery that they constructed at the same time is today the Klovićevi Dvori Gallery. In Kreševo in Bosnia, there is a 14th-century Franciscan monastery and church of St Catherine, which was demolished and rebuilt several times. It holds a famous mosaic by Ivo Dulčić, paintings by Gabrijel Jurkić, and a statue of Fra Grgo Martić, which was sculpted by Ivan Meštrović. St Catherine is the patron saint of girls, students, teachers, philosophers, writers, librarians, and visual artists.

Fra Gabrijel Jurišić,
 Saint Kate – Snow on the gate.
 Saint Kate and Saint-Clément – A month to
 Christmas, vraiment.
Izvor 16 (2008), no. 5 (33), pp. 8 – 11.)



the Chapel of
 St Catherine





THE CHURCH OF ST ROCH

In 1924, the Church of St Roch was constructed over the old rectory, on the foundations of the demolished bell tower of the old parish church. It is 4.70 metres long and four metres wide. On the façade there is a small bell-gable with one bell. Inside the church, there is an altar with a statue of St Roch. On the feast-day of St Roch, the 16th of August, Holy Mass is held for the worshippers.

In the village, there was an old rectory constructed in 1730, where parish priests lived up until 1978, when a new one was built at Kraj, next to the Church of St Nicholas Tavelić. The rectory thus came closer to churchgoers, who after the earthquake of 1962 built new family homes at Kraj, along the seashore. The statue of St Roch was restored in 2011. The work that was undertaken to preserve the statue is detailed in our parish publication *Izvor* 19 (2011), no. 10 (38), p. 42.



the key to the front
entrance

the bell-gable with one bell



the interior of the Church of St Roch ►



ST ROCH IN TUČEPI

St Roch is a well-known saint in the Catholic world. Christians have been venerating him since the Middle Ages. They believe he protects them against infectious diseases, particularly the plague. It was while nursing plague victims that St Roch himself caught this disease. He is thus an example of Christian care for one's neighbours, a faithful follower of Jesus' words: "Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me" (Matt. 25.40).

The people of Tučepi have venerated this saint since long ago, and called on him to intercede when illness found them. They also built a church in his honour not far from the old rectory, more precisely on the location where the old parish church of St Anthony of Padua once stood. When a large earthquake on the Makarska littoral in 1962 knocked down and damaged all the churches in Tučepi, only the Church of St Roch remained undamaged. At that time, the Church of St Roch served as the "main church". Every year on the feast of St Roch (the 16th of August), Holy Mass is held in his church.

St Roch is a popular saint, and there is a rich collection of literature about him. Hagiographers have given us varying information about his life, deeds, death, and veneration. He was born into an aristocratic family in the city of Montpellier, in France, not far from the border with Spain. In his twentieth year, he divided his wealth up among the poor, and went to Rome as a pilgrim to visit the graves of the Chief Apostles, the Saints Peter and Paul. As a pilgrim he would go from place to place and, when he arrived in a place overcome by an infectious disease, he would stop and help the affected. On his way to the Eternal City, he came to Piacenza. While helping those affected by an infectious disease there, he fell ill himself. Knowing that others could catch his disease, he withdrew to an isolated place, to a cave, close to which there was a spring. Since he did not have anything to eat in this isolated place, legend says that a dog brought him a piece of bread every day. St Roch is therefore depicted in statues and pictures with a dog holding a piece of bread in his teeth. Soon, a rich nobleman found him in the forest, and brought him to his castle, where physicians helped him recover. Later, this nobleman wrote the first account of the saint's life.

Hagiographers' reports of the rest of Roch's life and works differ. According to one, Roch became a homeless wanderer; in Angera in northern Italy, he was thrown into a dungeon, where he died. His earthly remains were transported to Venice in 1485, where the Franciscans built a church in his honour. In this church, the famous artist Tintoretto immortalised Roch in his paintings. According to others, Roch returned to his native Montpellier, where he was accused of being a secret agent and a spy and here, too, he was imprisoned. After his death, he was recognised by the cross that he had worn on his breast as a vow since childhood.

As infectious diseases, particularly the plague, frequently raged both during and after Roch's life, believers in many villages and cities throughout Europe called on St Roch, their protector. Thus the veneration of St Roch spread across Christian Europe, and many churches were built in his honour. Beside the churches, hospitals for the infected were built. Given that he was a member of the Third Order of St Francis, the Franciscans spread the veneration of St Roch, and Pope Gregory XIV introduced his feast-day and proclaimed him the patron saint of Montpellier and the entire Languedoc-Roussillon region. A testament to St Roch's popularity is the fact that in Italy there are around three thousand churches and chapels built in his honour. Artists eagerly depicted this servant of God. Roch became an archetype of the Christian pilgrim: with a large hat and a short cloak, a pilgrim's staff, on his breast a shell, the pilgrims' symbol, a gourd with water, and a dog with bread.

Fra Gabrijel Jurišić, in: *Izvor* 17 (2009), no. 6 (34), pp. 7 – 9.)







THE CHURCH OF ST MICHAEL

The Church of St Michael is located below the hamlet of Grubišiči in Podpeč, and was erected in the 18th century by a local, Mihovil Grubišič, in honour of his patron saint. It is oriented from south to north. It is 6.15 metres long and 4.90 metres wide. It is a simple Renaissance structure with a Gothic rib-vault ceiling. It was built out of local stone, covered with barrel roof tiles, and the interior is paved with stone tiles. On the façade, alongside the wooden door, are two little windows, and on top is a bell-gable with one bell. Below the bell-gable, there is a stone rose window, and below this there is a stone inscribed with the name of the person who built the church and the Grubišič family's coat of arms. The translation of the Latin inscription is as follows: *To God, the Great and Good. Mihovil Grubišič builds*





the interior of the Church of St Michael

this church in honour of his patron saint. In the church there is a stone altar with a wooden antependium. In a niche there is a statue of St Michael. The little statues of St Sebastian, St Peter, and St John of Nepomuk, as well as Christ's body on the cross, are stored in the museum collection of the parish office. The church is under state protection, as a cultural monument. It was restored in 2002, and in 2011 it underwent detailed



The Church of St Michael is made out of local stone.



the rose window with four petals

repairs in partnership with and under the supervision of the Institute for the Protection of Cultural Monuments. The statue of St Michael from the church of the same name was restored in 2009. More information on this can be found in *Izvor* 17 (2009), no. 7 (35), p. 18.



the inscription bearing the name of the man who commissioned the church and the Grubišić family's coat of arms



the bell-gable with one bell

ST MICHAEL AND TUČEPI

Mihovil Grubišić from Tučepi commissioned a church dedicated to his heavenly patron, the Archangel Michael. Michael, whose name means *who is like God*, was one of the three angels mentioned in Holy Scripture: Michael, Gabriel, and Raphael. The Church celebrates their memory with a feast on the 29th of September, when we also celebrate Holy Mass in our church.

In the Old Testament, Michael appears as a protector of God's people (Dan. 12.1). In the New Testament, Michael the Archangel is the leader of God's army. In the Book of Revelations, he is the victor in the battle against the fallen angels (Rev. 12.7–9), the defender of the Woman of the Apocalypse and her firstborn Son, the victor over the seven-headed Dragon. Liturgical texts represent him as leading blessed souls to Heaven. Tradition ascribes to him the role of guardian of the gates of Heaven. In Christianity Michael is known as the victor over Satan in the form of a dragon. Iconography depicts him as a knight killing the hellish Dragon with a spear and with a set of scales in his hand, on which he weighs people's actions in the Court of Heaven. They depict him as an angel with wings and a flaming sword, in battle gear with armour, a helmet, a shield and a spear. His figure can be found above many city gates, so that he might protect the city and its inhabitants from evil forces.

The veneration of St Michael began in the Early Christian period, which spread first across the Christian East, and then across the entire Christian world. The spread of his veneration was aided by a miraculous occurrence, when a terrible plague that had been wreaking havoc in Rome was stopped. Pope Gregory the Great (604) led a penitential procession and saw St Michael above the mausoleum of the Emperor Hadrian as a protector. The fortress has been known as *Castel Sant'Angelo – The Castle of the Holy Angel* ever since, and is visited by many tourists; the top of the fortress is dominated by a statue of St Michael.

Numerous churches throughout the Christian world are dedicated to St Michael, the most famous of these being the one at Monte Gargano in Italy. Numerous chapels at graveyards have also been constructed in his honour,

as a sign that he is the leader of souls into Heaven. St Michael is the patron saint of many countries and cities, for example our own Šibenik, as well as many municipalities, and many places have been named after St Michael.

The feast of St Michael is celebrated on the 29th of September, and the other two archangels are also celebrated on this day: Gabriel and Raphael. The liturgy very clearly highlights the threefold duties of St Michael in the service of the Church. He is a warrior, a petitioner, and an escort. People pray to St Michael for protection from evil spirits.

Michael fights for God's order against the hellish Dragon, the Devil, Satan, the deceiver of the whole world, who rebelled against God and today leads a battle against those who "keep the commandments of God, and have the testimony of Jesus Christ" (Rev. 12.17).

When Mihovil Grubišić had the Church of St Michael built in Tučepi more than 200 years ago, his intention was probably, and of all the people of Tučepi too, to pray for the protection and help of the holy archangel, which is attested to in Holy Scripture and Christian tradition, and which is also summarised in the prayer to St Michael:

Saint Michael the Archangel, defend us in battle; be our protection against the wickedness and snares of the devil. May God rebuke him, we humbly pray. And do thou, O Prince of the heavenly host, by the power of God, cast into hell Satan and all the evil spirits who prowl through the world seeking the ruin of souls. Amen.

St Michael is the patron saint of the Croatian Police and the Croatian Army.





THE RUINS OF THE CHURCH OF ST VITUS

On the little hill Sutvid are the remains of the demolished Church of St Vitus. This was probably the oldest sacral structure in Tučepi. The location's name and archaeological remains suggest that the newly-arrived Croats worshipped the pagan Slavic god Svevid on the top of the hill. Having been Christened, they built the Church of St Vitus on the same spot. This is based on a theory by Fra Lujo Marun, which he published at the end of the 19th century. Fra Lujo, the founder of Early Croatian archaeology, visited Sutvid Hill and wrote that on the hill Sutvid, between Tučepi and Podgora, are the ruins of the Church of St Vitus, and that one can make out the foundations of three structures. The ruins of the third structure still have walls about 1.60 metres high. In the *Tučepska spomenica (Tučepi Memorial)* Fra Milan Šetka notes that during the First and Second World Wars, the army built fortifications on this spot, and used the remains of the ancient structures for this purpose. Today the ruins of the church and the graveyard that surrounds it are visible.

ST VITUS AND TUČEPI

St Vitus is also among those saints that the Christians in Tučepi venerated. Vitus was a young Christian and martyr from the Early Christian period. The early people of Tučepi long ago built a church in his honour on Sutvid Hill, which is probably the oldest church in Tučepi.

There are numerous texts about St Vitus, although we do not have much information about his life. He was born at the end of the 3rd century, around the year 290, in Lilybaelum (today called Mazzara del Vallo), on Sicily. He was tortured in Lucania at the time of Diocletian's persecutions, in 304 or 305 AD. The veneration of St Vitus began to spread around the year 600, when the first legend about his life and martyrdom was put together, and when the first church dedicated to him was built in Rome. At this time, in the Roman province of Lucania, the text *The Passion of St Vitus* was written.

According to this text, Vitus was born into a wealthy, but still pagan family. When he was seven years old, he had to escape to faraway Lucania, together with his teacher Modestus and his nurse Crescentia, because of his faith and his devotion to Christ. His father wanted to force him to renounce his Christian faith and return to the faith of his pagan forebears. His escape happened to occur at the same time as Diocletian's great persecutions, and so Vitus, even when he was far from his home, had to suffer for his faith. Imprisoned as a Christian, he was taken to Rome with his guardians. Here, Vitus performed several miracles, among them the miraculous healing of the emperor's son, who had been possessed. Despite this, he was condemned to death along with his friends. According to tradition, after his torture he was thrown into a cauldron of boiling oil. An angel saved him and took him to Lucania, where he died. In 756, Vitus' relics were brought to St Denis, near Paris. Part of the relics was given to the famous abbey at Corvey on the River Weser. This ab-

bey later became the centre of the veneration of St Vitus. St Wenceslaus, the Czech Duke, received the hand of St Vitus in Corvey and took it to Prague, where he had a church built in the saint's honour. A beautiful Gothic cathedral was later built on the foundations of this church, which is perhaps one of the most beautiful Gothic cathedrals in Europe.

The veneration of St Vitus spread particularly in Slavic countries, where, it is believed, the similarities in their names meant that St Vitus (known as *Sv. Vid* in the Slavic languages) replaced the old Slavic pagan cult of Svevid (whose name literally means "all-seeing"). As a result, churches dedicated to St Vitus are generally built on raised ground, from whence St Vitus "sees all". In our own part of the world, St Vitus was the patron saint of the eyes. Iconography depicts him as a young man with a palm frond, in a cauldron, sometimes with a raven and a lion. The youthful figure of St Vitus in the cauldron is his most common iconographic motif. People pray for the intercession of St Vitus for thunderstorms, bad weather, fires, and infertility. He is celebrated as a patron saint by apothecaries, brewers, innkeepers, cellar masters, and actors. People of poor hearing and eyesight likewise turn to him. In Croatia the most famous cathedral of St Vitus is in Rijeka. Since 1991, this harbour city has once again begun celebrating, after 45 years, the Day of their patron Saint Vitus every year, and the 15th of June has simultaneously become the Day of the City of Rijeka, which is ceremoniously marked by religious and secular celebrations.

THE REMAINS OF THE CHURCH OF ST MARTIN

Tučepi, with its three early-Romanesque churches, St George on the seashore, St Vitus on Sutvid Hill, and St Martin at Grebišće beneath the cliffs of Biokovo, suggest that life in these places continued after antiquity. All three churches have a single nave and are harmonious stone structures from the early Middle Ages.

On a high plateau below the cliffs of Biokovo, at Grebišće, are the remains of the Church of St Martin, which dates back to the 11th or 12th century. The church is probably a testimony to the Frankish influence on the coastal region. The remains of the foundations of this church with a necropolis, which gives the place its name, Grebišće, which is related to the Croatian word *grob*, meaning “grave”, is evidence that at that time the people of Tučepi lived in structures below Mt Biokovo. The remains of the foundations of a single-nave cemetery church were uncovered in 1967, and systematic studies were conducted from 1998 to 2000. At this time, the entire complex was excavated. There are no preserved records relating to the construction and the disappearance of the church. Archaeological finds reflect the continuity of ancient life in the beautiful but harsh region below Mt Biokovo in the medieval period. The Church of St Martin is still awaiting renovation. This would require the dedication of the religious and social communities, and particularly the families that venerate this saint.

ST MARTIN AND TUČEPI

The people of Tučepi have long venerated St Martin, the beloved saint from the earliest period of Christianity. This saint is famous for sharing part of his clothing with a poor man. In the Tučepi parish community, the Čović, Jakić, Luketina, Mijačika, and Tolić families venerate St Martin as their heavenly patron. It is therefore important, on the basis of historical facts, to shed light on his true character as a man, officer, Christian, bishop, and patron saint. St Martin's feast day is the 11th of November, and this is when families celebrate their *brgulja*, an annual ceremony and celebration in honour of the family's patron saint. There are various sources describing the life of St Martin. They contain both real information as well as details that are the result of imagination and legend.

Martin was born in what was then the Roman province of Pannonia, in Savaria (today Szombathely in Hungary), in the 4th century. His parents were not Christians. His father was a senior officer in the army, who gave his son the name Mars in honour of the Roman god of war. They gave him the nickname Martinus, or little Mars. This is the origin of the name Martin, which is known throughout all Christian countries. Following his father's example, Martin chose a life in the army. But this did not stop him from becoming a Christian.

While serving in Amiens (modern-day France), he had an experience that artists have depicted countless times in their artworks. During a fierce winter Martin, while travelling, met a beggar, who begged him for alms. Because he had no money, and seeing before him a poor man who was freezing, he cut his military cloak in half with his sword, and offered one half to the beggar to wrap himself in. This act certainly saved the beggar's life, and changed Martin's.

Legend says that the next night, Martin saw Jesus wearing half of his cloak. And he heard his words: *Look, Martin clothed me with this robe*. These words in fact confirm Jesus' words from the Gospel: *Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me* (Matt. 25.40). Soon afterwards, Martin left the army. He took care of the impoverished and

abandoned, and was ready to serve them. He moved to Milan, where he defended the Christian faith against heretics. Chased away to Liguria, he finally moved to Poitiers, where he met Bishop Hilary, later a saint and Doctor of the Church. Hilary ordained him and endowed him with land in Ligugé, where Martin had a church and monastery built. This was the first monastic family in France. As a monk, Martin lived a holy life. The Christians saw this and chose him to be the Bishop of Tours (in 371). As a bishop, Martin continued to live by the rules of monastic life and adhered to them strictly. He visited villages and towns, preaching the Gospels, and many turned to the Christian faith and wished for Martin to baptise them. He was an excellent shepherd. As a missionary, he preached Christianity to the barbarian tribes of Gaul, pacified the Arians and other heretics, and resisted the civil rulers who wished to meddle in the running of the Church. He was truly beloved by the poor, less so by aristocrats and clerics who, leading a carefree life, considered a strict bishop to be far too demanding. He demanded an exemplary life and education that was relevant to one's calling. Because of this, he was exposed to slander and intolerance.

An ascetic life and his missionary work depleted Martin's bodily strength. He fell ill in Candes, east of Tours. His students gathered around his sickbed, in the fear that he might quickly die. According to legend, Martin then made the following prayer: *Lord, if I am still necessary to thy people, I refuse no labour. Thy holy will be done.* The modest bishop died on the 8th of November 397, and his funeral was on the 11th of November, and the day of his burial is celebrated as his feast-day.

Hagiographers see Martin as one of the greatest bishops of all time. He is the first saint who was not a martyr, and yet he still has his own feast-day. He is famous throughout the world. His act of kindness towards the poor man who was freezing before the city gate, to whom he gave half of his cloak, inspired many painters and artists. France venerates him as its patron saint. In the agricultural and winegrowing regions of France, Italy, and even in our Croatian wine-growing regions, new wine is "tasted" on St Martin's feast-day. He is the patron saint of France, soldiers, equestrians, the poor, beggars, travellers, and winemakers.

A NEW CHURCH IN TUČEPI

Following the large earthquake of 1962, which also hit Tučepi, the majority of the population began building their houses by the sea. Because of the distance to the church in the village, it was necessary to build a new church alongside the new neighbourhood at Kraj. The Church of St Nicholas Tavelić was constructed in an inappropriate location: alongside a dangerous road, on a steep hill, with a set of stairs that are not accessible for the disabled, and without a parking lot. The church is too small and not suitable for contemporary requirements, particularly in the summer months when the number of “churchgoers” increases noticeably. After his appointment as parish priest in Tučepi, Fra Nediljko Šabić, along with the parish council, began an initiative to build a new church. They searched for an appropriate place and the approval of the responsible parties for the construction of a church that would meet the current needs of a tourist town. More on this in: *Izvor* 15 (2007), no. 2 (30), pp. 10 – 12. The foundation-stone for the new church was blessed by Pope Benedict XVI during his visit to Croatia in Zagreb on the 5th of June 2011. (*Izvor* 19 (2011), no. 11 (39), p. 19; *Izvor* 20 (2013), no. 14 (42) pp. 5 – 7).



BIOKOVO

Park prirode - Nature park



TUČEPI'S
CHAPELS





THE CHAPEL OF ST ANTHONY ON MALI VRH

The Chapel of St Anthony on Mali Vrh was constructed by Božo Šarić, called Škerle, at the request of his father Mate, who in 1910 sent him the money from Australia for the construction of a chapel.





THE CHAPEL OF OUR LADY AT LAĐANA

The Chapel of Our Lady at Lađana on Biokovo was constructed in 1904, and restored in 1979. It contains a wooden statue of Our Lady.





THE CAVE OF OUR LADY OF LOURDES IN THE OLD VILLAGE – ŠIMIĆI, MRAVIČIĆI, AND ŠEVELJI

In the old village, between the hamlets of Šimići and Mravičići, the “cave” of Our Lady of Lourdes was constructed. Vjeko Šimić made the concept and the construction a reality. He created a niche out of the existing stone, for which Fra Nediljko Šabić donated a statue of Our Lady of Lourdes. Vjeko flattened the terrain in front of the chapel, and as a result there is a stunning view of the sea and Biokovo. In front of the chapel he planted an olive tree, set up a table and two benches, and laid down water and electricity supplies. Around the chapel, he created a small botanical garden with Mediterranean plants and trees: sage, winter savoury, Helichrysum, ash, oak, pear, pine, and cypress. There are mountain springs close to the chapel. Thanks to the initiative of one person and the help of a few, another small sacral spot came into being in our Tučepi.

THE CHAPEL OF ST ANTHONY IN PODSTUP

Along the path that leads from the coast, through Podstup, towards the parish church of St Anthony in Srida Sela, there is a chapel dedicated to St Anthony. The chapel was constructed by the family of Marija and Milivoj Mijačika. In a simple niche with a semi-circular arch, there is a statue of St Anthony, made out of maple wood in South Tyrol (St Ulrich). The chapel was consecrated by the parish priest Fra Nediljko Šabić on the 11th of May 2013.





THE CHAPEL OF OUR LADY OF SINJ IN TUČEPI – ON THE PROMENADE

Along the seashore Šimun Šimić constructed a chapel dedicated to Our Lady of Sinj. It contains a picture of the Miraculous Lady of Sinj.









CHURCH
VESTMENTS

CHASUBLES

The church vestments that have been used in Tučepi's churches for many years also form a part of our sacral heritage. The photographs show *chasubles*, church vestments that priests wear to celebrate holy mass, from whence the Croatian term *misnica* (from the Croatian word for mass, *misa*) originates. In Croatian, the word *kazula* (Eng. *chasuble*) is also used, which comes from the Latin word *casa* (house), as in the Middle Ages chasubles entirely covered the priest's body, enveloping him, and it had only an opening for the head. Over the centuries, the chasuble became shorter and changed, finally taking on the shape depicted in the photographs. Chasubles were made of fine cloth and were white, red, green, purple, or black in colour. They were decorated with a Latin cross with stylised plant or geometric shapes, and within the cross there were images of Jesus, Mary, the saints, or the initials IHS and PAX.

The Tučepi vestment was photographed in the Museum of Arts and Crafts in Zagreb, on the 27th of November 2018.

We would like to thank Miroslav Gašparović, the director of the Museum, Vesna Ledić, Projects Manager, and Iva Čukman, the head of the restoration workshops at the Museum, for their kind help.













ONCE UPON A TIME

SV. JELENA AND BARBAROVICA

There are two places in Tučepi that, thanks to their names, indicate that there were once, perhaps, churches or chapels on those spots, which the people of Tučepi had constructed in honour of Christian saints. We are referring to the toponomastic names Sv. Jelena (Eng. St Helen) and Barbarovica. These names originate in oral histories, but there are no material remains to attest to the existence of places of worship.

Sv. Jelena or Jelina is located between Srida Sela and Podpeč, at the western foot of the Grad fort. According to tradition, this was once the location of the Church of St Helen. Apart from two drywalls, there are no other remains at this spot that would suggest any kind of sacral structure.



In the western part of Tučepi, not far from the border with Kotišina, is Barbarovica, a toponym that is perhaps related to St Barbara, the patron saint of miners and foundrymen. The name is also perhaps related to the use of stone in the nearby area.

According to Marinko Tomasović, the art historian, archaeologist, and director of the Makarska Municipal Museum, these place-names should not be so quickly assumed to denote places where the aforementioned saints were worshipped. Despite this, “their value is great and a strong incentive for future undertakings... clearing the terrain and even a smaller archaeological study”. (cf. *Izvor* 20 (2012), no. 12 (40), pp. 57 – 59.)

TUČEPI CASTLE

In the 16th century, the prominent Grubišić family, originally from Olovo, split off in three directions: one part of the family moved to the Makarska littoral to avoid the Turkish occupation. There, they became Venetian aristocrats. Their major hamlet was at Podpeć, the north-western part of Tučepi. Here, Mihovil Grubišić built a church to his heavenly patron, St Mihovil. On the façade of the church, with its Gothic arch, is the Grubišić coat of arms with a galloping Pegasus, the mythical winged horse. Mihovil's son, Klement, is the most famous of the Grubišić clan. He was born in Makarska on the 24th of December 1725. He studied philosophy in Dubrovnik, and theology and law in Padua, where he earned a doctorate. He was a priest in the Diocese of Makarska and rector of the seminary in Split. He died at the age of 48, on the 19th of April 1773, and was buried in the Cathedral of St Mark in Makarska. Along with his priestly calling, he was a philologist and archaeologist, and maintained connections with the prominent and famous people of his time. He wrote the *Povijest Neretve* (*The History of Neretva*) and discussions on the Croatian language and Glagolitic script in Italian and Latin.



Don Klement is of interest to us because in 1776 he built a large and comfortable castle, a summer-home, on his lands at Kraj, in Tučepi. This monumental structure escaped the ravages of time, and in the 1950s was renovated to become a hotel, called the Kaštelet. The Grubišić coat of arms has been preserved on the façade, similar to the one on the church in Podpeč. Inside the castle, Klement built a Baroque chapel, located on the eastern side, separate from the residential building, with a semi-circular window on the southern façade. In the 1960s, this sacral spot was transformed into a bathroom.

Grubišić's friend and guest at the castle in Tučepi was the famous naturalist and abbot Alberto Fortis, who described his stay in Tučepi in his book *Viaggio in Dalmazia* (Venice, 1774), which was published in Croatian as *Put po Dalmaciji (Travels into Dalmatia)* in Zagreb in 1984 (cf. Dr Milan Šetka, *Tučepska spomenica. Prilog prvi i drugi, Tučepi*, 1971, pp. 113 – 115; Zoraida Demori Staničić, *Razmatranja o starim ljetnikovcima u Tučepima, (Some Considerations on the Old Summerhouses in Tučepi)* in: *Izvor* 16 (2008), no. 5 (33), pp. 51 – 55).





Petar Gudelj

Our Lady of the Seven Sorrows

A breathless wave,
A white beach.
Our Lady under the cypresses,
Humble in sorrow.
A seagull's cry,
An entreated image.
In the quiet penumbra,
Our Lady with folded hands.
On the edge of the satin rug,
A naked woman swimmer.
A world of surf and blue,
A limitless horizon.

Translation by Marko Maras





INTANGIBLE
SACRAL
HERITAGE



THE VENERATION OF PATRON SAINTS

In the parish of Tučepi there are traditions of venerating a particular patron saint that go back a thousand years. Together with the parish priest, families would choose their saint. The parish priest made sure that family lines did not select the same saint. Thus the hamlets, family lines, and families in Tučepi have their own patron saints, which the people call “služiti” (“to serve”). On the patron saint’s feast-day, the hamlet, clan, or several families ask to have Holy Mass arranged, in which many take part. After the mass, there is also an “absolution” for those that have passed away. The saint’s feast day is a ceremonial occasion, without a great deal of work and physical toil. In the past, those celebrating would invite their relatives and friends to a ceremonial meal on their saint’s feast-day, the so-called *brgulja*. Today, the families from the clans in question meet for a ceremonial meal together. This ancient tradition has been preserved up to the present, and is a part of Tučepi’s intangible heritage.

PATRON SAINTS OF PARTICULAR FAMILY LINES

6 th of January	Epiphany, the Baptism of Jesus	The Bušelić family
28 th of August	The Beheading of St John the Baptist or the Decollation of St John	The Brbić, Delić, Dragičević, Grubišić, Lalić, Maras, Ostojić, Novak, Pašalić, Šestić, Šimić, Tomaš, Visković, Vodanović families
31 st of August	St George of Biokovo	The Mravičić and Čobrnić families
6 th of October	St Bruno	The Ševelj family
18 th of October	St Luke	The Šarić, Vidić, and Vitlić families
11 th of November	St Martin	The Čović and Jakić families

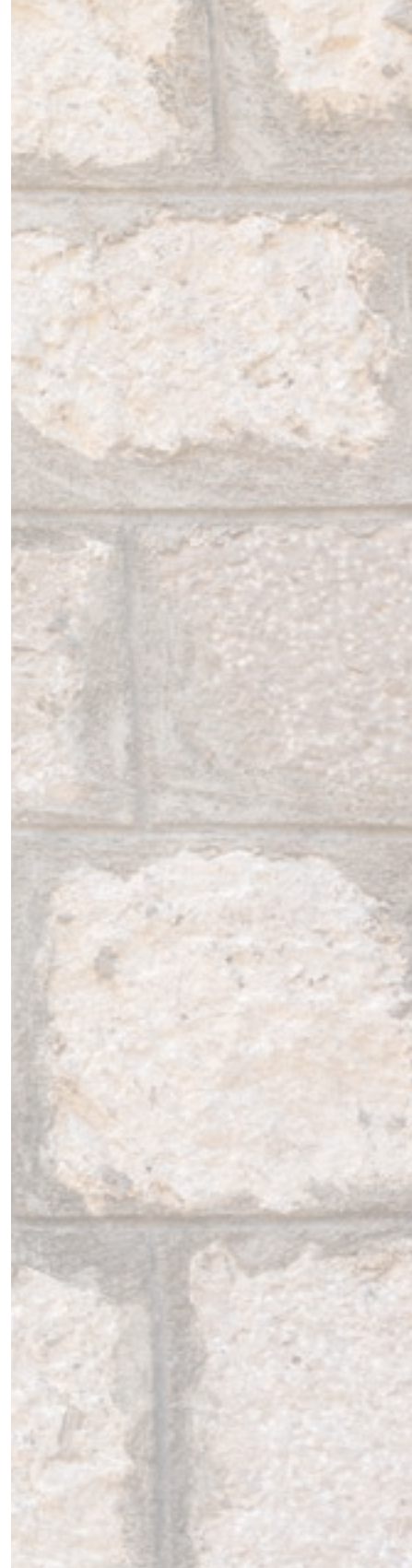
In his *Zbornik stogodišnjice škole u Tučepima* (*Centenary Collection of the School in Tučepi*), Fra Karlo Jurišić writes: “this (veneration of a patron saint) is an old Croatian custom that originated in the era when our nation was Christianised in Red Croatia, and has been maintained up to the present.” In the same entry, this well-known historian of the Makarska littoral writes: “There was a tradition of choosing a village king. There is archival evidence for this tradition in the centuries that followed. It has been confirmed historically that this custom existed in the villages around Makarska... it occurred most frequently in Tučepi. The final village king chosen in Tučepi was Ivan Lalić of the late Nikola, in the year 1921.” (*Izvor* 15 (2007), no. 4 (32), p. 21; *Izvor* 18 (2010), no. 8 (36) p. 13.)


CHRISTMAS CUSTOMS IN TUČEPI

As in many other places in our homeland of Croatia, Tučepi also enjoys a wealth of lovely Christmas customs. Some of these customs have not yet been forgotten, while others have died out due to changes in lifestyles. Based on information from Milan Šimić, in the *Tučepska spomenica* Fra Milan Šetka recorded the following Christmas customs.

On Christmas Eve, the people of Tučepi would decorate their houses with laurel, olive, or ivy branches. They would hang these branches on the lintels of their front doors. They would put a laurel or olive branch with a pomegranate on the chimney. They would put up a pine or fir tree inside the house, and on the table, along with the laurel and olive branches and a cup of wheat, they would put bread and three *mizenjak* cakes. They would cut a cross into the bread. For Christmas Eve, the people of Tučepi would chop three pieces of olive wood, called *badnjaci* (Yule logs): one larger, main log, and two auxiliary logs. On Christmas Eve, in the evening people prayed the rosary. The head of the household would bring in the Yule logs, sprinkle them with holy water, and light them on the hearth. A dinner with an introductory prayer would follow. After dinner, the young people and other members of the household would sing Christmas carols. They would then go to church for the midnight mass. After the mass, Christmas greetings were exchanged.

For the Christmas meal, the head of the household would pray for God's blessings for the living and dead. He would then light a candle from the Yule log and place it on the table, saying the following words: "Just as this candle has been lit, so may every blessing from God enter our house!" The meal would be followed by a prayer, and the candle would be extinguished with a piece of bread dipped in wine: "Just as this candle has been extinguished, so may every disagreement and wickedness begone from this house!" The head of the household would give this piece of bread to children to eat. This custom of lighting and extinguishing a candle was also observed on the Feast of St Stephen, New Year, and Epiphany. On Epiphany (The Baptism of Jesus), all the decorations would be removed from the table in the afternoon, as a sign that the Christmas period was over.





During the Christmastide, except for Christmas Day itself, relatives and friends would visit one another in order to support familial and friendship ties. (*Tučepska spomenica. Prilog prvi i drugi*, Tučepi, 1971, pp. 123 – 124).

EASTER CUSTOMS

LENT AS IT ONCE WAS

During Lent, people would sing The Passion of Jesus at work and in their free time, in the daytime and at night. They would compete to see who could sing the best. Girls would sit by the fire, knitting and singing the *Gospin plač* (*Our Lady's Lament*). Fasting and abstinence were observed by all families. Instead of meat, they would fry fritters. For the Palm Sunday procession, they would weave olive branches to look like palms and take them to be blessed. All the crosses in all the churches would be covered with a purple cloth. On Holy Thursday, Jesus' tomb would be prepared. After the Mass of the Lord's Supper, Our Lady's Lament would be sung. On Good Friday, the procession following the cross would begin at the Church of St Anthony at 6 o'clock in the morning. The large cross, as well as the small crosses, would be carried by cross-bearers who were barefoot or wearing socks. From the Church of St Anthony, following the cross, the way of the cross would pass through Šimići, Ševelji up till the graveyard, and then down the graveyard steps to the seashore. Here, the cross-bearers would *immerse* the cross in the sea. Following a path along the coast, the procession would go across fishing nets to the Church of St George, and from there along the stream and road for Vrgorac towards Gornji Tučepi, then up the path towards the hamlet of Podpeč and the Church of St Michael, then the churches of St Catherine, St Roch, and the Church of St Anthony once again. After the procession, the crosses in the church would be uncovered and kissed. On Holy Saturday, when the Gloria would ring out, people would wash their faces. On Easter, Holy Mass was held, which was preceded by a long Eucharistic fast. On the afternoon of Easter Monday, after Mass, the young people would dance and walk from the rectory to Škalavera, to the turning for Biokovo. This custom lasted up until the earthquake of 1962. After the Adriatic Coastal Road was

constructed in 1964, the life of the parish and this place began to change: tourism arrived in Tučepi.

(Pero Šimić, son of late Ivan in: *Izvor* 23 (2016), no. 21 (49), pp. 19 – 21)

FOLLOWING THE CROSS

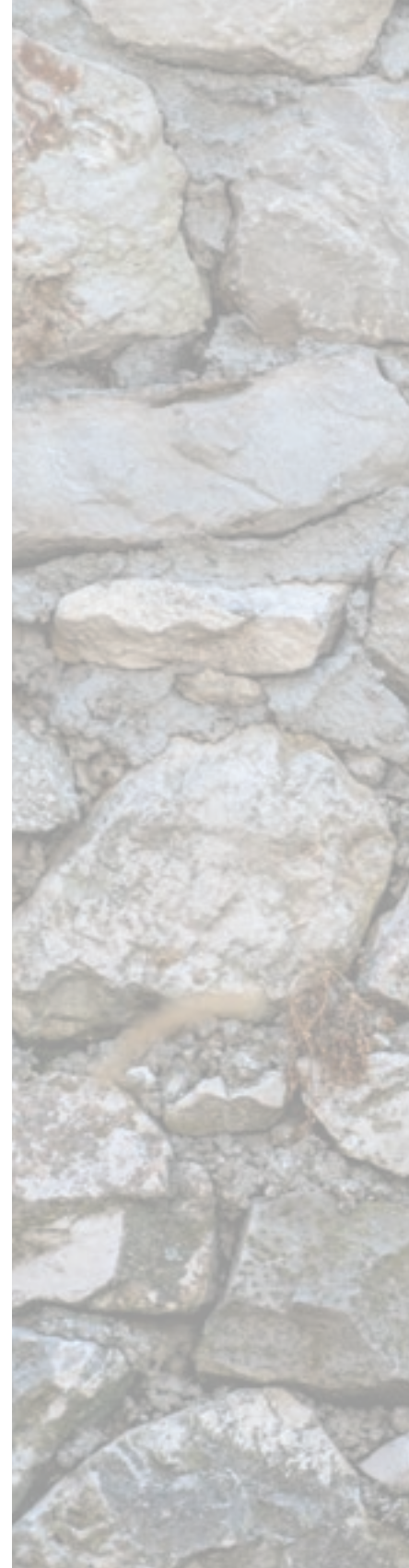
It used to be difficult to follow the cross. A large procession, morning. The singers sing the *Muka Isusova* (*The Passion of Jesus*) the entire way. The procession goes from the church, through Šimići to the Church of the Nativity of Mary and the graveyard, where numerous worshippers join in. With olive branches in their hands, the procession goes to the Church of St Nicholas Tavelić. Along the seashore, the way of the cross continues to the Church of St George. From there, it goes uphill to the top of the area, to the Church of St Michael in Podpeč. Past the churches of St Catherine and St Roch it once again returns to the Church of St Anthony. In the evening are the Stations of the Cross, the procession passes through the village, the Stations of the Cross are prayed, people carry torches in their hands. After returning to the church the *Ispovjedite se!* (*Confess Your Sins!*) is sung.


Faith is not a fashionable trend, something that appears, in a flash, and vanishes; it is something lasting, that is understood and accepted, felt in the deepest depths of the soul.

Dr Mario Vodanović reports on the experience of the Good Friday procession in *Izvor* 19 (2011), no. 10 (38), pp. 34 – 36; Veronika Reljac describes Croatian Easter customs in great detail in our *Izvor* 18 (2010), no. 8 (36), pp. 21 – 33.

THE NEW WAY OF THE CROSS

On the 26th of March 2012, the parish's pastoral council made a decision about the cross procession's path on Good Friday. The procession begins at the Church of St Anthony at 6:30am and passes through Šimići, Ševelji, and Mravičići. It descends by the house of nuns to the Adriatic Coastal Road and enters the neighbourhood Kamena. From Kamena it follows the walkway to the underpass, towards the Church of the Nativity of Mary, and from there





to the Church of St Nicholas and the Church of St George. After a prayer at the Church of St George, the cross procession heads towards the Neptun Hotel, then along the coastal road to the house of Joso Vidić. It passes through the entire neighbourhood of Blato, to the reservoir and the hamlet of Čovići. After the prayer, there is a rest in Čovići. From Čovići, the path follows the way towards the coastal road to Podpeč, to the Church of St Michael, and from there to the Church of St Anthony, where the cross procession ends. Thus, Christ's cross passes through all the settlements and encounters all the citizens of Tučepi on Good Friday. (*Izvor* 20 (2012), no. 12 (40), p. 22.)

THE CORPUS CHRISTI PROCESSION IN TUČEPI

In the Catholic Church, Corpus Christi is a feast of the most holy Body and Blood of Christ. It commemorates Christ's presence in the sacrament of the Eucharist. The feast is celebrated on the Thursday following Trinity Sunday. The feast began in Liège in Belgium in 1246, and Pope Urban IV established it as a feast for the whole Church in 1264. After the feast-day mass, a ceremonial procession through the town begins, which was first held in Cologne in 1274, and in 1279 in our own Zagreb. In Tučepi, this procession was introduced only in 2009, thanks to the parish priest Fra Nediljko Šabić.

It was on the 22nd of May 2008. The procession with the Blessed Sacrament started out from the Church of St Nicholas, over the Adriatic Coastal Road through Kraj, then via the Coastal road to the Kamena – Kraj junction then via the promenade to the Marina and then once again to the Church of St Nicholas Tavelić. A large number of worshippers took part. While the procession is an act of prayer, it is also a penitential act, emphasising the spiritual dimension of the feast-day, the celebration of Christ in the Eucharist. Worshippers' attention is drawn to God's presence in their lives and actions. Christ is with us, Christ is among us. Christ goes with us through our town and through our lives.

The following year (2009), a new baldachin was purchased. For the same event, an 18th-century chalice was restored, and the old monstrance was repaired and gilded with 24-carat gold, restoring its original shine.

(cf. *Izvor* 16 (2008), no. 5 (33), pp. 19 – 20; *Izvor* 17 (2009), no. 6 (34), pp. 11 – 16.)

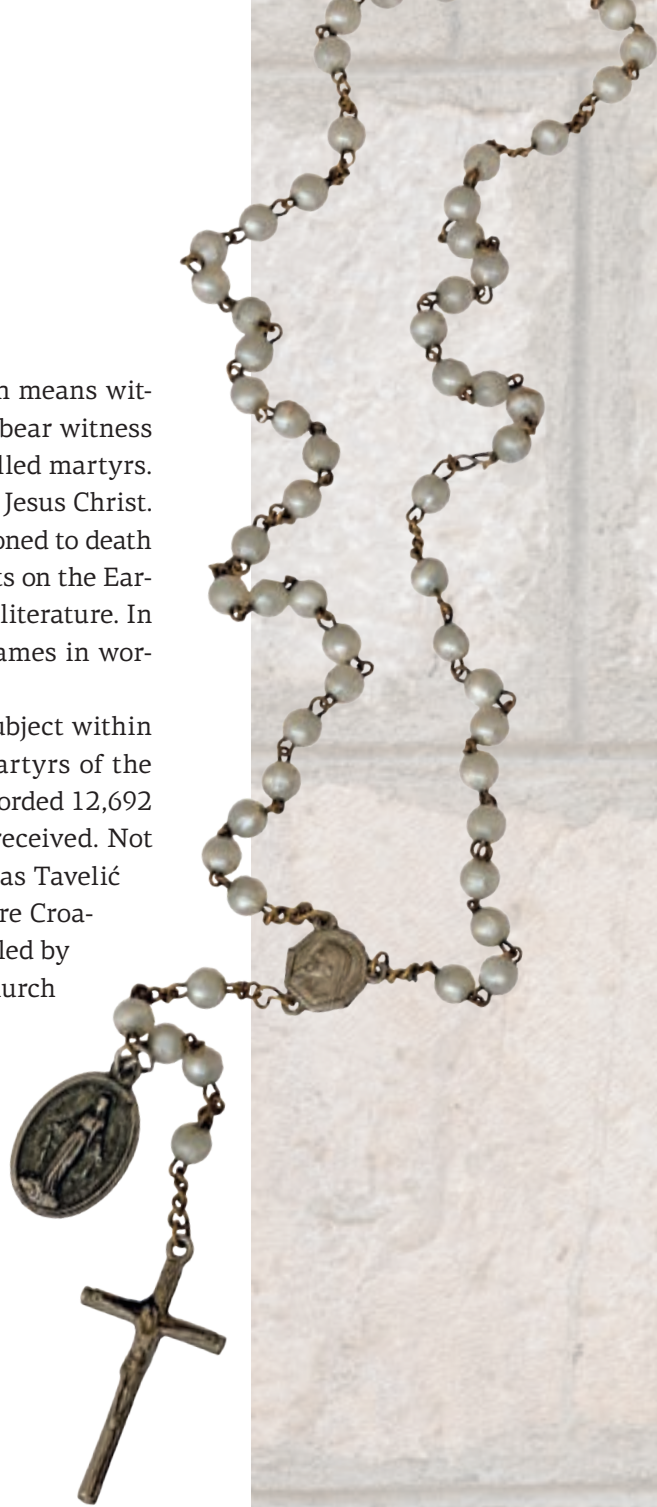
TUČEPI MARTYRS

The word martyr comes from the Greek word *martyrion*, which means witness. A martyr is witness to blood, and those individuals who bear witness to their faith by enduring and being tortured and killed are called martyrs. In the New Testament, a martyr bears witness to their belief in Jesus Christ. The first Christian martyr was the deacon Stephen, who was stoned to death because of his faith (cf. *Acts* 7.54–60). There are historical reports on the Early Christian martyrs and the processes have been portrayed in literature. In the catacombs, they venerated the martyrs and spoke their names in worship. Churches were built on the martyrs' graves.

In 1995, Pope John Paul II invited those in charge of this subject within the Catholic Church to put together documents about the martyrs of the twentieth century. The pope's commission for new martyrs recorded 12,692 martyrs in the twentieth century, based on the reports they received. Not all these martyrs were proclaimed blessed or saints. St Nicholas Tavelić and St Marko Krizin, as well as the Blessed Alojzije Stepinac, are Croatian saints and martyrs. The Croatian Martyrology was compiled by Don Anto Baković, who made a list of 663 individuals of the Church who were victims of Communist crimes.

Fra Petar Bezina, in his book *Franjevci Provincije Presvetog Otkupitelja, žrtve rata 1942. – 1948. (Franciscans of the Province of the Holy Redeemer, Victims of the War 1942 – 1948)* lists four Franciscans from Tučepi who were killed for bearing witness to their faith.

The rosary given to Fra Nediljko Šabić in 1983 by the Holy Father John Paul II.





FRA VJEKOSLAV ŠIMIĆ, born on the 17th of August 1905 in Tučepi to his father Mijo and mother Kata, née Šarić. He completed the Franciscan high school in Sinj, studied philosophy in Zaoštrog, and theology in Makarska. He was ordained as a priest in 1929 in Makarska. He was a teacher at the Franciscan high school in Sinj, and a parish priest in Vrpolje near Knin. As an army chaplain he served in Osijek, Banja Luka, Slavonski Brod, and Zagreb. On the 7th of July 1945 in Zagreb, a Partisan court sentenced him to death by firing squad; he was killed that same day. He was 40 years old.

FRA BOŽIDAR ŠIMIĆ, born on the 18th of February 1915 in Tučepi to his father Mijo and mother Kata, née Šarić. He was the younger brother of Fra Vjekoslav. He completed the Franciscan high school in Sinj, and theology in Makarska. He was ordained as a priest in 1940 in Makarska. In September 1941 he was appointed the parish priest of Plina, where he advocated for the war-torn locals. He was killed by Partisans on the 10th of September 1943 in Kula Norinska next to Opuzen. He was buried in the Gabrić family grave in Metković. He was only 28 years old.

FRA VALENTIN ŠIMIĆ, born on the 20th of September 1920 in Tučepi to his father Toma and mother Marta, née Urlič. He completed primary school in his hometown, and the Franciscan high school in Sinj. He studied philosophy and theology in Makarska in the war year 1943. A year later he fled the Partisans via Sarajevo to Zagreb. In May 1945 he was retreating with the Croatian army and civilians from Zagreb towards Austria (Bleiburg). He was killed on the so-called “Križni put” (Way of the Cross) at the end of the Second World War, when defeated soldiers and civilians associated with the Axis were subjected to forced marches and mass killings. He was probably killed somewhere near Maribor. His final resting place is unknown. He was only 25 years old.

FRA JOSIP VISKOVIĆ was born in Tučepi on the 21st of March 1915. He finished primary school in his hometown, high school and a philosophical lyceum with the Franciscans in Sinj. He studied theology in Makarska, and graduated from the Faculty of Theology at the University of Zagreb. He was ordained as a priest on the 4th of March 1939 in Split, and the next day he celebrated his first mass in his native Tučepi. In 1940 he became a chaplain and a catechist, and the leader of Catholic Action in the parish of Our Lady of Lourdes in Zagreb. He was imprisoned by the Communists on the 19th of April 1947. He was convicted in a sham trial to 15 years of forced labour and detainment. He wrote the disturbing book *Sjećanja s robije (Memories from my Imprisonment)* about his life in the Nova Gradiška prison, which was the inspiration for the religion teacher Marina Šimić's play *Pravednik u okovima (The Righteous Man in Shackles)*. Both works have been made available, thanks to the Tučepi Tourist Board, in a separate book.

Four friars from Tučepi were killed by communists out of hatred for their faith or, as it is said, *in odium fidei*. As such, they deserve the title of martyrs. Falsely accused, without the possibility to defend themselves and without a proper trial, they were killed because of their religious beliefs. They bore witness to their faith, and this can be counted amongst the intangible sacral heritage of our Tučepi.

More on our martyrs: cf. *Izvor* 16 (2008), no. 4 (32), pp. 40 – 43; on Fra Jozo Visković on the 100th anniversary of his birth, cf. *Izvor* 22 (2015), no. 18 (46), pp. 49 – 52.



THE PARISH FAMILY BOOKS IN THE PARISH OF ST ANTHONY OF PADUA IN TUČEPI (1667 – 2018)

The parish registers and parish family books are among the important cultural monuments of the village and parish of Tučepi. The parish priests recorded basic information about their parishioners in them. These books are valuable archival treasures with information about those that were baptised (that is, born), married, and who died, about the number of children in a family, about weddings, godparents, about lifespans, about illnesses and the causes of death. The parish family books preserve the names of families and family lines and contain information about the size of the population, about migrations, about the social and confessional structure of the people and about life in general for the people of Tučepi. They are intangible cultural heritage, monuments of exceptional historical and social value.

In terms of parish registers, on the 11th of November 1563 the Council of Trent (1545 – 1563) issued the important decision that parish priests should keep records of all the baptisms in the parish they had been entrusted with. The 1614 Roman Ritual added to this decision, instructing parish priests to keep, along with a book of baptisms, a record of marriages and deaths and a “state of souls” (*status animarum*).

The Roman Ritual also laid out specific forms for entries in these books.

In the baptismal register it was necessary to write:

“In the Year of Our Lord ... on the ... day of the month of ..., I, N. N., parish priest of the Church of St ... in ... in the Church of St ... did baptise a child, on the ... day from ... lawful parents from this parish ... The child was given the name ... The godfather was ..., son of ..., from the parish of ..., and the godmother was ..., from the parish of ...”

The following was written in the marriage register:

“In the Year of Our Lord, day, month, by the banns proclaimed on three consecutive Holy Days, of which the first was the ..., the second the ..., the third the ... during Holy Mass, and as no impediment was found, I, N. N., parish priest of this Church of St ... in ..., did ask in the Church of St ... my son N., aged ... from the parish of ... St ..., and my daughter, and when they both gave their consent, I married them and blessed the marriage.”



the parish family books in the Parish of St Anthony of Padua in Tučepi
(1667 – 2018)

INDICAZIONE DEGL'INDIVIDUI

DATA DI NASCITA	NOME E COGNOME		FATTA	STATO CIVILE		BARRACCA	CANTONE
				nel luogo	di altri		
Giorno	Mese	Anno					
11	Aprile	1788	Antonio	Padre			
16	Aprile	1797	Antonio	Padre			
23	Aprile	1798	Giuseppe	Padre			
10	Aprile	1800	Antonio	Padre			
5	Aprile	1801	Antonio	Padre			
7	Aprile	1802	Giuseppe	Padre			
18	Aprile	1803	Antonio	Padre			
20	Aprile	1804	Giuseppe	Padre			
4	Aprile	1805	Antonio	Padre			
8	Aprile	1806	Giuseppe	Padre			
15	Aprile	1807	Antonio	Padre			
22	Aprile	1808	Giuseppe	Padre			
29	Aprile	1809	Antonio	Padre			
6	Aprile	1810	Giuseppe	Padre			
13	Aprile	1811	Antonio	Padre			
20	Aprile	1812	Giuseppe	Padre			
27	Aprile	1813	Antonio	Padre			
4	Aprile	1814	Giuseppe	Padre			
11	Aprile	1815	Antonio	Padre			
18	Aprile	1816	Giuseppe	Padre			
25	Aprile	1817	Antonio	Padre			
2	Aprile	1818	Giuseppe	Padre			
9	Aprile	1819	Antonio	Padre			
16	Aprile	1820	Giuseppe	Padre			
23	Aprile	1821	Antonio	Padre			
30	Aprile	1822	Giuseppe	Padre			
7	Aprile	1823	Antonio	Padre			
14	Aprile	1824	Giuseppe	Padre			
21	Aprile	1825	Antonio	Padre			
28	Aprile	1826	Giuseppe	Padre			
5	Aprile	1827	Antonio	Padre			
12	Aprile	1828	Giuseppe	Padre			
19	Aprile	1829	Antonio	Padre			
26	Aprile	1830	Giuseppe	Padre			
3	Aprile	1831	Antonio	Padre			
10	Aprile	1832	Giuseppe	Padre			
17	Aprile	1833	Antonio	Padre			
24	Aprile	1834	Giuseppe	Padre			
1	Aprile	1835	Antonio	Padre			
8	Aprile	1836	Giuseppe	Padre			
15	Aprile	1837	Antonio	Padre			
22	Aprile	1838	Giuseppe	Padre			
29	Aprile	1839	Antonio	Padre			
6	Aprile	1840	Giuseppe	Padre			
13	Aprile	1841	Antonio	Padre			
20	Aprile	1842	Giuseppe	Padre			
27	Aprile	1843	Antonio	Padre			
4	Aprile	1844	Giuseppe	Padre			
11	Aprile	1845	Antonio	Padre			
18	Aprile	1846	Giuseppe	Padre			
25	Aprile	1847	Antonio	Padre			
2	Aprile	1848	Giuseppe	Padre			
9	Aprile	1849	Antonio	Padre			
16	Aprile	1850	Giuseppe	Padre			
23	Aprile	1851	Antonio	Padre			
30	Aprile	1852	Giuseppe	Padre			
7	Aprile	1853	Antonio	Padre			
14	Aprile	1854	Giuseppe	Padre			
21	Aprile	1855	Antonio	Padre			
28	Aprile	1856	Giuseppe	Padre			
5	Aprile	1857	Antonio	Padre			
12	Aprile	1858	Giuseppe	Padre			
19	Aprile	1859	Antonio	Padre			
26	Aprile	1860	Giuseppe	Padre			
3	Aprile	1861	Antonio	Padre			
10	Aprile	1862	Giuseppe	Padre			
17	Aprile	1863	Antonio	Padre			
24	Aprile	1864	Giuseppe	Padre			
1	Aprile	1865	Antonio	Padre			
8	Aprile	1866	Giuseppe	Padre			
15	Aprile	1867	Antonio	Padre			
22	Aprile	1868	Giuseppe	Padre			
29	Aprile	1869	Antonio	Padre			
6	Aprile	1870	Giuseppe	Padre			
13	Aprile	1871	Antonio	Padre			
20	Aprile	1872	Giuseppe	Padre			
27	Aprile	1873	Antonio	Padre			
4	Aprile	1874	Giuseppe	Padre			
11	Aprile	1875	Antonio	Padre			
18	Aprile	1876	Giuseppe	Padre			
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16	Aprile	1880	Giuseppe	Padre			
23	Aprile	1881	Antonio	Padre			
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7	Aprile	1883	Antonio	Padre			
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28	Aprile	1886	Giuseppe	Padre			
5	Aprile	1887	Antonio	Padre			
12	Aprile	1888	Giuseppe	Padre			
19	Aprile	1889	Antonio	Padre			
26	Aprile	1890	Giuseppe	Padre			
3	Aprile	1891	Antonio	Padre			
10	Aprile	1892	Giuseppe	Padre			
17	Aprile	1893	Antonio	Padre			
24	Aprile	1894	Giuseppe	Padre			
1	Aprile	1895	Antonio	Padre			
8	Aprile	1896	Giuseppe	Padre			
15	Aprile	1897	Antonio	Padre			
22	Aprile	1898	Giuseppe	Padre			
29	Aprile	1899	Antonio	Padre			
6	Aprile	1900	Giuseppe	Padre			

the parish family register in the Parish of St Anthony of Padua in Tučepi, late 18th to the first half of the 19th century

COMPONENTI LA FAMIGLIA.

Vaccinati				Data		ANNOTAZIONI.
Numero	Cognome	Comunità per la prima volta	Matrimonio	Data	per altri	
1770	Caputo					
1771						
1772						
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1900						

Into the register of deaths:

“In the Year of Our Lord, day, month, in the arms of the Holy Mother Church, N., son or N. and N. or lawful wife N., gave up their soul to God, in his ... year of life, in the house of ..., his body was buried on the ..., in the graveyard of the Church of St ..., I heard his confession on the ... and did administer Viaticum unto him on the ... and Extreme Unction on the ...”

Later, a section on the illness or cause of death was added. Over time, the forms for entries into the parish registers and family registers were simplified.

Fifty-three years after the decrees of the Roman Ritual, in 1667 in our own Tučepi, the first parish priest Fra Šimun Barbarović began keeping registers. This was the time of the Turkish invasions, the end of the War of Candia, which lasted full 24 years (1645 – 1669). During this war the people of Tučepi, together with the people of the Makarska coastal region, endured a difficult period of hunger, illness, and poverty.

The precious book from the long-ago year of 1667, which records those people of Tučepi that were born and baptised, married, and those who died, was placed in a safe place by parish priests, and has therefore been preserved even to this day. It is among the oldest preserved registers in the Split-Makarska Archdiocese.

Newer registers of baptisms, marriages, and deaths were taken from the parish office in 1948 by order of the Communist authorities of the time and handed over to the newly-formed state register office in Makarska.

The parish family register, where the members of individual families are recorded, are kept in the Tučepi parish office. It is written in Italian, based on Italian templates. The parish priests recorded the date of birth, name and surname, place of birth and residence, house number, religion, profession, date of baptism, confirmation, First Communion, wedding date, the date they registered for school, and date of death. This book contains a list of the families that lived in the parish, and covers the period from the mid-17th century to the second half of the 19th century. The oldest entry in this book dates all the way back to 1761. On the 59th page the family of Mate Jakić Šimunov has been recorded. He was of the Catholic faith, a farmer, and was baptised

on the 22nd of February 1761; he had two sons, Ante and Luka, and he died on the 2nd of September 1847.

The parish family registers were rewritten, old information was taken and information about new families and newly-arrived families was added.

The population according to the parish registers, from 1667 to 2011:

1667 to 1730	102	clans
1690	30	families
1815	806	residents
1849	843	residents; 125 families
1887	1 520	residents; 225 families
early 20 th century	1 657	residents; 32 clans (surnames)
1931	2 080	residents
1938	2 156	residents
1958	1 416	residents (638 men and 778 women). 601 people from Tučepi lived outside the parish (294 in Croatia and 307 abroad).
1965	1 261	residents; 308 families
2001	1 763	residents
2011	1 931	residents

The majority of the population are Croats (96%), and their religious denomination is largely (86.95%) Catholic.

The Parish of St Anthony of Padua's family registers in Tučepi offer us a glance into the past of our town and region. They reflect the social conditions of the past, and are a valuable record of the history, culture, and daily life of Tučepi.



THE PARISH PRIESTS OF THE PARISH OF ST ANTHONY OF PADUA – TUČEPI

Fra	Šimun	Ribarović	1667 – 1673
Fra	Lovre	Matošić	1673 – 1700
Fra	Šimun	Aničić	1700 – 1702
Fra	Jure	Margetić	1702 – 1710
Fra	Jure	Živonović	1710 – 1717
Fra	Šimun	Aničić	1717 – 1718
Fra	Jerolim	Lalić	1718 – 1722
Fra	Šimun	Perić	1722 – 1723
Fra	Lovro	Ivančević	1723 – 1724
Fra	Frano	Bašić	1730 – 1733
Fra	Ivan	Cvitanović	1733 – 1734
Fra	Frano	Bašić	1734 – 1736
Fra	Frano	Parunović	1736 – 1742
Fra	Andrija	Staničić	1742 – 1743
Fra	Petar	Gabrić	1743 – 1745
Fra	Frano	Parunović	1745 – 1749
Fra	Petar	Gabrić	1749 – 1755
Fra	Bernardin	Pavlović	1755 – 1757
Fra	Šimun	Batinić	1757 – 1758
Fra	Ante	Puarić	1758 – 1760
Fra	Šimun	Lozenović	1760 – 1761
Fra	Josip	Bašić	1761 – 1765
Fra	Augustin	Lovrinčević	1765 – 1768
Fra	Silvestar	Pavlinović	1768 – 1772

Fra	Jere	Ravlić	1772 – 1774
Fra	Grgo	Ivanović Urlić	1772 – 1774
Fra	Silvestar	Pavlinović	1774 – 1784
Fra	Grgo	Ivanović Urlić	1782 – 1784
Fra	Silvestar	Pavlinović	1784 – 1786
Fra	Grgo	Ivanović Urlić	1786 – 1788
Fra	Frano	Puarić	1788 – 1789
Fra	Silvestar	Pavlinović	1789 – 1791
Fra	Grgo	Ivanović Urlić	1791 – 1798
Fra	Josip	Dragojević	1798 – 1799
Fra	Grgo	Ivanović Urlić	1799 – 1814
Fra	Ante	Soić	1814 – 1816
Fra	Martin	Šutić	1816 – 1819
Fra	Bartul	Antonović	1819 – 1833
Fra	Frano	Talijančić	1833 – 1836
Fra	Ivan	Cvitanović	1836 – 1849
Fra	Augustin	Grimani	1849 – 1855
Fra	Ante	Jelavić	1855 – 1856
Fra	Petar	Kačić Peko	1856 – 1859
don	Josip	Luetić	1859 – 1861
Fra	Stanko	Staničić	1861 – 1862
Fra	Augustin	Gojak	1862 – 1867
Fra	Petar	Antonović	1867 – 1874
Fra	Vladimir	Staničić	1874 – 1881

Fra	Ante	Gilić	1881 – 1882
Fra	Stanko	Borić	1882 – 1884
Fra	Vice	Letica	1884 – 1892
Fra	Ante	Gilić	1892 – 1903
Fra	Frano	Lulić	1903 – 1905
Fra	Vladimir	Staničić	1905 – 1906
Fra	Konrad	Rudan	1906 – 1908
Fra	Anđeo	Cvitanović	1908 – 1921
Fra	Petar	Glavaš	1921 – 1927
Fra	Vice	Grujica	1927 – 1928
Fra	Vice	Rosandić	1928 – 1929
Fra	Krsto	Radić	1929 – 1936
Fra	Bernard	Radonić	1936 – 1937
Fra	Bonifacije	Šipić	1937 – 1942
Fra	Kruno	Vukušić	1942 – 1955
Fra	Ivan	Abrus	1955 – 1958
Fra	Joakim	Friganović	1958 – 1961
Fra	Milan	Šetka	1961 – 1976
Fra	Dominik	Radić	1976 – 1982
Fra	Mario	Jurišić	1982 – 1991
Fra	Josip	Matić	1991 – 2000
Fra	Filip	Milanović Trapo	2000 – 2006
Fra	Nedjeljko	Šabić	2006 –

[view of Tučepi, August 2018 ►](#)

[view of Biokovo, August 2018 ►►](#)









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The Holy Father Pope John Paul II and
Fra Nediljko Šabić with Annamarija
Miza Greune, the benefactress of the
monastery in Imotski.





ABOUT THE AUTHOR

FRA NEDILJKO ŠABIĆ was born on the 20th of July 1948 in Zmijavci (Imotski) to his father Jure and mother Ana, née Todorić. He attended primary school in his hometown, and the Franciscan high school in Sinj. He studied philosophy in Dubrovnik, and theology in Makarska and Zagreb, where he graduated in Catholic theology. He spent his novitiate at Visovac, where he professed his simple vows on the 12th of July 1967. He took his simple vows in the Franciscan order and the Province of the Most Holy Redeemer at La Verna in Italy on the 17th of September 1971. He was ordained as a priest in Imotski on the 29th of June 1974. After serving as a chaplain in Sinj, the Province's administration sent him to a "German" congregation, where he spent a whole 30 years of his service as a priest. He was a chaplain in Bergisch Gladbach (1976 – 1980), Cologne (1980 – 1981), and Ratingen (1981 – 1983), and after passing his parish examination, he was also the parish priest in Bergheim (1983 – 1986). Following his service in the Archdiocese of Cologne, he was the parish priest in Munich, in St Gabriel (1986 – 1994). For a short time, he was a priest for Croatians living in Ludwigsburg (1994/1995), after which he returned to the Archdiocese of Munich. He was a parish priest in Rechtmehring and Maitenbeth (1995 – 1996), and then in Wolfratshausen (1996 – 2004), up until his return to his homeland in 2004, after which he was a parish priest in Staševica for two years. Since 2006 he has been the parish priest of Tučepi.

Apart from his pastoral work, Fra Nediljko is very active in the field of charitable work. While he was working in Germany, he was charismatic in finding sponsors and friends to help the needy. His efforts made possible immeasurable help in the rebuilding of sacral buildings that were knocked down and destroyed by the Serbs, in order to destroy all traces of the Croats during the Croatian War of Independence. A direct and personal approach to people, a Christian subjectivity, and charitable sensibility enrich the pastoral experience of this unusual Franciscan.

Graphics and Art Editor
Danijela Karlica Žilić

Language Advisor
Lidija Šimunić Mesić

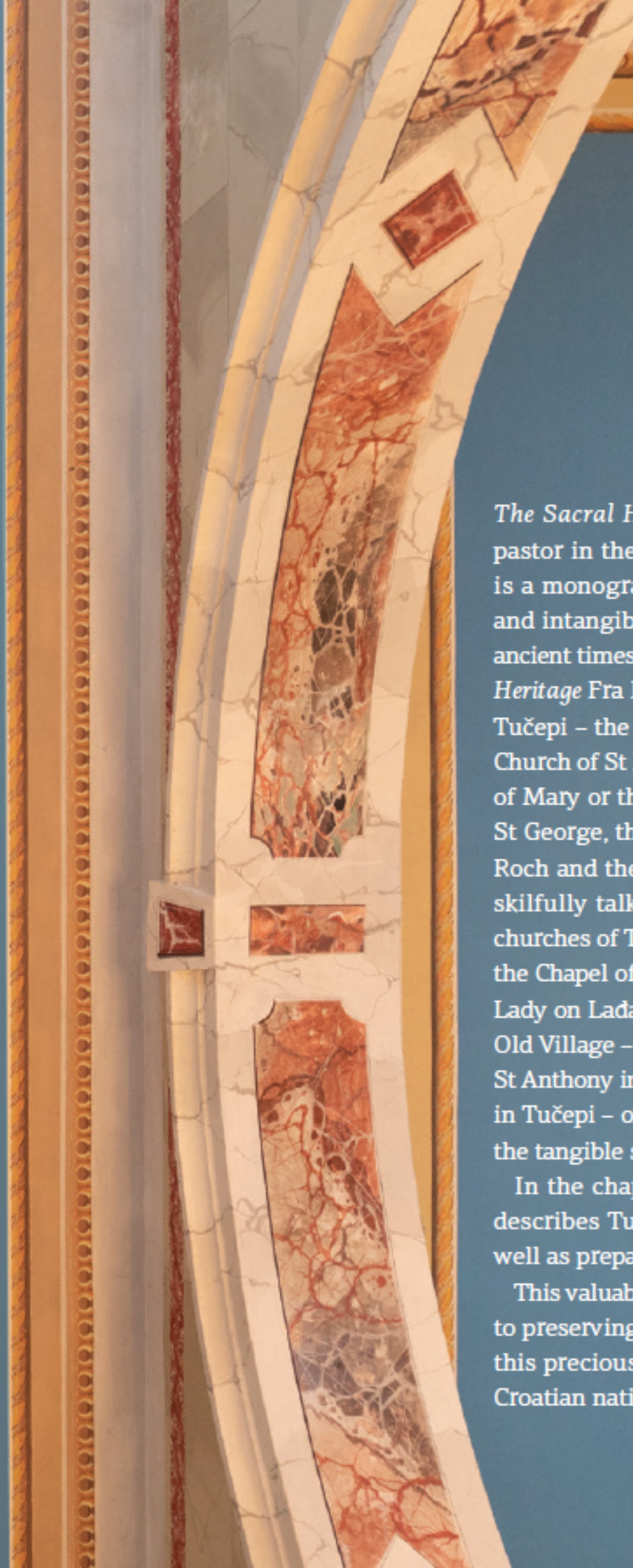
Proofreader
Anja Franjić

Printed by
Grafički zavod Hrvatske, d.o.o., Zagreb

Printed in May 2019

ISBN 978-953-48366-2-0 (The Parish of St Anthony of Padua, Tučepi)

A CIP catalogue record for this book
is available from the National and
University Library in Zagreb's digital
catalogue under the number 001030366.



There are few people who selflessly give themselves to their neighbours and embrace them with both hands. Fra Nediljko Šabić is one such person. Fra Nediljko is a true shepherd, one that every worshipper wishes to have – trustworthy and strict, disciplined in his work but loud in his laughter. Fra Nediljko has done a lot of good for his parishioners, both in Germany and in Croatia. Those who know him remember him for his sparkling energy, tireless work and the selfless love he bestows on all his acquaintances and friends. He has written this monograph for his parishioners in the Parish of St Anthony of Padua in Tučepi. He wished to leave behind another trace which will, like a glow-worm, enlighten the traces that he has left behind during the thirteen years that he has led the Parish. He has been leading them every day, day and night, in sunshine and on rainy days, tirelessly and with dedication. These are traces full of goodness, love for one's neighbour, God, his native soil, the Croatian language and the Croatian Homeland.

Fra Nediljko Šabić

THE SACRAL HERITAGE OF TUČEPI

The Sacral Heritage of Tučepi by Fra Nediljko Šabić, pastor in the Parish of St Anthony of Padua in Tučepi, is a monograph that masterly deals with the tangible and intangible sacral heritage of the Tučepi area from ancient times to the present. In the chapter *Tangible Sacral Heritage* Fra Nediljko Šabić describes seven churches of Tučepi – the Parish Church of St Anthony of Padua, the Church of St Nicholas Tavelić, the Church of the Nativity of Mary or the Church of the Infant Mary, the Church of St George, the Church of St Catherine, the Church of St Roch and the Church of St Michael – and expertly and skilfully talks about the patron saints after whom the churches of Tučepi were named. Five chapels of Tučepi – the Chapel of St Anthony on Mali Vrh, the Chapel of Our Lady on Lađana, the Cave of Our Lady of Lourdes in the Old Village – Šimići, Mravičići, and Ševelji, the Chapel of St Anthony in Podstup and the Chapel of Our Lady of Sinj in Tučepi – on the Promenade are a precious treasure of the tangible sacral heritage of Tučepi.

In the chapter *Intangible Sacral Heritage* the author describes Tučepi customs: the veneration of saints as well as preparations for Christmas and Easter.

This valuable monograph is an exceptional contribution to preserving the national identity of the Tučepi region, this precious and important stone in the mosaic of the Croatian national identity.

