

ACTA

ECCLESIASTICA

SLOVENIAE

27

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DOKUMENTI P. ANTONA PREŠERNA D.J.
O ŠKOFU ANTONU VOVKU

Sebastjan Likar

VALENTIN OBLAK, KRONIKA ŽUPNIJE
KROPA 1914 - 1918

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Summary

The Documents of Fr. Anton Prešeren S.I. regarding Bishop Anton Vovk

In 1998 the former Archbishop dr. Franc Rode started, on the initiative of the priests of the Ljubljana Archdiocese, the proceedings for the Cause of Beatification and Canonization of his predecessor Bishop Anton Vovk. His life and work had to be explored in detail. And the archives which in its documents contain valuable testimonies about Bishop Anton Vovk as a person and his time, about his personal work and the activity of the Catholic Church in Slovenia after the World War II had to be carefully examined.

In October and November 2004, I, as the Delegate of the Postulator dr. Ivan Merlak, was allowed to look into the Archives of the Jesuits' Main Curia (ARSI – Arhivum Romanum Societatis Iesu). Slovene Jesuit Fr. Anton Prešeren played an important role as a mediator between Bishop A. Vovk and the Central Vatican Office and a lot of valuable testimonies comprising in the documents of that time were expected to be found. It was commonly believed among the experts that all personal archives had most probably been destroyed due to the bad knowledge of the Slovene language. In fact no documents under the name of Fr. Anton Prešeren can be found in the archives.

After a long and patient search I have found four folders under the name of Fr. Anton Prešeren in the Archives of the Croatian Province in the time of NDH (during World War II). As I have continued the search I have found out a lot of valuable and useful material which clears up the personality of Bishop A. Vovk and general circumstances in the Catholic Church in Slovenia after the World War II.

In the years after the World War II the communist authorities in Yugoslavia, and in Slovenia even more severely than in other Republics, controlled all contacts between The Catholic Church and the Holy See. This control became extremely severe in 1952 when all diplomatic relationships between Yugoslavia and the Holy See were broken; the immediate reason was the nomination of the Archbishop of Zagreb A. Stepinac for cardinal. Official written contacts between the Catholic Church in Slovenia and the Holy See were almost impossible. All Bishop A. Vovk's correspondence was thoroughly examined and he had to make contacts with the Holy See through secret channels.

The first and most important person who served as a mediator between Bishop A. Vovk and the Holy See was his fellow countryman Jesuit Fr. Anton Prešeren (8.6.1883 Breznica - 7.3. 1965 Rome). From 1931 till his death in

1965 he was the Assistant of Superior General for Slav Provinces in Rome. As the Jesuit Assistant he had free admittance to all Vatican authorities and bureaus even to the Popes, especially to Pius XII.

Fr. Anton Prešeren was born on 8th June, 1883 in Breznica, Slovenia. His uncle was the then bishop of Ljubljana Anton Bonaventura Jeglič. Fr. A. Prešeren studied theology at the Gregoriana University in Rome. He was ordained priest in 1909 and after a year of chaplaincy he joined the Society of Jesus. Only in 1922 he was appointed the Provincial of South Slav Provinces. At that time he got acquainted with Angelo Roncalli, the later Pope John XXIII who was at that time Apostolic Delegate in Bulgaria. They made life-long friendship.

In 1931 Superior General Vladimir Ledochowski summoned him for his assistant for Slav Provinces in Rome. Fr. A. Prešeren took special care of the unity among Christians and was a devoted participant in Velehrad Congresses. During many years he was General's Delegate for Jesuits of the Uniate Churches and from 1950 also Delegate for all international institutions in Rome led by the Jesuits. During his leadership numerous professors from Slav Countries came to Gregoriana University and its Institutes.

In Rome Fr. Prešeren was a true ambassador of Slovenia. He helped the refugees, saved lives of prisoners and intervened wherever necessary. He organized special papal aid to help the Slovene Social Committee. Due to his intervention the Supreme Principal of School Sisters of St. Francis of Christ the King Mother Terezija Hanželič, in the maelstrom of the World War II, when sisters were expelled from Maribor, founded the Supreme Provincial Office in Rome. With his help and intervention the Slovene Seminary in emigration was founded in 1945 and the Faculty of Theology was certified.

In 1960 Bishop Anton Vovk was able to visit Rome ad limina and he appointed Fr. Prešeren his Delegate for the Slovene Seminary in emigration in Buenos Aires. At that time Slovenia did not have its own institute where students who came to Rome to study at the Catholic Church universities would stay during their studies. Bishop Vovk authorized Fr. Prešeren to carry out the foundation of the Institute and on 22nd November, 1960 Pope John XXIII confirmed the foundation of the Slovene Institute Slovenik - Collegium Slovenorum in Urbe. Fr. Prešeren was its first Chancellor.

Fr. Prešeren was a true friend to the Slovene Catholics in Rome. He died on 7th March, 1965.

Documents of the Roman Jesuit Archives (ARSI) referring to the relation between Fr. A. Prešeren and Bishop A. Vovk can be found in the Archives of the Croatian Province in the folders 1407, 1412, 1413, 1414. For better understanding and explanation I have added some letters which can originally be found in the Archives of the Ljubljana Archdiocese (NŠAL) in the folders Bishop Vovk, Correspondence and Seminaries.

Documents which I have gathered over several months are divided into four thematic items:

1. *Documents of Fr. Anton Prešeren concerning the Ljubljana Diocese from 1945 till 1963.*

Published documents refer to the personality of Bishop A. Vovk, among them of an exceptional importance Report regarding the situation in the Ljubljana Diocese in 1957. This report was sent as a personal letter by Bishop Vovk to Fr. Prešeren with a special request to be delivered to the competent Bueraus and Congregations

2. *Correspondence between Fr. Prešeren and Bishop Vovk concerning Slovene Seminary and Faculty of Theology in emigration.*

Correspondence comprises documents from the foundation of the Seminary and the Faculty in emigration in 1945 till the suppression of the Faculty in 1959 and the end of the Seminary in 1965. Those documents are testimonies of the extreme persistence of Slovene people during very hard period after the World War II and of a very important role of the Slovene Catholic Church in the preservation of our nation.

3. *Correspondence between Fr. Prešeren and Bishop Vovk concerning Slovene Institute Slovenik in Rome*

In those documents the efforts for the foundation of the Slovene Institute in Rome are fully revealed, as well as the role of both founders Bishop Vovk and Fr. Prešeren, the first Chancellor of the Slovenik.

4. *Reports on the Catholic Church in Slovenia from 1941 till 1963*

Reports which are published are very heterogeneous regarding the contents and form. In some of them the author is known, others, more numerous, are anonymous but all are very precious records about the situation in the Catholic Church in Slovenia after the World War II, particularly if we are aware of the fact that those reports are written by unbiased observers.

Povzetek

Valentin Oblak, Kronika župnije Kropa 1914–1918

Prva svetovna vojna je precej vplivala na življenje in delovanje ljudi na Zgornjem Gorenjskem. V svojem delu je avtor obravnaval župnijsko življenje v letih 1914–1918 v župniji Kropa, ki ga nazorno opisujejo župnijska kronika, vizitacijska poročila ter drugi viri, predvsem zborniki kraja in župnije.

Dekanija Radovljica, v katero spada župnija Kropa, je največja v ljubljanski nadškofiji po številu župnij, pa tudi geografsko se razteza na velikem področju, od Rateč na zahodu, do Ljubnega na vzhodu, v to področje pa spadata tudi Bled in Bohinj.

Iz župnijskih arhivov lahko razberemo veliko skrb duhovnikov za svoje župljane. Župniki so zelo vestno pisali kronike, ki naj bi koristile kasnejšim rodovom ne samo kot zgodovinski podatek, ampak tudi kot priložnost, da se iz njih nekaj naučimo – v težkih situacijah se odločati v skladu z Božjo voljo in s svojo vestjo. Niso se omejili zgolj na življenje v župniji, ampak so prispevali svoj delež kraju. Duhovniki so bili poleg županov najbolj pomembni predstavniki prebivalstva.

Velik blagoslov za župnijo je bila molitev, ki se je v tistem času okrepila. Družine so molile za svoje domače, ki so bili na bojišču. Po cerkvah so bile pobožnosti in svete maše za mir, ki so ga vsi težko pričakovali. V župniji so delovale bratovščine in Marijine družbe, ki so pripomogle k moralnemu dvigu župljanov; družine so se posvetile Srcu Jezusovemu. Župnije so prizadeli predvsem ukrepi oblasti, denimo pobiranje zvonov za vojaške namene. Draginja pa je pahnila mnogo župljanov v veliko revščino. Močno je trpelo tudi družinsko življenje in pri otrocih se je poznalo pomanjkanje vzgoje.

Verniki so morali prestati veliko hudega. Kljub temu so medse sprejeli še tuje vojake, ki so se včasih obnašali zelo kruto ter pregnane begunce z Goriške, ki so se zatekli na Kranjsko. Vendar lahko z gotovostjo rečemo, da tudi med vojno niso pozabili na svoje dolžnosti do Boga in naroda.

Nekaj posebnega med kronikami v tem času, pa tudi nasploh, je Kronika župnije Kropa med prvo svetovno vojno, ki jo je pisal župnik Valentin Oblak, doma iz Mavčič, ki je za župnika v Kropo prišel leta 1909. Župnik Oblak je bil vesten mož in zavzet duhovnik. Kot takega ga ocenjujejo že na prejšnjih

župnijah, kjer je deloval kot kaplan ali župnik. Tudi v Kropi je bil vneto označeval evangelij in pospeševal kulturno delo, veliko pa je vložil tudi v žebljarsko Zadrugo, ki je dajala kruh mnogim župljanom. Njegovi župljani so ga prav zato imeli radi in ni poročil, da bi bilo v Kropi za časa njegovega delovanja kakšen večji spor med verniki in njihovim duhovnikom. Izjema je le neka oseba, ki mu je precej nagajala in pa dogodek, ki ga tudi sam zapiše v župnijsko kroniko v decembru 1919, ko so kolekovali star denar, da bi ga uporabljali takoj po vojni kot veljavno plačilno sredstvo. Prišlo je do napake, in ker je bil župnik Oblak tudi član komisije, so ga aretirali in odpeljali v Radovljico v pripar in na zaslišanje, vendar so ga po treh dneh izpustili. V tem času so se po njegovem prepričanju nekateri župljani veselili in celo zakurili kres ob njegovi aretaciji, ko pa je prišel domov so kres zakurili dobri župljani. Treba je priznati, da so ti komentarji, ki se tičejo samega župnika Oblaka v kroniki zelo kratki, kar priča o skromnosti tega slovenskega duhovnika.

Po končani prvi svetovni vojni je Oblak deloval v Kropi do leta 1927, ko je odšel za župnika v Presko. Tam je bilo njegovo prvo delo povečanje župnijske cerkve, ki je posrtala premajhna za naraščajoče prebivalstvo v tej župniji pri Ljubljani. Tako ga je doletela ista usoda, kakor njegovega brata Janeza, ki je v začetku 20. stoletja zgradil župnijsko cerkev sv. Martina na Bledu. Gradnjo v Preski je preprečila druga svetovna vojna in Nemci, ki so župnika Oblaka, kakor druge gorenjske duhovnike, izgnali. Župljani so se zbrali in sami nadaljevali z gradnjo. Oblak je po vojni deloval v težkih razmerah, ko je nad duhovniki gospodovala komunistična oblast in omejevala njihovo delo. Trudil se je po svojih močeh in deloval, še vedno kot duhovnik, vdan Bogu, Cerkvi in svojemu škofu, zato se je zameril krajevnim oblastem. Leta 1951 so ga neznanci ustrelili skozi okno župnišča v Preski.

Njegovo plodno delovanje v Kropi lahko jasno razberemo prav iz Kronike župnije Kropa, ki v prvi knjigi (poleg ostalih, informativnih podatkov v župniji, vsebuje tudi zapise prejšnjih dušnih pastirjev) zapisuje dogodke v letu 1914 in delno 1915. Druga knjiga z istim naslovom *Kronika župnije Kropa* pa je skoraj v celoti namenjena prav prvi svetovni vojni, vendar se župnik ne posveča samo strogo župnijskim dogodkom, marveč jim doda tudi svetovne, evropske in narodne dogodke ter novice. Prav v tem je nekakšna izjema med ostalimi duhovniki, ki so pri navajanju svetovnih novic kratki, Oblak pa jim posveti precej prostora. Obseg kronike za medvojni čas, ki je okrog 200 strani približne velikosti formata A3, nam torej daje vedeti, kako skrbno je Oblak

zapisoval dogodke, ki so po njegovem mnenju vplivali ne samo na celotno državo, temveč so se njihovi vplivi poznali tudi v tako majhni vasi kot je Kropa.

Vedeti moramo, da je bila Kropa že v tistem času s svojimi 700 prebivalci ena manjših župnij, ki ni potrebovala kaplana. Leži pod Jelovico, skrita v dolini pod Jamnikom. Župnija ima eno samo podružnico (cerkev Device Marije – Kapelica), pri kateri je bila v začetku 20. stoletja tudi druga nedeljska maša in ki je bila v tistem času še vedno romarski kralj, še posebno za vernike iz drugih župnij. Prav ta romanja med prvo svetovno vojno popisuje tudi župnik Oblak v kroniki. Verniki so se v tem času stiske radi priporočali Mariji za mir na svetu. V župnijo je med vojno hodilo pomagat ob nedeljah nekaj profesorjev iz Škofovih zavodov v Šentvidu nad Ljubljano, za pomočnika pa je bil nastavljen (na bolniškem dopustu) tudi domačin Andrej Zgaga, ki pa je sredi vojne umrl. Župnija ima gotovo vrsto posebnosti, med katere sodi kroparska govorica ter poklic, s katerim se je preživljala večina Kroparjev. Kmetov je bilo namreč zelo malo, ukvarjali so se z žebjarstvom, ki je bilo med vojno panoga, ki je domačinom prinesla veliko denarja, žal pa s tem denarjem niso mogli kupiti živil, ker jih preprosto ni bilo, ali pa jih kmetje niso hoteli prodati.

Kako močno je veroval, da zapisi v kroniko v tako težkem času kot je bila prva svetovna vojna, veliko pomenijo, da se ohranijo zgodovinska dejstva za prihodnost, kaže podatek, da je župnik od svojega prihoda leta 1909 do prve svetovne vojne zapisal le nekaj strani.

Prelomno leto 1914 začne s prvim vpisom v kroniko šele sredi marca, po sarajevskem atentatu pa število vpisov močno naraste. V prvih mesecih vojne sta v ospredju predvsem dva dogodka: vojna v Evropi in odpiranje vedno novih bojišč ter mobilizacija prvih mož in fantov v avstrijsko vojsko. Največji znak, kako skrben dušni pastir je bil župnik Oblak, so prav podatki o fantih, ki so bili mobilizirani na fronto. Ob letnici rojstva, hišnem imenu in velikokrat poklicu župnik kasneje dopiše, kaj se je z vpoklicanim zgodilo v času vojne. Če je kateri od vojakov-domačinov med vojno padel zapiše tudi v aktualno kroniko.

V prvem letu vojne je zaznati nekakšno upanje župnika in župljanov, da bi vojska ne mogla trajati dolgo in se bo ob koncu leta tudi končala. V ta namen so bile tudi ljudske pobožnosti v cerkvi in pri Kapelici, in sicer za »zmago avstrijskega orožja«. V pogledu na vojno in ostala vprašanja, ki se tičejo narodne zavesti in pripadnosti, je župnik Valentin Oblak naravnano podobno

kakor njegov brat Janez na Bledu. Oba podpirata združitev južnoslovanskih dežel pod habsburškim žezlom. Oblak je zelo vdan svojemu cesarju, kar pričajo tudi novice o cesarjevi smrti in vladanju cesarja Karla I. in cesarice Cite, saj v kroniko zabeleži vse, tudi najmanjše dogodke v zvezi s cesarsko hišo in vladarjem. V primerjavi s tem je papeževa smrt omenjena zelo skromno.

V letu 1915 postaja jasno, da se vojna še ne bo tako kmalu končala, zato si vse bolj želi miru, še posebej zato, ker prihajajo v župnijo prve novice o porazih domače armade in prvih žrtvah, tudi Kroparjih. V kroniki je zabeleženo odkrito nasprotovanje Italijanom, še posebej zaradi zgodovinskega izkustva, neposredne meje in italijanskega prestopa na stran antante. Ker se je začela odpirati nova fronta ob Soči in so se tudi v Kropo slišali gromeči topovi, tudi župnika navdaja strah, da bo skupaj z župljani moral pobegniti. Ljudstvo, ki ima v Zadrugi še vedno veliko dela, ima denarja na pretek, kar kažejo tudi poročila o nabirkah pri maši, vendar se še kaže očitno pomanjkanje živil, ki dobivajo strahotno ceno. Bolj ko se bliža leto 1917, bolj se oglašča še hujši sovražnik, kot sama vojna – lakota. Župnik zelo nazorno popisuje obnašanje prebivalcev v trenutkih, ko je bila lakota najhujša. Seveda je bil prav župnik kot predsednik različnih odborov pristojen za razdeljevanje hrane. V letu 1917 je obstajala nevarnost preboja italijanske vojske na soški fronti, ki pa je bila z močno avstrijsko-nemško ofenzivo v oktobru odbita in potisnjena daleč do reke Piave.

Po 12. soški ofenzivi, ko je kazalo na veliko zmago združenih avstrijsko-nemških sil na soški fronti, je Oblak že z mislimi pri miru, ker bi ta rešil problem lakote in znova poživil vero, ki so jo preizkušnje vojne močno omajale. Konec vojne prinese tudi novo državno ureditev, kar pa Oblak komentira precej skromno. Pomembno je bilo, da se je vojna končala in da se tisti, ki so bili ločeni od svoje družine, spet vrnejo domov, župnija pa začne z odpravljanjem predvsem moralnih posledic vojne.

SUMMARY

Valentin Oblak: Chronicle of Kropa Parish 1914–1918

World War I had a great influence on the lives and activities of the people in Zgornja Gorenjska. In his work, the author discusses the parish life at Kropa, Gorenjska, between 1914 and 1918 which was clearly described in parish chronicles, bishop's visitation reports and in other sources, above all in different papers and books that were written about the place and parish. The deanery of Radovljica which the Kropa parish is part of is the largest in the diocese of Ljubljana, in its number of parishes as well as in its size, and is situated in the large territory between Rateče in the West and Ljubno in the East. Bled and Bohinj also belong to this region.

Reading from the parish archives, we can recognize the priest's great concern for his parishioners. Parish priests wrote their chronicles very conscientiously because they knew they would be useful for following generations, not only as historical information but also as an opportunity to learn something from them – to decide at God's will and at one's conscience in heavy situations. They did not only describe the life of the parishioners but also contributed their part to the history of the place. Priests, together with the mayor, were the most important representatives of people.

Prayer at church and in families was indeed a blessing for the whole parish and was strengthened at that time. Families prayed for fathers and sons who were at the battlefields, and holy masses were celebrated for peace at churches. In every parish there were brotherhoods and The Virgin Mary's Societies, which morally supported the parishioners, and families dedicated themselves to the Sacred Heart. Some measures of civil and military authorities affected the parishes, for example the confiscation of bells for military purposes. A high cost of living caused great poverty. Families had to face with many problems and children lacked on good upbringing.

Parishioners suffered a lot during the war. In spite of this they still gave shelter to foreign soldiers, even though some soldiers acted cruel, and gave shelter to fugitives from Goriška who sought refuge in Kranjska. We confirm that even during the war parishioners did not forget their duties towards God and the nation.

The chronicle of the Kropa parish during World War I is very special among chronicles of that time and in general. It was written by Valentin Oblak, a priest from Mavčiče who came to Kropa in 1909. Priest Oblak was a conscientious man and a diligent priest. That is what the people of his former parishes thought of him, where he had worked as a chaplain or priest. At Kropa also, he spread the gospel with all his heart, promoted cultural projects, and invested a lot into the nail production cooperative that employed many parish residents. His parish residents liked him for that, and never was there a report about a larger conflict with the parishioners at that time. The only exception was someone, who caused him a lot of trouble, and an event that he recorded in the parish chronicle himself in December 1919. Money was being stamped so that it could be used after the war. A mistake happened, and as a member of the committee, priest Oblak was arrested and taken to jail at Radovljica where he was questioned, and released three days later. He believed that some of his parish residents were pleased about his arrest, and even lit up a bonfire, but when he came home, the good parishioners lit one up for him. The comments in the chronicle about priest Oblak are very brief, which gives witness to the modesty of this Slovenian priest.

After World War I, Oblak pastored at Kropa till 1927, then went to Preska. His first project there was the enlargement of the parish church. It became too small for the growing parish near Ljubljana. He shared the same fate with his brother Janez, who built the St. Martin parish church at Bled in the beginning of the 20th century. The building of the church at Preska was interrupted by World War II and by the Germans, who sent priest Oblak and other priests from Gorenjska, into exile. The parishioners gathered and continued the work. After the war, Oblak had to work under difficult conditions of the communist regime, being restricted in his work. He worked hard as a priest, was committed to God, the Church and his Bishop, and was therefore resented by the local authorities. In 1951 he was shot to death through the window of the parish house at Preska by an unknown person.

His productiveness at Kropa is obvious from the chronicle of the Kropa parish. The first book (it also contains other informative data about the parish and comments from former spiritual leaders) talks about the events of the year 1914, and part of 1915. The second book has the same title, the chronicle of the Kropa parish, and talks almost entirely about World War I. The priest does not narrow his work solely to parish news, but adds news from the world, European events and National news. This is why he is exceptional among his

peer, who write briefly about the world news, where as he gives them a greater importance. The chronicle during the time of war is written on approximately 200 pages, on a format about the size of A3, which gives us a feeling how careful Oblak was in keeping record of the events and how important they seemed to him, not only for the country, but also for the small village Kropa.

We emphasize that Kropa was a small parish with 700 people at the time, and did not have the need for its own chaplain. Kropa lies at the bottom of the Jelovica Mountain, hidden in the valley below Jamnik. The parish has only one branch church (The Virgin Mary church-Chapel) where at the beginning of the 20th century the second holy mass was celebrated every Sunday and where parishioners from other parishes would pilgrim. Priest Oblak describes these pilgrimages during World War I in the chronicle. At this distressful time believers liked to confide in Mary about peace in the world. Some of the professors from the Bishops Boarding School at Šentvid near Ljubljana came to the parish to help on Sundays. Andrej Zgaga, a local from the village was his substitute during sick leave, he died during the war. The parish has a number of characteristics, among which are the Kropa dialect and their trade. Very little were farmers. Most of them worked in the nail production industry, a branch that helped people earn a lot of money during the war. Unfortunately, there was not any food to buy or farmers did not want to exchange their food for the money.

Proof of his strong belief in the significance of the recording of important historic facts in the chronicle during rough war times is evident from the few pages that he wrote at his arrival to the parish in 1909, till the beginning of war. In the turning year of 1914, he starts his reports in the middle of March, and after the assassination at Sarajevo, the number of reports rises sharply. In the first months of war, the following events are important to him: the war in Europe, the break out of new battlefields, and the mobilization of men and boys to the Austrian Army. As a mark of his spiritual care, priest Oblak writes the information of the men that were mobilized to the battlefields. In addition to recording their year of birth, home name, and usually also their profession, the priest adds what happened to the mobilized during the war. The victims of war were always recorded in the current chronicle.

In the first year of war, there is a feeling of faint hope in the records by the priest and parishioners that the war could not last much longer and would be

over by the end of the year. Folk's piousness' were held for the "victory of the Austrian arms" at the church and chapel. Priest Oblak shares his brother's opinion in issues like national identity and sense of belonging. Both supported the union of the Slavic lands in the South under the Habsburg scepter. Oblak is loyal to the Emperor, which he proves with reports on the death of the Emperor, and on the ruling of Emperor Charles I. and Empress Zita. Everything is recorded in the chronicle, even the smallest of events from the Imperial House and about the rulers. The death of the pope on the other hand is scarcely mentioned.

In 1915 it becomes clear that the war will not be over soon, so he increasingly yearns for peace, mainly due to the first incoming news to the parish over the defeats of the home army and of the first victims, also among the Kropa men. The chronicle states frank opposition towards the Italians, especially because of Italy's historic experience, their common boundary and because Italy sided in the Entente. A new battlefield was breaking out at Soča and the cannon-firing could be heard at Kropa, which fills the priest and his parishioners with fear of having to flee. The people still have enough work at the cooperative and money, which is evident by the records of the church collections, but the lack of food and its horrendous price are even more obvious. The closer the year 1917, the closer an even worse enemy than war comes, which is hunger. The priest clearly describes the behavior of people during the greatest hunger. Of course, as a member of different boards, the priest was also responsible for the distribution of food. In 1917 it seemed that Italian troops at the Soča battlefield might break through, but then were defeated by the Austrian Army and German Troops, and were pushed far back to the river Piave in October.

After the 12th offensive at Soča and the victory of the Austro-Hungarian and German units was becoming obvious, Oblak is in his thoughts at peace, knowing that it would solve the problem of hunger and revive people's faith that was so shaken from the trials of war. The end of war brings a new government regulation that is scarcely commented by Oblak. Important to him is that the war was over, families reunited, and work on the parish had begun to remove the more important moral consequences of war.