



# AUTORITET I DISCIPLINA U REDOVNIČKIM ZAJEDNICAMA

*19. znanstveni skup u nizu Tihi pregaoci*

Knjižnica Fakulteta hrvatskih studija

PROGRAM I KNJIŽICA SAŽETAKA

---

16. svibnja 2024.  
Fakultet hrvatskih studija  
Zagreb, Kampus Borongaj – Borongajska c. 83d

ISBN 978-953-8349-58-4





# **AUTHORITY AND DISCIPLINE IN RELIGIOUS COMMUNITIES**

*The 19th conference on religious culture*

Library of the Faculty of Croatian Studies

## PROGRAMME AND THE BOOK OF ABSTRACTS

---

May 16, 2024.  
Faculty of Croatian Studies  
Zagreb, Kampus Borongaj – Borongajska c. 83d

ISBN 978-953-8349-58-4



## ***Program skupa / Conference Programme***

Četvrtak, 16. svibnja / Thursday, May 16

⌚ 09:00–09:15

Uvodne riječi / Opening words

### **I. sekcija: Koncepti i strukture I: Trajnost / Session I: Concepts and Structures I: Durability**

Moderator / Chair: Gergely Kiss

⌚ 09:15–09:30

Ivan Majnarić: *Imo isto anno viximus solliti sunt vivere pauperes mendicantes*: the case of authority and disciplined dissent in the benedictine abbey of St. Chrysogonus of Zadar

⌚ 09:30–09:45

Marko Jerković: Punishment in the Order of Preachers

⌚ 09:45–10:00

Daniel Patafta: Authority of Saint Francis' Normative Texts and the Reforms of Discipline

⌚ 10:00–10:15

Rasprava / Discussion

⌚ 10:15–10:45

Stanka / Break

## **II. sekcija: Koncepti i strukture II: Crkva – samostan – organizacija / Session II: Concepts and Structures II: Church – Monastery – Organisation**

Moderator / Chair: Marko Jerković

⌚ 10:45–11:00

Gergely Kiss: Religious Communities and the Authority of the Ordinaries: Authority, Discipline and Exemption

⌚ 11:00–11:15

Zsolt Hunyadi: Authority and discipline in the Order of St John – with case studies from the Hospitaller Hungarian-Slavonian Priory (12th-14th century)

⌚ 11:15–11:30

Tomislav Matic: The Late Medieval Church Councils and the Crisis of Monastic Discipline

⌚ 11:30–11:45

Rasprava / Discussion

⌚ 11:45–12:15

Stanka / Break

## **III. sekcija: Koncepti i strukture III: Samodisciplina / Session III: Concepts and Structures III: Self-discipline**

Moderator / Chair: Iva Beljan Kovačić

⌚ 12:15–12:30

Lucija Krešić Nacevski: *Acta Martyrum Scillitanorum* – the Archetype for the *vita religiosa*

⌚ 12:30–12:45

Petar Bilobrk: *Tantum quantum* - (samo)disciplina u ignacijanskoj duhovnosti [*Tantum quantum* – self-discipline in the Ignatian spirituality]

⌚ 12:45–13:00

Rasprava / Discussion

⌚ 13:00–15:00

Stanka / Break

#### **IV. sekcija: Primjena i funkcija I: Centri i sub-centri / Session IV: Application and Function I: Centres and Sub-centres**

Moderator / Chair: Lucija Krešić Nacevski

⌚ 15:00–15:15

Ivan Karlić – Ljudevit Anton Maračić: Disciplina u službi održavanja stabilnosti i duhovnog rasta u Hrvatskoj provinciji sv. Jeronima franjevacica konventualaca [*Discipline in the Service of Preservation of Stability and Spiritual Growth in the Croatian Province of St Jerome, Conventual Franciscans*]

⌚ 15:15–15:30

Maja Matasović: *Domus disciplinae*: examples of monastic discipline in 18<sup>th</sup>-century Slavonia

⌚ 15:30–15:45

Iva Beljan Kovačić: Forms and Purposes of Disciplining the Catholic Clergy and Laity in 17<sup>th</sup> to 19<sup>th</sup> Century Bosnia and Herzegovina

⌚ 15:45–16:00

Rasprava / Discussion

⌚ 16:00–16:15

Stanka / Break

## **V. sekcija: Primjena i funkcija II: Mikro razina / Session V: Application and Function II: Micro level**

Moderator / Chair: Maja Matasović

⌚ 16:15–16:30

Rudolf Barišić: Izvori za Barišićevu aferu – tipološka analiza [Sources for the Barišić' Scandal – typological analysis]

⌚ 16:30–16:45

Petar Ušković Croatia: *Exempla disciplinae*: Prakticiranje stege u Kronici franjevačkog samostana u Vukovaru [*Exempla disciplinae*: Practises of discipline in the Chronicle of the Vukovar Franciscan Monastery]

⌚ 16:45–17:00

Luciana Boban–Josip Grubeša–Jelena Jurčić: The Authority of Latin Textbooks in the Herzegovinian Franciscan Custody

⌚ 17:00–17:15

Rasprava

⌚ 17:15

Zatvaranje skupa / Closing of the Conference



Petak, 17. svibnja / Friday, May 17

🕒 10:00

Okrugli stol o budućim skupovima /  
Round table about the future conferences

Organizacijski odbor:

izv. prof. dr. sc. Marko Jerković (Zagreb, predsjednik)

doc. dr. sc. Lucija Krešić Nacevski (Zagreb)

dr. sc. Marko Marina (Zagreb)

izv. prof. dr. sc. Iva Beljan Kovačić (Mostar)

prof. dr. sc. Gergely Balint Kiss (Pečuh)

Organizing committee:

Marko Jerković, Ph.D., Assoc. Prof. (Zagreb, Chairman)

Lucija Krešić Nacevski, Ph.D., Assist. Prof. (Zagreb)

Marko Marina, Ph.D. (Zagreb)

Iva Beljan Kovačić, Ph.D., Assoc. Prof. (Mostar)

Gergely Balint Kiss, Ph.D., Full Prof. (Pécs)

***Knjižica sažetaka (prema rasporedu sekcija) / Book of  
Abstracts (in accordance with the session schedule)***

**I. sekcija / Session I**

Prof. dr. sc. **IVAN MAJNARIĆ** / Full Professor  
Hrvatsko katoličko sveučilište u Zagrebu, Odjel za povijest  
Croatian Catholic University, Zagreb, Department of History  
[ivan.majnarić@unicath.hr](mailto:ivan.majnarić@unicath.hr)

***IMO ISTO ANNO VIXIMUS SOLLITI SUNT VIVERE  
PAUPERES MENDICANTES: THE CASE OF AUTHORITY  
AND DISCIPLINED DISSENT IN THE BENEDICTINE  
ABBEY OF ST. CHRYSOGONUS OF ZADAR***

In my presentation, I will examine the case related to the Benedictine abbey of St. Chrysogonus in Zadar and its abbot Ivan from the beginning of 1358 through the concept of disciplined dissent. Firstly, I will discuss the theoretical framework of the late Middle Ages regarding authority, particularly focusing on the relationship between ruler and ruled. Then, I will consider the question of Christian disciplinary practices, humility, and obedience. Finally, I will explore how some aspects of disciplined dissent are associated with these practices. While this case has some methodological limitations, which I will explore further and problematize the effectiveness of the concept, it offers an original perspective on the monastery's position towards central authority (Venetian and royal), relationships within the monastic community, and the position of the monastic community within the broader (urban) community through the lens of disciplined dissent.

\* \* \* \* \*

Izv. prof. dr. sc. **MARKO JERKOVIĆ** / Associate Professor  
Sveučilište u Zagrebu – Fakultet hrvatskih studija  
University of Zagreb – Faculty of Croatian Studies  
[mjerkovic@fhs.unizg.hr](mailto:mjerkovic@fhs.unizg.hr)

## **PUNISHMENT IN THE ORDER OF PREACHERS**

To formulate the efficient punitive system is one of the most important goals of every organised community. Its application and justifications, however, varied significantly throughout history, depending on the common values and socio-political constellations. This presentation inspects the disciplinary solutions devised by the Dominican friars, who are recognised as the great entrepreneurs of the medieval *vita religiosa*. By taking into account the Michele Foucault's theories, I analyse the types, objectives, and purposes of punishment in the early Dominican community, as well as the presence of various forms of valid power in the Order's penal code. The research is based on the *Liber constitutionum* (1241), and the Humbert of Romans' commentaries on the *Rule of Augustine* and constitutions.

\* \* \* \* \*

Izv. prof. dr. sc. **DANIEL PATAFTA** / Associate Professor  
Sveučilište u Zagrebu – Katolički bogoslovni fakultet  
University of Zagreb – Faculty of Catholic Theology  
[d.patafta@yahoo.com](mailto:d.patafta@yahoo.com)

## **AUTHORITY OF SAINT FRANCIS' NORMATIVE TEXTS AND THE REFORMS OF DISCIPLINE**

Many Francis of Assisi's writings, or those attributed to him, contain normative elements for the life of the new religious community. Already during his lifetime, it was evident that within the Order there was a departure from the discipline and way of life that he had envi-

sioned for his brothers. After his death, the question was raised about the authority of certain documents written by Francis of Assisi, that is, of their normativity. In the next three centuries, different directions will emerge within the Franciscan Order; there will be internal and external fractures, papal normative interventions and attempts to reform Order and to maintain the normative spirit of Francis of Assisi within the Order.

\* \* \* \* \*

## II. sekcija / Session II

Prof. dr. sc. **GERGELY KISS** / Full Professor  
Sveučilište u Pečuhu – Institut za povijest  
University of Pécs – Institute of History  
[kiss.gergely.balint@pte.hu](mailto:kiss.gergely.balint@pte.hu)

### **RELIGIOUS COMMUNITIES AND THE AUTHORITY OF THE ORDINARIES: AUTHORITY, DISCIPLINE AND EXEMPTION**

In the medieval Hungarian kingdom there existed a privileged group of ecclesiastical institutions, the so-called “royal churches”, which were not under the jurisdiction of the bishops of the dioceses in terms of jurisdictional power, but either under the authority of the archbishop of Esztergom or directly subordinated to the Apostolic See. This special status was most relevant in disciplinary matters, in the application of ecclesiastical disciplines. The present paper discusses the development and the essential elements of this legal privilege.

\* \* \* \* \*

Izv. prof. dr. sc. **ZSOLT HUNYADI** / Associate Professor  
Sveučilište u Szegedu – Institut za povijest  
University of Szeged – Institute of History  
[hunyadiz@hist.u-szeged.hu](mailto:hunyadiz@hist.u-szeged.hu)

**AUTHORITY AND DISCIPLINE IN THE ORDER OF ST  
JOHN – WITH CASE STUDIES FROM THE HOSPITALLER  
HUNGARIAN-SLAVONIAN PRIORY (12<sup>TH</sup>–14<sup>TH</sup> CENTURY)**

The rules (regulae), case law (esgarts) and customs (usance) of the Hospitallers regulated the overall status and framework of the brethren but the machinery of control in a highly centralized order always caused anomalies. In theory the central convent of the order maintained control either directly (at the chapter generals or through the council of prud’hommes) or indirectly (by arranging visitations to the priories of the order). The international nature and the high level of horizontal mobility of the brethren resulted in peculiar situations from the twelfth century onwards. The available sources shed some light on the disciplinary matters of the Hungarian-Slavonian priory in the fourteenth century, at times brothers sent to exile from the Eastern Mediterranean to present-day Hungary and Croatia. The paper attempts to contextualize these cases in the overall disciplinary system of the Order of St John until the end of the fourteenth century.

\* \* \* \* \*

Dr. sc. **TOMISLAV MATIĆ**, zn. suradnik / Research Associate  
Hrvatski institut za povijest, Zagreb  
Croatian Institute of History, Zagreb  
[tom.matic@yahoo.com](mailto:tom.matic@yahoo.com)

**THE LATE MEDIEVAL CHURCH COUNCILS  
AND THE CRISIS OF MONASTIC DISCIPLINE**

By the beginning of the 15th century, the belief that the Catholic Church was in a deep crisis had settled into the Western world. The destructive Great Western Schism and the political fissures it

spawned severely diminished the central authority of the papacy, and the religious orders, with their dependence on papal authority, lost much of their prestige. In response, reform movements within the orders, such as the observant movement in the mendicant communities, became prominent during the 15th century. Ecclesiastical authorities took notice of this phenomenon and reacted to it in various ways. In this presentation we will analyse the ways in which the great general councils of the Catholic Church of the 15th century treated the reform of the religious orders. This subject is relevant also because members of these orders heavily participated in the work of these councils, particularly the Dominicans and the Franciscans, and often determined their course. We will particularly focus on the area of Central Europe and on the ways in which the reforms promulgated by the general councils affected its monastic communities.

\* \* \* \* \*

### **III. sekcija / Session III**

Doc. dr. sc. **LUCIJA KREŠIĆ NACEVSKI** / Assistant Professor  
Sveučilište u Zagrebu – Fakultet hrvatskih studija  
University of Zagreb – Faculty of Croatian Studies  
[lkresic@fhs.hr](mailto:lkresic@fhs.hr)

#### ***ACTA MARTYRUM SCILLITANORUM:* THE ARCHETYPE FOR THE *VITA RELIGIOSA***

*Acta martyrum Scillitanorum* (AMS) is an important text of the Latin hagiographical tradition and a living witness of the fate of the first Christians of the North African Roman province. This short document is close to the Roman judicial documents; it comes from the second half of the 2nd century and consists of only 375 words. Although concise, this clear and stillistically not decorated record testifies to the unconditional acceptance of martyrdom, without any opposition,

alluding to the trial of Jesus Christ before Pontius Pilate. *Acta Scillitanorum* offers many challenges to the hagiographic-literary-linguistic analysis that is contained in this presentation: the arrangement of words in vulgar Latin, poor vocabulary, simplified structure of words and sentences, names of martyrs, links to the Gospels, clearly point to a *mysterium simplicitatis* that remains the permanent imitation of future *milites Christi*.

\* \* \* \* \*

Dr. sc. **PETAR BILOBRK**

Sveučilište u Zagrebu – Sveučilišne novine

University of Zagreb – University newsletter

e-mail: [petar.bilobrk@unizg.hr](mailto:petar.bilobrk@unizg.hr)

## **TANTUM QUANTUM – (SAMO)DISCIPLINA U IGNACIJANSKOJ DUHOVNOSTI**

U povijesti Crkve razvile su se razne škole duhovnosti koje su redovito pokretali veliki karizmatici. Tako su nastale: *Benediktinska škola*, *Augustinska škola*, *Kartuzijanska škola*, *Dominikanska škola*, *Franjevačka škola*, *Flandrijska škola*, *Karmelićanska škola*, te *Ignacijanska škola*. U ovom radu prikazat ćemo (samo)disciplinu u ignacijanskoj duhovnosti koju možemo kratko sažeti u rečenicu: Svrha života je slava Božja. Da se to ostvari treba Boga tražiti u svemu (contemplatio in actione). Razmatranje o čovjeku Ignacije Loyolski smješta na početak Duhovnih vježbi, pod naslovom “Načelo i temelj” (br. 23). Tekst je sažet, izrečen skolastičkim jezikom, pa stoga nije lako proniknuti u njegovu egzistencijalnu dubinu. Ipak za svakoga koji je pokušao ući u Ignacijev duhovni svijet, on podrhtava snagom mističnog iskustva. Za njega je on sve prije nego apstraktna formula; to je zgusnuti izričaj njegove cjelovite vizije života i svijeta. Pokušat ćemo slijediti ključne riječi u tekstu i probiti se do osobnog iskustva koje je u njem izrečeno. Iz početnog Ignacijeva razmatranja jasno se uočava kako pobjeda nad samim sobom i uređivanje vlastita života imaju za

cilj čovjeka učiniti spremnijim odgovoriti na svrhu za koju je stvoren. Ta se svrha očituje u hvaljenju i štovanju Boga, kako i služenju da bi se spasilo svoju dušu. Da bi čovjek ostvario taj svoj konačni cilj, potrebno je imati ispravan odnos ne samo sa Stvoriteljem već i sa stvorenjima. Ignacije Loyolski napominje da su „ostale stvari na zemlji stvorene ... radi čovjeka, da mu budu od pomoći da postigne svrhu za koju je stvoren“ (DV 23).

\* \* \* \* \*

## **IV. sekcija / Session IV**

Prof. dr. sc. **IVAN KARLIĆ** / Full Professor  
Sveučilište u Zagrebu – Katolički bogoslovni fakultet  
University of Zagreb – Faculty of Catholic Theology  
[vanikaro10@gmail.com](mailto:vanikaro10@gmail.com)

**LJUDEVIT ANTON MARAČIĆ**  
Hrvatska provincija sv. Jeronima franjevaca konventualaca  
Croatian Province of St Jerome of Conventual Franciscans  
[ljudevitmaracic@gmail.com](mailto:ljudevitmaracic@gmail.com)

### **DISCIPLINA U SLUŽBI ODRŽAVANJA STABILNOSTI I DUHOVNOG RASTA U HRVATSKOJ PROVINCiji SV. JERONIMA FRANJEVACA KONVENTUALACA**

U prvom dijelu ovog priloga autori govore o zakonodavnim okvirima koji stoljećima uređuju unutarnji život konventualnog franjevca, gdje disciplina ima važnu ulogu, ponajviše u smjeru ispravljanja krivog usmjerenja svakodnevnog života u samostanima. Svrha disciplinskih okvira i pravila bila je ostvarivanje stabilnosti i duhovnog napretka redovnika, unatoč padovima i usponima, sjenama i svjetlima koji prate redovnički život. U drugom, opsežnijem dijelu, primjerima i slučajje-



vima iz arhivske dokumentacije autori osvjetljavaju konkretno činjenično stanje u redovničkim samostanima kroz stoljeća, ponajvećma onoga dostupna u arhivskoj ostavštini. Ta se arhivska ostavština u prošlosti konventualnih franjevaca na hrvatskom području uglavnom podudara s političkom upravom Mletačke Republike nad istočnom obalom Jadranskog mora, Dalmacijom i Istrom (*Oltremare*), gdje su baš u tom razdoblju cvali (ali se i gasili) konventualski samostani Provincije sv. Jeronima. Autori gotovo isključivo crpe građu iz Povijesnog arhiva franjevačke konventualske provincije, koji je danas pohranjen u zagrebačkom samostanu na Svetom Duhu (Zagreb), te čuva ispisane isprave, odnosno kodekse, koji ukoričuju skoro tri stoljeća povijesti, od sredine 16. do prve polovice 19. stoljeća (1559. – 1827.).

\* \* \* \* \*

Izv. prof. dr. sc. **MAJA MATASOVIĆ** / Associate Professor  
Sveučilište u Zagrebu – Fakultet hrvatskih studija  
University of Zagreb – Faculty of Croatian Studies  
[mmatasovic@fhs.hr](mailto:mmatasovic@fhs.hr)

### ***DOMUS DISCIPLINAE: EXAMPLES OF MONASTIC DISCIPLINE IN 18<sup>TH</sup>-CENTURY SLAVONIA***

While reading the preserved chronicles of Franciscan monasteries (e.g. Našice, Brod, Osijek, Vukovar, Šarengrad...) in 18th-century Slavonia, we find a mention of a rather antiquated term: *domus disciplinae*. In this paper we shall look at the meaning of the term, the tradition of its usage and frequency of its occurrence in monastic life of the Catholic Church. We shall also present the very few examples of friars who behaved inappropriately that we can find in the aforementioned documents. In the context of the 18th-century enlightenment and educational reforms, this paper shall also look at the documents dealing with new methods in monastic discipline (such as Jean Mabillon's *Réflexions sur les prisons des ordres religieux*), at the possible foundations of these methods in the tradition stemming from the ancient Roman education, and at the ways that these new ideas are reflected (or not) in the examples from pe-

ripheral communities in 18th-century Slavonia. In this way, this paper serves to examine the individual cases viewed against the background of a period usually described as the one of big changes in attitudes and ways of thinking, especially in religious communities.

\* \* \* \* \*

Izv. prof. dr. sc. **IVA BELJAN KOVAČIĆ** / Associate Professor  
Sveučilište u Mostaru – Filozofski fakultet  
University of Mostar – Faculty of Humanities and Social Sciences  
[iva.beljankovacic@ff.sum.ba](mailto:iva.beljankovacic@ff.sum.ba)

**FORMS AND PURPOSES OF DISCIPLINING  
THE CATHOLIC CLERGY AND LAITY  
IN 17<sup>TH</sup> TO 19<sup>TH</sup> CENTURY BOSNIA AND HERZEGOVINA**

The research focuses on disciplining actions directed towards the clergy (both Franciscan and secular), as well as the Catholic laity in Bosnia and Herzegovina during the 17th to 19th centuries. It is based on a corpus of texts that encompasses various genres of religious literature (catechisms, sermons, confession manuals), historiography (chronicles), but especially documents compiled by Bosnian vicars apostolic: canonical visitation reports, collections of regulations, circular letters, and more. Attention is given to the forms, methods of implementation, actors, scope, and outcomes of these actions, as well as their alignment with Tridentine Church reform demands. The interpretation of results applies models of the evolution of cultural worldviews, starting from the assumption that such actions are external equivalents of the internal process of transitioning towards a mental cultural worldview in Western European cultures. In this context, we explore the connection between the examined forms of discipline and the tendency of the (middle) mental worldview to restrain pre-conventional forms of behaviour, as well as its tendency to develop (self)discipline and the ability to submit to authority.

## V. Sekcija / Session V

Dr. sc. **RUDOLF BARIŠIĆ**, viši zn. suradnik / Senior Research Associate

Hrvatski institut za povijest, Zagreb  
Croatian Institute of History, Zagreb  
[rudolf.barisic@gmail.com](mailto:rudolf.barisic@gmail.com)

### IZVORI ZA BARIŠIĆEVU AFERU – TIPOLOŠKA ANALIZA

Desetljeće i pol Barišićeve afere, sukoba apostolskog vikara s velikim brojem franjevaca Bosne Srebrene, predstavlja jedan od najpoznatijih događaja u povijesti Katoličke Crkve u Bosni i Hercegovini čije posljedice na neki način tinjaju i danas iako su se društveno-političke prilike odavno promijenile. Pri tom se protokom vremena ustalila i ideja da je sukob s Barišićem predstavljao neuobičajenu epizodu, svojevrsno iščašenje u inače više-manje stabilnim odnosima između apostolskih vikara i Bosne Srebrene. Na takvu je sliku sigurno utjecala i okolnost da se u vrijeme i neposredno nakon događaja Barišićeve afere razvila prilično živahna literarna aktivnost u kojoj su osobito prednjačili Barišićevi protivnici. Kako je, za razliku od prethodnih sukoba koji bi izvan Bosne dosegali jedino do Rima kao središta katoličanstva, ova afera privukla pažnju kudikamo šire međunarodne javnosti, to su i izvori za nju šireg žanrovskog spektra. Najčešći predstavljaju *Gravamina*, niz optužbi koje su protivnici pripisivali Barišiću i argumentirali kako je prekršio neke stare privilegije i povlastice. Uz njih su potpisivane i peticije, a pojedinci su se javljali i u stranom tisku. Napokon, tu je i nekoliko narativnih opisa bilo uklopljenih u ljetopise, bilo u obliku zasebnih spisa. Posebnu pažnju privlači spis sastavljen na latinskom jeziku koji je neposredno pred odlazak u Zagreb na studij sastavio Lovro Androšević, pripadnik distrikta samostana u Kreševu. Ovaj se spis danas čuva u arhivu samostana na Gorici kod Livna. Izlaganje će ukratko prikazati najznačajnije izvore za povijest Barišićeve afere, kao i kontekst nastanka i sadržaj Androševićevog spisa i okolnosti njegovog dospijanja u Livno.

**PETAR UŠKOVIĆ CROATA**, mag. educ. philol. et. croat. lat. /  
Assistant  
Sveučilište u Zagrebu – Fakultet hrvatskih studija  
University of Zagreb – Faculty of Croatian Studies  
[puskovic@fhs.hr](mailto:puskovic@fhs.hr)

### ***EXEMPLA DISCIPLINAE: PRAKTICIRANJE STEGE U KRONICI FRANJEVAČKOG SAMOSTANA U VUKOVARU***

Franjevački redovnički život, koji je 1223. normiran *Regula bullata*, već sadrži konture redovničke stega i discipline koje propisuju kako postupati u slučaju da neki brat sagriješi. U toj se Reguli načelno svaki prijestup kažnjava djelima pokore. No, franjevački je život pod utjecajem kako crkvenih, tako i općih društveno-povijesnih okolnosti, također doživljavao promjene koje su se odrazile i obdržavanje regule u zajednici. U radu će se prikazati praksa redovničke discipline na primjeru Franjevačkoga samostana u Vukovaru od 1722. – 1870. godine. Za navedeni, kao i za druge samostane u sastavu tadašnje Provincije sv. Ivana Kapistrana politička vlast, ponajprije u doba jozefinizma, primjećuje da je stega kod redovnika naglo opala pa zabranjuje sve dotadašnje zloporabe i traži obnovu redovničke stega, tj. cjelovitog redovničkog života, napose poštovanje odgovornosti redovničkih starješina. U radu će se na temelju samostanske kronike dati konkretni primjeri kažnjavanja braće (*domus disciplinae*), ali i kolektivnog napora zajednice oko obdržavanja discipline u različitim okolnostima.

\* \* \* \* \*

Izv. prof. dr. sc. **LUCIANA BOBAN** / Associate Professor  
Sveučilište u Mostaru – Filozofski fakultet  
University of Mostar – Faculty of Humanities and Social Sciences  
[luciana.boban@ff.sum.ba](mailto:luciana.boban@ff.sum.ba)

Izv. prof. dr. sc. **JOSIP GRUBEŠA** / Associate Professor  
Sveučilište u Mostaru – Filozofski fakultet  
University of Mostar – Faculty of Humanities and Social Sciences  
[josip.grubesa@ff.sum.ba](mailto:josip.grubesa@ff.sum.ba)

Doc. dr. sc. **JELENA JURČIĆ** / Assistant Professor  
Sveučilište u Mostaru – Filozofski fakultet  
University of Mostar – Faculty of Humanities and Social Sciences  
[jelena.jurcic@ff.sum.ba](mailto:jelena.jurcic@ff.sum.ba)

## **THE AUTHORITY OF LATIN TEXTBOOKS IN THE HERZEGOVINIAN FRANCISCAN CUSTODY**

When the Hercegovina Franciscan Custody was established in 1852, it was necessary to educate young forces. The youth could not complete their education without going to European countries and without knowing the Latin language. Although the use of the Latin language was already in decline at the beginning of the 19th century, the main theological schools still nurtured the Latin language. For the purposes of education, several manuals and theological theses were created as a result of that educational process. *Grammatica Latino-Illyrica* which was “written and translated by Fr. Angeo Kraljević for the youth of Herzegovina” in 1863 and *Rhetorica ad annum accommodata diligentia P. Martini Mikulić magistri novitiorum in Conventu Široki-brig in 1867* are examples of the willingness and efforts of the Herzegovinian Franciscans to provide teaching material to their youth. The aim of this paper is to consider whether the institutional role of the author is the bearer of authority and to what extent it is presented in the text, as well as to present the educational text as an authority for the purpose of establishing discipline.

\* \* \* \* \*

*BILJEŠKE:*

*BILJEŠKE:*

---

Znanstveni skup – niz Tihi pregaoci / Conference on Religious Culture  
Program i knjižica sažetaka / Programme and the Book of Abstracts

ISBN 978-953-8349-58-4