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**ACTA
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POVZETEK

IZ PROTOKOLOV LJUBLJANSKIH ŠKOFOV

V Protokolu 2, 1–59v, ki vsebuje zapiske škofa Tomaža Hrena o njegovih škofovskih opravilih v letih 1612 in 1613, najdemo vrsto zanimivih podatkov, ki predvsem osvetljujejo škofovo prizadevanje za katoliško prenovo po protestantski reformaciji. Precejšen del zapisov v Protokolu za tve leti obravnava ordinande, kar kaže, da še vedno velja posebna škofova pozornost duhovnikom, ki bi jih želel imeti za pastoralno delo zadostno število in tudi zadostno izobražene. V tem času je v duhovnike posvetil 60 kandidatov, vendar samo 15 za ljubljansko škofijo; vsi ostali so bili iz drugih škofij ali redovniki (seveda pa ne gre prezreti, da so tudi nekateri od teh kot duhovniki delovali na področju ljubljanske škofije). Dejavnost semenišča v Gornjem gradu očitno tudi še ni tako stekla, kot bi škof po načelih tridentinskega koncila želel; številni kandidati so se še vedno pripravljeni na duhovništvo pri domačih župnikih. Med Hrenovimi pripombami o izobrazbi prezbiterev najdemo zelo raznovrstne opazke; nekatere pohvali kot odlično pripravljene, nekatere pa sicer posveti, pa jim zaradi slabe izobrazbe prepoveduje opravljanje dušnopastirskega dela. V tem razdobju je Hren posvetil tri nove cerkve, tri kapele, trinajst oltarjev, uredil v Gornjem gradu grobničo zase in za svoje naslednike ter položil temeljni kamen za novo kapucinsko cerkev v Mariboru (kot salzburški generalni vikar mu je za to dal pooblastilo sekovski škof Martin Brenner, posebno dovoljenje pa tudi krški škof, ki je imel patronat nad mariborsko župnijo) ter za novo jezuitsko cerkev sv. Jakoba v Ljubljani. V Protokolu Hren bežno in tokrat ne preveč natančno navaja birmovanja. Po teh zapisih naj bi birmal okoli 3600 oseb.

SUMMARY

FROM THE PROTOCOLS OF THE BISHOPS OF LJUBLJANA

In the Protocol 2, 1–59v, which contains notes by Bishop Tomaž Hren about his episcopal services in the years 1612 and 1613, we find a lot of interesting data, which before all throw light on the bishop's endeavours for the Catholic renewal following the Protestant reformation. A great number of the records in the Protocol covering

these two years deal with the ordinands; this shows that the bishop's special attention is focussed on the clergy: he would like to have a sufficient number of sufficiently educated priests for pastoral work. During this period he ordained 60 priests, yet only 15 came from the Ljubljana diocese; the rest came from other dioceses or from monastic orders. Of course also some of the latter worked in the Ljubljana diocese.

The Gornji grad seminary was evidently not functioning as smoothly as the bishop would have wished for, considering the principles of the Tridentine council: numerous candidates were still preparing themselves for priesthood only with the help of local priests. Among Bishop Hren's remarks on the education of candidates we come across very different comments. Some candidates are praised for their achievements, while others, though ordained, are forbidden to carry out pastoral work.

During this period Bishop Hren consecrated three new churches, three chapels and thirteen altars, built a tomb for himself and his successors in Gornji grad and laid the foundation stone for the new Capuchin church in Maribor. Bishop Hren was given the authority to do this by the Seckau bishop Martin Brenner and by the Krka bishop, who was holding patronage over the Maribor parish. He also laid the foundation stone for the new Jesuite church of St. Jacob in Ljubljana. In the Protocol bishop Hren also briefly mentions his confirmations, this time without going into detail. According to these notes he confirmed about 3600 people.

POVZETEK

K ZGODOVINI MALEGA SEMENIŠČA V KOPRU

Cerkveni konvikt ali malo semenišče v Kopru je s šolskim letom 1880–81 ustanovil poreško-puljski škof Ivan Nepomuk Glavina, da bi se v njem šolali dijaki, ki so žeeli postati duhovniki. Po prepričanju škofa je bila to edina pot, da bi odgovoril na veliko pomanjkanje duhovnikov, ki so ga čutile škofije v Istri. V letu 1886 so v zavodu odprli še oddelek za dijake, ki so si žeeli pridobiti gimnazijsko izobrazbo, niso pa imeli namen vstopiti v bogoslovno semenišče. Škofu Glavini je v vodstvu škofije sledil Giovanni Battista Flapp. Delo zavoda je želel še razmahniti in poskrbeti vzgojitelje, ki bi v njem prevzeli skrb za disciplino in duhovno oblikovanje. Trikrat je prosil osrednje vodstvo Družbe sv. Frančiška Saleškega v Turinu, da bi mu poslali vzgojitelje. Njegovi dopisi opisujejo stanje Cerkve v Istri, pomanjkanje duhovnikov in načrte, ki si jih je on zamislil za izboljšanje razmer. Pisma nam kažejo tudi šolske razmere in zlasti sistem izobraževanja duhovnikov v tem delu avstrijske države. Salezijanci niso prevzeli vodenje malega semenišča, vzroke pa je mogoče iskatи v pomanjkanju za takšno delo usposobljenih ljudi in v posebnem odnosu do upravljanja tovrstnih ustanov.

SUMMARY TO THE HISTORY OF THE LITTLE SEMINARY IN KOPER

The Preparatory Seminary in Koper was established in 1880 by Ivan Nepomuk Glavnina, the Bishop of Poreč and Pula. He was convinced that this was the only way to reduce the great shortage of priests in Istrian dioceses. In 1886 a department was opened in the seminary for students who wanted to acquire secondary education without pursuing theological studies later on. Bishop Giovanni Battista Flapp, who succeeded Bishop Glavnina, wanted to give a boost to the work of the seminary and find educators who would take care of discipline and spiritual formation of the students. Therefore he sent theree petitions to the head office of the Salesian religious order in Turino, in which he described the situation of the Church in Istria, the shortage of priests and his plans for the improvement of existing conditions. His letters also describe the educational situation and above all the system of theological education in this part of Austria. The Salesians did not take over the management of the preparatory seminary because of the shortage of well-qualified educators.

POVZETEK

PROŠNJE SALZBURŠKEMU NADŠKOFU F. SCHWARZENBERGU ZA PRIKLJUČITEV SLOVENSKIH DEKANIJ SEKOVSKIE (GRAŠKE) ŠKOFIJE K LAVANTINSKI ŠKOFIJI LETA 1848

Od Jožefa II. (1780–1790) je bilo več poizkušanj in načrtov za reorganizacijo lavantinske škofije. Žal do uresničitve ni prišlo do lavantinskega škofa Antona Martina Slomška (1846–1862) leta 1859.

V revolucionarnem letu 1848 so predlogi prihajali od slovenskih duhovnikov in vernikov, ki so spadali pod sekovsko (graško) škofijo. Pri pisanku prošenj in zbirjanju podpisov je odigraval vodilno vlogo mlad sekovski duhovnik Martin (Davorin) Trstenjak (1817–1890). V salzburškem Konsistorialarchivu (4/18) sta ohranjeni dve identični prošnji. Prva je bila napisana 8. maja 1848 v imenu okrožnih dekanij Maribor in Ptuj in ima 19 podpisov iz župnije Sv. Petra pri Mariboru, 9 podpisov iz Sv. Ruperta in podpis Franca R. v imenu 1200 faranov iz Sv. Martina pri Vurberku. Druga prošnja pa je prepis prošnje Martina Trstenjaka z dne 8. 3. 1848, ki jo je Trstenjak poslal župniku in dekanu pri Veliki Nedelji Petru Dajnku (1787–1873), ki jo je le-ta prepisal v svojem dopisu salzburškemu nadškofu in kardinalu F. Schwarzenbergu ter zavrnil vseh šest Trstenjakovih razlogov za priključitev slovenskih župnij sekovske škofije k lavantinski škofiji. Razen teh dveh besedil še objavljamo prošnjo z 71 podpisi volivcev ptujskega volilnega okrožja iz 42 župnij, ki je bila napisana na Ptuju 4. junija 1848.

Prošnje prinašajo razloge za priključitev slovenskih župnij sekovske škofije k lavantinski, ki ji pastiruje slovenski škof Slomšek. Župnik in dekan Peter Dajnko je ostal z maloštevilnimi duhovniki in verniki izjema, ki so priključitvi nasprotovali. Tokrat prvič objavljene prošnje so lahko opogumile škofa Slomška, da se je čez nekaj let lažje skliceval na željo slovenskih sekovskih duhovnikov in vernikov, ki so žeeli pripadati slovenski škofiji in pod slovenskega škofa. Iste prošnje so lahko tudi omehčale salzburškega nadškofa, da je prišlo do reorganizacije sufraganskij (podrejenih) škofij in leta 1859 do priključitve slovenskih sekovskih dekanij k lavantinski škofiji v Mariboru.

SUMMARY

PETITIONS TO ARCHBISHOP OF SALZBURG F. SCHWARZENBERG FOR INCORPORATING SLOVENIAN DEANERIES OF THE SECKAU (GRAZ) DIOCESE TO THE LAVANT DIOCESE (BOTH IN STYRIA) IN 1848

Starting with the Austrian emperor Joseph II (1780–1790), several attempts to reorganize the Lavant diocese took place. Yet they did not turn into reality until 1859 when the bishop of Lavant was Anton Martin Slomšek (1846–1862).

In the revolutionary year 1848 suggestions came from the Slovenian priests and people belonging to the Seckau (Graz) diocese. At writing petitions and collecting signatures, a leading role was played by a young priest from the Seckau diocese, Martin (Davorin) Trstenjak (1817–1890). In the *Konsistorialarchiv* in Salzburg (4/18) two identical petitions are preserved. The first one was written on 8 May 1848 in the name

(sekovska škofija – das Bistum Seckau in Steiermark)

(lavantinska škofija – das Bistum Lavant in Steiermark)

(okrožna dekanija – das Kreisdekanat)

of district deaneries (*Kreisdekanate*) Maribor and Ptuj and contains 19 signatures from St. Peter's parish near Maribor, 9 signatures from St. Rupert's and the signature of Franc R. in the name of 1200 parishioners from St. Martin's near Vurberk. The second petition is a copy of Trstenjak's petition of 8 March 1848 that he had sent to the parish and dean at Velika Nedelja, Peter Dajnko (1787–1873), which the latter copied in his letter to the archbishop of Salzburg and cardinal F. Schwarzenberg, rejecting all six Trstenjak's reasons for incorporating the Slovenian parishes of the Seckau diocese to the Lavant diocese. In addition, we are also publishing a petition with signatures of 71 voters of the electoral district of Ptuj from 42 parishes, which was written at Ptuj on 4 June 1848.

The petitions contain reasons for incorporating of the Slovenian parishes of the Seckau diocese to the Lavant one, which was headed by the Slovenian bishop Slomšek. The parish priest and dean Peter Dajnko with a few priests and people was really an exception with his opposition. These petitions, which are published for the first time, may have encouraged the bishop Slomšek some years later, who could refer to the wishes of Slovenian priests and people wanting to belong to a Slovenian diocese with a Slovenian bishop. The same petitions may have moved the archbishop of Salzburg so that a reorganization of suffragan dioceses took place and in 1859 the Slovenian deaneries of the Seckau diocese were incorporated in the Lavant diocese in Maribor.

POVZETEK

GRADIVO ZA HISTORIČNO TOPOGRAFIJO PREDJOŽEFINSKIH ŽUPNIJ NA SLOVENSKEM

V pričujočem prispevku je objavljeno gradivo za historično topografijo predjožefinskih župnij na Slovenskem, in sicer za ozemlje osrednje in vzhodne Gorenjske, ki naj bi ga hipotetično pokrivala pražupnija sv. Mihaela v Mengšu. Podatki so urejeni po naslednjem sistemu: 1. ozemeljski obseg župnije po krajih, 2. najstarejše omembe kraja, kjer je sedež župnije, 3. prve omembe župne cerkve in drugi podatki, 4. kratek oris zgodovine župnije (izvor, filiacija), 5. podatki o kanoničnih pravicah (ius confirmandi, ius praesentandi in patronat, advokatura), 6.–8. popis podružnic, kapel in samostanov v župnijskih mejah. Podatki po večini izvirajo iz srednjeveških listin in škofijskih vizitacij 17. in 18. stoletja, poudarek pa je na tistih, ki osvetljujejo stavbno zgodovino cerkva in kapel.

SUMMARY

MATERIAL FOR THE HISTORICAL TOPOGRAPHY OF SLOVENE PARISHES BEFORE THE TIME OF JOSEPH II

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 third volume published here contains the territory supposed to have belonged to the ancient parish (Urpfarre) of Mengš. 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.

POVZETEK

SLOVENSKE PRIDIGE KAPUCINA P. ANGELIKA IZ KRANJA IZ LET 1766–1771

Škofjeloški kapucinski arhiv hrani številne doslej še neraziskane rokopise pridig v nemškem in slovenskem jeziku, med katerimi tudi šest zvezkov slovenskih pridig, ki jih je v letih 1766–1771 napisal p. Angelik (Janez Vizintin) iz Kranja.

Delo p. Angelika je obsežno, saj vsebuje več kot 300 pridig, zato je naloga omejena zgolj na okvirno predstavitev šestih zvezkov. V uvodu je predstavljen pomen kapucinskega delovanja na Slovenskem v 17. in 18. stoletju, predvsem z vidika pridigarske dejavnosti.

P. Angelik se je rodil leta 1735 v Kranju, v duhovnika pa je bil posvečen leta 1759. Iz njegovega življenjepisa je razvidno, da je 31 let deloval kot pridigar, vse do svoje smrti leta 1790. Življenjepisu sledi opis rokopisa, zgradba pridig ter možni viri.

Osrednji del je pregled pridig po zvezkih: nedelja, praznik ali posebna priložnost, ob kateri je bila pridiga napisana, tema ter kraj in čas pridiganja, če sta na pridigi zapisana.

Razdelitev pridig po vsebini in krajih pridiganja želi prikazati vpliv in razširjenost Angelikovega pridiganja. Tretje poglavje vsebuje analizo ene izmed Angelikovih pridig ter prepis dveh njegovih pridig.

V nalogi niso obdelani teološka vsebina pridig, neposredni viri za pisanje ter analiza slovenskega jezika. To so nekatera področja, ki ostajajo odprta za nadaljnje raziskovanje.

SUMMARY

SLOVENE SERMONS OF FATHER ANGELIK FROM KRAJN (1766–1771)

In the Capucin archive at Škofja Loka many manuscripts of sermons in Slovenian and German languages are preserved that have not been investigated yet. Thus, there are six volumes of Slovenian sermons that were written by Father Angelik (Janez Vizintin) from Kranj in the years 1766–1771.

The work of Father Angelik is very extensive and contains more than 300 sermons, therefore the paper only contains an overall presentation of the six volumes. The introduction deals with the importance of Capucins on the Slovenian territory in the 17th and 18th centuries, especially in view of their preaching activity.

Father Angelik was born at Kranj in 1735 and was ordained in 1759. It is evident from his biography that he was active as a preacher for 31 years, up to his death in 1790. His biography is followed by a description of the manuscript, of the structure of the sermons and of the possible sources.

The central part is a survey of the sermons by volumes: Sundays, feasts or special occasions for which the sermon was written, the theme as well as the place and time of preaching if they are given.

The division of sermons according to the contents and places of preaching wants to show the influence and the spreading of Father Angelik's preaching. The third chapter contains the analysis of one of the sermons and a copy of two of them.

The paper does not deal with the theological contents of the sermons, the direct sources and the analysis of the language. These areas remain open for further research.