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Reformacija in protireformacija na Zgornjem Gorenjskem

IZVLEČEK

Na Zgornjem Gorenjskem sta v 16. stoletju nastali dve večji protestantski središči. Prvo se je razvilo na blejskem gospostvu pod taktirko predikanta Kristofa Fašanga in zakupnika gospostva Herbarda Auersperga. S povezavo krajev Lesce in Radovljica ter gradu Katzenstein pri Begunjah je doživelo razcvet drugo središče, kjer je bil osrednja osebnost predikant Peter Kupljenik, njegova velika podpornika pa sta bila zakupnik radovljiškega gospostva Moric pl. Dietrichstein in Julijana Kazianer. Ta je v svojem gradu v Begunjah poskrbela za prostor, kjer so se protestanti iz bližnjih krajev (največkrat so bili to radovljiški meščani) lahko v miru udeležili bogoslužja. V bolj nemirnih časih pa je grad nudil zatočišče preganjanim predikantom, npr. Juriju Dalmatinu in Danijelu Xylandru. Poleg dveh večjih središč je bilo v tem času tudi nekaj manjših krajev, kjer se je protestantizem vsaj nekaj časa lahko nemoteno razvijal (Bela Peč, Jesenice, Kropa). Konec reformacijskemu gibanju je naredila protireformacijska komisija pod vodstvom škofa Tomaža Hrena, ki je marca 1601 prišla na Zgornjo Gorenjsko.

KLJUČNE BESEDE

Bled, Lesce, Radovljica, Katzenstein pri Begunjah, Kranjska Gora, Bela Peč, Gorje, Jesenice, Kropa, savska fužina, Zásip, 16. stoletje, protestantizem, Kristof Fašang, Peter Kupljenik, predikanti, Herbard Auersperg, Moric pl. Dietrichstein, Julijana Kazianer, škof Tomaž Hren, protireformacijske komisije

ABSTRACT

REFORMATION AND COUNTER-REFORMATION IN ZGORNJA GORENJSKA

In the 16th century two major Protestant centres emerged in Zgornja Gorenjska. The first one developed in the seignior of Bled under the leadership of preacher Kristof Fašang and the leaseholder of the Bled seignior, Herbard Auersperg. The connections established between Lesce and Radovljica on the one hand and the Katzenstein Castle near Begunje on the other led to the flourishing of the second centre, with preacher Peter Kupljenik as the central figure and the leaseholder of the Radovljica seignior, Moritz von Dietrichstein, and Juliana Kazianer as his main supporters. The latter arranged space in her castle near Begunje where the Protestants from the surrounding area (mostly townsmen from Radovljica) were free to practice their religion. During more turbulent times, however, the castle also provided refuge to persecuted preachers, including Jurij Dalmatin and Daniel Xylander. Apart from the aforementioned two major Protestant centres, there were also several smaller places where Protestantism could, at least for a while, develop unhindered (Bela Peč, Jesenice, Kropa). The Reformation in that area was ended by the Counter-Reformation commission under the Bishop Tomaž Hren, who visited Zgornja Gorenjska in March 1601.

KEY WORDS

Bled, Lesce, Radovljica, Katzenstein near Begunje, Kranjska Gora, Bela Peč, Gorje, Jesenice, Kropa, Sava ironworks, Zásip, 16th century, Protestantism, Kristof Fašang, Peter Kupljenik, preachers, Herbard Auersperg, Moritz von Dietrichstein, Juliana Kazianer, Bishop Tomaž Hren, Counter-Reformation commissions

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S U M M A R Y

Reformation and Counter-Reformation in Zgornja Gorenjska

In the 16th century, Zgornja Gorenjska was one of the many parts of present-day Slovenian territory that felt the influence of the Reformation movement. Conditions were favourable for the emergence of two major Protestant centres, as well as a few places where Protestant activity was documented to a lesser extent.

The first major Protestant centre developed in Bled or, more specifically, in the Bled seigniory. Its beginnings date back to before 1550, since the economic life of the Bled parish church was controlled by the members of the Dietrichstein family, who were ardent supporters of the new religion from very early on. About 1556, Krištof Fašang, an impassioned follower of the new teachings as well, was appointed parish priest of Bled. Other two visible members of

the local Protestant community were the leaseholder of the Bled seigniory, Herbard Baron Auersperg, and his wife Maria Kristina, née Spaur-Valör. Between 22 and 24 June 1561, the latter hosted at her home in Bled none other than Primož Trubar, who returned to Carniola at the behest of the Provincial Estates. That the Protestant centre was indeed a noteworthy one is also confirmed by the piece of information that Faschang provided during his visitation in 1571, according to which he had about 1100 to 1200 followers among the nobility, officials and servants in Bled and the surrounding area.

The second important Protestant centre developed once Lesce and Radovljica established a connection with the Katzenstein Castle near Begunje. The central figure was preacher Peter Kupljenik, a native of Radovljica, who first served in Kovor as a Catholic parish priest and then as a preacher in Lesce. He was secured the position of a paid preacher by Moritz von Dietrichstein, the leaseholder of the seigniory of Radovljica. The origins of Protestantism in Radovljica most probably date back to the time before 1560 and during his visitation in 1571 Kupljenik already had a congregation of 400 believers, mostly among Radovljica's townsmen, local nobility and their servants. Due to the constant pressure from Archduke Karl, the centre of the Protestant movement gradually moved to the Katzenstein Castle. In 1577 its owner, Juliana Kazianer, had part of the castle rearranged for liturgical purposes, so that the Protestants wouldn't need to use the nearby Catholic church as their place of worship. Despite the Archduke's prohibitions, rallies in Begunje attracted great crowds, which ultimately led Juliana Kazianer to build a special Protestant chapel on the castle grounds in 1584.

Elsewhere in Zgornja Gorenjska the Protestant movement attracted a considerably smaller number of followers. The only Protestants in Bela Peč (Weissenfels) were the steward of the Bela Peč manor, Andrej Nastran, and a few craftsmen; sources for Gorje mention a preacher Marko Žlahtnič, who was also active in Zásip, alongside Gregor Assler, who briefly hosted Krištof Fašang, the deposed parish priest of Bled.

In March 1601 a Counter-Reformation commission visited Zgornja Gorenjska under the leadership of Tomaž Hren, the Bishop of Ljubljana. By that year, the situation in Bled had calmed down, even though the bishop was still concerned about the possible revival of the Reformation movement. A different situation presented itself in Begunje, where the commission blew up a castle chapel, or in Bela Peč, where the castle steward was bound and driven to Ljubljana, where the rector of the Jesuit College made him see "the error of his ways", convert and swear his loyalty to Catholic faith. A few isolated incidents related to Protestantism continued to take place in Bela Peč until the mid-17th century.