

**ACTA
ECCLESIASTICA
SLOVENIAE**

9

Jože Mlinarič

**ŽUPNIJE NA SLOVENSKEM
ŠTAJERSKEM V VIZITACIJSKIH
ZAPISNIKIH ARHIDIAKONATA
MED DRAVO IN MURO**

1656—1774

LJUBLJANA 1987



KAZALO

Župnije na slovenskem Štajerskem v okviru salzburške nadškofije v vizitacijskih zapisnikih arhidiakonata med Dravo in Muro iz 1656—1661, 1760—1764 in 1773—1774, v zapisu arhidiakonatske sinode iz 1739 ter vizitacijskem zapisniku dekanata Lipnica 1739—1740

| | |
|--------------------------|----|
| Uvodna študija | 7 |
| Summary | 55 |

Originalni dokumenti:

| | |
|--|-----|
| I. Vizitacijski zapisnik arhidiakonata med Dravo in Muro 1657—1660 (XIX-D-26) | 58 |
| II. Vizitacijski zapisnik arhidiakonata med Dravo in Muro 1760—1764 (XIX-D-1) | 73 |
| III. Vizitacijski zapisnik arhidiakonata med Dravo in Muro 1773—1774 (XIX-D-2) | 278 |
| IV. Arhidiakonatska sinoda 1739 (XIX-D-11) | 345 |
| V. Vizitacijski zapisnik dekanata Lipnica 1739—1740 (XIX-D-14) | 383 |
| Imenik krajev | 441 |
| Imenik oseb | 443 |
| Navodila sodelavcem | 454 |

CONTENTS

Slovene Styrian parishes under the jurisdiction of the Salzburg archdiocese in the visitational papers of the archdeaconry between the Drava and Mura rivers from 1656—1661, 1760—1764 and 1773—1774, in the record of the archdiaconal synod of 1739, and the visitational record of the Leibnitz deanery from 1739—1740.

| | |
|------------------------------|----|
| Introductory essay | 7 |
| Summary | 55 |

Original documents:

| | |
|---|-----|
| I. The visitational record of the archdeaconry between the Drava and Mura rivers from 1657—1660 (XIX-D-26) | 58 |
| II. The visitational record of the archdeaconry between the Drava and Mura rivers from 1760—1764 (XIX-D-1) | 73 |
| III. The visitational papers of the archdeaconry between the Drava and Mura rivers from 1773—1774 (XIX-D-2) | 278 |
| IV. The archdiaconal synod of 1739 (XIX-D-11) | 345 |
| V. The visitational record of the Leibnitz deanery from 1739—1740 (XIX-D-14) | 383 |
| Index of places | 441 |
| Index of persons | 443 |
| For my colleagues' guidance | 454 |
| Synopsis | |

SUMMARY

Slovene Styrian parishes under the jurisdiction of the Salzburg archdiocese in the visitational papers of the archdeaconry between the Drava and Mura rivers from 1656—1661, 1760—1764 and 1773—1774, in the record of the archdiaconal synod of 1739, and the visitational record of the Lipnica (Leibnitz) deanery from 1739—1740.

The Graz diocesan archives (Diözesanarchiv Graz) keep the documents of three archdiaconal visitations of the archdeaconry between the Mur and Drava rivers, which also included the Slovene Styrian territory north of the Drava and belonging to the Salzburg archdiocese, dating from 1656—1661, 1760—1764 and 1773—1774, the records of the archdiaconal synod of 1739, as well as the visitational papers of the Leibnitz deanery (Dekanat Leibnitz) from 1739—1740. These documents contain a number of precious data referring to our national and religious life primarily during the 18th century. Therefore we have found them most appropriate for publishing.

In the Middle Ages, it was two archdeaconries that were organized in the Styrian territory by the Salzburg archbishops: the archdeaconry for the Upper March (archidiaconatus Superioris Marchiae) and the archdeaconry for the Lower March (archidiaconatus Inferioris Marchiae). The former comprised the parishes lying by the upper Mur and the Mürz and the Pitten district, whereas the latter stretched south from Röthelstein to the Drava. Our ethnic territory too formed part of the so-called Lower March (Lower Styrian) archdeaconry. After the year 1500, both Styrian archdeaconries were under the charge of one archdeacon, whose seat was at Gratwein near Graz. The last archdeacon to have his seat at Gratwein was Wolfgang Grassperger, who moved to Strassgang near Graz in 1614. The archdeacon's seat was transferred since the Gratwein parish had been incorporated into the Rein abbey in 1607. From the 16th century onwards, archdeacons were in charge of an immense ecclesiastical territory: the whole of Styria, with the only exception of those area units which were committed to the suffragan bishops (the Gurk, Seckau, and Lavant bishops), heads of certain monasteries (Admont, St. Lambrecht), and the Seckau provost. After archdeacon Wolfgang Grassperger's death in 1618, the archdeacon's seat for entire Styria was transferred to the Holly Blood parish in Graz, whose head at that time was Jurij Hammer. In 1631, the Radkersburg parish priest Jakob Abbt was temporarily entrusted with the "pro Styria inferiori" authority, and he kept it even after being appointed parish priest of Strassgang (1632). When the Graz parish priest Jurij Hammer died (1639), the Salzburg archbishop Paris count Lodron (1619—1653) divided his Styrian ecclesiastical territory to the north of the Drava once more into two independent archdeaconries with two heads — archdeacons: the arch-

deaconry for Upper Styria, its seat being at Bruck on the Mur (Bruck an der Mur), and the archdeaconry between the Mur and the Drava (*archidiaconatus intra Muram et Dravum*) with its first seat in Graz and later at Strassgang.

In the 18th century the following units constituted the archdeaconry with the seat at Strassgang, which included the entire Slovene territory stretching north of the Drava: Strassgang (1 parish), the deaneries with their seats at Leibnitz (9 parishes), St. Veit im Vogau (4 parishes, united with the diocesan mensa), Ptuj (6 parishes) and Radkersburg (9 parishes), the Slovene Styrian parishes united with the order of the Knights of the Cross (4 parishes), and the Austrian Styrian parishes united with the Rein monastery (6). Thus the archdeaconry comprised 39 parishes, 20 of which can be found within our country's territory nowadays. In 1739, the population of the entire archdeaconry between the Mur and Drava rivers slightly exceeded one hundred thousand people full half of whom inhabited the territory of Slovene Styria.

The visitational papers and the records of the synod show that the Church and religious life in the Slovene Styrian territory to the north of the Drava witnessed great changes and progress from the 1st half of the 17th century onwards, which can be attributed above all to the endeavours of the most agile Seckau bishops, general vicars of the Salzburg archbishop, Martin Brenner (1585—1615) and Jakob Eberlein (1615—1633), who did their best to encourage Catholic religious reformation in the territory they were entrusted with by metropolitans. So for example, from the mid-16th century onwards, the clergy were no longer insufficient in number, whereas in the preceding period religious life had been, in certain respects, decisively influenced by their numerical deficiency, for till then bishops could not but let themselves be assisted by the clergy coming from other dioceses and sometimes even persons of dubious moral qualities. It was the foundation of the Jesuit university in Graz (1586) and a number of other schools that finally enabled future priests to acquire proper education. The increase in the clergy's numbers resulted in the fact that from then on people could be imparted good spiritual care. The number of priests in the archdeaconry amounted to 40 in the mid-17th century, and it increased to 61 in 1739 and 81 in 1760. From those days on, larger parishes and more densely populated ones (Maribor, Ptuj) disposed of more clergy, who were assisted in performing their pastoral work also by monks, especially Capuchins, preachers much liked among people, who settled in Maribor, Ptuj and Radkersburg. After 1650, a number of independent pastoral care performing stations emerged within the territory of the archdeaconry, which demanded a new increase in the clergy's number. It should also be mentioned that divine services accompanied with sermons and generally also catecheses were held in all parish churches and some succursal ones, too, each Sunday and on any other holiday in the 18th century. In some

places, for instance, catecheses were additionally introduced during Lent for young people and adults as preparation for Easter confession. In the baroque period, religious life was vivid indeed, which resulted in the foundation of numerous new brotherhoods, the revival of already existing ones, and pilgrimages.

As regards church buildings and furnishings, we can also observe that the conditions kept changing for the better in most cases from the first half of the 17th century onwards. New churches were built and old ones enlarged or rebuilt to suit the new baroque taste in art. Those succursal churches into which permanent divine service was being introduced were among the first to be added to or rebuilt. The then church furnishings were, for the most part, quite satisfactory, with plenty of paraments and vessels. However, there were some priests that still had to be advised and admonished to do away with deficiencies. And it was the archdeacon that could accomplish such tasks most sufficiently, for he was closely connected not only with the clergy in his area but also with the worshippers, since he himself too was a spiritual pastor.