



SUMMARIES

**BR. DIDAK BUNTIĆ AND THE CROATIAN POLITICS IN B&H:
At Hundred Years' Anniversary of Austro-Hungarian Annexation**

At hundred years' anniversary of annexation of Bosnia and Herzegovina, the author analyses the role of Herzegovinian franciscans, particularly of Br. Didak Buntić, in the Croatian national community (CNC). The Croatian national community (1906) was the united project of all patriotic powers in B&H – bishopric priests, franciscans and laity – in exceptionally difficult political circumstances. Political message of the Community, contained in the first three points of its Rules, was clear: B&H is a Croatian country, its inhabitants naturally aim to the unification with the Kingdom of Croatia, which means with Habsburg Monarchy as well, and Moslems who live there are “indisputable Croats”, who will be, owing to special circumstances, independently organized. But that organized declaration of the Croats in Bosnia and Herzegovina cannot be understood without considering the intentions of the Monarchy to annex B&H, then the conflicts between the interests of Monarchy and the interests in B&H, the politics of the “new course” in Dalmatia, coming to power of the Croatian-Serbian Coalition in Croatia and similar details.

Taking into consideration those political circumstances is necessary for the understanding of the relationship within the Croatian national community, especially between Archbishop Stadler and franciscans. Namely, at the moment of establishing CNC Stadler and franciscans absolutely agreed about political future of B&H, so the causes of misunderstanding should be found in the outer influences. The important factor of such a course was the ideology of a “new course” and coming to power of Croatian-Serbian coalition in ban Croatia. Owing to association with the Serbs in Croatia, the Coalition could not support neither the antagonisms between the Croats and the Serbs in Bosnia and Herzegovina nor the idea of joining it to Croatia. Instead of it, the Coalition stood for the independence of B&H, what was the politics of the Serbs there as well. Numerous franciscans supported the politics of CSC (Croatian-Serbian Coalition) and so it got separated from Stadler.

Out of correspondence between Iso Kršnjavi, Br. Didak Buntić and Br. Ilija Lekić we can see how franciscans in B&H justified their political orientation and why Kršnjavi did not approve such politics.

Marko BABIĆ

AUSTRO-HUNGARIAN ANNIHILATION OF
CROATIAN IDENTITY IN BOSNIA AND HERZEGOVINA

This work points out difficult social and political conditions in Bosnia and Herzegovina in the last decades of life under the Turkish rule. In the 19th century, the Croats, being catholics, turned all their hope towards catholic Vienna expecting better days, moreover, because Austria started to support the improvement of their life and their political and religious rights after 1838; it helped catholic school-system after 1852, and so it achieved great sympathies. Therefore, since 1867, they felt the Habsburg Monarchy i.e. Austro-Hungary, as a sort of political protector and they greeted Austro-Hungarian coming to power with great enthusiasm in 1878. Coming to power in Bosnia and Herzegovina, Austro-Hungary established the politics of higher state interests: Croatian national feelings are diminished, the name of the Croatian language is forbidden, the Croatian national signs are forbidden, the Bosnian nation is formed in which the Croatian people should have lost their Croatian nationality. Annihilation of Croatian identity caused disappointment among the Croatian people. The Croatian people expected so much from Austro-Hungarian authorities and therefore their disappointment was great.

Zlatko MATIJEVIĆ

“I GOT SOILED BY THE KIDS!”

Br. Didak Buntić between the Croatian Peasant Party and
the Croatian Common People Party (1919–1922)

After the First World War (1918), in the newly established Kingdom of Serbs, Croats and Slovenians, the Croatian catholics in Bosnia and Herzegovina were under pressure to form new political parties in order to protect their national, religious and economic interests. At the beginning some of their political leaders aimed to the formation of one party for all the Croats. That party should have had a support in political structures in Zagreb. That “Zagreb orientation” insisted on the connec-

tions of all Croatian political forces before the collaboration with the organisations of Serbs and Slovenians. The Croatian Catholic Seniority, which was the leading organisation of the Croatian catholic movement stood for "Ljubljana orientation". Namely, the Croatian seniors had planned, together with the leaders of the Slovenian Population Party, to found a unique Yugoslav Common People Party which would have been active on the whole territory of the country. Failure about the establishing of YCPP, caused the foundation of autonomous organisations of the united Croatian Common People Party for Bosnia and Herzegovina (1919) which had the common "leadership" in Zagreb, with CCPP for Croatia and Slavonia and Dalmatia. Misunderstandings between "Zagreb" and "Ljubljana orientation" were, in spite of almost the same political programme, so big that the provincials of Bosnian and Herzegovinian franciscans thought it necessary to form the united political front of the Croatian catholics. But, instead of agreement, another party was formed – Croatian Peasant Party, which was a branch of the Croatian community. Both parties wanted to have Br. Didak Buntić as a member. Hardly willing to take part in party politics, he first decided to join the Croatian Peasant Party, and afterwards the Croatian Common People Party. His positioning, to considerable extent, determined the fate of both parties on Herzegovinian political scene. Generally speaking, Bosnian franciscans committed themselves to the Croatian Peasant Party and Herzegovinian to the Croatian Common People Party. Both of the parties reached their political climax at the election for Constitutional Parliament of the Kingdom of Serbs, Croats and Slovenians (1920).

Ivan MARKEŠIĆ
RELIGIOUS AND ECCLESIAL CONDITIONS IN
BOSNIA AND HERZEGOVINA AFTER THE FIRST WORLD WAR

After the end of the First World War the political map of Europe had changed. Those changes were especially evident in the area of southern Europe where four kingdoms had disappeared: German, Russian, Austrian, and Ottoman. The last two of them: Ottoman Empire (1463-1875) and Austro-Hungarian Monarchy (1878-1918) for several centuries essentially determined the reality of life of Bosnia and Herzegovina and its citizens as well as the activity of religious institutions. After 1918, with the establishment of the new state communities, in those newborn po-

litical conditions, the role and the importance of certain religious communities as well as of their representatives remarkably changed.

In this article the author, first of all, presents a short survey of religious conditions in Bosnia and Herzegovina at the end of the Ottoman rule (1878) and during Austro-Hungarian occupation (1878-1918), with special review of the attempts of Austro-Hungarian political and military representatives who performed political influence on the citizens of Bosnia and Herzegovina through religious communities, i.e. to realize the legitimacy of occupational rule through religious communities. Then the author describes and with the tables with numerical data shows demographic and socioreligious picture of Bosnia and Herzegovina in the period from the beginning of Austro-Hungarian rule to the beginning of the thirties of the 20th century. After that he pays his attention to specific forms of religious (ecclesial) organising and religious and political activities of certain religious communities in Bosnia and Herzegovina in the period after the establishment of the State SCS (SHS), and afterwards the Kingdom of SCS (SHS). He pays special attention to the attitudes of the three historical religious communities toward newly formed state organisations.

Jakov PEHAR
AGRICULTURE OF HERZEGOVINA
IN THE TIME OF BR. DIDAK BUNTIĆ

At the end of the 19th and the beginning of the 20th century a spiritual leader, educator and the people's tribune, father of Herzegovina Br. Didak Buntić was active in the region of Herzegovina and further on. An extraordinary feeling and empathy for the man-peasant, he had founded schools, churches, roads and post-offices and he had a special feeling for economy, especially agriculture as a fundamental activity of man's existence. Besides his spiritual obligations he was very active and the first one to found Peasant's association and set the question of tobacco, its purchase and price. And not only tobacco which is a typical culture for the Herzegovinian karst, he also taught peasants and students how to graft wild plants, he was looking for seedlings of apples, figs, cherries, nuts, grapevines, plums etc.

Blessed and fertile Herzegovina, neglected and exploited by foreign rulers, was not actually poor. He was improving cattle-breeding, beekeeping and he could see

the necessity of afforesting bare areas as well as of the melioration of the fields: Bekij's mud, Mostar mud and Buško mud. He persistently taught the people of the importance of work and said: „Who does not take care of his field, is sweating on somebody else's.” His person was enlightened with educational spirit, justice and the right of the people like *Leonida* and like *Moses* he was saving the poor from famine and with his personal example showed the depth of his spirit, human virtue, persistence and love towards his birthplace with the desire to create the real *Misir*. He really deserves the word *Ecce homo!*

Andelko VRSALJKO

PROVIDENTIAL COMPREHENSION OF ECOLOGICAL – BIOLOGICAL
WEALTH OF HERZEGOVINA IN THE PERSON OF BR. DIDAK BUNTIĆ:
A POEM IN PROSE

The existence on the grounds of Herzegovina was dependent on fertile karst soil with greenery, on the hands of hard-working builders, specially the visionaries as Br. Didak Buntić was. Estimating ecological wealth of the climate in Herzegovina, he promotes the cultivation of tobacco, vineyards, fruit growing and raising cattle, as fundamental biological and life determinants of the existence of numerous population in this region. Visionary and wisely he speaks and supports the melioration of the fields as an essential element in the development of agriculture, he also teaches the peasants how to graft fruit trees and raises fruit hothouses, so he does everything to make the population conscious and how to get rid of their indolence. Further on, in the light of contemporary global climate changes, besides growing cultivated plants, he promotes the afforest of the karst and he is prophetically speaking “a naked mother does not attract the cloud”. Biological potential of certain cultivators, preserved and cultivated, presents today a well-known name in Herzegovina and the world. Understanding ecological-biological wealth of Herzegovina in the time of Br. Didak Buntić is a certain visionary and providential torch which is, in the course of time, becoming stronger and more significant.

Krešimir BUŠIĆ

CONTACTS BETWEEN HERZEGOVINIAN FRANCISCANS
WITH THE CROATS IN BAČKA FROM THE TIME OF BR. DIDAK
BUNTIĆ TO BR. DOMINIK MANDIĆ AND BR. ALOJZIJE MIŠIĆ,
BOSNIAN FRANCISCAN AND MOSTAR-DUVANJ BISHOP

On the basis of the authentic archive material and the former as well as the new professional literature, the author, in this work, analyses the processes of national integration within the Croatian civil society in the first half of the 20th century. He particularly turns attention to the processes which were going on within the authentic Croatian community of Croats-Bunjevci in Bačka since the collapse of the Kingdom of Yugoslavia (1918-1941). In that period, within the Croatian Catholic movement and the Catholic Action in Bačka among the members of the Croatian ethnic community a strong connection and consciousness is being developed about a joint country of immigration and identity with the Herzegovinian Croats and, on that level, contacts and cultural exchange are being established with the aim to resist great Serbian hegemonistic politics. From that point of view there is an important contribution of Herzegovinian franciscans, who, together with the ecclesial, political and cultural eminent persons of the Croats in Bačka, had constant contacts and good communication in the period between the two wars. There is a testimony about numerous remembrances of the visits of Herzegovinian franciscans to Subotica from the first Br. Didak Buntić's contacts to the great celebration of 250th anniversary of the moving of Bunjevci from Herzegovina and Dalmatia to Bačka in 1936. At that great manifestation, Bishop Br. Alojzije Mišić from Mostar and Br. Dominik Mandić took the central position as honorary guests.

Vlado PULJIZ

THE CONDITIONS IN HERZEGOVINA AND
SAVING HUNGRY CHILDREN IN THE FIRST WORLD WAR

The first part of this work deals with more general European context which influenced the conditions in Herzegovina in the 19th century and before the beginning of the First World War. In the relation to the developing core which was being constituted in Western Europe, our territories, including Herzegovina, were then at the European periphery.

In the second part conditions in Herzegovina are being discussed. During the Turkish rule the life in Herzegovina was going on within a backward, disintegrating eastern empire. When Bosnia and Herzegovina were integrated in Austro-Hungarian Monarchy in 1878, the situation changed a little and it was marked by late modernisation within mideuropean empire which was stricken by disintegration processes.

The third part of the article deals with the causes of famine which was devastating Herzegovina. Besides general circumstances, the causes of famine were in a backward economic structure, unsuitable natural conditions and poor resources for the existence of population. Out of those conditions grew up the necessity of a Herzegovinian for permanent looking for a better salary and migration.

In the fourth part catastrophic economic and social circumstances are discussed which brought famine to Herzegovina in the years of the First World War. It was famine that made it necessary to save the population urgently, in particular the children, and to move them into the richer parts of northern Croatia.

The fifth part deals with the actual action of saving children in 1917 and 1918, in which Br. Didak Buntić and franciscans from Herzegovina played the central role. It is to be mentioned that the essential contribution came from humanitarian organisations in Croatia, especially from the Central committee for providing for the families of the fallen soldiers and their children. So in the First World War the manifestation of human solidarity in saving children was developed as never before with us, leaving a deep trace in collective mind of Herzegovinian people.

Marinka BAKULA ANĐELIĆ
Dražen KOVAČEVIĆ
WE ARE ALIVE!

The authors of this work are concentrated on the research of the consequences of the great social intervention of Br. Didak Buntić, on saving lives of a large number of Herzegovinian children during the First World War. The subject of research is further life of children after coming to the new social environment. The documents which are used as a source of information were available in parish registers and registry offices of certain places in Herzegovina, Slavonia and Baranja as well as in newspaper articles, identification cards and other documents. But the most trustworthy and remarkable data were received through direct contacts with the members of the family, first of all with their children, brothers, sisters grandchildren and the others. On the bases of the description of several cases, of those who stay permanently in the new environment as well as those who came back to their families in Herzegovina, the authors tried to analyse manifold consequences of that great social intervention in our recent history, which, in its planning and all the phases of proceeding, considered ethical principles and human rights of all participants. That is why Br. Didak Buntić and his co-workers, with this deed, deserve the place in studying methodology of social work as well as the other related professions.

Hrvoje MALČIĆ
Mislav GABELICA
SAVING HUNGRY CHILDREN FROM BOSNIA AND
HERZEGOVINA IN THE TIME OF THE FIRST WORLD WAR

At the beginning of the First World War Austro-Hungarian Monarchy turned from trade economy to war economy. Compulsory crop-purchase system is introduced into the country, and further distribution of agricultural products at defined prices. That was the duty of food-rationing boards at the state and province administration which determined the daily and monthly amount of certain goods per inhabitant, what depended on the amount of goods in a certain province i.e the state. With these measures the consumption was rationalized as the Central powers were economically blocked by the states of Antanta. During the First World War there was a lack of food

in Austro-Hungarian Monarchy, and the country was at the edge of humanitarian catastrophe. Famine struck in particular the Austrian part of the state, which was, before the war, based on industry, and Bosnia and Herzegovina. In the Hungarian part of the state, which was based on agriculture, there was no famine. In July 1917 the Croatian social institutions started organizing the action of migration of the children from those famine-struck Croatian territories to Slavonia and Srijem. Up to now this action has been mainly described from humanitarian and caritative aspect. In this work the authors tried to show political background of the action i.e. they tried to find political motifs of organizing such an action. While working on this project they have used speeches of Croatian politicians in the Croatian parliament, then the articles appearing in the Croatian print, in particular in the official body of the Central county board "National Protection"; in the papers of the Croatian Party of Rights "Croatia", of so called *frankovci*; then in the papers of Starčević Party of Rights, so called *milinovci*, "The Croatian State"; in the papers of the Croatian catholic seniority "Newspaper", then collections of Central county board, "Remembrance papers on saving children from Istria, Dalmatia and Herzegovina." published in 1921, marking the action of colonization of children, and in "How it was founded and what "National Protection" did from 1914 to 1924", published in 1925, at the tenth anniversary of the foundation of the Central county board.

Draženko TOMIĆ

BR. DIDAK BUNTIĆ – A CONTEMPORARY OF "CHRISTIAN FAMILY"

"Christian Family" is a journal published by franciscans from Herzegovina in Mostar from 1900 to 1920 and from 1938 to 1944. In this journal Br. Didak Buntić (1871-1922) is mentioned in 61 bibliographical notes and presented in 14 photographs and illustrations. The essence of this work is to make a short review of various articles where Didak is mentioned in order to contribute to the explanation of his activities in Herzegovina, but also to the evaluation of the journal "Christian Family". What is pointed out, first of all, is the role he played in founding

and improving elementary schools with the courses for the illiterate while he was the head of Franciscan secondary school in Široki Brijeg (1911-1919), but it also illustrates further activities of Franciscan province in Herzegovina in improving literacy at the end of thirties of the last century. Emphasizing this segment of activity we want to point out a determined role which "Christian Family", as an organ of Croatian peasant schools, had in improving literacy in Herzegovina. Buntić's humanitarian work is also pointed out during the First World War, in particular providing for children in Slavonia. Some details of Buntić's economic, building and political activities have been suggested and the activity at the head of Franciscan province of Herzegovina in Mostar (1919-1922).

Marinko ŠAKOTA
BR. DIDAK BUNTIĆ – THE EDUCATOR OF
THE PEOPLE IN HERZEGOVINA

Besides numerous very important activities, Br. Didak Buntić is well-known as an educator of the people in Herzegovina. Br. Didak's educational activity consists, first of all, of his work in the secondary school in Široki Brijeg where he was working as a teacher, director and as an educator. However, what is in particular worth researching and evaluating, is his deed of educating the illiterate in Herzegovina by means of so called "Peasant Schools" which he founded in 1910 in Široki Brijeg. They were well organized schools (not only for reading and writing) and they used so called Didak's method, in the period from 1910 to 1917.

Br. Didak's schools grew up into a real organized movement of almost all the Croatian people in Herzegovina as well as in Bosnia and some parts of Croatia. It was accepted, evaluated and recommended by the Administrative Council of Herzegovinian Franciscan Province. According to some data, more than 16.000 persons of different age passed those schools.

Br. Didak's work in education is so great that Iso Kršnjavi pays great tribute to him: "Your success in the field of education of common people deserve to be noticed in heaven in big books of merits". Br. Didak's engagement in making people literate so strongly impressed Ivo Dobržanski from Sarajevo that he concluded: "Buntić is as great a hero in the field of modern culture and education as there were great and famous heroes of swords and spears in the past".

Out of love for his people who were, in that time, illiterate, poor and in many cases deprived, Br. Didak founded "Peasant Schools", with the intention to enlighten those people, i.e. making them literate in order to make them selfconscious and able for further steps towards economic, political and any other development. Br. Didak's slogan therefore was: only enlightened nation can become progressive!

Ivica ŠARAC
POLITICAL ACTIVITY OF BR. DIDAK BUNTIĆ

Political activity of Herzegovinian franciscan Br. Didak Buntić is necessarily observed through the prism of various sociopolitical frameworks due to the place where he lived and worked. The very fact that he was born in 1871, in the period of Osman rule, that he was growing up and very active in the time of Austro-Hungarian rule in B&H, and that he died in 1922 i.e. in the time of the Kingdom of SCS, is reflecting clearly enough the complexity of the time in which he lived. His presence on public scene actually falls in the period of the formation of collective identity on the national bases in this part of Europe. After studying abroad he was working only in B&H, in the area, which, in that time, within Austro-Hungarian Monarchy went through the intensive process of transition from etnoconfessional into etnonational phase. In such a situation Br. Didak is one of the last representatives of franciscan generation formed through centuries, who could, with his activity and versatility, embrace all the spheres of religious, political, cultural and social life. This work points out the essential characteristic of political activity of Br. Didak Buntić, which means that it cannot be completely isolated from his pastoral, educational, social and other activities. His willingness in solving those problems concerning his community, pushed him on the surface as a politician.

Besides that, this work deals with the other determinant in his political activity, and that is political-ideological orientation through tumultuous times of the first twenty years of the last century. Particular attention is paid to his practical political activity in the Croatian People's Community and later on in the Croatian Common People Party in which he was elected as people's deputy and honorary president, but all that was not without enormous inner struggles and crises.

Stipan TROGRLIĆ

NATIONAL-REVIVING WORK OF BISHOP JURAJ DOBRILA
AND BR. DIDAK BUNTIĆ – SIMILARITIES AND DIFFERENCES

In this work similarities and differences in the national-reviving work of Istrian bishop Juraj Dobrila and the Franciscan from Herzegovina Br. Didak Buntić are analysed on three levels: cultural and educational, economic and social, national and political and to what extent these similarities or differences are conditioned by socio-political and national and religious framework within which those two men were active, and to what extent they are the fruit of their personal characteristics and the posts they had in the “service of sacred”. Even a superficial insight in this activity shows numerous, essential similarities, while the differences are more the result of tactics, judging the situation what to do in a certain moment for the poor and the deprived Croatian people in Bosnia and Herzegovina.

Robert JOLIĆ

BR. DIDAK BUNTIĆ AND BROTNJO

Franjo Buntić (later Br. Didak) was born in a village Paoča, parish Gradnići, in Brotnjo (western Herzegovina) on the 9th of October 1871. In this work, first of all, there is the evidence of his birth and christening in the parish of Brotnjo, then a short data about his baptizer Br. Franjo Dobretić and then about Br. Didak’s family genealogical tree. Data about his childhood are following, as many as could be found, in resources and oral testimonies, and specially about “Franjo’s stone bowl”, which was carved, by little Franjo’s hand. During summer season a part of his family stayed in Duvanjski area, in the village Lipa and in Fields where they were going with the cattle and cultivated the soil. A part of his family stayed later permanently in Lipa where they have lived up to now. According to some information little Franjo used to come to Duvno in summer where he met Austro-Hungarian policeman in Županjac. He persuaded him to go to the cadet school, what little Franjo accepted with great enthusiasm because he was fascinated by the war skills and chivalry (knight-hood) as he was often listening to the heroes’ songs. But his mother was resolutely against it. She wanted to see her son in St. Francis’s habit. His father died when he was a little child and he did not even remember him. He was

taught reading and writing by his uncles, five of them, who were all literate and maybe some of “wandering teachers”. After that he attended school in Gradnići. His teacher there was Marko Selnik who had a great influence on him. Then Franjo (1883) went to school in the monastery in Široki Brijeg.

Afterwards, as a priest, teacher and a provincial Br. Didak did not have any particular connections with his birthplace as he spent most of his active life as a priest and teacher in Široki Brijeg, but he did not forget Brotnjo. So we know that about 1900 he was moved as a subsidiar parish priest to his native parish but at the request of the other franciscan teachers he stayed in Široki Brijeg and continued teaching. He took great care of the success of the courses for the illiterate in his native place and using Br. Didak’s method and owing to his financial help, hundreds, moreover thousands became literate in the area of Brotnjo. During the First World War (1917), a lot of hungry children from his native place were saved owing to his support. What is particularly important in his work is his concern with economic improvement of the people in Herzegovina. On the occasion of one of his visits to his native Brotnjo, on purpose of the improvement of living conditions (melioration of Brotnjo field) Br. Didak died in Čitluk on the 3rd of February 1922. Owing to his support, Brotnjo, among other things, got the telegram. Br. Didak’s role in abolishing his native parish Gradnići (1918) is not yet completely investigated. Br. Didak was then the director of Franciscan secondary school in Široki Brijeg, and the next year (1919) he was promoted to the provincial of Herzegovinian franciscans, so it is sure that it is also his merit that in 1920 the parish Gradnići, after the revolt of the parish people, was established again. It is also well known that Br. Didak helped financially the renewal and enlargement of the parish church in Gradnići and that one vitrai in that church was his present.

Br. Didak’s body had rested on the graveyard Podadvor in Čitluk for 16 years, and then it was moved to Široki Brijeg (1938) and buried in a magnificent church whose building Br. Didak himself had conducted. The idea to build up a remembrance landmark in Br. Didak’s honour (mausoleum or a votive church) in Brotnjo did not succeed, so some deserving landmarks have been raised in recent time.

Ante MARIĆ
BR. DIDAK BUNTIĆ THE TEACHER, PROFESSOR AND THE DIRECTOR OF THE LARGE FRANCISCAN CLASSICAL SECONDARY SCHOOL IN ŠIROKI BRIJEG

Since the very beginning, Franciscan province of the Assumption of Virgin Mary in Herzegovina seated in Mostar has paid great attention to its educational and school system. It fundamentally builds its own educational and school body. In Široki Brijeg there was a Franciscan classical high school open to the public with a seminary and a convict for the outer students, in Humac a Novitiate and in Mostar, Franciscan Faculty of Divinity, the first institution for higher education in the town on the Neretva. The task of education of the youth and of the illiterate is dedicated to its eminent members. One of the most meritorious one, for the education in the Province and in Herzegovina in general, is Br. Didak Buntić.

He is a teacher of classical languages, Latin and Greek, and German. He comes to Široki Brijeg in 1895 to the Educational institute which has just begun to function according to all the valid secondary school programmes of the time. He is a teacher there and an educator. Together with the other teachers he founds the eight grades of the secondary school according to all the valid regulations of the time. In 1910 he comes to a very responsible post as the director of Franciscan classical secondary school open to the public in Široki Brijeg. The crown of all his teacher's, professor's and director's efforts is the first senior level secondary school certificate in Široki Brijeg. He had stayed at this post until 1919 when franciscans from Herzegovina elected him for their provincial.

Owing to the Archive of the Province in Mostar and the preserved documents, we can present his life and activity on the Franciscan secondary school in Široki Brijeg. At that school he was teaching and educating from 1895 to 1919. He was born on the 9th October 1871 and died on the 3rd February 1922 at the age of 51. Twenty-four years he spent as a teacher, professor and the director of the Secondary school in Široki Brijeg.

RELIGIOUS INSPIRATION OF BR. DIDAK'S CHARITABLE ACTIVITY

Concerning the testimonies of Br. Didak's contemporaries that he had read New Testament in Greek origin and that he could tell it almost by heart, the author, from this point of view, is searching Br. Didak's written heritage, trying to find out where Br. Didak found his religious inspiration. In his circular letters, announcements and letters he is discovering a lot of quotations or just allusions on certain points from the Testament. Moreover, that written word discovers Br. Didak's biblical spirit, his biblical faith, resolute attitude and stability. In his behaviour there are many things that remind us of St. Paul, whom he mentions many times and very often recalls numerous moments from his epistles. Many of his character features could be compared with Paul's: freedom and courage, resoluteness and consistence, complete devotion to the God's providence, willingness to serve the God and man. People could recognize his unselfish support of the poor and so Br. Didak had no enemies, although he was very resolute in his appearance in public and his appeals on the conscience of those who made decisions of the fate of the people.

Stipe TADIĆ

BR. DIDAK BUNTIĆ – CHARISMA AND/OR INSTITUTION?!

The first part of the article deals with sociological and theological understanding of charisma and the personal qualities of charismatic leader, who, taking the leading role in the society in very difficult, critical and unstable social circumstances, changes former conventional behaviour of the society and is trying to find out new solutions in a very hard social situation. Individuals gifted by charisma i.e. specially gifted persons, persons of extraordinary, (super)natural faculties are the remarkable persons, who become the leaders of the people in such a critical and turbulent time, find out new ways in historic hopelessness. Such persons are really the prophets of their time. Fundamental features of prophetic activity are *resoluteness (courage)*, *love of the truth* and *providing the common good*.

The second part of the article deals with the person and the activity, life and work (charismatic and prophetic) of Didak Buntić. Under very difficult historic and social circumstances in Herzegovina, in the first two decades of

the 20th century, in the time of social turbulences, crises and famine (1916; 1917), the remarkable person was “Moses from Herzegovina”, Br. Didak Buntić. Owing to his extraordinary personal (prophetic) gifts, his courage and unselfish support and willingness to work for common good, he took place in the service of merciful love, helping the others and saving the lives of starving children. Although he was a member of the institution of the Catholic Church and the Franciscan order, with his dedication to common good and with his resoluteness to take over the leader’s role in that critical and apocalyptic times of famine, with his complete dedication to his people and courageous support of their interests against those who made decisions about the fate of the people, from socioreligious point of view, he showed numerous features of *charismatic, prophetic* activities.

Ivan LEUTAR
CHARITABLE LOVE OF BR. DIDAK BUNTIĆ

In our contemporary world of globalisation and economy Social doctrine of the Church has become the fundamental directive. The fundamental directive is Gospel and love for the God and our fellow beings. That was the fundamental directive of Br. Didak’s activity. He is agreeable and very active in various fields: family, economy, education. Politics, care for the delicate and poor groups of people in Herzegovina, particularly children.

The first part of the article deals with the analyses of mercy in several aspects: ordinary meaning of the word mercy, Christian mercy within the parable of the Good Samaritan, theology of mercy and love and it deals with concrete Christian deeds of mercy.

Further on, the identity of Br. Didak Buntić as a friar is analysed and his charitable love in the existing social conditions. So it is pointed out that his identity was really merciful love in building the civilisation of love which was reflected in several ways: investment in the youth and education, eradication of illiteracy, love and father’s care for younger brothers in the community, support of those in need at the local and civil service, struggling with the causes of famine and concrete surviving of the inhabitants, teaching them in the use of their own resources and building infrastructure in Herzegovina, struggle for the dignity of socially delicate groups of people like soldiers and children. The deeds of mercy as a source of christian

activity were the chief aims in the life and work of Br. Didak Buntić.

In the conclusion, it is pointed out that Didak's mission was charismatic for the Church and the society in those hard times. His personality that testifies the faith and intensive spiritual life and the figure and charisma of a franciscan which is expressed through charitable love in different ways.

Šimun Šito ĆORIĆ
INTERPSYCHIC WORLD OF BR. DIDAK BUNTIĆ
IN THE LIGHT OF HIS OUTSTANDING VALUES
Psychohistoric Approach

We dare to present here an introductory contribution to interpsychic world of Br. Didak Buntić, the world that was reflected in his behaviour and promotion of the values in his speech and work.

Basically we use here psychohistoric approach in a well-known style of the founder of ego-psychology Erik H. Erikson, who, in this way, authentically studied some important historic persons, i.e. on the bases of their personal writing and biography.

In spite of the problem that someone's written word or that of the others about him, cannot be interpreted with hundred per cent validity and that psychoanalyst cannot avoid biases either, we can still, by such means, remarkably throw light upon the inner world and the activity of such persons.

On the bases of Br. Didak's words and deeds, and many written documents about him, this article tries to present, by psychohistoric approach, that the inner world of Br. Didak was formed by unusually great line of remarkable values in his speech and activity.

At the end we bring two remarks: the first one is "About negative written reactions on Br. Didak", and the other one: "About the influence of the existing circumstances on the person of Br. Didak Buntić". We conclude this article with the statement, that Br. Didak – in particular in comparison with the other beata and the saints in the Church – at least deserves *causa* to be opened for him.

Katica KNEZOVIĆ

AS WE BELIEVE, SO WE WILL DO

The parallels of franciscan charisma of serving the poor in the life and work of Br. Didak Buntić and beat. Marija of Crucified Christ Petković

Beat. Marija of Crucified Christ Petković (1892-1966), the founder of the authentic Croatian Communion of the Daughters of Mercy of the Third order of St. Francis in Blato on Korčula and Br. Didak Buntić (1871-1922), the member of Herzegovinian Franciscan province of the Assumption of Virgin Mary seated in Mostar, were for a while contemporaries and both of them, each in his way, intensively lived their charisma of Franciscan serving the poor and those in need.

In their surrounding people got poor, first of all, due to the First World War, natural catastrophes, economic collapse and the epidemy of Spanish flu. While Br. Didak was taking children to Slavonia and Baranja, and asking for bread for those who stayed at home (1917- 1918), a few years later s. Marija Petković was going around that granary, collecting charitable bread and clothes for the poor in Blato, and looking for help for orphanage and the kitchen for the poor, and both of them, each in his own way, recognized the man in need and worked according to their abilities given by the God. As predecessors of the Second Vatican Council (1962-1965) they worked in its spirit in the Church and the society. They served with love people in need, in orphanage, hospitals, missions, education and teaching, politics... – wherever something could be done for the survival and better future of their fellow people. Their lives were and still are the ideal of life in faith of evangelic virtues – what the Church has recognized and confirmed with beatification of Marija of Crucified Christ on 6th June 2003 in Dubrovnik, and the preparatory activities for the process of canonisation for Br. Didak have started.

Ante SEKULIĆ

SPIRITUALITY AND GOODNESS OF BR. DIDAK BUNTIĆ

A Franciscan from Herzegovina Br. Didak Buntić lived at the turn of the 19th and the 20th century amidst European turbulences and bloody clashes; in religious and social changes in Herzegovina. He had received mercy of faith and the gift of christening in his parents' home and in its atmosphere. He had spent his life on the rocky soil of his homeland until he chose his occupation. The life's

occupation of young Franjo had been inspired by franciscan teaching since novitiate period of Br. Didak until he became the provincial governor in a hundred years old brothers' province in Herzegovina. Without deep faith and his faithfulness to the God and the ideals of religious order, it wouldn't have been possible in his relatively short life and in such complex and dangerous conditions to do anything good and to be so deeply involved in helping the others, first of all his fellow people, on this rocky soil where strong and resolute people live.

The roots of Br. Didak's goodness are in his faith and service to the God and in his thorough education and his life in the religious order. Peace and goodness were poured over into his real engagement in spreading literacy among his fellow people, and in teaching the masses personally. He deeply believed that in that way and by those means he was fighting for the existence and freedom of his People. The Secondary school and a large church in Široki Brijeg are remembrance of the People and Goodness which inspired Br. Didak in his work. It was not difficult to pray and write for poor people and children. He went to Vienna to the Monarch's palace to ask for bread, in Belgrade he went to ask for freedom for Croatia and his homeland Herzegovina. Noble as he was and hard working, his life ended for ever at the beginning of 1922, and he went into the embrace of goodness, evidently more tired from work than illness.

Juraj BATELJA

**PROVISIONS OF THE CANON LAW OF THE CATHOLIC
CHURCH CONCERNING BEATIFICATION AND CANONISATION
AND BR. DIDAK BUNTIĆ IN LIGHT OF SUCH PROVISIONS**

The life of each Christian understood as a theological position, where the God and the man meet and in particular the life of a priest or brother is the answer to Christ's call to perfection (com. Mt 5, 48). The Second Vatican Council has explained that to the contemporary man with the words: "Everybody is called to become a saint" (LG,40).

Studying the documents and curriculum vitae of Br. Didak Buntić is a kind of a challenge for Croatian hagiography. That challenge is more actual by the consciousness that he lived the Christian values in multicultural and interreligious environment and that is why they had the significance of evangelisation. Namely, on one hand, it offered authentic Christian testimonies to the heterodox, on the other, it

strengthened catholic population in “the faith of fathers”.

As a remarkable attention in presenting the person and work of Br. Didak Buntić in public was payed to his caritative work, in making people literate, helping the poor, in particular the children, it seemed to me of great importance to find out what a response in his life had Jesus’s words: “What you have, give to the poor” (com. Mt.14,16; Lk 12,33) and how he had realized Christ’s invitation to perfection. According to public opinion he was a man of strong spiritual energy, faithful to the mission of franciscan directives and evangelic ideal.

In this research, special attention is payed to the study of those characteristics of spiritual heritage of Didak Buntić, which are recognized as an authentic evangelic testimony and in the “voice of sanctity”. That is an important criterion in judging Christian sanctity which, in relation to the provisions of the canon law of Catholic church concerning beatification and canonisation, is the foundation for the decision to raise its member to the honour of the altar. Therefore this research had in mind ecclesial provisions formed during history and the recent instruction “Sanctorum Mater” (2008) concerning the initiating of the process of beatification and canonisation and the possible answer to the question if such a process is possible for Br. Didak Buntić as well?