

'The Message' from Aquileia

According to the "Marciana" tradition, St. Mark evangelist is the evangelizer of Aquileia; he went with St. Hermagoras to Rome and St. Peter ordained Hermagoras first Bishop of Aquileia. However, the scholar P. Paschini said that St. Hermagoras, first in the series of bishops, lived around the middle of the third century and for this he can assume that St. Hermagoras and San Marco were not contemporaries.

Probably [7] the legend is based on historical facts, i.e. the formation of the first community in apostolic times; in fact Aquileia was important for [1] politics and trade in imperial context and, for this reason, could be interesting for the evangelization already from the dawn of the Christian era. They advanced the hypothesis that the first community had not a "monocratic" guide, but it was guided by a council of elders or presbyters.

According to the Paschini "reliable information on the first spread of Christianity in the territory of Aquileia and the establishment of the ecclesiastical hierarchy they are almost totally defect, and the history and forced to settle for inductions or to seek those clues that, although generic, throw some light in the darkness." [2] . (The tradition indicates St. Hermagoras and his deacon St. Fortunato martyred in 70 A.D. , under the governor Sebasto).

For the events that relate more directly, the Cadore is not possible to say with certainty when has actually been evangelized, however, it is plausible to conclude that the first announcement has been the case in a period between the bishopric of Hermagoras (half of the III sec.) and those of Hilary and the two Crisogomo (about 308 A.D.). The process of conversion was not short.

In addition, the missionaries began their work from the capital of the "pago" (pagus) which was the seat of administration and magistracy roman and then the main "vicus".

In the case of Catubrium was supposed to be the "vico" later became Pieve di Cadore.

The evangelization of the Cadore was certainly not immune from imperial repression that occasionally delivered its edicts persecutors more or less applied by the magistrates of the territory. There is no documentation of martyrs in Cadore but is to be expected that the first Christians may have suffered for their state. However, it is certain that the number of believers was growing and Christianity, in the course of IV-V century, this teahouse throughout the Cadore.

After the Edict of Constantine (313) is not in doubt that evangelization could express a certain acceleration was no more for the less of the opposition political-legal status of the roman administration. It could then finally emerge the Parish of the Cadore, guided by a presbyter, which began to convene publicly the people of the faithful (plebs or plebe) for the celebrations of the divine mysteries. Initially the functions were publicly at the main site of the pago where flocked all the faithful of the various vici. This place was called itself Plebe toned down, then, in Pieve.

With the ever-increasing organization of the local church, around the IV century [A], they built the first Christian building the worship on one of the two peaks of Mount Rich that it was not occupied by Castle (mons.G . De Dona: 3) . This church was dedicated to St. Peter while the Pieve, at successive times, will be dedicated to St. Mary Nascente and will depend on the diocese of Zuglio, suffragan of Aquileia, until 717 a.d. S.

Maria Nascente constituted other chapels, of which the first were those most distant or the "Vicinia" of Comelico dedicated to S. Stefano and the "Vicinia" of Ampezzo dedicated to the apostles Philip and James. Were then built chapels: to Resinego (S. Vito di Cadore) and to Auronzo. In conclusion were built the chapels of Domegge, Arvaglio (Vigo di Cadore, Oltrepieve) and Avenasio (Valle di Cadore, Venas). The valley between Avenasio and Arvaglio took the name of St. Martin because the two churches were dedicated to the Holy Bishop of Tours. The chapels, all already active in the Carolingian period, were officiated by chaplains directly subjected to the authority of the Pievano (parson) that resided in the mother church (Maria Nascente).

Following the convention dated March 21, 1208 (in note of transcription is defined: act of dissolution or separation of the seven ancient churches of Cadore from the Pieve di S. Mary), headworks functioning in Vicenza from notary Benincasa between the parson of S. Maria della Pieve, dominus Stefanus clericus romanus, and a cleric of S. Stefano in Comelico Superiore, Dominus Odorico clericus, such as procurator of himself and of the rectors of the other six churches involved, it is determined that the Pieve di S. Mary leaves every right, "si quod habebat".

Writes mons. John De Dona [3]: "From that point there was no more question of true jurisdictions parish between the Parish Church of Santa Maria and the seven prenominate". (Vigo, Cortina, San Vito, Valle, Domegge, Auronzo, Santo Stefano). Different interpretation of G. Zanderigo Rosolo receives. According to the scholar, impossible with the document of the March 21, 1208 there was no the transfer of jurisdiction but the refund of those goods confiscated from the Pieve di S. Maria Nascente and belonging to the seven churches [4] ; it is determined the transition from "simple chapels" to "ecclesiae" administered by activating the autonomy process [5] .

At each church were officially recognized the rights to the assets and, consequently, their direct management for which the pensions remained on the spot at the disposal of the church and its rector. The Pieve mother (which in a document of the patriarchate dated 1247 is already arcidiaconato) will retain the single baptistery and the primacy of honor [6] , which will lead to the priests rectors l' obligation to intervene personally or by means of another priest their representative with the paschal candle the night of Holy Saturday and attend the blessing of the water of the Baptismal Font.

After 1347 each parson took a part in your parish church with which he dispensed the baptisms until Easter next.