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KAZALO

KRATICE IN KRAJŠAVE	13
... SCRIPTA MANENT	17
MIRAN SAJOVIC SDB	
MOJA SREČANJA S PROF. DR. BOGDANOM KOLARJEM	19
ALEŠ MAVER	
PODOBA KONSTANCIJA II. V LATINSKI KRŠČANSKI HISTORIOGRAFIJI 4. IN 5. STOLETJA	25
ANA LAVRIČ	
SV. MARJETA MARIJA ALACOQUE V UMETNOSTI NA SLOVENSKEM	39
ANDREJ HOZJAN	
ZEMLJIŠKA POSEST, PRIHODKI IN GOSPODARJENJE ŽUPNIJE VOJNIK V IZBRANIH TEREZIJSKIH VIRIH	81
MIHA PREINFALK, MIHA ŠIMAC	
IZ CESARJEVE ZAPUŠČINE: POROČILO LJUBLJANSKEGA ŠKOFA ANTONA KAVČIČA (1807–1814) CESARJU FRANCU I.	99
JURE VOLČJAK	
»... MIT MEINEM BERICHTE ALLERHÖCHST IHREM TRONE ZU NÄHERN«: POROČILO AVSTRIJSKEMU CESARJU FRANCU I. O OPRAVLJENIH VIZITACIJAH V ŽUPNIJAH V DOLINAH REK SOČA, BAČA IN IDRIJCA V LETIH 1805, 1823 IN 1828	121
JULIJANA VISOČNIK	
VOJNIK V GÖTHOVIH ANKETAH	147
LILIJANA URLEP	
ZAKAJ JE SLOMŠEK PODPISAL VOLILNE KAPITULACIJE? SLOMŠEK IN STATUS LAVANTINSKE ŠKOFIJE KOT LASTNIŠKE ŠKOFIJE	177
JURIJ PEROVŠEK	
VELIKONOČNA MISEL LIBERALNE STRANI OD RAZCEPA V SLOVENSKI POLITIKI 1890 DO KONCA AVSTRIJSKE DOBE 1918	197

MARIJA JASNA KOGOJ OSU, MIHA ŠIMAC

KRONISTKA M. KLEMENTINA KASTELEC (1887–1963) IN NJENA »VOJNA KRONIKA« (1914–1918)	219
--	------------

MATJAŽ AMBROŽIČ

ZVONOVI ZA TOPOVE	279
--------------------------------	------------

ŽELJKO OSET

»O REVOLUCIJA – ZA TE NISEM ROJEN, NIKDAR SE TE NE PRIVADIM«: TRŽAŠKI ŠKOF ANDREJ KARLIN (1911–1919) O PREVRATNI DOBI V TRSTU	309
--	------------

BLAŽ OTRIN

ANTON VOVK – KANONIK (1940–1945)	349
---	------------

BOŠTJAN GUČEK

»KONČNO BESEDO BO IZREKLA ZGODOVINA«: KORESPONDENCA JOŽETA GREGORIČA (1908–1989) Z BOŽJIM SLUŽABNIKOM ALOJZIJE KOSARJEM (1910–1999)	381
--	------------

IMENSKO KAZALO.....	416
----------------------------	------------

KRAJEVNO KAZALO	424
------------------------------	------------

NAVODILA SODELAVCEM AES	430
--------------------------------------	------------

INSTRUCTIONS TO AES ASSOCIATES	432
---	------------

PUBLIKACIJE INŠTITUTA ZA ZGODOVINO CERKVE	434
--	------------

TABLE OF CONTENTS

ABBREVIATIONS AND ACRONYMS.....	13
... SCRIPTA MANENT	17
MIRAN SAJOVIC SDB	
MY ENCOUNTERS WITH PROF. DR BOGDAN KOLAR.....	19
ALEŠ MAVER	
THE IMAGE OF CONSTANTIUS II IN THE LATIN CHRISTIAN HISTORIOGRAPHY OF THE 4TH AND 5TH CENTURIES.....	25
ANA LAVRIČ	
ST MARGARET MARY ALACOQUE IN ART IN SLOVENIA.....	39
ANDREJ HOZJAN	
FIEFS, INCOME, AND MANAGEMENT OF THE PARISH OF VOJNIK IN SELECTED THERESIAN SOURCES.....	81
MIHA PREINFALK, MIHA ŠIMAC	
FROM THE EMPEROR'S LEGACY: THE REPORT FROM THE BISHOP OF LJUBLJANA ANTON KAVČIČ (1807–1814) TO EMPEROR FRANZ I.....	99
JURE VOLČJAK	
»... MIT MEINEM BERICHTE ALLERHÖCHST IHREM TRONE ZU NÄHERN«: THE REPORT TO THE AUSTRIAN EMPEROR FRANZ I ON THE VISITATIONS TO PARISHES IN THE VALLEYS OF THE RIVERS SOČA, BAČA, AND IDRIJCA IN 1805, 1823, AND 1828.....	121
JULIJANA VISOČNIK	
VOJNIK IN GÖTH'S QUESTIONNAIRES	147
LILIJANA URLEP	
WHY DID SLOMŠEK SIGN VOTING CAPITULATIONS? SLOMŠEK AND THE STATUS OF THE DIOCESE OF LAVANT AS A PROPRIETARY DIOCESE	177
JURIJ PEROVŠEK	
EASTER THOUGHTS OF THE LIBERALS FROM THE DIVISION IN SLOVENIAN POLITICS OF 1890 UNTIL THE END OF THE AUSTRIAN PERIOD IN 1918	197

MARIJA JASNA KOGOJ OSU, MIHA ŠIMAC

**CHRONICLER M. KLEMENTINA KASTELEC (1887–1963)
AND HER “WAR CHRONICLE” (1914–1918)219**

MATJAŽ AMBROŽIČ

BELLS FOR CANNONS.....279

ŽELJKO OSET

**“OH REVOLUTION – I WAS NOT BORN FOR YOU, I WILL NEVER GET
USED TO YOU”: BISHOP OF TRIESTE ANDREJ KARLIN (1911–1919)
ON THE REVOLUTIONARY PERIOD IN TRIESTE.....309**

BLAŽ OTRIN

ANTON VOVK – CANON (1940–1945).....349

BOŠTJAN GUČEK,

**“THE FINAL WORD WILL BELONG TO HISTORY”: THE
CORRESPONDENCE OF JOŽE GREGORIČ (1908–1989)
WITH THE SERVANT OF GOD ALOJZIJ KOZAR (1910–1999)381**

INDEX OF NAMES.....416

INDEX OF PLACES.....424

INSTRUCTIONS TO AES ASSOCIATES432

PUBLICATIONS BY THE INSTITUTE FOR THE HISTORY OF CHURCH434

... SCRIPTA MANENT ...

»*Verba volant – scripta manent*« pravi latinski rek. Pisana beseda ostane. Tako so tudi v krstni knjigi vojniške fare ostale zapisane besede duhovnika, ki je spomladi leta 1954 vanjo zabeležil ime krščenega dečka, ki so mu starši izbrali ime Theodatus, Bogdan. Morda si je duhovnik ob tem mislil, le kaj bo od Boga dani otrok v življenju dosegel? Odtlej je po Savi in Savinji preteklo precej vode, minila so poletja in minile zime, deček je zrastel v fanta in ta v moža, ki si je izbral duhovniški poklic in življenje v družini sv. Janeza Boska. Kot duhovnik pa je posegal po še višjih naslovih, dosegel doktorsko čast in se uveljavil kot raziskovalec, zgodovinar, arhivar, prevajalec, pedagog. Profesorsko službo je sprva opravljal med srednješolsko mladino, pozneje pa vrsto let delil iz svoje zakladnice znanja uka željnim študentom, ki so se srečevali z zgodovino Cerkve. Poleg teh pa je opravljal še vrsto funkcij v različnih državnih in cerkvenih odborih, vsak od katerih bi najbrž terjal nekaj vrstic. Sedemdeset let je pač dolga doba in ko se človek ob jubileju s hvaležnostjo zazre v prehojene poti, se nemalokrat izkaže, da je bila marsikatera steza na novo utrta, včasih celo vklesana v stene življenjskih preizkušenj. Rezultati teh preizkušenj se danes skrivajo v vedrini obraza in v srcu, ki še vedno ohranja vero in upanje. Vse to, skupaj z znanjem, lahko še bolj jasno in odprtih rok deli med ljudi. Temu ustrezno pridejo tudi nagrade in priznanja. Zgodovinarji in raziskovalci pa praktično najbrž najbolj cenimo nova dognanja in osvetlitve manj znanih ali celo neznanih dokumentov, ki pričajo o dogodkih, osebnostih ali obdobjih zgodovine. Kot se torej spodobi ob takšnih častitljivih dogodkih, so se različni avtorji in avtorice na svoj način odzvali povabilu in prispevali razprave, ki predvsem po zaslugi izr. prof. dr. Aleša Mavra z Univerze v Mariboru segajo celo v čas pozne antike. Preostali so v svojih razpravah veliko bliže 18., 19. in predvsem 20. stoletju. V njih se dotaknejo bodisi področja slikarske umetnosti bodisi velevažnih dogodkov, v katerih je sodeloval lavantinski škof Anton Martin Slomšek. Spet drugi so se dotaknili sestavljanj državnih katastrov ali dragocenih podatkov preko anket, ki jih je zbiral tajnik nadvojvode Janeza. Precej avtorjev in avtoric se je osredotočilo na cesarsko pisarno in gradivo, ki se dotika naših krajev, ali pa so se posvetili posameznim osebnostim in zapisom, ki imajo opraviti z vihnim obdobjem velike vojne in prelomnimi dnevi neposredno po njej. Prav tako dobrodošli sta razpravi, ki se dotikata božjih služabnikov Antona Vovka in Lojzeta Kozarja;

slednji si je kot pisatelj in prevajalec zvesto dopisoval z duhovniškim sobratom in kolegom slavistom ter prevajalcem Jožetom Gregoričem. Vsak od avtorjev je prispeval svojo razpravo z željo po obogatitvi slovenskega zgodovinopisja z novimi spoznanji. A nič manjša ni bila želja, da se počasti nekdanjega urednika *Acte Ecclesiasticae Sloveniae*, zaslužnega profesorja Univerze v Ljubljani dr. Bogdana Kolarja, ki mu vsi skupaj kličemo: *Ad multos annos!*

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**MOJA SREČANJA S
PROF. DR. BOGDANOM KOLARJEM**

POVZETEK

Pričujoči zapis ni znanstvena študija. Je le bežen utrip spominov na doživetja in koščke poti, povezane z našim letošnjim jubilentom, prof. dr. Bogdanom Kolarjem. V njih odseva jubilant ob svojem akademskem delu bodisi na polju zgodovinopisja bodisi v prevajalskih vodah. Je kratka počastitev na še kako aktivnega in delavnega zaslužnega profesorja, vpetega v svet raziskovanja. Pričujoče vrstice so torej le zapis, ki z vsakim dnem postaja – zgodovina. Spomin. Za prihodnje rodove.

Summary

MEMORIES OF PROF. DR BOGDAN KOLAR

The essay before us is not a scientific study. It is a fleeting beat of memories of events and pieces of a path connected to our jubilant, Prof. Dr Bogdan Kolar. They reflect his academic work in the field of either historiography or translation. This is a short homage to an immensely active and hard-working professor emeritus intertwined in the world of research.

Hence, the lines written here are a record that with each day becomes – history. A memory. For future generations.

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PODOBA KONSTANCIJA II. V LATINSKI KRŠČANSKI HISTORIOGRAFIJI 4. IN 5. STOLETJA

POVZETEK

Cesar Konstancij II. je s svojo štiriindvajsetletno vladavino nedvomno ena najopaznejših osebnosti pozne antike. Hkrati ni mogoče zanikati, da sta ga vsaj v splošnem dojemanju rimske zgodovine močno zasenčila njegov oče Konstantin Veliki in pozneje Teodozij Veliki, pa celo sorodnik in neposredni naslednik Julijan Odpadnik.

V Hieronimovi *Kroniki* je odločilen že zadržan piščev odnos do Konstantinove dinastije v celoti. Konstancij se torej nikakor ni mogel odrezati posebej dobro. Tudi Hieronimov in Avguštinov znanec, duhovnik iz Hispanije Orozij, je prevzel večinoma negativno podobo iste dinastije. Vendar je zanj Konstancij II. v veliko večji meri zgled slabega vladarja. Pripisal mu je vlogo uničevalca enotnosti krščanske Cerkve, zaradi katere naj bi bil v času svojega krmarjenja imperija kaznovan z »večno« državljsko vojno.

Tudi za nekoliko starejšega Sulpicija Severa je bil Konstancij predvsem ključen pospeševalec uveljavitve nepravoverne oblike krščanstva, čeprav naj bi po njegovem mnenju vsaj začetna spodbuda za njegove ukrepe prihajala od arijanskih škofov. Rufin je bil do najbolj trdoživega Konstantinovega sina še veliko prizanesljivejši. To je tesno povezano z veliko večjo naklonjenostjo cerkvenega zgodovinarja iz Konkordije cesarjevemu očetu Konstantinu. Vendar že zaradi temeljne usmeritve svojega dodatka k Evzebijevi *Cerkveni zgodovini*

z Atanazijem kot osrednjim likom prve knjige Konstancija ni mogel upodobiti drugače kot žrtve slabih vplivov.

Summary

THE IMAGE OF CONSTANTIUS II IN THE LATIN CHRISTIAN HISTORIOGRAPHY OF THE 4TH AND 5TH CENTURIES

Emperor Constantius II's twenty-four-year long reign is undoubtedly one of the most remarkable of Late Antiquity. At the same time, it cannot be denied that, at least in the general perception of Roman history, Constantius has been greatly overshadowed by his father, Constantine the Great, and later by Theodosius the Great, and even by his relative and immediate successor, Julian the Apostate.

In Jerome's *Chronicle*, the already reserved attitude of the native of Stridonae towards the whole of Constantine's dynasty is decisive. Constantius could not have done particularly well. Jerome's and Augustine's acquaintance, the Hispanic priest Orosius, also took on a largely negative image of the same dynasty. However, for him Constantius II was much more of an example of a bad ruler. He attributed to him the role of destroyer of the unity of the Christian Church, for which he was to be punished with a »perpetual« civil war during his leadership of the empire.

Even for the slightly older Sulpicius Severus, Constantius was above all a key promoter of the establishment of an unorthodox form of Christianity, although he believed that at least the initial impetus for his actions came from the Arian bishops. Rufinus was much more lenient towards the most tenacious of Constantine's sons. This is closely related to the much greater affection of the church historian of Concordia for the emperor's father Constantine. However, the very basic nature of his supplement to Eusebius' *Ecclesiastical History*, with Athanasius as the central character of the first book, made it impossible for him to portray Constantius as anything other than a victim of bad influences.

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SV. MARJETA MARIJA ALACOQUE V UMETNOSTI NA SLOVENSKEM

POVZETEK

Po uvodni predstavitvi ikonografije Srca Jezusovega, povezane z videnji Marjete Marije Alacoque, je na kratko prikazana tipologija Marjetinih upodobitev na poti od njenega zgodovinskega do svetniškega lika, ponazorjena z nekaj primerki iz evropske umetnosti. Predstavitev slovenskega gradiva združuje kronološki in tipološki vidik. Začenja se z najpogostejšim motivom Jezusovega prikazovanja Marjeti (Kamnik, Novo mesto, Celje, Brestanica, Celje), vendar prizor na vitrajih obravnava ločeno (Ljubljana, Mengeš, Drežnica), sledijo primerki samostojnega lika mistikinje na oltarjih (Kranjska Gora, Brestanica, Maribor) in skupinski prizor, v katerem s Slovenci časti Srce Jezusovo (Ivan Grohar: Ljubljana in Begunje; Ivan Vavpotič: Brezje). Kljub terensko omejeni raziskavi je razvidno, da so upodobitve na Slovenskem redke, da se pojavijo precej pozno (prva naj bi bila iz leta 1876) in v zelo omejenem časovnem razdobju. Gre za dela domačih poznonazarenskih slikarjev (Matija Koželj, Matija Bradaška, Peter Markovič), več primerkov pa je bilo kupljenih tudi pri tujih umetnostnih zavodih, npr. na Tirolskem, v Münchnu, Parizu in Pietrasanti pri Carrari (vitraji, nekaj kipov in relief). Izdelki so večinoma šablonski. Motiv je umetniško zaživel le pri Ivanu Groharju in Ivanu Vavpotiču, pri obeh s poudarjeno nacionalno noto, osebno pa ga je pozneje interpretiral Tone Kralj (Šturje).

Summary

ST MARGARET MARY ALACOCQUE IN VISUAL ART IN SLOVENIA

Following the introductory presentation of the iconography of the Sacred Heart connected to the visions of Margaret Mary Alacoque, the article briefly introduces the typology of Margaret's depictions on the path from her historical to saintly character, illustrated with some examples from European art. The presentation of the Slovenian material combines chronological and typological aspects. It begins with the most frequent motif of Jesus appearing to Margaret (Kamnik, Novo mesto, Celje, Brestanica), but discusses the scene on the stained-glass windows separately (Ljubljana, Mengeš, Drežnica), followed by examples of the individual depictions of the mystic on the altars (Kranjska Gora, Brestanica, Maribor) and a group scene in which she worships the Sacred Heart together with Slovenians (Ivan Grohar: Ljubljana and Begunje; Ivan Vavpotič: Brezje). Even given the limited territory included, it is clear that depictions in Slovenia are rare, that they appear fairly late (the first supposedly in 1876), and in a very limited time period. These are works of local Late Nazarene painters (Matija Koželj, Matija Bradaška, Peter Markovič), while several pieces were purchased from foreign art institutions, e.g. in Tyrol, in Munich, Paris, and Pietrasanta near Carrara (stained glass, a few statues, and a relief). The pieces are mostly of stencil. The motif came to life artistically only with Ivan Grohar and Ivan Vavpotič, with both with an emphasised national note, while it was later personally interpreted by Tone Kralj (Šturje).

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ZEMLJIŠKA POSEST, PRIHODKI IN GOSPODARJENJE ŽUPNIJE VOJNIK V IZBRANIH TEREZIJSKIH VIRIH

POVZETEK

Razprava je obdelava terezijanske katastrske najave v zvezi z dominikalno in rustikalno posestjo župnije sv. Jerneja v Vojniku. Terezijanski popisni in katastrski viri dajejo vsaj okvirni vpogled v obseg in stanje njene takratne posesti, vrste in količine prihodkov in izdatkov in sploh gospodarjenja župnije. Obstajata tudi katastrski najavi vojniške bratovščine sv. Florijana in tukajšnjega beneficija sv. Florijana. Zajeti so predvsem katastrski viri iz let 1749–1761, z malce dodatki iz prvega terezijanskega popisa hiš in hišnih gospodarjev 1754. Prvotno katastrsko najavo župnije je leta 1749 na okrožno glavarstvo v Celju vložil takratni vojniški vikar Maksimilijan Antonij Kvas. Vsebovala je več dvostranskih in enostranskih posebnih tabel in zaključno tabelo. Z njimi je prikazal takratne župnijske nepremičnine, količine letnih prihodkov iz desetinskih obvez vsega na prostoru župnije živečega prebivalstva, letne denarne prihodke, izdatke in obveze župnije, njene podložnike in njihove denarne ter druge obveze do župnije kot zemljiškega gospoda.

Najava pa je izkazovala preveč slabosti in pomanjkljivosti, da bi jo deželne oblasti v Gradcu kar na hitro potrdile. Pričelo se je dopisovanje na relaciji Gradec–župnija: že Kvas je moral večkratno pojasnjevati in dopolnjevati podatke, pri čemer se je v odgovorih zapletal. Vložil je celo uradno pritožbo. Po njegovi smrti leta 1751 je novi vikar oz. župnik Gašper Rupnik po več dopisih z oblastmi moral oddati novo, izpopolnjeno katastrsko najavo. Leta 1753 je tožil trg Vojnik

zavoljo še neurejenih zadev iz Kvasove dobe. Zadnji dokument v katastrski najavi župnije Vojnik je Rupnikov dopis v Gradec iz julija 1761, s katerim je podal informacijo o dajanju župnijskih njiv in travnika v letni najem.

Summary

FIEFS, INCOME, AND MANAGEMENT OF THE PARISH OF VOJNIK IN SELECTED THERESIAN SOURCES

The article focuses on the Theresian cadastral announcement related to the dominical and rustical property of the parish of sv. Jernej in Vojnik. Theresian census and cadastral sources present at least a partial insight into the scope and state of property at the time, types and amounts of income and expenses, and a general overview of the parish management. There also exist two other cadastral announcements, one for the brotherhood of sv. Florijan and the other for the benefice of sv. Florijan, both in Vojnik. The announcements encompass primarily cadastral sources from 1749–1761, with scarce additions from the first Theresian census of houses and house owners from 1754. The original cadastral announcement for the parish was submitted to the district administration in Celje in 1749 by the vicar in Vojnik at the time, Maksimilijan Antonij Kvas. It included several two- and single-page special tables and one final table. They were used to declare the parish real estate of the time, the amounts of annual income from the tithe duty of all inhabitants living in parish, annual monetary income, expenses and duties of the parish, and its serfs and their monetary and other duties towards the parish as the landlord.

However, the announcements included too many discrepancies and shortcomings for the provincial authorities in Graz to confirm it immediately. This was the beginning of a lengthy correspondence between Graz and the parish: Kvas was asked several times to explain and supplement data whereby he frequently tied himself up in knots. He even filed a formal complaint. After his death in 1751, the new vicar or priest Gašper Rupnik, following several letters from the authorities, had to file a new, supplemented cadastral announcement. In 1753, he sued the Vojnik market authorities for the still unsettled affairs from Kvas' period. The last document in the Vojnik parish's cadastral announcement is Rupnik's letter to Graz from July 1761, in which he presented the information about the lease of the parish fields and a meadow.

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IZ CESARJEVE ZAPUŠČINE: POROČILO LJUBLJANSKEGA ŠKOFA ANTONA KAVČIČA (1807–1814) CESARJU FRANCU I.

POVZETEK

Ljubljanski škof Anton Kavčič (1807–1814) je svojo službo opravljal v nemirnih časih Napoleonovih vojn in Ilirskih provinc. O njem je bilo doslej že precej napisanega, a nekoliko manj znana oziroma v slovenskem zgodovino-pisju spregledana je njegova relacija, ki jo je na dunajski dvor poslal leta 1808. Cesar Franc II. (I.) je namreč leta 1804 škofom v monarhiji ukazal, da naj mu o stanju v škofijah poročajo z vizitacijskimi poročili. Tem se v slovenskem prostoru ni posvečalo posebne pozornosti, čeprav je nanje že leta 1953 opozorila avstrijska zgodovinarica Erika Weinzierl-Fischer (1925–2014). Pričujoči prispevek želi širši javnosti tako predstaviti prav Kavčičevo manj znano kratko poročilo, v katerem je prikazal razmere v delu svoje škofije leto dni pred nastankom Napoleonove Ilirije.

Summary

FROM THE EMPEROR'S LEGACY: THE REPORT FROM THE BISHOP OF LJUBLJANA ANTON KAVČIČ (1807–1814) TO EMPEROR FRANZ I

The Bishop of Ljubljana Anton Kavčič (1807–1814) performed his duties during the troubled times of the Napoleonic Wars and Illyrian Provinces. Much has been written about him until today, although less known, or even overlooked, in Slovenian historiography is the report he sent to the Viennese court in 1808. Namely, in 1804, Emperor Franz II (I) ordered all bishops in the monarchy to report to him about the situation in their dioceses in the form of visitation reports. The latter have not received particular attention in Slovenia, even though they were brought to attention by the Austrian historian Erika Weinzierl-Fischer (1925–2014) back in 1953. The article before us attempts to present to the wider public Kavčič's less known short report, in which he depicted the situation in part of his diocese one year prior to the establishment of Napoleon's Illyria.

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»... MIT MEINEM BERICHTE ALLERHÖCHST IHREM TRONE ZU NÄHERN«: POROČILO AVSTRIJSKEMU CESARJU FRANCU I. O OPRAVLJENIH VIZITACIJAH V ŽUPNIJAH V DOLINAH REK SOČA, BAČA IN IDRIJCA V LETIH 1805, 1823 IN 1828

POVZETEK

Avstrijski državni arhiv na Dunaju med drugim arhivskim gradivom hrani tudi poročila avstrijskih škofov o opravljenih vizitacijah njihovih škofij. Med temi poročili se nahajajo tudi poročila škofov Janeza Antona Riccija in Jožefa Wallanda o opravljenih vizitacijah dela goriško-gradiške škofije iz let 1805, 1823 in 1828. Vsebina poročil je veliko bolj splošna kakor vsebina originalnih vizitacijskih poročil, kljub vsemu pa ni nič manj zanimiva, saj je bil na podlagi teh poročil cesar zelo dobro informiran o stanju posamezne škofije v državi. So tudi idealno gradivo za pridobitev hitrega vpogleda v življenje prednikov na različnih področjih.

Summary

**MIT MEINEM BERICHTE ALLERHÖCHST IHREM TRONE ZU
NÄHERN«: THE REPORTS TO THE AUSTRIAN EMPEROR FRANZ
I ON THE VISITATIONS TO PARISHES IN THE VALLEYS OF THE
RIVERS SOČA, BAČA, AND IDRIJCA IN 1805, 1823, AND 1828**

Among other archival material, the Austrian National Archives in Vienna also keep the reports of the Austrian bishops on the visitations of their

dioceses. These reports also include reports of bishops Janez Anton Ricci and Jožef Walland on visitations of a part of the Diocese of Goriško-Gradiška from 1805, 1823, and 1828. The content of these reports is much more general than the content of the original visitation reports, yet it is no less interesting, since on the basis of these reports the emperor was kept very well informed about the state of each diocese in the country. The reports are also ideal material for gaining a quick insight into the life of our ancestors in various fields.

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VOJNIK V GÖTHOVIH ANKETAH

POVZETEK

O Vojniku, tako o kraju kakor župniji, je bilo že precej napisanega. Težko bi bilo izumiti kaj novega, zato so že znana dejstva predstavljena le na kratko. Bistvo pričujočega prispevka tako predstavlja transkripcija odgovorov na anketna vprašanja, ki jih je Georg Göth na različne naslove razposlal najverjetneje leta 1842. Göth je nadaljeval tradicijo tovrstnega zbiranja podatkov, ki jo je na Štajerskem začel nadvojvoda Janez, a projekt nadvojvode ni obrodil zelenih sadov, saj so bili vprašalniki predolgi in prezahtevni. Prilagojena vprašanja, predvsem pa krajši vprašalniki so Göthu prinesli boljše rezultate. Na ta način se je namreč zbralo ogromno dragocenih podatkov, ki pa za Slovenijo še niso bili v celoti ovrednoteni, zato je prav, da se izkoristi vsako priložnost, da se na ta ne dovolj poznan vir vedno znova opozarja.

Zdi se, da literatura, ki se je v preteklosti ukvarjala z Vojnikom, ni upoštevala podatkov, ki jih je zbral Göth s svojimi anketnimi vprašanji (vsaj noben avtor Götha ni citiral). Zato je še toliko bolj smiselno predstaviti Göthove ankete, v mapi za Vojnik je šest sklopov odgovorov:

- 21 za župnijo Vojnik;
- 25 za tamkajšnji magistrat;
- 25 za imenje sv. Florjana;
- 25 za imenje sv. Jerneja;
- 46 za davčno občino Vojnik (od 31. naprej se tičejo trga Vojnik);
- 25 za župnijsko posestvo Vojnik.

Tudi v mapi Vojnika so kot običajno zbrani le odgovori, ki so, vzeti iz konteksta, pogosto nerazumljivi (še posebej, če je v odgovor zapisana le beseda *Keine*, kar ni samo izjemoma). V tem dejstvu se skriva razlog za navedbo vseh Göthovih vprašanj, s katerimi se je pred dobrimi 30 leti ukvarjal že Niko

Kuret. Vsa vprašanja so zapisana v Kuretovem prevodu, da je na ta način tudi lažje razumeti odgovore ter prepoznati njihovo vrednost. Nesporno pa je, da so Göthova vprašanja zbrala ogromno podatkov tudi za kraj in župnijo Vojnik. Transkripcija omenjenega pa bo omogočila njegovo uporabo v prihodnje.

Summary

VOJNIK IN GÖTH'S QUESTIONNAIRES

Much has been written about Vojnik, both the town and the parish. It would be hard to invent something new, hence the well-known facts are presented in short. The essence of this article is thus the transcription of the answers to questionnaires that were sent to various addresses most probably in 1842 by Georg Göth. Göth carried on the tradition of such gathering of information which was started in Styria by Archduke Johann; however, the Archduke's project did not bear the desired fruit due to the fact that the questionnaires were too lengthy and too demanding. Göth got better results due to adapted questions and, primarily, shorter questionnaires. In this way, great amounts of precious information were gathered, which have not yet been completely evaluated for Slovenia; therefore, it seems appropriate to use every opportunity to bring attention to this insufficiently known source.

It appears that sources dealing with Vojnik in the past did not include data gathered by Göth with his questionnaires (at least none of the authors quoted Göth). Hence, it seems all the more sensible to present Göth's questions in depth. The folder for Vojnik includes six sets of answers:

- 21 for the parish of Vojnik
- 25 for the town hall
- 25 for the estate of sv. Florjan
- 25 for the estate of sv. Jernej
- 46 for the tax municipality of Vojnik (from 31 onwards they pertain to the market town of Vojnik)
- 25 for the parish estate of Vojnik

The folder for Vojnik, as is usual, has gathered answers which are, taken out of context, frequently not understandable (especially if the answer only includes the word *Keine*, which is no exception). This fact hides the reason for stating all Göth's questions with which Niko Kuret has been dealing more than 30 years ago. All questions are written here in Kuret's translation, which makes it easier to understand the answers and recognise their value. It cannot be denied that Göth's questions also gathered numerous data for the town and parish of Vojnik. Therefore, their transcription will enable their use in the future.

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ZAKAJ JE SLOMŠEK PODPISAL VOLILNE KAPITULACIJE? SLOMŠEK IN STATUS LAVANTINSKE ŠKOFIJE KOT LASTNIŠKE ŠKOFIJE

POVZETEK

Lavantinska škofija je bila ustanovljena leta 1228 kot salzburška lastniška škofija. Lastniške škofije predstavljajo precejšnjo izjemo oz. posebnost v cerkveni, cerkvenopravni in državnoopravni ureditvi. Pri lastniških škofijah (obstajale so samo salzburške lastniške škofije) je šlo za škofije, katerih škofje so bili imenovani, potrjeni in posvečeni od salzburškega nadškofa, od katerega so načeloma prejeli tudi fevde oz. temporalije. Škofje lastniških škofij so bili tako v cerkvenem kot v državnopravnem smislu odvisni od salzburškega nadškofa, njihov položaj lahko primerjamo s položajem vazala v odnosu do fevdnega gospoda.

Salzburški nadškof Eberhard II. je že v ustanovni listini lavantinske škofije, izdani 10. maja 1228, sebi in svojim naslednikom na nadškofijskem sedežu v Salzburgu pridržal pravico do imenovanja, potrditve, posvetitve in podelitve fevdov novemu lavantinskemu škofu, ki je bil dolžan priseči zvestobo in pokorščino (vazalna prisega) salzburškemu nadškofu in nadškofiji. Poseben položaj lavantinske škofije kot lastniške škofije oz. posebne pravice salzburškega nadškofa pri imenovanju lavantinskega škofa in tudi škofov ostalih lastniških škofij (krška, chiemseejska in sekavska) se je obdržal tudi po jožefinski preureditvi škofijskih meja vse do konca prve svetovne vojne oz. avstrijskega konkordata 1933/34. Lavantinska škofija, ki je vse od ustanovitve naprej spadala pod salzburško metropolijo, je bila leta 1924 izvzeta iz salzburške metropolije in

podrejena neposredno Svetemu sedežu. Leta 1923 imenovani škof Andrej Karlin je bil po par stoletjih prvi lavantinski škof, ki je bil imenovan s strani papeža in ne salzburškega nadškofa.

Poseben položaj lavantinske škofije kot lastniške škofije se je odražal tudi pri škofu Antonu Martinu Slomšku, ki ga je za lavantinskega knezoškofa imenoval, potrdil in posvetil salzburški nadškof. Med procesom imenovanja je Slomšek – podobno kot njegovi predhodniki – podpisal volilne kapitulacije. Volilne kapitulacije so sredstvo za urejanje odnosov in razmerij med volivci in kandidatom za službo, uporabljale so se pri volitvah cesarjev in škofov. Slomškov podpis volilnih kapitulacij predstavlja precejšnjo posebnost ali izjemo: kapitulacije so načeloma podpisovali škofje, ki so bili voljeni, kar za lavantinske škofe ni veljalo, od konca 17. stoletja pa so bile celo prepovedane, čeprav so se v praksi uporabljale do sekularizacije na začetku 19. stoletja. Kapitulacije, ki so jih podpisovali oz. sprejemali lavantinski škofje, so obsegale 19 členov, ki so vsebinsko nastali na začetku novega veka in se v poznejših obdobjih niso spreminjali. V Slomškovem času so bila nekatera določila anahronizem oz. niso bila več v skladu s spremenjenimi družbenimi in političnimi razmerami. V primeru Slomška in njegovih predhodnikov lahko volilne kapitulacije opredelimo kot instrument, ki ureja oz. poudarja podrejen odnos in razmerja med lavantinskimi škofi in salzburškimi metropoliti in hkrati ponazarja poseben status lavantinske škofije kot lastniške škofije, njihovo formalno pravno in realno veljavnost pa bo treba še natanko preučiti.

Summary

WHY DID SLOMŠEK SIGN VOTING CAPITULATIONS? SLOMŠEK AND THE STATUS OF THE DIOCESE OF LAVANT AS A PROPRIETARY DIOCESE

The Diocese of Lavant was founded in 1228 as a proprietary bishopric of the archdiocese of Salzburg. Proprietary bishoprics/ are a great exception or peculiarity in the church, ecclesiastical-legal, and state-legal regulations. Such dioceses (there only existed Salzburg proprietary bishoprics) were dioceses the bishops of which were nominated, confirmed, and consecrated by the Salzburg archbishop, from which they also received fiefs or temporalities. Thus, bishops of proprietary dioceses were in both the ecclesiastical and state legal sense dependent on the Salzburg archbishop, while their position can be compared to the position of a vassal in relation to the feudal lord.

In the founding charter of the Diocese of Lavant, issued 10 May 1228, Salzburg Archbishop Eberhard II reserved the right to nominate, confirm, consecrate, and present fiefs to the new bishop of Lavant for himself and his

successors in the archdiocesan seat in Salzburg. A new bishop was obliged to swear allegiance and obedience (a vassal oath) to the Salzburg archbishop and archdiocese. The special position of the Diocese of Lavant as a proprietary diocese or special rights of the Salzburg archbishop in appointing the bishop of Lavant and bishops of other proprietary dioceses (Gurk, Chiemsee, and Seckau) was preserved even after the Josephine rearrangement of diocesan borders until the end of the First World War or the Austrian Concordat of 1933/34. The Diocese/proprietary bishopric of Lavant, which belonged under the Salzburg Metropolis since its establishment, was made exempt from the Salzburg Metropolis in 1924 and made subordinate directly to the Holy See. Bishop Andrej Karlin, appointed in 1923, was the first bishop of Lavant in several centuries to be appointed by the pope and not the archbishop of Salzburg.

The special position of the Diocese of Lavant as a proprietary bishopric was also reflected during the time of Bishop Anton Martin Slomšek, who was nominated, confirmed, and consecrated as the Prince-Bishop of Lavant by the Archbishop of Salzburg. During the appointment procedure, Slomšek – similar to his predecessors – signed electoral capitulations. These are a means for the arrangement of relations and relationships between electors and the candidate for a position and were used for electing emperors and bishops. Slomšek's signature of electoral capitulations presents a great peculiarity or exception: in principle, capitulations were signed by bishops who were elected, which did not hold true for bishops of Lavant; indeed, electoral capitulations were prohibited from the end of the 17th century, even though they were used in practice until the secularisation at the beginning of the 19th century. Capitulations signed or accepted by bishops of Lavant encompassed 19 articles, the content of which was created at the beginning of the Modern Age and was not changed during later periods. In Slomšek's time, certain stipulations were anachronisms or not in accordance with the changed social and political circumstances. In the case of Slomšek and his predecessors, electoral capitulations can be defined as an instrument arranging or emphasising the subordinate relation and relationships between the bishops of Lavant and metropolitan bishops of Salzburg while simultaneously illustrating the special status of the Diocese of Lavant as a proprietary bishopric. However, their formal legal and actual validity will still have to be thoroughly studied.

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VELIKONOČNA MISEL LIBERALNE STRANI OD RAZCEPA V SLOVENSKI POLITIKI 1890 DO KONCA AVSTRIJSKE DOBE 1918

POVZETEK

Liberalni Slovenci so bili, kljub napadom na Katoliško cerkev, duhovščino in katoliško vero, z dogmatično-zakramentalnega vidika v zasebnem življenju lojalni katoličani. Različno pa je bilo njihovo razumevanje določenih razsežnosti krščanstva, točneje katolištva, kot religije. Glede vloge katoliške vere in Cerkve v posameznikovem javnem oziroma družbenem življenju so odklanjali politično razsežnost njegovega verskega prepričanja. Svoje versko čustvo so nedvoumno izražali ob največjem krščanskem prazniku – veliki noči.

V času od političnega razhoda v slovenskem narodnem gibanju na stran političnega katolicizma in liberalizma leta 1890 do konca avstrijske dobe leta 1918 so se na liberalni strani posebej zadržali ob vsakoletnem praznovanju velike noči. Tako kot na katoliški so njeno obeležje večkrat povezali tudi s pozdravom nastopa pomladi, hkrati pa poudarili »*vstajenje največjega in najplemenitejšega bitja, ki je hodilo kdaj po tej zemlji*«. Opozarjali so na Kristusovo življenje, učenje in trpljenje, veličastnost njegove osebnosti in Kristusov svetovnozgodovinski pomen. V dnevu Gospodovega vstajenja so videli dan zmage tistih idej, ki so najtrdnjše jamstvo zemeljski sreči narodov in vsega človeštva. Liberalni tisk je poročal tudi o svetih opravilih velikega tedna in velikonočnih procesijah, bralcem, prijateljem in tudi nasprotnikom pa želel vesele velikonočne praznike.

S praznovanjem velike noči so liberalci (ter katoliška in socialnodemokratska stran) povezovali tudi željo po narodnem vstajenju – slovenski narodni,

politični, gospodarski, kulturni in socialni emancipaciji. Videli so tudi priložnost, da izrazijo svoje siceršnje idejno politične poglede. Katoliški strani so očitali, da se vere poslužuje v politične namene in si skozi delovanje Katoliške cerkve in duhovščine prizadeva za posvetno oblast in družbeno mišljenje, usmerjeno po njenih ideoloških ter političnih pogledih. Ob tem, ko so sledili verskemu in bivanjskemu pomenu velike noči, so vztrajali pri obstoječem kulturnem boju. Pred iztekom avstrijske dobe leta 1918 je bilo pomenljivo velikonočno sporočilo Slovenskega naroda, ki je govorilo o veliki usodi, ki čaka Slovence, in odpiranju vrat v novo življenje, lepše in veličastnejše, kot so si upali sanjati naši dedje in očetje. Slovenski narod je tedaj poudaril načelo samoodločbe kot edino rešilno pot k narodni svobodi.

Ključne besede: *liberalci, velika noč, veličastnost Kristusove osebnosti, avstrijska doba, narodno vstajenje, kulturni boj*

Summary

EASTER THOUGHTS OF THE LIBERALS FROM THE DIVISION IN SLOVENIAN POLITICS OF 1890 UNTIL THE END OF THE AUSTRIAN PERIOD IN 1918

Despite the attacks on the Catholic church, clergy, and Catholic faith, liberal Slovenians were, from the dogmatically sacramental aspect, loyal Catholics in private life. What differed was their understanding of certain dimensions of Christianity, more precisely of Catholicism, as a religion. Regarding the role of the Catholic faith and the Church in one's public or social life, they rejected the political dimension of its religious belief. However, they unambiguously expressed their religious feeling upon the biggest Christian holiday – Easter.

In the time of the political division in the Slovenian national movement into political Catholicism and liberalism in 1890 and until the end of the Austrian period in 1918, the liberals put much emphasis on the annual celebration of Easter. Like the Catholic side, they frequently connected its celebration with the salutation to the arrival of spring, while at the same time highlighting »*the resurrection of the greatest and most noble being that ever walked this earth*«. They drew attention to Christ's life, teaching, and suffering, the majesty of his personality, and Christ's global historical significance. On the day of the Lord's resurrection, they envisioned the day of victory of those ideas which are the most solid guarantee of the earthly happiness of nations and all of humanity. The liberal press also reported on Holy Week activities and Easter processions, while wishing their readers, friends, and also opponents a happy Easter.

The liberals (and the Catholics and social democrats) also connected the celebration of Easter with the desire for national uprising – Slovenian national, political, economic, cultural, and social emancipation. They also saw an opportunity to express their general idealistically political views. They reproached the Catholic side for exploiting the faith for political purposes, striving for temporal power through the operation of the Catholic church and clergy, and directing social thought according to their ideological and political views. While following the religious and existential meaning of Easter they persisted in the ongoing cultural struggle. Prior to the end of the Austrian period in 1918, the newspaper *Slovenski narod* published an illustrative Easter message discussing the great destiny awaiting Slovenians and the opening of the doors to a new life, a better and greater one than our grandfathers and fathers dared to dream of. The *Slovenski narod* then emphasised the principle of self-determination as the only redemptive path towards national freedom.

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KRONISTKA M. KLEMENTINA KASTELEC (1887–1963) IN NJENA »VOJNA KRONIKA« (1914–1918)

POVZETEK

Razprava predstavlja uršulinko M. Klementino Kastelec (1887–1963), doma iz Vinje vasi pri Novem mestu, župnija Podgrad. Iz njenega ožjega sorodstva je izšlo več duhovnikov, ki so pustili vidno sled v zgodovini Cerkve na Slovenskem. Med temi je bil tudi njen brat Matija, dolgoletni župnik v Dolu pri Ljubljani. Sama se je po končanem učiteljišču pri uršulinkah v Ljubljani po temeljitem premisleku odločila, da postane uršulinka tudi sama. Redovno formacijo je pričela leta 1910, leta 1912 pa je nastopila službo učiteljice na uršulinski zunanji ljudski šoli. Leta 1914 je začela poučevati tako na uršulinski zunanji kot notranji meščanski šoli. Prav v tem letu pa je izbruhnila prva svetovna vojna, ki je zaznamovala tudi delo vseh šol in uršulinskega samostana. M. Klementina Kastelec je podrobno opisala dogajanja med prvo svetovno vojno znotraj samostanskih zidov, ki so dajali zavetje ranjenim in obolelim vojakom, saj so v samostanu oziroma v tamkajšnjih šolskih prostorih vzpostavili podružnico vojaške bolnišnice. Opis doživljanja vojne v Ljubljani oziroma t. i. Vojno kroniko danes hrani Arhiv uršulinskega samostana, pričujoči prispevek pa jo sedaj predstavlja tudi širši javnosti.

Ključne besede: *M. Klementina Kastelec (1887–1963), uršulinski samostan v Ljubljani, kronika, prva svetovna vojna*

Summary

CHRONICLER M. KLEMENTINA KASTELEC (1887–1963) AND HER »WAR CHRONICLE« (1914–1918)

The article presents the Ursuline M. Klementina Kastelec (1887–1963), born in Vinja vas near Novo mesto, Podgrad parish. From among her immediate family came several priests who left a visible mark in the history of the Church in Slovenia. These included her brother Matija, a priest of many years in Dol pri Ljubljani. Following a thorough deliberation after completing teacher training at the Ursuline Convent in Ljubljana, she decided to become an Ursuline herself. She started her order formation in 1910, while in 1912 she became a teacher at the Ursuline day public school. In 1914, she started teaching at both the Ursuline day and boarders' public school. It was the year that the First World War broke out, which had an impact on the work of all the schools and the Ursuline Convent. M. Klementina Kastelec described in detail the events during the First World War within the convent walls, as a branch of a military hospital was established in the convent or its school premises to shelter wounded and sick soldiers. Today the description of the experience of war in Ljubljana or the so-called War Chronicle is kept by the Archive of the Ursuline Convent and is now introduced to the wider public in the article before us.

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ZVONOVI ZA TOPOVE

POVZETEK

Zvonarji so se od konca srednjega veka večkrat prelevili v livarje topov. Po naših deželah so zvonovi v preteklosti mnogo trpeli zaradi osmanskih vpadov, najbolj pa za časa obeh svetovnih vojn.

Avstro-ogrske oblasti so se pri odvzemu bronastih zvonov sklicevale na vojne razmere. V obzir so vzele umetnostno in zgodovinsko pomembne zvonove, o katerih naj bi odločala spomeniškovarstvena služba. V soglasju z obrambnim ministrstvom so deželna glavarstva škofijske ordinariate v letih 1915/1916 zadolžila, da preko župnij izvedejo popis zvonov po posebnem formularju.

Župniki in verniki so ordinariatom oziroma škofom poleti 1916 množično pisali prošnje, naj posredujejo pri vojaških oblasteh za ohranitev posameznih zvonov. Podprli so jih tudi posamezni župani, ponekod pa so peticije podpisali tudi sosesčani cerkvenih sosesk.

Pred drugim odvzemom zvonov, ki se je začel avgusta 1917, je vojaško poveljstvo ordinariate zaprosilo za ponovno pomoč pri izvedbi akcije. Župniki so morali v dveh tednih predložiti sezname preostalih zvonov. Od odvzema so bili upravičeni tisti, ki so bili uliti pred letom 1600, ostali pa so se morali odlikovati po izrednem ornamentalnem in figuralnem okrasju. V vsaki cerkvi z redno dušnopastirsko oskrbo naj bi ostal vsaj en zvon. Načeloma so ostali le tisti zvonovi, ki jih je označil konservator. V Sloveniji so se ohranila le redka izvirna zvonila izpred leta 1916, saj je bilo pri obeh odvzemih cerkvam odvzeto 90 % zvonov.

Kraljevina Italija je po prvi svetovni vojni od Avstrije dobila vojno odškodnino, iz katere je financirala ulivanje t. i. odškodninskih zvonov na slovenskem ozemlju, ki ga je na novo pridobila. Izpraznjene zvonike v slovenskih deželah, ki so prišle v okvir Kraljevine SHS, so v letih po prvi svetovni vojni

predniki napolnili z bronastimi in jeklenimi zvonovi. Ulile so jih pretežno domače zvonarne.

Italijanska fašistična oblast je 23. aprila 1942 sklenila, da cerkvam na Primorskem in v Istri odvzame zvonove v vojaške namene. V glavnem je šlo za odvzem odškodninskih zvonov. Med odvzetimi zvonovi so se znašli tudi nekateri, ki jih je Avstro-Ogrska pustila oziroma so bili po prvi svetovni vojni vrnjeni iz avstrijskih zbirnih centrov. Na ozemlju t. i. Ljubljanske pokrajine Italijani bronastih zvonov niso odvzeli, podobno pa so ravnali tudi Madžari v Prekmurju.

Nemški okupator je z odvzemom bronastih zvonov škodo povzročil predvsem cerkvam na Štajerskem in v Zasavju ter Posavju, ki še do danes ni sanirana. Načeloma med letoma 1941 in 1944 niso odvzeli le tistih bronastih zvonov, ki jih je med prvo svetovno vojno zaščitila že avstrijska spomeniškovarstvena služba, vendar pa so zlasti v Zasavju in Posavju, kjer so izselili slovensko prebivalstvo, odvzeli skoraj vse historične zvonove. Nedotaknjeni so ostali bronasti zvonovi v nekaterih cerkvah v Zgornji Savinjski, Šaleški in Mežiški dolini. Na Gorenjskem so bronasti zvonovi ostali po zaslugi orglarskega mojstra Franca Jenka.

Od Italije so jugoslovanski komunistični oblastniki za odvzete zvonove naknadno zahtevali tudi vojno odškodnino. Italijanska vlada je plačala 120.000.000 lir odškodnine. Zahteve jugoslovanskih oblasti po vrnitvi nepretopljenih zvonov iz Avstrije v štajerske župnije žal niso bile uspešno rešene.

Kočevarski zvonovi iz porušениh cerkva so bili uničeni ali pa so svoje novo bivališče dobili v zvonikih nekaterih bližnjih cerkva. Številni so romali v zvonike v okolici Laškega.

Summary

BELLS FOR CANNONS

From the Middle Ages, bell-makers were frequently transformed into cannon casters. In the past, bells in our lands suffered much due to Ottoman invasions, and most of all during the time of both World Wars.

When requisitioning bronze bells, the Austro-Hungarian authorities cited war conditions. They took into consideration artistically and historically important bells, the fate of which was to be decided by the monument preservation service. In 1915/1916, in agreement with the Ministry of Defence, the land authorities instructed diocesan ordinariates to make an inventory of bells throughout parishes according to a special form.

In the summer of 1916, priests and believers wrote copious requests to ordinariates or bishops to intervene with the military authorities for the preservation of individual bells. They were also supported by some mayors and, in places, petitions were also signed by people from church communities.

Prior to the second requisitioning of bells, which started in August 1917, the military command again asked ordinariates for help during the action. Priests had two weeks to present lists of the remaining bells. Only those bells cast prior to 1600 were exempt from requisition, while others escaped confiscation due to having extraordinary ornamental and figural decoration. Every church with regular pastoral care was to retain at least one bell. Generally, only those bells were left that were marked by the conservator. In Slovenia, only a very small number of original bells from prior to 1916 were preserved, since during both requisitions 90% of all bells were requisitioned.

After the First World War, the Kingdom of Italy received war indemnity from Austria from which it financed the casting of the so-called compensation bells on the newly acquired Slovenian territory. In the years after the First World War, emptied bell towers in the Slovenian lands which were made part of the Kingdom of SCS were filled with bronze and steel bells. They were mostly cast by local bell foundries.

On 23 April 1942, the Italian Fascist authority decided that bells from churches in Primorska and Istria be requisitioned for military purposes. Mostly, this was the requisitioning of compensation bells. Even some that had been exempted by Austro-Hungary or those returned from the Austrian collection centres after the First World War were now listed for requisition. In the territory of the so-called Ljubljanska pokrajina, Italians did not requisition bronze bells, similarly as the Hungarians in Prekmurje.

The German occupier caused the most damage by requisitioning bronze bells primarily from churches in Štajerska and Zasavje and Posavje and to date that damage has not been repaired. Between 1941 and 1944, only those bronze bells were not requisitioned which were protected by the Austrian preservation service during the First World War; however, in Zasavje and Posavje, where the Slovenian population was forced out, almost all historical bells were requisitioned. Only bronze bells in certain churches in the Zgornja Savinjska, Šaleška, and Mežiška valleys were left untouched. In Gorenjska, bronze bells were preserved thanks to the master organist Franc Jenko.

The Yugoslav Communist authorities demanded war indemnity from Italy. The Italian government paid 120,000,000 lira of compensation. Unfortunately, the demands of the Yugoslav authorities for the return of unmelted bells from Austria for Styrian parishes were not successful.

Bells from the Kočevje region from demolished churches were destroyed or got a new home in bell towers of some nearby churches. Many went to bell towers near Laško.

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»O REVOLUCIJA – ZA TE NISEM ROJEN, NIKDAR SE TE NE PRIVADIM«: TRŽAŠKI ŠKOF ANDREJ KARLIN (1911–1919) O PREVRATNI DOBI V TRSTU

POVZETEK

Tržaški škof Andrej Karlin je v svoj zasebni dnevnik zapisoval vtise o razburljivem dogajanju v svoji škofiji od konca oktobra 1918 do aprila 1919, z vmesno daljšo prekinitvijo, ki je posledica odvzema dnevnika s strani italijanskih demonstrantov. Razprava prinaša študijo, ki omogoča lažje razumevanje Karlinovega dnevnika, družbene negotovosti, nasilja in preganja duhovnikov tržaške škofije. Ob tem pa škof opozori na duhovnike, ki se razveselijo prihoda italijanskih okupacijskih oblasti.

Karlin upa, da se bo po uvodni dobi nemirov in negotovosti vzpostavil red, kar je zanj kot legalista in zastopnika lokalne Cerkve kot transnacionalne skupnosti v prvi polovici novembra 1918 najbolj pomembno. Zadržan je do novih vojaških oblasti, ki jih razume kot okupacijske, kotčasne. Škof Karlin se zaveda nemoči, ampak ne izgubi upanja. Z avtoriteto katoliškega škofa si prizadeva vsaj omiliti stiske svojih duhovnikov, ki so preganjani ali v tiski. Dnevnik na eni strani torej prikazuje dogajanje na mikro ravni (na Tržaškem), hkrati pa opozarja na makro raven, torej na pritisk italijanskih oblasti na Vatikan za Karlinovo odstranitev. V podkrepitev svojega stališča italijanske oblasti v Vatikan pošljejo prepis delov Karlinovega dnevnika, ki so ga demonstranti odvzeli tržaškemu škofu ob vdoru v njegove zasebne prostore 29. decembra 1918. V Vatikan poslani prepis dnevnika je bil javno objavljen. V tem besedilu pa se lahko bralci seznani z originalnim Karlinovim dnevnikom iz prevratne dobe. Karlinovo

razumevanje dobe najboljše opiše zapis v dnevniku: O revolucija – za te nisem rojen, nikdar se te ne privadam.

Summary

»OH REVOLUTION – I WAS NOT BORN FOR YOU, I WILL NEVER GET USED TO YOU«: BISHOP OF TRIESTE ANDREJ KARLIN (1911–1919) ON THE REVOLUTIONARY PERIOD IN TRIESTE

The Bishop of Trieste Andrej Karlin wrote in his private journal his thoughts about the exciting events in his diocese from late October 1918 until April 1919, with a longer break in between, which was the consequence of his journal being confiscated by Italian protesters. The article brings a study facilitating our understanding of Karlin's journal, social uncertainty, violence, and persecution of priests in the Diocese of Trieste. The bishop also draws attention to those priests who welcomed the arrival of the Italian occupation authorities.

Karlin hopes that after the initial period of unrest and uncertainty, order will be restored, which, as a legalist and representative of the local Church as a transnational community in the first half of November 1918, is most important to him. He is reserved towards the new military authorities whom he perceives as occupation, as temporary. Bishop Karlin is aware of his powerlessness, yet does not lose hope. With the authority of a Catholic bishop, he endeavours at least to alleviate the hardships of his priests who are persecuted or distressed. Thus, on the one hand, the journal illustrates what was happening on the micro level (in Trieste), while at the same time bringing attention to the macro level, i.e. the pressure of the Italian authorities on the Vatican for Karlin's removal. To reinforce their position, the Italian authorities sent to the Vatican a transcript of parts of Karlin's journal taken from the Bishop of Trieste by protesters when they invaded his personal quarters on 29 December 1918. The transcript of the journal sent to the Vatican was also published. However, this article presents the Karlin's original journal from the revolutionary period. Karlin's perception of the period is best described by his journal entry: Oh revolution – I was not born for you, I will never get used to you.

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ANTON VOVK – KANONIK (1940–1945)

POVZETEK

Škof Rožman je Antona Vovka leta 1940 imenoval za kanonika ljubljanskega stolnega kapitlja. Že za študijsko leto 1941/42 ga je nameraval imenovati za novega rektorja bogoslovnega semenišča, a se je zaradi začetka druge svetovne vojne to premaknilo v leto 1944. Med vojno je Vovk opravljal številne naloge in bil zvest ter dejaven pomočnik škofa, najbolj pa se je angažiral pri pomoči številnim duhovnikom beguncem, ki so se znašli v Ljubljanski pokrajini. Med vojno se ni opredeljeval glede obeh sovražnih strani v državljanski vojni, je pa odločno obsojal in zavračal komunizem. Škof Rožman mu je zaupal tudi nalogo pomiritve med duhovniki nasprotujočih si strani, a žal ni bil uspešen. Užival je zaupanje vseh, razen okupatorja, s katerim ni imel stikov. Ob koncu vojne je doživel veliko razočaranje, ker so skoraj vsi bogoslovci odšli v begunstvo, v tednih po koncu vojne pa je sodoživljal kaos in grožnje novih oblastnikov.

Summary

ANTON VOVK – CANON (1940–1945)

In 1940, Bishop Rožman appointed Anton Vovk canon of the Ljubljana Cathedral chapter. He had intended to appoint him the new rector of the theological seminary already in the 1941/42 academic year, but due to the beginning of the Second World War, this was moved to 1944. During the war, Vovk performed numerous duties and was a loyal and active bishop's assistant, but he was engaged most of all in helping numerous refugee priests who found themselves in the Ljubljana region. He did not declare himself on either of the hostile

sides in the civil war during the war, although he did strongly condemn and reject communism. Bishop Rožman also entrusted him with the task of reconciliation between priests of the opposing sides, in which endeavour he was unfortunately not successful. He enjoyed the trust of all except the occupier with whom he had no contact. At the end of the war, he was greatly disappointed due to the fact that almost every seminary theologian went abroad, while in the weeks just after the end of the war, he also experienced the chaos and threats of the new authorities.

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»KONČNO BESEDO BO IZREKLA ZGODOVINA«: KORESPONDENCA JOŽETA GREGORIČA (1908– 1989) Z BOŽJIM SLUŽABNIKOM ALOJZIJE KOZARJEM (1910–1999)

POVZETEK

V prispevku želimo predstaviti duhovnika Jožeta Gregoriča (1908–1989) in Alojzija Kozarja (1910–1999) ter njuno korespondenco, ohranjeno v osebnih arhivih obeh duhovnikov. Pisma še niso bila objavljena, zato naj tudi to pomaga k hitrejši poti do časti oltarja, obenem pa izpolni nalogo, ki so si jo zadali ustanovitelji publikacije, da širšemu krogu predstavi vire za cerkveno zgodovino.

Summary

THE FINAL WORD WILL BELONG TO HISTORY: THE CORRESPONDENCE OF JOŽE GREGORIČ (1908–1989) WITH THE SERVANT OF GOD ALOJZIJ KOZAR (1910–1999)

This article presents the priests Jože Gregorič (1908–1989) and Alojzij Kozar (1910–1999) and their correspondence preserved in the personal archives of both clergymen. Their letters have not yet been published, so it is our hope that this article will speed up their path to be raised to the Altar while simultaneously fulfilling the task set by the founders of this publication to present to the wider public sources for church history.



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