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 rememberance 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 in 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 attractivity 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.