

# MJSS



MONTENEGRIN JOURNAL FOR SOCIAL SCIENCES

Volume 6. 2022. Issue 2.



CIP - Каталогизација у публикацији  
Национална библиотека Црне Горе, Цетиње  
**COBISS.CG-ID 32743952**

**ISSN 2536-5592**

**Publisher: Center for Geopolitical Studies**



Center for Geopolitical Studies

Časopis *Montenegrin Journal for Social Sciences* upisan je u evidenciju medija, Ministarstva kulture Crne Gore pod rednim brojem **782**.

**MJSS**

MONTENEGRIN JOURNAL FOR SOCIAL SCIENCES

**Volume 6. 2022. Issue 2. Podgorica, December 2022.**

Publishing this issue of MJSS was supported by the  
Ministry of Science of Montenegro

**Editor in Chief:** Adnan Prekić

**Editors:** Živko Andrijašević, Dragutin Papović, Ivan Tepavčević

**International editorial board:** John K. Cox, North Dakota State University, Fargo, UNITED STATES; Tvrtko Jakovina, University of Zagreb, Zagreb, CROATIA; Lidia Greco, University of Bari, Bari, ITALY; Helena Binti Muhamad Varkkey, University of Malaya, Kuala Lumpur, MALAYSIA; Vít Hloušek, Masaryk University, Brno, CZECH REPUBLIC; Adrian Hatos, Universitatea „Babeş-Bolyai” Cluj, ROMANIA.

**Montenegrin Journal for Social Sciences is indexed in:** CEOL - Central and Eastern European Online; ERIH PLUS; Google Scholar; Index Copernicus; CiteFactor; Scientific Indexing Services (SIS); ISRA - Journal impact factor; Electronic Journals Library; ROAD; General Impact Factor; OAJI - Open Academic Journals Index.

**Proofreading and lecture in English:** Danijela Milićević

**Proofreading and lecture in Montenegrin:** Miodarka Tepavčević

**Address:** Danila Bojovića bb 81 400 Nikšić, Montenegro;

**E-mail:** mjss@ucg.ac.me

**www.mjss.ac.me**

**Prepress and print:** Pro file – Podgorica

**Circulation:** 100 copies



**Volume 6. 2022. Issue 2. Podgorica, December 2022.**

## CONTENTS:

HOW RUSSIA PROMOTES PRO-RUSSIAN AND ANTI-WESTERN PROPAGANDA  
IN THE BALKANS?

NARRATIVES OF SPUTNIK SRBIJA ON MONTENEGRO

**Takuya NAKAZAWA**..... p. 177.

THE ROLE OF THE ITALIAN COMMUNIST IN THE POLITICAL PROCESSES IN  
ITALY AND EUROPE (1945–1978)

**Luka FILIPOVIC**..... p.197.

THE PAST IS UNPREDICTABLE: THESIS ON THE CONSTRUCTION OF HISTORICAL  
MEMORY

**Srdja PAVLOVIC**..... p.225.

YUGOSLAVIA AND TRIANGULAR DIPLOMACY

**Sanja RADOVIC** ..... p.249.

CARDINAL KOLLONITSCH'S RECOMMENDATION LETTER REGARDING THE  
APPOINTMENT OF MARKO ZORČIĆ AS THE NEW UNIATE BISHOP OF MARČA

**Mario ŠAIN**..... p.271.

A NEW STATE ON OLD ROOTS – Book review: Živko Andrijašević, The History  
of Montenegrin Statehood

**Adnan PREKIC**..... p.305.

BETWEEN SCYLLA AND CHARYBDES – HOW TO LEARN ABOUT  
TOTALITARIANISM IN MONTENEGRO

**Filip KUZMAN**..... p.311.

ĐILAS AND MONTENEGRO – THE LAST EPISODE - Book review: Decay and war  
– the diary of Milovan Đilas 1989-1995

**Adnan PREKIC**..... p.321.

DISAGREEMENT – Presentation of the project „Disagreement” - Cultural Center Belgrade <b>Sanja RADOVIC</b> .....	p.331.
DIPLOMATIC OVERVIEW – Book review: Branko Lukovac, Memories of a Diplomat <b>Adnan PREKIC</b> .....	p.335.
A BROAD ANALYSIS OF THE DISSOLUTION OF SFRJ – Book review: Yugoslavia – chapter 1980–1991 <b>Balsa KOVACEVIC</b> .....	p.347.
MONTENEGRO ON OTTOMAN AND EUROPEAN MAPS – Exhibition view: „Montenegro on Ottoman and European maps” <b>Admir ADROVIC</b> .....	p.355.
<b>INSTRUCTIONS FOR AUTHORS</b> .....	p.363.

**Glavni i odgovorni urednik:** Adnan Prekić

**Urednici:** Živko Andrijašević, Dragutin Papović, Ivan Tepavčević

**Međunarodni uređivački odbor:** John K. Cox, North Dakota State University, Fargo, UNITED STATES; Tvrtko Jakovina, University of Zagreb, Zagreb, CROATIA; Lidia Greco, University of Bari, Bari, ITALY; Helena Binti Muhamad Varkkey, University of Malaya, Kuala Lumpur, MALAYSIA; Vít Hloušek, Masaryk University, Brno, CZECH REPUBLIC; Adrian Hatos, Universitatea „Babeş-Bolyai” Cluj, ROMANIA.

**Montenegrin Journal for Social Sciences indeksira se u sljedećim naučnim bazama:** CEOL - Central and Eastern European Online; ERIH PLUS; Google Scholar; Index Copernicus; CiteFactor; Scientific Indexing Services (SIS); ISRA - Journal impact factor; Electronic Journals Library; ROAD; General Impact Factor; OAJI - Open Academic Journals Index.

**Lektura i korektura na engleskom:** Danijela Milićević

**Lektura i korektura na crnogorskom:** Miodarka Tepavčević

**Adresa:** Danila Bojovića bb 81 400 Nikšić, Crna Gora;

**E-mail:** mjss@ucg.ac.me

**www.mjss.ac.me**

**Priprema i štampa:** Pro file – Podgorica

**Tiraž:** 100 primjeraka



**Volume 6. 2022. Issue 2. Podgorica, Decembar 2022.**

## SADRŽAJ:

KAKO RUSIJA PROMIVIŠE PRORUSKU I ANTIZAPADNU PROPAGANDU NA BALKANU?

NARATIVI SPUTNIKA SRBIJE O CRNOJ GORI

**Takuya NAKAZAWA**..... str. 177.

ULOGA ITALIJANSKIH KOMUNISTA U POLITIČKIM PROCESIMA U ITALIJI I EVROPI (1945–1978)

**Luka FILIPOVIĆ**..... str.197.

PROŠLOST JE NEPREDVIDIVA: TEZE O KONSTRUKCIJI ISTORIJSKOG PAMĆENJA

**Srđa PAVLOVIĆ**..... str.225.

JUGOSLAVIJA I TRIANGULARNA DIPLOMATIJA

**Sanja RADOVIĆ**..... str.249.

PISMO KARDINALA KOLONIČA O IMENOVANJU MARKA ZORČIĆA ZA MARČANSKOG UNIJATSKOG EPISKOPA

**Mario ŠAIN**..... str.271.

NOVA DRŽAVA NA STAROM KORIJENU – Prikaz knjige: Živko Andrijašević, Istorija crnogorske državnosti

**Adnan PREKIĆ**..... str.305.

IZMEĐU SCILE I HARIBDE – KAKO UČITI O TOTALITARIZMU U CRNOJ GORI

**Filip KUZMAN**..... str.311.

ĐILAS I CRNA GORA – POSLJEDNJA EPIZODA – Prikaz knjige: Raspad i rat – dnevnik Milovana Đilasa 1989–1995

**Adnan PREKIĆ**..... str.321.



NEPRISTAJANJE – Predstavljanje projekta „Nepristajanje” – Kulturni centar Beograd

**Sanja RADOVIĆ**..... str.331.

DIPLOMATSKI OTISAK – Prikaz knjige: Branko Lukovac, Sjećanja jednog diplomate

**Adnan PREKIĆ**..... str. 335

ŠIRA ANALIZA RASPADA SFRJ – Prikaz knjige: Jugoslavija – poglavlje 1980–1991

**Balša KOVAČEVIĆ**..... str.347.

CRNA GORA NA OSMANSKIM I EVROPSKIM KARTAMA – Prikaz izložbe: „Crna Gora na osmanskim i evropskim kartama”

**Admir ADROVIĆ**..... str.355.

**UPUTSTVA ZA AUTORE**..... str.366.

**Review Paper**

CARDINAL KOLLONITSCH'S RECOMMENDATION LETTER REGARDING  
THE APPOINTMENT  
OF MARKO ZORČIĆ AS THE NEW UNIATE BISHOP OF MARČA

Mario ŠAIN<sup>1</sup>  
Universität Leipzig, Fakultät für Geschichte, Kunst- und  
Orientwissenschaften  
e-mail: mario.sain@uni-leipzig.de

**ABSTRACT:**

The paper is the translation, analysis and transcription of the recommendation letter Cardinal Kollonitsch wrote in favour of the appointment of Marko Zorčić as the new Greek-Catholic Bishop of Marča in July 1687. The text brings a short historical overview of the Greek-Catholic Union in Croatia, from the very beginning to 1687. The letter also brings details about the election of Marko Zorčić, the religious situation in the Croatian Borderlands and relations between the Habsburg Court and the Holy See in Rome. It is the first complete published translation and analysis of the letter and, therefore, a contribution to the study of the Greek-Catholic Union in the Croatian Frontier.

**KEY WORDS:** Cardinal Kollonitsch, Greek-Catholic Union, Marko Zorčić, Propaganda Fide.

---

<sup>1</sup> **Mario Šain:** Historian and doctoral candidate at the Faculty of History, Art and Area Studies at the University of Leipzig. Previously employed as a docent and research assistant at the Justus-Liebig University in Gießen, working on the collaborative project "Dynamics of Security" and subproject "Confessional Minorities as a Security Problem in the Early Modern Period" with the doctoral research "Securitisation of the Serbian Orthodox Minority in the Habsburg Monarchy 1690-1740". Mario holds a master's degree in history of the early modern period obtained at the University of Zagreb and previously studied in Sarajevo and Budapest. His main scientific interests are the religious, legal and political history of Southeastern Europe in the early modern period.

**SAŽETAK:**

Rad predstavlja prijevod s analizom i stručnim komentarom pisma preporuke kardinala Leopolda Kollonitscha Marku Zorčiću, povodom njegovog imenovanja za novog unijatskog biskupa Marčanske biskupije. Kollonitsch piše Propagandi za proširenje vjere u Rimu iz Beča u srpnju 1687, predlaže i preporučuje Zorčića kao prikladnog kandidata, pri čemu donosi i povijesni opis nastanka i razvoja grkokatoličke unije na području Vojne Krajine u Hrvatskoj. Od posebnog su znanstvenog interesa viđenja i opisi odnosa habsburškog dvora i Svete Stolice u Rimu, njihovi međusobni odnosi u pogledu rješavanja vjerskog pitanja u Vojnoj Krajini. Prijevod je rezultat arhivskog istraživanja u arhivu Propagande u Rimu za potrebe znanstvenog projekta „Vjerske manjine kao problem sigurnosti u ranom novom vijeku”. Ovo je prvi cjeloviti objavljeni prijevod i analiza ovoga teksta, te ga stoga nudimo znanstvenoj zajednici kao prilog istraživanju povijesti grkokatoličke unije u Vojnoj Krajini.

**KLJUČNE RIJEČI:** Kardinal Kollonitsch, Grkokatolička unija, Marko Zorčić, Propaganda vjere.

## Introduction:

In the last three decades of the 17<sup>th</sup> century, the political situation in Europe was turbulent and challenging for the Habsburg Empire. The Habsburgs faced disorder in the internal political scene contending the Great Magnate Conspiracy, sorting out the complicated security situation in the Croatian Frontier, overcoming religious conflicts and anticipating another Ottoman invasion. After the Ottomans besieged Vienna in the summer of 1683, Habsburgs galvanized all disposable allies to a common fight against 'the sworn enemy of the Christian name' (*Sammlung von Privilegien*, p. 13). For successful resistance to the Ottoman invasion, Emperor Leopold needed a relatively stable security situation internally, especially along the borders with the Ottoman Empire. The religious situation in the Croatian Frontier during the 17<sup>th</sup> century created conflict between different religious denominations. The main instrument of the Catholic Revival in Croatia was the Greek-Catholic Union in Marča, with the task to draw as many Orthodox Vlachs as possible to accept the Union with the Church of Rome. Orthodox Vlachs, who immigrated to the Croatian Frontier during the 15<sup>th</sup> and 16<sup>th</sup> centuries, remain mainly loyal to the Patriarchate of Peć, although many did accept the Union for security and economic reasons. The First Uniate bishop who ceased relations with the Patriarchate of Peć was Pavao Zorčić (Bishop from 1672 to 1685). He tried to break every religious connection with Orthodoxy and hence encouraged all Orthodox to accept the Union, causing resentment from many Orthodox in the Frontier, who tried to kill him several times. One of these attempts of assassination Kollonitsch described in this letter. Pavao died in 1685 and was remembered by Catholic writers as a kind and pious man devoted to the Catholic faith and expansion of the Greek-Catholic Union among 'schismatics' – a common term for Orthodox during the period, used mostly by Catholic officials.

After his death, a great dispute arose over the question of his successor. The Habsburg Court and Jesuits from Vienna wanted to manipulate the election and appoint a man loyal to their interests. On the other hand, Catholic Rome wanted to confirm their absolute authority in episcopal appointments. Marko, brother of Pavao Zorčić, turned out to be the most suitable contender. For security reasons, and, as Kollonitsch indicated, 'out of necessity', the Habsburg Court confirmed his election in 1685. However, disputes between Orthodox in the Frontier, the Habsburg Court, Jesuits in Vienna and the Catholic Rome prolonged papal confirmation for several

years. Cardinal Kollonitsch wanted to end the dispute as soon as possible and on 10 July 1687 wrote a letter of recommendation to the Sacred Propaganda de Fide and supported the election of Marko Zorčić for a new Bishop of Marča.

Marko Zorčić was born in 1659 in a place near Križevci, later the seat of the Greek-Catholic Church. Having attended the Greek-Catholic college in Zagreb, Marko was the most suitable candidate for the new bishop of Marča. Jesuits in Vienna and the Holy See objected to imperial interference in the bishop's appointment since that was the Holy Father's prerogative. Therefore, the Holy See procrastinated to confirm Marko Zorčić as the new bishop, despite the insistence of several prominent figures. Among them were Martin Borković, Bishop of Zagreb, and Cardinal Leopold Kollonitsch. As one record of the Sacred Propaganda confirmed, Kollonitsch was the most deserving individual for the papal confirmation of Marko Zorčić (*Informatione estratta*, p.145/146). His letter of confirmation from July 1687 made a decisive move toward Marko's appointment.

Leopold Carl Kollonitsch was Hungarian of Croatian descent. His ancestors were Croatian immigrants who settled in Hungary and Austria, after escaping the Ottoman invasion. Since a young age, Kollonitsch was devoted to the Catholic doctrine and advanced relatively fast in influence and position. He was a member of the Order of Malta, later appointed as a Bishop of Nitra, Wiener Neustadt, Győr (1685), Kalocza (1691), Esztergom (1695) and the Primate of Hungary from 1695. In 1686, the Holy See named him a Cardinal. Kollonitsch also served in several influential political positions, among them Chancellor of Hungary from 1673 to 1685 (Kudelić, 2010, 155). History remembered him as one of the most significant advocates of Catholic Revival and the most radical promoters of the Greek-Catholic Union (Sedlák, Leopold Kollonić, 96).

The letter consists of 12 single pages of handwritten text arranged in bi-folios and marked with numbers from 111 to 116. It is enlisted in the first volume of the official Propaganda Fide's protocol, in the fund "Scritture riferite nei Congressi" and a sub-fund "Grezi di Croazia, Dalmazia, Schiavonia, Transilvania, Ungheria (1642-1760)." It is written in Italian, with many Latin phrases used to stand for specific phenomena or institutions. By its content, the letter could be divided into three parts: 1) an introduction to the current events and historical overview of the Greek-Catholic Union, 2) six clauses of instructions and critiques of the previous practice, and 3) legitimisation of Zorčić's appointment and final note. The style and vocabulary point to the conclusion that this is a very high level of Italian language,

very close to later standardized norms. The usage of abbreviations is relatively rare (except for usual abbreviations), contrary to the Latin and Cyrillic handwriting from the same period. It is relatively legible, clear text without substantial damage to the paper. Writing mistakes are also relatively rare. They do not influence the consistency and integrity of the text and are all corrected in the transcription. The structure of the text reflects in long (sometimes very long) sentences, a usual occurrence in texts from that period, especially Latin and German handwriting. The author used punctuation marks correctly, except for exclamation marks used several times in the middle of a sentence for the additional accentuation of statements. I tried to keep the translation as close to the original as possible. However, the translation had to be adjusted to accommodate the logic and style of the English and Croatian languages. The long Italian sentences had to be broken down for better understanding. For that reason, I used square brackets where I added phrases or words that were not originally there. Words written in cursive (italics) are original words. Whenever possible, I transliterated individual names of people, institutions and places into their modern equivalents. Abbreviations are also resolved in translation and transcription.

Despite the content being geographically and politically very specific, it offers a wider understanding of the Habsburg Court's confessional policy, their relations with the Catholic Church and an insight into the Catholic Revival in the Borderlands. The letter provides valuable information on the history of Vlachs in Croatia, their migrations, and the development of the Union during the 17<sup>th</sup> century when the political and religious situation was very complex. Therefore, it is a relevant contribution to the study on this subject, especially since it is the first complete translation, transcription and analysis of this letter.

### English Translation:

Most Eminent and Reverend Lord, my Dearest Sir,

Upon Your Most Reverend Eminence's request for information about the Diocese commonly called Platensis or Svitensis,<sup>2</sup> suffragan Diocese to the Monsignor Bishop of Zagreb, situated in the Croatian Kingdom:

---

2 Cro. Platejska and Svidnička. Kudelić writes that Imperial Court in Vienna recognized it as Svidnička or 'Diocese of Uskok Mountains', while the terminology of the Holy See used the name Platejska since 1670. The genesis of the term Platensis and Svitensis look at Kudelić, *Izvjješće*, 69 and 84.

Intending to fulfil Your Most Reverend Eminence's the kind request, I researched and studied people's memory as much as I could. [I found that] this aforementioned Diocese came to be some 80 years ago.<sup>3</sup> Certain people administered the foundation of this Diocese. These escaped Turkey or Bosnia and arrived at the borderlands of His Imperial Majesty reigning Emperor, approaching Croatia and Slavonia mainly on the borders of Karlovac,<sup>4</sup> where currently serve General Count Herberstein,<sup>5</sup> the most honoured lord and actual General of the Order of Malta.

A total of 100 000 individuals of the aforementioned peoples came to the borderlands. They were almost all Christians, but schismatics, otherwise with exceptional military skills.<sup>6</sup> On that account, His Imperial Majesty granted them

- 
- 3 The date of the Union's establishment accepted in historiography is November 1611, when Pope Paulus V issued the document *Divinae Maiestatis Arbitrio* confirming Simeon as the Uniate Bishop of Marča. His title was, according to Patriarch of Peć Jovan, Bishop of Western Areas - Britania (Ser. Episkop Zapadnih strana »Vretanije«). Vretanja is thus a Slavicized form of the Latin word Britania, signifying Western parts and Simeon was henceforth known as Simeon Vretanja. In 1607, apostolic nuncio Kozma consecrated Simeon in Győr as a Bishop after he professed the Catholic faith. He then went to Croatia to administer Vlachs since they were settled there in bigger numbers than in Hungary. On the other hand, in 1609, Simeon was also anointed (Ser. rukopoložen) by the Patriarch of Peć Jovan, who then held the title Joannes by the Grace of God Archbishop of Peć, all Serbs and Bulgarians and Patriarch of other provinces. Patrijarh Jovan..., AHZU Zagreb; Kudelić, *Izvjješće*, 85.
  - 4 The Generalate of Karlovac was a military-administrative area in the Croatian Military Frontier. It encompassed a wide space from the Northern Adriatic coast, Central Croatia and parts of Slavonia, towards the Ottoman border.
  - 5 Count Johann Joseph von Herberstein, born in 1633 in Herberstein an der Feistritz, today Feistritz am Wechel in Lower Austria. He died in 1689 in Graz. *Biographisches Lexikon des Kaiserthums Österreich* indicates different dates, stating that he was born in 1630 and died in 1692. During his career, Count Herberstein performed various services, among them Grand Prior of the Order of Malta in Hungary and General of the Karlovac Generalate since June 1669. See more at Von Wurzbach, 1862, 337/338; Dauber, 2007, 125-128; Kudelić, *Izvjješće*, 77.
  - 6 Kollonitsch never mentioned his sources, although it is reasonable to believe he acquired information through the network of his Jesuit associates for similarities of the data in various writings. To my knowledge, there is no official records on demographics in the Frontier during the 17<sup>th</sup> century, especially not on confessional denomination. In comparison to Kollonitsch's 100 000 people, there are various unofficial records or assessments regarding demographics of Orthodox and Catholics in the Croatian Frontier. In 1632, the unnamed Patriarch of Ohrid indicated there were 50 000 Vlachs in 5000 homes. In 1633, Bosnian Bishop Ivan Tomko Mrnavić talked about 40 000 schismatic Vlachs in the Bishopric of Zagreb. Information of the Sacred Propaganda from 1633 stated there were 40 to 60 000 Vlachs subordinated to Simeon. In the same year, the unnamed cleric from Zagreb indicated that Croatia had around 70 000 Vlachs of Greek-rite. Bishop of Zagreb Benedikt Vinković conveyed that there were 100 000 Catholics in Krajina in 1639 who lived together with Orthodox Christians. According to the same report, there were around 74 000 Orthodox Vlachs. In this letter, Kollonitsch does not deviate far from these indicated reports, especially considering that his information relates to the entire population of Orthodox Vlachs who migrated to the Croatian Frontier. See at Kudelić, 2007, 221, 223, 226 and 234/235.

privileged lands and forests in Slavonia, currently within the borders of Karlovac [Generalate].<sup>7</sup> These territories were completely desolated, which is why they were granted for settlement and cultivation.<sup>8</sup>

Currently, most of Carinthia's defence against enemy incursions lies on them. There are many stipendiaries, various officials and soldiers of this people serving practically on the bulwark for a perpetual guard of His Imperial Majesty's hereditary lands, continuously withstanding the common enemy, as, in fact, these Morlach peoples, who have also faced various resistances, all done in favour of Christianity.<sup>9</sup>

The fourth predecessor of the current Bishop of Zagreb<sup>10</sup> noticed that these people could be used to facilitate the recovery of the Holy Roman Church, just as they had been in Bosnia long ago. Consequently, the mentioned prelate continuously pleaded to His Imperial Majesty, of happy memory Ferdinand II,<sup>11</sup>

7 Literal translation would be: "...within borders of Slavonia, now commonly known as borders of Karlovac."

8 In 1611, Simeon Vretanja asked Pope Paulus V to allow him and his people to inhabit desolated and uncultivated lands around Žumberak, in order to make a living. Kudelić, *Prvi marčanski*, 174.

9 Kollonitsch wants to say that these 100 000 people who immigrated to Slavonia formed the main defence line against current Ottoman incursions since the Great Vienna War was still ongoing. Throughout the letter, Kollonitsch addressed those people as "Morlachs" two times. From the context, we can conclude that he is referring to all Orthodox Christians who immigrated to the Croatian Frontier as "Morlachs". What Kollonitsch was trying to say at this place is that "Morlachs" are now withstanding the Ottoman invasion in the favour of Christianity, after they previously personally experienced resistance, again, in the favour of Christianity. He wants to emphasise the Emperor's permanent fight for Christian faith. These peoples, who were as Kollonitsch said "mostly Christians, but Orthodox", and who inhabited Central and North Croatia and Slavonia have been known in historiography under several names. However, the term most used in sources and literature is *Vlach* (*Vlachs* in plural). Other terms that appear in the sources are *Illyrians* of Greek-rite, *Uskoks*, sometimes *Rasciani* or *Serviani* for their affiliation to the Serbian Orthodox Church, *schismatici*, *homines graeci-ritus*, *Graeci non uniti*, or if they accepted the Union then *Graeci uniti*, and other names. They were immigrants from Ottoman territories "with exceptional military skills", stockmen who served on the borders of the Habsburg Monarchy toward the Ottoman Empire – territory known as *Military Border* (Cro. *Vojna Krajina*, Ger. *Militärgrenze*). On the other hand, *Morlachs* (Cro. *Morlasi*) are immigrants from the Ottoman Empire who inhabited areas of the Eastern Adriatic coast (including islands) from Istria to Bar since the 14<sup>th</sup> century. They were in Venetian service as soldiers on their Dalmatian borders towards the Ottoman Empire. *Morlachs* were mostly merchants, soldiers and stockmen, similar to *Vlachs*. By religious denomination, *Morlachs* were Catholic and Orthodox. For similarities between *Vlachs* and *Morlachs*, they were sometimes mistaken in historiography. There are many scientific works on this subject. For more information see at Kasser, 2007; Kudelić, *Isusovačko izviješće*; Štefanec, *Vjerska politika*; Pešut, *Etnička*; Dabić, 1984, 67.

10 Franjo Ergelski Hasanović (1556-1637) was a Bishop of Zagreb between 1628 and 1637.

11 Emperor Ferdinand II was very interested and involved in the so-called Valachian question in the Croatian Frontier. Since the beginning of the 17<sup>th</sup> century, when he was still Archduke, he refused requests of the Bishop of Zagreb, who wanted to subordinate *Vlachs* living on their territory in economic and religious terms. Ferdinand had concerns that *Vlachs* subordinated to the Bishop



distinguishing himself by this endeavor. However, he achieved little satisfaction for his suffragan Diocese, which he wanted to affirm among those people. Since that territory was subject to the Bishop of Zagreb, he interceded and expressed his desire to erect and build a new, at his own expense, monastery and home for the Bishop [Platensis] and his monks, parochians and priests. His Majesty approved it and granted official annual compensation extracted from military wages, in the amount of three hundred florins from Styria and another hundred and fifty from Croatia. This collected amount comes in three [instalments], distributed over three years, not as a solid and stable fund but rather given as alms.

Very zealous in the Holy Faith, the Monsignor Bishop built two monasteries. The poverty, however, left them unable to support themselves. Therefore, according to his conscience, the Bishop of Zagreb granted them fertile lands to make a living and obtain daily bread with the hope that they would not be reliant on His Imperial Majesty nor his successors. [Given the circumstances] it was necessary to take some of these priests, or monks,<sup>12</sup> and introduce them into the two aforementioned monasteries. These monks arrived with the people. For that reason, there was a hope of converting the entire newly arrived people by converting these priests.

[The Bishop of Zagreb] spawned a real man for the suffragan, or his own Bishop Platensis, honored in the good books and the best example of the Union with the Roman Catholic Church.<sup>13</sup> He was consecrated in Rome as a Bishop and

---

of Zagreb could be a security threat to the Empire. Therefore, in October 1630, Ferdinand signed Statuta Valachorum, the most important document regulating the status and obligations of Vlachs in Croatia. Ferdinand awarded Valachian community between rivers Sava and Drava with privileges regulating their religious rights, economic status and political structure of their community. The Habsburg Court ceased jurisdiction of Croatian Sabor and placed Vlachs under Court's direct jurisdiction. Kudelić, Prvi marčanski, 166-168.

12 Calloeri. Croatian version is kaluder, Serbian Cyrillic калуђер. The term designates Orthodox monk.

13 This was Bazilije Predojević. Bishop of Zagreb Petar Petretić mentioned him in the report from 1667, stating that Emperor Ferdinand III appointed Predojević in 1644 for Uniate Bishop in Croatia with the title Bishop Svitensis. He then went to Rome to obtain papal recognition, contrary to his predecessors who went to Peć. The Pope, however, refused to issue confirmation to Bazilije Predojević since the Holy See did not want a priest of Greek rite to hold the title of a Latin Bishopric. Petretić also indicated that kaluders and frontiersmen hated Bazilije because he went to Rome and not Peć. He died soon after returning from Rome, without official Papal recognition. Contrary to Petretić, Kollonitsch here indicated that Predojević was, indeed, consecrated in Rome. Other reports also allege that Bazilije has not been consecrated in Rome. Among them, a report Jesuits wrote about rebellions in the Frontier in 1658 and 1666. The report claims that the Emperor confirmed Bazilije and awarded him with the title Svitense (Svidnički). Afterwards, he went to Rome and failed to obtain Papal recognition, due to complications regarding the title. According to this report, Bazilije did not hold title of the Bishop Platensis, although here Kollonitsch claims otherwise. Kollonitsch also indicated here that Predojević was very active in the process of unification, strengthening and spreading the Catholic faith among the Orthodox.

did everything possible to convert his religious brothers monks, though, with little success. They remained predominantly obstinate schismatics in every way, if not publicly then secretly.

The title of the Diocese Platense occurred in the ancient documents of the Chancellery. Among those [other] Dioceses, the books revealed Platense, for which they say was founded within mentioned borders, according to one opinion. His Holiness associated the title Svitense so it could be consecrated and the Bishop was therefore named Svitensis or Palatensis.<sup>14</sup> The same title remained for the successor, with all incomes and adherent privileges.

After kind Monsignor Bishop Svitensis or Platensis passed over to a better life, monks had a chance to elect [a new bishop]. Consequently, they proposed one of their schismatics for that dignity, who was endorsed and suggested to His Imperial Majesty also by the Hungarian Chancellery. According to the protocol of the Chancellery, he was confirmed, under the assumption he was Catholic.<sup>15</sup> After obtaining the desired confirmation, instead of going to Rome he went to Moldavia. In this way, not only did he remain schismatic, but he also destroyed all the good work his predecessors had done.

Finally, death befell this schismatic, but he was succeeded by an even worse champion of these schismatic monks. He was also presented by the Hungarian Chancellery and most other scholars, with whom he went to Moldavia for consecration. Then they destroyed the entire residence of Roman Catholics who were there.<sup>16</sup>

---

This could explain why Orthodox kaluders and frontiersmen hated Predojević. On the other hand, this explains also that Orthodox kaluders and frontiersmen did not support the idea of Papal consecration and hence the concept of Union. According to Kollonitsch, the efforts Predojević made in converting Orthodox frontiersmen were barren and without results since most of the Uniates remained Orthodox in practice. Kudelić, *Izvješće*, 87; Kudelić, *Isusovačko izvješće*, 158.

- 14 Kollonitsch indicated here that His Holiness joined the title "Subitense", probably thinking on "Svitense" to the existing title "Platense", so it could be consecrated. This is contra other explanations, which claim that His Holiness joined the title "Platense" for consecration and not "Svitense". See footnotes 1 and 12.
- 15 This was Sava Stanislavić, the Bishop of Marča from 1648 to 1661. In 1662, Bishop Petretić wrote that Sava, together with his predecessors Maksim and Gabrijel Predojević, was a false Uniate Christian, very active in the fight against the Catholic faith in Borderlands. According to Petretić, Stanislavić went to the Patriarch of Peć for consecration after he professed the Catholic faith at the Habsburg Court and received confirmation. On the other hand, Kollonitsch claims that Stanislavić went to Moldavia for consecration. Kudelić, *Izvješće*, 73.
- 16 Kollonitsch refers to Gabrijel Mijakić, the Bishop of Marča between 1633 and 1670. As we previously indicated, Bishop Petar Petretić did not have a positive opinion of Mijakić. Petretić further stated that Mijakić went to the Patriarch of Peć, together with Sava Stanislavić as a deacon. Sava named him successor and recommended him to frontiersmen representatives. However, Mijakić used his

After previously mentioned misdeeds, a cruel rebellion of Petar Zrinski broke out in Croatia. It was this Bishop who played a principal role among rebels. He was ultimately imprisoned by the General of Karlovac for his crimes and later sent to prison in Glatz in Silesia, where he was questioned.<sup>17</sup> Besides other offences, the Bishop confessed that he and his predecessor were both schismatics consecrated in Moldavia and not Rome, same as previously explained. The Hungarian Chancellery's incredible negligence was directly responsible for these treacherous conflicts.

Ultimately, after crimes caused by this Bishop Svitensis were revealed, His Imperial Majesty found out. Very fervent and zealous in the Catholic faith, he immediately took steps to remedy this urgent situation and instructed his current confessor Father Miller to correct this committed error, in accordance with me and other prelates, to the grace of God and to His glory and honor. For that reason, His Imperial Majesty kindly and meritoriously offered and entrusted the Diocese Platensis to Monsignor Zorčić.<sup>18</sup> He studied in Rome and was consecrated there by two Greek bishops, through mediation and the blessing of His Holiness. The main goal of this Bishop was the continuous promotion of the Holy Church by introducing priests in parishes and monasteries and by correcting false schismatic books since it was impossible to read the Holy Mass without necessary alterations. I personally saw that there was no other missal except this incorrect schismatic, which he corrected and assembled himself, according to Roman doctrine. Also,

---

knowledge to promote the Orthodox faith and disrupt Catholicism. That is the reason why Petretić also feared Mijakić could be worse than his predecessors. Kollonitsch presented a similar opinion, except that Mijakić went to Moldavia together with other associates to be consecrated and not to Peć. An unknown Jesuit author wrote a report regarding events from 1666, in which he described Mijakić as 'the worst Bishop' of all schismatic Bishops. Interesting, Kollonitsch used almost identical terminology describing Mijakić. Hence, we can conclude (with reasonable doubt) that Kollonitsch might have used previously written Jesuit sources when writing this letter. Kudelić, *Izvjješće*, 74 and 82.

- 17 For all his 'crimes against the Catholic Church', Catholic clergy wanted Mijakić arrested. However, for the fear of even more conflict with the Orthodox frontiersmen, the Habsburg Court delayed his arrest until October 1670, when Count Herberstein arrested him in Graz on charges of criminal act and participation in the rebellion. Mijakić was later moved to prison Glatz in Silesia, same as Kollonitsch here indicated. The Habsburg Court justified his arrest in Krajina with charges of treason despite having no actual evidence. The real motive for his arrest was a violation of his promise to promote the Catholic faith and spread Orthodox doctrine among Vlachs in Krajina. Mijakić remained in prison until his death in 1685. Kudelić, *Izvjješće*, 91.
- 18 Paulus Sorsiz, the Uniate Bishop of Marča from 1671 to 1685. He was the first Bishop confirmed by Rome and Vienna both and the first Bishop to hold the title 'Platenski' (Platensis). The Holy See named him Bishop Platensis after city Plateja in Greece, since a bishop of Greek-rite should not have carried a title of Latin Diocese. According to Kudelić, from 1670 until 1746 the Habsburg Court regarded all bishops of Marča as Svitensis, while the Holy See regarded them as Platensis. Kudelić, *Crkvene unije, 164-203*. Aleksov, Kudelić, *Die Union von Marča*, 905.

with his firm and innate diligence and wisdom, he brought several thousand souls into the fold of the Sacred Roman faith.<sup>19</sup> For such passion and zeal for the Catholic faith, which he kept in every corner of his heart, [Bishop Zorčić] was hated by his own monks. They wanted to murder him with poison and in other impermissible ways, which is apparent in the horrible case when three bandits attacked Monsignor Bishop with harquebuses, aiming at his venerable head through the window while he was in bed! One of the crooks shot three bullets in the vestment which mentioned Monsignor Bishop laid under his head instead of a pillow. The three bullets hit two small treasure boxes he kept in the pockets of the vestment. Two bullets ricocheted and ended up in the bed, while the third bounced and hit the ceiling, so neither one caused any damage. The villains did not think of anything other than he was already murdered, so they ran to save their malicious lives. However, by God's providence, they were arrested on the express order of Count Herberstein, the commander of Karlovac. The villains were forced to reveal their intention which the same monks instigated. As a token of their viciousness, monks possessed the ciborium stolen from the sanctuary, along with the consecrated hosts, which have been shamefully tossed in a corner of the house.<sup>20</sup> This was the only reason why the Bishop insisted on the conversion of souls and bringing them to the fold of the Holy United Roman Church. If the assassination had been successful, no further Uniate Christian would have been found. Consequently, one of those false Uniate monks, who was, in fact, schismatic, would have to be appointed. This would completely destroy the Roman Union with the Greek Church in mentioned areas. Nevertheless, the late Monsignor Bishop has found sanctuary without ciborium and consecrated hosts in a corner of the house, as the villains revealed during the questioning. Among other information, I have to say that, some time ago I proposed to His Imperial Majesty the actual Emperor »God bless him for his sublime thoughts and keep him safe for many years« a remedy to prevent future similar malicious events and to meet these people's needs. [According to my proposal] His Imperial Majesty ordered that six alumni of this Morlach's nation shall always be taught at the studies in Zagreb, educated at the Jesuit college. These shall be situated in the seminary or dormitory under the surveillance of a Catholic provost. Certain goods have been assigned to

---

19 Later in the text Cardinal Kollonitsch will be more precise about the number of converted souls.

20 Valvasor described the same event and stated that Zorčić was installed with the help of military intervention, which enraged frontiersmen who then tried to kill him. According to Valvasor, there was only one shooter and it happened in a tower where Zorčić hid every night, fearing for his life. That would explain why he kept vestment and money under his head instead of a pillow. Kudelić, Marčanska biskupija, 362.

their treatment, as much as it was previously designated for two aforementioned monasteries, parishes and care of souls of this people Platense or Svitense.<sup>21</sup> By doing so, maliciously enforced schismatic practice could be eliminated completely.

In the end, trusting in Lord, this good Bishop and a living martyr passed away.<sup>22</sup> Among mentioned alumnus, he left his brother, a man endowed with every virtue. He was kindly proposed for the Bishop Platensis or Svitensis to His Imperial Majesty by the present Bishop of Zagreb in Croatia, who is currently also the Archbishop.<sup>23</sup> However, [the candidate] was missing several months, or a little over a year of age, to obtain the dignity and be consecrated as a bishop. Since there was an intention to introduce the other two schismatics into this Diocese, on the insistence of the mentioned Archbishop of Kalocsa, His Imperial Majesty temporarily appointed mentioned alumni Zorčić »brother of the meritorious deceased« for Bishop solely for these two monasteries and for the people.<sup>24</sup> The appointment has been done

- 
- 21 This is the first time Kollonitsch called these peoples by a unique name of “people Platensis or Svitensis”, thus naming them after the Uniate Church. Regarding six Orthodox students at the Jesuit college, Kudelić claims that on April 8, 1682, Emperor Leopold I granted Zorčić rights to the estate Pribić (in Žumberak) after the intervention of Cardinal Kollonitsch. The estate should have provided the necessary means to finance the education of four Greek-Catholic priests. According to Janko Šimrak, the estate was granted on April 28, 1682, with income enough to finance the education of six Valachian alumni at the Jesuit college in Zagreb. The only condition was that Zorčić remained Catholic and ceased every connection with the Orthodox faith and Patriarch of Peć. Previously, the estate Pribić belonged to Petar Zrinski. After his beheading in 1671, the estate was confiscated and later granted to Pavao Zorčić. This letter also confirmed allegations Šimrak previously asserted. Kudelić, *Katoličko pravoslavno prijepori*, 16/17.
- 22 “...in quem Dominum speraverat...” This might be poetic form of the Latin phrase “In Dominum speraverat”, meaning that he died trusting in God. Since we have “in quem” it can also mean that the Lord trusted in Pavao Zorčić, thus underlying his significance. However, this is slightly possible solution, since then it should be “in quem Dominus speraverat”. In any case, it is more common to see this phrase in its original meaning “in Dominum speraverat”.
- 23 Martin Borković (1597-1687). He was the Bishop of Zagreb from 1667 to 1687. In 1686, despite his old age and illness, he was named the Archbishop of Kalocsa-Bács by a royal decree. At the time, most of the Bács was under Ottoman governance. Hence, this title had more ceremonial significance, with no real authority as Archbishop. Sekulić, *Biskup Martin Borković*, 72.
- 24 Right after the death of Pavao Zorčić in 1685, Bishop Borković asked Cardinal Kollonitsch to interfere and help install Marko Zorčić as a new bishop. He was the only suitable candidate, although too young for Bishop’s service, since all others were, according to Borković, only false Uniates. Jesuits from Vienna refused this solution, wanting to appoint their candidate Teofan Maurocordato. He was already in charge of the Uniate Church of Munkač and had the support of the Holy See. Sacred Propaganda was also against confirmation of Marko Zorčić because of his young age (at the time of writing this letter, Zorčić was 28 or 29 years old). According to resolutions of the Council of Trent, a candidate for a bishop’s dignity should be born in a regular marriage of ‘honourable and Catholic’ parents, he should receive all necessary sacred sacraments, appropriate education, experience in serving as a deacon and priest, and, above all, he must be at least 30 years old. According to Kollonitsch, Marko Zorčić missed a little over a year. Another reason why Marko was out of favour with the Holy See was that he was, after all, the choice of the Habsburg Court. Majority of Uniate frontiersmen were against Marko Zorčić. They wanted to appoint one of their candidates inclined

out of necessity and by no means for pomposity! It had to be carried out by armed means and with the assistance of several regiments, which neither they [monks] nor their adherents dared to oppose.<sup>25</sup> With that being said, I am ending my response to the inquiry of Your Most Reverend Eminence.

Here in Vienna is very well known that it is impossible to send someone from Rome. For such dignity, he necessarily must be a man of their native language, because someone from Rome is neither native nor trained in it. The Bishop of Munkacz wanted [this dignity], but he could not possibly have it due to a lack of language proficiency. He was questioned in my presence and found incompetent since he did not know the language they called Agonitica, which has a lot in common with Slavic language, although very different.<sup>26</sup>

---

to the Patriarchate of Peć. Therefore, they sent two kaluders to Vienna to speak against Zorčić's ordination. These two were later imprisoned on the orders of Cardinal Kollonitsch, which speaks how motivated Kollonitsch was to appoint Marko Zorčić. Kudelić, *Marčansko-svidnička biskupija*, 57-60; Neralić, Jerković, *Kako postati biskupom*, 54.

- 25 Quoting Šimrak, Kudelić stated that on November 24, 1686, Marko Zorčić was appointed in Marča as a Bishop without any resistance from frontiersmen or clergy and kaluders. However, Kollonitsch here claims otherwise. On the other hand, one report from the archive of Sacred Propaganda reveals more details about appointment of Marko Zorčić. After the death of Pavle Zorčić, *Congressus Consistoriale* discussed the case of Marko Zorčić as a possible successor on November 3, 1686. On October 7, the Congress sent its conclusion to the Propaganda, informing them that the apostolic nuncio from Vienna had another candidate, supported by His Imperial Majesty. This candidate was Monsignor Maurocordato, *Archivescovo di Paronaxia* (Metropolis of Paronaxia, Cyclades, Greece) Furthermore, it is indicated that Maurocordato's appointment failed mostly through the insistence of Cardinal Kollonitsch, who made a great effort and convinced Propaganda that Marko Zorčić was the right choice. He tried to justify the actions of the Habsburg Court and said that the appointment sanctioned by the Emperor has not been done out of vanity, but out of necessity. By doing so, Kollonitsch tried to overcome disputes between Rome and Vienna. The Holy See confirmed Marko a Bishop on February 3, 1688, granting him the official title "Episcopus Platearum et deputatur Vicarius Apostolicus in Provinciis comprehensis in Brevi". *Informatione estratta...*, APF; Kudelić, *Marčansko-svidnička biskupija*, 60.
- 26 This is aforementioned Bishop Teofan Maurocordato. Quoting Lopašić, Kudelić mentions one document of similar content and concludes that the main objections Kollonitsch had against Maurocordato were his old age and not knowing 'Church-Slavonic language' (Cro. *crkvenoslavenski jezik*). In one partially published transcription of this letter of recommendation (with same signature in APF), the unknown author transcribed only last two pages and made a mistake. Instead transcribing "Agonitica" he transcribed it as "glagolitica". Although a mistake, this is an interesting suggestion, since it might represent something called a phonetic mistake – a case when a foreigner (in this case Kollonitsch or his associates) writes down a word as he hears it. One must admit, "Agonitica" sounds similar to "glagolitica", an alphabet established in the 9<sup>th</sup> century for use in Slavic languages. Glagoljica was used in various forms in Croatia until the 19<sup>th</sup> century and is considered the historical alphabet of Croats. Since glagoljica was in use in Church liturgy, it could be possible that Jesuits gathering information for Cardinal Kollonitsch heard incorrectly and recorded it as the name of the language. This phenomenon is very



Second: [new bishop] must be of their language and an honorable man, similar to Monsignor Zorčić. This [postulate] should and must not be transgressed on this occasion by prioritizing others, especially remembering all the great deeds of his late brother, may he rest in peace. [A new bishop] should also be able to overcome any dispute that might arise over religion, having in mind that this people is the most hostile of all.

Third: the wage that His Imperial Majesty provides himself has already been granted to the same [Bishop Zorčić]. Without it, one who comes from Rome would have no livelihood.

Fourth: that old man Your Reverend Eminence has already mentioned, is called, if I am not mistaken, Maurocordato. He would be useless in these areas, as he could also tell himself. He was starving in Vienna, after wasting all his possessions and ultimately, I had to pay for him in the tavern because otherwise, he would have had accommodation in jail for all his debts.<sup>27</sup>

Fifth: this is the most crucial point and difficulty which must be considered thoroughly since the risk of exposing thousands and thousands of souls to danger and eternal damnation is more than evident. In this Diocese, life is very miserable. However, one can find a great number of souls there, which are under the care of these more than 50 000, among whom are also people converted by this diligent coeval and another 25 000 earlier by his brother. Considering all, I cannot make up my mind whether these are true Uniate Christians or not.<sup>28</sup>

Sixth: His Imperial Majesty would undoubtedly carefully consider the

---

common in multi-lingual spaces such as the Western Balkan area. The Church-Slavonic language is the language of the Divine Liturgy in all Orthodox and partially Greek-Catholic churches. Therefore, Kudelić's claims make sense since without Church-Slavonic a new Bishop would not be able to perform Divine Liturgy. However, Kollonitsch is very clear about the language – the language 'is called by them' "Agonitica", a language very similar to Slavic. My interpretation is that Kollonitsch is talking about spoken language. In this case, 'by them' would relate to Vlachs, or as he called them, Morlachs and their language. To this moment, unfortunately, I did not find any mention of the term "Agonitica" in other documents or literature. Kudelić, *Marčansko-svidnička biskupija*, 57; Velykyi, 1972, 290.

27 Kollonitsch made sure to denigrate Maurocordato as much as possible. Besides other faults, according to Kollonitsch, Maurocordato was an irresponsible waster and dangler who spends his nights in taverns. One cannot verify the authenticity of these allegations, but we can be sure that Kollonitsch went one step further in denigration of Maurocordato. Finally, he succeeded in this task: in February 1688, Pope Innocent X confirmed Marko Zorčić as Apostolic Vicar for Orthodox Vlachs in the Bishopric of Zagreb, with the title Bishop Platensis along with forgiveness for his young age. Kudelić, *Marčansko-svidnička biskupija*, 57.

28 Literal translation would be: "...I cannot make up my mind and decide which of them are praiseworthy and confessed, and which are not."

endorsement of foreigners within the borders of his Kingdom. It could cause great frustration, especially considering that [Bishop Marko Zorčić] has already been installed. Given the circumstances, something like that would be both unnecessary and useless.

Therefore, I implore Your Eminence to take this Monsignor Bishop Zorčić under the shade of your paternal protection, for divine service and [at service to] His Imperial Majesty. He is personally paying the costs of receiving consecration, according to the practice and rite of the Greek Union with the Church of Rome. Since his Diocese is unable to sponsor him on such a necessary trip, I would be grateful if you could provide him with some charity and favor, only for a livelihood, not for any special need.<sup>29</sup> Also, after many blows and damage caused by these persevering troubles, there are things on my part that I have to do, together with my associates. The whole world is very well aware, even without further explanation, that I am doing and will continue to do everything in my power to enable his safe arrival and departure from Rome, even if it means sacrificing my physical strength.<sup>30</sup>

Your Eminence will do us mercy by recommending him so he could obtain desired necessary dispensation of age since he is missing only a few months. His predecessors held and were honored with the title of bishop Svitense by His Holiness, together with the title Platense, the same as his predecessor and pious late brother who held those and other titles and dioceses of Hungary. Nowadays, it is impossible to determine where these are located in Hungary since they were given to the Bishop [Svitenensis] as a suffragan of Agria, as previously mentioned, practically for half a term. The same should be done this time. The Reverend Archbishop of Kalocsa, i.e. Bishop of Agria, is already very old, more than 70 years of age, with very poor eyesight, weak in arms and legs and overall very feeble.<sup>31</sup> Because of debilities, an urgent necessity compels him to rely on a suffragan coadjutor, especially in these parts of Slavonia, because he is not able even to perform ordinations for Greeks. Thus, this suffragan Bishop Svitenensis or Platensis will be in service of God and do everything that is asked of him. For the love of God, we will not do any novelties!

29 The text is tricky at this place, but I think Kollonitsch wanted to ask Propaganda to offer Zorčić support and help during his stay in Rome in the form of food, drinks and accommodation and not for any extra needs Zorčić might have. Therefore, only essentials. The literal translation of the original text would be: '...because mentioned does not have any other needs except for, so to say, living.

30 He literally said that he will do everything in his power 'despite the possibility his physical weakness might increase'. This sentence also reveals that Marko Zorčić has not visited Rome at this moment.

31 He was already 90 years old, although Kollonitsch here is not sure how old exactly is Martin Borković and says simply '70-something years old'. Sekulić, Biskup Martin Borković, 72.



We will leave things as they were before and as they are now, to prevent new plots and schemes in the present, which would certainly occur if another candidate were to be sent from Rome. In this case, monks could cause trouble in these areas. His Imperial Majesty's only wish is to continuously promote and spread the Catholic religion in the best way possible. It is our obligation, as principal members [of the Catholic Church], to offer our help and support, especially after we experienced favorable results of Monsignor Zorčić's predecessor. [Monsignor Marko Zorčić] will continue the commendable work of his most reverend brother, following the same footsteps. Therefore, I pray for the distinctive eagerness of Your Eminence and that you may deign to accept this declaration sent by me. Although it is not in the style in which it should be, I conveyed it with no less sincere care. Et Resto.

Vienna, 10 July 1687.

Your Most Reverend Eminence's humble servant  
Leopold Carl von Kollonitsch, Bishop of Győr

Croatian Translation:

Velepoštovani i Uzoriti gospodine, gospodine meni najdraži,

na zahtjev Vaše Velepoštovane Eminencije, koja je zatražila od mene niz saznanja o biskupiji u narodu poznatoj kao Platenska, ili Svidnička, smještena u Hrvatskom Kraljevstvu, sufraganska [biskupija] monsinjora biskupa zagrebačkog.

Koliko sam uspio istražiti i doznati iz sjećanja ljudi, a sve s namjerom da ispunim ljubazni zahtjev Vaše Velepoštovane Eminencije, prethodno spomenuta biskupija nastala je već prije 80 godina. Njezinim utemeljenjem upravljali su ljudi i narodi koji su protjerani iz Turske, ili Bosne, i prebjegli na teritorij Njegovog Carskog Veličanstva sadašnjeg imperatora, prema Hrvatskoj i Slavoniji, ponajviše prema granicama Karlovca gdje trenutno služi presvjetli i vrlo cijenjeni gospodin grof Herberstein, koji je također i trenutni general Malteškog reda.

Inače, ti rečeni narodi došli su među pomenute granice u broju od oko

sto tisuća ljudi. Bijahu skoro svi kršćani, ali šizmatici, no ipak izvrsnih vojnih sposobnosti. Zbog toga im je Njegovo Carsko Veličanstvo dodijelilo određene šume i privilegirane posjede u granicama Slavonije, odnosno u granicama Karlovca kako se to danas naziva, da ih nastane i koriste jer su ionako bili potpuno napušteni.

Trenutno na ovim stanovnicima počiva najveći teret obrane od neprijateljske invazije na Korušku. Od njih dolaze različiti plaćenici i oficiri, kao i vojnici toga naroda, koji služe tako reći na predziđu i za neprekidnu zaštitu granice nasljednih zemalja Njegovog Carskog Veličanstva, opirući se uvijek iznova zajedničkom neprijatelju! Zapravo, baš kao i ovom morlačkom narodu, kojemu se odupiralo na razne načine u korist kršćanstva.

Pošto je četvrti prethodnik monsinjora biskupa zagrebačkog prosudio da bi se ovaj narod mogao iskoristiti za preporod Svete Rimske Crkve, kao što je to bio slučaj u Bosni prije mnogo godina, taj spomenuti prelat neprekidno je upućivao ponizne molbe Njegovom Carskom Veličanstvu, sretne uspomene Ferdinandu II. On se time isticao i bio uporan, ali donio je malo zadovoljštine svome sufraganskom biskupu kojega je htio afirmirati među ovim narodom. Budući da je taj distrikt bio podložan njegovoj biskupiji, on se ponudio o svome trošku izgraditi i nanovo podići samostansku kuću kako za biskupa tako i za redovnike, župnike i svećenike, što je Njegovo Carsko Veličanstvo i odobrilo, a potom i naredilo da se od vojnih davanja odvoji godišnji iznos od tri stotine florina iz Štajerske te drugih stotinu i pedeset iz Hrvatske. Ova skupljena suma dolazi u tri [rate], isplaćena kroz tri godine, ali ne kao stabilan ili postojan fond, već darovana kao milodar.

Monsinjur biskup [zagrebački], vrlo revnosan u svetoj vjeri, izgradi tako dva samostana. No iscrpljeni neimaštinom nisu se mogli održavati od dodijeljenih sredstava. Stoga im je biskup prema savjesti dodijelio dobru zemlju kako bi bili u stanju opskrbiti neophodni kruh svagdašnji, a sve s nadom da ne bi bili ovisni o Njegovom Carskom Veličanstvu i njegovim nasljednicima. S obzirom na okolnosti bilo je neophodno uvesti neke od tih istih svećenika ili redovnika kaluđera u prethodno spomenuta dva samostana. Budući da je najveći broj ovih kaluđera šizmatika došao s narodom, postojala je nada da bi se te svećenike kaluđere moglo prevjeriti, a preko njih i čitav narod koji nedavno došao.

[Biskup zagrebački] za svoga je sufragana, ili za svog osobnog biskupa platenskog, iznjedrio pravog čovjeka, hvaljenog u dobrim knjigama, koji je bio

najbolji primjer unije s Rimskom Katoličkom Crkvom. Ovaj je bio posvećen u Rimu za biskupa i doista je učinio sve što je mogao po pitanju prevjeravanja svoje vjerske braće kaluđera, međutim to nije urodilo plodom. Najveći dio njih ostali su u svakom smislu zakleti šizmatici, ako ne javno, onda svakako tajno.

Naziv Platenske biskupije našao se u starim dokumentima Kancelarije. Među ostalim biskupijama našla se i Platenska, za koju se vjeruje da je, prema određenom mišljenju, bila utemeljena među već pomenutim granicama. Njegova Svetost je pridružila titulu Svidnička kako bi se mogla posvetiti pa je na taj način i imenovani biskup bio svidnički i platenski. Ista titula je ostala i nasljedniku, zajedno sa svim primanjima i pripadajućim privilegijama, i tako dalje.

Pošto je ljubazni monsinjor biskup svidnički ili platenski prešao s ovoga svijeta u bolji život, kaluđeri su imali slobodu izabrati [novoga]. Predložili su jednoga od njihovih šizmatika kojega je podržala Ugarska kancelarija i predložila Njegovom Carskom Veličanstvu za biskupsku dužnost. Kako protokol Kancelarije i nalaže te pod pretpostavkom da je katolik, ovaj je bio i potvrđen. Nakon što je primio željenu konfirmaciju, umjesto da ode u Rim, otišao je u Moldaviju. Na taj način ne samo da je ostao šizmatik nego je uništio i sav plodotvoran posao njegovih prethodnika.

Na koncu je ovoga šizmatika zadesila smrt, no njega je naslijedio još gori predstavnik onih šizmatičkih redovnika kaluđera. Kao i u prethodnom slučaju, njega je predstavila Ugarska kancelarija i većina ostalih učenjaka s kojima je ponovno otišao na posvećenje u Moldaviju. Potom su razbucali čitavo naselje rimokatolika koji su se tamo nalazili.

Nakon svih ovih nedaća, izbila je i okrutna pobuna Petra Zrinjskog u Hrvatskoj. Među ostalim pobunjenicima taj dotični biskup odigrao je krucijalnu ulogu. Zbog svojih zločina uhitio ga je general Karlovca, odakle je potom poslan na izdržavanje kazne u Galtz u Šleskoj. Pošto je bio ispitan, priznao je, među ostalim opačinama, da su on i njegovi prethodnici bili šizmatici te da nisu posvećeni u Rimu nego, kako je već i ranije istaknuto, u Moldaviji. [Mora se priznati] da su svi ovi izopačeni razdori direktna posljedica nevjerojatne neodgovornosti Ugarske kancelarije.

Pošto su naposljetku razotkrivene sve nedaće koje je ovaj biskup svidnički počinio, saznalo je i Njegovo Carsko Veličanstvo. Budući da je ovaj svemilostivi vladar vrlo revnosan i predan katoličkoj vjeri, odmah je poduzeo korake kako bi ispravio takvu praksu te je zapovjedio svom trenutnom ispovjedniku ocu Milleru

da popravi počinjenu grešku uz suglasnost drugih prelata, uključujući i mene, a sve na milost Božju, u Njegovu čast i slavu. Slijedom toga, Njegovo Carsko Veličanstvo ljubavno je i prema zaslugama dodijelilo i povjerilo Platensku biskupiju monsinjoru Zorčiću koji je u Rimu odslušao studije te tamo bio i posvećen od strane dva grčka biskupa, uz blagoslov i posredništvo Njegove Svetosti. Ovaj biskup je neumorno istrajavao na promociji svete Crkve uvodeći bez straha svećenike u župe i samostane te ispravljajući lažne šizmatičke knjige!, jer je iz njih bilo zbilja nemoguće čitati Svetu Misu bez prethodne nužne ispravke. Kao što sam se i sam uvjerio, nije postojao niti jedan drugi misal osim ovog iskvarenog šizmatičkog, kojega je isti [biskup Zorčić] vlastitim naporima ispravio i uredio prema rimskom nauku. Pored toga, svojom čvrstom odlučnošću i mudrošću priveo je nekoliko tisuća ljudi u krilo svete rimske vjere. Zbog tolike strasti i predanosti katoličkoj vjeri, što je gajio u svakom kutku srca svoga, bio je izuzetno omražen među svojim kaluđerima koji su ga nastojali ubiti otrovom i drugim podmuklim sredstvima. To je vidljivo osobito u onom najstrašnijem slučaju kada su trojica bandita noću kroz prozor uperili puške ciljajući nevinu glavu jadnoga monsinjora biskupa koji je ležao u krevetu! Jedan od tih razbojnika ispalio je tri metka u haljine koje je rečeni monsinjor biskup stavio ispod svoje blažene glave umjesto jastuka. U džepovima tih haljina čuvao je dvije kutijice za svoje blago koje su ta tri metka pogodila. Dva su se odbila i završila u krevetu, dok je treći skrenuo i pogodio strop tako da nijedan nije prouzročio nikakvu štetu. Vjerujući da su ga ubili, zlikovci su se dali u bijeg za spas svojih bezdušnih života, no sva trojica su Božjom providnošću uhićena po hitnom nalogu komandanta Karlovca grofa Herbersteina. Pomenuti su bili prisiljeni razotkriti da su njihovu namjeru potaknuli isti oni redovnici kaluđeri koji su, kao zalag njihove zlobe, posjedovali kalež s Presvetim oltarskim sakramentom ukradenim iz svetohraništa zajedno sa svetim hostijama, koje su potom sramno bačene u kut kuće. Ovo je bio jedan jedini razlog zašto je biskup inzistirao na prevjeravanju duša i njihovom privođenju u krilo Svete Sjedinjene Rimske Crkve. Da je nekim slučajem ovaj pokušaj ubojstva bio uspješan, ne bi se bio pronašao niti jedan sjedinjen s Rimom, što bi u krajnjoj liniji značilo da bi se neizbježno morao postaviti jedan od onih lažno sjedinjenih kaluđera, a zapravo šizmatika. To bi na koncu rezultiralo potpunim uništenjem unije Rimske i Grčke Crkve na tom prostoru. Bilo kako bilo, pokojni je monsinjor biskup poslije pronašao svetohranište bez kaleža s Presvetim sakramentom, kao i svete hostije u kutu kuće, onako kako su zlikovci i kazali. Među svim ovim informacijama želim kazati da sam već prije nekog vremena predložio

Njegovom Carskom Veličanstvu sadašnjem imperatoru »neka ga Bog blagoslovi zbog njegove uzvišene mudrosti te neka ga štiti dugo godina« rješenje kako izbjeći buduće slične nemile događaje, te kako osigurati toliko potrebnu brigu za ove narode. Stoga je Njegovo Carsko Veličanstvo naredilo da će se ubuduće odrediti šest pitomaca ovog morlačkog naroda koji će se poučavati na studiju u gradu Zagrebu, pohađajući isusovačko sveučilište. Ovi imaju biti smješteni u sjemeništu ili konviktu pod nadzorom katoličkog prefekta. Za njihove potrebe dodijeljena su i određena sredstva, onoliko koliko je ranije bilo određeno za ona dva prethodno spomenuta samostana, što za župe, što za dušebrižništvo ovog naroda platenskog ili svidničkog. Na taj način bi se ostvario plan o potpunom iskorjenjenju opakog šizmatičkog obreda.

Uzdavši se u Gospodina, ovaj dobri biskup i živući mučenik na koncu je preminuo. Među pomenutim pitomcima ostavio je jednoga svoga brata, obdarenog svakom vrednotom. Njega je zagrebački biskup, koji je i trenutni nadbiskup, sasvim zasluženom predložio Njegovom Carskom Veličanstvu za biskupa platenskog ili svidničkog. No predloženom kandidatu nedostajalo je nekoliko mjeseci do stjecanja dobnog prava na biskupsku čast, zapravo nešto malo više od jedne godine. Budući da je postajala namjera da se uvedu dvojica šizmatika u istu biskupiju, na zahtjev pomenutoga kaločkoga nadbiskupa Njegovo Carsko Veličanstvo privremeno je postavilo dotičnog pitomca Zorčića »brata hvalevrijednog pokojnika« za biskupa, ali samo za dva samostana i narod. Ovo imenovanje je učinjeno iz nužde!, a nikako ne iz hira. Međutim, ono se ipak moralo provesti uz oružanu pomoć nekoliko regimenti čemu se nitko nije usudio suprostaviti. Ovime završavam odgovor na zahtjev Vaše Velepoštovane Eminencije.

Prije svega, ovdje u Beču je kristalno jasno da je nemoguće poslati nekoga iz Rima zato što za takvo dostojanstvo mora biti netko od njihovog materinjeg jezika. Onaj koji bi došao iz Rima niti bi rođenjem bio materinji govornik, niti poučen. [Biskupom svidničkim] pokušavao je postati i biskup Munkača, koji svoj naum ni u kojem slučaju nije mogao ostvariti jer je bilo očito da nema znanje jezika. On je tako bio proglašen nesposobnim [obavljati tu dužnost] jer nije poznavao jezik koji oni zovu Agonitica. Iako taj [jezik] ima mnogo sličnosti sa Slavenskim, ipak je prilično drukčiji.

Drugo: [novi biskup] mora biti ne samo od njihovog jezika nego i hvale vrijedan, sličan ovome monsinjoru Zorčiću. To se u ovom slučaju ne može niti smije

previdjeti davanjem prvenstva drugima, osobito zbog blažene uspomene koja se čuva na njegovog pokojnog brata. Taj [biskup] morao bi biti u stanju prevladati svaku prepreku koja bi se mogla ispriječiti oko pitanja vjere, imajući na umu da je onaj narod vrlo neprijateljski nastrojen.

Treće: plaća koju daje Njegovo Carsko Veličanstvo već je dodijeljena istomu [biskupu Zorčiću]. Bez nje onaj iz Rima ne bi imao sredstava za život.

Četvrto: onaj starac, kojega je Vaša Velepoštovana Eminencija pomenula, zove se, ukoliko se ne varam, Maurocordato. On bi bio potpuno beskoristan u ovim krajevima, kao što bi i sam mogao reći jer je i u Beču umirao od gladi, pošto je protratio sve što je imao. Na koncu sam ja morao platiti za njega u svratištu jer bi u suprotnom bio imao hotelski smještaj u zatvoru, zbog raznih dugova koje je imao.

Peto: ovo je ujedno i najvažnija točka i teškoća koja se mora pomno razmotriti jer je opasnost izlaganja tisuća i tisuća ljudi pogibelji i vječnom prokletstvu i više nego izvjesna. Jadno je ući u ovu biskupiju, ali ipak se može susresti mnoštvo duša koje su pod brigom ovih više od 50000, među kojima su neki prevjereni posredstvom ovog marljivog suvremenika, te drugih 25000 prethodno [prevjerenim posredstvom] njegovog brata. Međutim, razmatrajući sve okolnosti, ne mogu se odlučiti i razdijeliti one koji su hvale vrijedni i čestiti, od onih koji su su lažni [unijati].

Šesto: Njegovo Carsko Veličanstvo bi sigurno oprezno razmotrilo imenovanje stranaca u svome kraljevstvu jer bi oni mogli uzrokovati veliko nezadovoljstvo, osobito imajući na umu da je ovaj [biskup Zorčić] već postavljen. Kako stvari stoje, takvo što niti je korisno niti potrebno.

Molim, stoga, Vašu Velepoštovanu Eminenciju da uzmete pod svoje krilo i zaštitu ovog monsinjora biskupa Zorčića, za službu Bogu i Njegovom Carskom Veličanstvu. On osobno snosi sve troškove primanja posvećenja prema grčkom običaju i obredu koji je sjedinjen s Rimskom Crkvom. No, molim isto tako, ukoliko biste mu mogli pomoći i pružiti milostinju, bio bih Vam zahvalan. Njegova biskupija nemoćna je sponzorirati tako jedan neophodan put, a on sam ne treba nikakvu drugu pomoć osim za, tako reći, život. S druge strane, zajedno sa svojim suradnicima ja činim sve što mogu. Poslije svih nedaća i udara uzrokovanih ovim neprekidnim prijeporima jasno je svima i bez prethodnog objašnjenja da činim i da ću i dalje činiti sve što je u mojoj moći kako bih omogućio njegov sretan odlazak i povratak iz Rima, čak i ukoliko bi to narušilo moju fizičku snagu.

Vaša Eminencija učinit će nam milost preporučujući ga kako bi što lakše dobio oprost za nedovoljnu starosnu dob jer mu ionako nedostaje tek nekoliko mjeseci. Njegovi prethodnici su držali i bili čašćeni svidničkom biskupskom titulom od strane Svetoga Oca, zajedno s platenskom. Te titule je nosio i njegov prethodnik, pokojni brat, zajedno s titulama drugih ugarskih biskupija, za koje se trenutno ne može utvrditi u kojim dijelovima Ugarske se nalaze jer su dodijeljene biskupu [svidničkom] kao sufraganu Agrije na pola mandata, kao što je već rečeno. Tako neka bude i sada. Uzoriti nadbiskup Kaloče, odnosno nadbiskup Agrije, već je prilično napredovao u starosnoj dobi, sedamdeset i više godina, slaboga vida, nemoćan u rukama i nogama općenito vrlo slab. Zbog svega toga nužda ga prisiljava da se osloni na sufraganskog koadjutora, što je osobito važno u Slavoniji jer pomenuti biskup nije u stanju obavljati čak niti ređenja Grkã. Sufraganom tako neka bude biskup svidnički ili platenski, koji će biti na službi Božjoj i činiti sve ono što se od njega bude tražilo. I za ime Božje, ne činimo nikakvih noviteta!, nego ostavimo stvari kakve su bile i kakve sada jesu kako bismo izbjegli nove nevolje koje bi se sigurno dogodile ukoliko bi Rim poslao nekoga drugoga. Oni isti kaluđeri bi tada uzrokovali nove prijepore. Najveća i jedina želja Njegovog Carskog Veličanstva je da se katolička vjerska doktrina neprekidno i što bolje promovira i širi, a mi kao njeni najistaknutiji članovi dužni smo pripomoći i olakšati [taj proces], osobito sada kada smo svjesni pozitivnog učinka prethodnika ovoga monsinjora [Marka] Zorčića. On će istim stopama nastaviti hvalevrijedni posao njegovoga uzoritog brata. Stoga se ponizno molim za neustrašivu gorljivost Vaše Eminencije te da se udostojite prihvatiti ovu informaciju, koja možda nije u stilu u kojem bi trebala biti, no ipak upućena s ozbiljnom zabrinutošću. I ostalo.

Beč, 10 srpnja 1687.

Vaše Velepoštovane Eminencije

ponizni sluga i biskup Györa

Leopold Karlo Kollonitsch

Transcription:

Eminentissimo et Reverendissimo Signore, Signore mio Colendissimo

Havendo l'Eminenza Vostra Reverendissima ricercata la distinta dà me informazione del Vescovato volgarmente chiamato Platensis, ovvero Svitensis situato nel Regno di Croazia, effettivo suffraganeo del Monsignor Vescovo di Zagavia.

Imperoche molto volentieri per adempire la benignissima di Vostra Eminenza Reverendissima richiesta, quanto vaglio et ricavar posso â memoria hominum, l'ante detto Vescovato hà havuto il suo principio già fanno anni ottanta: per la di cui errezione administrarono certe gente, et popoli, che si sono escorporati della Turchia, ò Bosnia, et pervenuti alli territorii confinali di sua Maestà Cesarea del moderno regnante Imperatore verso Croazia, et Schlavonia principalmente verso li confini di Carlstadt, la dove di presente si trova esser Generale emeritissimo l'Illustrissimo Signore Conte d'Erberstan come anche effettivo Generale delle gallere di Malta.

Viensero dunque li prenominati popoli al numero di cento mille persone nelli memorati confini, quasi tutti Cristiani, mà schismatici altrimenti nelle facende Marciali valerosissimi: per il che Sua Maestà Cesarea assignò à quelli nelli confini di Schlavonia, che modernamente si chiamano confini Carlstadiens, certe selve, e territorii privilegiati, et in vigore di quelli principiorono habitarli, et usufruttuarli, che per altro erano totalmente desolati.

Hore per quest habitanti resta à maggior segno assicurata d'inimicali invasioni la Carintia, dalla quale vengono stipendiati diversi ufficiali, et soldati di quella nazione, che per così dire servano per antemurale, et per una perpetua guardia delli confini hereditarii di Sua Maestà Cesarea, havendosi per sempre ad' opponer al commun nemico! come in effetto quelle gente Morlache, al quale hanno fatte diverse resistenze in favore della Christianità.

Havendo dunque visto il Monsignor Vescovo di Zagavia il quarto suo antecessore del moderno Vescovo, che queste gente si potrebbero facillitare ad intraprender il ricovero della Santa Chiesa Romana, come pure antichamente sono stati in Bosnia. Questo predetto prelate fece incessante supplichevole pregiere appreso Sua Maestà Cesarea Ferdinando Secondo di felicissima memoria, acciò



quella sporgesse, et alligasse qualche poco di trattenimento per il di cui Vescovato suffraganeo, ch'intendeva d'appossessare nelli confini di quelle genti. Essendo quel distretto sottoposto alla sua Diocese: qual s'offerse ancora di voler erriger et novamente fabricare à proprie sue spese una Conventuale habitazione tanto per il Vescovo, che per monachi, ò parrochiani sacerdoti il che Sua Maestà approbò et ordinò, che trà le militare page fusse annualmente estratta una certificata paga, qual consiste in tre cento fiorini della Stiria, altresì qualche cento et cinquanta della Croazia. Questa radunata summa vien di tre, in tre anni somministrata, mà non per ache ridota in stabile fondazione, ne solidata; mà più per modum elemosynae, che per altro data.

Il Monsignor Vescovo ben affezionato alla Santa religione, fabricò due Conventi, mà ripieni di miserie, ch'appena possono ricavare dalli assignati, et applicati beni territorii il necessarissimo cotidiano pane, quali furono per modum principii dal Vescovo dati, con speranza, che ne fussero, et dà Sua Maestà Cesarea, et d'altri suoi successori emoli sopragionti: et parimente dalli medemi sacerdoti, ò monachi Calloeri, qual fù necessitato d'introdurre nelli due antedetti monasterii Calloeri schismatici, la maggior parte di quelli viensero con quel popolo sperando di poster convertire quelli sacerdoti Calloeri, et successime mediante quelli tutto 'l popolo novamente venuto.

Diede per suo suffraganeo, ò ha suo proprio Vescovo Platense un cert' huomo adottato di buoni documenti, et essemplare ottimo unito con la Romana Cattolica Chiesa, qual fù in Roma consecrato per Vescovo, et questo parimente hà fatto ogni possibile per convertire li suoi fratelli religiosi Calloeri, pero in cotali facende hà ricavato poco frutto, mentre la maggior parte di quelli sono restati per ogni via ostinati schismatici, et se non pubblicamente, almeno occultamente.

Il titolo del vescovato Platense s' hà ricavato dalli documenti antichi della Cancellaria: et trà li quali Vescovati per se si trova il Platense, che si crede sia stato verso quelli contorni, fondata pero l'oppinione, nell'oppinione. Dà Sua Santità è stato aggiunto il tittulo Subitense per esser consecrabile, in modo tale che è nominato Episcopus Svitensis et Platensis, il medemo tittulo è rimasto al successore con tutti li proventi, et adherenti soliti privilegi etc.

Doppo esser dà questa à miglior vita passato il buon Monsignor Vescovo Svitense, overo Platense, li Calloeri come havessero havuta facultà d'elliger,

propossero uno delli di loro schismatici, il quale anche fù assecondato, et proposto dalla Cancellaria d'Ungheria per cotal dignità a Sua Maestà Cesarea et stante la supposizione, che fusse Cattolico, lo confermò, come s'usa per Cancellaria; havuta ch'hebbe la desiderata confirmazione invece d'andare à Roma s'ne andò in Moldavia, et in tal guisa non solamente resto schismatico, mà etiandio destrusse tutto l'operato bene, che 'l cui antecessore fece.

Alla perfine sopragiunse la morte à questo schismatico, et successe un peior priore di quelli schismatici monachi Calloeri, qual fù pari passu dalla Cancellaria Ungheria presentato, et maggiormente da gl'altri stipendiati con che se n'è andò à farsi consegnare in Moldavia. Ondeche subverti tutto il residuo delli Cattolici Romani, che la dove si trovavano esser.

Doppo li di sopra memmorati misfatti sopragiunse la cradele rebellione di Pietro Serini in Croazia, et frà gli altri ribelli, teneva ancora questo Vescovo il principali luogo, qual per il fio della sua iniquità, fù fatto far priggione dal Generale di Carlistadio, dà dove fù mandato in Slesia nelle carceri di Claz; et doppo essersi esaminato, et trà l'altre selleragini, confessò, che lui, et il suo antecessore siano stati schismatici non consegnati à Roma mà come di sopra s' hà detto in Moldavia. Et queste tergiversanti discordini tutti sono esorti per l'invincibil negligenza della Cancellaria d'Ungheria.

Havendosi alla per fine ricavato l'inconvenienti facende di quel Vescovo Svitense, et cio risaputo Sua Maestà Caesarea, essendo questo Clementissimo Prencipe ferventissimo et zeloso nella Cattolicha religione, per rimediare questo urgentissimo affare raccomandò al moderno suo confessore Padre Miller, accio detto conferisse con altri Prelati, et meco per poter emendare il commesso errore, come per l'Dio grazia il che successe à sua maggior gloria et honore. Ondeche havendo Sua Maestà Caesarea benignamente, et meritevolmente presentato et conferito il Vescovato Platense al Monsignore Sorsiz, qual in Roma hà assolto li suoi studii, et la dove ancora fù consegnato dà due Vescovi Greci mediante la contribuita dispensazione di Sua Santità. Questo Vescovo sempre haveva la sua mira di propagare la Santa Chiesa con introdurre valerosamente sacerdoti nelle parochie, et monasterii corrigendo li falsificati libri schismatici! con li quali in modo alcuno non poteva legger la Santa messa senza la dovuta correzione, mentre non si trovava altro missale, ch' un incorretto schismatico, come personalmente io quello

hò visto, et esso di proprio pugno hà emendato per potersene al modo Romano valere. Altresi con la sua solita innata dilligenza et prudenza ridusse alcuni milliaia d'anime al gremio della Santa Romana fede. Per lo tanto zello et fervore della Cattolicha religione fede, che conservava nel scrinio del suo cuore, fù tanto odiato alli proprii suoi Calloeri, che in ogni modo et maniera li procuravano la morte con tossico, et altri inescogitabili modi, come appare dal successo horribilissimo caso, che tre banditi di notte havevano li di loro archebuggi intromesi per la fenestra dirrigendo quelli verso l'innocente testa del poveretto Monsignor Vescovo giacente in leto! uno delli tre furfazzi esplose tre palle nelli colzoni, che detto Monsignor Vescovo si trovava avere in vece di cossino sotto la veneranda testa, nelle scharselle di detti Calzoni conservava due schudi per suo tesoro, nelli quali l'antedette tre palle urborono, et due di quelle subentrarono nel letto, et la terza svani nel soffito senza causarne' l'una, ne l'altre danno alcuno, niente dimeno li delinquenti erano in supposizione d'haverlo estrito, conche si possero infuga per salvar la scellerata vita mà tutti tre per divina volontà furono incarcerati d'ordine espresso del comandante di Carlostadio Conte D'Erberstan: detti furono constretti à palesare il di loro instigato intento delli medemi Calloeri monachi, dalli quali hebbero il Ciborio per il fio della loro iniquità, che fù preso dal Sacratio, unitamente con le consegrate hostie, quali furono vituperatamene evacuate in un Cantone della Casa et questa fù l'unica, et sola causa, perche il Vescovo attendeva alle conversione dell'anime per ridurle al gremio della Santa Chiesa unita Romana. Successo, che fusse stato quest' homicidio, non s' haverrebbe trovato nesun altro unito Romano, per il che necessariamente, si doverebbe dovuto pigliare uno di quelli Calloeri finto unito in effetto Schismatico: et consequentemente s' haverrebbe totalmente annullata l'unione Romana in quelle parti con la Chiesa Greca. Il defonto quondam Monsignor Vescovo trovò il sagratio senza Ciborio, et le sagre hostie nel cantone delle Case come asserivano li delinquenti d' haverle espote; Tra l'altre informazioni, dico, che già tempo fa proposi à Sua Maestà Caesarea moderno Imperatore (: Che Dio asseondi li di cui sublimi pensieri, et lo conservi per molti et molti anni :) il rimedio per evitare per l'avenire simili sinistri eventi, et per proveder maggiormente il necessarissimo bisogno di quelli popoli, per li quali Sua Maestà Caesarea ordinò, che sempre fussero 6 stabili allunnati di quella nazione Morlache, et che questi s' impiegassero allo studio nella Città di Zagracia appreso li rectoratum pontificale<sup>32</sup> della compagnia di Gisu et ivi fossero collocati in seminario, overo Convito sotto la

32 Shortcut in the original text is: "R.R.P.T"

disciplina d'un direttore Cattolico: fù à cotali per il di loro trattenimento assignati certi beni, accio à suo tempo s'ordinassero tanto per li due antedetti Monasterii, che per le parrocchie, et cure d'anime di quel popolo Platense, overo Svitense, che così facendo s'haverebbe l'intento della totale eradichazione del mal introdotto uso schismatico.

Alla per fine questo buon Vescovo vivente martire in quem Dominum speraverat, expiravit, et lascio trà gli memorati alluni un suo fratello dotato d'ogni virtù, qual fù meritevolmente proposto per Vescovo Platense, overo Svitense à Sua Maestà Caesarea dal moderno Vescovo di Zagabria in Croazia, che' ancora di presente è Arcivescovo; mà manchando à quello qualche mese per arrivare alla dignità, ò esser consecrato Vescovo un poco più d'un anno d'età, et volendosi introdurre, due di quelli schismatici in cotal Vescovato ad istanza dell' antedetto Archivescovo Collocense Sua Maestà fece nel temporale installare detto alluno Sorsiz (: fratello del benemerito defonto :) per Vescovo solamente per li due monasterii, et per il popolo. Et questa installazione fù fatta per necessità! et non per pompa, mentre s'ha dovuta farla armata manu con l'assistenza d'alcuni regimenti per il che ne loro, ne li di loro adherenti hanno havuto veran ardire d'opponerri. Con che faccio fine à risponder alla richiesta di Vostra Eminenza Reverendissima.

Inquanto poi di mandarne uno dà Roma, qui in Vienna molto ben cognosciuto è cosa impossibile, stante, che necessariamente deve esser per cotal dignità uno della propria di loro lingua nato, che quello di Roma non è ne di nascita, ne meno versato in quella: qual anche pretendeva d'esser Vescovo di Mongaz, che parimente per difetto della lingua non hà potuto havere il bramato intento, come in presenza mia fù esaminato, et trovato inhabile, per esser ignaro della lingua dà loro chiamata Agonitica, qual hà gran convenienza con la Schiavona; mà pure molto differente.

Secondo dovrebbe esser et di lingua, et bene merito simile à questo Monsignore Sorsiz, qual in questa occasione non si puol, ne si deve trasgredirla con l'anteposizione d'altri, specilmente per la gran meritata memoria, che si conserva per il di cui defonto fratello requiescat. Questo ancora potrebbe molto bene resistere alle contrarietà di, che potrebbero essorger tergiversanti circa la religione, essendo anche quel popola inimicissimo delli austeri.

Terzo la paga che sole dare Sua Maestà Cesarea, è di già conferita al medemo, senza la quale non haverebbe mezzo di poter viver quello di Roma.

Quarto, quel Vecchio, che Vostra Eminenza Reverendissima fà mentione si chiama, ni falor, Maurocordato, qual sarebbe inutillissimo per quelle parti, come esso lui potrà dire, che mentre fù qui in Vienna suspirava la morte di fame doppo haver inegnate tutte le sue sostanze: et io ultimamente lo dovevo servare nell'osteria, che per altro dovrebbe dovuto haver il suo albergo nelle carceri, per li diversi fatti debiti.

Quinto è il principalissimo punto, et difficoltà molto bene dà considerare, stante, che evidentissimo sarebbe il pericolo d' espore milliaia et milliaia d'anime in pericolo, et in eterna perdizione. Il Vescovato è miserabile d' entrare; mà all' incontro ricchissimo d'anime, che ne sono sotto la cura di quello più di 50000 frà le quali sono convertite mediante questo fattichevole moderno, et il di cui quondam fratello oltra 25000 per il che consideratis cosiderandis non mi posso variar d'oppinione di muttar gente bene merita, et cognosciuta, con non cognosciuta.

Sesto Sua Maestà Caesarea haverebbe indubitatamente risguardo d' appoggiare nelli confini del suo regno forestieri, perche potrebbero essorger grandi disgusti, spcialmente essendo questo di già installato, et rebus sic stantibus non sarebbe nē utile, ne necessità.

Prego dunque Vostra Eminenza et per servizio divino, et per sua Maestà Cesarea, haver sotto l'ombra dell'innata di lei protezione questo Monsignore Vescovo Sorsiz, mentre si porta costi personalmente à ricever la consecrazione secondo l'uso, et rito Graeco unito con la Chiesa Romana, et potendolo far godere qualche charitevole aiuto et favore il che pergrato mi sarà, stante, che il di cui Dicesano è inpotente di porgerli qualche necessario itinerario, che medemo non hà il suo necessario quasi per cosi dire vito. Et io hò il mio che fare, et meco, et con li miei: doppo la gran percosa et rovina havuta in questi perseveranti disturbii; senza ulteriore descrcitione à tutto l'universo è molto ben nota, niente dimeno à quanto si potranno estender le mie deboli forze fò, et farò accio possi andare et ritornare felicemente dà Roma.

Farà grazia ancora l'Eminenza Vostra di raccomandarlo, accio possi facilmente havere la desiderata necessaria dispensa dell'età, che li manchano pochi mesi, è mentre li di cui antecessori hanno, et sono stati honorati del titolo Vescovale Svitense dà Sua Santità unitamente col titolo Platense, quali ultimamente possedeva il di cui antecessore pie defonto frattello con gl'altri titoli et Vescovati d'Ungheria, che

di presente non si puol sapere in che parte dell'Ungheria si trovano esser: per il che quasi per mezzo termine s' hà datt' al Vescovo per suffraganeo, come di già d'Agria fù memmorato, cosi ancora sia fatto questa fiata. Trovandosi il Reverendissimo Arcivescovo Collocense, cioè Vescovo d'Agria aggravato in so<sup>mmo</sup> grado d'età, di settanta, et oltra anni, et di debolissima vista, inpotente di mani, et piedi, con gl'altri membri tutto languido, mediante li quali diffetti l'urgente necessità lo costringe à valersene d' un coadiutore suffraganeo specialmente in quelle parti di Schlavonia, essendosi detto Vescovo totalmente ridoto in potente di fare le solite ordinazioni Graeche, cosi questo suffraganeo ò sia Vescovo Svitense, ò Platense sarà per servizio di Dio, et sarà tutto quello, che si ricchiede. È per amor di Dio non facciamo novità alcuna! mà lasciamo le cose nel pristino esser et come di presente sono per non fomentare novi et novi inbrolgi, come indubitatamente succederebbe, se colla dà Roma venisse un'altro mandato. Gli stessi Calloeri in quelle parti causarebbono discordie. L'unica et sola volontà di Sua Maestà Caesarea è che si promovi, et dillati sempre di bene in meglio il culto della religione Cattolicha, et noi come principali membri di quella siamo obligati di cooperare et assecondare, mentre habbiamo sperimentato 'l buon effetto dell'antecessore di questo Monsignore Sorsiz, qual pari passu segviterà le laudabili vestigie del quondam Reverendissimo fratello. Prego dunque devotamente per il singularissimo Zello di Vostra Eminenza, che porta, à volersi degnare d' accettare quest' informazione, benche non è in quel stillo, ch' esser dovrebbe, niente dimeno con ogni sincera ansietà dà me esposta, et Resto.

Viena di 10 Lulgio 1687.

Di Vostra Eminenza  
Reverendissima

Humilissimo servitore  
Leopoldo Carole di Kolloniz  
Vescovo di Giavano

## REFERENCES:

### Archival Material

1. Leopoldo Carole di Kollonicz (1687, July 10). [10. luglio 1687. Ungarico lap. il Vescovato di Greci]. Scritture riferite nei Congressi, Grezi di Croazia, Dalmazia, Schiavonia, Transilvania, Ungheria (1642-1760) (Vol. 1. f. 111-116). (APF)
2. Patriarch Jovan (1609, June 28). [Patrijarh Jovan s devet mitropolita i episkopa potvrđuje Simeona vretanijskog za marčanskog biskupa]. Zbirka ćirilskih isprava I-X, 1354-1866, Ćir. IV – Akti Marčanske episkopije XVII-XVIII. vijeka (Nr. II-64). Arhiv Hrvatske akademije znanosti i umjetnosti, Zagreb (AHAZU Zagreb).
3. Unknown author (1708, May 10). [Informatione estratta dalli Registri dell' Archivio della Sac. Congr. de Prop. Fide. sotto li 10. Maggio 1708.]. Scritture riferite nei Congressi, Grezi di Croazia, Dalmazia, Schiavonia, Transilvania, Ungheria (1642-1760) (Vol. 1. f. 143-148). (APF)
4. Hungarian Royal Chancellery (1732). [Sammlung von Privilegien, die unter den Kaisern Leopold I., Josef I. und Karl VI. der Illyrischen Nation (Serbien) gegeben wurden]. Österreichisches Staatsarchiv in Wien, Finanz- und Hofkammerarchiv, Sammlungen und Selekte, Patente 64.1. (AT-OeStA/FHKA SUS Patente 64.1)

### Published Sources

1. Velykyĭ, A. H. (1972). *Litterae episcoporum historiam Ucrainae illustrantes (1600-1900): 1665-1690*. PP. Basiliani.

### Research Literature

1. Aleksov, B., Kudelić, Z. (2013). Die Union von Marča. In Bahlcke, J. et al. (ed.) (2013). *Religiöse Erinnerungsorte in Ostmitteleuropa. Konstitution und Konkurrenz im nationen- und epochenübergreifenden Zugriff*, Akademie Verlag GmbH, 905-912.
2. Dabić, V. (1984). *Banska krajina 1688-1751: prilog istoriji srpskog i hrvatskog naroda i krajiškog uređenja u Baniji*. Prosvjeta.
3. Dauber, R. L. (2007). *Johanniter-Malteser-Ritter unter kaiserlichen*

- Fahnen 1523-1918. Weishaupt Verlag.
4. Ingraio, C. W. (2000). *The Habsburg Monarchy 1618-1815*. Cambridge University Press.
  5. Kasser, K. (1997). *Freier Bauer und Soldat: die Militarisierung der agrarischen Gesellschaft an der kroatisch-slavonischen Militärgrenze (1534-1881)*. Böhlau Verlag.
  6. Kudelić, Z. (2002). Marčansko-svidnička biskupija tijekom Bečkog rata. *Croatica Christiana periodica*, 26 (50), 51-74.
  7. Kudelić, Z. (2010). Čalповичева povijest Marčanske biskupije. *Povijesni prilozi*, 38, 135-182.
  8. Kudelić, Z. (2002). Prvi marčanski grkokatolički biskup Simeon (1611.-1630.). *Povijesni prilozi*, 21 (23), 145-191.
  9. Kudelić, Z. (2004). Izvješće zagrebačkog biskupa Petra Petretića o Svidničkoj (Marčanskoj) biskupiji caru Leopoldu I. iz 1667. godine. *Povijesni prilozi*, 23 (26), 69-96.
  10. Kudelić, Z. (2004). Katoličko-pravoslavni prijepori o crkvenoj uniji i grkokatoličkoj Marčanskoj biskupiji tijekom 1737. i 1738. godine. *Povijesni prilozi*, vol. 23, no. 27, 101-131.
  11. Kudelić, Z. (2007). Isusovačko izvješće o krajiškim nemirima 1658. i 1666. godine i o marčanskom biskupu Gabrijelu Mijakiću (1663.-1670.). *Povijesni prilozi*, 26 (32), 119-180.
  12. Kudelić, Z. (2007). *Marčanska biskupija: Habsburgovci, pravoslavlje i crkvena unija u Hrvatsko-slavonskoj vojnoj krajini (1611-1755)*. Hrvatski institut za povijest.
  13. Kudelić, Z. (2014). Crkvene unije tijekom vladavine Leopolda I. i Josipa I. (1657.-1711.): ideje, planovi i dosezi, *Povijesni prilozi*, vol. 46, 161-222.
  14. Neralić, J., Jerković, M. (2013). Kako postati zagrebačkim biskupom u posttridentskome razdoblju: Petar Petretić i Zagrebačka biskupija 1648. godine. *Povijesni prilozi*, 32 (45), 45-111.
  15. Pešut, D. (1997). Etnička i konfesionalna podjela nakon oslobođanja Like od Turaka. *Senjski zbornik: prilozi za geografiju, etnologiju, gospodarstvo, povijest i kulturu*, vol. 24 (1), 85-129.
  16. Sedlák, P. (2007). Leopold Kollončić (1631-1707) – kardinal hrvatskog podrijetla i njegova crkvena i politička djelatnost. *Croatica Christiana periodica*, vol. 31 (60). 85-99.



17. Sekulić, A. (1985). Biskup Martin Borković (1597-1687). *Croatica Christiana periodica*, 9 (15), 65-88.
18. Štefanec, N. (2013). Vjerska politika u habsburškim zemljama u srednjoj Europi (od 20-ih godina 16. st. do 30-ih godina 17. st.). U: Brković, I. (ed.) (2013). *Tridentska baština: katolička obnova i konfesionalizacija u hrvatskim zemljama*, Hrvatski institut za povijest, 43-65.
19. Strčić, P. (1991). Zrinsko-frankopanska urota, *FLUMINENSIA*, 3 (1-2), 35-47.
20. Von Wurzbach, C. (1862). *Biographisches Lexikon des Kaiserthums Oesterreich – Achter Theil*. Hartmann-Henser.