

Summary

The collection of papers titled *300 Years of the Franciscan Church in Vukovar (1723 – 2023)* consists of 15 papers presented at a scientific conference of the same name which was held in Vukovar in June of 2023.

The first paper, authored by Milan Vrbanus, is titled “Socio-Economic Situation in Slavonia During the Founding of the Monastery and the Construction of the Church and Monastery in Vukovar.” In the paper, the Author shows the social and economic circumstances in Slavonia, Vukovar and the surrounding area, starting from the time of liberation from the Ottoman Empire and during the founding of the Franciscan monastery in Vukovar, the construction of the St. Philip and James church and monastery, until the end of the 4th decade of the 18th century. The paper furthermore presents the changes in the socio-economic circumstances that influenced the noblemen of Vukovar, also including the local Franciscan community.

Authors Marko Jerković and Ivan Marjanović have written the paper titled “The Founding of the Franciscan Residence and the Monastery in Vukovar”. In the paper, the authors deal with the institutional development of Vukovar’s Franciscans, i.e., the process of founding first the Franciscan residence (a community dependent on the Bač monastery), and then also an autonomous monastery. They analyzed the relationship of the Franciscans with diocesan authorities and laymen, especially during their negotiations regarding the construction of the new church and monastery. In this analysis, the authors highlight the issues the Franciscans had to face, as well as their solutions to said problems. At the center of their analysis is the Vukovar Chronicle. Aside from the contents of this work, they also focused on the function of its text.

Danijel Jelaš and Petra Plantosar are the authors of the paper titled “Church Institutions in Vukovar and Its Surroundings in the Middle Ages.” The authors present the church institutions of the Pécs Diocese and the observed area, and they also offer a short overview of the churches’ patrocina.

Furthermore, the paper shows an analysis of the data on gathered donation amounts, as recorded in the documents related to the papal tithe from the first half of the 14th century. The aforementioned amounts are then placed into a broader context of the economic indicators by comparing them to the donation

amounts gathered for parishes in the most relevant settlements in the Vukovar county.

The paper “Migrations and Settlement in the Vukovar Area after Liberation from the Ottoman Rule,” authored by Robert Skenderović, highlights that at the end of the Middle Ages, the Ottoman conquests largely ruined the Vukovar population of old. These conquests also led to new migrations – first and foremost the immigration of Orthodox Rascians (Serbs) and Vlachs, and after the definitive formation of the Ottoman rule in the 1530s, a significant Muslim immigrant community was formed in Vukovar. With the War of the Holy League (1683 – 1699), Vukovar and the surrounding area went through another wave of demographic changes and large migration waves. The Muslim population disappeared, and the surviving Catholic and Orthodox population remains. After liberation from the Ottoman dominion, a new migration phase comes up, with immigrants from various parts of the Habsburg Empire coming to the area, as well as those from the wider Christian Europe territories. This is how the population structure in Vukovar during the 18th century came to be.

In the paper “Vukovar and the Danube in Cartographic Displays in the Legacy of Count Luigi Marsigli in the University Library of Bologna,” written by Hrvoje Kekez, a number of maps and cartographic drafts are presented, which all show Vukovar, and to a large extent also the flow of the Danube, with a focus on today’s Croatian Podunavlje area. Most of these maps and drafts, which have until now not been published or analyzed, were made as part of the work of the Border Commission whose goal was to define the border with the Ottoman Empire at the signing of the Treaty of Karlowitz, in relation to Croatian and Hungarian historic spaces, and they represent mainly the border areas with the Ottoman Empire. These are significant cartographic supplements, as they are precise and carry a large amount of data. They are often displays of areas which not only reflect the time they were made in, that is, the end of the 17th and the start of the 18th century, but they also show an earlier image of the area from the Ottoman, and even medieval times.

Ante Grubišić is the author of the paper titled “Franciscan Lands in Vukovar According to Cartographic Sources until the End of Feudalism.” The paper deals with preserved plans of Vukovar from the end of the 17th century to the beginning of the 19th century. According to these plans, the presence of the Franciscans in the city can be tracked, and the development and expansion of their lands can be seen. Based on these cartographic sources, the author tries to establish the professions of the Franciscans outside their church-related duties, mainly in agriculture, and points out the similarities in the economy with the citizens of Vukovar.

“Glimpses of Vukovar History and Vukovar’s Franciscans During the Kingdom of Yugoslavia (1918 – 1941)” is a paper written by Ivan Zupac, in which the author provides an overview of the social, political, economic and religious life in the city of Vukovar between two World Wars. This period, albeit not long, is very eventful and momentous. Historic research on the topic of the first joint south-Slavic country is rather challenging, first and foremost due to the condition of the sources and archival materials, which are very fragmented and largely still disorganized due to a tumultuous 20th century in Croatia, marked by major socio-political discontinuities. The author attempts to synthesize the most important events in Vukovar in these 22 years, after which an even larger conflict breaks out (WWII) and brings about further social changes.

Sladana Josipović Batorek is the author of the paper “Vukovar’s Franciscans and the Communist Rule.” The author points out that the end of World War II and the new rule of the Communist Party of Yugoslavia (KPJ) in 1945 marks the beginning of a new, long conflict between the ruling regime and the religious communities in these areas, especially the Catholic Church. With the KPJ gaining power, they try to implement their interwar program, which planned to separate the Church from state and schools from the Church, taking away the Church’s property and marginalizing its influence in society. The paper shows the ways in which new socio-political circumstances influenced the church-related and religious matters in Vukovar and what the relationships were like, primarily between the local Communist rule and the Franciscans as the main carriers of the church and the religious life in the city. The author highlights some property and legal questions, difficulties related to maintaining religious teaching programs in schools and the church, as well as problems related to maintaining certain religious rituals and manifestations.

Friar Daniel Patafta wrote the paper titled “Monastery Life and the Pastoral activities of Vukovar’s Franciscans in the 18th and the First Half of the 19th Century.” By analyzing historic and church sources, as well as independent chronicles, the author shows how the life and work of Vukovar’s Franciscans formed and changed from the times of Catholic reformation, through Josephinism, to the start of the Catholic restoration.

In the paper “Lectionaries of Friars Kajo Agjić and Robert Kauk,” written by friar Mario Cifrak, two professors from the School of Theology in Vukovar are presented, friars Kajo Agjić (1805 – 1892) and Robert Kauk (1848 – 1900). This paper is a short overview of their work on lectionaries in Croatian and Bulgarian.

The paper “Vukovar Franciscan Musicians” was written by friar Mario Zrakić. He points out that the Franciscans in Vukovar have played a major role for centuries, not only in terms of their pastor duties, but also in the fields of

education and culture. Music is vastly important for the Franciscan spiritual and monastic life, which can be seen from the fact that, historically, many Franciscans were also musicians. Among them were many organ players, singing and instrument teachers, as well as those who gathered various chants into collections and songbooks. Through this, they also contributed to the spread and development of church music, saving many a chant from oblivion. This is also why the Vukovar Franciscan monastery can today boast a rich musical history and many friars who were musicians have spent a portion of their monastic lives in Vukovar.

Count Geog Eltz Vukovarski is the author of the paper titled “Members of the Eltz Family in the Franciscan Church Crypt in Vukovar.” The crypt of the Vukovar Franciscan Church of St. Philip and James, restored after its devastation in 1991/92, today contains an ossuary with the remains of Eltz family members. A marble tombstone inscription lists the names of the deceased, which have had varied amounts of influence on the history of the family in Vukovar. The paper brings short biographies of the more prominent members of the family that have been laid to rest in the crypt, explaining their relationships.

The paper “Vukovar’s Franciscans and the Cultural Memory of World War I” written by Sandra Cvikić shows the preliminary results of qualitative sociological research of the Chronicle of the Franciscan monastery for the period between 1918 and 1940. This research based on examples of the activities of Franciscans in Vukovar had the goal of establishing the characteristics of the Catholic Church’s role in creating and maintaining the Croatian cultural memories of World War I. Using the SKAD methodology and the theoretical framework of cultural memory, the results point to a Croatian culture of forgetting the victims of World War I. This state of forgetting, as is visible from the analysis of discourse of the Franciscan Chronicle, is also produced by a discourse amnesia, developed in the interwar period due to the exceedingly difficult socio-political environment in which the Croatian community in Vukovar found itself at the end of World War I.

In the paper “Vukovar’s Franciscans and the Cultural Memory of the Homeland War in Times of Exile”, author Vine Mihaljević shows and analyzes the Franciscan cultural memory of the Homeland War during a time of exile, both in the theological-pastoral and socio-religious frameworks. Primary Franciscan sources were used in the paper, such as chronicles and annals, as well as secondary archival materials about the Franciscans in Vukovar during exile. The dynamics of the cultural memory of the Homeland War, as pointed out by the author, were determined by the religious, cultural, social, and political circumstances of the exiles, from praying and staying quiet to protests and witnessing the cruelty of abuse, suffering, torturing and the death of the prisoners in Serbian

concentration camps. The cultural memory of the Homeland War is the basis of the identity of the Croatian State and freedom. The Homeland War and the City of Vukovar are two cornerstones of the Croatian State, the author concludes.

Ivana Bendra, Mateo Žanić and Dražen Živić are the authors of the paper “Vukovar’s Franciscans and the Cultural Memory of the Battle of Vukovar from 1998 to 2022.” In the paper, the authors discussed the participation of the Franciscans in Vukovar in the creation and transmission of various elements of the cultural memory which shaped the image of the city, as well as showed care for not only the victims of the war, but also for the formation of the community of remembrance. In the first part of the paper, the involvement of the Franciscans in propagating a variety of religious rituals and manifestations is described. These events had a significant influence on shaping the public spaces and social life in Vukovar. In the second part, the authors analyze the ways in which the Franciscans took part in different commemorations or helped organize memorial manifestations related to the Battle of Vukovar, the Remembrance Day for victims in Vukovar of 1991, and the Homeland War. In the third part of the paper, the authors observe the Franciscans’ contribution to the forming of material, narrative, and visual cultural memory content.