

UDK 27-9(497.4)

ISSN 0351-2789

ACTA

ECCLESIASTICA

SLOVENIAE

33

France Martin Dolinar

**POROČILA LJUBLJANSKIH
ŠKOFOV V RIM O STANJU
V ŠKOFIJI
(RELATIONES AD LIMINA)
I. DEL: 1589–1675**

LJUBLJANA 2011



ACTA ECCLESIASTICA SLOVENIAE

Izdaja Inštitut za zgodovino Cerkve
pri Teološki fakulteti Univerze v Ljubljani
Poljanska c. 4, p. p. 2007, SI-1001 Ljubljana

Uredil:
Matjaž Ambrožič

Recenzenta:

red. prof. dr. Bogdan Kolar, TEOF UL
red. prof. dr. Darko Friš, FF UM

CIP - Kataložni zapis o publikaciji
Narodna in univerzitetna knjižnica, Ljubljana

272-772(497.4Ljubljana)"1589/1675"(093.2)
27-726.2(497.4Ljubljana)"15/16"
27-9(497.4)"15/16"

POROČILA ljubljanskih škofov v Rim o stanju v škofiji :
(Relationes ad Limina) / [zbral] France Martin Dolinar ; [prevodi
Pavlina Bobič]. - Ljubljana : Teološka fakulteta, 2011-. - (Acta
Ecclesiastica Sloveniae, ISSN 0351-2789 ; 33)

Del 1: 1589-1675

ISBN 978-961-90474-5-3 (zv. 1)

1. Dolinar, France M., 1941-

258446336

Na naslovni strani je posnetek bronastega Kristusovega monograma iz Emone
(druga polovica 4. stoletja).

KAZALO

KRATICE IN KRAJŠAVE	9
UVOD	13
Zgodovinski oris relacij ad Limina	13
Relacije ljubljanskih škofov	17
Povzetek	24
Summary	26
RELATIONES AD LIMINA 1589–1675	29
Janez Tavčar	29
Dokument št. 1	29
Tomaž Hren	35
Dokument št. 2	35
Dokument št. 3	45
Dokument št. 4	58
Dokument št. 5	68
Dokument št. 6	68
Dokument št. 7	101
Dokument št. 8	102
Dokument št. 9	103
Dokument št. 10	104
Dokument št. 11	104
Dokument št. 12	105
Dokument št. 13	107
Dokument št. 14	108
Dokument št. 15	108
Dokument št. 16	109
Rinaldo Scarlichi	111
Dokument št. 17	111
Dokument št. 18	111
Dokument št. 19	118
Dokument št. 20	118
Oton Friderik grof Buchheim (Puchheim)	121
Dokument št. 21	121
Dokument št. 22	127
Dokument št. 23	128
Dokument št. 24	128
Dokument št. 25	128
Dokument št. 26	129
Dokument št. 27	129
Dokument št. 28	129

Dokument št. 29	130
Dokument št. 30	130
Dokument št. 31	139
Dokument št. 32	140
Dokument št. 33	144
Dokument št. 34	145
Dokument št. 35	149
Dokument št. 36	150
Dokument št. 37	155
Dokument št. 38	155
Jožef grof Rabatta	157
Dokument št. 39	157
Dokument št. 40	157
Dokument št. 41	158
Dokument št. 42	170
Dokument št. 43	177
Dokument št. 44	177
Dokument št. 45	178
BIBLIOGRAFIJA	191
Arhivski viri	191
Literatura	191
NAVODILA SODELAVCEM <i>AES</i>	193
PUBLIKACIJE INŠTITUTA ZA ZGODOVINO CERKVE	197

TABLE OF CONTENTS

REPORTS OF THE BISHOPS OF LJUBLJANA TO ROME ON THE CONDITIONS IN THE DIOCESE (RELATIONES AD LIMINA) PART ONE: 1589–1675

ABBREVIATIONS	9
INTRODUCTION	13
Historical overview of the relations ad Limina	13
Relations of the bishops of Ljubljana	17
Summary	26
RELATIONES AD LIMINA 1589–1675	29
Janez Tavčar	29
Document No. 1	29
Tomaž Hren	35
Document No. 2	35
Document No. 3	45
Document No. 4	58
Document No. 5	68
Document No. 6	68
Document No. 7	101
Document No. 8	102
Document No. 9	103
Document No. 10	104
Document No. 11	104
Document No. 12	105
Document No. 13	107
Document No. 14	108
Document No. 15	108
Document No. 16	109
Rinaldo Scarlichi	111
Document No. 17	111
Document No. 18	111
Document No. 19	118
Document No. 20	118
Otto Friedrich Count Buchheim (Puchheim)	121
Document No. 21	121
Document No. 22	127
Document No. 23	128
Document No. 24	128
Document No. 25	128

Document No. 26	129
Document No. 27	129
Document No. 28	129
Document No. 29	130
Document No. 30	130
Document No. 31	139
Document No. 32	140
Document No. 33	144
Document No. 34	145
Document No. 35	149
Document No. 36	150
Document No. 37	155
Document No. 38	155
Jožef Count Rabatta	157
Document No. 39	157
Document No. 40	157
Document No. 41	158
Document No. 42	170
Document No. 43	177
Document No. 44	177
Document No. 45	178
BIBLIOGRAPHY	191
Archival Sources	191
Secondary Works	191
INSTRUCTIONS FOR THE COLLABORATORS OF AES	193
PUBLICATIONS OF THE INSTITUT FOR THE HISTORY OF THE CHURCH	197

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POROČILA LJUBLJANSKIH ŠKOFOV V RIM O STANJU V ŠKOFIJI (RELATIONES AD LIMINA) I. DEL: 1589–1675

IZVLEČEK

Poročila škofov v Rim o stanju v škofiji so zgodovinarje vedno zanimala, čeprav so mnenja o njihovi zgodovinski vrednosti deljena. V uvodnem delu je orisan kratek pregled nastanka dvojne obveznosti; obiska škofov v Rimu v določenem časovnem presledku (Visitatio Liminum) in z njim povezana dolžnost oddaje pisnega poročila o stanu v škofiji (Relatio de statu Ecclesiae). V pričujoči izdaji so objavljena poročila, ki jih hrani Archivio Segreto Vaticano (ASV), Congregazione del Concilio in dopolnjena s podatki o osnutkih in kopijah, ki jih hrani Nadškofjski arhiv v Ljubljani (NŠAL) v fondu Kapiteljski arhiv (KAL) in sicer za obdobje od škofa Janeza Tavčarja (1589) do vključno škofa Jožefa Rabatte (1675).

KLJUČNE BESEDE: Ljubljana, ljubljanska škofija, ljubljanski škofje, reformacija, protireformacija

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**REPORTS OF THE BISHOPS OF LJUBLJANA TO
ROME ON THE CONDITIONS IN THE DIOCESE
(RELATIONES AD LIMINA)
PART ONE: 1589–1675**

ABSTRACT

Historians have always had an interest in the bishop's reports to Rome on the conditions in their diocese, although the opinions on their historical value differ. The introduction gives a short overview of the beginnings of twofold commitments; the bishop's visit to the Holy See in a certain time period (Visitatio Liminum) and the ensuing duty to submit written report on the conditions in the diocese (Relatio de statu Ecclesiae). This issue publishes reports which are kept in the Archivio Segreto Vaticano (ASV), Congregazione del Concilio, and supplements containing the data about drafts and copies that are kept in the Archdiocesan Archive in Ljubljana (NŠAL) in fonds Chapter Archive (KAL) for the period from the bishop Janez Tavčar (1589) to the bishop Jožef Rabatta (1675).

KEY WORDS: *Ljubljana, Ljubljana diocese, bishops of Ljubljana, Reformation, Counter-Reformation.*

v kasnejših pa navadno samo tisti del, ki prinaša nekaj novega glede na prvo. Če je takih sprememb preveč, objavljamo tudi naslednjo relacijo v celoti. Zaradi zelo raznolike in nedosledne uporabe velike začetnice jo zaradi poenotenja besedila dosledno uporabljamo samo pri imenih oseb in krajev ter na začetku stavka. Prav tako smo poenotili nedosledno uporabo črk ij v ii in j v i. Deloma smo prilagodili interpunkcijo boljšemu razumevanju besedila, sicer pa ohranjamo vse posebnosti pisave in jezika originala.

Povzetek

Poročila krajevnih škofov v Rim o stanju v škofiji sodijo poleg vizitacijskih zapisnikov za enega najpomembnejših virov za krajevno zgodovino na ozemlju, ki ga je pokrivala določena škofija od 16. stoletja do danes. To velja še posebej za ljubljansko škofijo, ki je bila do jožefinskih reform v drugi polovici 18. stoletja v pravem pomenu besede »notranjeavstrijska škofija«. S tem, da je njeno ozemlje segalo v vse tri notranjeavstrijske dežele (Kranjska, Koroška, Štajerska), nam poročila ljubljanskih škofov omogočajo vpogled v njihovo versko, socialno in kulturno podobo. Z vidika nacionalne zgodovine so za nas še posebej dragoceni podatki o pomembnih prelomnicah v preteklosti našega naroda, v obravnavanem obdobju pa predvsem vprašanje pravice do takrat sicer omejene svobode druge (v habsburškem delu monarhije samo evangeličanske) veroizpovedi sredi 16. stoletja. Ti drobci iz preteklosti narodove zgodovine so tako ali drugače prepleteni s podatki o duhovnikih in redovnikih, o verskem in nravnem življenju vernikov, cerkvenih stavbah in njihovi opreми, o skrbi za socialno ogrožene in bolne ter o pobožnih ustanovah.

Nič čudnega, če so ta poročila škofov v Rim zgodovinarje vedno zanimala, čeprav so mnenja o njihovi zgodovinski vrednosti zelo deljena. Kljub določenim pomanjkljivostim se na ta poročila večinoma vendarle lahko zanesemo, ko gre za opis stvari v škofiji, npr. cerkva, posameznih mest, semenišča, kolegijev, šol, delovanja bratovščin, redovnikov in redovnic, karitativne dejavnosti, pa tudi moralnega in verskega življenje vernikov, saj so škofje ob rednih vizitacijah in iz poročil dekanov imeli dovolj prilike spoznati dejansko stanje svoje škofije. Verodostojnost poročil pa je vsekakor koristno preveriti in dopolniti z drugimi viri, zlasti s poročili nuncijev, z zapisniki vizitacij, dekreti sinod in podobno.

Dvojno dolžnost škofov, da morajo v določenem časovnem zaporedju obiskati Rim (*Visitatio ss. Liminum Apostolorum*) in ob tej priliki predložiti pisno poročilo o stanju svoje škofije (*Relatio de statu Ecclesiae*), je uzakonil papež Sikst V. (1589–1590) s konstitucijo *Romanus Pontifex* dne 20. decembra 1585. V primeru, da je bil škof osebno zadržan, je predpisano vizitacijo z dovoljenjem pristojne kongregacije mogel opraviti tudi škofov odposlanec (prokurator). Ta je v škofovem imenu poročal papežu o razmerah v škofiji in pristojni kongregaciji izročil pisno poročilo. Za neu-

pravičen izostanek je konstitucija predvidevala *ipso facto suspensionem a divinis et ab officio*. Pisna poročila o škofijah je sprejemala, pregledovala, hranila in nanje odgovarjala Congregatio Cardinalium Concilii Tridentini Interpretum, ki se je kasneje preimenovala v S. Congregatio Concilii. Koncilaska kongregacija je leta 1725 izdala posebno inštrukcijo z natančnimi navodili, kako naj bodo v prihodnje sestavljene relacije škofov.

Ljubljanska škofija je sodila v tisto skupino evropskih škofij, ki so bile dolžne opraviti *visitatio Liminum* vsake štiri leta. Prva nam znana v celoti ohranjena vizitacija je datirana 27. oktobra 1589 in jo je škof Janez Tavčar ob zaključku prvega quadriennia naslovil na kardinala Antonia Caraffa, čeprav imamo podatke, da so ljubljanski škofje že pred tem hodili ad *Limina* v Rim. Razlogov za pretrgan niz štiriletnega ciklusa poročil in posledično razmeroma malo ohranjenih relacij je več. Na prvem mestu moramo vsekakor omeniti menjave na škofijskem sedežu in včasih nerazumno dolge *sedes vacante*. Novi škof je moral škofijo najprej spoznati, če je hotel poročati o njej v Rimu. Vizitacija takó razdrobljene škofije, kot je bila ljubljanska, pa je trajala večinoma dve do tri leta, odvisno od škofove zaposlenosti in zdravja. Obisk Rima pa je opravičila tudi škofova bolezen, ostarelost, negotove politične razmere, kužna bolezen v deželi in podobno. Tako se je lahko zgodilo, da sta bili opuščeni dve ali celo več relacij.

Objavljene relacije ad *Limina* hrani Archivio Segreto Vaticano, Congregazione del Concilio, *Relationes Dioecesium, Labacensis*. Ker so vse relacije v Vatikanskem tajnem arhivu shranjene v isti škatli pri posameznih objavljenih dokumentih, signature Vatikanskega tajnega arhiva ne navajamo, pač pa navajamo podatek o kopiji oziroma osnutku relacije v Kapiteljskem arhivu Ljubljana, ki ga danes hrani Nadškofijski arhiv v Ljubljani. Dopolnila in opombe ob robu besedila nam namreč pomagajo osvetliti, kako je poročilo nastajalo. Zlasti so dragocene pripombe, ki so si jih na relacijo svojega predhodnika delali naslednji škofje, ko so pripravljali svoje poročilo v Rim.

V pričujoči izdaji objavljamo relacije škofov Janeza Tavčarja, Tomaža Hrena, Rinalda Scarlichija, Otona Friderika Buchheima in Jožefa Rabatte. Dopolnjuje jih koncept škofa Hrena iz leta 1608. Škof je tega leta namreč predpisan obisk Rima opravil po zastopniku, čistopis relacije pa se v zbirki *Relationes ad Limina* v Vatikanskem tajnem arhivu ni ohranil. V osnutku ohranjeno besedilo je bilo pripravljeno za škofovega zastopnika, da bi laže pojasnil v relaciji opisano stanje v škofiji v občutljivem obdobju, ko se je v notranjeavstrijskih deželah iztekala politična rekatolizacija in bolj odločno uveljavljati katoliška prenova. Zato se nam je zdelo upravičeno tudi to besedilo uvrstiti med besedila relacij, ki jih sicer hrani Vatikanski tajni arhiv. Ker se podatki v posameznih relacijah, zlasti v zgodovinskem delu, večinoma ponavljajo nespremenjeni, je v celoti vedno objavljena prva relacija, v kasnejših pa navadno samo tisti deli, ki prinaša nekaj novega glede na prvo. Če je takih sprememb preveč, objavljamo tudi naslednjo relacijo v celoti.

Summary

Along with the visitation accounts, the reports on the state of the diocese to the Holy See represent one of the most important sources for the local history pertaining to the territory of a certain diocese from the 16th century till today. This is particularly the case of the diocese of Ljubljana, which was a truly “inner-Austrian diocese” until the Josephine reforms in the second half of the 18th century. Given that its territory extended to all three inner-Austrian lands (Carniola, Carinthia, Styria), the reports of the bishops of Ljubljana offer an insight into their religious, social and cultural composition. From the viewpoint of national history, the material on highly important events in the people’s past is particularly precious; in the addressed period this is above all the right to the otherwise limited freedom of confession (in the Habsburg part of the monarchy only Evangelical) in the middle of the 16th century. These fragments from the national past are in one way or another entwined with accounts about clergymen and monks, religious and moral life of the faithful, church buildings and their facilities, care for the socially disadvantaged and sick, and about the religious institutions.

It is therefore clear that the reports of the bishops to Rome have always been of interest to historians, although they disagree on how much value these testimonies inhabit. In spite of their specific shortcomings, the reports are largely reliable when they describe the state of the diocese, i.e. the condition of churches, individual places, seminaries, colleges, schools, work of fraternities as well as moral and religious life of the faithful, since the bishops had the opportunity to learn the actual condition of their diocese through their regular visitations and reports of the deans. The accuracy of these reports should certainly be scrutinized and supplemented with other sources, especially with reports of the nuncios, minutes of the visitations, synod decrees, etc.

The twofold duty of bishops to visit Rome in the particular sequence of time (*Visitatio ss. Liminum Apostolorum*) in order to submit their written report on the condition in their diocese (*Relatio de statu Ecclesiae*) was enacted by Pope Sixtus V (1589–1590) in the constitution *Romanus Pontifex* on 20 December 1585. In case the bishop was unable to report to the Holy See in person, the prescribed visitation could be done by the bishop’s delegate (*procurator*) on permission of competent congregation. On behalf of the bishop, the procurator reported the Pope on the condition in the diocese and provided the authoritative congregation with written record. For any unexcused absence the congregation predicted *ipso facto suspensionem a divinis at ab officio*. Written accounts about the state of dioceses were received, examined, kept and responded to by the *Congregatio Cardinalium Concilii Tridentini Interpretum*, which was later renamed *S. Congregatio Concilii*. In 1725 the council congregation issued special instructions with detailed directives on how to compose the future relations of bishops.

The diocese of Ljubljana belonged to the group of European dioceses that were obliged to do visitation *Liminum* every four years. The first known to us and entirely preserved visitation was dated 27 October 1589. Bishop Janez Tavčar addressed it to Cardinal Antonio Caraffo at the end of the first quadriennio, although we have evidence that the bishops of Ljubljana had been to Rome *ad Limina* before. There are multifarious reasons for the interrupted four-year-cycle of reports and corollary few preserved relations. We first have to mention changes at the diocesan see and sometimes unreasonably long *sedes vacante*. The new bishop had to learn the diocese first in order to be able to send reports about it to Rome. The visitation of a highly fragmented diocese, such as Ljubljana, would normally take two to three years, which depended on the bishop's health and occupation. The bishop was excused from visiting the Holy See due to illness, old age, insecure political conditions, contagious diseases in the country, etc. It thus could happen that two or even more relations were discontinued.

The published relations *ad Limina* are kept in the *Archivio Segreto Vaticano*, *Congregazione del Concilio*, *Relationes Diocesum*, *Labacensis*. Since all relations in the Vatican Secret Archives are stored in the same box, we do not give the class mark of the Vatican Secret Archives along with selected published documents, but only a piece of information about the copy or draft of the relation in the Chapter Archive Ljubljana kept in the Archdiocesan Archive in Ljubljana. The supplements and remarks on the margin of the text help us highlight the process of how the report was produced. Particularly precious are comments which were made on the relations of their predecessors by the next bishops when they were preparing their report for the Holy See.

This issue presents the relations of bishops Janez Tavčar, Tomaž Hren, Rinaldo Scarlichi, Otto Friedrich von Buchheim and Jožef Rabatta. They are supplemented with the concept of Tomaž Hren from 1608. That year the bishop sent his delegate to attend the prescribed visit of Rome, but the fair copy of the relation in the collection *Relationes ad Limina* was not preserved in the Vatican Secret Archives. In the form of draft, the report was prepared for the bishop's representative in order to explain the state of the diocese which was demonstrated in the relation and pertained to the very sensitive period when the political recatholization came to an end and was replaced by the Catholic restoration. We therefore found it appropriate to place this record among the accounts of relations which are otherwise kept in the Vatican Secret Archives. Since the data in individual relations, particularly in their historical part, largely recur unaltered, we invariably publish the first relation as a whole. However, in later relations we normally publish only the parts that are new with regard to the first. Whenever there are too many of such changes, we publish the next relation in full, too.