

# IZVLEČKI IN KLJUČNE BESEDE

## ABSTRACTS AND KEY WORDS

### Rajko Bratož

*Začetki menišтва in njegove oblike v antiki in zgodnjem srednjem veku*

Poskus kratke sinteze menišтва v antiki s posebnim oziranjem na današnje slovensko ozemlje z bližnjim in širšim sosedstvom prinaša najprej predstavitev temeljnih virov in izbor novejša literature. Prikaz se nanaša predvsem na tista področja meniškega gibanja, ki so močno zaznamovala antično dobo in vplivala na srednji vek: književnost in teološka znanost, svojska duhovnost, boj za pravovernost in vpetost v politično življenje. Prikaz zaključuje predstavitev začetkov menišтва v Emoni, kot ga prikazujejo Hieronimova pisma.

Ključne besede: Hieronim, Martin iz Toursa, Severin iz Norika, začetki menišтва, samostansko menišтво v 6. stoletju

### Rajko Bratož

*The Beginnings of Monasticism and Its Forms in Antiquity and Early Middle Ages*

The paper is an attempt towards a short synthesis of monasticism in Late Antiquity, with special emphasis on the territory of present-day Slovenia and its vicinity. It includes a presentation of fundamental sources and a selection of the recent literature on the topic. It mostly discusses the fields of monastic activities that most strongly marked Antiquity and influenced the Middle Ages, i.e. literature, theology, unique spirituality, the fight for orthodoxy and participation in political life. The paper concludes with a description of the beginnings of the monasticism in Emona, as testified to by Saint Jerome's letters.

Key words: Saint Jerome, Martin of Tours, Severin of Noricum, Early monasticism, communal monasticism in the 6th century

### Marjeta Ciglencečki

*Dominikanski samostan na Ptujju in njegova usoda po razpustu*

Dominikanski samostan na Ptujju je doživil svoj razcvet v srednjem veku in baroku. Vendar je zanimiv tudi čas po razpustu samostana (1785/86). V stavbe so se najprej naselili vojaki, leta 1923 pa ga je kupila skupina industrialcev z namenom, da ga preuredijo v tovarno svile. Pri tem so načrtovali korenite prezidave in rušenje najodličnejših delov arhitekture. Zaradi gospodarske krize so samostan leta 1928 prodali Mestnemu magistratu Ptuj. Župan Mihael Brenčič je podprl predlog, da samostan namenijo za muzejske zbirke, stanovanja in obrtne delavnice. Pri pogajanjih o ohranjanju najpomembnejših delov samostana je bila ključna vloga dr. Franceta Steleta. Do leta 2011 je veljalo stališče, naj samostan uporabljata muzej in arhiv, tega leta pa je mestni svet Mestne občine Ptuj sprejel odločitev o novi, kulturno-kongresni funkciji kompleksa. Že leta 2002 so se v samostanu pričela intenzivna obnovitvena dela; raziskave so preselele z odkritji, ki še utrjujejo prepričanje o odličnosti

### Marjeta Ciglencečki

*The Ptuj Dominican Monastery and Its Fate after Dissolution*

The Dominican monastery in Ptuj reached its peak in the Medieval and Baroque eras, yet the period after the dissolution of the monastery (1785/86) is also interesting. At first, the monastery premises were settled by soldiers; however, in 1923 the monastery was bought by a group of industrialists who planned to transform it into a silk factory. Although they intended to radically rebuild the complex, which would have destroyed some of the wonderful architectural elements, the economic crisis forced them to sell the monastery to the Ptuj municipality in 1928. The mayor Mihael Brenčič supported the suggestion that the monastery be used for museum collections, apartments and workshops. Key to the negotiations about preserving the most important parts of the monastery was France Stele. Until 2011, it was thought that the monastery should be used to house a museum and archives, but in 2011 the City Council of Ptuj decided to exploit the monastery as a new cultural-congress centre.

kompleksa. Odprta pa ostajajo vprašanja o smislu nove namembnosti in o zaprtju bogatih arheoloških zbirk, s čimer se spreminja zgodovinski spomin o Ptujju.

**Ključne besede:** dominikanski samostan na Ptujju, Mihael Brenčič, Viktor Skrabar, France Stele, Ivan Vurnik, Spomeniški urad, Muzejsko društvo Ptuj, Mestni magistral Ptuj, Telovadno društvo Sokol

In 2002 intensive renovation of the monastery began; research into the building has surprised us with discoveries that only confirm our conviction about the excellence of the complex. Yet, questions on how appropriate the new function of the monastery is remain, as well as questions about the closure of the rich archaeological collections, documenting the changes Ptuj has and is undergoing.

**Key words:** Dominican monastery in Ptuj, Mihael Brenčič, Viktor Skrabar, France Stele, Ivan Vurnik, Monument Protection Office, Ptuj Museum Society, Ptuj Municipality, Sokol Gymnastic Society

**Bogdan Kolar**

*Redovne skupnosti 19. in 20. stoletja.  
Odgovori na nove razmere*

Prispevek oriše navzočnost redovnih skupnosti na Slovenskem v 19. in 20. stoletju, njihovo odvisnost od dogajanja v širšem okolju in drugačen pomen, ki ga imajo pri ustvarjanju in ohranjanju kulturne dediščine v primerjavi z redovi, ki so na Slovenskem delovali v predhodnih stoletjih. V delovanju redovnih ustanov so se sprva še čutile posledice obdobja represivnih ukrepov, šele od srede 19. stoletja dalje je mogoče govoriti o novi afirmaciji nekaterih starejših in nastanku več novih skupnosti, ki so privzele izvirne oblike tudi v pravnem smislu, ne le v oblikah delovanja. Nove skupnosti so svoje mesto uveljavile predvsem na področju socialnega dela, vzgoje in izobraževanja ter misijskih dejavnosti. Takšne ustanove je treba razumeti kot odgovor na nove zahteve in kulturne, gospodarske, socialne, cerkvene in cerkvenopolitične razmere. Pomembna sestavina njihovega dela je postala župnijska pastorala, v okviru katere so dajale večji poudarek skrbi za sakralne prostore. V 20. stoletju so bile redovne skupnosti na Slovenskem dvakrat žrtve totalitarnih proticerkvenih ukrepov: najprej v času okupacije in nato po maju 1945, ko je nastopila nova oblast.

**Ključne besede:** Slovenija, Cerkev, redovi, samostani, socialne dejavnosti, šolstvo

**Bogdan Kolar**

*Religious Orders in the 19th and 20th Centuries.  
Responses to the New Circumstances*

The paper outlines the presence of the religious orders in Slovenia in the 19th and 20th centuries, their dependence on the events and activities in the broader social sphere and the specific significance they had in creating and preserving cultural heritage compared to past orders. At first, consequences of the era of repressive measures could still be seen in the orders' activities, and only after the mid-19th century some of the older orders were reaffirmed and several new ones established, which were original in organisational, structural and judicial terms. The new communities took an active role above all in the fields of social, educational and missionary work. These institutions should be understood as a response to new demands and specific cultural, economic, social and political conditions. Parish pastoral work became an important part of their activity, and greater emphasis was put on the care for sacral buildings. In the 20th century, the religious orders in Slovenia twice fell victim to totalitarian anti-church measures: during the Second World War and after May 1945, when the new political regime was established.

**Key words:** Slovenia, Church, religious orders, monasteries, social activities, education

**Ana Lavrič**

*Prispevek k stavbni zgodovini samostana in cerkve bosonogih avguštincev v Ljubljani*

Prispevek predstavlja celovito podobo ljubljanskega diskalceatskega kompleksa ter na osnovi arhivskih in likovnih virov že znanemu dodaja nove podatke o cerkvi in še zlasti o samostanu. Združuje stvarni in kronološki pristop, z objavo virov pa zapisano natančneje pojasnjuje

**Ana Lavrič**

*On the Architectural History of the Monastery and Church of the Discalced Augustinians in Ljubljana*

The paper comprises a comprehensive presentation of the Monastery of the Discalced Augustinians complex in Ljubljana. Based on the archival and artistic sources, it provides additional information on the church and, especially, on the monastery. It combines the material

je in omogoča preverljivost interpretacije. Predstavlja tudi načrt cerkve, ki ga je v Rimu aprobiral generalni prokurator konec leta 1656.

**Ključne besede:** Ljubljana, Anton Cebej, Marcello Ceresola, Franc Jelovšek, Gregor Maček, Francesco Olivieri, Francesco Rosina, barok, arhitektura, diskalceati, diskalceatski umetniki

approach with the chronological one, and – by means of the published sources – enables the verification of the interpretation. Moreover, it presents the plan of the church, which was approved in Rome at the end of 1656 by the general procurator.

**Key words:** Ljubljana, Anton Cebej, Marcello Ceresola, Franc Jelovšek, Gregor Maček, Francesco Olivieri, Francesco Rosina, Baroque, architecture, Discalced Augustinians, artists of the Order of Discalced Augustinians

### **Franci Lazarini**

*Redovi in sakralna umetnost na Slovenskem v drugi polovici 19. in začetku 20. stoletja. Nekaj opažanj*

Prispevek obravnava arhitekturo in opremo redovnih cerkva, nastalih v obdobju razcveta ustanov posvečenega življenja v drugi polovici 19. in začetku 20. stoletja. V prvem delu so obravnavane novozgrajene cerkve, ki se tako s tipološkega kot tudi slogovnega vidika med seboj precej razlikujejo, v vseh primerih pa gre za kvalitetne spomenike, ki imajo v arhitekturni dediščini poznega historizma na Slovenskem posebno mesto. Poleg novogradenj je predstavljena tudi zamenjava oltarjev v svetiščih, ki so jih različni redovi prevzeli bodisi od drugih redov bodisi od svetne duhovščine. Kot glavni razlog za menjavo opreme avtor ugotavlja dotrajanost starih oltarjev in spremembo v okusu naročnikov, redkeje pa je menjavam botrovala želja po poudarjanju prisotnosti posameznega reda. Do novosti je prišlo tudi v ikonografiji nekaterih redovnih skupnosti, zato so v sklepnem delu članka na primeru likovne opreme frančiškanskih, lazarističnih in salezijanskih cerkva predstavljene najpomembnejše značilnosti ikonografije omenjenih redov v času med sredino 19. stoletja in prvo svetovno vojno.

**Ključne besede:** Slovenija, redovne skupnosti, cerkvena arhitektura, cerkvena oprema, stenske in stropne poslikave, pozni historizem, nazarensko slikarstvo, frančiškani, lazaristi, salezijanci, kapucini, jezuiti, svetniška ikonografija, marijanska ikonografija, 19. stoletje, 20. stoletje

### **Franci Lazarini**

*Religious Institutions and Sacred Art in Slovenia in the Second Half of the 19th and Early 20th Centuries. Some Observations*

The paper deals with the architecture and furnishings of monastic churches built in the period of expansion of institutes of consecrated life in the second half of the 19th and early 20th centuries. The first section discusses typologically and stylistically varied newly-built churches of superior quality that hold a special place in the architectural legacy of late historicism in Slovenia. The replacement of altars in the sanctuaries, which the orders took over from other orders or secular clergy, is also presented. The main reasons behind these replacements, according to the author, were the wear and tear of the old furnishings and changes in the commissioners' tastes, while such changes were rarely a consequence of wishes to accentuate the presence of a certain order. Innovations were also included in the iconography of some religious institutes. The final part of the paper therefore presents the most prominent characteristics of Franciscan, Lazarist and Salesian iconography through examples of pictorial decoration related to these orders between the mid-19th century and the onset of World War I.

**Key words:** Slovenia, religious institutes, church architecture, church furnishings, wall and ceiling painting, late historicism, Nazarene painting, Franciscans, Lazarists, Salesians, Capuchins, Jesuits, iconography of saints, Marian iconography, 19th Century, 20th Century

**Tanja Martelanc**

*Kapucinska arhitektura. Izhodišča za obravnavo svetokriškega in škofjeloškega samostana*

Članek predstavlja v umetnostnozgodovinski stroki še neraziskano tematiko kapucinske arhitekture na Slovenskem. Prinaša predstavitev tipičnih arhitekturnih značilnosti kapucinskih cerkva in samostanov. Posebej je poudarjen pomen redovnih pravil, na podlagi katerih so bili kapucinski samostani zgrajeni. Kljub strogi uniformiranosti pa najdemo v tujejezični literaturi opredeljeno tudi tipologijo omenjenih objektov. Posebej je izpostavljen vpliv arhitekture beneške in tirolske kapucinske province na zasnove prvotnih kapucinskih samostanov na naših tleh. Kapucini so pri gradnji samostanov velikokrat uporabljali arhitekturne traktate, v katerih so našli predloge za različno velike in različno orientirane komplekse. Eden takih je traktat Antonia da Pordenone, ki se hrani v arhivu kapucinskega samostana v Innsbrucku in je najverjetneje vplival na prvotno zasnovo tako svetokriškega kot tudi škofjeloškega kapucinskega samostana, ki sta v prispevku tudi podrobno obravnavana.

**Ključne besede:** Sveti/Vipavski Križ, Škofja Loka, Antonio da Pordenone, kapucini, štajerska kapucinska provinca, redovna arhitektura, arhitektura uboštevni redov, kapucinska arhitektura, kapucinski redovni arhitekti, kapucinski arhitekturni traktati, kapucinske konstitucije

**Mija Oter Gorenčič**

*Kartuzija Jurklošter in Leopold VI. Babenberžan*

Kartuzija Jurklošter, ki jo je ustanovil krški škof Henrik I. (1167–1174), je delovala le približno tri desetletja, ko je bila razpuščena. 9. septembra 1209 jo je ponovno ustanovil Leopold VI. Babenberžan. V prispevku je prikazana povezava drugega ustanovitelja z Ekbertom Andeškim, ki je cerkev leta 1227 posvetil. V prid tezi, da je bil Ekbert z Jurkloštrom povezan že dosti pred posvetitvijo, govori patrocinijski sv. Mavricija, čigar kult si je še posebno prizadeval razširiti ravno Ekbert Andeški. Na Štajerskem je bil ta svetnik v srednjem veku izjemno redek. Jurkloštrska cerkev je celo prva in torej najstarejša na celotnem Štajerskem, ki je (bila) posvečena sv. Mavriciju. Ta patrocinijski pa je ustrezal tudi Leopoldu VI., saj je bila tudi zanj posvetitev njegovega samostana najvišjemu svetniku cesarstva izraz pripadnosti kraljevemu krogu.

**Ključne besede:** kartuzija Jurklošter, Ekbert Andeški, Leopold VI. Babenberžan, sv. Mavricij, 13. stoletje

**Tanja Martelanc**

*Capuchin Architecture. A Starting-Point for Research into Sveti Križ and Škofja Loka Monasteries*

The article deals with Capuchin architecture in Slovenia, a topic which has not yet been researched by art historians. It presents the essential architectural characteristics of Capuchin churches and monasteries. Particular emphasis is placed on the importance of the order's rules, based on which the Capuchin monasteries were built. Despite their strict uniformity, foreign studies have determined a typology of Capuchin buildings. The influence of the Venetian and Tyrolean Capuchin provinces on the layout of the first Capuchin monasteries in Slovenia is highlighted. When building monasteries, the Capuchins often used architectural treatises as sources for complexes of various size and orientation. One of these is the treaty by Antonio da Pordenone, kept in the archive of the Capuchin monastery in Innsbruck, which most probably influenced also the initial layout of the monasteries in Vipavski Križ and Škofja Loka, central to this paper.

**Key words:** Sveti/Vipavski Križ, Škofja Loka, Antonio da Pordenone, Capuchins, Styrian Capuchin province, monastic architecture, architecture of the minor orders, Capuchin architecture, architects of Capuchin orders, architectural treatises by the Capuchin order, Capuchin constitutions

**Mija Oter Gorenčič**

*The Jurklošter (Gairach) Charterhouse and Leopold VI of Babenberg*

The Jurklošter Charterhouse, founded by the Bishop of Gurk, Henry I (1167–1174), only operated for around three decades, after which it was disbanded. Its re-establishment by Leopold VI of Babenberg took place on the 9th September 1209. The paper presents the connection of the founding father to Ekbert of Andechs, who consecrated the church in 1227. The hypothesis, that Ekbert was close to Jurklošter long before its consecration, is supported by the patrocinijski of Saint Mauritius, whose cult the bishop strove to propagate. The saint was extremely rare in medieval Styria. The Jurklošter church is the first and therefore the oldest church in Styria consecrated to Saint Mauritius. The patrocinijski also suited Leopold VI, as the consecration of his monastery to the patronus regni expressed his belonging to royal circles.

**Key words:** Jurklošter Charterhouse, Ekbert of Andechs, Leopold VI of Babenberg, Saint Mauritius, 13th Century

**Helena Seražin**

»Beneška« cerkev bosonogih karmeličanov  
v habsburških deželah

Red bosonogih karmeličanov (O. C. D., ustanovljen 1593) je eden od protireformacijskih redov, ki so v 17. stoletju pod pokroviteljstvom Habsburžanov širili rimskokatoliško vero v nemških protestantskih deželah. Sedež nemške redovne province je bil v Kölnu, kjer je bil leta 1622 po vzoru matičnega samostana Santa Maria della Scala (1606–1624), zgrajenega po načrtih Carla Maderna, zgrajen prvi samostan. Arhitekt kölnske cerkve Im Dau je bil pater Karel von St. Joseph (1586–1650); njegov načrt za enoladijsko cerkev s prehodnimi plitvimi stranskimi kapelami, kupolo nad transeptom in kratkim prezbiterijem je bil kasneje uporabljen za samostansko cerkev v Pragi, na Dunaju, v Regensburgu in Gradcu. V primeru samostana na Kostanjevici pri Gorici pa je bila cerkev v drugi polovici 17. stoletja prezidana po zgledu beneške cerkve bosonogih karmeličanov Santa Maria di Nazareth, imenovane Scalzi (1654–1689), zgrajene po načrtih Baldassareja Longhena. Prispevek ponuja možno razlago, zakaj je tipologija arhitekture pri redovni cerkvi na Kostanjevici takšna, kot je, in to kljub sovražnostim med Habsburžani in Serenissimo.

**Ključne besede:** Benetke, Kostanjevica pri Novi Gorici, Baldassare Longhena, Matija grof Thurn, arhitektura, arhitekturna tipologija, bosonogi karmeličani, OCD, cerkev Santa Maria di Nazareth, cerkev Santa Lucia, cerkev Marijinega obiskanja, Scalzi modernizem

**Polona Vidmar**

*Nagrobnik Seifrida Marenberškega v samostanu dominikank v Marenberku*

Prispevek obravnava izgubljeni nagrobnik soustanovitelja samostana dominikank v Marenberku/Radljah ob Dravi Seifrida Marenberškega, ki so ga nune vsaj od druge polovice 15. stoletja častile kot svetega. Nagrobnik s podobo pokojnika s sklenjenimi rokami v molitvi, oblečenega v prepasano tuniko in ogrinjalo, ki spominja na mrtvaško pletenjačo, ter z angeloma na oblakih, ki dvigujeta pokojnikovo blazino, je verjetno nastal po naročilu vdove Rikarde Marenberške. Avtorica postavi hipotezo, da je nagrobnik v letih med 1290 in 1293 izdelala kiparska delavnica, ki je v samostan prišla iz Gornjega Porenja in je bila seznanjena z deli francoske sepulkralne plastike 13. stoletja. Leta 1654 sta bila za

**Helena Seražin**

*A 'Venetian' Discalced Carmelites Church in the Habsburg Lands*

The Discalced Carmelite Order (O. C. D., established in 1593) was one of the Counter-Reformation orders which in the 17th century spread Roman Catholicism throughout the German Protestant lands under the protection of the Habsburg dynasty. The O. C. D. seat of the German province was in Cologne, where in 1622 their first monastery was built with a church based on the model of the order's mother church in Rome, the Santa Maria della Scala (1606–24) by Carlo Maderno. The architect of the church "im Dau" in Cologne was fra Karl von St. Joseph (1586–1650); his project of a single-naved church with shallow communicating side chapels and domed transept, ending with a short presbytery, was later used for monastic churches in Prague, Vienna, Regensburg and Graz. In the case of the O. C. D. monastery at Kostanjevica near Gorizia, however, the church was rebuilt in the second half of the seventeenth century according to the model of the Venetian O. C. D. church of Santa Maria di Nazareth, the Scalzi (1654–89), designed by Baldassare Longhena. The paper proposes an explanation for what caused the change in the typology of the church in Kostanjevica despite hostilities between the Habsburgs and the Serenissima.

**Key words:** Venice, Kostanjevica near Nova Gorica, Baldassare Longhena, Matthias count of Thurn, architecture, architectural typology, Discalced Carmelite Order, OCD, church Santa Maria di Nazareth, church Santa Lucia, church of the Holy representation of Virgin Mary, Scalzi

**Polona Vidmar**

*The Tombstone of Siegfried of Mahrenberg in the Dominican Nunnery in Mahrenberg*

The paper discusses the unpreserved tombstone of Siegfried of Mahrenberg, the co-founder of the Dominican nunnery in Mahrenberg/Radlje ob Dravi, which by the second half of the 15th century came to be worshipped as holy by local nuns. The tomb included a depiction of the deceased with his hands clasped in prayer, dressed in a girded tunic and a mantle, which resembles a wicker mat, and two angel figures in the clouds lifting the pillow of the deceased. It was most probably commissioned by Siegfried's widow, Richardis of Mahrenberg. The author tentatively attributes the tombstone to a workshop originating from the Upper Rhineland, which was familiar with French 13th century

češčeneg ustanovitelja izdelana še bakren relikviarij in kamnit epitaf. Okrog leta 1731 so dale nune ob evangelijski strani sanktuarija iz starejših elementov postaviti novo zasnovano grobo ustanovitelja – mučenca, vendar se je od nje po ukinitvi samostana ohranil le relikviarij.

**Ključne besede:** samostan Marenberk, Rikarda Marenberška, Seifrid Marenberški, sepulkralno kiparstvo, gotsko kiparstvo, češčenje samostanskega ustanovitelja

tomb sculpture. In 1654, a copper reliquary and a stone epitaph were made to increase the founder's worship. Around 1731 the nuns reorganized the scheme of the martyr-founder's grave, using the existing elements of the tombstone, the reliquary and the epitaph; however, after the dissolution of the monastery only the reliquary survived.

**Key words:** Mahrenberg nunnery, Richardis of Mahrenberg, Siegfried of Mahrenberg, tomb sculpture, Gothic sculpture, worship of the founder of the monastery