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Protokol 1, 128–353 za leta 1606–1611

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SUMMARY

From the Protocols of the Bishops of Ljubljana

In Protocol 1, 128–353, which contains the records of the bishop Tomaž Hren on his services between 1606 and 1611, we come upon a number of data referring in some way or other to the Catholic renovation following the Protestant reformation in the sense of the Tridentine council. In this place, too, Hren mentions his counter-reformational activity but briefly, though he makes it quite clear at the same time that Protestantism has not yet been done away with in the country at the time; predicants still worked, though secretly, in some places, the nobility kept looking for an opportunity to achieve the freedom of creed, which they were strongly denied by the country's archduke, who obeyed the principle »cuius regio, eius religio«. On various occasions, Hren warned believers against the danger of Protestantism and stimulated them to pray for the strengthening of the Catholic faith and Church.

The training of young men for priests also contributed to the endeavours to achieve Catholic renovation. The bishop stated several times that a deficiency of priests could still be observed, though he had conferred the order of presbyterate on 140 candidates between 1606 and 1611, all of whom were of course not from the Ljubljana diocese but also from elsewhere. As to the intellectual readiness of the candidates, he rather often wrote that their education left too much to be desired. The candidates that were trained in the Gornji grad seminary were still in the minority. The regular annual diocesan synods summoned by Hren at Gornji grad also added in their own way to the formation of priests; they could be considered a form of the clergy's permanent process of education.

During that period, Hren consecrated 4 new churches and among them also the church of the capuchin monastery in Ljubljana (he himself had invited the capuchins to come to the country and participate in Catholic renovation); he also consecrated 5 old churches for the second time, 4 chapels, about 25 altars, blessed a burial-ground, over 55 bells, several signs, and laid foundation stones of 3 new churches. Most of his consecrations were connected with the meetings of numerous believers, and he always confirmed, too, on such occasions. According to the records in Protocol, he confirmed over twenty thousand believers bet-

ween 1606 and 1611. The meetings held on the Virgin Mary's festival at Gornji grad and Nova Štifta were well known and well attended indeed. According to Hren, people from all over Slovenia used to gather there; they usually arrived already for the vigil; after the vespers, they spent a night praying and singing – in which the bishop himself often took part – and on the day of the festival itself they stayed at church all the morning attending different services.

This time, too, Hren only briefly mentioned the visitations; he went, however, into more detail when describing the quarrels he had with Oglej considering the question of the jurisdiction over certain parishes and monasteries. He most clearly depicted his attempts to win the entire Kranj parish for the Ljubljana diocese – speaking of that, he unveiled the background of the ever new intrigues plotted against him by the Trieste bishop Ursinus de Bertis – and mentioned also the question of the Bles island, Zasip, Dovjeg, and the monasteries Bistra and Kostanjevica.

SUMMARY

The beginnings of the capuchin monastery in Škofja Loka

The capuchins came to the Slovene territory in the 17th century. The last monastery to be founded by them was the one in Škofja Loka.

After the foundation of the monastery in Kranj (1640), the capuchins kept coming regularly to Škofja Loka in order to deliver sermons and to hear confessions. The Loka inhabitants became very fond of them, and in 1704 they finally voiced their desire to build a capuchin monastery. While looking for a suitable location, they decided on the garden lying in front of the town gate. It was already in 1647 that the merchant Sebastijan Lukančič willed this garden to the custody of the nuns of the Order of St. Clare until the capuchins could build their own monastery in Škofja Loka. He wished his garden and his property to be used for the construction of the monastery when circumstances permitted. Yet when the time came the clares were not willing to hand over the garden and the money. The quarrel was settled at last in municipal court and an agreement was reached by which the clars had to give the garden only. The building of the monastery was started in 1707, and all social classes took part in it: countrymen by working for the most part, and townspeople and noblemen by contributing presents. The church was blessed in 1710 and consecrated by the Ljubljana bishop Kaunic on 22nd June, 1713. The capuchins, who lived in Škofja Loka from 1706 onwards, had the garden round the monastery arranged till 1715. The Loka inhabitants were aware of the fact that the monastery belonged also to them, so they remained closely connected with it later on, too, the proof of which is their numerous presents to the church.

- ## SUMMARY

The contribution brings the material for the history of Slovene parishes before the time of Emperor Joseph II's reforms, their filiation and territorial spread, their principal and succursal churches and chapels, all in certain systematical order. The first two volumes which have been published contain the ancient parishes of Radovljica and Kranj. The major part of the data originates from medieval documents and the 17th and 18th century bishops' visitations. The data are arranged as follows: 1. the parish territory by settlements, 2. the earliest mentions of the place of the diocesan seat, 3. the first mentions of the parish church and other more interesting data, 4. a brief outline of parish history (filiation and origin), 5. the data on canonical rights (*ius confirmandi*, *ius praesentandi* and patronage, *advocateship*), 6.–8. a list of succursal churches, chapels and monasteries within the parish boundaries. The author supplies primarily the data that are relevant to the history of individual church buildings.