

1.01 Izvirni znanstveni članek

UDK 27-789.32(497.4):321"19"

Prejeto: 11. 7. 2018

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Francišškani v kolesju političnih sistemov 20. stoletja

IZVLEČEK

Prispevek zajema čas od prihoda italijanskih oblasti na Primorsko leta 1918 oziroma italijanskih ter nemških okupatorjev ob začetku druge svetovne vojne pa vse do srede šestdesetih let, ko so komunistični prijemi že zajeli vse sfere družbenega življenja v državi. Uvodoma je predstavljeno stanje in delovanje samostanov na Primorskem pod oblastjo fašizma. Z začetkom druge svetovne vojne so bili samostani pod nemškim okupatorjem spremenjeni v ustanove, ki so služile novim oblastem, redovniki pa so bili izseljeni. Konec vojne in prihod nove komunistične oblasti sta prinesla preselitev redovnih družin nazaj v samostane, toda v okrnjeni obliki, saj so številni redovniki pred koncem vojne emigrirali, stavbe pa so bile potrebne popravila. Z utrditvijo novih oblasti so prišle tudi nove aretacije, zasliševanja, zaporne kazni ter omejevanje redovnikov.

KLJUČNE BESEDE

Francišškani, samostani, druga svetovna vojna, nacizem, fašizem, komunizem, izgoni, aretacije, zaporne kazni

ABSTRACT

FRANCISCANS IN THE WHEELS OF POLITICAL SYSTEMS OF THE TWENTIETH CENTURY

The contribution covers the period from the arrival of the Italian authorities in the Littoral in 1918 or, rather, Italian and German occupiers at the onset of the Second World War until the mid-1960s, when the communist measures had already expanded their grip on all spheres of social life in the state. In the introduction, the author describes the situation and activities of monasteries in the Littoral under Fascism. With the outbreak of the Second World War, the German occupier converted monasteries into institutions that served the new authorities and expelled the monastic communities. The end of the war and the establishment of the new communist government enabled monastic families to return to the monasteries, albeit to a limited extent, as many monks emigrated before the end of the war and monastery buildings required restoration. Finally, the solidification of the new government also entailed new arrests, interrogations, prison sentences, and restrictions imposed on monks.

KEY WORDS

Franciscans, monasteries, Second World War, Nazism, Fascism, communism, expulsions, arrests, prison sentences

ARS – Arhiv Republike Slovenije:

AS 1211, KOVS – Komisija za verske skupnosti
AS 1931, RSNZ – Republiški sekretariat za no-
tranje zadeve

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S U M M A R Y

Franciscans in the wheels of political systems of the twentieth century

The twentieth century was a period of totalitarian regimes that imposed restrictions on the freedom of religion, which also strongly affected the Franciscan community.

Franciscan monasteries in the Littoral (Sveta Gora/Monte Santo di Gorizia, Kostanjevica/Castagnevizza, Koper/Capodistria, and Strunjan/Strugnano) fell under Italian rule almost immediately after the First World War. The monastery at Sveta Gora and that at Kostanjevica were razed to the ground, with the Italian authorities making their restoration conditional on the departure of Slovenian monks. The Franciscan monasteries in Strunjan and Koper remained part of the Italian Venetian province until the delimitation of borders after the Second World War.

At the onset of the Second World War and the occupation of the Slovenian territory in April 1941, monasteries in German occupational zones suffered the most, with all priests and monks being slated for expulsion. Within the period of one month or so, the monks from the monasteries of Brežice, Maribor, Kamnik, Nazarje, Brezje, Sv. Trojica v Slovenskih Goricah and Rocno were expelled and resettled. Overall, eighty friars and brethren were expelled in April and May 1941, most of whom moved to monasteries in Ljubljana and Croatia.

In the Province of Ljubljana, which fell under Italian occupation, the authorities left undisturbed

the monasteries in Ljubljana (Vič, Šiška, Bežigrad and the city centre), Lower Carniola, as well as at Nova Štifta and in Novo mesto. Monastic houses were filled with refugees from the German occupational territory. Friars provided religious care in Ljubljana's prisons, and two friars journeyed twice to Italian concentration camps.

Inflammatory issues facing the entire Slovenian territory, such as resistance against the occupier, village sentinels and Home Guard units, fomented divisions among religious communities, with one faction siding with the provincial superior Gracijano Heric and the other with friars Roman and Angelik Tominec as well as the former provincial superior Guido Rant. Some rifts were created by several military officials residing in monasteries. And finally, political divisions were also fuelled by repeated arrests that resulted in some friars being driven to Dachau. By the end of the war, the provincial superior Heric retreated to Carinthia together with twenty-five other friars, completely vacating some of the monasteries.

After the war, monasteries necessitated restoration. However, the communist government nationalized their property and introduced the agrarian reform, leaving the monastic orders dispossessed. Monastery buildings became home to numerous people, as well as schools and various crafts.

The government subjected monastic life to systematic surveillance by weaving a web of spies among the monastic communities as well as by obtaining information from neighbours, relatives and believers. Friars incorporated into work across parishes due to the shortage of priests had to obtain various permits – for pastoral service, religious instruction and residence in the borderland.

While many Franciscans had contacts with the Liberation Front and Partisans during the war, things changed in its aftermath, when monasteries underwent frequent searches. Monks were harassed by threats and extortions, many were arrested and incarcerated. In December 1947, a Franciscan trial took place in which a group of friars, including the Provincial Teodor Tavčar, were sentenced to several years of forced labour. After serving a certain amount of time and demonstrating to the authorities their willingness to cooperate with them, the friars were released upon signing a loyalty statement.

In the 1950s, the authorities shifted towards imposing administrative penalties and suppressing public religious life, which, however, did little to prevent religious rituals, as most of the population remained Catholic.

In the mid-1960s, control over both secular priests and monastic communities gradually began to loosen, allowing monastic communities more freedom to commit to their activities: missions, spiritual exercise, religious life in parishes, pilgrimage and prayer.