

MARKO FRELIH

TERRA SANCTA 1910

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Slika na naslovnici: Vhod v kapelo z Jezusovim grobom v cerkvi Božjega groba.

Fotografija: Peter Naglič, september 1910.

Front cover: Entrance to the chapel where Jesus is interred in the church of the Holy Sepulchre.

Photo: Peter Naglič, September 1910.

Slika na zadnji strani: Pogled na mošejo Kupola na skali iz cerkve Dominus Flevit na Oljski gori.

Fotografija: Marko Frelih, marec 2013.

Back cover: View of the Dome of the Rock from the Dominus Flevit church on the Mount of Olives.

Photo: Marko Frelih, March 2013.

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TERRA SANCTA 1910 - NAJVEČJE SLOVENSKO ROMANJE V SVETO DEŽELO

I 700 LET KASNEJE

Leta 313 je bil v Milanu podpisan t. i. *Edictum Mediolanense*, ki je kristjanom v rimskem cesarstvu omogočil iste pravice kot pripadnikom drugih religij. Glavno vlogo pri tem je imel cesar Konstantin I., saj se je zavedal, da je širjenje krščanstva nezadržen pojav, ki ga ne bo moč izkoreniniti na silo, kakor so si domišljali njegovi predhodniki.¹ Cesar je s simpatijami do krščanstva zaslutil okrepitev svoje vladarske pozicije, zato je sledil premik na vzhod in ob Bosporski ožini je nastala nova prestolnica z imenom, ki najbolje izraža merilo cesarskih ambicij – Konstantinopel. S tem se je težišče napredka v cesarstvu preneslo na vzhod, prav tako pa se je vse bolj krepila moč vere, ki jo je poganški spreobrnjenec na prestolu taktično izkoriščal sebi v korist.

Konstantinov odnos do krščanstva je bil preračunljiv, bolj iskrena je bila njegova mati Helena, ki je bila popolnoma predana novi veri. Njena gorečnost jo je vodila na kraj, kjer se je vse skupaj začelo – v Betlehem! Čeprav so minila že tri stoletja od Jezusovega rojstva, se je cesarjeva mati zavezala, da odkrije skrivnostno mesto, ki ga je trem kraljem pokazala žareča zvezda. Vsem je bilo jasno, da je nemogoče odkriti točno lokacijo rojstva, toda Helena je skupaj z lokalno duhovščino pod vodstvom Makarija, jeruzalemskega škofa, našla primeren način. Poiskala je kraje, kjer je bila prisotna stoletna ali kar tisočletna tradicija čaščenja lokalnega božanstva, in jih povezala s posameznimi odlomki o Jezusovem življenju v besedilu Nove zaveze. Tako je naredila v Betlehemu in v Jeruzalemu, podoben princip se je uveljavil še za ostala svetišča po deželi. Večino krajev zaznamujejo podzemni jamski kompleksi, ostanki starodavnih svetišč, v katerih so že v prazgodovini potekali obredi v čast bogovom, povezanim s cikličnim prepletanjem rojstva in smrti. Pod vplivom egipčanskega Ozirisa, boga smrti in ponovnega vstajenja, se je na območju Svete dežele razvil tudi kult božanstva, ki ga omenja prerok Ezekiel: »Glej, tam so sedele ženske in

objokovale Tamúza.«² V grško-rimski dobi ga je nasledil lepi bog Adonis, ki je zaradi krute usode pol leta preživel v podzemlju, drugo polovico pa na zemlji. Tamuza in Adonisa v svojem zapisu omenja tudi sv. Hieronim, ko govori o jami, v kateri se je rodil Jezus.³ Veliki prevajalec Svetega pisma v latinščino je prva avtoriteta za poznavanje razmer v Betlehemu, saj je zadnja leta asketskega življenja preživel globoko v podzemni votlini, le nekaj metrov proč od t. i. votline Jezusovega rojstva.

Helena, ki je kasneje postala svetnica, je določila kraje, ki so ustrezali sveto-pisemskemu besedilu, in verniki so lahko začeli obiskovati različne kraje, kjer so podoživljali dogodke iz Jezusovega življenja. Prvi romarji so prihajali iz bližnjih dežel, iz Egipta, Sirije in Male Azije. Kmalu pa se je romanje kristjanov, kot način izražanja in poglobljanja osebne vere, razširilo tudi na zahod. Dvajset let po milanskem ediktu, leta 333, je bil napisan poseben seznam krajev od današnjega francoskega mesta Bordeaux do Jeruzalema. Seznam z imenom *Itinerarium Burdigalense*, znan tudi kot jeruzalemski itinerar *Itinerarium Hierosolymitanum*, je bil namenjen romarjem, da so imeli na razpolago pregled gostišč in razdalj med posameznimi kraji. V popisu so omenjeni tudi antični kraji na Slovenskem, predvsem mesta Emona, Celeia in Poetovio, večje cestne postaje (*mansiones*), kot so Longatico, Hadrante in Ragindone, manjša postajališča (*mutatio*), kot so Castra, Ad nonum, Lotodos, ter ostali kraji.⁴

Pot v Sveto deželo je bila odprta in začela se je zgodovina romanja k izvirom krščanske vere. Tudi Slovenci imamo dolgo romarsko tradicijo, saj že Janez Vajkard Valvasor omenja, da je leta 1057 v Jeruzalem odšlo večje število romarjev in vsaj 150 se jih ni več vrnilo, ker so jih pobili ali pa ugrabili trgovci s sužnji.⁵ Obdobje križarskih vojn ni bilo prijazno do romarjev. Kdor je hotel takrat obiskati Sveto deželo, se je moral najprej naučiti vojskovanja, pa še to ni bilo jamstvo, da se bo živ vrnil domov. Umirjanje napetosti na vzhodu je kljub vladavini Mamelukov dopuščalo možnost obiskovanja svetopisemskih krajev. Sredi 14. stoletja je bila pod okriljem frančiškanov ustanovljena Kustodija Svete dežele. Obdobje otomanskega cesarstva je bilo dolgo.⁶ Končalo se je z letom 1918, do takrat pa je predvsem Jeruzalem doživel nekaj monumentalnih gradbenih podvigov. V skladu s svojim imenom se je najbolje izkazal sultan Sulejman I. Veličastni, ko je dal v celoti obnoviti mestno obzidje, kot ga vidimo še danes.⁷ Njegova veličina pa se je izražala tudi v zakonih, ki so določali izjemno versko toleranco muslimanov do drugih vernikov v Jeruzalemu, predvsem Judov in kristjanov.

Zveni nenavadno, toda še v dobi otomanske nadvlade se je v Sveto deželo odpravila največja romarska skupina v zgodovini Slovencev. Bilo je jeseni leta 1910, ko so domačini Jeruzalema v dolini pod mestom zagledali vijugasto kolono pojočih pešakov s plapolajočo bandero na čelu. Izjemen prizor bi za vedno izginil iz zgodovine, če se ne bi na repu kačaste procesije, ob robu ceste za trenutek ustavil romar s številko 50. Mladenič iz Šmarce, Peter Naglič, je imel 27 let, ko je pod obzidjem Svetega mesta iz torbe vzel fotoaparat. Naredil je posnetek, nato še enega, za vsak primer. Posnetek za spomin, za domače in prijatelje, zarojake – in ne da bi vedel – posnetek za zgodovino!

ŠMARCA – JERUZALEM

»Bili so že tu Moravani, Čehi, Poljaki, Rusini, Ogri, - samo slovenske romarske trume še ni bilo.«

Dr. Martin Ehrlich, ravnatelj avstrijskega gostišča v Jeruzalemu, 23. maj 1909

In končno so tudi oni prišli. Vabilo na veliko vseslovensko romanje je bilo objavljeno v marčevski izdaji glasila Bogoljub, ki ga je urejal duhovnik in pisatelj Janez E. Kalan.⁸ »Verni Slovenci! Lepa prilika se vam nudi. Čas je ugoden, cene nizke, pot sama vabljiva,« je zapisal ljubljanski knezoškof Anton Bonaventura Jeglič.⁹ Na prvi pogled neobičajen zapis za cerkvenega odličnika, toda s temi besedami je knezoškof povabil ljudi, naj se udeležijo velikega romanja v Sveto deželo in obiščejo dve najsvetejši mesti za kristjane: Betlehem in Jeruzalem. V istem vabilu, ki ga je podpisal že 15. januarja 1910, so sledile še osnovne informacije. Iz besedila je bilo razvidno, da se od 2. do 21. septembra pripravlja »I. skupno slovensko romanje v sveto deželo«. Število oseb se je prilagodilo prostoru na ladji – skupaj naj bi bilo prostora za 536 potnikov. Tudi cena je bila odvisna od namestitve na ladji: I. razred 450 kron, II. razred 400 kron, III. razred 280 kron. V to ceno so bili všteti vožnja, hrana in prenočišče.

Knezoškof je bil glavni duhovni voditelj. Ob njem je za duhovno oskrbo skrbel še p. Placid Fabiani, medtem ko je bil Kalan operativni vodja celotne organizacije in izvedbe romanja.¹⁰ Odpeljati od doma 540 ljudi in jih po treh tednih žive in zdrave vrniti, bi pomenilo zahtevno delo tudi v sedanji dobi interneta in letalskih povezav. V tistih časih je potovalo malo ljudi in večina še nikoli ni zapustila domačega kraja. Odločitev za organizacijo tako obsežnega romanja je bila drzna in je hkrati pomenila izziv za ljubljansko škofijo. Velika romanja

so do takrat že organizirali po avstrijskih deželah in tudi Ljubljana je dolgo snovala ambiciozen načrt.¹¹ Po vzoru drugih organizatorjev, predvsem s Tirolskega, kjer je bila najbolj aktivna škofija Brixen, so v Ljubljani sestavili poseben odbor in odprli pisarno, ki je vsem zainteresiranim ponujala informacije o potovanju. Podatek, da se bo romanja udeležil 60-letni knezoškof, najvišja cerkvena avtoriteta, je pomenil največjo garancijo in popolno zaupanje v organizacijo. Od marca dalje so se ljudje začeli vse bolj intenzivno zanimati za romanje. Prijavljali so se ljudje iz različnih družbenih slojev in poklicev. Največ je bilo posestnikov oziroma posestnic, veliko je bilo delavk, predvsem iz tobačne tovarne v Ljubljani. Na pot je šlo kar 53 kuharic, večinoma iz župnišč. Bilo je še nekaj delavcev, potem pa en ali dva predstavnika zelo različnih poklicev. Zelo malo je bilo izobražencev (npr. samo en profesor).¹² Prijavljali so se posamezno, običajno pa skupinsko po župnijah, predvsem če je vernike na pot spremljal kar njihov domači župnik. Kalan je hudomušno zapisal, da so nekateri prijavljeni možje imeli »precej borbe s svojimi polovicami«, medtem ko so druge žene spodbujale može, naj gredo na pot, vendar so jih pospremile z rutinskim nasvetom, naj ne gledajo preveč v kozarec.¹³ Podobno se je godilo tudi romaricam, ker za vse može le ni bilo samo po sebi razumljivo, da jih žene zapustijo za tri tedne. Tudi z vidika odnosov znotraj družine, med sorodniki in prijatelji je to romanje prineslo neke nove momente, s katerimi se do takrat še niso soočili.

V načrtu je bilo, da gre na pot okoli 540 romarjev, in do 15. julija se jih je prijavilo že prek štiristo. Potrebno je bilo še malo propagande in spodbudnih besed in do konca avgusta je bila dosežena pričakovana številka. Koliko je bilo v resnici vseh romarjev, ne bomo nikoli zvedeli, saj je uradna objava z naslovom *Imenik romarjev v sveto deželo* končala seznam s številko 536, čeprav vemo, da je župnik Tomaž Rožnik nosil številko 537. Kalan je zapisal, da so se ljudje prijavljali, odjavljali in spet prijavljali. Po končanem romanju je objavil podatek, da je bilo na romanju 283 žensk in 258 moških – vseh skupaj torej 541. Menim, da ne bomo daleč od resnice, če se držimo številke, ki je omenjena na spominski tabli v avstrijskem hospicu: 540 (sl. 94).¹⁴

Organizacijski odbor je zadnji mesec delal noč in dan, saj so za vsakega romarja pripravili poseben svilen trak s številko in simbolom Svete dežele – središčnim križem, obdan s štirimi manjšimi križi. Vsak romar je dobil tudi pločevinasto čutarico in knjigo *Jeruzalemski romar* z uvodnim praktičnim nasvetom: »Predno gremo od doma, je treba poskrbeti za red v svoji duši, svoji hiši in tudi v svoji – torbi.« Sledila so natančna navodila za prtljago in za obnašanje

na ladji ter popis celotne poti od Trsta do Ain Karema.¹⁵ Publikaciji sta bila priložena zemljevid poti in seznam vseh romarjev.¹⁶

Slovenci so imeli do leta 1910 na razpolago kar nekaj literature o Sveti deželi. Že sredi 19. stoletja se je veliko pisalo o bibličnih krajih v Egiptu in Palestini, predvsem po zaslugi misijonarjev, ki so potovali v Egipt in nato še dalje v južni Sudan, kjer so bile misijonske postaje, ki jih je vodil dr. Ignacij Knoblehar.¹⁷ Prvi potopis po Sveti deželi, izdan v knjižni obliki, je pripravil Mihael Vernè leta 1859, po dolgem časovnem presledku pa je sledil potopis Luke Jerana (1872) in Frančiška Lampeta (1893).¹⁸

Za potovanje v Palestino je bil dolgo časa izhodišče Egipt. Tudi trije Slovenci, ki so se udeležili t. i. prvega splošnega avstrijskega jubilejnega romanja v Sveto deželo leta 1898, so iz Trsta odpluli najprej v Egipt. Skupina, ki je štela 144 romarjev, je obiskala svetopisemske kraje, nato pa iz Port Saida odplula v Jafo. Leto dni kasneje je duhovnik in profesor Jožef Zidanšek objavil knjigo z naslovom *Jeruzalemsko romanje*.¹⁹ Leta 1907 je duhovnik dr. Josip Marinko s prijateljem odšel v Palestino in opravil podobno pot, kot so jo načrtovali za veliko slovensko romanje.²⁰ Zato je Marinko začel že marca 1910 v Dolenjskih novicah objavljati natančen opis potovanja, obogaten s sproščenimi komentarji in lastnimi doživetji. V besedilu nagovarja in spodbuja rojake, naj se opogumijo in podajo na pot, vendar je zelo realen in se ne izogiba omembam naporov in težav, s katerimi se je srečeval. Kratke spomine na svoje jeruzalemsko romanje je v januarju 1910 objavil tudi duhovnik Franc Šegula.²¹

Romarji so dobili tudi informacije o listinah, častnih križih in različnih spominkih, kot so rožni venci, križci, podobice.²² Ti predmeti so dobili še poseben pomen, če so bili položeni na svete kraje. Predvsem v cerkvi Božjega groba ljudje še danes polagajo spominke na veliko ploščo, ki zaznamuje kraj maziljenja Jezusovega trupla. V knjigi so natisnili tudi navodila za duhovnike, molitve in slovenske nabožne pesmi. Šegula je imel kot član organizacijskega odbora veliko dela z odgovori na številna vprašanja, ljudi pa je najbolj zanimalo, kaj bodo jedli. Tudi glede obleke je bilo potrebnih veliko pojasnil. Kar nekaj časa je porabil za prepričevanje skupine vztrajnih deklet, ki so prišle na dan z idejo, da bi v deviških belih oblačilih prenašale Marijin kip po jeruzalemskih ulicah. Z veliko mero potrpljenja je moral odločno zavrnil »bele device« in jim razložiti, da je bela barva med domačini v Sveti deželi simbol smrti in žalovanja.

Iz organizacijske pisarne je prišlo še eno navodilo: vsi moški naj si pustijo rasti brado, saj so bradati možje na Orientu zelo spoštovani. Ta nasvet le za knezoškofa in njegovo spremstvo ni prišel v poštev. Šegula je celo izrazil željo, da naj se mu javi mož, ki bo imel »Aronovo brado« in bo zato lahko v procesiji nosil romarsko zastavo. Možje so nasvet vzeli zelo resno in na predvečer odhoda so Ljubljancani začudeno gledali, kako se ulice v središču mesta polnijo z bradači.²³

Med množico romarjev je bil tudi že omenjeni Peter Naglič, ščetkarski mojster iz Šmarce. Ne preveč bradat, zato pa edini, ki je na dolgo pot vzel s seboj fotoaparati. Fotografirati je začel že v Trstu, potem je sledilo dokumentiranje celotnega potovanja do Jafe, Jeruzalema, vse do Mrtvega morja in nato še nazaj do Ljubljane. V celotnem arhivu je danes ohranjenih 197 posnetkov (negativi iz nitratnega filma, slike na steklo). Naredil je veliko portretov in preslikav skupinskih slik, da jih je v domovini lahko prodajal. Verjetno je obiskal vse svete kraje po romarskem programu, proti doplačilu pa je šel tudi na izlet do Jordana in Mrtvega morja. Ni pa jasno, ali je šel tudi v Betlehem. Med njegovimi slikami ni niti enega posnetka cerkve Jezusovega rojstva. Če bi šel tja, bi jo zagotovo fotografiral. Tako pa je iz Jeruzalema poslal razglednico z motivom kapele, v kateri so bile Jezusove jasli. V Nagličevem arhivu je ohranjenih nekaj preslikav posnetkov Betlehema iz slikovne monografije *Album Terrae Sanctae*.²⁴ Naglič je preslikave potreboval za predavanja, in ker je iz knjige preslikal Betlehem, je zelo verjetno, da ga ni obiskal ali pa iz neznanega vzroka ni fotografiral. Glede na njegovo fotografsko predanost je slednje manj verjetno.

V DEŽELI VEČJEGA SONCA

Posadka ladje Tirol je imela dobre izkušnje z romarji (sl. 1-6).²⁵ Toda kljub izkušnosti kapitana in posadke je morje zahtevalo svoj davek. Večina romarjev je bila prvič na ladji in prvič v življenju so se srečali z nenavadnim pozibavojočim pojavom, ki so ga najprej čutili v glavi, potem še v želodcu in kmalu zatem so se s palube odprle salve bruhanja na vse strani neba. Vsaj polovica jih je hudo trpela, nekateri so bili imuni na morsko bolezen, tretji pa so se znašli z lastnim zdravilom: nič se ne boj, večkrat kaj popij in pojej, ulezi se na hrbet in globoko dihaj, bodi dobre volje in se norčuj, telo pa popolnoma prepusti zibanju ladje in si misli: »Kamor greš ti, grem tudi jaz.«²⁶

Morska bolezen je olajšala delo varuhom morale, saj ni bilo enostavno nadzirati takšne množice moških in žensk. Knezoškof je v dnevnik zapisal: »... moral sem paziti, da se v neopreznosti niso moški in ženske preveč med seboj pomešali.«²⁷ Budnemu očesu eminence je asistiral še osemdeset duhovnikov in tri usmiljenke. No, skrb je bila odveč, nič nespodobnega se ni zgodilo, saj so bili ljudje v času celotnega potovanja neverjetno disciplinirani.

Zadnje jutro na ladji, v sredo, 7. septembra, je prineslo drugo svetlobo, ozračje je dobilo orientalski pridih in vsi na palubi so se začudeno zagledali v vzhajajoče sonce, ki je bilo po njihovem mnenju večje od tistega, ki se prebujala nad slovenskimi vrhovi.²⁸ Ob 7. uri se je ladja zasidrala nedaleč stran od obale mesta Jafa. Okoli ladje se je v trenutku znašlo polno čolnov in glasni veslači so se pripravljali za prevzem zahtevnega tovora (sl. 7). Z zibajoče ladje so se romarji po premičnem stopnišču počasi spuščali proti morski gladini in na zadnji stopnici so se tako moški kot ženske, vsi otrdili od strahu, prepustili usodi in padli v objem arabskim mornarjem. Profesor Frančišek Kovačič je ta prizor lepo opisal: »Noben plesalec ne prime plesalke tako nežno, kakor ti ogoreli in črni sinovi arabski nas bledolične Evropejce.«²⁹ Domačini so vešče obvladali svoj posel in brez najmanjše nezgode so brezhibno spravili na obalo vseh 540 romarjev z vso prtljago vred.

Ko so po petih dneh spet stali na trdih tleh, se je romarska množica najprej odpravila v frančiškansko cerkev, da so darovali zahvalno mašo za srečno pot. Sledil je obed v različnih hotelih, nato pa so se ponovno zbrali in odšli na železniško postajo. Tam sta jih je pričakala avstrijski konzul Ludwig von Zepharovich in prelat dr. Martin Ehrlich, ravnatelj avstrijskega hospica (gostišča) v Jeruzalemu. Slednji je bil koroški Slovenec in brat znanega antropologa in teologa dr. Lamberta Ehrliche.³⁰ Nekateri so medtem že dobili priložnost, da osvojijo prvo arabsko besedo, ki jo je kasneje večina romarjev zelo dobro spoznala in si jo verjetno zapomnila do konca svojih dni. »Bakšiš, bakšiš,« je odmevalo okoli postaje, medtem ko so čakali na vlak. Brez bakšiša, ki je pomenil nekaj takšnega kot prostovoljni dar, so se stvari lahko zelo počasi odvijale ali pa se sploh nič ni zgodilo. Romarji so imeli pred seboj še veliko priložnosti, da spoznavajo navade drugačnega sveta. Za začetek pa so se morali spraviti na vlak. Rezervirani sta bili dve vlakovni kompoziciji in okoli 14. ure je prvi vlak odpeljal proti Jeruzalemu. Vozili so se skozi Saronsko ravnino mimo kraja Lide, kjer naj bi bil rojen in pokopan sv. Jurij, sloviti zmagovalec nad peklenkim zmajem. Da je ta kraj res nekaj posebnega, govori tudi legenda o zadnjem

spopadu med Jezusom in Antikristom. Tam naj bi se udarila dva večna rivala in Antikrist naj bi podlegel v strašnih mukah ...³¹

Vlak je peljal naprej proti mestu Ramla, kjer je bil nekoč kraj Arimateja, dom Jožefa Arimatejskega, ki se je pri Pilatu pogajal za Jezusovo truplo in ga pokopal v svoji grobnici. Na enem od postankov je potnike presenetil nenavaden dogodek: ob vlaku je hodil fantič in v razločni slovenščini nagovarjal romarje, naj pri njem kupijo grozdje. In končno, po treh urah vožnje pogled na Oljsko goro, na Sion in za mogočnim obzidjem, na skrivnostno zakrito mesto vseh mest – Jeruzalem.

Na železniški postaji so se romarji razdelili v pet skupin in v dolgi procesiji odšli proti mestu (sl. 8). Na čelu je plapolala romarska zastava z Marijino podobo in jeruzalemskim križem. Zastavo je ponosno nesel Josip Lipša iz Svetega Križa na Murskem polju, ob njem pa so še bolj ponosno stopali trije *havazi*, turški čuvaji s pripasano ukrivljeno sabljo in z masivno palico v desnici (sl. 9). Takšne palice s kovinskim odebeljenim zvončastim zaključkom še zdaj uporabljajo varuhi cerkve Božjega groba in z udarjanjem po cerkvenem tlaku ustvarjajo srhljivo zamolkel zvok, ki napoveduje, da se bo nekaj zgodilo. Veliki Marijin kip so na posebni nosilnici nesli štirje mladeniči iz Trsta (sl. 11). Procesija se je počasi vzpenjala po vijugasti cesti na pobočju pod mestnim obzidjem (sl. 10; 12). Slovesne nabožne slovenske pesmi so zadonele iz stoterih grl in od vsepovsod so začeli prihajati radovedneži, da bi opazovali veličasten sprevod. Impresivni povorki v čast so na Sionu benediktinci pognali zvonove in doneči zvok se je razlegal po Cedronski in Hinonski dolini. To je bil pravi misterij čustev, ki se je stopnjeval z vsakim korakom. Ljudje, ki so svojo pobožnost gojili od otroštva dalje pod okriljem domače župnije in so Sveto deželo poznali iz bežnih utrinkov duhovnikovih pridig s prižnice, so zdaj zrli v resničnost najsvetejšega mesta. Verjetno večina do tega romanja nikoli ni zapustila domačega kraja, potem pa so nenadoma stali na pragu Jafskih vrat in že čez nekaj metrov je prišel trenutek, ki jih je zagotovo spremljal do konca življenja. Prispeli so do cerkve Božjega groba (sl. 13). Počasi so vstopili v temačno in od sveč zamegljeno notranjost, in ko se je razburjenost umirila in se je oko navadilo na motno svetlobo, so polagoma spoznali, da Sveto pismo lahko zaprejo, saj na tem kraju zaživijo tisti biblični prizori, ki so za vedno spremenili človeško civilizacijo.

OKAMENELE SLEDI EVANGELIJEV

Romarje je ob božjem grobu pozdravil slovenski frančiškan p. Benigen Snoj, ki je sicer deloval v Egiptu. Z njim je prišlo iz Kaira tudi nekaj Slovenk, zaposlenih v Egiptu, ki so bile že takrat splošno znane kot *aleksandrinke*. Govorniku se je zahvalil duhovnik Kalan, nato pa je sledila sveta maša.³² Po končani maši so utrujene romarje namestili v tri jeruzalemska gostišča:

avstrijsko gostišče – I. skupina, v kateri je bil tudi Peter Naglič,³³
 frančiškansko gostišče Casa nuova (Nova hiša) – II. in III. skupina,
 francosko gostišče asumpcionistov – IV. in V. skupina.³⁴

V četrtek, 8. septembra, je bil praznik Marijinega rojstva in osrednja slovesnost je potekala v cerkvi Božjega groba.³⁵ Obred je vodil knezoškof Jeglič in vsi romarji so od njega prejeli tudi sveto obhajilo. Po maši je sledil ogled najsvetejših kotičkov znotraj ogromne cerkve, ki je pod eno streho zajela zadnje trenutke Jezusovega življenja. Že takoj za glavnim vhodom se na desni strani dviguje v arhitekturo ujeta kamnita gmota, del biblične vzpetine Golgota, znana tudi kot Kalvarija.³⁶ Tu je 10. postaja križevega pota, ko Jezusu vzamejo oblačila, sledi 11. postaja, kjer ga pribijejo na križ, in na koncu je še kapela z oltarjem, pod katero je v odprtini skala, na kateri je bil postavljen križ. To je 12. postaja in konec Jezusovega zemeljskega življenja. Blizu je še oltar, ki zaznamuje prostor, kjer je sedela Marija, ko so ji v naročje položili mrtvega sina. Zadnja, 14. postaja, je končna in –časna. Pod veliko samostojno kapelo znotraj cerkve se nahaja grob, v katerega so dali Jezusa. Tam ni ostal dolgo, saj je že tretji dan ponovno oživel. Kapela z grobnico je hkrati tudi kapela Jezusovega vstajenja od mrtvih.

Obisk znamenite cerkve je trajal dovolj časa, da je mladi fotograf Naglič naredil nekaj izjemnih posnetkov (sl. 14–20). Fotografiranje je bilo zahtevno, saj je bila zaradi slabe luči potrebna dolga osvetlitev. Tudi ljudje so morali obmirovati in potrpežljivo statirati, še posebej pri kapeli Božjega groba in pri kamnu, kjer so mazilili Jezusovo truplo. Slike so glede na ekstremne okoliščine zares fantastično uspele.³⁷

Za marsikoga je obisk Svete dežele pomenil tudi prvo srečanje z islamsko in judovsko vero, predvsem pa z drugačnim ljudmi, z njihovo kulturo in vsakdanjimi navadami. Čeprav so bili romarji že poučeni o glavnih lastnostih obeh religij, je bila konkretna izkušnja vseeno nekaj drugega. V Jeruzalemu

so obiskali najsvetejše muslimansko svetišče – Omarjevo mošejo (sl. 41).³⁸ To je za Meko in Medino tretje najpomembnejše sveto mesto. Mošeja stoji na Tempeljskem griču oziroma na ploščadi nekdanjega Salomonovega svetišča iz 10. stol. pr. Kr. V svetišču je bilo tudi t. i. bivališče pravega Boga – skrinja zaveze, ki je za vedno izginila, ko so Jeruzalem leta 586 zavzeli Babilonci in tempelj porušili. Herod Veliki je dal v 1. stol. pr. Kr. zgraditi monumentalno svetišče, ki so ga Rimljani spektakularno in dobesedno izbrisali s površine Tempeljskega griča.³⁹ Na ploščad se je nekoč vstopalo skozi sedem vrat. Med njimi so zelo zanimiva t. i. Zlata vrata, skozi katera je na osličku slovesno prijahal tudi Jezus. Kasneje se je pojavila legenda, da bo skozi ista vrata prišel krščanski Mesija in zavladal nad mestom. Da se to ne bi zgodilo, so muslimani vrata zazidali (sl. 85).⁴⁰

Omarjeva mošeja je v resnici stavba, ki so jo na tempeljski ploščadi v 7. stoletju postavili muslimani, da so zaščitili kamniti monolit.⁴¹ Zato se slovita mošeja imenuje tudi Kupola na skali. Na tej skali so že Judje imeli žrtvenik za žgalne daritve, ker naj bi na isti skali Abraham daroval sina Izaka. Muslimani pa verujejo, da je to kraj, od koder je Mohamed odšel v nebo, kar potrjuje odtis njegovega stopala na skalni površini. Velikansko kamnito gmoto obdajajo podzemni prostori in po prepričanju nekaterih vernikov naj bi skala lebdela v zraku.⁴² Mošeja ima zanimivo zasnovo in v arhitekturnih elementih kaže veliko podobnosti z Dioklecijanovim mavzolejem v Splitu.⁴³

Romarji so si nato v bližini ogledali še mošejo El-Aksa, ki je bila prvotno krščanska cerkev iz obdobja Justinijana. Vsi so bili prevzeti od njenih dimenzij in številnih stebrov, ki krasijo notranjost. Vedeli so, da je v mošeji tudi kamen z vidnim odtisom Jezusovega levega stopala, ki spada k tistemu iz kapele Vnebohoda. Zaradi molitvenega obreda te nenavadne relikvije niso videli. V podzemlju pod tempeljskim trgom so si ogledali še t. i. Salomonove hleve – velikanske prostore z ločnimi oboki, ki nimajo nič skupnega s Salomonom in za katere ni jasno, kaj je bil njihov prvotni namen.⁴⁴

Obisk naslednje lokacije je bil nujen, saj so o fenomenu tamkajšnjega spomenika že marsikaj slišali. To je še danes svetovno znani Zid žalovanja, ob katerem Judje z molitvami in žalostinkami ohranjajo spomin na zgodovinski trenutek, ko so leta 70 Rimljani dokončno zapečatili njihovo usodo.⁴⁵ Na arhitekturno mojstrovino velikega svetišča iz Herodove dobe spominja samo še okoli 30 metrov dolg podporni zid tempeljske ploščadi (sl. 33).

Romarji niso vsi hkrati obiskovali svetih krajev, ampak so se zvrstili po skupinah glede na dnevni program. V petek, 9. septembra, so skupine opravile križev pot (sl. 24–25). Začelo se je z mašo v cerkvi, ki stoji na kraju, kjer naj bi bil Jezus bičan.⁴⁶ Nasproti je nekoč stala utrdba Antonija, ki jo je Herod Veliki poimenoval po rimskem generalu Marku Antoniju, znanem ljubimcu egipčanske kraljice Kleopatre. V utrdbi je bil sedež štaba in rezidenca prefekta Poncija Pilata, ki je vodil rimsko provinco Judejo. Na notranjem dvorišču utrdbe so se odvijali prizori, preden je Pilat izrekel Jezusu obsodbo. Leta 1910 je tam stala turška vojašnica. Romarji so nadaljevali proti Štefanovim vratom. Blizu je bila oznaka za 2. postajo, kjer so Jezusu nadeli lesen križ. Za romarje je še zdaj zanimiva 5. postaja, saj je tam na fasadi cerkvice vzidana skala, na katero se je naslonil izmučeni Jezus.⁴⁷ Na tem mestu so mu vojaki dodelili Simona iz Cirene, da mu je pomagal nositi križ (sl. 89). Na 6. postaji je znamenje v spomin na sočutno Veroniko, ki je Jezusu ponudila prtič, na katerem se je njegova podoba za vedno ohranila (sl. 90). S pesmijo in molitvami so nadaljevali križev pot po ozkih ulicah še mimo treh postaj, nato pa so se spet znašli pred cerkvijo Božjega groba, kjer je zadnjih pet postaj.⁴⁸

Naslednji dan, v soboto, so romarji zapustili mestno obzidje in se mimo ruske cerkve sv. Marije Magdalene odpravili proti Oljski gori (sl. 26; 28). Pot jih je vodila po Cedronski dolini ali po dolini Jozafat mimo zavetišča gobavcev do antičnega pokopališča z monumentalnimi grobnicami, ki so izklesane iz žive skale (sl. 29). Med njimi še posebno izstopa grobnica, ki nosi ime po Davidovem sinu Absalomu, arabski domačini pa so jo poznali pod imenom *faraonovo pokrivalo* (Tantour Firaoun). V 12. stoletju se je uveljavilo prepričanje, da je spomenik povezan z odlomkom iz Svetega pisma, v katerem je omenjeno, da si je Absalom že za časa življenja dal postaviti spominski steber (sl. 96).⁴⁹ V resnici je grobnica iz 1. stol. pr. Kr., njen lastnik pa je neznan.

Sledil je ogled votline, v kateri se je Jezus pogosto zadrževal z učenci. Tam je bil tudi v času najhujše stiske, ko je slutil bližino smrti. Medtem ko je on trpel, so apostoli spali na skali v neposredni bližini (sl. 27). Nato so romarji šli do cerkve Marijinega groba in se takoj za vhodom spustili globoko v podzemlje. Spodaj je bil slabo razsvetljen temačen prostor z oltarjem, ki je prekrival ostanke kamnitega sarkofaga, v katerega naj bi položili Marijino truplo (sl. 23). Po ogledu so se romarji ohladili v senci starodavnih oljk na vrtu Getsemani. Sem je prišel Jezus tudi takrat, ko so se mu že iztekali zadnji trenutki svobode. Na vrtnem zidu so romarjem pokazali kamen, ki je označeval mesto, kjer je Judež

s poljubom izdal svojega učitelja. V Omarjevi mošiji je odtis noge Mohameda, ko je odšel v nebo, v majhni kapeli na Oljski gori pa so si romarji na tleh ogledali obzidano skalo z odtisom Jezusovega desnega stopala (sl. 83-84).⁵⁰ Da ne bi prišlo do zmotnega prepričanja, da se je Jezus v nebo odrinil z desno nogo, je treba omeniti, da so odtis levega stopala že v srednjem veku odnesli v mošejo El-Aksa.⁵¹

NOSSINAN GIJIGONG EBIAN

Za Slovence je bil posebno doživetje obisk samostana karmeličank s cerkvijo, ki jo je krasila molitev očenaš v različnih svetovnih jezikih. Po lokalnem izročilu naj bi Jezus na tem mestu svoje učence naučil moliti očenaš. Romarji so s seboj pripeljali slovenski zapis molitve na posebnih keramičnih ploščicah, toda dragoceni tovor je pomotoma ostal na ladji. Kasneje so ploščice s slovenskim besedilom vzdali na prestižno mesto.⁵² Ko vstopimo v cerkev, je takoj ob vratih na levi strani slovenski očenaš, na desni strani pa je očipvejski Nossinan gijigong ebian (sl. 92). To ni naključje! V jezik Očipvejcev, severnoameriških ljudstev ob Velikih jezerih, je znamenito molitev prevedel slovenski misijonar Friderik Irenej Baraga.⁵³

Med spustom z Oljske gore so si ogledali še cerkev sv. Ane, ki stoji na kraju, kjer naj bi se rodila Marija. Potem je sledil vzpon na Sion (sl. 21). Tam so že potekale priprave na veliki dogodek, ki so ga vsi nestrpnost pričakovali: prvič v zgodovini bo na Sionu, v mogočnem Marijinem svetišču na obrobju Jeruzalema, novo mašo pel slovenski duhovnik. Cerkev, znana pod imenom Dormitio, je posvečena Marijini smrti oz. njenemu »zaspanju«, saj božja mati ne more umreti. Čeprav se je njeno bivanje na zemlji končalo in so jo celo pokopali, je bila po smrti vzeta v nebo. Marijino vnebovzetje naj bi se po eni razlagi zgodilo v Jeruzalemu, drugo izročilo pa ga povezuje z antičnim mestom Efez. Marija naj bi v hribovitem zaledju maloazijskega pristaniškega mesta preživela zadnja leta življenja v družbi apostola Janeza Evangelista.

Dormitio, mogočna stavba, zgrajena v klasičnem nemškem tevtonskem duhu, je postavljena na temelje bizantinske cerkve z začetka 5. stoletja.⁵⁴ V nedeljo zjutraj, 11. septembra, je v slovesni podobi pričakala slovenskega novomašnika Frančiška Šmita iz Ribnega pri Bledu. Pridigo je v čast mlademu duhovniku pripravil organizator romanja Kalan in v njej izpostavil, da darovanje nove

maše poteka le nekaj metrov proč od kraja, kjer je Jezus z dvanajstimi apostoli opravil zakrament evharistije, posvetitev kruha in vina. Kalan se je v pridigi spomnil še na enega slavljenca, ki je pred oltarjem sedel na častnem tronu, obdan s svojo asistenco. Ljubljanski knezoškof Jeglič je namreč na isti dan praznoval trinajsto obletnico škofovskega posvečenja.⁵⁵ Cerkev je bila napolnjena do zadnjega kotička in mladi Naglič je s fotoaparatom ostal zunaj (sl. 22).

Še en dogodek se je zgodil brez njega in zato nimamo nobene ohranjene slike. V cerkvi Božjega groba so slovesno opravili starodaven obred, ki je oživil spomin na dobo križarjev. Med viteze Božjega groba je bil častno sprejet Jurij Šenk, veleposestnik z Jezerskega (sl. 63-64).⁵⁶ Izjemni naziv si je pridobil zaradi ugleda in podpore slovenski cerkvi. Plačati je moral tudi ustrezno članarino kot donacijo za potrebe cerkve Božjega groba v Jeruzalemu v višini 3000 kron.⁵⁷ Škof Jeglič je bil zagotovo seznanjen s tem dogodkom in ga je verjetno moral odobriti. Osebo pa se ga ni udeležil in tudi v svojem dnevniku ga ne omenja. Ceremonijo je vodil patriarhov namestnik, pomožni škof Luigi Piccardo. Podrobnega opisa nimamo, Kalan je v Bogoljubu samo omenil, da so pri obredu uporabili meč Godefroya de Bouillonskega, jeruzalemskega kralja in vodje prvega križarskega pohoda leta 1099. Z mečem se je škof dotaknil Jurija Šenka in ga s tem simboličnim dejanjem imenoval za člana viteškega reda. Škofu je pri obredu pomagal duhovnik Franc Šenk, sin novega viteza (sl. 66).⁵⁸

ČUDEŽ OB MRTVEM MORJU

Za dodatno plačilo je bilo možno odpotovati do Mrtvega morja in 170 romarjev se je v ponedeljek zjutraj s 44 kočijami odpeljalo iz Jeruzalema. Že kmalu so na južni strani Oljske gore naredili krajši postanek in si v vasi Betanija ogledali t. i. Lazarjev grob (sl. 47).⁵⁹ Štiri ure je trajal strmi spust v tektonski jarek 423 metrov pod morjem, kjer se v globočinah zemlje arabska plošča stika z afriško. Iz ohranjenih zapisov je razvidno, da je vožnja s kočijami spominjala na filmske prizore o ameriškem divjem Zahodu. Ena kočija se je prevrnila, druga je obvisela nad prepadom, ostale pa so v razmajanem stanju romarje srečno pripeljale na cilj. V Jerihi so se ustavili za kosilo, vendar s hrano niso bili zadovoljni, še posebno ne z ovčjim in kameljim mesom. Vino je bilo vnaprej plačano, vendar so ga prebrisani domačini pustili na soncu, da je skoraj zavrelo. Zato pa so imeli posebej pripravljeno ohlajeno pivo, seveda za primerno

doplačilo. Po kosilu so romarji počivali nedaleč od ruševin starodavnega naselja, toda bili so preveč izmučeni, da bi si jih šli skupaj ogledat (sl. 105). Ob treh so posedli po kočijah in nadaljevali pot skozi drhteče krajinske podobe, ki jih je ustvarjala fatamorgana. Kočijaži so neusmiljeno gonili konjsko vprego proti senčni zeleni dolini in ob petih so se znašli na bregu najbolj znane svetopisemske reke Jordan. Egipovski Nil je v košari pred obličje kraljeve princese naplaval dojenčka, ki so mu dali ime Mojzes. In prav Mojzes je Izraelce odpeljal iz Egipta v obljubljeni deželo, ki jo je lahko uzrl samo z gore Nebo. Njegov pogled je še zaobjel dolino Jordana in vso deželo, ki jo je Bog namenil Izraelovim rodovom, potem pa je umrl v starosti 120 let. Božja prerokba se je uresničila: »Kajti videl boš pred seboj deželo, vanjo pa ne boš vstopil.«⁶⁰

Minila so stoletja in na bregu Jordana se je znašel človek, zaradi katerega so tudi slovenski romarji prispeli tja: »Tedad je prišel Jezus iz Galileje k Jordanu do Janeza, da bi se mu dal krstiti.«⁶¹ Nekaj romarjev se je po reki zapeljalo s čolnom, nekaj jih je pogumno zakorakalo v vodo, eden bi kmalu utonil, drugi pa so na bregu modrovali in se zgražali nad umazanim in blatnim obličjem svetopisemske reke (sl. 50).

Jezus je prejel sveti krst in bil deležen božjega razodetja, saj je izpod neba zadonelo: »Ta je moj ljubljeni Sin, nad katerim imam veselje.«⁶² Zanimanje za Božjega sina je takoj po krstu pokazal tudi hudič in ga hotel z mamljivimi ponudbami speljati v skušnjava. Srečanje z gospodarjem zla naj bi se odvijalo v puščavskem predelu nad hribovjem Jerihe. Še vedno je v spomin na ta dogodek v prepadnih stenah postavljen samostan puščavskih asketov (sl. 104).

Jordan je romarje malo razočaral, večje navdušenje pa je prinesel naslednji postanek: Mrtvo morje! Veselje je bilo res popolno, toda ne zaradi naravnega fenomena, ki ga pozna ves svet, ampak zaradi Slovenca, ki je v edini koči ob Mrtvem morju obiskovalcem prodajal sadje in – hladno pivo! Kdor prej ni verjel v čudeže, je zdaj zagotovo priznal, da obstajajo.⁶³

Čudna vodna gmota je sprva vzbujala negotov občutek, hkrati pa je imela vabljičar, ki so se mu nekateri pogumni fantje in možje z veseljem prepustili, ženske pa so radoživo čofotanje dostojno spremljale med sprehajanjem po obali (sl. 51–52).

Čas jih je vse bolj preganjal, saj so se morali pred večerom vrniti v Jeriho. Noč je bila zelo kratka in zelo hrupna. Muslimansko prebivalstvo je burno praznovalo ramadan in romarji skoraj niso zatisnili očesa, ko so se morali že ob treh zjutraj zbrati pred svojimi kočijami. Ob tem so jim pomagali arabski vozniki, ki so si brez težav zapomnili imena potnikov (!) in se naučili celo nekaj slovenskih stavkov. Iz globokega tektonskega jarka, v katerem leži Mrtvo morje, se je začela mukotrpna vožnja proti Jeruzalemu. Na strmem gorskem pobočju so se nekatere kočije ustavile, saj utrujeni konji niso zmogli vzpona. Potniki so bili prisiljeni zapustiti vozove in pot nadaljevati peš. Vmes so se kočijaži sporekli z vodiči mimoidoče karavane kamel in zaslišalo se je pokanje pušk. Vrvež je kmalu minil brez žrtev, vroča kri se je ohladila, le nekaj kočij je odpeljalo v neznano in par Slovencev je ostalo sredi puščave. Neverjetna fizična sposobnost in močna volja sta jim bili edino upanje, da pridejo živi nazaj v Jeruzalem. Po neprespani noči in po sedmih urah pešačenja so zagledali jeruzalemsko obzidje. Vsi romarji so se oddahnili, ko so videli, da nihče ne manjka. Napol mrtvi pešaki so si bili enotni, da v Sveto deželo še pridejo, k Mrtvem morju pa nikoli več!

ADONIS, JANEZ IN JEZUS

Izlet v Ain Karem je bil bolj prijazen. Nobene puščave, le prijetno ozelenelo hribovje, s položnimi pobočji, na katerih so se odvijali dogodki tik pred Jezusovim rojstvom. Tja je prišla noseča Marija in se zaupala svoji prav tako noseči sorodnici Elizabeti.⁶⁴ Srečanje dveh nosečnic zaznamuje sredi pobočja zgrajena cerkev Marijinega obiskanja (sl. 53; 98). Elizabeta je rodila prva in sinu dala ime Janez. Na mestu njegovega rojstva stoji cerkev sv. Janeza Krstnika (sl. 97). Najstarejši del krščanske arhitekture je iz 4. stoletja. Toda na tem kraju so v votlini Janezovega rojstva že v predkrščanskem obdobju častili kult Venere in Adonisa (sl. 55). Čeprav tradicija svetega mesta sega v prazgodovino, je treba transformacijo poganškega kulta v krščanskega razumeti v kratki in nazorni misli, ki so jo na informativni prospekt zapisali v samostanu sv. Janeza Krstnika: »Vsak od teh elementov sicer neposredno nima nič skupnega s sv. Janezom Krstnikom, so pa pričevalci dolge kulture tradicije na ozemlju Judeje.«⁶⁵

Podobna situacija je v Betlehemu.⁶⁶ Kot pravi sv. Hieronim, so tam nekoč peli žalostinke v čast Adonisu, danes v podzemni votlini pod mogočno cerkvijo iz Justinijanove dobe pa odmeva Sveta noč. Ne glede na turbulence človeške

zgodovine je svetost prostora stalnica, ki se v bistvu ne spreminja. Sveta dežela je lep dokaz, kako se lahko različne veroizpovedi prepletajo na istih svetih krajih. To so romarji leta 1910 ves čas opazovali v Jeruzalemu in zgodba se je ponovila v Betlehemu. Z velikimi pričakovanji so obiskali znamenito sveto-pisemsko mesto, mesto, kjer se je vse skupaj začelo (sl. 106-111). Zgodbo o Jezusovem rojstvu so zelo dobro poznali zaradi božičnega praznovanja. Vendar takrat niso prepevali Svete noči pred domačimi lesenimi in glinenimi jaslami, temveč so zrl v lesketajočo srebrno zvezdo, ki pod oltarjem v votlini Jezusovega rojstva prinaša novico vsemu svetu: tu se je zgodilo!⁶⁷

V petek, 16. septembra, se je bivanje v Sveti deželi bližalo koncu. V zgodnjih jutranjih urah so nekateri še obiskali cerkev Božjega groba, ob šestih pa so se iz Jeruzalema z vlakom odpeljali v Jafo. Ob desetih so bili že vsi vkrcani na ladji Tirol. No, ne vsi. Nekaj ljudi je nadaljevalo potovanje po Sveti deželi v spremstvu p. Benigna Snoja in se z njim odpravilo v Egipt. Dve romarici sta se v Jeruzalemu pridružili nunam, Janez Eberwein z Bleda pa se je odločil, da si kupi posestvo in se ne vrne več. Čeprav so ga med romanjem oropali, je imel pri sebi še dovolj denarja, da je kupil domačijo med Jeruzalemom in Betlehemom.⁶⁸ Plovba je bila enako naporna, pluli so mimo istih otokov in obalnih mest, toda potniki na palubi niso bili več isti ljudje. Domov so se vračali z novo izkušnjo, ki jim jo je dala večplastna dimenzija romanja po Sveti deželi. Jože Žagar iz Stare Loke je bil s 24 leti med mlajšimi romarji, ko je v pismu staršem napisal: »Vse svoje življenje bom pomnil ...«⁶⁹

SVETA DEŽELA PO SLOVENSKO

Kmalu po končanem romanju v Sveto deželo so se zvrstili številni opisi potovanja po različnih časopisih.⁷⁰ Organizirana so bila številna javna predavanja in eno večjih je bilo tudi v Ljubljani, kjer je Naglič prispeval 43 slik. Časopis Slovenec je v kratki novici povzel: »Niso sicer barvane, pa osvetlujejo sv. kraje še bolje od prvotnih; zlasti pa dajejo več življenja, ker so res vzete iz življenja. Tako predavanje je v resnici kakor zelo poučno tako tudi najboljša nedeljsko-popoldanska zabava. Poslušalci so se, kljub temu, da je trajalo predavanje dve uri, ves čas dobro zabavali. Posebno mnogo smeha je vzbudila zadnja slika, ko se je prikazal nekdo na oslu.«⁷¹ Nagličeve fotografije so spremljale romarska poročila v različnih revijah, predvsem v mesečniku Bogoljub.

Z romanjem naj bi se krepila tudi narodna zavest, zato je profesor Kovačič jasno zapisal: »Nismo prišli v Jeruzalem kot pritiklina kakega drugega naroda, prišli smo kot narod slovenski, ne kot Kranjci ali Štajerci, ampak Slovenci.«⁷² Iz Kalanovega zapisa in iz Jegličevega dnevnika je moč razbrati, da je bila prisotna želja, da bi takšno romanje še ponovili.⁷³ To se ni zgodilo, bi pa spomin na veliko romanje še dolgo odmeval v slovenski zavesti, če se ne bi štiri leta kasneje zgodila svetovna tragedija, ki je tudi na Slovenskem za vedno pustila krvave sledi.

Glede romanja leta 1910 je zelo pomemben še en podatek: iz arhivskih virov je razvidno, da so posamezni duhovniki imeli vizijo, da bi tudi Slovenci v Sveti deželi pridobili lastniško pravico nad določenim ozemljem, na katerem bi lahko za začetek zraslo versko središče z gostiščem za romarje, kasneje še samostojna cerkev, morda šola in še kaj.⁷⁴ Če je duhovnik Franc Šegula takrat še upal, da bi Slovenci dobili »košček Svete dežele«, smo danes lahko zelo zadovoljni, da imamo v Ljubljani Komisariat za Sveto deželo in frančiškana p. Petra Lavriha, izvrstnega poznavalca bibličnih krajev, ki s sodelavci že vrsto let prizadevno organizira romanja po Izraelu.⁷⁵ Letos sem se pridružil skupini romarjev in pod Lavrihovim strokovnim vodstvom sledil geografiji Svetega pisma Stare in Nove zaveze.

Toda moja pot v Sveto deželo se je začela že leto prej. Med branjem časopisa Družina sem naletel na članek o Petru Nagliču in njegovem vsestranskem fotografskem opusu.⁷⁶ Med drugim so bile omenjene fotografije iz Svete dežele. Takoj sem pisal avtorju prispevka Andreju Prazniku, ki me je prijazno usmeril do lastnika Nagličevega arhiva, in čez nekaj dni sem si že ogledoval originalne posnetke z romanja leta 1910. Dragocene slike so le del fototeke, ki vsebuje okoli 10.000 fotografij in negativov. Zasluge za ohranitev izjemne kulturne dediščine ima Nagličev vnuk Matjaž Šporar. Njemu dolgujem zahvalo, da me je seznanil z življenjem in delom Petra Nagliča in mi omogočil uporabo gradiva za raziskavo o prvem slovenskem romanju v Sveto deželo. Iz pogovora s Šporarjem je bilo razvidno njegovo veliko spoštovanje do dedove zapuščine in močna želja, da Nagličevo delo spozna širša javnost. Predlagal sem mu, da se poveže s Slovenskim etnografskim muzejem in se dogovori za digitalizacijo celotnega arhiva. Zdaj, ko sredi julija 2013 pišem te sklepne misli, je v dokumentaciji omenjenega muzeja Nagličeva fototeka že popolnoma digitalizirana, v razstavnih hiši pa je na ogled razstava z naslovom *Od domačega praga do Jeruzalema*.⁷⁷ V sklopu razstave je tudi kratka predstavitev romanja iz leta 1910.

Publikacija, ki je pred vami, pa je del posebne fotografske razstave o tem dogodku. Gradivo za predstavitev sem pripravil v Muzeju krščanstva na Slovenskem, ki ima svoje prostore v cistercijanski opatiji v Stični, kjer je zadnja leta življenja preživel tudi glavni pobudnik in duhovni vodja romanja knezoškof Anton Bonaventura Jeglič.

Peter Naglič, jeruzalemski romar s številko 50, se z edinstvenimi fotografijami vrača med nas, kot da se njegovo romanje nadaljuje onkraj večnosti. S slikami nas nagovarja in vabi, da se mu pridružimo. Vendar potovanje po Sveti deželi ni običajna pot, ker nobeno romanje ni nekaj običajnega – to je sveto potovanje!

OPOMBE

- ¹ Konstantin se je rodil leta 272 v mestu Nassius, današnji Niš v Srbiji. Umrli je v Nikomediji, danes Izmit v Turčiji, leta 337.
- ² Ezk 8, 14. Citiranje iz Svetega pisma navajam iz sledeče izdaje: »Sveto pismo Stare in Nove zaveze – Slovenski standardni prevod (SSP)«, izdala Svetopisemska družba Slovenije v Ljubljani leta 1996.
- ³ MURPHY-O'CONNOR, J. 2008: 231.
- ⁴ Za celoten seznam krajev, ki jih omenja itinerar za slovensko ozemlje, glej: ŠAŠEL, J. 1975: 78.
- ⁵ ŠMITEK, Z. 2000: 120.
- ⁶ Mameluki so Sveti deželi vladali od leta 1291 do 1516, Otomani pa od leta 1516 do 1918.
- ⁷ Sulejman I. Veličastni (1494-1566).
- ⁸ Janez Evangelist Kalan (1868-1945).
- ⁹ JEGLIČ, A. B. 1910: 65-66.
- ¹⁰ Anton Bonaventura Jeglič (1850-1937); Placid Fabiani (1846-1925) je bil leta 1910 provincial frančiškanov.
- ¹¹ Organizacijo romanja so do leta 1910 že dvakrat preložili.
- ¹² FLORJANČIČ, A. P. 2003: 221.
- ¹³ KALAN, J. E. 1910 b: 339.
- ¹⁴ KALAN, J. E. 1910 b: 337; KALAN, J. E. 1910 c: 15.
- ¹⁵ JERUZALEMSKI ROMAR 1910.
- ¹⁶ KALAN, J. E. 1910 d.
- ¹⁷ Knoblehar je pred odhodom v Sudan prepotoval Sirijo in Palestino, v glavnem pa so misijonarji in Knobleharjevi sodelavci obiskali biblične kraje v Kairu in bližnji okolici (FRELIH, M. 2009: 7, 10; sl. 9).
- ¹⁸ VERNĚ, M. 1859; JERAN, L. 1872; LAMPE, F. 1893; Glej še: ŠMITEK, Z. 1986: 61-63.
- ¹⁹ ZIDANŠEK, J. 1899.
- ²⁰ Josip Marinko (1848-1921). Za potopis glej: MARINKO, J. 1910 a - 1910 n / 1911 a - 1911 e.
- ²¹ ŠEGULA, F. S. 1910 a: 4-5. Za duhovne priprave na romanje je poskrbel Šegula, ki je že leta 1909 napisal t. i. Šmarnice z izborom meditativnih tekstov in ustreznih romarskih molitev (ŠEGULA, F. S. 1909). Franc Serafin Šegula (1860-1938), duhovnik in pisatelj.
- ²² KALAN, J. E. 1910 b: 338.
- ²³ ŠEGULA, F. S. 1910 c: 195-197; KALAN, J. E. 1910 c: 371.
- ²⁴ ALBUM 1910.
- ²⁵ ŠEGULA, F. S. 1910 b: 68.
- ²⁶ KOVAČIČ, F. 1910 b: 2.

- ²⁷ Jeglič A. B.: Dnevnik 1910: 26. Tipkopis, Nadškofijski arhiv Ljubljana.
- ²⁸ KOVAČIČ, F. 1910 b: 2.
- ²⁹ KOVAČIČ, F. 1910 b: 2.
- ³⁰ Lambert Ehrlich (1878-1942), profesor Primerjalnega veroslovja na Teološki fakulteti v Ljubljani.
- ³¹ Zadnji veliki spopad med dobrim in zlim se bo odvijal v kraju Harmagedón (Armagedon). To naj bi bilo blizu kraja Megido v severnem delu Izraela. Dogodek spektakularno opisuje posebno poglavje v Svetem pismu z naslovom Razodetje (Apokalipsa). Napisal naj bi ga apostol Janez med bivanjem v neki votlini na otoku Patmos konec 1. stoletja.
- ³² KALAN, J. E. 1910 a: 321-324.
- ³³ Avstrijski hospic je bil odprt 19. marca 1863.
- ³⁴ Asumpcionisti izhajajo iz Francije in delujejo po pravilih sv. Avgušтина. Ustanovljeni so bili sredi 19. stoletja.
- ³⁵ Splošno o cerkvi glej tudi ŠEGULA, F. S. 1910 e; KOVAČIČ, F. 1910 d: 1-2; BRIAND, J. 2010: 53-68.
- ³⁶ HARRIS, R. L. 1995: 148-149.
- ³⁷ Za primerjavo s fotografijami o Sveti deželi iz 19. stoletja glej: SUI, C. W. 2008.
- ³⁸ KOVAČIČ, F. 1910 e: 1.
- ³⁹ BRIAND, J. 2010: 96-101.
- ⁴⁰ Prvotno so se vrata imenovala 'Lepa vrata'.
- ⁴¹ KRANJC, S. 1980: 64-66.
- ⁴² KALAN, J. E. 1911 f: 198.
- ⁴³ MURPHY-O'CONNOR, J. 2008: 94.
- ⁴⁴ KOVAČIČ, F. 1910 e: 1.; MURPHY-O'CONNOR, J. 2008: 104.
- ⁴⁵ KELLER, W. 2011: 348-355.
- ⁴⁶ KELLER, W. 2011: 328-331.
- ⁴⁷ KELLER, W. 2011: 328.
- ⁴⁸ KOVAČIČ, F. 1910 f: 1-2.
- ⁴⁹ 2 Sam 18, 18.
- ⁵⁰ KOVAČIČ, F. 1910 f: 2.
- ⁵¹ Romarji naj bi na Oljski gori leta 1910 gledali odtis levega stopala, novejši viri pa isti odtis pripisujejo desni nogi (GREGOREC, F. K. 1911e: 71. / MURPHY-O'CONNOR, J. 2008: 143).
- ⁵² GREGOREC, F. K. 1911 e: 70.
- ⁵³ O Baragovem misijonskem delu ob Velikih jezerih glej: FRELIH, M. 2010.
- ⁵⁴ Baziliko »Dormitio Beatae Mariae Virginis« so gradili Nemci in je bila posvečena 10. aprila 1910. Poleg je benediktinski samostan.
- ⁵⁵ KALAN, J. E. 1910 a: 324-328; KOVAČIČ, F. 1910 g: 1.

- ⁵⁶ Jurij Šenk (1850-1918).
- ⁵⁷ Za kratek zgodovinski pregled o viteškem redu glej: ŠEGULA, F. S. 1910 f: 269-270.
- ⁵⁸ KALAN, J. E. 1910 b: 343; MUROVEC, M. 2011: 15. Za podatke in gradivo v zvezi z Jurijem Šenkom se zahvaljujem njegovim sorodnikom z Zgornjega Jezerskega, še posebno Mimi Ogrižek, družini Skuber s kmetije Makek in Miji Murovec.
- ⁵⁹ KOVAČIČ, F. 1910 h: 1.
- ⁶⁰ 5 Mz 32, 52.
- ⁶¹ Mt 3, 13.
- ⁶² Mt 3, 17.
- ⁶³ KOVAČIČ, F. 1910 i: 1.
- ⁶⁴ Lk 1, 39-56.
- ⁶⁵ Prospekt »Ain Karem: Church of the birth place of Saint John the Baptist«, izdal Convento di S. Giovanni Battista.
- ⁶⁶ HARRIS, R. L. 1995: 140.
- ⁶⁷ Pod oltarjem je srebrna zvezda z latinskim napisom: »Hic de Virgine Maria Jesus Christus natus est« (Tu je bil rojen Jezus Kristus iz Device Marije).
- ⁶⁸ KALAN, J. E. 1911: 271.
- ⁶⁹ FLORJANČIČ, A. P. 2003: 226.
- ⁷⁰ Največ so objavili Kalan, Kovačič, Marinko; Glej še: GREGOREC, F. K. 1911 a-1911 i. Za novejša pregledna besedila o romanju glej predvsem: FLORJANČIČ, A. P. 2003; LAVRIH, P. 2008; Isti 2009 a; Isti 2009 b.
- ⁷¹ Slovenec 38/259, 1910: 3.
- ⁷² KOVAČIČ, F. 1910 d: 1.
- ⁷³ KALAN, J. E. 1910 b: 343; Jeglič A. B.: Dnevnik 1910: 27. Tipkopis, Nadškofijski arhiv Ljubljana.
- ⁷⁴ ŠEGULA, F. S. 1910 d: 226; Isti 1910 b: 68.
- ⁷⁵ P. Peter Lavrih je ob božiču leta 2008 peljal stoto skupino romarjev v Sveto deželo.
- ⁷⁶ PRAZNIK, A. 2012: 27.
- ⁷⁷ Avtorji razstave *Od domačega praga do Jeruzalema: Fotografski zapisi Petra Nagliča 1883-1959*: Matjaž Šporar, dr. Marko Frelih, mag. Andrej Dular, Miha Špiček.



SLIKA 1:
Trst – vkrčevanje na ladjo Tirol.
FIGURE 1:
Trieste – the pilgrims embark on the Tirol.



SLIKA 2:
Tržaški Slovenci se poslavljajo od romarjev.
FIGURE 2:
Slovenes from Trieste say farewell to the pilgrims.



SLIKA 6:
Napis na fotografiji: *Kapitan in častniki na ladji Tirol*.
Naglič je s komentarji opremil tiste slike, ki jih je potreboval za javna predavanja.
FIGURE 6:
The caption on the photo: *The captain and officers of the ship Tirol*. Naglič added captions to the photos he needed for public lectures.



SLIKA 7:
Jafa – potnike so z ladje premestili na čolne in jih pripeljali v pristanišče.
FIGURE 7:
Jaffa – the travellers were transferred from the ship to boats and taken ashore.



SLIKA 3:
Na levi strani sedi ljubljanski knezoškof Anton Bonaventura Jeglič, ki je bil glavni pobudnik in vodja romanja.
FIGURE 3:
Seated left, the Prince Bishop of Ljubljana Anton Bonaventura Jeglič, the main initiator and leader of the pilgrimage.



SLIKA 4:
Na ladji je bilo osem improviziranih oltarjev. Marijin kip je bil privezan na ladijski dimnik.
FIGURE 4:
Eight makeshift altars on the ship: the statue of Mary is tied to the ship's chimney.



SLIKA 8:
Železniška postaja v Jeruzalemu.
FIGURE 8:
Jerusalem railway station.



SLIKA 5:
Na ladji je bilo dobro poskrbljeno za prehrano 540 potnikov. Na jedilniku so se med drugim znašli tudi trije voli, toda zaradi morske bolezni ljudem ni bilo do jedače.
FIGURE 5:
There was plenty of food for 540 passengers aboard the ship. There were even three oxen on the menu, but because of the seasickness people did not care for food.



SLIKA 9:
Jeruzalem – slovesno procesijo romarjev so spredaj spremljali trije *havazi*, oboroženi turški čuvaji.
FIGURE 9:
Jerusalem – the procession of pilgrims was headed by three *havaz* or armed Turkish guards.



SLIKA 10:
Jeruzalem – dolg sprevod se bliža mestnemu obzidju v smeri Jafskih vrat.
FIGURE 10:
Jerusalem – the long procession nears the Jaffa Gate in the city walls.



SLIKA 11:
Marijin kip so na posebni nosilnici nesli štiri mladeniči iz Trsta.
FIGURE 11:
Four young men from Trieste carried the statue of Mary on a special palanquin.



SLIKA 12:
Povorka romarjev pred jeruzalemskim obzidjem.
FIGURE 12:
The procession of pilgrims in front of the Jerusalem walls.



SLIKA 13:
Jeruzalem – cerkev Božjega groba je bila osrednji cilj velikega romanja.
FIGURE 13:
Jerusalem – the church of the Holy Sepulchre was the highlight of the great pilgrimage.



SLIKA 15:
Jeruzalem – cerkev Božjega groba. Napis na fotografiji: *Gora Kalvarija, kjer je visel Jezus na križu.*
[2013 - sl. 72–73]

FIGURE 15:
Jerusalem – the church of the Holy Sepulchre. Caption in the photograph: *Mt. Calvary where Jesus hanged from the cross.* [2013 - figs. 72–73]



SLIKA 14:
Jeruzalem – cerkev Božjega groba. Napis na fotografiji: *Kraj, kjer so Jezusa na križ pribili.*
FIGURE 14:
Jerusalem – the church of the Holy Sepulchre. Caption in the photograph: *The place where Jesus was nailed to the cross.*



SLIKA 16:
Jeruzalem – cerkev Božjega groba: masivna plošča prekriva skalo, kjer so mazilili Jezusovo truplo. [2013 - sl. 74]
FIGURE 16:
Jerusalem – the church of the Holy Sepulchre: The rock on which Jesus' body was anointed is covered with a massive slab. [2013 - fig. 74]



SLIKA 17:
Jeruzalem – cerkev Božjega groba: vhod v Jezusov grob. [2013 - sl. 75]
FIGURE 17:
Jerusalem – the church of the Holy Sepulchre: The entrance leading to Jesus' grave. [2013 - fig. 75]



SLIKA 18:
Jeruzalem – cerkev Božjega groba:
v predprostoru pred Jezusovim grobom
je Angelska kapela. Spredaj je v marmor
vdelan kamen, na katerem je sedel angel,
ki je naznanil Jezusovo vstajenje.
FIGURE 18:
Jerusalem – the church of the Holy
Sepulchre: The Angel Chapel in the
antechamber in front of Jesus' grave. The
angel who announced Jesus' resurrection
sat on a stone, now inset in the marble.



SLIKA 19:
Jeruzalem – cerkev Božjega groba: v
kapeli sv. Helene je pod skalnim obokom
prostor, kjer so našli Jezusov križ. [2013
- sl. 77]
FIGURE 19:
Jerusalem – the church of the Holy
Sepulchre. The Chapel of St. Helen stands
above a rocky vault, below which Jesus'
cross was found. [2013 - fig. 77]

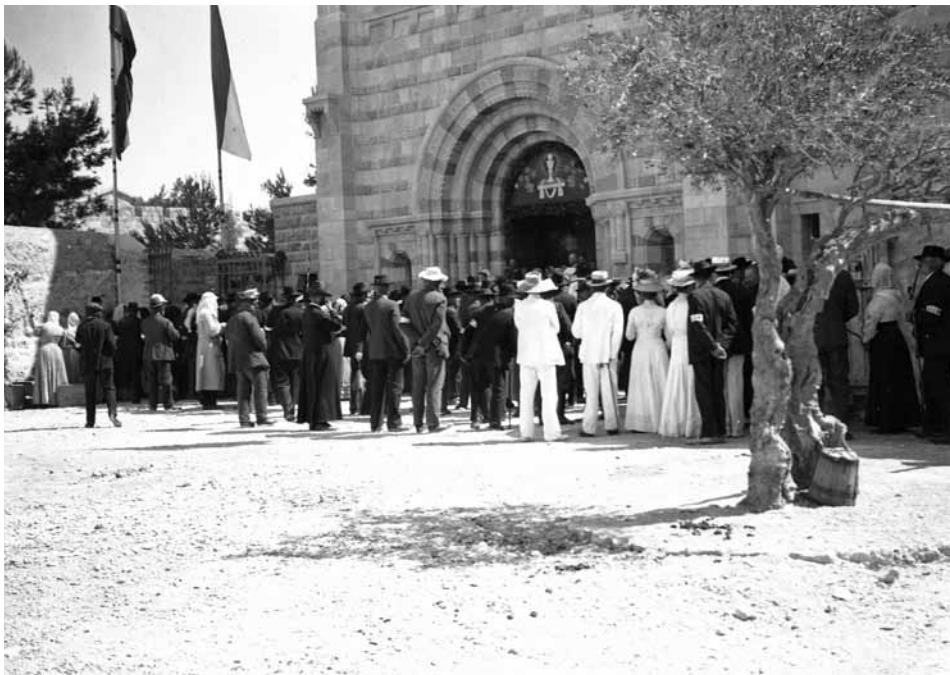


SLIKA 20:
Jeruzalem – cerkev Božjega groba: oltar s kipom sv. Helene v njeni
kapeli. [2013 - sl. 77]
FIGURE 20:
Jerusalem – the church of the Holy Sepulchre: The altar with the statue
of St. Helen in the chapel dedicated to her. [2013 - fig. 77]

SLIKA 21:
Jeruzalem – cerkev Marijinega zaspanja (Dormitio) na Sionu. [2013 - sl. 78–79]
FIGURE 21:
Jerusalem – the church of Dormition (Dormitio) on Mt. Zion. [2013 - figs. 78–79]



SLIKA 22:
Jeruzalem – v nedeljo, 11. septembra 1910, je imel na Sionu novo mašo Frančišek Šmit iz Ribnega pri Bledu. Cerkev Dormitio je bila premajhna za vse romarje. [2013 - sl. 78]
FIGURE 22:
Jerusalem – on Sunday, 11 September 1910, Frančišek Šmit of Ribno near Bled celebrated his first mass on Mt. Zion. The Dormitio was too small for all the pilgrims. [2013 - fig. 78]



SLIKA 23:
Jeruzalem – cerkev Marijinega groba: oltarna konstrukcija prekriva marmorni sarkofag, v katerem je bila pokopana Marija. Na desni strani je dostop do sarkofaga. [2013 - sl. 80–82]
FIGURE 23:
Jerusalem – church of the Tomb of the Virgin Mary. The structure of the altar covers a marble sarcophagus, in which Mary was buried. Access to the sarcophagus is on the right. [2013 - figs. 80–82]



SLIKA 24:
Jeruzalem – turški stavbni kompleks stoji na zidovih Herodove utrdbe Antonija. V njej so Jezusa bičali, okronali s trnjem in obsodili na smrt. Utrdbo so Rimljani leta 70 porušili.
FIGURE 24:
Jerusalem – the Turkish complex on the walls of Herod's Antonia fortress where Jesus was whipped, crowned with thorns, and sentenced to death. The fortress was demolished in 70 AD by Romans.



SLIKA 25:
Jeruzalem – skupina slovenskih romaric pri 4. postaji križevega pota (Via Dolorosa), kjer se je Jezus srečal z materjo.
FIGURE 25:
Jerusalem – a group of Slovene pilgrims at the fourth station of the cross (Via Dolorosa) where Jesus met his mother.



SLIKA 26:
Jeruzalem – Oljska gora: na pobočju je ruska cerkev sv. Marije Magdalene z značilnimi čebulastimi zvoniki. Leta 1888 jo je dal zgraditi car Aleksander III. v spomin na svojo mater Marijo Aleksandrovno.
FIGURE 26:
Jerusalem – the Mount of Olives: The Russian church of St. Mary Magdalene with characteristic onion roofs was built on its slopes by Tsar Alexander III in 1888 in memory of his mother Maria Alexandrovna.



SLIKA 27:
Jeruzalem – vrt Getsemani: romarji počivajo na skali, na kateri so spali apostoli, medtem ko je Jezus molil.
FIGURE 27:
Jerusalem – Gethsemane: The pilgrims rest on a rock where the apostles slept while Jesus prayed.



SLIKA 28:
Jeruzalem – pogled na Oljsko goro s cerkvijo Očenaša.
FIGURE 28:
Jerusalem – the Mount of Olives with the Church of Our Father.



SLIKA 29:
Jeruzalem – dolina Jozafat (dolina Cedrona): na levi je Absalomova grobnica, na sredini Jakobova, v desnem robu pa je monolitska Zaharijeva grobnica. [2013 - sl. 95–96]
FIGURE 29:
Jerusalem – the Josaphat (Kedron) Valley: Absalom's tomb to the left, Jacob's tomb in the middle, Zacharias' monolithic tomb far right. [2013 - figs. 95–96]



SLIKA 30:
Jeruzalem – spredaj dolina Jozafat, ki se nato priključi dolini Hinon, kjer so vidni ostanki Joabovega vodnjaka.
FIGURE 30:
Jerusalem – in the foreground Josaphat Valley, which joins the Hinnom Valley with the visible remains of Joab's Well.



SLIKA 31:
Jeruzalem – Damaščanska vrata.
[2013 - sl. 86]
FIGURE 31:
Jerusalem – Damascus Gate.
[2013 - fig. 86]



SLIKA 32:
Jeruzalem – pogled na mestno obzidje, desno mošeja Kupola na skali, v ozadju Oljska gora.
FIGURE 32:
Jerusalem – the city walls, to the right the Dome of the Rock, in the background the Mount of Olives.



SLIKA 33:
Jeruzalem – slovenski romarji med domačini pred Zidom žalovanja. Ogromni kamniti bloki so edini ostanek velikega svetišča, ki ga je dal postaviti kralj Salomon.
FIGURE 33:
Jerusalem – Slovene pilgrims with the locals at the Wailing Wall. The gigantic stone blocks are the only remains of the large temple built by King Solomon.



SLIKA 35:
Jeruzalem – Peter Naglič z uslužbencem avstrijskega hospica, ki v roki verjetno drži knjigo gostov. Nad vhodom je napis *Dobrodošli*, namenjen slovenskim romarjem.
FIGURE 35:
Jerusalem – Peter Naglič with an employee of the Austrian Hospice who most probably holds a registry of guests. The Slovene sign above the entrance welcomes the Slovene pilgrims.



SLIKA 34:
Jeruzalem – avstrijski hospic. Nad vrati je napis: Kathol. Oesterr.-ungar. Pilgerhaus zur heiligen Familie (Katoliška avstro-ogrška romarska hiša pri Sveti družini). [2013 - sl. 88]
FIGURE 34:
Jerusalem – the Austrian Hospice. The sign above the door says: “Kathol. Oesterr.-ungar. Pilgerhaus zur heiligen Familie” (The Catholic Austro-Hungarian Pilgrimage House of the Holy Family). [2013 - fig. 88]



SLIKA 36:
Jeruzalem – napis na fotografiji: *Marijin kip in romarska zastava naša v kapeli.*
FIGURE 36:
Jerusalem – caption in the photograph: *Mary's statue and our pilgrimage flag in the chapel.*

SLIKA 38:
Jeruzalem – napis na fotografiji: *Jeruzalem iz avstrijskega hospica proti Božjemu grobu.* [2013 - sl. 70]
FIGURE 38:
Jerusalem – caption in the photograph: *View of Jerusalem from the Austrian Hospice in the direction of the Holy Sepulchre.* [2013 - fig. 70]

SLIKA 39:
Jeruzalem – cerkev sv. Jakoba Starejšega v Armenski četrti. [2013 - sl. 87]
FIGURE 39:
Jerusalem – the Church of St. James the Greater in the Armenian Quarter. [2013 - fig. 87]

SLIKA 40:
Jeruzalem – Nemško gostišče z imenom *Paulus Hospiz* so odprli leta 1908.
FIGURE 40:
Jerusalem – the German inn *Paulus Hospiz* opened in 1908.



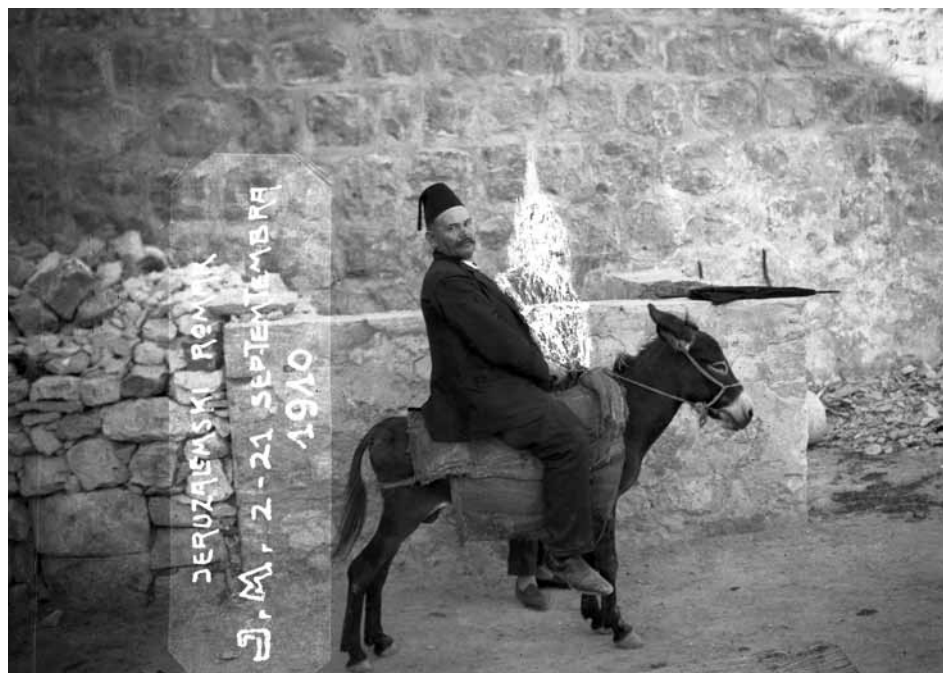
SLIKA 37:
Jeruzalem – napis na fotografiji: *Uslužbenci avstrijskega hospica.*
FIGURE 37:
Jerusalem – caption in the photograph: *Employees of the Austrian Hospice.*



SLIKA 41:
Jeruzalem – Mošėja Kupola na skali. [2013 - sl. 71]
FIGURE 41:
Jerusalem – The Dome of the Rock. [2013 - fig. 71]



SLIKA 42:
Jeruzalem – skupinski posnetek pred eno od kraljevih grobnic.
FIGURE 42:
Jerusalem – a group photo in front of a royal tomb.



SLIKA 43:
Janez Može, pekovski mojster s Trsata, si je romarsko pot olajšal z ježo na oslu. Ob njem je bila še ena oseba, ki jo je Naglič na negativu do pasu izbrisal, spodnji del nog pa je še viden na posnetku.
FIGURE 43:
Janez Može, a baker from Trsat, made the pilgrimage easier for himself by riding on a donkey. Next to him there was another person whom Naglič erased down to his waist on the negative, but the lower part of the legs is still visible in the shot.

SLIKA 44:
Čeprav so na romanju prevladovala ženske, je zelo malo ohranjenih zapisov o njihovih vtisih s potovanja po Sveti deželi.
FIGURE 44:
Although most of the pilgrims were women, there are very few records about their impressions from the travels in the Holy Land.



SLIKA 45:
Naglič je naredil veliko različnih fotografij romarjev, saj si je z njihovo prodajo plačal stroške potovanja.
FIGURE 45:
Naglič took many different photos of pilgrims as he sold them to cover the cost of the journey.



SLIKA 46:
Janez Zapečnik, kmet iz Spodnje Kokre. Po vrnitvi v domovino je vsako nedeljo šel k maši z znakom jeruzalemskega romarja – s številko 52.
FIGURE 46:
Janez Zapečnik, a farmer from Spodnja Kokra. After he returned home, he wore his Jerusalem pilgrim badge no. 52 to church every Sunday.



SLIKA 47:
Pred vhodom v Lazarjev grob.
[2013 - sl. 100–102]
FIGURE 47:
In front of the entrance to Lazarus' tomb. [2013 - figs. 100–102]



SLIKA 48:
Na poti iz Jeruzalema v Jeriho je v prepadni steni soteske Wadi Quilt samostan sv. Jurija. Najstarejša gradnja je iz 6. stoletja. [2013 - sl. 103]
FIGURE 48:
On the road from Jerusalem to Jericho, the monastery of St George stands on the steep slope of the ravine Wadi Quilt. Its oldest part dates from the 6th century. [2013 - fig. 103]



SLIKA 49: Proti plačilu se je 170 romarjev s 44 kočijami odpeljalo do reke Jordan in Mrtvega morja.
FIGURE 49: For an additional fee, 170 pilgrims on 44 carriages travelled to the river Jordan and the Dead Sea.



SLIKA 50:
S čolnom po reki Jordan.
FIGURE 50:
In a boat on the river Jordan.



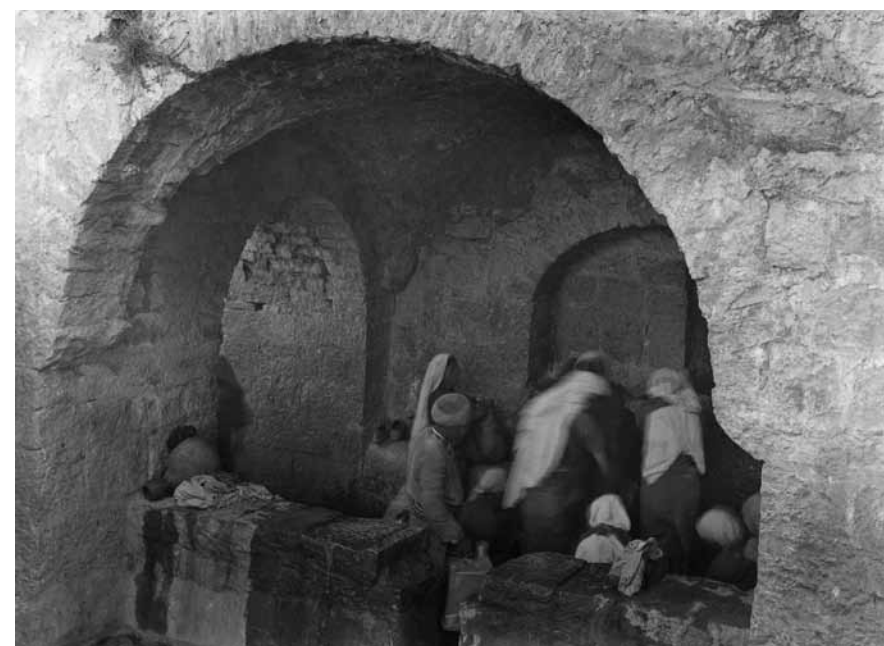
SLIKA 51:
Na sprehodu ob Mrtvem morju.
FIGURE 51:
Walking on the shore of the Dead Sea.



SLIKA 52:
Nekaj moških se je opogumilo in se prepustilo svojevrstnim užitkom v Mrtvem morju.
FIGURE 52:
Some of the men summoned the courage to frolic in the Dead Sea.



SLIKA 53:
Ain Karem (Ein Kerem) – cerkev
Marijinega obiskanja.
FIGURE 53:
Ain Karem (Ein Kerem) – the church
of the Visitation.



SLIKA 54:
Ain Karem – Marijin studenec.
[2013 - sl. 99]
FIGURE 54:
Ain Karem – Mary's spring.
[2013 - fig. 99]



SLIKA 55:
Ain Karem – cerkev Rojstva Janeza
Krstnika: v cerkvi je podzemna votlina
z oltarjem, ki označuje kraj rojstva
Janeza Krstnika. [2013 - fig. 97]
FIGURE 55:
Ain Karem – the church of the St.
John the Baptist. An altar in an
underground cave in the church
marks the place of birth of John the
Baptist. [2013 - fig. 97]



SLIKA 56:
Skupina romarjev med plovbo nazaj v domovino.
FIGURE 56:
A group of pilgrims during the voyage back home.

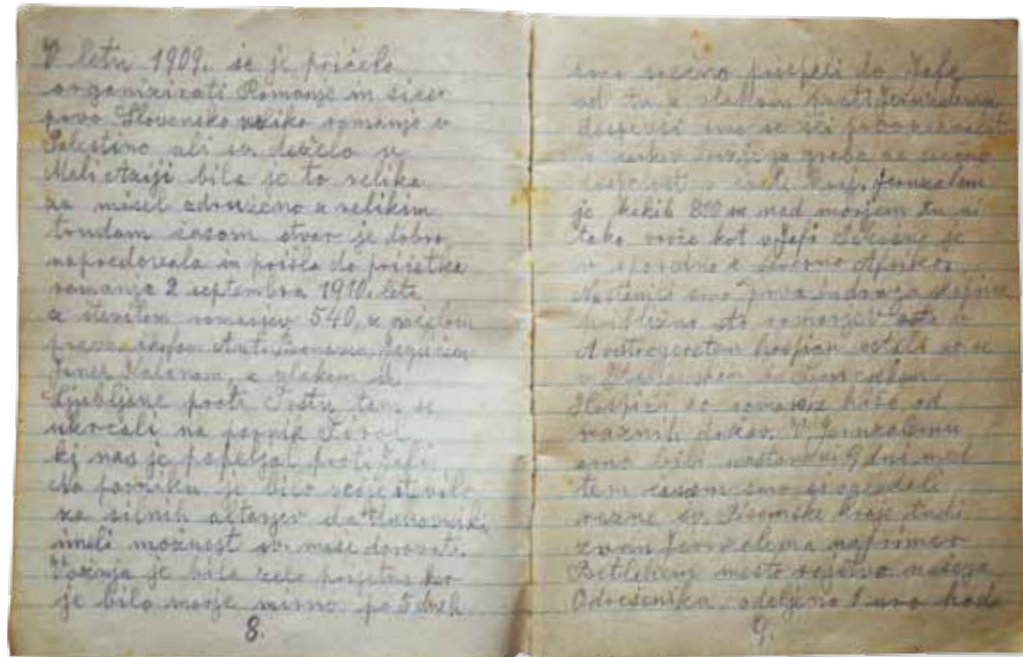


SLIKA 57:
Peter Naglič s palmovo vejo v roki
pozira pred svojim fotoaparatom.
FIGURE 57:
Peter Naglič holds a palm branch,
posing in front of his camera.



SLIKA 58:
Fotografija I. skupine romarjev v Sveti deželi leta 1910. Skrajno desno, ob boku turškega stražarja, sedi Peter Naglič.
FIGURE 58:
The first group of pilgrims to the Holy Land in 1910. Peter Naglič sits next to a Turkish guard to the very right.





SLIKA 59:
Peter Naglič je leta 1947 napisal v zvezek samo na dveh straneh kratek opis potovanja v Sveto deželo.
FIGURE 59:
In 1947 Peter Naglič wrote a short description of the journey to the Holy Land on two pages in a notebook.



SLIKA 60:
Trn – Nagličev spominek iz Svete dežele.
FIGURE 60:
A thorn – Naglič's souvenir from the Holy Land.



SLIKA 61:
Peter Naglič je dobil posebno potrdilo, da je obiskal Jeruzalem, opravil spoved in sprejel sv. obhajilo. Potrdila so romarjem podelili v avstrijskem hospicu, podpisal pa jih je rektor dr. Martin Ehrlich.
FIGURE 61:
Peter Naglič received a special certificate confirming that he had visited Jerusalem, confessed and received the Holy Communion. The certificates were given to the pilgrims at the Austrian Hospice and signed by the rector Dr. Martin Ehrlich.



SLIKA 62:
Romarji so proti plačilu dobili tudi častno listino v latinščini kot potrdilo, da so obiskali svete kraje.
FIGURE 62:
For an extra fee the pilgrims received an honorary diploma in Latin, which confirmed that they had visited the Holy Land.



SLIKA 63:
Jurij Šenk z Zgornjega Jezerskega.
FIGURE 63:
Jurij Šenk from Zgornje Jezersko.



SLIKA 64:
Jurij Šenk se je dal slikati v orientalski noši pri znanem jeruzalemskem fotografu Khalil Raadu.
FIGURE 64:
Jurij Šenk dressed up in oriental garb and had his photo taken by the renowned Jerusalem photographer Khalil Raad.



SLIKA 66:
Jurijev sin Franc Šenk si je tudi oblekel orientalska oblačila.
FIGURE 66:
Jurij's son Franc Šenk also donned oriental garb.



SLIKA 67:
Jurij Šenk je domov prinesel lesen križec z okrasjem iz biserne matice.
FIGURE 67:
Jurij Šenk brought home a small wooden cross, adorned with mother of pearl.



SLIKA 65:
Jurij Šenk je kot vitez Božjega groba sprejel častno diplomo z natisnjanim in rokopisnim besedilom na svileni podlagi.
FIGURE 65:
As the Knight of the Holy Sepulchre Jurij Šenk received an honorary diploma with a printed and handwritten text on silk.



SLIKA 68:
Hišni kropilnik je izdelan iz temnega lesa oljke. Sprednjo stran краси reliefni motiv Jezusovega rojstva z napisom *Gloria in excelsis Deo*. Na zadnji strani je vrezan napis: *Iz Jeruzalema prinesel Jurij Šenk Makek 1910*.
FIGURE 68:
An aspersorium for private use made of the dark wood of the olive tree. The front is adorned with the relief of the Nativity and the inscription *Gloria in excelsis Deo*. The inscription on the back says: *Brought from Jerusalem by Jurij Šenk Makek 1910*.



SLIKA 69:
Jeruzalem – pogled na mesto
z Oljske gore.
FIGURE 69:
Jerusalem from the Mount of
Olives.



SLIKA 70:
Jeruzalem – pogled z
avstrijskega hospica proti
cerkvi Božjega groba. [1910 -
sl. 38]
FIGURE 70:
Jerusalem – a view from
the Austrian Hospice in the
direction of the church of
the Holy Sepulchre.
[1910 - fig. 38]



SLIKA 71:
Jeruzalem – mošeja Kupola
na skali. [1910 - sl. 41]
FIGURE 71:
Jerusalem – the Dome of the
Rock. [1910 - fig. 41]



SLIKA 72:
Jeruzalem – cerkev Božjega
groba. Kalvarija: kapela
Jezusovega križanja.
[1910 - sl. 15]
FIGURE 72:
Jerusalem – the church of
the Holy Sepulchre. Calvary:
The chapel of Crucifixion.
[1910 - fig. 15]



SLIKA 73:
Jeruzalem – cerkev Božjega
groba. Kalvarija: sredi
okrogle plošče z reliefi je
odprtina, skozi katero se vidi
skala, kjer je stal Jezusov križ.
FIGURE 73:
Jerusalem – the church of
the Holy Sepulchre. Calvary:
The rock on which Jesus'
cross stood can be seen
through an opening in the
middle of a round slab with
reliefs.



SLIKA 74:
Jeruzalem – cerkev Božjega
groba: mesto maziljenja
Jezusovega trupla. [1910 -
sl. 16]
FIGURE 74:
Jerusalem – the church of
the Holy Sepulchre: The
place where Jesus' body was
anointed. [1910 - fig. 16]



SLIKA 75:
Jeruzalem – cerkev Božjega groba: vhod v kapelo z Jezusovim grobom. [1910 - sl. 17]
FIGURE 75:
Jerusalem – the church of the Holy Sepulchre: Entrance to the chapel with Jesus' grave. [1910 - fig. 17]



SLIKA 76:
Jeruzalem – cerkev Božjega groba: del Jezusovega groba sega v kapelo koptskih menihov.
FIGURE 76:
Jerusalem – the church of the Holy Sepulchre: Part of Jesus' grave is in the Coptic chapel.



SLIKA 77:
Jeruzalem – cerkev Božjega groba: kapela sv. Helene, desno kovinska ograja obdaja mesto, kjer je sv. Helena odkrila ostanke Jezusovega križa. [1910 - sl. 19–20]
FIGURE 77:
Jerusalem – the church of the Holy Sepulchre: The chapel of St. Helen, to the right a metal railing surrounds the place where St. Helen discovered remains of Jesus' cross. [1910 – figs. 19–20]



SLIKA 78:
Jeruzalem – cerkev Marijinega zaspanja (Dormitio) na Sionu. [1910 - sl. 21]
FIGURE 78:
Jerusalem – the church of Dormition (Dormitio) on Mt. Zion. [1910 - fig. 21]



SLIKA 79:
Jeruzalem – cerkev Marijinega zaspanja (Dormitio) na Sionu: v kripti je upodobitev speče Marije.
FIGURE 79:
Jerusalem – the church of Dormition (Dormitio) on Mt. Zion: A sleeping Mary is depicted in the crypt.

SLIKA 80:
Jeruzalem – cerkev
Marijinega groba: strmo
stopnišče vodi globoko
v notranjost do oltarja z
grobnico.
FIGURE 80:
Jerusalem – church of the
Tomb of the Virgin Mary:
A steep staircase leads deep
underground to the altar and
the tomb.



SLIKA 81:
Jeruzalem – cerkev
Marijinega groba: pod
oltarjem je grobnica s
sarkofagom. [1910- sl. 23].
FIGURE 81:
Jerusalem – church of
the Tomb of the Virgin
Mary: The tomb with the
sarcophagus is under the
altar. [1910- fig. 23].



SLIKA 82:
Jeruzalem – cerkev
Marijinega groba: stranski
izhod iz grobnice krasijo
marmorni dekorativni reliefi.
FIGURE 82:
Jerusalem – the church of the
Tomb of the Virgin Mary:
Side exits from the tomb
are adorned with decorative
marble reliefs.



SLIKA 83:
Jeruzalem – Oljska gora: kapela Vnebohoda.
FIGURE 83:
Jerusalem – the Mount of Olives: The chapel of the
Ascension.



SLIKA 84:
Jeruzalem – Oljska gora: kapela Vnebohoda: v ograjenem
kamnu se vidi odtis Jezusovega desnega stopala.
FIGURE 84:
Jerusalem – the Mount of Olives: The chapel of the
Ascension: the imprint of Jesus' right foot is visible on a
fenced off stone.



SLIKA 85:
Jeruzalem – mestno obzidje: Zlata ali Lepa vrata.
FIGURE 85:
Jerusalem – the city walls: The Golden or Beautiful Gate.

SLIKA 86:
Jeruzalem – Damaščanska
vrata. [1910 - sl. 31]
FIGURE 86:
Jerusalem – the Damascus
Gate. [1910 - fig. 31]



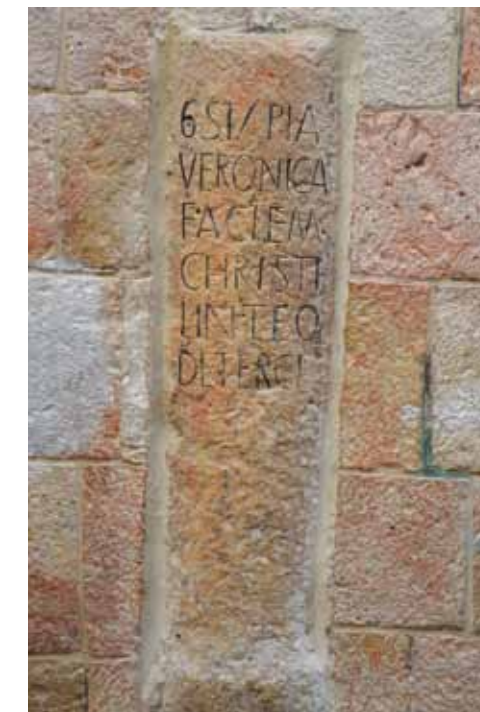
SLIKA 87:
Jeruzalem – cerkev sv.
Jakoba Starejšega (desno)
je katedrala pravoslavnih
Armencev. [1910 - sl. 39]
FIGURE 87:
Jerusalem – the church of St
James the Greater (right) is
a cathedral of the orthodox
Armenians. [1910 - fig. 39]



SLIKA 88:
Jeruzalem – avstrijski hospic.
[1910 - sl. 34]
FIGURE 88:
Jerusalem – the Austrian
Hospice. [1910 - fig. 34]



SLIKA 89:
Jeruzalem – križev pot (Via Dolorosa): 5. postaja. Romarji se radi dotikajo
kamna, na katerega se je naslonil izmučeni Jezus.
FIGURE 89:
Jerusalem – the Stations of the Cross (Via Dolorosa): the 5th station. Many
pilgrims touch the stone, on which the exhausted Jesus rested.



SLIKA 90:
Jeruzalem – križev pot: 6. postaja. Tu je
Veronika dala Jezusu prtič, da si je obrisal
obraz.
FIGURE 90:
Jerusalem – the Stations of the Cross: the 6th
station. Here Veronica offered a cloth to Jesus
to wipe his face.



SLIKA 91:
Jeruzalem – križev pot: 9. postaja. V ozadju je kupola cerkve Božjega groba.
FIGURE 91:
Jerusalem – the Stations of the Cross: the 9th station. The dome of the church of the Holy Sepulchre in the background.



SLIKA 92:
Jeruzalem – Oljska gora, cerkev Očenaša: levo je očenaš v očipvejskem jeziku, desno v slovenščini. Keramične ploščice z besedilom so bile izdelane v Parizu.

FIGURE 92:
Jerusalem – the Mount of Olives, the church of Our Father: to the left, the “Our Father” prayer in the Ojibwa language, to the right in the Slovene language. The ceramic tiles with the text were made in Paris.



SLIKA 93:
Jeruzalem – Oljska gora, cerkev Vseh narodov ali bazilika Smrtnega boja: pred oltarjem je na tleh velika kamnita ploskev, na kateri je Jezus molil, preden je bil izdan.

FIGURE 93:
Jerusalem – the Mount of Olives, the church of All Nations or the basilica of Agony: a large stone slab on the floor in front of the altar, where Jesus prayed before he was betrayed.



*Prvi slovenski romarji od 7. do 16. septembra 1910.
+ Anton Bonaventura Jeglič škof ljubljanski*

SLIKA 94:
V spomin na romanje leta 1910 je v avstrijskem hospicu ohranjena posebna plaketa. Spodaj je besedilo iz spominske knjige: *Prvi slovenski romarji od 7. do 16. septembra 1910. + Anton Bonaventura Jeglič, škof ljubljanski.*

FIGURE 94:
A special plaque commemorating the 1910 pilgrimage at the Austrian Hospice. The commemorative inscription below says: *The first Slovene pilgrims, from 7 to 16 September 1910. + Anton Bonaventura Jeglič, the Bishop of Ljubljana.*



SLIKA 95:
Jeruzalem – dolina Jozafat (dolina Cedrona): na levi je Absalomova grobnica, na sredini Jakobova, v desnem robu pa monolitska Zaharijeva grobnica. [1910 - sl. 29]
FIGURE 95:
Jerusalem – Josaphat (Kedron) Valley: Absalom's tomb to the left, Jacob's tomb to the right, the monolithic tomb of Zacharias far right. [1910 - fig. 29]



SLIKA 96:
Jeruzalem – dolina Jozafat (dolina Cedrona):
Absalomova grobnica.
FIGURE 96:
Jerusalem – Josaphat (Kedron) Valley: Absalom's tomb.



SLIKA 97:
Ain Karem (Ein Kerem) –
cerkev Janeza Krstnika.
FIGURE 97:
Ain Karem (Ein Kerem) – the
church of the St. John the
Baptist.



SLIKA 98:
Ain Karem – cerkev
Marijinega obiskanja. Na
levi je pod obokom vodnjak,
na desni je niša z velikim
kamnom, za katerega je
Elizabeta skrila sina Janeza
pred Herodovimi vojščaki.
FIGURE 98:
Ain Karem – the church of
Visitation. A well under a
vault to the left, a niche with
a large stone, behind which
Elizabeth hid her son John
from Herod's soliders to the
right.



SLIKA 99:
Ain Karem – Marijin studenec.
[1910 - sl. 54]
FIGURE 99:
Ain Karem – Mary's spring.
[1910 - fig. 54]



SLIKA 100:
Vhod v Lazarjev grob. [1910 - sl. 47]
FIGURE 100:
Entrance to the grave of Lazarus. [1910 - fig. 47]



SLIKA 101:
Lazarjev grob: strme stopnice vodijo do grobne komore.
FIGURE 101:
Lazarus' grave: A steep staircase leads to the burial chamber.



SLIKA 102:
Lazarjev grob: v tlaku je odprtina vhoda v grobno komoro.
FIGURE 102:
Lazarus' grave: Entrance to the burial chamber in the paving.



SLIKA 103:
Soteska Wadi Quilt: samostan sv. Jurija. [1910 - sl. 48]
FIGURE 103:
Wadi Quilt: Monastery of St. George. [1910 - fig. 48]



SLIKA 104:
Samostan v prepadni steni na Gori skušnjav nad Jeriho.
FIGURE 104:
Monastery on the steep slope of the Mount of Temptation above Jericho.



SLIKA 105:
Jeriha – najstarejše ruševine mesta so stare 10.000 let (!).
FIGURE 105:
Jericho – The oldest ruins of the city date back 10,000 years (!).

SLIKA 106:
Bethlehem – cerkev Jezusovega rojstva je od leta 2012 na seznamu svetovne kulturne dediščine organizacije UNESCO.
FIGURE 106:
Bethlehem – the church of the Nativity has been a UNESCO world heritage site since 2012.



SLIKA 110:
Bethlehem – cerkev Jezusovega rojstva: v votlini je pod oltarjem srebrna zvezda, ki označuje kraj rojstva.
FIGURE 110:
Bethlehem – the church of the Nativity: A silver star below the altar in the cave marks the place of the Nativity.



SLIKA 107:
Bethlehem – cerkev Jezusovega rojstva: pod velikim oltarjem je na desni strani vhod do votline, kjer se je rodil Jezus.
FIGURE 107:
Bethlehem – the church of the Nativity: Entrance to the cave of the Nativity below the altar to the right.



SLIKA 108:
Bethlehem – cerkev Jezusovega rojstva: votlina je preurejena v kapelo.
FIGURE 108:
Bethlehem – the church of the Nativity: The cave has been converted into a chapel.



SLIKA 109:
Bethlehem – cerkev Jezusovega rojstva: nad oltarjem v votlini je mozaična slika Jezusovega rojstva.
FIGURE 109:
Bethlehem – the church of the Nativity: A mosaic of the Nativity above the altar in the cave.



SLIKA 111:
Bethlehem – cerkev Jezusovega rojstva: srebrna zvezda.
FIGURE 111:
Bethlehem – the church of the Nativity: The silver star.

TERRA SANCTA 1910 THE LARGEST SLOVENE PILGRIMAGE TO THE HOLY LAND

1700 YEARS LATER

In 313 *Edictum Mediolanense* was signed in Milan, granting Christianity in the Roman Empire the same rights as other religions. The main instigator of the edict was Emperor Constantine I, who was unlike his contemporaries well aware that the spreading of Christianity could not be stopped or eradicated by force.¹ He also saw an opportunity to assert his power by showing benevolence to Christianity, so he moved his residence to the East and a new capital city was built on the Bosphorus. It was named Constantinople, which clearly expressed his imperial ambitions. Consequently, the centre of development in the empire moved to the East and the influence of the religion, that a pagan convert on the throne tactically used for his benefit, spread.

Constantine's attitude toward Christianity was carefully calculated, but his mother Helen was more sincere and completely devoted to the new faith. Her religious fervour led her to the place where it had all begun: to Bethlehem. Although three centuries had passed since Jesus' birth, the emperor's mother was determined to discover the secret place where a glowing star had appeared to the Three Wise Men. It was generally believed that it was impossible to find the exact place of his birth, but Helen and the local clergy – led by the bishop Macarius of Jerusalem – discovered how to do it. They identified places where a local deity had been worshipped for centuries or even millennia and connected them with the individual passages from Jesus's life as described in the New Testament. She used this approach in Bethlehem and Jerusalem, as well as in other sanctuaries throughout the Holy Land. Most of these places were underground cave complexes or remains of ancient temples, where gods connected with the cycle of life and death had been venerated already in prehistory.



Under the influence of Osiris, the Egyptian god of death and resurrection, a cult developed in the Holy Land, described by the prophet Ezekiel: “I saw women sitting there, mourning the god Tamuz.”² In the Greco-Roman period, Tamuz was replaced by Adonis, who was also condemned to living half a year underground and half a year above the ground. Tamuz and Adonis are also mentioned by St. Jerome when he refers to a cave, in which Jesus was born.³ This great translator of the Holy Bible into Latin was the foremost authority on the conditions in Bethlehem, because he spent the last years of his ascetic life deep in an underground cave only a few metres away from the Grotto of the Nativity.

After Helen, who was later canonised, determined the places that fit the biblical descriptions, the faithful were able to visit different locations and relive events from Jesus’ life. The first pilgrims came from the nearby lands, from Egypt, Syria, and Asia Minor. But soon Christian pilgrimage – as an expression and reinforcement of their personal piety – spread to the West. In 333, 20 years after the Edict of Milan, a special list of places from the present-day Bordeaux in France to Jerusalem was compiled. The list entitled *Itinerarium Burdigalense*, known also as the Jerusalem itinerary *Itinerarium Hierosolymitanum*, was intended for pilgrims, and it featured inns and distances between individual places. It included Roman towns in Slovenia, particularly Emona, Celeia, and Poetovio, major stations along the roads (*mansiones*) such as Longatico, Hadrante and Ragindone, and smaller stops (*mutatio*), such as Castra, Ad Nonum, Lotodos, and others.⁴

The way to the Holy Land was set up and the history of pilgrimage to the origins of the Christian faith began. Slovenes also have a long tradition of pilgrimage. Janez Vajkard Valvasor, for example, mentions that in 1057 a large number of pilgrims set out for Jerusalem; at least 150 of them never returned, because they had been killed or abducted by slave merchants.⁵ The period of the Crusades was not kind to the pilgrims either. People who wanted to visit the Holy Land at that time first had to learn how to wield a sword, and even then there was no guarantee that they would return home alive. When tensions in the East subsided, it was possible to visit biblical places despite the fact that the region was under the rule of the Mamelukes. In the middle of the 14th century, Franciscans founded The Custody of the Holy Land. The period of the Ottoman Empire was a very long one.⁶ It ended in 1918, but beforehand several majestic buildings were constructed in Jerusalem. The most ambitious of the

builders was, true to his title, the sultan Suleiman the Magnificent, who had the entire city walls, as seen today, renovated.⁷ But he proved his magnificence also in the laws that he passed, as they were a result of exceptional religious tolerance of the Muslim population towards people of other faiths, particularly Jews and Christians.

Unusual as it might be, the largest group of pilgrims in the history of Slovenes set out to the Holy Land during the period of the Ottoman rule. In the autumn of 1910 the people of Jerusalem saw a winding, singing procession carrying a flag fluttering in the wind in the valley below the city. This stunning view would have fallen into oblivion if at the tail of that procession pilgrim no. 50 had not stopped for a moment by the side of the road. This young man from Šmarca by the name of Peter Naglič was 27 at the time. Pausing at the foot of the Holy City’s walls, he pulled a camera from his bag. He took a picture, then another, just in case. A picture to remember that day by, for his family and friends, for his fellow countrymen and, without knowing it, for history!

ŠMARCA – JERUSALEM

“Moravians, Czechs, Poles, Russians, Hungarians – all have been here, only a band of Slovene pilgrims has not.”

Dr Martin Ehrlich, the manager of the Austrian Inn in Jerusalem on 23 May 1909.

And finally they came. The invitation for a pan-Slovene pilgrimage was published in the March issue of *Bogoljub* newspaper, which was edited by the priest and writer Janez E. Kalan.⁸ “God-fearing Slovenes! A unique opportunity is presenting itself to you. The time is right, the prices are low, the journey is tempting,” said Prince Bishop of Ljubljana, Anton Bonaventura Jeglič.⁹

What seems to be unusual wording for a church dignitary is in fact the Prince Bishop’s invitation extended to the people to take part in a large pilgrimage to the Holy Land and visit the most sacred places in Christianity: Bethlehem and Jerusalem. The same invitation, which the Prince Bishop signed back on 15 January 1910, included basic information. It is clear from the text that preparations for “the first joint Slovene pilgrimage to the Holy End” from 2 to 21 September were in progress. The number of vacancies depended on the number of beds on the ship. There was room for a total of 536 passengers. The

prices also depended on the accommodation aboard the ship: 450 crowns for first class, 400 crowns for second class, and 280 crowns for third class. The price included the voyage, food, and accommodation.

The Prince Bishop was the main spiritual leader of the undertaking. The spiritual needs of the pilgrims were also tended to by Father Placid Fabiani, whereas Kalan was the operational coordinator of the organisation and implementation of the pilgrimage.¹⁰ Taking 540 people abroad and bringing them back in one piece after three weeks would be a demanding task even now in the age of Internet and air travel. At that time few people travelled and most never left their home town. The decision to organise such a large pilgrimage was daring and a great challenge for the Ljubljana diocese. At that time similar large pilgrimages were organised in Austrian lands and Ljubljana planned its ambitious undertaking for a long time.¹¹ Emulating other organisers, particularly those from Tyrol, where the diocese of Brixen was particularly active, a special committee was established and an office set up in Ljubljana, where information about the journey was available to all who showed interest. The best guarantee and total trust in the organisation was based on the fact that the 60-year-old Prince Bishop, the highest Slovene church dignitary, would also attend the pilgrimage.

In March people began to take a growing interest in the pilgrimage. Individuals from different social classes and walks of life registered. Most of them were landowners and workers from the Ljubljana tobacco factory, but women prevailed. As many as 53 female cooks attended, mostly from rectories. There were several other workers and one or two representatives of other professions. Very few of the pilgrims were highly educated (there was only one university lecturer).¹² They registered individually or in groups in individual parishes, in which case the local priest accompanied the pilgrims. Kalan wittingly wrote that some of the registered men “had a hard time persuading their better halves,” whereas some wives encouraged their husbands to go, but advised them to stay away from the bottle.¹³ Female pilgrims were in a similar situation, as some husbands did not understand why their wives would desert them for three weeks. The pilgrimage also proved challenging for other family relations and friendships, as it was something new and unknown.

Places for some 540 pilgrims were planned and by 15 July over 400 registered. What was needed was a bit of advertising and encouragement and by the end

of August there were no more vacancies left. The final number of pilgrims is unknown, because the published “List of pilgrims to the Holy Land” ends with no. 536, but the fact is that the priest Tomaž Rožnik was no. 537. Kalan wrote that people kept registering and cancelling and re-registering. Finally, after the pilgrimage ended, he stated that it had been attended by 283 women and 258 men, the total of 541. It is my opinion that we will not fall short of the truth if we stick to the number on the memorial plaque at the Austrian Hospice: 540 (fig. 94).¹⁴

During the last month before the departure, the organising committee toiled day and night. A special silk ribbon with the number and the symbol of the Holy Land (a cross surrounded by four small crosses) was prepared for every pilgrim, along with a tin water flask and the book “Jerusalem Pilgrim.” In the introduction to the book we can read the following practical advice: “Before we leave home, we must establish order in our souls, houses, and – our bags.” What follows is detailed instructions about what to pack, how to behave aboard the ship, and the itinerary of the entire journey from Trieste to Ain Karrem.¹⁵ A map of the journey and the list of all pilgrims were enclosed.¹⁶

By 1910 there was ample literature about Holy Land available in Slovenia. In the middle of the 19th century, much was written about the Biblical places in Egypt and Palestine mostly by missionaries who travelled to Egypt and further to southern Sudan to missions managed by Dr Ignacij Knoblehar.¹⁷ The first travel log of the Holy Land published as a book was written by Mihael Vernè in 1859, followed many years later by the travel logs of Luka Jeran (1872), and Frančišek Lampe (1893).¹⁸ Egypt was a point of departure for travels to Palestine for many years. The three Slovenes who participated in the first general Austrian jubilee pilgrimage to the Holy Land set sail from Trieste to Egypt in 1898. The group of 144 pilgrims first visited Biblical places there and then set sail from Port Said to Jaffa. A year later the priest and professor Jožef Zidanšek published a book entitled “Jerusalem Pilgrimage.”¹⁹ In 1907 the priest Dr Josip Marinko travelled to Palestine with a friend on a route similar to the one chosen for the great Slovene pilgrimage.²⁰ Starting in March 1910 Marinko published a detailed description of the journey accompanied with witty commentaries about his experiences in several installments in the newspaper *Dolenjske Novice*. He addressed and encouraged his fellow-countrymen to summon their courage and set out on the journey. However, at the same time he remained realistic and also described hardships and difficulties

that awaited him on his journey. In 1910 the priest Franc Šegula published a short memoir of his pilgrimage to Jerusalem.²¹

The pilgrims were also given information about documents, honorary crosses, and various souvenirs, such as prayer beads, crosses, and images.²² These items had special significance if they had been placed on a holy place.

This is still done in the church of the Holy Sepulchre, where people place their souvenirs on a large flat stone marking the site where Jesus' dead body was anointed. The book included instructions for priests, prayers, and Slovene religious songs. As a member of the organising committee Šegula was very busy replying to numerous questions. People mostly wanted to know what food would be available. Suitable clothing also required a lot of explaining. Šegula spent a lot of time to dissuade a group of determined young ladies who had decided to dress in virginal white clothes and carry a sculpture of Mary on the streets of Jerusalem. With a great deal of patience he categorically rejected the idea of the "white virgins" and explained to them that white is regarded as a colour of death and mourning among the local population of the Holy Land.

The organising committee came up with another guideline: all men were to grow a beard, because bearded men were highly esteemed in the Orient. Only the Prince Bishop and his attendants were exempt from this rule. Šegula even searched for a man with "Aaron's beard" who would carry the flag in the procession of pilgrims. Men took his words to heart and on the evening before the departure the people of Ljubljana were taken by surprise by a crowd of bearded men flooding the streets in the city centre.²³

There in the crowd of pilgrims was Peter Naglič, a brush-maker from Šmarca. His beard was not very long, but he was the only one to take a camera with him. He began taking photographs in Trieste and continued to document the entire voyage to Jaffa, the journey to Jerusalem and the Dead Sea, and the return journey to Ljubljana. A total of 197 photographs is preserved in his archive (nitrate film negatives, glass plate photographs). He made several prints of portraits and group photos with the intention of selling them back home. He probably visited all of the holy places on the itinerary; he even paid extra to visit the Jordan and the Dead Sea. But it is unknown whether he went to Bethlehem, as there is not a single shot of the church of Nativity among his photographs. If he had gone, he would have definitely taken photographs.

Instead, he sent a postcard depicting a chapel with Jesus's manger from Jerusalem. His archive features several copies of the photos of Bethlehem from the photo monograph "Album Terrae Sanctae."²⁴ Naglič needed them for lectures and since he copied the images of Bethlehem, it is probably that he either did not go there or that for some reason he did not take any photos there. Given that he was a dedicated photographer, the latter is less likely.

IN THE LAND WHERE THE SUN IS BIGGER

The crew of the ship Tirol had good experiences with pilgrims (figs. 1-6).²⁵ But despite the fact that the captain and the crew were experienced, the sea took its toll. Most pilgrims were aboard a ship for the first time and they were affected by the ship's swaying first in their heads and then in their stomachs. Soon afterwards bursts of vomit sprayed from all sides of the deck. At least half of the passengers were heavily affected. Some did not suffer from sea sickness at all, whereas others resorted to their own "medicine": don't panic, eat and drink frequently, lie on your back and take deep breaths, keep your spirits up and crack jokes, surrender your body to the swaying of the ship, and think: "Where ever you go, I will follow."²⁶

Sea sickness made the work of the guardians of morals easier, as it was not easy to supervise such a crowd of men and women. The Prince Bishop wrote in his diary: "... I had to take care that in their recklessness men and women would not mingle too much."²⁷ The watchful eye of His Eminence was assisted by 80 priests and three Sisters of Mercy. But he didn't need to be concerned. There was nothing immoral going on and people were extremely well behaved during the entire journey.

On the last morning aboard the ship, on 7 September, the pilgrims woke up to a different kind of light. The air had an oriental scent to it and everybody on deck stared in amazement at the rising sun, which seemed "larger" than the one rising above the Slovene mountain peaks.²⁸ At seven in the morning the ship dropped anchor not far away from the shore of the city of Jaffa. Immediately a host of boats surrounded the ship and the oarsmen loudly readied themselves to receive the demanding load (fig. 7). The pilgrims slowly disembarked on a gangway and descended towards the sea surface, but when they reached the last step, both men and women became petrified with fear, surrendered

to their fate and “fell into the arms” of Arabian sailors. Professor Francišek Kovačič came up with an excellent description of the scene: “No dancer holds his partner with such gentleness as these suntanned and black Arabian sons held us, the pale-faced Europeans.”²⁹ The locals were masters of their trade and without a single incident they brought every one of the 540 pilgrims and their luggage to the shore.

When after five days the pilgrims finally stood on firm ground again, they first went *en masse* to the Franciscan church where they celebrated mass for the safe voyage. Then they partook of refreshments in different hotels. After they gathered again, together they went to the railway station. There they were received by the Austrian consul Ludwig von Zepharovich and prelate Dr. Martin Ehrlich, the manager of the Austrian Hospice (inn) in Jerusalem. He was a Slovene from Carinthia, a brother of the well-known anthropologist and theologian Dr Lambert Ehrlich.³⁰ Some pilgrims had already had a chance to learn their first Arabian word, that later became very well known to most of them and they remembered it for the rest of their lives. “Bakshish, bakshish,” echoed around the station while the pilgrims were waiting for the train. Without *bakshish*, a small amount of freely given money, everything slowed down or even failed to happen. Many opportunities for learning about customs in a completely different part of the world awaited the pilgrims. But first they had to get on the train. Two trains were reserved for them. The first of them left for Jerusalem around 2 pm. They travelled across the Sharon Plain past Lydda, where St. George, who fought the hellish dragon was born and buried. The special significance of the place is confirmed in the legend about the last battle between Jesus and Antichrist. The two eternal foes clashed in that very place and Antichrist died a horrible death. . . .³¹

The train continued towards Ramlah, a former site of Arimathea, the home town of Joseph, who negotiated with Pilatus for Jesus’ dead body and buried Jesus in his tomb. During one of the stops the passengers were surprised to see a small boy walking along the train and offering the pilgrims grapes in clear Slovene. Finally, after three hours, they caught sight of the Mount of Olives, Zion, and behind the mighty walls, the most mysterious city of all cities – Jerusalem.

At the railway station the pilgrims divided into five groups and in a long procession started walking towards the city (fig. 8). A pilgrimage banner with the image of Mary and the cross of Jerusalem fluttered at the head of the procession. It was proudly carried by Josip Lipša from Sveti Križ in Mursko

Polje, and even more proudly guarded by three *havaz*, Turkish guards with sabres hanging from their belts and carrying a heavy club in their right hand (fig. 9). Similar sticks with a thick metal bell-shaped top are still used by the guards of the church of the Holy Sepulchre. By striking the church pavement with them, they create an eerie deep sound announcing a special event. Four youths from Trieste carried a large statue of Mary on a special palanquin (fig. 11). The procession slowly ascended on the winding road up the slope below the city walls (figs. 10; 12). Hundreds of voices began to sing Slovene religious songs. Onlookers came from all directions to observe the majestic site. Benedictine monks greeted the impressive procession by ringing the bells on Mt. Zion. The tolling of bells echoed throughout the Cedar and Hinnom valleys. It was a confluence of emotions that increased with every step. People who had led a pious life under the guidance of their local parishes and knew the Holy Land only from fleeting fragments of their priests’ sermons now stared at the reality of the holiest of all cities. Most of them probably never left their home town before the pilgrimage, and then they suddenly found themselves standing in front of the Jaffa Gate. Only a few more metres and there came the most memorable moment of their lives. They arrived at the church of the Holy Sepulchre (fig. 13). Slowly they entered the dark interior illuminated only by dim candlelight. When the initial excitement subsided and the eye became accustomed to the dim light, they gradually realised that they can close their Bibles, because they were in a place where Biblical scenes come to life: the very scenes that had forever changed human civilisation.

TRACES OF THE GOSPELS IN STONE

At the Holy Sepulchre, the pilgrims were greeted by the Slovene Franciscan friar, Father Benigen Snoj, who was otherwise based in Egypt. He came from Cairo in the company of several Slovene women who worked as nannies in Egypt, and who even then were known as “Alexandrines.” Rev. Kalan thanked him for his speech and the Holy Mass followed.³² After the mass, the tired pilgrims retired to three inns in Jerusalem:

The Austrian Inn – the first group that included Peter Naglič³³

The Franciscan Inn of “Casa Nuova” (New House) – the second and third group

The French Inn of the Assumptionists – the fourth and fifth group³⁴

On Thursday, 8 September it was the feast day of the Nativity of Mary. The main celebration took place in the church of the Holy Sepulchre.³⁵ The rite was led by the Prince Bishop Jeglič and all pilgrims received Holy Communion from him. The mass was followed by a guided tour of the holiest parts of the vast church that rises above the places of the last moments of Jesus' life. Immediately behind and to the right of the main entrance, a rock is embedded in the walls of the church. It is part of the Biblical Golgotha or Mt. Calvary.³⁶ It is the tenth Station of the Cross where Jesus was stripped of his clothing. At the eleventh he was nailed to the cross. At the very end, there is a chapel with an altar, under which there is a cavity with a rock on which the cross was erected. This is the twelfth station of the cross marking the end of Jesus' terrestrial life. Nearby there is an altar marking the site where Mary sat and cradled her dead son. The last, fourteenth Station of the Cross is both finite and temporary. Under a large, separate chapel inside the church, is the grave, in which Jesus was laid. But he did not stay long in it: on the third day he rose from the dead. The chapel with the tomb is dedicated to Jesus' resurrection.

The visit of the famous church lasted long enough for the young photographer Naglič to make several exceptional shots (figs. 14-20). Taking photographs was demanding, as long exposure was needed due to poor lighting. People had to stand completely still and patiently pose for the pictures, particularly at the chapel with the Holy Sepulchre and at the stone where Jesus' body had been anointed. Given the difficult circumstances, the photos are exceptional.³⁷

During the trip to the Holy Land many encountered the Muslim and Jewish faith for the first time, as well as different people, their culture, and everyday customs. Although pilgrims were informed about the main features of the two religions before the departure, the actual experience was completely different. They visited the holiest Muslim shrine in Jerusalem – the Mosque of Omar (fig. 41).³⁸ It is the third holiest place after Mecca and Medina. The mosque is built on the Temple Mount, on the platform of Solomon's temple from the 10th century BC. The Dwelling of the True God, the Ark of Covenant, was kept there, but it disappeared forever when in 586 BC Babylonians sacked Jerusalem and demolished the temple. In the 1st century BC Herod the Great built a mighty temple that was spectacularly and literally wiped out by Romans.³⁹ The platform could once be accessed through seven doors. The most interesting of them is the Golden Gate, through which Jesus came riding on a donkey. According to later legend, the Christian Messiah was

expected to enter through the same gate and rule the city. In order to prevent that, Muslims sealed it (fig. 85).⁴⁰

Muslims built the Mosque of Omar on the temple's platform in the 7th century in order to protect a monolithic rock.⁴¹ For this reason the famous mosque is also called the 'Dome on the Rock.' The rock was a Jewish sacrificial stone and it was believed that Abraham attempted to sacrifice his son Isaac there. But Muslims believe that this is the place from which Mohamed ascended to Heaven, which is supposedly confirmed by his footprint on the stone's surface. The huge rock is surrounded by underground cavities and some believe that the rock hovers in the air.⁴² The mosque has an interesting design and its architectural elements are very similar to Diocletian's mausoleum in Split.⁴³

The pilgrims then visited the Al-Aqsa mosque nearby, which was originally a Christian church from the time of the Byzantine emperor Justinian. They were awed by its size and numerous columns gracing the interior. They knew that there was a stone with a visible imprint of Jesus' left foot in the mosque, which corresponds to the footprint in the chapel of the Ascension. But because a prayer was taking place, they did not see the unusual relic. Underground, below the temple square, they saw Solomon's stables – a large vaulted area that is not related to Solomon and the original purpose of which is unknown.⁴⁴

The visit of the next site was an absolute must, because pilgrims had heard so much about it: the famous Wailing Wall (or Western Wall) where Jews with prayers and lamentations keep the memory of the historical moment in 70 AD when Romans sealed the fate of the Jewish people alive.⁴⁵ All that remains of the architectural masterpiece of Herod's large temple is a 30 metre long supporting wall of the temple platform (fig. 33).

The pilgrims did not visit the holy places together, but in groups according to the daily schedule. On Friday, 9 September, they celebrated the Stations of the Cross (figs. 24-25). They began with the Holy Mass in the church at the site of the flagellation of Christ.⁴⁶ Antony's fortress used to stand nearby, which Herod the Great named after the Roman general Mark Anthony, the famous lover of the Egyptian queen Cleopatra. The fortress was the headquarters and the residence of the prefect Pontius Pilate, the governor of the Roman province of Judea. The courtyard inside the fortress was the site of the scenes before Pontius Pilate convicted Christ. In 1910 it was a Turkish army base. The pilgrims

continued towards St. Stephen's Gate. Nearby the second Station of the Cross was marked at the site where the wooden cross was placed on Jesus' shoulders. The fifth Station of the Cross still fascinates pilgrims: the rock on which the exhausted Jesus leant is now built into the façade of a small church.⁴⁷ There, the soldiers ordered Simon of Cyrene to help him carry the cross (fig. 89). The sixth station of the cross is marked with a sign in homage to the compassionate Veronica who held out her cloth to Jesus and when he wiped his face with it, his image left an eternal imprint on the fabric (fig. 90). Amidst song and prayer, the pilgrims continued walking on the narrow streets past three more Stations of the Cross and again found themselves in front of the church of the Holy Sepulchre, where the final five stations can be found.⁴⁸

The following day, on Saturday, the pilgrims left the city and walked past the Russian church of St. Mary Magdalen (figs. 26; 28) to the Mt. of Olives. They walked along the valleys of Cedron and Josaphat past the shelter for lepers as far as the Classical cemetery with monumental tombs carved in rock (fig. 29). The most prominent among them is named after David's son Absalom, but the local Arabs called it "Pharaoh's Hat" (*Tantour Firaoun*). In the 12th century people came to believe that the monument was connected with a passage in the Bible, which states that Absalom had a pillar erected as a monument to himself while he was still alive (fig. 96).⁴⁹ But in reality, the tomb dates from the 1st century BC and its owner is unknown.

Then they visited a cave often used by Jesus and his disciples. He sought shelter there also in the difficult moment when he felt his end coming near. While he suffered, the apostles slept on a rock nearby (fig. 27). Afterwards the pilgrims walked to the church of the church of the Tomb of the Virgin Mary, where they descended deep underground on a passageway immediately inside the door to the church. There they found a dimly lit chamber with an altar above the remains of a stone sarcophagus, in which reportedly Mary's body had been laid (fig. 23). After the visit, the pilgrims rested in the shade of the ancient olive trees in the garden of Gethsemane, where Jesus had gone in the last moments of his freedom. The attention of the pilgrims was drawn to a stone marking a place where Judas kissed and thereby betrayed his teacher. In the Mosque of Omar, there is a footprint left behind by Mohamed when he ascended to the sky, whereas in a small chapel at the Mount of Olives, the pilgrims saw a stone in the ground with the imprint of Jesus right foot (figs. 83-84).⁵⁰ To avoid a misconception that Jesus pushed off with his right foot

when he ascended into heaven it must be pointed out that the imprint of his left foot was taken to the mosque of Al-Aqsa back in the Middle Ages.⁵¹

NOSSINAN GIJIGONG EBIAN

A visit to the Carmelite convent and church adorned with the words of the Our Father prayer in different languages of the world was a special experience for the Slovene pilgrims. According to the local tradition, it was there that Jesus taught the prayer to his disciples. The pilgrims brought the Slovene text of the prayer on ceramic tiles with them, but the valuable cargo was left on the ship by mistake and had to be placed in a visible place in the church later on.⁵² When we enter the church, the Slovene prayer is immediately to the left, whereas to the right, we are greeted by the same, only in the Ojibwa language *Nossinan gjigong ebiian* (fig. 92). This is not a coincidence. The famous prayer was translated into the language of the Ojibwa Native American people by the Slovene missionary Friderik Irenej Baraga.⁵³

On their way back from the Mount of Olives, the pilgrims stopped at the church of St. Anne, which stands at a site where reportedly St. Mary was born. Then they started climbing up Mt. Zion (fig. 21). There everything was ready for a special event that everybody was looking forward to: for the first time in history a Slovene priest was to celebrate his first mass at a majestic shrine of St. Mary on the outskirts of Jerusalem. The church also known as 'Dormitio' is consecrated to the Dormition of the Virgin Mary, dormition being a preferred expression to death as the Mother of God could not die. Although her life on earth ended and she was even "buried," she was "assumed" to heaven after her death. According to one belief, the Assumption of the Virgin Mary took place in Jerusalem, whereas according to another, it took place in the city of Ephesus. Accordingly, Mary spent the last years of her life in the company of John the Evangelist in the hills near this port in Asia Minor.

Dormitio is a monumental building built in the classic German, Teutonic style on the foundations of an early 5th century Byzantine church.⁵⁴ On Sunday morning, 11 September, it opened its doors to a newly ordained priest from Slovenia, Frančišek Šmit of Ribno near Bled. The sermon, in honour of the young priest, was given by the organiser of the pilgrimage Kalan. He pointed out that the first mass was celebrated only a few metres away from the

place where Jesus and his 12 disciples had celebrated the Holy Communion by blessing bread and wine. In his sermon, Kalan drew attention to another celebrant who sat in the honorary seat in front of the altar in the company of his attendants. On that day it was the 13th anniversary of the episcopal ordination of Jeglič, the Prince Bishop of Ljubljana.⁵⁵ Unfortunately there was no more room in the packed-full church, so the young Naglič and his camera remained outside (fig. 22).

Another event took place in his absence, which means that no photograph of it has been preserved. In the church of the Holy Sepulchre the ancient rite from the age of the Crusades took place. Jurij Šenk, landowner from Jezersko, became an honorary member of the Knights of the Holy Sepulchre (figs. 63-64).⁵⁶ This honour was bestowed on him because of his reputation and support to the Slovene church. But he also had to pay a membership fee of 3000 crowns in the form of a donation for the upkeep of the church of the Holy Sepulchre in Jerusalem.⁵⁷ The Prince Bishop Jeglič was undoubtedly informed about the event and must have given his consent, but he did not attend the ceremony and did not mention it in his diary. The ceremony was conducted by the Patriarch's deputy, the Auxiliary Bishop Luigi Piccardo. No detailed description of the ceremony has survived, save a mention by Kalan in the *Bogoljub* newspaper that the sword of Godefroy de Bouillon, the king of Jerusalem and the commander of the first crusade in 1099, was used. The Auxiliary Bishop placed the sword on Jurij Šenk and with this symbolic deed declared him a member of the order. The Auxiliary Bishop was assisted by the new knight's son, Rev. Franc Šenk (fig. 66).⁵⁸

THE DEAD SEA MIRACLE

For an additional fee, a trip to the Dead Sea was organised. On Monday, 170 pilgrims in 44 horse carriages set out from Jerusalem. Soon they stopped on the southern side of the Mount of Olives to visit the grave of Lazarus in the village of Bethany (fig. 47).⁵⁹ The steep descent into the tectonic rift 423 metres below the sea level, where deep below the Arabian plate meets the African, lasted four hours. They stopped for lunch in Jericho, but they were not happy with the food. They were particularly displeased with the mutton and camel meat. The sly locals left the wine that was paid in advance in the sun so that it was almost fermented, and had cool beer ready, which, of course, had to be

purchased. After lunch the pilgrims rested not far from the ruins of the famous city, but they were too tired for sightseeing (fig. 105). At three they returned to the carriages and continued their journey past the landscape shimmering in the heat like a mirage. The coachmen drove the horses mercilessly towards a shady green valley and at five o'clock the pilgrims stood on the bank of the most famous Biblical river – the Jordan. The Nile in Egypt brought a baby called Moses in a basket to an Egyptian princess. And it was Moses who brought the Israelis from Egypt to the Promised Land, which he saw only when he climbed Mt. Nebo. His eyes took in the valley of the river Jordan and the entire land that God intended for the sons of Israel and then he died aged 120. The divine prophecy came to fruition: "Therefore, you will see the land only from a distance; you will not enter the land I am giving to the people of Israel."⁶⁰ After several centuries a man arrived on the banks of Jordan, because of whom the Slovene pilgrims ventured there: "Then Jesus came to Galilee to the Jordan to be baptised by John."⁶¹ A few pilgrims took a boat on the river and some courageously waded into the water (one of them almost drowned), while the rest stood on the bank appalled at how dirty and muddy the Biblical river was (fig. 50).

Jesus received the Holy Baptism and was then granted a Divine Revelation, because a voice from the heavens said: "This is my Son, whom I love; with him I am well pleased."⁶² Immediately after the baptism, the Son of God aroused the curiosity of the devil, who tried to seduce him. The encounter with the master of evil reportedly took place in the desert above the hills of Jericho. To commemorate this event, a monastery of desert ascetics was built on the steep rocks (fig. 104).

The pilgrims were disappointed with the Jordan, but they were more delighted by their next stop: the Dead Sea. They were overjoyed, although not because of this world-famous wonder of nature, but because of a Slovene man who in the only hut on the Dead Sea sold fruit and cold beer to visitors. Even those who previously did not believe in miracles now had to admit that miracles did happen.⁶³ They were at first distrustful of the unusual water mass, but at the same time the sea lured them closer, and the bravest of boys and men readily surrendered to it, while women observed their antics in water from the shore (figs. 51-52).

There was not much time left. They had to return to Jericho before night fall. The night was very short and loud. The Muslim population rowdily celebrated

Ramadan and the pilgrims did not get much sleep, as they had to gather at their carriages at three in the morning. They were assisted by Arab drivers who easily remembered the names of their passengers and even learnt a few sentences in the Slovene language. The difficult journey back from the tectonic rift of the Dead Sea to Jerusalem began. Some of the carriages stopped on a steep mountain slope, because the horses were tired and could no longer pull them. The passengers had to get off and continue afoot. Then the carriage drivers quarrelled with the handlers of a camel caravan that was passing by. Even a few shots were fired, but the commotion soon ended and the heated blood cooled down. Nevertheless, several carriages drove off in a different direction and some Slovenes became stranded in the middle of the desert. They could only rely on their physical strength and strong will to help them return to Jerusalem. After a sleepless night and seven hours of walking they finally caught sight of the Jerusalem walls. The pilgrims were relieved to see that all were accounted for. The exhausted walkers agreed: they would return to the Holy Land, but never again to the Dead Sea.

ADONIS, JOHN, AND JESUS

The trip to Ain Karem was more pleasant: no desert, only charming green hills and gentle slopes, on which the events immediately before Jesus' birth took place. There a pregnant Mary confided in her relative, Elizabeth, who also was with child.⁶⁴ The site of the meeting of the two expectant mothers is marked with the church of the Visitation (figs. 53; 98). Elizabeth was the first to give birth and she named her child John. Where he was born, the church of St. John the Baptist stands (fig. 97). The oldest part of this Christian building dates from the 4th century. In the pre-Christian period, Venus and Adonis were worshipped in the cave where John was born (fig. 55). Although the tradition of a holy place dates far back in prehistory, the transformation of a pagan cult into a Christian one must be understood in the light of a short and telling thought written in the leaflet of the monastery of St. John the Baptist: "Each of these elements, although not directly related to Saint John the Baptist, are witnesses to a long cultic tradition in this area of Judaea."⁶⁵

The situation is similar in Bethlehem.⁶⁶ According to St. Jerome, Adonis was once lamented there, whereas today the underground cave below the monumental church from the period of Emperor Justinian echoes with the song "O, Holy Night".

Regardless of the ups and downs of human history, the sacredness of the space is a fixture that does not change. The Holy Land is a good example of how different religions are intertwined by sharing the same holy places. In 1910 the pilgrims were able to observe this in Jerusalem and in Bethlehem. They were very excited to visit the famous Biblical town where everything had begun (figs. 106-111). They knew the story of Jesus' birth very well because of Christmas celebrations. But this time they did not sing "O, Holy Night" in front of wooden and earthenware cribs in their own homes. Instead they gazed at the twinkling silver star that below the altar in the cavern of the birth of Jesus announced the news to the entire world: "This is where it happened!"⁶⁷

On Friday, 16 September, their stay in the Holy Land drew to an end. In the early morning hours some of them paid the last visit to the church of the Holy Sepulchre, and then at six they took a train to Jaffa. At ten everybody was aboard the Tirol. Well, almost everybody. Some continued their travels in the Holy Land in the company of Father Benigen Snoj and journeyed to Egypt with him. Two women decided to become nuns and stayed in the Holy Land, whereas Janez Eberwein of Bled decided to buy property there instead of returning home. Although he was robbed during the pilgrimage, he had enough money left to buy a farm in the area between Jerusalem and Bethlehem.⁶⁸ The voyage home was as strenuous as the voyage to the Holy Land. They sailed past the same islands and coastal towns, but the passengers aboard were not the same people. They were returning home richer for a new experience of the complex pilgrimage to the Holy Land. One of the youngest pilgrims, the 24-year-old Jože Žagar of Stara Loka, wrote in his letter to his parents: "I will remember it until the end of my life . . ."⁶⁹

A SLOVENE TAKE ON THE HOLY LAND

Soon after the pilgrimage to the Holy Land, many descriptions of the journey were published in various newspapers.⁷⁰ Many public lectures were organised. One of the most important took place in Ljubljana, for which Naglič contributed 43 photos. A short article in the newspaper *Slovenec* said: "Although not coloured, they shed light on holy places better than the originals and they appear more lifelike, because they come from life. Such a lecture is not only very informative; it is also the best possible entertainment on a Sunday afternoon. Despite the fact that it lasted two hours, the audience was thoroughly entertained. It

was particularly amused by the last photo of a person on a donkey.”⁷¹ Naglič’s photographs were published together with reports of the pilgrimage in various magazines, the foremost being the monthly *Bogoljub*.

The pilgrimage was also believed to strengthen patriotic feelings. Professor Kovačič unambiguously wrote: “We did not come to Jerusalem as an addition to another nation; we came as the Slovene nation, not as Carniolans or Styrians, but as Slovenes.”⁷² Kalan’s writings and Jeglič’s diary reveal that there was a desire to repeat the pilgrimage.⁷³ Although this never happened, the memory of the great Slovene pilgrimage would have survived much longer if four years later the world had not been stricken by a great tragedy that inflicted deep wounds also on Slovenia.

What is also important about the pilgrimage of 1910 is that the archival sources clearly show that individual priests wanted to secure Slovenes a piece of land in the Holy Land, where first a religious centre and an inn for pilgrims would be built and later a church, maybe a school, and even more.⁷⁴ Rev. Franc Šegula still hoped that one day Slovenes would secure “a piece of the Holy Land,” but today we are lucky to have “The Commissariat for the Holy Land” in Ljubljana and the Franciscan friar Peter Lavrih, an excellent connoisseur of Biblical places, who with his associates have been organising pilgrimages to Israel for many years.⁷⁵ This year I joined a group of pilgrims and traced the geography of the Old and New Testament under Lavrih’s expert guidance.

But my journey to the Holy Land began a year before. I came across an article about Peter Naglič and his all-encompassing photographic oeuvre in the newspaper *Družina*.⁷⁶ The article mentioned his photographs of the Holy Land. I immediately wrote to the author of the article, Andrej Praznik, who kindly referred me to the owner of Naglič’s archive. Only a few days later I gazed at the original photographs of the 1910 pilgrimage. The precious images are only part of the photo archive that features around 10,000 photographs and negatives. This exceptional example of cultural heritage has been preserved thanks to Naglič’s grandson Matjaž Šporar. He introduced me to the life and work of Peter Naglič and enabled me to use the material for research on the first Slovene pilgrimage to the Holy Land, for which I am greatly indebted to him. Šporar’s words exuded great respect for his grandfather’s legacy and a great wish that Naglič’s work would be presented to the general public. I suggested he contacted the Slovene Ethnographic Museum and arranged for

the digitalisation of the entire archive. As I write my concluding thoughts in mid July 2013, Naglič’s entire photo archive is digitalised and stored at the documentation department of the Slovene Ethnographic Museum and an exhibition entitled “From Home to Jerusalem” is on display at the museum’s galleries.⁷⁷ The exhibition also includes a short presentation of the 1910 pilgrimage.

But the publication that you are now reading is part of a special photo exhibition dedicated exclusively to the pilgrimage. It has been put on display at the Slovene Museum of Christianity. The museum is based at the Cistercian abbey of Stična, where the main instigator and spiritual guide of the pilgrimage, the Prince Bishop Anton Bonaventura Jeglič, spent the last years of his life.

Peter Naglič, Jerusalem pilgrim no. 50, has been brought back to life through his unique photographs, as if his pilgrimage continued beyond eternity. His images speak to us, and beckon us to join him. But like every pilgrimage, the journey to the Holy Land is not an ordinary adventure. It is a sacred journey.

ENDNOTES

- ¹ Constantine was born in 272 in Nassius, at the site of the present-day city of Niš in Serbia. He died in 337 in Nicomedia, now Izmit in Turkey.
- ² Ezekiel 8:14; New International Bible <http://www.biblegateway.com>
- ³ MURPHY-O'CONNOR, J. 2008: 231.
- ⁴ For the full list of places from the itinerary in the Slovene territory see: ŠAŠEL, J. 1975: 78.
- ⁵ ŠMITEK, Z. 2000: 120.
- ⁶ The Mamelukes ruled the Holy Land from 1291 to 1516 and the Ottomans from 1516 to 1918.
- ⁷ Suleiman I. the Magnificent (1494-1566).
- ⁸ Janez Evangelist Kalan (1868-1945).
- ⁹ JEGLIČ, A. B. 1910: 65-66.
- ¹⁰ Anton Bonaventura Jeglič (1850-1937); Placid Fabiani (1846-1925) was in 1910 a Franciscan provincial minister.
- ¹¹ By 1910 the organisation of the pilgrimage was twice postponed.
- ¹² FLORJANČIČ, A. P. 2003: 221.
- ¹³ KALAN, J. E. 1910 b: 339.
- ¹⁴ KALAN, J. E. 1910 b: 337; KALAN, J. E. 1910 c: 15.
- ¹⁵ JERUZALEMSKI ROMAR 1910.
- ¹⁶ KALAN, J. E 1910 d.
- ¹⁷ Before his departure to Sudan, Knoblehar travelled to Syria and Palestine, but missionaries and Knoblehar's associates mostly visited Biblical places in Cairo and nearby (FRELIH, M. 2009: 7, 10; fig. 9)
- ¹⁸ VERNĚ, M. 1859; JERAN, L. 1872; LAMPE, F. 1893; see also: ŠMITEK, Z. 1986: 61-63.
- ¹⁹ ZIDANŠEK, J. 1899.
- ²⁰ Josip Marinko (1848-1921). For the travel log see: MARINKO, J. 1910 a - 1910 n / 1911 a - 1911 e.
- ²¹ ŠEGULA, F. S. 1910 a: Šegula was in charge of the spiritual preparations for the pilgrimage; in 1909 he wrote "Šmarnice" featuring a selection of meditative texts and suitable pilgrimage prayers (ŠEGULA, F. S. 1909). Franc Serafin Šegula (1860-1938), priest and author.
- ²² KALAN, J. E. 1910 b: 338.
- ²³ ŠEGULA, F. S. 1910 c: 195-197; KALAN, J. E. 1910 c: 371.
- ²⁴ ALBUM 1910.
- ²⁵ ŠEGULA, F. S. 1910 b: 68
- ²⁶ KOVAČIČ, F. 1910 b: 2.
- ²⁷ Jeglič A. B.: Diary 1910: 26. Typescript, Archive of the Ljubljana Archdiocese.
- ²⁸ KOVAČIČ, F. 1910 b: 2.
- ²⁹ KOVAČIČ, F. 1910 b: 2.
- ³⁰ Lambert Erlich (1878-1942), a lecturer of comparative religions at the Ljubljana Faculty of Theology.

- ³¹ The last great clash between good and evil is destined to erupt in the place called Harmagedōn (Armageddon) near Megiddo in northern Israel. The battle is vividly described in a special chapter of the Bible, the Revelation (Apocalypse). It is believed to have been written by John the Evangelist while he lived in a cave on the island of Patmos in the late 1st century.
- ³² KALAN, J. E. 1910 a: 321-324.
- ³³ The Austrian Hospice opened on 19 March 1836.
- ³⁴ Founded in the middle of the 19th century, the Assumptionists come from France and have adopted the rules of St. Augustine.
- ³⁵ For general information about the church see also ŠEGULA, F. S. 1910 e; KOVAČIČ, F. 1910 d: 1-2; BRIAND, J. 2010: 53-68.
- ³⁶ HARRIS, R. L. 1995: 148-149.
- ³⁷ For comparison with 19th century photographs of the Holy Land see: SUI, C. W. 2008.
- ³⁸ KOVAČIČ, F. 1910 e: 1.
- ³⁹ BRIAND, J. 2010: 96-101.
- ⁴⁰ The gate was originally called "The Beautiful Gate."
- ⁴¹ KRANJC, S. 1980: 64-66.
- ⁴² KALAN, J. E. 1911 f: 198.
- ⁴³ MURPHY-O'CONNOR, J. 2008: 94.
- ⁴⁴ KOVAČIČ, F. 1910 e: 1.; MURPHY-O'CONNOR, J. 2008: 104.
- ⁴⁵ KELLER, W. 2011: 348-355.
- ⁴⁶ KELLER, W. 2011: 328-331.
- ⁴⁷ KELLER, W. 2011: 328.
- ⁴⁸ KOVAČIČ, F. 1910 f: 1-2.
- ⁴⁹ 2 Samuel 18:18.
- ⁵⁰ KOVAČIČ, F. 1910 f: 2.
- ⁵¹ In 1910 the pilgrims reportedly saw the imprint of the left foot, but more recent sources identify it as the imprint of the right foot (GREGOREC, F. K. 1911e: 71. / MURPHY-O'CONNOR, J. 2008: 143).
- ⁵² GREGOREC, F. K. 1911 e: 70.
- ⁵³ For Baraga's missionary work on the Great Lakes see: FRELIH, M. 2010.
- ⁵⁴ The basilica of Dormitio Beatae Mariae Virginis was built by Germans and was consecrated on 10 April 1910. It stands next to a Benedictine abbey.
- ⁵⁵ KALAN, J. E. 1910 a: 324-328; KOVAČIČ, F. 1910 g: 1.
- ⁵⁶ Jurij Šenk (1850-1918).
- ⁵⁷ For a short historical overview of the Order see: ŠEGULA, F. S. 1910 f: 269-270.
- ⁵⁸ KALAN, J. E. 1910 b: 343; MUROVEC, M. 2011: 15. For information and material connected with Jurij Šenk I thank his relatives from Zgornje Jezersko, particularly Mimi Ogrizek, the Skuber family from the Makek farm, and Mija Murovec.
- ⁵⁹ KOVAČIČ, F. 1910 h: 1.
- ⁶⁰ Deuteronomy 32,52.
- ⁶¹ Matthew 3,13.
- ⁶² Matthew 3,17.

⁶³ KOVAČIČ, F. 1910 i: 1.
⁶⁴ Luke 1:39-56.
⁶⁵ The leaflet “Ain Karem: Church of the birth place of Saint John the Baptist,” published by Convento di S. Giovanni Battista.
⁶⁶ HARRIS, R. L. 1995: 140.
⁶⁷ Below the altar there is a silver star with the sign: “Hic de Virgine Maria Jesus Christus natus est” (Here Jesus Christ was born from the Virgin Mary).
⁶⁸ KALAN, J. E. 1911: 271.
⁶⁹ FLORJANČIČ, A. P. 2003: 226.
⁷⁰ Most articles were written by Kalan, Kovačič and Marinko. See also: GREGOREC, F. K. 1911 a-1911 i. For the latest overviews about the pilgrimage see: FLORJANČIČ, A. P. 2003; LAVRIH, P. 2008; Isti 2009 a; Idem 2009 b.
⁷¹ Slovenec 38/259, 1910: 3.
⁷² KOVAČIČ, F. 1910 d: 1.
⁷³ KALAN, J. E. 1910 b: 343; Jeglič A. B.: Dnevnik 1910: 27. Typescript, Archive of the Ljubljana Archdiocese.
⁷⁴ ŠEGULA, F. S. 1910 d: 226; Isti 1910 b: 68.
⁷⁵ For Christmas 2008 Father Peter Lavrih took his 100th group of pilgrims to the Holy Land.
⁷⁶ PRAZNIK, A. 2012: 27.
⁷⁷ Authors of the exhibition “From Home to Jerusalem: Photographic Records of Peter Naglič 1883-1959”: Matjaž Šporar, Marko Frelj PhD, Andrej Dular MA, Miha Špiček.

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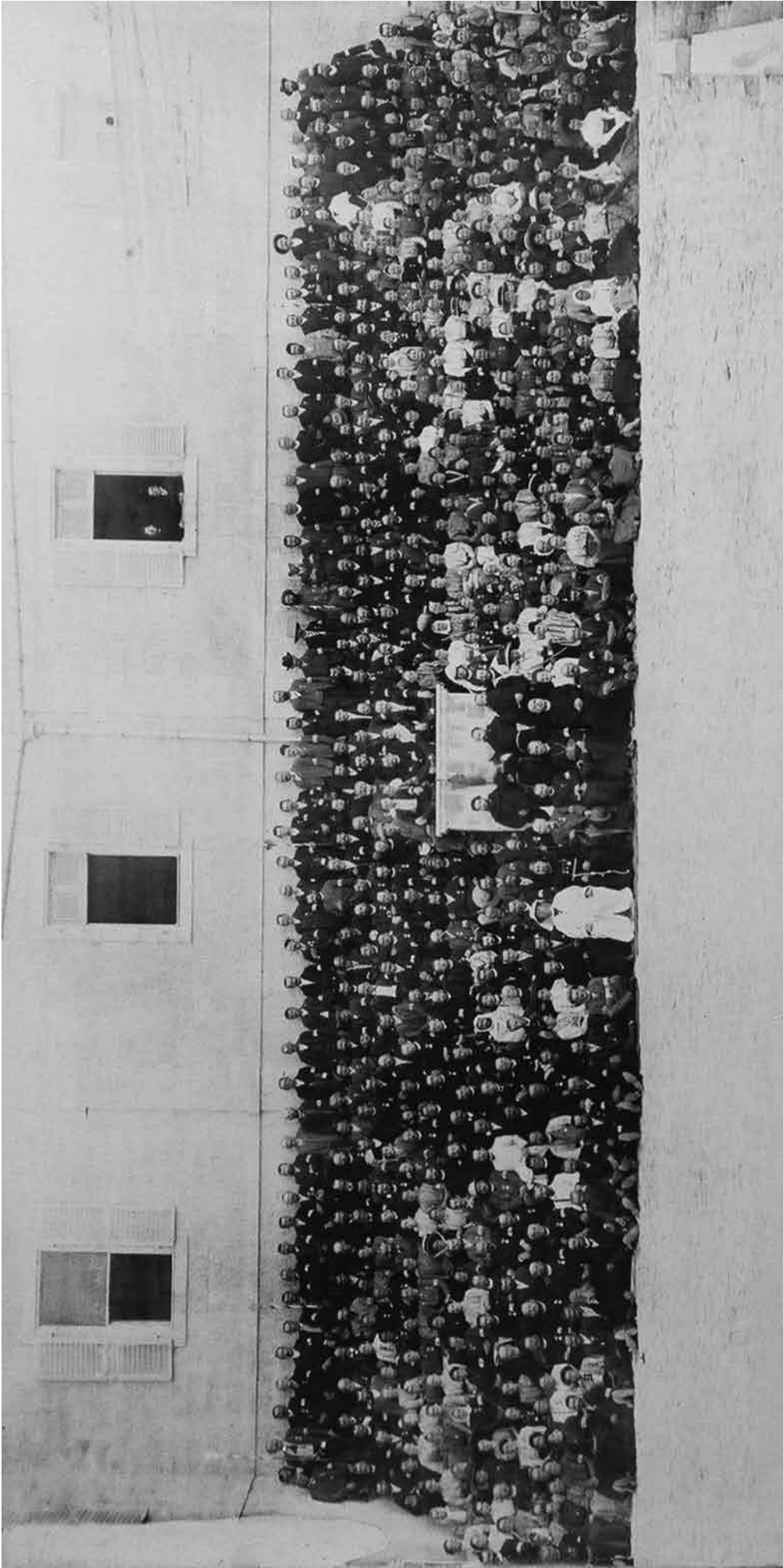
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- 535. Andrej Marzidovšek, posestnik, Ptujška gora
- 536. Ivan Lutman, posestnik, Štandrež, Goriško



SLIKA 112:
Sveta dežela 1910: skupinski posnetek.
FIGURE 112:
Holy Land 1910: A group photo.



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