



United Nations  
Educational, Scientific and  
Cultural Organization



Intangible  
Cultural  
Heritage

**CONVENTION FOR THE SAFEGUARDING OF  
THE INTANGIBLE CULTURAL HERITAGE**

**INTERGOVERNMENTAL COMMITTEE FOR THE  
SAFEGUARDING OF THE INTANGIBLE CULTURAL HERITAGE**

**SUBSIDIARY BODY FOR THE EXAMINATION OF NOMINATIONS  
FOR THE REPRESENTATIVE LIST**

**Fourth meeting  
Paris, 10-14 May 2008**

**Nomination for inscription on the Representative List in 2009 (Reference No. 00242)**

**A. STATE PARTY: Croatia**

**B. NAME OF ELEMENT: Procession Za Krizen (Following the Cross) on the Island of Hvar**

**C. COMMUNITY(IES), GROUP(S) OR, IF APPLICABLE, INDIVIDUAL(S) CONCERNED:**

The Brotherhood of the Holy Sacrament, Jelsa,  
People from and the Parish of the Assumption, Jelsa,  
People from and the Parish of St. Jacob, Pitve,  
People from and the Parish of St. Anthony the Abbot, Vrisnik,  
People from and the Parish of St. Mary Magdalene, Svirče,  
People from and the Parish of the Holy Ghost, Vrbanj,  
People from and the Parish of St. Laurence, Vrboska,  
The Bishopric of Hvar,  
People from the Municipality of Jelsa,  
People from the town of Stari Grad.

**D. BRIEF TEXTUAL DESCRIPTION OF THE NOMINATED ELEMENT:**

The Procession "Following the Cross" is a very pious ceremony and an expression of the religious and cultural identity of the population of the central part of Hvar Island. It has been taking place for nearly five centuries uninterrupted. On the night from Maundy Thursday to Good Friday, the Procession passes through 6 villages on the island: Jelsa, Pitve, Vrisnik, Svirče, Vrbanj and Vrboska. At the same time, processions start from six parish churches with a cross-bearer ahead, wearing a heavy cross as a symbol of prayer or gratitude, as his own or family pledge. He is followed by a chosen suite in brotherhood tunics and numerous worshippers and pilgrims. They stop in front of churches and chapels in other villages where greeted by priests and return to their parish church before dawn. The people in the Procession pass 25 kilometres in 8 hours. It is prepared and conducted by brotherhoods, i.e. communities of Hvar believers whose history has been profoundly marked by the cross. The central part of the Procession is the Lamentations of the Virgin Mary, an octosyllabic Passion-related text dating from the 15th century, sang in a dialogue form by chosen singers - kantaduri.

<b>1.</b>	<b>IDENTIFICATION OF THE ELEMENT</b>
<b>1.a.</b>	<b>NAME OF ELEMENT:</b> Procession Za Krizen (Following the Cross) on the Island of Hvar
<b>1.b.</b>	<b>OTHER NAME(S) OF THE ELEMENT, IF ANY:</b> -
<b>1.c.</b>	<b>IDENTIFICATION OF THE COMMUNITY(IES), GROUP(S) OR, IF APPLICABLE, INDIVIDUAL(S) CONCERNED AND THEIR LOCATION:</b>  The Brotherhood of the Holy Sacrament, Jelsa, People from and the Parish of the Assumption, Jelsa, People from and the Parish of St. Jacob, Pitve, People from and the Parish of St. Anthony the Abbot, Vrisnik, People from and the Parish of St. Mary Magdalene, Svirče, People from and the Parish of the Holy Ghost, Vrbanj, People from and the Parish of St. Laurence, Vrboska, People from and the Bishopric of Hvar, People from the Municipality of Jelsa, People from the town of Stari Grad.
<b>1.d.</b>	<b>GEOGRAPHIC LOCATION AND RANGE OF THE ELEMENT:</b>  The Procession takes place in the area of the central part of a central Dalmatian island of Hvar and it connects Jelsa, Pitve, Vrisnik, Svirče, Vrbanj and Vrboska, villages that settled on the rim of the old town cemetery and owe their development to this greatest fertile area on the island, which was registered in the UNESCO World Heritage List in 2008, as the best-preserved antique cadastre on the Mediterranean.
<b>1.e.</b>	<b>DOMAIN(S) REPRESENTED BY THE ELEMENT:</b>  Oral traditions and expressions Performing arts (festivity, dance and song) Social practices, rituals and festive events
<b>2.</b>	<b>DESCRIPTION OF THE ELEMENT (CF. CRITERION R.1):</b>
	<p>„Following the Cross“ Procession is the central point of Easter-related customs on the island of Hvar, which most powerfully marks the religious, cultural and social identity of the island people. The Procession cherishes the singing of Lamentations of the Virgin Mary, which evokes a special experience with its musical and poetic contents, unique in Croatian traditional musical practice.</p> <p>The main characteristic of the Procession is its popular, processional and Passion character. The Procession is not organized by the church, but the worshippers, i.e. brotherhoods, communities which have had a powerful charitable, economic and social importance, in addition to their religious significance, from the Middle Ages to this day. Following the Cross is a procession, which passes through 6 villages on the island of Hvar on the night between Maundy Thursday and Good Friday: Jelsa, Pitve, Vrisnik,</p>

Svirče, Vrbanj and Vrboska. After the evening mass on Maundy Thursday, six processions start at the same time from six parish churches, headed by cross-bearers, and visit churches with decorated God's graves in the neighbouring villages, moving clockwise. The Procession ends at the dawn of Good Friday by closing the circle, i.e. returning of the processions to their parish churches after 25 kilometres and 8 hours of walking and praying. The Procession commemorates Jesus' suffering, expresses affective compassion of Croatian believers for Jesus' pain and suffering and Mary's grief.

The first record of the Procession was made by Bishop Milania during his visit back in 1658 mentioning an application by the flock to allow the procession, which had previously been forbidden by the vicar-general of the Hvar bishop. The same as today, the Procession included six villages and was described as an "ancient custom in Jelsa", leading to the conclusion that it had originated even earlier.

The popular character of the procession is evident from its organization and implementation. Jelsa is the only place where the brotherhood persisted, only its members are allowed to be cross-bearers. In other villages, brotherhoods are no longer active, so the Procession becomes the link, the population is united during its preparations and implementation. The central character at the head of the Procession is the cross-bearer, carrying a cross covered with black veil. While in the past the cross-bearers were chosen, today they register in advance, up to 20 years in advance. Histories of many Croatian families took part in carrying the cross. The cross-bearer carries the cross because of his own or a family vow, as a prayer or thanks-giving, as an expression of piety for the Christ's suffering. Carrying the Cross represents a great honour - the cross-bearer's house is marked with a cross throughout the year and in the night of Maundy Thursday it is lighted. The cross-bearer walks barefoot or in socks only, he never sits; while stopping in churches he remains standing or kneeling. He alone invites and allocates his followers, exclusively men; at his side he has his relatives in civilian clothes, others are dressed in brotherhood tunics. The closest friends who have the greatest honour since they carry two candelabra (kandelir) follow, then 6 to 12 bearers of big candles, toraca, and 8 or more (up to 30) lantern (feral) bearers. The cross-bearer is followed by the chosen kantaduri, singers of the Lamentations of the Virgin Mary, two main singers and three chorus singers. They, in turn, are followed by many worshippers from the parish, emigrants from Hvar and, more recently, by a considerable number of pilgrims from Croatia and abroad. The parson sees the Procession on its way from the village and welcomes Processions from other five villages during the night Procession do not meet since they move in a circle, and the potential meeting of processions is considered among the people as a sign of great misfortune. In early hours of the morning, the processions return to their parish churches and the welcome in Jelsa is especially festive, where many worshippers and the priest welcome the Procession on the main town square. The cross-bearer runs the last hundred meters, exhausted, towards the priest who blesses him. On Easter Monday, the cross-bearer treats his party with a huge feast called The Feast of the Lord and he also leads all processions during the current church year.

The core substance of the Procession is the singing of the Lamentations of the Virgin Mary, which is sang in the form of a musical dialogue by chosen singers, kantaduri, on predetermined places stacije (churches, chapels, sometimes even outdoors). Two singers sing the tune in perfect unison combining thus their voices into a unique voice. Although singers sing identical melody lines their functions are divided; while one is leading the melody, dictates the forming of melodic and poetic structure, leads dynamic toning and creates a balance between singing and dramatic pauses, the other singer follows his lead. Singing a complex song such as the Lamentations of the Virgin Mary requires considerable psycho-physical disposition of the singer – an extremely good ear, the ability to concentrate and a good and strong voice (mid range-baritone). Singers are

chosen precisely for the characteristics of their voices-timbre and dynamic disposition of the voice are the critical elements in choosing duets and the singers are descendants of older kantaduri. The melody of the Lamentations of the Virgin Mary verses is a chorus formulated in a series of sequences, which are progressing dynamically and melodically up the scale towards the middle of the song to gradually go down the scale to the original tones. Non-timed tone sequence, characteristic ornaments and many melismas on one syllable are the main distinguishing features of this song. The text of the Lamentations of the Virgin Mary is an octosyllabic verse, Passion-related text dating from the 15th century. The subject of lamentations, drawing on the history of Christ's suffering, according to the reports of four Gospels, was inspired by Passion sermons and meditations of medieval authors. Except for the Lamentations of the Virgin Mary, the cross-bearer's party and pilgrims also chant many other songs and prayers.

**3. CONTRIBUTION TO ENSURING VISIBILITY AND AWARENESS AND TO ENCOURAGING DIALOGUE (CF. CRITERION R.2):**

Procession Za Krizen (Following the Cross) on the Island of Hvar is an unalienable part of the Hvar identity, histories of many Croatian families have been inscribed in the history of the Procession. For almost five centuries, the population of six villages on the island of Hvar and, more recently, numerous pilgrims have been united around the cross, for Christians a symbol of Christ's pain and suffering but also faith in resurrection and new life. As a part of preparation for celebrating the greatest Christian holiday, Easter, the Procession is not just a link between small island communities that it physically connects, but also a link between the Adriatic island, Croatia, pilgrims from around the world with the entire Catholic community in the time of ecumenism and the whole world. For pilgrims, „Following the Cross“ is a pilgrimage of faith, pious meditation on God but also their own attitude towards people, thus inciting respect between communities, groups and individuals in the sincerest way of all. The registration of "Following the Cross" procession on the UNESCO list shall contribute to dialogue and cultural diversity.

By entering the Procession in the Register of the Cultural Heritage of the Republic of Croatia, conditions were made for ensuring visibility and increasing the awareness of intangible heritage. The Stari Grad Plain, on whose rim, thanks to that fertile land, are situated the towns from which people participate in the "Following the Cross" procession, entered the UNESCO World Heritage List in 2008, which greatly contributed to increasing the awareness of the local community of the values and importance of cultural heritage. Entering "Following the Cross" procession on the UNESCO list as an intangible cultural heritage will contribute to the awareness of the local community of the importance of intangible cultural heritage.

**4. SAFEGUARDING MEASURES (CF. CRITERION R.3)**

**4.a. CURRENT AND RECENT EFFORTS TO SAFEGUARD THE ELEMENT:**

The principal method of safeguarding intangible heritage is to ensure the duration of the element, allowing continuity, preserving authenticity, therefore the right way to protect the heritage is to pass it on to new generations. Cross-bearers registered in advance and the participation of great many children and young people point to the deep rootedness of the Procession and its values into the life of all inhabitants.

„Following the Cross" procession has been going on uninterrupted since its first mention in 1568. The only partial interruption in the tradition occurred in the Second World War. In

1943, the Fascist authorities prohibited the participation of the people in the Procession and the cross-bearer was allowed to be accompanied by only ten people. According to word of mouth the Nazi authorities forbade the holding of the Procession in 1944. Since many Hvar people were refugees in El Shatt, Egypt, "Following the Cross" procession was organized in a refugee camp with the consent of British command. The lunch-rooms of the refugee camp represented churches on the island, they were furnished with improvised altars and ornamented God's graves. As usual, the crosses set out at 10 p.m. and they were followed by approximately 8 thousand people and many Allied soldiers. The memory of this event is preserved together with the crosses carried in El Shatt that are kept in the parish churches. During communist Yugoslavia, authorities tried to prevent the Procession from happening, but the Procession was not formally forbidden since it wasn't organized by the church. The Hvar people witnessed the attendance of many state officials who monitored the Procession's progress looking for elements that would warrant its prohibition. Since the meaning of the Procession is strictly the penitent reverence for Christ's suffering, which was simply explained by the Hvar people saying they just prayed to God, the Procession went on. In the time when the Procession was not supported by state authorities, individuals (ethnologists, musicologists, historians, theologians) recognized its importance for the Croatian and world's cultural heritage and, mostly secretly, without the knowledge of government institutions, researched and recorded the elements of the Procession.

The local community and individuals collected data on the Procession, especially the singing of Lamentations of the Virgin Mary, which was transcribed by many authors (Sokol, Dobronić, Žganec, Škunca, Bezić, Petrović). The Institute of Ethnology and Folklore Research, Zagreb, keeps archive recordings (Žganec, Bezić) of singing, which has also been recorded in many audio formats. The most complete edition are the field recordings of Ljubo Stipišić ("Za Krizem", 1986, second release in 2006) and Kantaduri from Jelsa and Vrbanj who published their singing independently. Singing Lamentations of the Virgin Mary and „Following the Cross” procession have been an inspiration to many authors among which the most prominent are Ljubo Stipišić (oratorio Kalvarija-National Folk Dance Ensemble of Croatia „Lado”) and Katarina Livljanić (Tondalova vizija-Diagolos ensemble), and the Procession has been recorded in documentaries (Hrvatska televizija, Jadran film-Zagreb).

As a unique phenomenon, "Following the Cross" procession was under the spotlight at the exhibition "Following the Cross - Easter customs of the Croatian littoral" (Ethnographic Museum-Zagreb, 1998) and a photo exhibition of Fotoklub Split was also dedicated to it in Split in 2003. These individuals and institutions have contributed to ensuring the visibility and permanent preservation of the element. Entering it into the Register of Cultural Heritage of the Republic of Croatia in 2007 meant the implementation of safeguarding measures pursuant to the Safeguarding and Preservation of Cultural Heritage Act and all the regulations regarding the cultural heritage.

**4.b. SAFEGUARDING MEASURES PROPOSED:**

The holding of "Following the Cross" Procession is aided by the deeply rooted presence of this tradition in the life of the local community, the coexistence of the Hvar people with the Cross, which takes a special place in religious and social life of the island. Further transferring and holding the Procession is guaranteed by a large number of cross-bearers registered in advance and many children and young people following him, as well as the Hvar population who travel from different parts of Croatia and the world to participate in the most important ritual of the Holy Week for them. Precisely the rootedness of the Procession into the lives of the Hvar people and their religious and cultural identity is the greatest value of the Procession.

One of the main features of the Procession is its popular character. Since its beginnings, it has been organized by religious communities, i.e. brotherhoods. In the past, there were brotherhoods in all the villages, but only the one in Jelsa persisted to this day. "Following the Cross" procession is a link connecting and, during Lent and Holy Week, uniting the population of these villages organizing the Processions. Entering the Processions onto the UNESCO World Heritage List would contribute to re-establishing the activity of brotherhoods in all villages.

In order to ensure the sustainability of the Procession, and especially preserving its essence, certain safeguarding measures need to be taken. Except for the Hvar population, the Procession is also followed by many pilgrims from Croatia and the world. The main feature of the Procession is its Passion content, penitent character, the Procession is an expression of deep penitence and contrition. The nightly Procession via routes that have been followed since the 16th century, rocky and dirt paths between vineyards and olive-groves, lighted only by the light of a lantern, is a special experience initiating the singing of Lamentations of the Virgin Mary and prayer by the rest of worshippers, enabling pious pilgrimage and meditation. Therefore, all participants need to be warned that, in order to participate in the Procession, one needs to obey the atmosphere of quiet and prayer, people are warned not to talk, to turn-off their mobile-phones, and they must not take pictures and tape the Procession without the agreement with the organizers. Safeguarding measures need to include printing promotional materials with the information on the Procession and instructions on the participation and conduct. A permanent exhibition with the Procession theme was planned as part of the project of presentation of a fortified Church of Assumption in Jelsa, enabling the presentation of the Procession throughout the year and that will be a starting point where pilgrims will be introduced to the information on the ways of participation. The concept of the exhibition needs to include a presentation of past research, audio and video documentation of the Procession and singing Lamentations of the Virgin Mary, especially on the holding of Procession in the past (archive material, scarce photographs of the Procession in El Shatt) and that would make it a documentation and investigation centre for this type of cultural heritage.

The local community needs help in providing cooperation of the police, which needs to be in charge of timely stopping of the traffic on crossroads in order not to disturb the mystical harmony of chant, prayer and candles.

Since the Procession partly passes through fields, olive groves and vineyards via macadam routes or roads paved with pebbles (injkunadura) and fenced with drywall and partly passing through the area of Stari Grad Plain, safeguarding measures need to include their preservation and maintenance as well. Safeguarding measures also take into account the safeguarding and preservation of churches and chapels visited by the Procession and the inventory that is used in the Procession (crosses, lanterns, candelabra, brotherhood tunics).

The sustainability of the element and making the public more sensible to the preservation of intangible cultural heritage shall be endorsed by the presentation of Procession through exhibitions, scientific venues and further research (musicological, historical, anthropological, theological) by making audio and video records.

**4.c. COMMITMENTS OF STATES AND OF COMMUNITIES, GROUPS OR INDIVIDUALS CONCERNED:**

The inscription of the „Following the Cross" Procession in the Register of Cultural heritage of the Republic of Croatia, the safeguarding of measures of intangible cultural heritage are ensured at national level, which will promote handing down the cultural heritage and promote its importance and values in the society. The Ministry of Culture of

the Republic of Croatia has been providing funds for the safeguarding and preservation of parish churches on the island of Hvar and, in the past few years, for the preservation of the Church of the Assumption in Jelsa, which is a rare example of architecture combining sacral and defensive functions. Except for the presentation of the fortified church, project documentation also plans a permanent exhibition dedicated to "Following the Cross".

Many individuals and institutions involved have contributed to ensuring the sustainability of the element and possibilities for passing on the tradition by investigating the Procession from the aspect of different scientific areas (theologians, musicologists, ethnologists, historians). Safeguarding „Following the Cross" is of great importance for the local community since the Procession is an expression of not only religious but also social and cultural identity of the island's inhabitants. The local community cooperates with individuals and institutions researching and documenting the Procession and presenting the Procession via electronic media, in ways that avoid commercialization, thus inspiring the awareness of the importance of intangible culture.

**5. COMMUNITY INVOLVEMENT AND CONSENT (CF. CRITERION R.4)**

**5.a. PARTICIPATION OF COMMUNITIES, GROUPS AND INDIVIDUALS:**

Many individuals with different scientific orientations and many cultural and scientific institutions are involved in the research and documentation of "Following the Cross". They have cooperated with the local community and the Ministry of Culture of the Republic of Croatia. The research has, so far, been a foundation for preparing the inscription of the Procession in the Register of Cultural Goods, which was prepared in cooperation of ethno-musicologists from the Institute of Ethnology and Folklore Research in Zagreb and the ethnologists from Conservation Department in Split, which had been preceded by field research in cooperation with the local community.

When preparing the application for nominating "Following the Cross" for the UNESCO Representative List, the ethnologists of the Ministry of Culture cooperated with the representatives of the local community. The brotherhood of the Holy Sacrament from Jelsa, parish offices and representatives of the municipality of Jelsa and Stari Grad are very well acquainted with the preparation of the application. Since it is customary that cross-bearers arrange for their own photographers and cameramen to record all events relating to the Procession for their remembrance, the ethnologists of the Art-Conservationist Department in Split have been ceded ample photographic and video documentation, which will be stored in the Art-Conservationist Department in Split and the Ministry of Culture in Zagreb. That way the local community has greatly contributed to increasing the visibility and preserving awareness of the importance of the Procession at national level.

**5.b. FREE, PRIOR AND INFORMED CONSENT:**

*Letters are*  
Appended.

**5.c. RESPECT FOR CUSTOMARY PRACTICES GOVERNING ACCESS:**

The proposed safeguarding measures refer to ensuring the sustainability of "Following the Cross" and especially respecting the values and the essence of the Procession. In order to contribute to the implementation of the safeguarding measures proposed in section 4b, the project documentation for presenting the fortified Church of the Assumption in Jelsa plans a permanent exhibition dedicated to the Procession. Besides

introducing the numerous tourists visiting Hvar with the intangible heritage of the island throughout the year, the exhibition will inform the pilgrims and provide instructions for participating in the Procession, which will ensure access to intangible heritage but, at the same time, respect religious and Passion essence of the Procession. That will contribute to erasing the borders between pilgrims from other places and participants in the Procession from the island of Hvar, enable quality cultural exchange, understanding the essence of the Procession and local culture as a whole and finally the significance of intangible heritage for the preservation of the community's identity in growing globalisation processes. The proceedings and realization of the proposed safeguarding measures should be implemented by the local community, which can first detect and warn of potential harmful effects that might end the procession.

**6. INCLUSION ON AN INVENTORY (CF. CRITERION R.5):**

In line with the provisions of the Act 9 of the Croatian Law on the Protection and Preservation of Cultural Goods (National Gazette 69/99, 151/03) which includes also the category of intangible cultural heritage, a Resolution document was passed by the Ministry of Culture that the Procession Za Krizen (Following the Cross) on the Island of Hvar is to be safeguarded as intangible cultural heritage and thus it was inscribed in the Registry of Cultural Goods of the Republic of Croatia.

The Register of Cultural Goods of the Republic of Croatia is a public book kept by the Ministry of Culture.

The Republic of Croatia has so far entered 65 elements of intangible cultural heritage in the Registry.

The Procession Za Krizen (Following the Cross) on the Island of Hvar is inscribed in the Register of Cultural Goods of the Republic of Croatia under no. Z 3365 by the Resolution document on the proclamation of the Procession as intangible cultural good signed by the Minister of Culture, as of 6th of September 2007.

**7. DOCUMENTATION**

**7.a. REQUIRED AND SUPPLEMENTARY DOCUMENTATION:**

10 photographs  
short film  
audio CD  
book

**7.b. CESSION OF RIGHTS:**

Appended.

**7.c. LIST OF ADDITIONAL RESOURCES:**

Bibliography:

ŠKUNCA, Bernardin (1981), Štovanje Isusove muke na otoku Hvaru. Crkva u svijetu, Split.

DUBOKOVIĆ NADALINI, Niko (1977), „Značenje bratovština za razvoj društvene svijesti na Hvaru u XIV., XV. i XVI: stoljeću“, in: Matij Ivanić i njegovo doba, Radovi 10, Institute for Croatian History, Zagreb, 1977.

DUBOKOVIĆ NADALINI, Niko (2001): Emancipacija naselja hvarske ravnice od feudalnog oblika crkvene uprave, in: Odabrani radovi, Split

MEDVID, Božidar (1969): Prosti gospodine. Parish office Jelsa, Split.

BARLEK, Josip (1998): Za križem – uskrсни običaji primorske Hrvatske, Ethnographic Museum, Zagreb, k.i.

JERČIĆ, Stanko (2006): Put križa. Glas koncila, Zagreb.

**8. CONTACT INFORMATION**

**8.a. SUBMITTING STATE PARTY:** Croatia

**8.b. CONTACT PERSON FOR CORRESPONDENCE:**

Ministry of Culture

Department for Moveable and Intangible Cultural Heritage

Head: Bianka Perčinić Kavur

Address: Runjaninova ulica 2, 10000 Zagreb

Phone: (+385 1) 4866 607

E-mail: [bianka.percinic-kavur@min-kulture.hr](mailto:bianka.percinic-kavur@min-kulture.hr)

Website: <http://www.min-kulture.hr>

**8.c. COMPETENT BODY INVOLVED:**

Ministry of Culture

Address: Runjaninova ulica 2, 10000 Zagreb

Phone: (+385 1) 4866-666

Website: <http://www.min-kulture.hr>

E-mail: [web@min-kulture.hr](mailto:web@min-kulture.hr)

Minister of Culture Božo Biškupić,

Phone: (+385 1) 4866 308, 4866 309

Fax: (+385 1) 4816 755

E-mail: [bozo.biskupic@min-kulture.hr](mailto:bozo.biskupic@min-kulture.hr)

**8.d.** CONCERNED COMMUNITY ORGANIZATION(S) OR REPRESENTATIVE(S):

Municipality of Jelsa, Riva bb, 21465 Jelsa, Island Hvar, Jelsa, Phone: ++385 21 761 400 or 761 548, Fax: ++385 21 761 549, E-mail: [opcina.jelsa@st.t-com.hr](mailto:opcina.jelsa@st.t-com.hr)

The Town of Stari Grad, Novo Riva 3, 21460 Stari Grad, Island Hvar, Novo Riva 3, 21460 Stari Grad, Phone: ++385 21 765 520 or 765 022, Fax: ++385 21 717 818, E-mail: [starigrad@inet.hr](mailto:starigrad@inet.hr); [stari-grad@vip.hr](mailto:stari-grad@vip.hr), Web: <http://www.stari-grad.hr>

The Brotherhood of the Holy Sacrament, Jelsa, Phone: ++385 21 761 839

People from and the Parish of the Assumption, Braće Batoš, 21 465 Jelsa, Phone: ++385 21 761 839

**9.** SIGNATURE ON BEHALF OF THE STATE PARTY:

<signed>