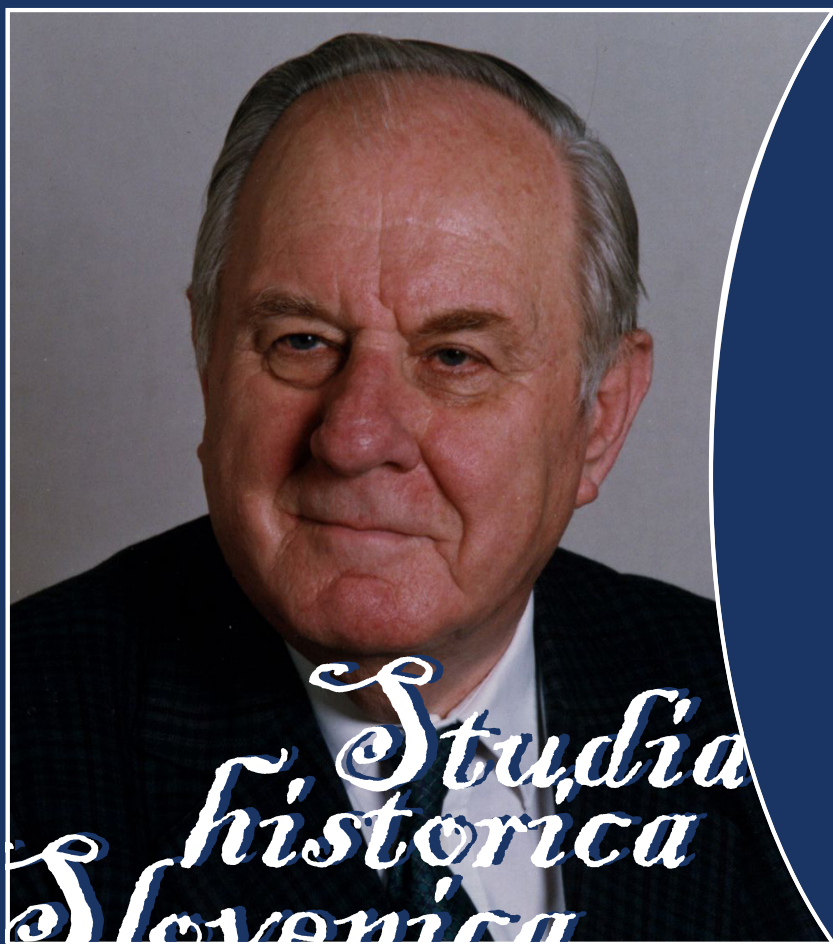


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Humanities and Social Studies Review*

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"Czech Brothers" in the Lord's Vineyard of the Diocese of Lavant: Czech and Moravian Seminarians in the Maribor Theological Seminary 1886–1893

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Abstract:

In the 1880s and 1890s, there was a great interest among young men in the Lands of the Bohemian Crown in the priestly vocation. As a result, the theological seminaries in the Czech lands were full, leading young candidates to turn to other seminaries within the Habsburg Dual Monarchy with their applications. In 1886–1893, several young Bohemian and Moravian candidates also applied to the Theological Seminary in Maribor, Slovenia. On the basis of archival records, diocesan schematisms and newspaper notices this paper briefly outlines and sheds light on the presence of "the Czech Brothers" in the Maribor Theological Seminary. After completing their studies and being ordained, most of the seminarians remained in the Diocese of Lavant, where they were involved in the social life of Lower Styria through their work and concern for the temporal and spiritual well-being of people in various parishes.

Keywords:

Czechs, Moravians, priesthood candidates, Maribor Theological Seminary, Diocese of Lavant, theological studies, priests, pastoral care

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Introduction¹

At the beginning of November 2023, an exhibition entitled *Czech Traces* was opened in Krško, Slovenia, on the initiative of the Embassy of the Czech Republic. The exhibition highlighted some of the most prominent Czechs and Slovenians who have enriched social life and whose traces are truly visible both in the Republic of Slovenia and in the Czech Republic. If we consider the activities of František Čap (1913–1972), one of the pillars of Slovenian cinematography, and Anton Foerster (1837–1926), the author of the first Slovenian opera, *The Nightingale of Carniola*, or the work of the Czech architects, engineers and inventors, with Jožef Ressel (1793–1857) at the helm, on one hand, and the work of Matija Murko (1861–1952) or Jože Plečnik (1872–1957) in Prague on the other hand, the outline of the intertwining is probably clear enough.² Of course, we could also list others who have ennobled the space with their words and examples, as well as with their ideas. We should also take into account individuals who came from mixed marriages – among these, for example, is certainly a Carniolan playwright and historian Anton Tomaž Linhart (1756–1795), whose paternal line originated in Moravia, from where his father came to work in Radovljica, Slovenia, where he married a local woman.³ *The Slovene Biographical Lexicon* reveals many more examples of this kind.⁴

The ties between the Slovenian area and the Lands of the Bohemian Crown have been intertwined throughout history. Therefore, it is no wonder that these intertwining between Slovenians and "the northern brothers" or "the Czech brothers" as Simon Gregorčič (1844–1906), a Slovenian poet and Roman Catholic priest, referred to them, have also been the subject of approaches by various researchers from both sides who have been and are still researching the collaboration of the two communities. Thus, on the Czech side, there are also some researchers who have dealt with the topic⁵ and of course, there is no shortage of researchers here in Slovenia. We should also mention the works of

¹ This article was written in the framework of the research programme P6-0262: *Jewish-Christian Sources and Dimensions of Justice*, co-funded by the Slovenian Research and Innovation Agency (ARIS).

² *Česko-slovensko sodelovanje*, available at: <https://www.posavskiobzornik.si/kultura/cesko-slovensko-sodelovanje-na-razstavi-101908>, accessed: 2. 3. 2024.

³ France Koblar, "Linhart, Anton Tomaž", available at: <https://www.slovenska-biografija.si/oseba/sbi330432/>, accessed: 2. 3. 2024.

⁴ Cf. Nada Gspan Prašelj, "Burian, Vaclav", available at: <https://www.slovenska-biografija.si/oseba/sbi154172/>, accessed: 2. 3. 2024.

⁵ Cf. Aleš Kozár, "Slovenska literatura in češki katoliški tisk 19. in prve polovice 20. stoletja", in: Darja Pavlič (ed.), *Slovenska poezija*. Obdobja 40 (Ljubljana, 2021), pp. 469–475.

Slovenian researchers Jonatan Vinkler⁶ and Borut Klabjan,⁷ and not overlook the contributions of others: from Marjeta Keršič Svetel and her discussion of Czech-Slovenian contacts between the two wars⁸ to, for example, the project entitled *Czechs and Slovenians: Common Cultural and Ideological Ties*, which was led by Irena Gantar Godina, PhD, in 2007–2008. The project focused on the relations and cultural and ideological ties between Czechs and Slovenians.⁹ We should also mention Jan Lego (1833–1906), a Czech writer, who, among other things, assessed the Slovenian character¹⁰, and on the other hand, a Slovenian historian Anton Trstenjak (1853–1917), who, through his travelogues, excursions and his book *Spomenik slovenske vzajemnosti*, encouraged others to explore these ties.¹¹

It is the written word, however, that reveals that such ties between the Lands of the Bohemian Crown and the Slovenian area go back much further. It is interesting that the researchers in their descriptions of the contacts, point to the spread of ideas, artistic and cultural currents, but somehow no one particularly focuses on the – priests. However, in his lecture in Prague in 1885, Jan Lego thoroughly pointed out the importance of work of the Czech priests in the Slovenian area.¹² It was the latter who are probably credited for establishing contacts between the Lands of the Bohemian Crown and the area of Inner Austria. If we take into consideration, for example, *Stiški rokopis* (a manuscript from Stična, Slovenia), the conclusion by researchers that a Czech monk was involved in its creation should be sufficient.¹³ The fact is that clerics from the Lands of the Bohemian Crown were also present in today's Slovenian area later on, and perhaps it is to their credit that in 1619, when Jesuit refugees from Moravia arrived in Ljubljana, this is also the reason why the first higher education lectures took place, as we read in the chronicle of the Jesuit College in Ljubljana.¹⁴ Such contacts between Moravian and Bohemian clerics and clerics

⁶ Jonatan Vinkler, *Posnemovalci, zavezniki in tekmeči: češko-slovenski in slovensko-češki kulturni stiki v 19. stoletju* (Koper, 2006).

⁷ Borut Klabjan, *Češkoslovaška na Jadranu: Čebi in Slovaki ter njihove povezave s Trstom in Primorsko od začetka 20. stoletja do druge svetovne vojne* (Koper, 2007) (hereinafter: Klabjan, *Češkoslovaška na Jadranu*).

⁸ Marjeta Keršič Svetel, *Češko-slovenski stiki med svetovnima vojnama* (Ljubljana, 1996), available at: <https://www.sistory.si/publication/30407>, accessed: 23. 4. 2024.

⁹ *Čebi in Slovenci*, available at: <https://isim.zrc-sazu.si/sl/programi-in-projekti/%C4%8Dehi-in-sloven-ci-skupne-kulturne-in-idejne-vezi>, accessed: 2. 3. 2024.

¹⁰ "Jan Lego", *Slovan*, No. 15, 1 August 1885, pp. 235–236.

¹¹ France Koblar, "Trstenjak, Anton", available at: <https://www.slovenska-biografija.si/oseba/sbi726644/>, accessed: 2. 3. 2024.

¹² Cf. "Slovenci v slovstveno govorniškem društvu Slaviji v Pragi", *Slovan*, No. 7, 1 April 1885, p. 111.

¹³ Cf. Matjaž Ambrožič, *Zgodovina Cerkve na Slovenskem* (Ljubljana, 2019), p. 175.

¹⁴ Cf. *Letopis ljubljanskega kolegija Družbe Jezusove (1596–1691)*, France Baraga (ed.) (Ljubljana, 2003), p. 82.

from Inner Austria can also be traced in the following centuries, especially at the end of the 19th century and the beginning of the 20th century, in the Diocese of Ljubljana¹⁵ as well as in the Diocese of Gurk-Klagenfurt, the Diocese of Graz-Seckau, the Diocese of Trieste and Capodistria¹⁶ as well as in the Diocese of Lavant. On the basis of archival records, schematisms, newspaper notices and literature, the present paper attempts to outline the presence of Czech and Moravian representatives in the Lavant seminary at the end of the 19th century. Seminarians, some even became parish priests in individual parishes, left a visible trace in the activities of the Diocese of Lavant.

Czechs in the Diocese of Lavant in the light of the first schematisms

Priests who came to our region from the Lands of the Bohemian Crown are noted down in several chronicles and necrologies from dioceses or monasteries. In the yearbook of the Diocese of Ljubljana, Franc Pokorn (1861–1940) specifically mentioned several names of clergymen who came from the Czech and Moravian lands.¹⁷ The Diocese of Lavant does not have a similar printed yearbook for the 18th century, although the first one was published in 1796. As noted by France Martin Dolinar, the first published schematism of the Diocese of Lavant did not contain personal data about the priests. This changed only in 1844, when, in the schematism of that time, "for the first time, the alphabetical list of priests includes, in addition to the first and last names, the date of birth and the date of ordination of the individual priests."¹⁸ For example, an examination of the 1846 schematism of the Diocese of Lavant also provides information on the presence of Bohemian and Moravian clerics who worked in the diocese, either as religious or as diocesan priests, as shown in the following table.

¹⁵ For more details on the presence of Czech seminarians in the Ljubljana Theological Seminary, see Miha Šimac, "Bratje Čehi" v ljubljanskem bogoslovju (1885–1897)", *Bogoslovni vestnik* 79, No. 4 (2019), pp. 955–970.

¹⁶ For more details on the seminarians and later priests who worked in the Diocese of Trieste and Capodistria, please see Klabjan, *Českoslovaška na Jadranu*, p. 193.

¹⁷ Cf. Franc Pokorn, *Šematizem dubovnikov in dubovnij v ljubljanski nadškofiji l. 1788* (Ljubljana, 1908), p. 11.

¹⁸ France Martin Dolinar, "Letopisi lavantinsko-mariborske škofije kot zgodovinski vir", *Zgodovinski časopis* 38, No. 1–2 (1984), p. 59.

Table 1: Bohemian and Moravian priests and religious brothers in the Diocese of Lavant in 1846¹⁹

Name and surname	Land of birth	Year of birth	Year of ordination	Duty station
Johann Breyer	Moravia	1823	(1850) ²⁰	a Benedictine – novitiate
Michael Fischer	Bohemia	1797	1827	a parish priest of the parish of St Nicholas in Pratinik
Mathias Gaschowe	Moravia	1824	(1848) ²¹	a Benedictine, a student of theology – 1 st year
Otto Habermann	Bohemia	1812	1836	a Benedictine; Doctor of Theology; Professor of Biblical studies and trainee professor at the Klagenfurt lyceum
Johann Kubale	Bohemia	1795	1824	a deficient ²² ; the Diocese of Budweis
Joseph Küssling	Bohemia	1800	1827	a parish priest of the parish of St Jera; Deanery Wolfsberg
Laurentius Mendel	Bohemia	1793	1828	a Capuchin; a vicar of the Capuchin Monastery in Wolfsberg
Wenzeslav Pagani	Bohemia	1810	1835	a parish priest of the parish of Reichenfels
Joseph Roppert	Bohemia	1796	1825	a deficient; the Diocese of Graz-Seckau
Joseph Reznicek	Bohemia	1823	(1847) ²³	a Benedictine; a student of theology – 3 rd year
Franz Schroll	Moravia	1823	(1849) ²⁴	a Benedictine; a student of theology – 1 st year
Ignaz Tautscher	Bohemia	1779	/	a Franciscan friar – deficient
Joseph Werstat	Bohemia	1793	1825	a parish priest of the parish of St Michael in Wolfnitz/Sausalpe

¹⁹ *Schematismus des Bisthumes Lavant, mit Anfang des Militär-Jabres 1846* (Klagenfurt, 1846).

²⁰ Breyer was later given the religious name Hugo. Cf. *Schematismus des Bisthumes Lavant* (Klagenfurt, 1851), p. 59 (hereinafter: *Schematismus des Bisthumes Lavant* 1851). He was ordained priest in 1850 (Nadškofijski arhiv Maribor (NŠAM), Ordinacijski protokol 1780–1942, p. 232).

²¹ Gaschowe was given the religious name Othmar. Cf. *Schematismus des Bisthumes Lavant* 1851, p. 58; NŠAM, Ordinacijski protokol 1780–1942, p. 228.

²² A deficient – a priest who is unable to perform priestly duties, typically due to health or other reasons. Cf. *Wetzer und Welte's Kirchenlexikon oder Encyclopädie der katholischen Theologie und ihrer Hilfswissenschaften*, 2. Aufl. (in neuer Bearbeitung, unter Mitwirkung vieler katholischen Gelehrten begonnen von Joseph Cardinal Hergenröther, fortgesetzt von Franz Kaulen. Dritter Band: Censis bis Duguet) (Freiburg im Breisgau 1884), p. 1467.

²³ *Reznicek was ordained a priest in 1847* (NŠAM, Ordinacijski protokol 1780–1942, p. 224). He was given the religious name Alois. Cf. *Schematismus des Bisthumes Lavant* 1851, p. 58.

²⁴ *Schroll was ordained a priest in 1849* (NŠAM, Ordinacijski protokol 1780–1942, p. 230). He was given the religious name Beda. Cf. *Schematismus des Bisthumes Lavant* 1851, p. 59. – As a monk, he was known as a historian, working on the history of monasteries in Carinthia, the medieval history of the Carinthian lands and the study of documents. For more details, please see Laurentius Kull, "Schroll P. Beda (Franz Johann)", available at: http://www.biographien.ac.at/oebl/oebl_S/Schroll_Beda_1823_1891.xml, accessed: 27. 4. 2024.

Table 1 shows that the Czechs were the dominant group at that time, with a smaller number of Moravians. The majority belonged to the Benedictine Order, four of them were diocesan priests, and there was also one Capuchin and one Franciscan friar. There were also some young theology students among the Benedictines. Unfortunately, less than thirty years later their names are not noted down in the yearbook, but the 1875 schematism of the Diocese of Lavant still contains some representatives from the Bohemian lands. Surprisingly, it seems that two of them were not priests, but laymen who performed church service. In the schematism, Peregrin Manich, born in 1813, originally from Eipel (now Úpice) in Bohemia, is mentioned.²⁵ He became a teacher and cathedral organist in St Andrä in 1847, and moved to Maribor when the episcopal see was transferred there by the Bishop Anton Martin Slomšek (1846–1862) in 1859.²⁶ He was also known as a composer of sacred and secular songs, including the Slovenian ones.²⁷ In Maribor, Manich served as a cathedral organist, and was also *regens chori* and a teacher of Choral chant at the Maribor Theological Seminary. In 1875, Bishop Mihael Napotnik was also one of the seminarians. Beside Manich, another individual from the Lands of the Bohemian Crown, Franz Bartelt, sang in the Maribor cathedral in 1875.²⁸

Five years later (in 1880), a census was held in the Habsburg Dual Monarchy. The results of the census for Maribor alone showed that 17,628 persons were living in the city at that time, including the military (1,604). Among these, 183 persons have indicated Slovak as their language of communication and 65 persons have indicated Czech as their language of communication.²⁹ These may have included the aforementioned Peregrin Manich and Franz Bartelt, who were still operating in the cathedral and the theology of Lavant at that time. The 1881 schematism reveals that at that time Manich could count on 34 seminarians to listen to his lectures at the seminary: three of them in the IV year, including later famous Slovenian poet Anton Aškerc (1856–1912), six in the III year, 13 in the II year and 12 in the I year.³⁰ In 1882, there were 39 seminarians: 6 in the IV year, 14 in the III year, 9 in the II year, and 9 in the I year + 1 extern (Janežič Viljem).³¹ In 1883, the theological seminary was slightly more

²⁵ *Personalstand des Bisthumes Lavant in Steiermark im Jahre 1875* (Marburg, 1875), p. 87 (hereinafter: *Personalstand 1875*).

²⁶ Lučka Fortek, "Organisti in orgle v mariborski stolnici", in: Lipovšek, Stanko (ed.), *Mariborska stolnica ob 150. obletnici Slomškovega prioboda v Maribor* (Maribor, 2009), p. 199.

²⁷ Hinko Druzovič, "Manich, Peregrin", available at: <https://www.slovenska-biografija.si/oseba/sbi346912/>, accessed: 23.4.2024.

²⁸ *Personalstand 1875*, pp. 12–13.

²⁹ "Iz Maribora", *Slovenski gospodar*, No. 7, 17 February 1881, p. 50.

³⁰ *Personalstand 1881*, pp. 24–25.

³¹ *Personalstand 1882*, pp. 24–25.

occupied, as there were 46 students at that time. There were 12 seminarians in the IV year (two had already received ordination), 11 in the III year, 8 in the II year and 15 in the I year.³² In 1884, there were 48 seminarians in the Diocese of Lavant. There were 10 seminarians in the IV year (four of whom had already been ordained), 7 in the III year, 14 in the II year, and 17 in the I year.³³ In 1885, there were 43 seminarians: 6 in the IV year (one already ordained), 12 in the III year, 12 in the II year and 13 in the I year.³⁴ However, none of them came from the Lands of the Bohemian Crown, from where many applications for admission to the seminaries of Inner Austria came the following year.

Welcoming young Czechs

In the 1880s and 1890s, there seemed to be a kind of religious revival in the Lands of the Bohemian Crown, and many young boys were eager to pursue theological studies. In 1905, Fran Krašovec wrote about those times:

A few years ago, many Czech graduates came to the Slovenian seminaries. Many of these young men graduated with honours in the Bohemia, but they were not admitted to the local seminaries because they were full. With the purest intentions and full of enthusiasm, they came to the Slovenian area to operate among a fraternal nation.³⁵

The memoirs of the priest Janko Mlakar (1874–1953) from Ljubljana testify to this. He wrote, "In Bohemia and Moravia in those days, there were so many graduates every year that some had to look for bread outside their homeland."³⁶

We could actually talk about the arrival of candidates from Bohemia and Moravia to the seminaries of the dioceses of Inner Austria somewhat earlier. The first such arrivals in large numbers date back to the time of Bishop Jernej Legat of the Diocese of Trieste and Capodistria (1846–1875), when 26 priests of Bohemian descent were operating there. The second such wave occurred in 1885–1886, when, at the invitation of Bishop Ivan Nepomuk Glavina (1882–1895), young boys began to arrive at the Central Theological Seminary in Gorizia.³⁷ However, applicants from Bohemia and Moravia did send their applica-

³² *Personalstand 1883*, pp. 24–25.

³³ *Personalstand 1884*, pp. 24–25.

³⁴ *Personalstand 1885*, pp. 24–25.

³⁵ "Čehi na slovanskem jugu", *Naš list*, No. 18, 6 May 1905, n.p.

³⁶ Janko Mlakar, *Spomini* (Ljubljana, 1940), p. 226 (hereinafter: Mlakar, *Spomini*).

³⁷ Klabjan, *Českoslovaška na Jadranu*, p. 193.

tions to all seminaries in Inner Austria, as reported by the newspaper *Slovenec* on 20 August 1886:

This year, a large number of applicants are applying to the seminaries everywhere. It is well known that in Bohemia a third of them can no longer be accepted. So the Czech graduates are turning in all directions. So far, 25 have applied to Gorizia, 60 to Graz in Germany, and more to Maribor, Klagenfurt and Vienna, than they can take in.³⁸

These arrivals, however, do not seem to have been to everyone's liking, since the same newspaper had already reported the "grumbling" of individual voices complaining about the admission of Czech candidates to the Ljubljana Theological Seminary.³⁹ Some representatives of the city councils in other major cities were also upset, for example in Trieste, where the arrival of the candidates the following year was subject to considerable pressure. In particular, the Italian representatives reproached the Bishop for the concern that these future priests would mainly be political agitators and would operate against the already scarce harmony. Moreover, they pointed out that these "Czech youths do not know the language, customs, and traditions of the crown lands." This was already partly true, as noted by the newspaper reporter. However, the Czech seminarians were able to familiarise themselves with everything and adapt to the situation during their studies. It was also true, as pointed out by the city representatives, that they were not proficient in the Italian language. However, according to the writer of the article, this issue could be solved:

The bishop will send them among the Slovene parishioners, to parishes in the countryside that are entirely Slavic. Knowing their mother tongue, they will easily become accustomed in a short time also to the Slovene and Croatian languages, which will be indispensable for them to carry out their pastoral work successfully.

The reporter did not forget to criticise the Italian representatives, among whom it was futile to look for candidates for the priesthood.⁴⁰ Bishop Glavina of the Diocese of Trieste and Capodistria also reacted to all these criticisms and refuted the accusations in a special memorial – a letter to the Slovene newspapers.⁴¹ Nevertheless, if the newspaper reports are to be believed, it seems that Graz also reacted in a rather similar way to the applications of the Czech

³⁸ "V duhovska semenišča", *Slovenec*, No. 189, 20 August 1886, n.p.

³⁹ Ibid.

⁴⁰ "Češki bogoslovci", *Edinost*, No. 48, 15 June 1887, n.p.

⁴¹ Cf. *Zgodnja Danica*, No. 18, 6 April 1887, pp. 141–143.



Postcard with an image of the Maribor Theological Seminary (NŠAM, Zbirka Imago, Razglednice, Razglednica s podobo mariborskega semenišča)

candidates. According to the reports, "The German liberals already see in every Czech theologian, besides being a future preacher of the doctrine of God, also a passionate agitator for Slavism. They are already behaving in a way that the German theologians can no longer cope with them. /.../⁴² The *Slovan* newspaper reacted to all these tensions in a much more conciliatory manner and, in view of the lack of local candidates, was particularly pleased to welcome Czech applicants for admission to the theology:

There are already quite a number of young Czechs in the Ljubljana Theological Seminary, but this year the Bishops of Maribor, Trieste and Poreč have also admitted them. We, who do not distinguish Slovenes according to their regions, but all are brothers to us; we also love the other Slavs with the same love; every Slovene must feel this way; a Slav must feel at home among the Slavs everywhere, this is the first step to agreement and finally to mutual brotherhood. We therefore warmly welcome the young Czechs to our land, which they have chosen as their homeland, and we wish them to be true ambassadors to our people, not only of the faith of Christ, but also of the Slavic idea. In both lies our salvation. /.../⁴³

⁴² "Notranje dežele", *Slovenec*, No. 14, 19 January 1887, n.p.

⁴³ "Čehi kot duhovniki po slovenskih pokrajinah", *Slovan*, No. 19, 1 October 1886, p. 303.

It is interesting to mention the description of Toman's decision for the Maribor Theological Seminary by individual Czech candidates in the newspaper notes. Since they really had no possibility of education in such institutions at home, they decided to go to other seminaries. Johann Toman was one of those candidates who initially wanted to enter the Theological Seminary in Graz. Together with some of his comrades, he met other more nationally conscious Czech graduates in Vienna, who persuaded them to go in the other direction: "Why are you going to German Graz? Go to Maribor among the Slovenes!"⁴⁴

Applications from Czech and Moravian candidates

In August and early September 1886, applications for entering the Maribor Theological Seminary had been submitted in towns in Bohemia and Moravia. The aforementioned 20-year-old graduate Johann Toman actually signed his application to the seminary in his hometown on 4 August 1886. Of course, he attached the required attachments, such as a baptismal certificate, a moral certificate signed by the local parish priest, a health certificate, which was written in the Czech language, as well as a certificate of completion of his schooling or of having passed the matriculation examination "with good success" (*mit Gutem Erfolge*). He received a positive reply from Maribor already on 11 August 1886, namely that he was admitted to the Maribor Theological Seminary.⁴⁵

That autumn, Franz Hurt, the son of Catholic parents from Kladno, Bohemia, also wrote his application in the German language for admission to the seminary in Maribor. He enclosed all the necessary documents, from his baptismal certificate to his school certificates, which showed that he had attended the German Gymnasium in Pilsen (Cze. Pilzeň). After the matriculation examination he studied Philosophy at the Faculty of Arts in Prague for a year, where he passed his exams with good results. Among the appendices there are other documents: a moral certificate from the local parish priest, a health certificate stating that he was in perfect health (*vollkommen gesund*), and the Archbishop of Prague's consent for Hurt's studies at the Maribor Theological Seminary.⁴⁶

On 2 August 1886, Franz Mandeliček, a 20-year-old candidate, also addressed an application in the German language to the rector of the Maribor Theological Seminary. In his application he stated that he was born in Skočice,

⁴⁴ "Dekan Ivan Toman", *Slovenec*, No. 16, 21 January 1930, p. 5.

⁴⁵ NŠAM, Škofijska pisarna, f. 74, Bogoslovno semenišče 1881–1886, box 24, N. 1944, Praes. 12. 8. 1886: Toman Johann.

⁴⁶ NŠAM, Škofijska pisarna, f. 74, Bogoslovno semenišče 1881–1886, box 24, N. 2369, Praes. 22. 9. 1886: Hurt Franz.

Bohemia, on 9 April 1865, the legitimate son of a Catholic, and came from a large (he had five siblings) but rather poor family. He wrote that his father had no property. Nevertheless, he chose the priesthood as his vocation and asked to be admitted to the Maribor Theological Seminary. He enclosed a baptismal certificate, a health certificate, a certificate from his ordinary and, of course, a certificate of completion of the State Gymnasium and of the matriculation examination, which Mandeliček passed with "*mittelmässige Erfolge*", i.e. intermediate success.⁴⁷

While these three candidates wrote their applications in the German language, the Moravian Anton(in) Zavadil, born on 23 June 1866 and a graduate of the Gymnasium, wrote his application in the Latin language, the official language of the Catholic Church. He wrote:

From his tender youth, the applicant has always carried in his heart the deeply held desire to become a minister of the altar of God; he has considered that he can most profitably serve people as a priest, regardless of his own benefit; with a trembling heart he wishes to be admitted to the seminary. /.../

He assured the then directors of the Theological Seminary in Maribor of his fidelity and promised that, if the request were granted, he would do his utmost to prove himself worthy of the favour showed to him.⁴⁸ In fact, Zavadil was accepted and became a seminarian, all with the desire to dedicate his life "to the people and the Church", as he wrote in another letter.⁴⁹

On 1 September 1886, 19-year-old Jakob Tajek also applied to Theological Seminary in Maribor with all the necessary documents. Tajek was then serving as a one-year volunteer, and he asked the seminary governance, in case of a positive reply, to allow him to arrive in Maribor only on 10 October, as he would only finish his service to his country on 4 October.⁵⁰

In Vodňany (Wodnian), Robert Vaclavik, born in 1865, and then a graduate of the Czech State Gymnasium in České Budějovice, signed his application for the seminary on 28 July 1886. In his application, he also stated that he wished to become a priest and therefore attached all the necessary certificates, from a baptismal certificate and school certificates to a medical certificate stating that he was "in good health" (*ganz gesund*) and fit for any work. Vaclavik's applica-

⁴⁷ NŠAM, Škofijska pisarna, f. 74, Bogoslovno semenišče 1881–1886, box 24, N. 1928, Praes. 6. 8. 1886: Mandeliček Franz.

⁴⁸ NŠAM, Škofijska pisarna, f. 74, Bogoslovno semenišče 1881–1886, box 24, N. 2282, Praes. 15. 9. 1886: Zavadil Anton.

⁴⁹ Ibid.

⁵⁰ NŠAM, Škofijska pisarna, f. 74, Bogoslovno semenišče 1881–1886, box 24, N. 2198, Praes. 6. 9. 1886: Tajek Jakob.

tion stressed that, with God's help, he had passed his matriculation examination with good results (*mit gutem Erfolge gemacht hatte*), and he particularly emphasised that he was the son of poor parents, with two brothers and four sisters, none of whom were yet well off. At the very bottom of his application, Vaclavik wrote: "I will wait in Wodnian for a gracious answer (*Jetzt werde ich in Wodnian gnädigste Antwort erwarten*)."⁵¹ Vaclavik did not have to wait long for the reply. On 3 August, he received a message from the ordinary informing him that he had been admitted to the Maribor Theological Seminary.⁵² There was probably no lack of joy at this news.

The seminarians in the Maribor Theological Seminary in the light of the schematisms

Similar applications for admission to the Theological Seminary in Maribor were sent by Czech and Moravian candidates in the following years. Some of the applicants were admitted to the seminary, as recorded in the schematisms of the Diocese of Lavant and individual newspaper notices. For example, on 26 August 1886, *Slovenski gospodar* reported that 13 candidates had been admitted to the first year of theology studies in Maribor, some of them from the Lands of the Bohemian Crown.⁵³ However, at that time, individual applications were still coming in and being considered by the seminary authorities, and it was not until the 1887 schematism that the number of seminarians in the 1886/1887 academic year was the highest ever (64). Of these, there were 10 in the IV year, 12 in the III year, 16 in the II year, and 26 in the I year of the seminary. Among them were also Czechs and Moravians, such as Franz Cinkl, Franz Čadek, Franz Hurt, Franc Mandeliček, Ludvik Štetka, Jakob Tajek, Johann Toman, Robert Vaclavik or the Moravian Anton Zavadič.⁵⁴

The schematism for the year 1888 shows that the number of seminarians was slightly higher than in the previous year, namely 66. There were 13 students in the IV year (three of them already ordained), 16 in the III year, 20 in the II year and 17 in the I year. Among the latter was Leopold Skuhersky from Opočno, Bohemia.⁵⁵ In the 1889 schematism of the Diocese of Lavant, there were 69 students mentioned – 15 seminarians in the IV year, 20 in the III year,

⁵¹ NŠAM, Škofijska pisarna, f. 74, Bogoslovno semenišče 1881–1886, box 24, N. 1842, Praes. 30. 7. 1886: Robert Waclawik.

⁵² Ibid.

⁵³ Cf. "Kn. šk. bogoslovje", *Slovenski gospodar*, No. 34, 26 August 1886, p. 271.

⁵⁴ *Personalstand 1887*, pp. 26–27, pp. 92–117.

⁵⁵ *Personalstand 1888*, pp. 26–27, p. 111.

14 in the II year, and 20 in the I year.⁵⁶ Three extern students should be added to the list – among them Franz Lom from Wollin, Bohemia, a student of the I year at the time.⁵⁷ A student of the II year at that time was also Johann Kanský, originally from Opočno, Bohemia.⁵⁸

The diocesan schematism for 1890 shows that there were 69 seminarians enrolled in the Maribor Theological Seminary at that time: 20 students in the IV year, 15 in the III year, 21 in the II year and 13 in the I year. Of these, only one was from the Lands of the Bohemian Crown, namely Štefan Peter. In addition to these, there was a nice group of 7 students from the externship.⁵⁹ In 1891, there were 68 students in the Maribor Theological Seminary. There were 16 in the IV year, 21 in the III year, 15 in the II year and 16 in the I year. Interestingly, there was no one from Bohemia or Moravia in the I year.⁶⁰ The 1892 schematism shows that there were 68 students in the seminary: 21 students in the IV year, 15 in the III year, 14 in the II year and 18 in the I year. Interestingly, there were no Czech seminarians.⁶¹ In the schematism for the year 1893, we read that at that time there were 65 students and one III-year extern. There were 13 students in the IV year, 17 in the III year, 17 in the II year and 18 in the I year.⁶² Interestingly, in the I year, there were no students from Bohemia or Moravia.

The 1894 schematism states that there were 65 students enrolled in the Maribor Theological Seminary: 17 students in the IV year, 13 in the III year, 19 in the II year, 16 in the I year. Again, there were no Czech representatives.⁶³ In 1895, there were 65 students in the seminary: 11 students in the IV year, 19 in the III year, 17 in the II year and 18 in the I year.⁶⁴ In the schematisms of the Diocese of Lavant after 1895, there is no longer anyone from Moravia or Bohemia among the seminarians.⁶⁵

The records show how the number of students in the Maribor Theological Seminary changed over the years. On the basis of the archival material examined and the above-mentioned schematisms, it was possible to compile a list of students from Bohemia and Moravia in the Maribor Theological Seminary.

⁵⁶ *Personalstand 1889*, pp. 27–28, pp. 96–122.

⁵⁷ *Personalstand 1889*, pp. 27–28, pp. 96–122.

⁵⁸ *Ibid.*, p. 104.

⁵⁹ *Personalstand 1890*, pp. 26–28.

⁶⁰ *Personalstand 1891*, pp. 26–28.

⁶¹ *Personalstand 1892*, pp. 26–28.

⁶² *Personalstand 1893*, pp. 32–33.

⁶³ *Personalstand 1894*, pp. 36–37.

⁶⁴ *Personalstand 1895*, pp. 36–37.

⁶⁵ *Personalstand 1896–1900*, pp. 44–46.

Table 2: An indicative chronological list of students from Bohemia and Moravia in the Maribor Theological Seminary in 1886–1900⁶⁶

Name and surname	Place of birth	Year of birth	Ordained
Franz Cinkl	Novoselic – Bohemia	1866	/
Franz Chadek	Klatovy – Bohemia	1866	/
Franz Hurt	Kladno – Bohemia	1863	1889
Franz Kokoschka	Chelčice – Bohemia	1863	1890
Mathias Komzak	Nová Včelnice – Bohemia	1865	/
Franz Mandeliček	Skočice – Bohemia	1865	1890
Anton Mojžišek	Černotin – Moravia	1864	1890
Cyril Novak	Unt. Lhotta – Bohemia	1864	/
Ludvik Štetka	Silberberg ⁶⁷ – Bohemia	1865	/
Jakob Tajek	Štěpánovice – Bohemia	1867	1890
Johann Toman	Planice – Bohemia	1866	1890
Robert Vačlavík	Vodňan – Bohemia	1865	1890
Karl Wenig	Klatovy – Bohemia	1867	1890
Anton Zavadil	Lovkov – Moravia	1866	1891
Leopold Skuhersky	Opočno – Bohemia	1867	1890
Johann Kanský	Opočno – Bohemia	1868	1891
Franz Lom	Volyně – Bohemia	1867	1892
Peter Stephen (Štefan)	Byšice – Bohemia	1867	1892

Table 2 shows that during that period the Maribor Theological Seminary admitted 18 candidates from Bohemia and Moravia, mostly born between 1863 and 1868. While Franz Hurt and Franc Kakuška represented the oldest students (1863), Johann Kanský (1868) was the youngest representative. The majority of candidates came to Maribor in the first two years, but only some of them arrived later. More requests may have been sent at that time, but they have not been found in the archive documents that we have reviewed so far.

⁶⁶ *Personalstand 1886–1900.*

⁶⁷ There are four parishes with this name.

Unfortunately, the examined archival documents do not provide sufficient information on the social and family background of the candidates. The father's occupation is rarely mentioned in the applications examined, but the applications presented above would suggest that most of the Bohemian and Moravian young men came from peasant and/or larger families. From the surnames alone, we can conclude that none of them was of noble descent. Perhaps this is why the statement of the Czech seminarian at the Ljubljana Theological Seminary, who said that the best Czech candidates stay at home, is also relevant here.⁶⁸

Some of the Czech and Moravian students left the Maribor Theological Seminary for various reasons during or after the first year of studies, and some might realise that the vocation of priesthood was not for them after all. For example, Franc Čadek and Franc Cinkl left Maribor after the first year of their studies at the latest. Moreover, it seems that five such individuals from the Lands of the Bohemian Crown decided to leave.

Life in the Maribor Theological Seminary

In the autumn of 1886, when Robert Vaclavik was told that he had been admitted to the Maribor Theological Seminary, he was instructed to report there on 2 October.⁶⁹ Others also received such instructions. This is not surprising, since already on 23 September 1886 *Slovenski gospodar* reported: "In the seminary of our diocese, the school year begins this year on 3 October, and seminarians are to assemble in Maribor the day before, that is on Saturday, 2 October, in the theological seminary."⁷⁰ So, at that time, the accepted candidates, including young men from Bohemia and Moravia, arrived in Maribor, where they got acquainted with other candidates, professors and spiritual leaders, and familiarised themselves with the house order and study obligations. In the Maribor Theological Seminary, theological studies lasted four years and they followed a special programme, defined by Bishop Anton Martin Slomšek. In the I year, the students attended lectures in logic and metaphysics, and in fundamental theology (general dogmatics), a general introduction to the Old Testament, an exposition of the Old Testament, and lectures in biblical archaeology, choral chanting, and Hebrew. In the II year, the theologians attended lectures on the following subjects: special dogmatics, choral chanting, introduction to the Bible of the New Testament, interpretation of the New Testament from the Vul-

⁶⁸ Mlakar, *Spomini*, p. 227.

⁶⁹ NŠAM, Škofijska pisarna, f. 74, Bogoslovno semenišče 1881–1886, box 24, N. 1842, Praes. 30. 7. 1886.

⁷⁰ "Na znanje", *Slovenski gospodar*, No. 38, 23 September 1886, p. 302.

gate, and lectures on hermeneutics with the interpretation of the original text of the New Testament. The III year of the studies was devoted to moral theology and church history, followed by lessons in patrology and choral chanting. In the IV year, seminarians were given lectures on ecclesiastical law, catechetics, pastoral care, methodology and pedagogy, choral chanting, and the history of ecclesiastical art; liturgy and exercises in church oratory were also taught.⁷¹

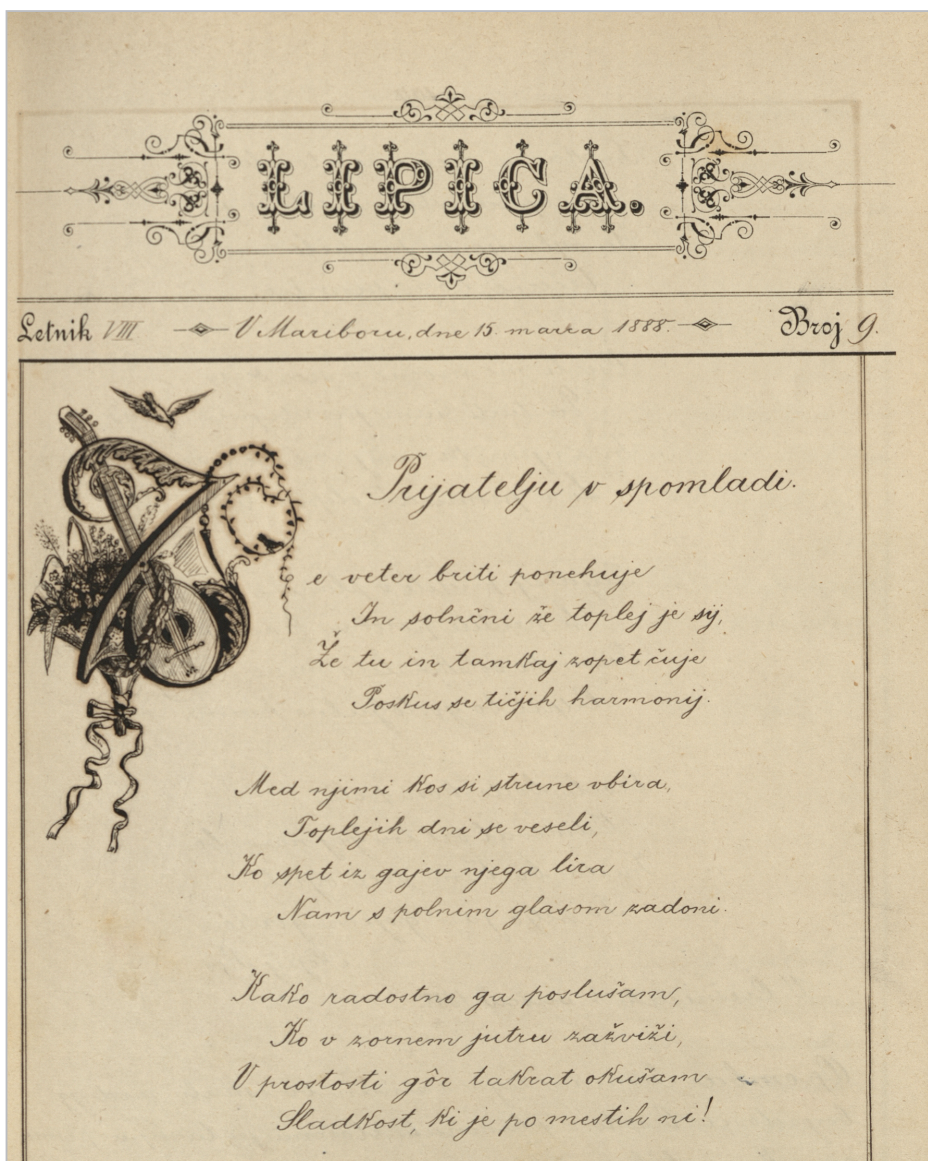
In addition to their studies, the young candidates from the Lands of the Bohemian Crown had some more difficulties related to language barriers, as they had to learn Slovene in due course, as was also required in other seminaries. In Trieste, the Czech and Moravian young men were also given the following admonition in their admission letter: "In order to be able to carry out your duties as a spiritual shepherd, you must know the languages of the faithful of our diocese, and if you do not, you will not be ordained by us."⁷² It was similar in the Ljubljana Theological Seminary, where candidates were required to learn the Slovene language within two years.⁷³ However, the newspaper notes emphasised that their lack of knowledge of the German language posed a greater problem, as lectures were mainly conducted in German at that time. In 1886, the writer of an article in *Slovan* was also angry about this. In the introduction, he quoted the biography of Slomšek prepared by Franc Kosar (1823–1894) and published in 1863, in which the author of the book provided some information about the use of language in education in the Maribor Theological Seminary. He wrote: "In the first year, the ancient and Hebrew language is explained in Slovene ... In addition, the Slovene language is the basis for practical instruction in preaching in all four years, as well as the daily meditations (morning prefaces) and the annual spiritual exercises are conducted in Slovene." But these, according to the writer in *Slovan*, were other, happier times, when the Slovene language "was next to German and Latin a neighbouring housewife, now she is their poorest maid, they have bought up and divided her sold-out possessions. /.../ Today the seminary, as the city of Maribor in general, is a bit degraded, alienated."⁷⁴ It seems that the writer in question was right to a certain extent and that the predominant German language in the Maribor Theological Seminary caused some more concern to the Czechs and Moravians. This is illustrated by a newspaper note they wrote when outlining the life

⁷¹ Fanika Krajnc-Vrečko, "Visoka bogoslovna šola v Mariboru 1859–1941", in: *Teološki študij na Slovenskem: vloga teoloških izobraževalnih ustanov v slovenski zgodovini pri oblikovanju visokošolskega izobraževalnega sistema* (AES 32) (Ljubljana, 2010), pp. 462–463 (hereinafter: Krajnc-Vrečko, "Visoka bogoslovna šola").

⁷² *Zgodnja Danica*, No. 18, 6 April 1887, p. 143.

⁷³ Cf. Nadškofijski arhiv Ljubljana (NŠAL), Škofijski arhiv Ljubljana (ŠAL) V., Semenišče 1881–1890, box 229, Höchwürdiges fürstbischöfliches Ordinariat, Laibach am 25. Sept. 1885.

⁷⁴ "Slovenščina v mariborskem bogoslovju", *Slovan*, No. 22, 15 November 1886, pp. 349–350.



Cover of the Lipica Seminary Journal (1888) (<https://dr.ukm.um.si/izpis.php?id=40246>)

of priest Toman: "But the teaching lectures in the Maribor Theological Seminary at that time were conducted in German and Latin. However, the Czechs did not know any German and could not even translate their matriculation examina-

tion into German for the director of the seminary."⁷⁵ The documents examined so far show that the applicants for admission to the Theological Seminary in Maribor were mostly graduates of Czech or German grammar schools. Moreover, most of the applications were handwritten in German, and only a few in the language of the Church – Latin. However, writing is one thing, but following lectures in German is often quite different and more challenging than it first appears. It is therefore not surprising that some candidates have indeed had difficulties with this. However, these notes could also mean that the lecturers at the Maribor Theological Seminary somewhat avoided Slomšek's plan concerning the use of language during the lectures, since the Bishop specifically stated that "in addition to Latin, some subjects should be taught in both provincial languages, i.e. in German and Slovene".⁷⁶ Despite these difficulties most young Czechs and Moravians were able to assimilate among the Slovenes in Maribor quite quickly, and they thoroughly prepared themselves for their future vocation and mission.

Those who persevered on the path they had set out soon found themselves among the cultural co-creators of the *Lipica* Seminary Journal. For example, in 1888, in the 8th (1 March) and the 9th (15 March) issues, Anton(in) Zavadil introduced the Czech poet František Ladislav Čelakovský (1799–1852), who was the first to systematically deal with Slovenian literature in Bohemia. Čelakovský had already recognised the importance of Slovenian poet France Prešeren (1800–1849).⁷⁷ Some seminarians from the Lands of Bohemian Crown exposed themselves by writing or singing at various concerts to the general public, while others were perhaps more tacit supporters of the Slovenian cultural sphere, which they proved by enrolling in St Hermagoras Society, Slovenia's oldest publishing house.⁷⁸ This was also a way of familiarising themselves with Slovenian life and thought.

Four years flew by, and some seminarians were ordained already in the third year of the theological studies. The first among them was certainly Franz Hurt, who was ordained already in 1889. However, the vast majority of other seminarians from Bohemia and Moravia were ordained the following year, in 1890, by the new Prince-Bishop of the Diocese of Lavant, Mihael Napotnik (1889–1922). Twenty-five years later, that event was reported with considerable pride in various newspapers.⁷⁹

⁷⁵ "Dekan Ivan Toman", *Slovenec*, No. 16, 21 January 1930, p. 5.

⁷⁶ Krajnc-Vrečko, "Visoka bogoslovna šola", p. 463.

⁷⁷ Cf. Anton Zavadil, "Franc Ladislav Čelakovský", *Lipica*, No. 8, 1 March 1888, pp. 185–190; *Lipica*, No. 9, 15 March 1888, pp. 200–205.

⁷⁸ Cf. "Imenik častitih p. n. udov družbe sv. Mohora leta 1888", in: *Koledar družbe sv. Mohora za navadno leto 1889* (Celovec, 1889), p. 40.

⁷⁹ Cf. "Duhovniške obletnice", *Straža*, No. 58, 23 July 1915, p. 5.



Ordination of the priesthood (https://upload.wikimedia.org/wikipedia/commons/4/47/Holy_Orders_Picture.jpg)

From the schematisms of the Diocese of Lavant we learn that several candidates were ordained priests in the following two years (1891 and 1892). However, a thorough examination shows that in 1893, for example, there were no Czech candidates among the 65 seminarians and one third-year extern. At that

time, there was only Štefan Peter in the fourth year, who had been ordained a priest on 25 July 1892, while still in his third year of theological studies.⁸⁰ He was the last seminarian from the Lands of the Bohemian Crown to enter the Maribor Theological Seminary, but not the last priest to serve in the Diocese of Lavant.

Now here, now there – chaplains in the Diocese of Lavant

The newly-ordained priests from the Lands of the Bohemian Crown, who were the most numerous in 1890, celebrated their first masses in various places. The first Czech theologian to be ordained in Maribor in 1889 was Franz Hurt, who celebrated the first Solemn Mass on 14 July in the Church of St Aloysius in Maribor.⁸¹ The following year, the newspapers also reported that the newly-ordained priest, Karl Wenig, celebrated his first Solemn Mass at the famous pilgrimage church of the Name of Mary in Kalobje, Slovenija. The article stated: "It was particularly touching when, towards the conclusion, the speaker addressed the newly-ordained priest's father in beautiful Czech, a virtuous and gentile man who had come from far away to celebrate his son's momentous day. Several Czech seminarians from Maribor were also present."⁸² Others celebrated the Solemn Mass in their hometowns. For example, Štefan Peter celebrated the Solemn Mass in Byšice, Bohemia, on 31 July 1892.⁸³

After the ceremonies, the Czech and Moravian newly-ordained priests returned to the Diocese of Lavant and were sent to their first posts. In 1890, Prince-Bishop Napotnik sent them to various places: Hurt was sent as a chaplain to Podsreda, Toman to Gornji Grad, Vaclavik to Sv. Hema, Kakuška to Sv. Kunigunda pri Konjicah, Mandeliček to Pilštajn, Mojžišek to Sv. Barbara v Slovenskih goricah, Wenig to Kalobje, and Zavadil to the parish Sv. Martin na Pohorju.⁸⁴ Chaplains were subsequently transferred to other parishes more or less frequently. Leopold Skuhersky, for example, took up his first pastoral ministry as chaplain on 4 August 1891 in the parish of Griže. He served there until 3 July 1893, when he was transferred to Laško as a second chaplain. He held this post until 29 May 1897 when he was promoted to the position of first chaplain

⁸⁰ NŠAM, Ordinacijski protokol 1780–1942, p. 293.

⁸¹ "Primicije", *Slovenski gospodar*, No. 28, 11 July 1889, p. 223.

⁸² "S Štajerskega", *Slovenec*, No. 171, 28 July 1890, n.p.

⁸³ "Gosp. novomašniki v lavantinski škofiji", *Domoljub*, No. 14, 21 July 1892, p. 169.

⁸⁴ "Duhovniške spremembe v škofovini Mariborskej" [sic], *Domoljub*, No. 17, 4 September 1890, pp. 197–198.

in the parish. Skuhersky served in only two parishes in less than eight years,⁸⁵ but not everyone was so fortunate, and some moved much more frequently. One of these was Franc Mandeliček, who was sent to Pilštanj as a chaplain to start his pastoral ministry on 27 August 1890. From there he was transferred to the parish of Sv. Peter pod Svetimi gorami on 18 January 1892.⁸⁶ The diocesan bulletin stated that he was temporarily (*ausbillsweise*) transferred there to assist,⁸⁷ and he served there until 21 October 1892 when he was assigned as a chaplain to Podsreda, where another Czech priest, Franz Hurt, had been working until then.⁸⁸ Mandeliček served in Podsreda until 28 February 1897, when he was sent to the parish of Sladka Gora. He served in this parish only until 27 July 1898, when he was transferred as a chaplain to Remšnik, where Jurij Žmavc (1843–1903) served as a parish priest. At the end of 1902, a parish priest Žmavc was increasingly complaining of stomach ache and throat pains. He went to the Hospital of the Brothers of Mercy in Graz, where he died on 13 January 1903. Žmavc was buried on Sunday, 18 January, at Remšnik.⁸⁹ After his death, Mandeliček became the provisor and held this post until 30 April 1903, when a new parish priest was appointed and he himself became the local chaplain again. In mid-September 1903, the diocesan ordinary sent a decree to Mandeliček, by which he was sent as a chaplain to Negova, Slovenia.⁹⁰ But here the story repeated itself; on 25 January 1904, the parish priest Alojz Šijanec died,⁹¹ and the chaplain of Negova became the provisor. Perhaps this was the reason for his deteriorating health; he took temporary leave on 30 April 1904 and only resumed his pastoral ministry on 1 November 1904. At that time, he was sent as a second chaplain to Sveti Jurij ob Ščavnici, where he served until 22 December 1905, when he was transferred to another parish, Svetinje. However, he did not stay there very long, only for a month, as he returned to Sv. Jurij on 1 February 1906. He served there until 1 June 1907, when he became a chaplain in Ribnica na Pohorju. Perhaps Mandeliček experienced health problems due to frequent relocations; on 1 May 1909, he had to take temporary leave again.⁹² Similarly, at the end of 1895, Karl Wenig, a chaplain in Laporje, also took temporary leave due to illness.⁹³ However, others worked successfully in their roles and were mostly popular with both the priests and the faithful.

⁸⁵ NŠAM, Službeni listi duhovnikov, box 5, Skuhersky Leopold.

⁸⁶ NŠAM, Službeni listi duhovnikov, box 4, Mandeliček Franz.

⁸⁷ *Kirchliches Verordnungs-Blatt für die Lavanter Diocese*, 1892, No. 1, p. 8.

⁸⁸ "Premembe pri č. duhovščini", *Domovina*, No. 21, 5 November 1892, p. 261.

⁸⁹ "Župnik Jurij Žmavc", *Slovenec*, No. 12, 16 January 1903, n.p.

⁹⁰ NŠAM, Službeni listi duhovnikov, box 4, Mandeliček Franz.

⁹¹ Cf. "Umr!", *Slovenski gospodar*, No. 4, 28 January 1904, p. 4.

⁹² NŠAM, Službeni listi duhovnikov, box 4, Mandeliček Franz.

⁹³ "Duhovniške spremembe", *Slovenski gospodar*, No. 45, 7 November 1895, p. 389.

Czechs as parish priests in the Diocese of Lavant

Many Czechs and Moravians soon passed the parish examinations during their chaplaincy ministries. According to the priest Martin Poč (*Dubovski poslovnik*), anyone who wanted to apply for a vacant parish or "pursue an independent pastoral ministry, had to pass an exam."⁹⁴ The parish examination was introduced by the Council of Trent, whereby the personal qualifications of prospective parish priests were examined before a diocesan examining board, which consisted of the bishop or his vicar general and examiners appointed by the bishop. In 1742, Pope Benedict XIV (1740–1758) presented detailed instructions on the manner and course of such an examination in his constitution "*Cum illud*". Such examinations could be held when a particular parish was vacant (*conkursus specialis*) or in a general form (*conkursus generalis*) for all the parishes that had been or would be vacant in the future. The dates of such examinations were announced to the priests in the diocesan bulletins. The examination was held in written and oral form and covered dogmatics, ecclesiastical law, moral and pastoral theology. In addition to the theoretical and practical-scientific examination, other "qualifications of the candidates (age, morality, religious zeal, etc.)" were also taken into account, "and the Ordinary was obliged to grant parishes only to the most worthy."⁹⁵ In the Diocese of Lavant, such examinations were held every year. For example, on 20 January 1898, *Slovenski gospodar* published an announcement about the examinations for that year: "The parish examinations will be held on 3, 4 and 5 May and on 30, 31 August and 1 September."⁹⁶ It is interesting to note that Franc Kakuška and Anton Mojžišek applied for the first call,⁹⁷ and Franc Hurt for the second.⁹⁸ Even before them, and of course, afterwards, others applied for these examinations, and it did not take long for the Bohemians and Moravians to be entrusted with the parishes. Among the first was the former chaplain of Slivnica, Johann Toman, who passed the parish examination in the autumn of 1896,⁹⁹ and at the end of the following year, applied for and was given the vacant post of parish priest in Skomarje.¹⁰⁰ In the autumn of 1898, the parish of Loka pri Zidanem Mostu was vacated. The previous chaplain, Leopold Skuhersky from Laško, applied for it and on 1 December 1898 *Slovenski gospodar* already reported that Skuhersky

⁹⁴ Martin Poč, *Dubovski poslovnik* (Ljubljana, 1892), p. 55.

⁹⁵ Rado Kušej, *Cerkveno pravo katoliške cerkve s posebnim ozirom na razmere v kraljevini Srbov, Hrvatov in Slovencev* (Ljubljana, 1927), p. 177.

⁹⁶ "Sv. birna in župnijski izpiti", *Slovenski gospodar*, No. 3, 20 January 1898, p. 5.

⁹⁷ "Župnijski izpit", *Slovenski gospodar*, No. 18, 5 May 1898, p. 6.

⁹⁸ "Župnijski izpit", *Slovenski gospodar*, No. 35, 1 September 1898, p. 6.

⁹⁹ "Župnijski izpit", *Slovenski gospodar*, No. 36, 3 September 1896, p. 310.

¹⁰⁰ "Duhovniške spremembe", *Slovenski gospodar*, No. 48, 2 December 1897, p. 436.

had been appointed as the new parish priest of Loka.¹⁰¹ Similarly, in the first months of the following year, Franz Hurt also applied for the vacant position of parish priest. At the beginning of February 1899, the newspapers reported that Jožef Zagajšek, a parish priest in Muta, had died on 22 January in the hospital in Graz.¹⁰² After his death, a vacant parish was advertised and already in April the same newspaper reported that the parish had been given to Franz Hurt, until then a chaplain in Stari trg.¹⁰³ All of these parish priests then tried to do everything for the spiritual and physical well-being of their parishioners. Some of them served in these positions for only a few years, others for several decades. Hurt, for example, served as parish priest in Muta until his death on 26 March 1935.¹⁰⁴

Departures and other services

Most priests from Bohemia and Moravia settled well in the Diocese of Lavant, while some chose to return home after less than a decade of pastoral care in the diocese. One of them was Franc Kakuška, the former chaplain in Dobova, who was incardinated into the Diocese of České Budějovice at the end of 1899 and was operating in the town of Krumau (Cze. Český Krumlov).¹⁰⁵ Interestingly, the Slovene newspapers also reported about him later on. For example, in 1901 *Slovenski gospodar* reported that Kakuška "was appointed by Prince Schwarzenberg as parish priest in Ottau [Zátoň] near Krumlov in Bohemia."¹⁰⁶ Even at the time of his death in 1928, the newspapers remembered him in short notes.¹⁰⁷

While some individuals wanted to pursue their profession in their homeland, others chose to enter active military service as military chaplains. Jakob Tajek, for example, operated as a chaplain in Vojnik, Slovenska Bistrica, Prihova, and Vuzenica, from where he was transferred to Loka pri Zidanem Mostu in May 1894. However, he remained there only until 30 September 1894, when he became a military chaplain.¹⁰⁸ The newspapers initially reported that he had been assigned to the *Superiorat* in Graz,¹⁰⁹ but in fact, he had already arrived in

¹⁰¹ "Duhovniške spremembe", *Slovenski gospodar*, No. 48, 1 December 1898, p. 6.

¹⁰² "Duhovniške spremembe", *Domovina*, No. 5, 3 February 1899, p. 36.

¹⁰³ "Duhovniške spremembe", *Domovina*, No. 16, 21 April 1899, p. 123.

¹⁰⁴ NŠAM, Službeni listi duhovnikov, box 2, Hurt Franc.

¹⁰⁵ "Osebná vest", *Domovina*, No. 44, 3 November 1899, p. 348.

¹⁰⁶ "Č. o. Fran Kakuška", *Slovenski gospodar*, No. 45, 7 November 1901, p. 3.

¹⁰⁷ Cf. "Umrli je na dan sv. Jožefa", *Slovenski gospodar*, No. 13, 29 March 1928, p. 3.

¹⁰⁸ NŠAM, Službeni listi duhovnikov, box 5, Tajek Jakob.

¹⁰⁹ "Imenovanje", *Slovenec*, No. 215, 20 September 1894, n.p.

Maribor in October.¹¹⁰ There he served as a garrison chaplain and also a teacher of religion at the local cadet school (*Kadettenschule Maribor*). Tajek worked in Maribor until the end of April 1906, and on 1 May he became a professor at the cadet school (*Kadettenschule*) in Trieste. In addition to teaching religion, he also taught natural history there. He worked in Trieste for only a year, and from 1 September 1907 he was a professor at the cadet school (*Kadettenschule*) in Innsbruck. He remained there until 31 August 1913, when he was called to the *Superiorat* in Graz.¹¹¹ At the time of mobilisation, he was sent to Galicia as a divisionary priest of the 28th Infantry Division. There he wrote several letters and reports, which were published in the newspapers.¹¹² On 28 April 1915, the newspaper *Slovenec* reported that Tajek had fallen ill and had been sent to recovery in Tatrafüred.¹¹³ Later Tajek was appointed head of the *Superiorat* in Innsbruck. At the end of 1915, he was promoted and appointed *Feldsuperior* 2nd Class.¹¹⁴ After the end of the war, Jakob Tajek went to the newly formed Czechoslovakia.¹¹⁵

Štefan Peter, the chaplain at St Magdalene's, took a similar path entering the military clergy on 1 September 1903 and finding his first post in Graz.¹¹⁶ Notwithstanding these changes, the Czech and Moravian representatives in the new services were still incardinated in the Diocese of Lavant at that time. The ties between Slovenes and Czechs were also preserved through various means, such as written correspondence or contacts with priests, the bishop, newspaper notes, etc.

Nunc dimittis ...

Some Czech and Moravian priests were able to serve in the Diocese of Lavant for a considerable number of years, while others stayed only a short time. The first to leave was the chaplain of Laporje, Karl Wenig, who took temporary leave in 1895. He was ill, seeking health "in the healing house of the parish priest Kneipp in Wörishofen in Bavaria", where he finally died of chronic kidney inflammation on 6 February 1896. The newspaper *Slovenski gospodar* reported: "He was separated from the world as one of those who, in 1890, were the first

¹¹⁰ Cf. "Čast. g. Jakob Tajek", *Domoljub*, No. 20, 18 October 1894, p. 237.

¹¹¹ Österreichisches Staatsarchiv (ÖSTA), Kriegsarchiv (KA), Qualifikationslisten (Quall), Karton 3457, Tajek Jakob.

¹¹² Cf. "Divizijski župnik", *Straža*, No. 13, 12 February 1915, p. 4.

¹¹³ "Vojni nadkurat č. g. Jakob Tajek", *Slovenec*, No. 95, 28 April 1915, p. 5.

¹¹⁴ ÖSTA, KA, Quall, Karton 3457, Tajek Jakob.

¹¹⁵ NŠAM, Službeni listi duhovnikov, box 5, Tajek Jakob.

¹¹⁶ NŠAM, Službeni listi duhovnikov, box 6, Štefan Peter.

among our Gracious Prince-Bishop's seminarians to receive the sacrament of Holy Orders, and also as the first of the Czechs." He was buried in his birthplace in Klatovy, Bohemia.¹¹⁷ Thirteen years later Franz Mandeliček died on 3 July 1909.¹¹⁸ Moreover, in 1919, the then parish priests Johann Kanský and Leopold Skuhersky died. Skuhersky died on 14 January 1919, and the obituary stated, for example, that he was referred to as "Job of Lavant", having celebrated "the wonderful jubilee of the 25th anniversary of his illness" the year before, during which occasion he faithfully carried out his service with great patience. They concluded with the following words: "He died as a martyr in his vocation. He was a Czech, but a faithful son of the Slovene nation and a devoted apostle of the Lord. Blessed is he!"¹¹⁹

Others served in the Slovenian area even after the collapse of the Habsburg Dual Monarchy and during the new state – the Kingdom of Serbs, Croats and Slovenes/Yugoslavia. A thorough examination of various documents – sheets titled *Službeni listi duhovnikov* and a yearbook titled *Letopis Cerkve na Slovenskem 2000: stanje 1. januar 2000*¹²⁰ provides the following data on Czech and Moravian priests serving in the Diocese of Lavant.

Table 3: Active Czech and Moravian priests in the Diocese of Lavant¹²¹

Name and surname	Ordained	Active service	Death
Rudolf Bednarik	1892 (Szombathely)	a parish priest	Gornja Lendava (Grad), † 1937
Venčeslav Čech	1892 (Klagenfurt)	a parish priest	Frankolovo, † 1941
Franz Hurt	1889	a parish priest	Muta, † 1935
Karel Hüttner	1891	a parish priest	Vuzenica, † 1947
Franz Kakuška	1890	a chaplain until 1899	Zátoň (Czechoslovakia), † 1928
Johann Kanský	1891	a parish priest	Maribor, † 1919
Franz Lom	1892	a dean and parish priest	Šmarje pri Jelšah, † 1946
Franz Mandeliček	1890	a chaplain	Ribnica na Pohorju, † 1909

¹¹⁷ "Iz Slov. Bistrice", *Slovenski gospodar*, No. 9, 27 February 1896, p. 74.

¹¹⁸ NŠAM, Službeni listi duhovnikov, box 4, Mandeliček Franz.

¹¹⁹ "Župnik Leopold Skuhersky", *Slovenski gospodar*, No. 3, 16 January 1919, p. 3.

¹²⁰ *Letopis Cerkve na Slovenskem 2000: stanje 1. januar 2000* (Ljubljana 2000) (hereinafter: *Letopis 2000*).

¹²¹ *Letopis Cerkve na Slovenskem 2000*; NŠAM, Službeni listi duhovnikov.

Leopold Skuhersky	1890	a parish priest	Sv. Marko pri Ptuj, † 1919
Peter Štefan (Stefan)	1892	a military curate	Maribor, † 1921
<i>Jakob Tajek</i>	<i>1890</i>	<i>a Feldsuperior Czechoslovakia</i>	<i>Prague, † 1929</i>
Johann Toman	1890	a dean and parish priest	Vojnik, † 1930
Robert Vaclavik	1890	a parish priest	Gotovlje, † 1945
Karl Wenig	1890	a deficient (1895)	<i>Wörtsbofen in Bavaria, † 1896</i>
Anton Zavadil	1891	chaplain until 1903	<i>Vienna † 1920</i>

The list of priests also includes the above-mentioned *Feldsuperior* Jakob Tajek and Franc Kakuška, but since both were serving abroad, their names are written in italics to indicate their special status or location.

The list shows that the vast majority of seminarians became parish priests, and some even advanced to become deans. Franc Lom, the parish priest of Šmarje pri Jelšah, assumed the role of dean in October 1928.¹²² Similarly, even three years earlier, Johann Toman, the pastor of the parish of Vojnik, also became a dean.¹²³

Table 3 also indicates that some priests lived long enough to experience World War II and serve under completely new conditions. For example, Robert Vaclavik, the retired parish priest of Gotovlje, passed away only a few months after the end of the war, on 16 September 1945, amid the post-war changes.¹²⁴ A year later, Dean Franc Lom passed away, while Johann Keller proved to be the longest-lived of the Czech priests in the Diocese of Lavant, as he died only in 1955.¹²⁵ Interestingly, a note about his death was also published in *Velenjski rudar*.¹²⁶

Arrivals of priests in the Diocese of Lavant after the 1918 upheaval

Upon careful observation and a detailed examination of the last table, it becomes evident that it includes priests who are not listed among Czech and Moravian seminarians who concluded their studies in the Maribor Theological Seminary. Rudolf Bednarik, although he did not study in Maribor (most

¹²² NŠAM, Službeni listi duhovnikov, box 3, Lom Franz.

¹²³ Prim. "Novi dekan pri Novi cerkvi", *Nova Doba*, No. 89, 15 August 1925, p. 2.

¹²⁴ NŠAM, Službeni listi duhovnikov, box 5, Vaclavik Robert.

¹²⁵ *Letopis 2000*, p. 788.

¹²⁶ "Umrli so", *Velenjski rudar*, No. 5, 15 March 1955, p. 4

probably he studied in Szombathely), was active in that diocese until 1919, therefore he is mentioned in the table despite not being listed among the seminarians in the Diocese of Lavant. After the annexation of Prekmurje, the area came under the jurisdiction of the Bishop of Lavant, and Bednarik, who remained active in the parish of Gornja Lendava, became part of the diocese as a result of this change in jurisdiction. In the obituary in *Novine*, it was written that he was actually born on 30 August 1867 in Dobrá Voda (Dobrá-Voda) in Slovakia. He was ordained a priest in Szombathely (probably) on 15 July 1892. Despite struggling with poor health, he served the parish for 42 years in an exemplary manner and was appointed consistorial advisor in 1928. At the time of his death, he was remembered as a good, affectionate priest, an ardent admirer of Mary and a parish priest with whom the chaplains and other priests always felt at ease.¹²⁷

Unfortunately, not everyone experienced such a peaceful transition to the Diocese of Lavant. During the struggle for the northern border (Austro-Slovene conflict in Carinthia 1918–1919) and after the Carinthian plebiscite (10 October 1920), refugees also came from the local dioceses in Carinthia to Lower Styria. Among these was Venceslav Čech, a priest of Czech origin who was ordained in Klagenfurt in 1892. At the time of the plebiscite, he was serving as a parish priest in Galicia, in the deanery of Dobrla vas in Carinthia. As stated in the archival document, he found refuge in Šoštanj, where he asked to be incardinated into the Diocese of Lavant. He became a priest of the aforementioned diocese at the beginning of August 1921, and in June 1922 he was appointed first as a provisor to Frankolovo, and on 19 March 1924 as the parish priest.¹²⁸

Similarly to Čech, Karel Hüttner, a priest born in 1868 in Tučap, Bohemia, also came from Carinthia as a refugee. He also became part of the clergy of Lavant and on 15 January 1922 the bishop sent him as a provisor to the parish of Sv. Marija v Puščavi, and at the end of 1923 he became the parish priest there.¹²⁹ He held this post for only four years, being appointed Dean of Vuzenica in December 1927, where he served until his death on 23 April 1947.¹³⁰ Although these two priests were not "seminarians in the Maribor Theological Seminary", their performance as Czech priests significantly shaped the parish community entrusted to them, and it is therefore appropriate to acknowledge such instances.

¹²⁷ "Bednarik Rudolf, plebanoš pri Gradi", *Novine*, No. 27, 4 July 1937, p. 1.

¹²⁸ NŠAM, Službeni listi duhovnikov, box 1, Čech Venceslav (Vaclav). – For the information about the document and assistance I would like to kindly thank Mrs Liljana Urlep, the archivist of the Archdiocesan Archives of Maribor.

¹²⁹ "Postavljeni", *Lavantinske škofije uradni list* 1922, No. I, p. 8; "Umeščeni", *Lavantinske škofije uradni list* 1923, No. XV, p. 82.

¹³⁰ "Za dekana v Vuzenico", *Slovenski gospodar*, No. 49, 8. 12. 1927, p. 3; *Letopis* 2000, p. 784.

Besides them, it's important to highlight the presence of Frančišek Hierschet, a priest from the Diocese of Ljubljana, who spent his retirement years in the Diocese of Lavant. Hierschet was among the Czech candidates who sought admission to the Ljubljana Theological Seminary in 1885. He was admitted and ordained as a priest in 1889, marking the occasion with his Solemn Mass in Horjul. Subsequently, he served as a chaplain in Planina, Logatec, Zagorje ob Savi, before assuming the role of parish priest in Sora, Boštanj and Radeče. Upon retirement, he relocated to the parish of Polzela in the Diocese of Lavant. Even in this new setting, he dedicated himself to serving to the best of his ability until his passing away on 12 February 1954.¹³¹

Excursus: Anton(in) Zavadil and Ludvik Gala

For numerous priests of Czech descent mentioned here, we could echo sentiments akin to those inscribed in honour of Franz Hurt upon his passing: "He exemplified the role of a priest, showing a keen interest in theological studies. He wholeheartedly immersed himself in our circumstances and forged strong ties with our nation. Consequently, he will be fondly remembered in our collective memory."¹³² While some priests left a lasting legacy through their humble and virtuous lives as honest parish priests, others ensured their achievements were recorded for posterity, allowing us to learn about them in publications like *Slovenski biografski leksikon*. One such individual is Anton Zavadil, mentioned earlier, who served as a chaplain in the Diocese of Lavant and was appointed chaplain at Remšnik on 19 September 1897. Nevertheless, his tenure there was short-lived, as newspapers had already reported his departure from the diocese¹³³ by the summer of 1898, a fact also documented in archival records.¹³⁴ Subsequently, he retreated to Algersdorf and Eggenberg near Graz,¹³⁵ where he resided until the beginning of 1901. It was then that he re-entered the Diocese of Lavant and assumed the role of chaplain in the parish of Dramlje.¹³⁶ In fact, he was there only from 12 February to 17 April 1901.¹³⁷ After this short peri-

¹³¹ NŠAL, NŠAL 99, Škofijski arhiv – razno, Službene tabele duhovnikov, fasc. 8, Hiersche Franc; "Zlati mašniški jubilej delavnega župnika v pokoju", *Slovenski gospodar*, No. 30, 26. 7. 1939, p. 4; *Letopis 2000*, p. 788.

¹³² "Svetnik Franc Hurt", *Slovenec*, No. 71, 27 March 1935, p. 2.

¹³³ Prim. "Duhovniške spremembe", *Domovina*, No. 27, 8 July 1898, p. 212.

¹³⁴ NŠAM, Službeni listi duhovnikov, box 5, Zavadil Anton.

¹³⁵ Nada Gspan-Prašelj and France Novak, "Zavadil, Antonin", available at: <https://www.slovenska-biografija.si/oseba/sbi858318/>, accessed: 30. 4. 2024.

¹³⁶ "Duhovniške vesti", *Slovenski gospodar*, No. 7, 14 February 1901, p. 4.

¹³⁷ NŠAM, Službeni listi duhovnikov, box 5, Zavadil Anton.

od of service, he left the Diocese of Lavant and moved to Ljubljana, where he found employment in the editorial office of *Slovenski narod* from 1902 to 1903. Possessing a restless spirit, he sought solace in Bosnia, where he pursued entry into the Trappists as a candidate in Banja Luka.¹³⁸ However, his stay there was short-lived. Nonetheless, he later wrote about his experiences and life among the monks in newspaper articles.¹³⁹ He returned to the Diocese of Lavant and was sent as chaplain to Sv. Jurij in Slovenske gorice on 23 April 1903. He worked there until August 1904, when he was suspended.¹⁴⁰ In 1906, the newspapers reported that he had become editor of *Štajerc*, where he worked only until October of that year.¹⁴¹

Later he travelled to Prague and Switzerland, from where he returned to Bohemia in 1910 and ended up in the Diocese of Litomerice (Cze. Litoměřice). The newspaper *Štajerc*, where Zavadil briefly served as an editor, reported on this with pride:

Zavadil, a former chaplain of the Diocese of Lavant, has resumed his priestly ministry in the Czech Diocese of Litomerice, as he was appointed prefect of the diocesan seminary in Mladá Boleslav. – We should only add that Mr Zavadil is the former editor of our 'Štajerec'. We heartily congratulate Mr Zavadil for taking this only wise step! /.../.¹⁴²

In Litomerice (Cze. Litoměřice), Zavadil was appointed as a III. prefect of the small seminary, but his tenure lasted only until the spring of 1911.¹⁴³ Afterwards, he briefly worked as a handyman before relocating to Prague. There he became a proofreader in the editorial office of *Politika* and at a printing press. Interestingly, *Slovenski biografski leksikon* also identifies him as a military chaplain, although no records of him in military schematisms have been discovered so far. After his return home, he reportedly went back to Vienna in 1918, where he resided until his premature death in January 1920. The service records found in the Archdiocesan Archive Maribor indicate that he resigned

¹³⁸ Nada Gspan-Prašelj and France Novak, "Zavadil, Antonin", available at: <https://www.slovenska-biografija.si/oseba/sbi858318/>; accessed: 30. 4. 2024.

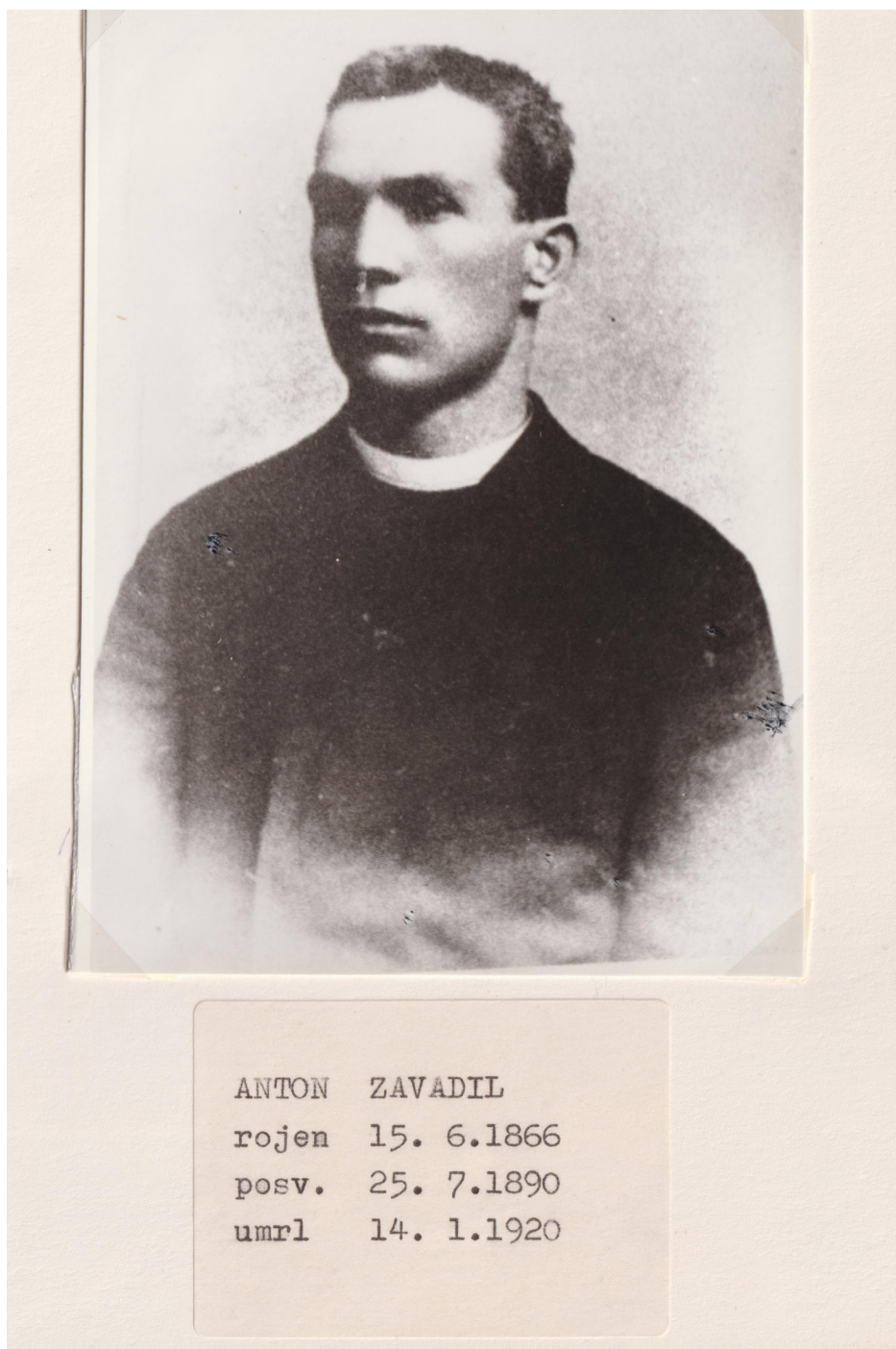
¹³⁹ Cf. "Pri molčečih menihih", *Tedenske slike*, No. 16, 18 April 1917, pp. 178–179.

¹⁴⁰ NŠAM, Službeni listi duhovnikov, box 5, Zavadil Anton.

¹⁴¹ "Iz 'Narodovega' v 'Štajerčevo' uredništvo", *Slovenec*, No. 40, 19 February 1906, n.p.; "Anton Zavadil", *Slovenec*, No. 247, 27 October 1906, n.p.

¹⁴² "Tudi nekaj", *Štajerc*, No. 45, 6 November 1910, n.p.

¹⁴³ I am grateful to Msgr. Martin Barus, Archivist of the Diocese of Litomerice (Cze. Litoměřice) for his assistance (e-mail dated 28. 11. 2023, kept by the author).



Antonin Zavadil (NŠAM, Kartoteka duhovnikov, šk. 36, Zavadil, Anton)

from the diocese,¹⁴⁴ but all official bulletins of the dioceses¹⁴⁵ and numerous newspapers¹⁴⁶ reported at the time of his death that he was a priest in the Diocese of Lavant.

Anton(in) Zavadil, despite his restless spirit, made significant contributions as a publicist, bridging Czech and Slovenian culture. He wrote for newspapers in both languages and compiled the *Češko-slovenski slovar (Czech-Slovenian Dictionary)* (1908) and the *Slovensko-češki slovar (Slovene-Czech Dictionary)* (1910). Printed in Prague, these dictionaries were later used by Fran Bradač when he was compiling his own dictionary (1929). Additionally, Zavadil produced a conversational Czech-Slovak handbook. His notable achievements earned him a place in *Slovenski biografski leksikon*.¹⁴⁷

Individual representatives from Bohemia or Moravia have made their contributions to the Slovenian cultural sphere, but the reciprocal influence is seldom acknowledged. One notable figure in this regard is Ludvik Gala, whose origins in Prekmurje led to a significant impact within the Diocese of Litomerice (Cze. Litoměřice), despite not being affiliated with the Diocese of Lavant. Gala was born on 5 June 1876 into the family of the cottager Andrej Galla [sic!] and his mother Neža (Agnes) Skuhala in the parish of Križevci pri Ljutomeru.¹⁴⁸ Interestingly, he pursued his theological studies in Bohemia. He studied in Litomerice and was ordained there on 8 December 1903.¹⁴⁹ He celebrated his Solemn Mass on 3 January 1904 in his home parish.¹⁵⁰ He served in Litomerice before World War I and acted as a military chaplain during the war. On 3 June 1915, *Slovenski gospodar* reported that among the decorated military chaplains was "Mr Ludvik Gala, military chaplain at the Army Command, a native of Sv. Križ na Murskem Polju, in peacetime parish priest in the Diocese of Litomerice in Bohemia /.../".¹⁵¹ After the war, he returned to Bohemia, where he was appointed as a mitred¹⁵² Archdean. In 1933, he attended the Holy Year celebra-

¹⁴⁴ Cf. NŠAM, Službeni listi duhovnikov, box 5, Zavadil Anton.

¹⁴⁵ Cf. "Umrli so", *Lavantinske škofije uradni list* 1920, Nr. III, p. 52; "Memento", *Wiener Diözesanblatt* 1920, Heft 1/2, p. 10.

¹⁴⁶ Cf. "Gestorbe sind", *Salzburger Kirchenblatt*, No. 7, 19 February 1920, p. 56.

¹⁴⁷ Nada Gspan-Prašelj and France Novak, "Zavadil, Antonin", available at: <https://www.slovenska-biografija.si/oseba/sbi858318/>, accessed: 30. 4. 2024.

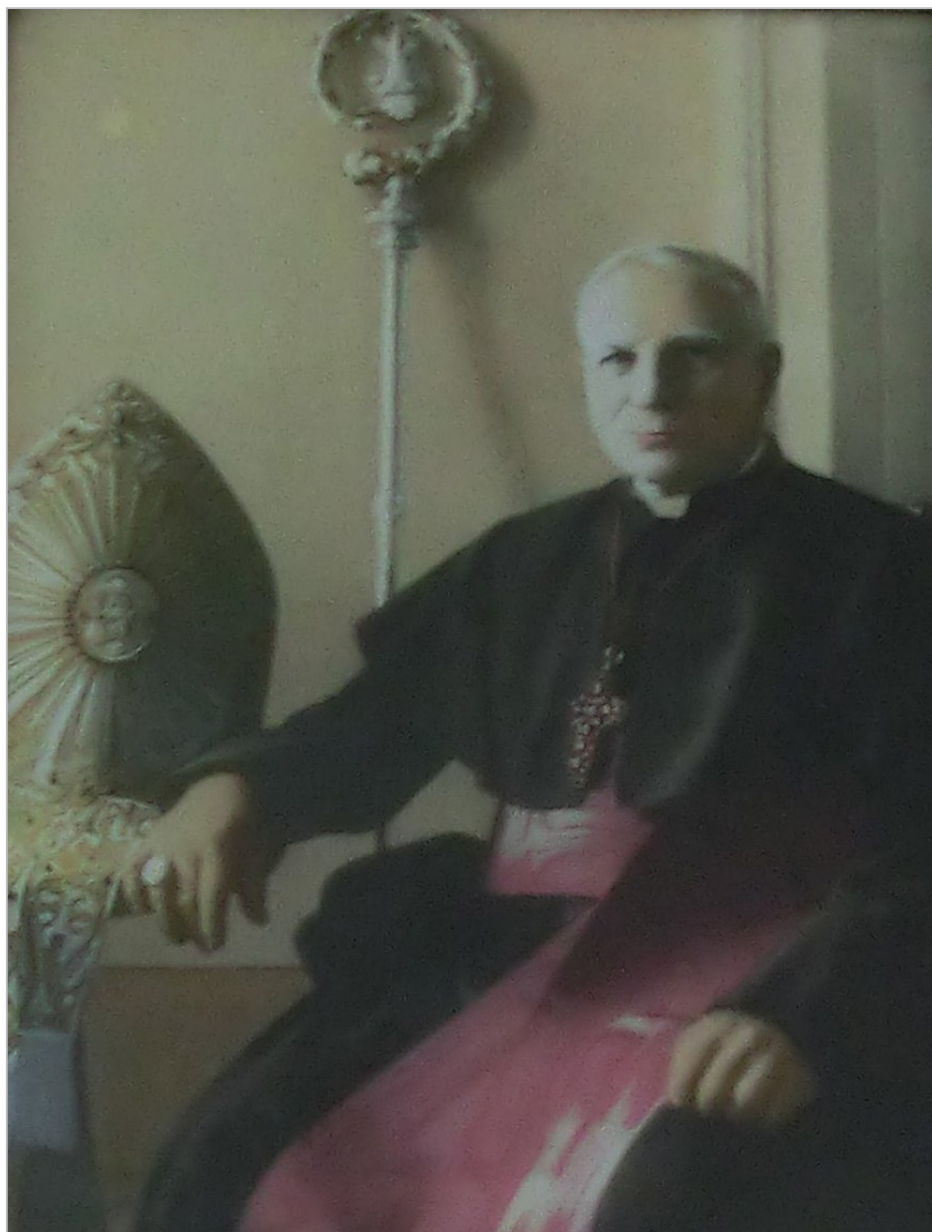
¹⁴⁸ NŠAM, Rojstna matična knjiga (RMK) Križevci pri Ljutomeru 1870–1892 (Register of Births), p. 161, entry No. 39, available at: <https://data.maticula-online.eu/sl/slovenia/maribor/krizevci-pri-ljutomeru/01077/?pg=81>, accessed: 30. 4. 2024.

¹⁴⁹ Cf. *Catalogus venerabilis cleri saecularis et regularis dioeceseos Litomericensis pro anno 1917* (Litomericii, 1917), p. 156.

¹⁵⁰ Cf. "Duhovniške vesti", *Slovenski gospodar*, No. 53, 31 December 1903, p. 4.

¹⁵¹ "Odlikovanja", *Slovenski gospodar*, No. 22, 3 June 1915, p. 4.

¹⁵² Mitred – having the right to wear a mitre.



Ludvik Gala (https://upload.wikimedia.org/wikipedia/commons/0/08/Ludv%C3%ADk_Gala.jpg)

tions in the deanery of Ljutomer, as reported in *Slovenski gospodar*.¹⁵³ Ludvik Gala passed away on 8 May 1957 in Dečín. He is buried in the parish of Horní Police, where his monument in the local cemetery was restored a few years ago in his honour.¹⁵⁴

Instead of a conclusion

In 1928, a newspaper lamented the severe shortage of clergy in Bohemia, noting that "in the past, Czech theologians used to come to our Slovene seminaries."¹⁵⁵ Indeed, some of them enrolled in the Maribor Theological Seminary towards the end of the 19th century. Out of the 18 candidates who commenced their studies, 13 were ordained as priests, with the majority of them serving in pastoral roles within the Diocese of Lavant. Although they were few in number, they made a significant impact among the faithful through their courtesy, kindness, and exemplary execution of the priestly ministry. In this regard, they bear a striking resemblance to their counterparts in the parishes of Istria or the Diocese of Ljubljana, where, alongside pastoral duties, they also engaged in various educational and creative pursuits. It would perhaps be worthwhile to delve further into the individual contributions of each priest. This brief overview of Czech-Slovenian interactions in the Diocese of Lavant serves as a fresh opportunity for researchers from both Slovene and Czech backgrounds to deepen their collaboration in new ways. Furthermore, the recent establishment of connections with Czech archivists from the diocesan archives, spurred by the research for this paper, likely lays a solid foundation for future scientific and research collaborations.

¹⁵³ "Svetoletna proslava v Ljutomerski dekaniji", *Slovenski gospodar*, No. 39, 27 September 1933, pp. 1–2.

¹⁵⁴ Parish archives (PA) Horní Police, Kniha pohřbených, Horní Police 1950–19..., p. 21, item 3. – For the information and the photograph of the grave, I would like to kindly thank Msgr. Martin Davidek.

¹⁵⁵ "Silno pomanjkanje duhovščine", *Bogoljub* 1930, No. 11, p. 258.



The grave of Ludvik Gala (photo: Msgr. Martin Davidek)

Miha Šimac

**"ČEŠKI BRATJE" V GOSPODOVEM VINOGRADU LAVANTINSKE
ŠKOFIJE: ČEŠKI IN MORAVSKI SEMENIŠČNIKI
V MARIBORSKEM BOGOSLOVJU 1886–1895**

POVZETEK

Med Slovenci in Čehi so se skozi zgodovino spletle mnoge vezi in vidnejši češki oziroma slovenski posamezniki so bogatili družbeno življenje tako pri nas kot v deželah sv. Vavla. Če ob tem samo pomislimo denimo na delovanje v slovenski sredini denimo Františka Čapa (1913–1972), enega stebrov slovenske kinematografske dejavnosti, Antona Foersterja (1837–1926), avtorja prve slovenske opere Kranjski slavček ali delovanja čeških arhitektov, inženirjev in izumiteljev, na čelu z Jožefom Resslerom (1793–1857) na eni strani ter na delovanje Matije Murka (1861–1952) ali pa Jožeta Plečnika (1872–1957) v Pragi, je najbrž oris prepleta dovolj jasen. Spletanje takšnih vezi je mnoge zanimala že tudi v minulih časih. Pri tem ne gre pozabiti denimo na Jana Lega (1833–1906), ki je med drugim ocenil slovenski karakter, na drugi strani pa velja omeniti štajerskega zgodovinarja Antona Trstenjaka (1853–1917), ki je s svojimi potopisi, organizacijami izletov in knjižnim delom *Spomenik slovanske vzajemnosti* vzbujal k raziskovanju teh vezi tudi druge. Med pomembne gradnike takšnih vezi prav gotovo sodijo duhovniki, ki so najbrž orali ledino teh odnosov. Tako vemo, da je pri stiskem rokopisu sodeloval češki menih, pozneje pa so prav begunci, češki in Moravski kleriki bili zaslužni, da je leta 1619 prišlo tudi do prvih visokošolskih predavanj. Stiki med kleriki iz dežel Notranje Avstrije z duhovniki in redovniki iz dežel Sv. Vavla so se ohranjali tudi v naslednjih stoletjih, zlasti pa ob koncu 19. in v začetku 20. stoletja, ko je, kot se zdi, prišlo do neke vrste verskega preporoda v deželah češke krone in mnogi tamkajšnji mladi fantje so si želeli vstopiti v bogoslovje. Posledično so bila vsa semenišča na Češkem napolnjena zato so kandidati odhajali drugam, še zlasti pa v dežele Notranje Avstrije. V času tega t. i. drugega vala jih je namreč v tržaško škofijo vabil škof Ivan Nepomuk Glavina (1882–1895), mnogi mladi češki in moravski fantje pa so se temu vabilu odzvali in se znašli v goriškem centralnem semenišču. A prošnje za vstop v bogoslovje so prihajale tudi v Celovec, Ljubljano, Gradec in v Maribor, kjer so marsikaterega tudi sprejeli. Mnogi so ob tem naleteli na težave zaradi jezikovnih barier, pri čemer pa ni bila težava le znanje slovenskega jezika (tega so se bili dolžni naučiti v dveh letih) pač pa včasih tudi pomanjkljivo znanje nemščine v kateri je potekal del predavanj. Nič čudnega torej, če je kdo od sprejetih kandidatov zaradi teh ali drugih vzrokov izstopil, velika večina sprejetih mora-

vskih in čeških bogoslovcev pa je vztrajala in dosegla mašniško posvečenje. Še več, mnogi so se odločili, da ostanejo med Slovenci v lavantinski škofiji in po slovesnih novomašnih slavi jih je knezoškof Mihael Napotnik (1889–1922) poslal za kaplane po različnih štajerskih župnijah. Nekateri so dolgo časa delovali v le eni, dveh župnijah, spet druge pa so precej pogosto prestavljali iz ene v drugo faro. Nabiranje izkušenj je pripeljalo tudi do tega, da so mnogi Čehi in Moravani v kaplanskih službah kaj kmalu opravljali tudi župnijske izpite in ni bilo dolgo, ko so Čehi in Moravani bili med prosilci za razpisane župnije ter jih tudi dobili. Med prvimi je bil denimo Janez (Ivan) Toman, ki je leta 1897 postal župnik v Skomarjah. Vsi ti pa so v zaupanih jim župnijah poskušali nato storiti vse za dušni in telesni blagor svojih faranov.

Zdi se, da se je večina čeških in moravskih duhovnikov v lavantinski škofiji dobro znašla, se je pa med njimi našel tudi kakšen, ki se je po slabem desetletju delovanja v lavantinski škofiji odločil oditi domov. Takšno željo je med drugim imel tudi Franc Kakuška, dotedanji kaplan v Dobovi, za katerega je ob koncu leta 1899 časopisje poročalo, da je bil sprejet v budjeviško škofijo. A tudi pozneje vezi med njim in lavantinsko škofijo niso docela ugasnile in so kot se zdi ostali v pisnih stikih vse do njegove smrti. A če so nekateri posamezniki želeli oditi med češke brate, so se drugi odločali za vstop med vojaško duhovščino cesarskih oborožnih sil. Takšen je bil Jakob Tajek, ki je leta 1894 postal vojaški kaplan in nekaj let deloval v mariborski garniziji. Podobno pot si je izbral še en češki predstavnik v vrstah lavantinske duhovščine Štefan Peter, ki je v času prve svetovne vojne kot profesor deloval v mariborski kadetnici.

Nekateri češki in moravski duhovniki v lavantinski škofiji so lahko v Gospodovem vinogradu delovali precejšnje število let, nekaterim njihovim sobratom pa je bil odmerjen le kratek čas. Prvi, ki je zapustil to solzno dolino je bil laporski kaplan Karl Wenig, ki je zaradi bolezni leta 1896 umrl na Bavarskem, ko si je tam iskal zdravja. Trinajst let pozneje mu je sledil vedno bolehn Franc Mandeliček, ki je umrl julija 1909. Spet drugi, ki so bili bolj trdnega zdravja, so na slovenskih tleh delovali tudi še po razpadu dvojne monarhije in v času novih držav. Mednje pa je v času po koroškem plebiscitu 1920 prišlo še nekaj beguncev, čeških duhovnikov iz celovške škofije, ki so se vključili v delovanje lavantinske škofije. Večina med češkimi in moravskimi duhovniki, ki so študirali v lavantinskem bogoslovju, je bila močno vpeta v pastoralno delo, nekateri pa so se izkazali tudi v publicistiki in si na ta način prislužili omembo celo v Slovenskem biografskem leksikonu. Med te sodi na Moravskem rojeni Anton(in) Zavadil, ki se je bolj kot duhovnik izkazal kot publicist ter tako pomembno približeval Slovencem češko, Čehom pa slovensko kulturo in umetnost. Pisal je tako v slovenske kot češke liste in ob tem sestavil *Češko-slovenski slovar* (1908), leta 1910 pa še *Slovensko-češki slovar*. Oba sta bila natisnjena v Pragi in oba je pri svojem delu uporabljal tudi Fran Bradač, ko je sestavljal svoj slovar (1929).

Od 18-tih kandidatov iz dežel sv. Vaclava, ki so sredi 80-tih let 19. stoletja začeli s študijem v mariborskem bogoslovju, jih je trinajst nato bilo posvečenih v duhovnike in večina od njih je svoje pastoralno poslanstvo opravljalo v lavantinski škofiji. Kljub manjšemu številu so med vernim ljudstvom s svojo priljudnostjo in prijaznostjo pa tudi z zglednim opravljanjem duhovniške službe pustili velik pečat. V tem so torej še kako podobni s svojimi kolegi iz istrskih ali župnij ljubljanske škofije, kjer so poleg pastorage posegali tudi po drugih poljih prosvete in ustvarjanja.

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Naslov: "ČEŠKI BRATJE" V GOSPODOVEM VINOGRADU LAVANTINSKE ŠKOFIJE:
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1886–1895

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Jezik: angleški (izvleček angleški in slovenski, povzetek slovenski)

Ključne besede: Čehi, Moravani, duhovniški kandidati, mariborsko bogoslovje, lavantinska škofija, študij, duhovniki, pastoral

Izvleček: V osemdesetih in devetdesetih letih 19. stoletja je bilo v deželah sv. Vavla med mladeniči veliko zanimanja za duhovniški poklic. Zaradi tega so bila bogoslovna semenišča v čeških deželah zapolnjena in mladi kandidati so se s prošnjami obračali na druga semenišča v habsburški monarhiji. Prošnje mladih čeških in moravskih kandidatov so se zato v letih 1886–1892 znašle tudi v lavantinskem bogoslovnem semenišču. Prispevek želi na podlagi arhivskega gradiva, cerkvenih letopisov in časopisnih notic na kratko orisati in osvetliti prisotnost "bratov Čehov" v mariborskem bogoslovju. Večina od njih je tudi po koncu študija in mašniškem posvečenju ostala v lavantinski škofiji, kjer so bili s svojim delom in skrbjo za časni in dušni blagor ljudi po različnih župnijah vpeti v družbeno življenje na Štajerskem.