also by the ebb and flow of the process of reformation and counter-reformation in Europe. As a rule, works belonging to the more traditional Czech religious environment did not survive in the second half of the 16th and throughout the 17th century unless they had been altered and adapted in the course of a new wave of reformation and in this new guise “reimported” to Bohemia.

"NE VERBUM DEI IN NOBIS SUFFOCETUR ..."

PREACHERS OF THE EARLY HUSSITE ERA AND THEIR RHETORICAL TECHNIQUE

Pavel Soukup

Since preaching was very important for the Hussite reformers, the present contribution is based on the assumption that this appreciation of the role of the homily in connection with the use of certain communication strategies is one of the principal reasons for the broad resonance the Hussite doctrine found across the whole social spectrum. The study focuses on the structural and rhetorical approaches used in those Latin and Old Czech sermons that have been preserved in verbatim form, mainly texts by Jan Hus and Jacobellus of Mies. Thus, the reconstruction of the communicative process does not depend exclusively on meta-homiletic sources, but rather takes into account the sermons themselves, which had been neglected by past research efforts. In homilies both ad clerum and ad populum, the study detects addressee-orientated wording and specifically homiletic patterns of thought. Closer analysis shows that homiletic methods from the heyday of scholasticism were applied to Hussite sermons in a selective fashion. This result is especially valuable for an appraisal of the true importance of early Hussitism among the ecclesiastical reform movements of its time.

OF HUMANS AND GRAVES

THE ROLE OF THE PLACE OF BURIAL IN LATE MEDIEVAL URBAN LIFE

Hana Pátková

This contribution deals with the question what importance their place of burial had for those living in an urban environment during the late middle ages. Hitherto international as well as Czech scholars have held the view that only for the nobility was the place of entombment of any relevance. Written sources and artefacts, even though their number may be rather small, permit a different interpretation. Hints pointing to special ideas having been entertained about where one would like to be buried and the desired looks of grave and gravestone allow conclusions (which are not further elaborated upon) to be drawn about what was common. Thus, analysis of sources from several Bohemian towns of differing religious orientation proves
that to attach importance to one’s eventual place of burial was not an exclusive prerogative of the nobility. Similar to what was common in aristocratic circles, respectful remembrance of deceased family members and ancestors was among the central considerations to be taken into account.

RELIGIOUS BROTHERHOODS IN THE BAROQUE ERA, AND THE RE-CATHOLICIZATION OF BOHEMIA

Jiří Mikulec

This study acquaints the reader with the history of religious fraternities in Bohemia between 1620 and 1738. The author defines what constituted a religious brotherhood during the Baroque era in Bohemia, and presents a typology of the 878 fraternities founded in the Bohemian lands during that time. He also deals with the function of the fraternities in the process of re-Catholicization during the 17th century, which he describes as predominantly auxiliary. At the same time, however, he draws attention to the definitely active participation, in the re-Catholicization efforts, of the Maryan congregations founded by the Jesuits. Another subject of examination are the saints whose namesakes the Brotherhoods elected to be, the Situation being compared to developments in the neighbouring countries. The final part of the study is devoted to sources containing information on privileges of indulgence awarded by the Holy See to brotherhoods in Bohemia and elsewhere in the 17th and 18th centuries.

COMPETING PATTERNS OF PIETY, AND ATTEMPTS AT INNOVATION WITHIN MONASTIC ORDERS

The servite Order in the Region north of the Alps in the 17th and 18th centuries

Veronika Čapská

During the 17th century, the Order of the Servants of Mary sought to re-establish a foothold on the far side of the Alps. The Servites’ attempts at restituting former convents and at creating new ones brought them to a situation where they competed with other orders. The present contribution examines the strategies which smaller orders such as the Servants of Mary employed in order to attain their goals. It emphasizes the importance of maintaining a semblance of historical continuity in the way the orders argued, but also the extraordinary attractiveness of new forms of piety and devotion to laity and monks alike. The cult of the Seven Pains of the Holy Virgin Mary and the consecrated black scapular were by no means Servite inventions, but the Servants of Mary succeeded in interpreting, propagating and incorporating them in their religious rites to such an extent that the presence of this order throughout central Europe received a considerable impetus.