Marek, Jindřich

Medieval Utraquist sermons on Czech patron saints

Medieval Utraquist Sermons on Czech Patron Saints

Jindřich Marek
(Charles University, Prague)

Abstract

This article analyses medieval sermons about Czech patron saints given by Czech Utraquists using digital humanities tools. Lists of sermons by Jan Hus and Czech Utraquists about Czech patron saints are provided in the appendices.

Keywords

sermon; Czech Utraquists; Czech patron saints; quantitative analysis; Middle Ages

Preaching was an important part of literary culture in late mediaeval Bohemia, but research has paid only limited attention to the sermons delivered by both Czech Catholics and Utraquists.[1] Preaching, despite its significant representation in preserved manuscripts, is a specific genre on the periphery of the literary field. It primarily originated in pastoral work and differed from the "high" genres of literature. The first suitable step would thus be to perform a quantitative analysis of the preserved sermons.

Postils are collections of sermons for Sundays and feasts during the Liturgical Year. Some include texts for the feasts of saints, either collections for the whole year or special, artificial collections dedicated to individual saints. Sermons on the saints are specific because the selection of the saints in a particular collection represent the editor's preferences. They also provide evidence of development in the cults of individual saints. In Western Europe, preachers' interest in saints grew from the 13th century. The research thus far has focused on this period and resulted in a typology of sermons about saints.[2]

Czech Utraquists also preached on the feast day of saints. The contemporary criticism made by Catholics who claimed Utraquists did not recognise the feasts of saints has thus been proven to be unjustified, though heretofore research only marginally dealt with preserved Utraquist sermons.[3] While noting the preaching, it has focused on the work of individual preachers, on anonymous collections,[4] or in rare cases it addressed the individual saints.[5] However, a thorough investigation and overall evaluation of Utraquist sermons on saints, both of the texts and the material features of the records is still lacking.

It must be noted that the initial situation is favourable for research. The corpus of Utraquist postils is clearly defined, at least at the level of whole collections.[6] In addition, it is easy to distinguish three generations of Utraquist preachers and to compare their work with the preaching of Jan Hus.[7] In this article, I would like to analyse medieval Utraquist sermons on Czech patron saints (up to 1526, which is the traditional end-point of the Middle Ages in Bohemia), as these sermons testify not only to the religious, but also the national identity of their authors.[8] In the appendix, I included complete lists

---

1   Rejchrtová (1991); Uhlíř (2005); Klaniczay (2018).

2   Ferzoco (1996); Ferzoco (2002).

3   Halama (2002); Halama (2006); Horníčková (2018).

4   Marek (2005); Marek (2011); Halama (2016).

5   Molnár (1963); Kadlec (1968); Uhlíř (1996); Kadlec (1997); Vidmanová (1997); Rejchrtová (1997); Marek (2016).

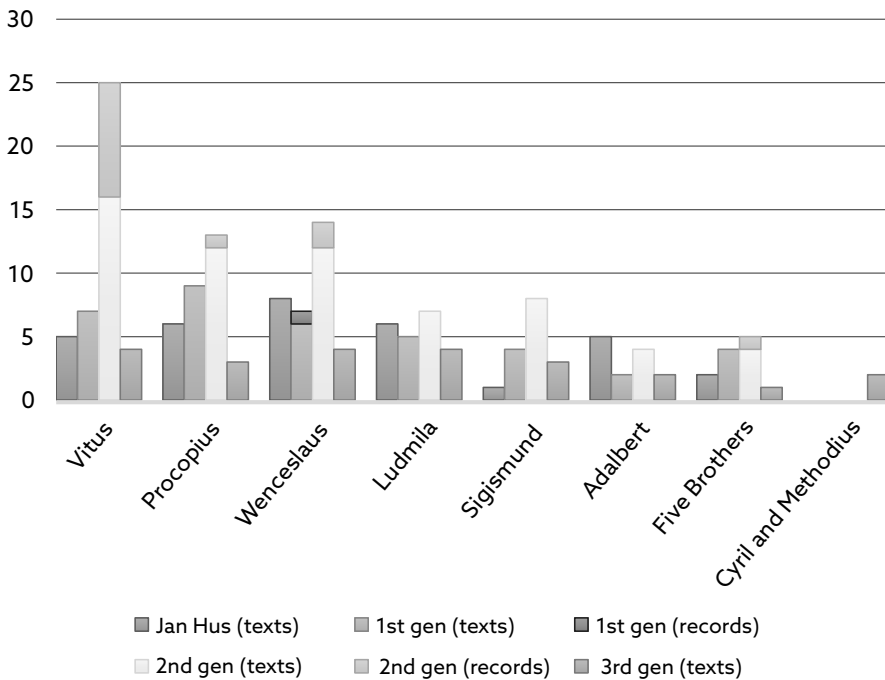6   Spunar (1978); Spunar (1985); Spunar (1995).

7   I consider Jakoubek of Stříbro, Jan of Příbram, and Prokop of Plzeň as members of the first generation of Czech Utraquists, Jan Rokycana, Martin Lupáč, Václav of Dráchov, and Jakub of Jemnice as members of the second generation and Wenzel, parish priest at St Gallus and Michal Polák as members of the third generation. For practical reasons, anonymous sermons of each generation are represented as one pseudo-author.

8   I use the traditional list of Czech patron saints venerated in Bohemia in the Middle Ages including St Vitus and St Sigismund who did not live in Bohemia. Cf. Beran (1931). Unlike sermons, the context of liturgy is not researched here, as it would require an extensive specialized study. It would be also desirable to extend the future research until 1620.

of Jan Hus's preserved sermons about Czech patron saints as well as those by Utraquist preachers.[9]

As illustrated in Appendix 1, Jan Hus is the author of 33 sermons in four collections on Czech patron saints and Utraquist preachers wrote 124 sermons in 26 collections over a century.[10] The most prolific Utraquist author was Jakoubek of Stříbro with 22 preserved sermons. Jan Rokycana and Václav of Dráchov are the authors of 13 texts each, Jan of Příbram is credited with 12 texts, and other authors each wrote less than 10 sermons.[11]

There are only five Czech-language sermons in the whole body of work, all coming from second-generation Utraquist authors. These are the sermon on Saint Vitus (preserved in eight records), the only one dedicated to a Czech patron saint included in the postil of Jan Rokycana; and anonymous sermons about Wenceslaus, Procopius, Vitus, and the Five Holy Brothers preserved in two different collections.

ČLÁNKY / ARTICLES

The number of sermons by Jan Hus and three generations of Czech Utraquists on individual Czech patron saints.

---

9   The entries include the number, the author of the sermon (or collection in the case of Jan Hus), the reference to the manuscript preservation or edition, and finally the pericope.

10   Three sermons are counted multiple times, for each generation that used them.

11   In addition, 2 radical collections with 10 and 11 sermons survived, but at least one of these collections has more sermon cycles.
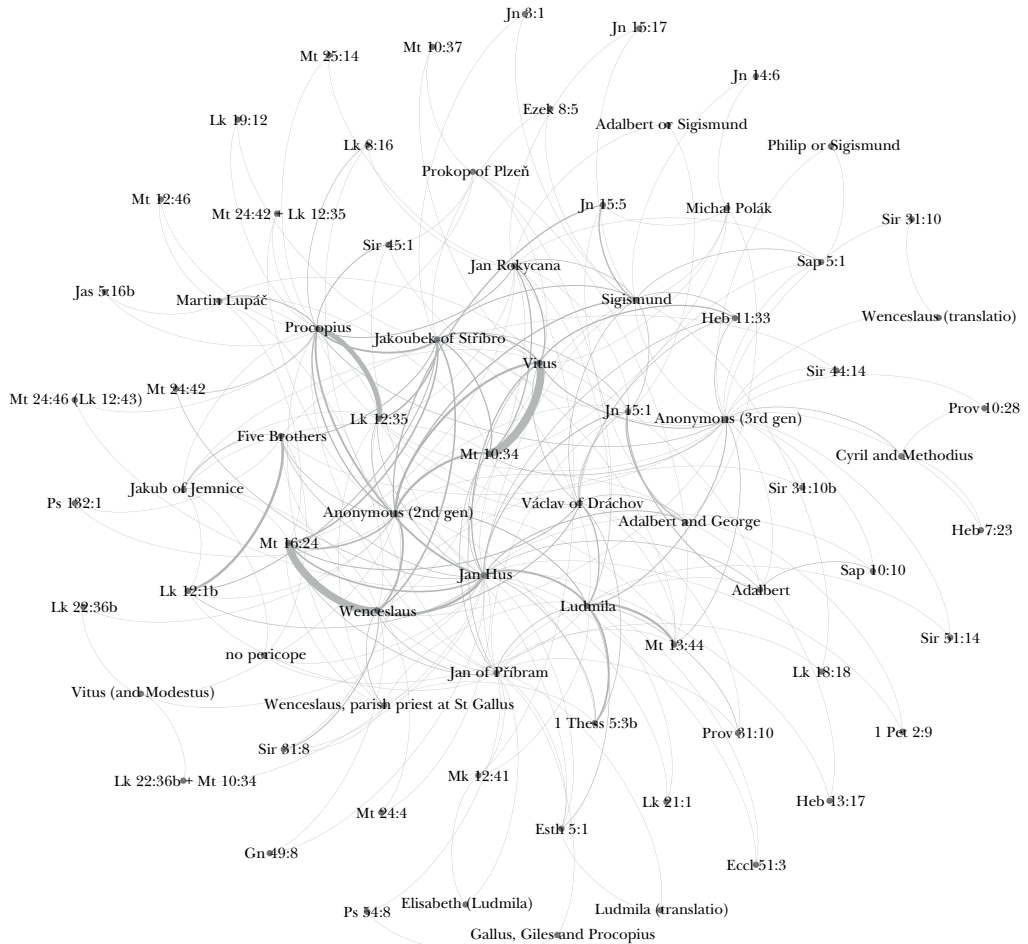
Chart 1 shows the number of feast sermons about individual Czech patron saints by Jan Hus and three generations of Czech Utraquists. The trio of Wenceslaus, Ludmila, and Procopius dominate among Hus's works, followed by Vitus and Adalbert. This changed for the later Utraquists, however. The main Czech patron saints for them were Vitus, Procopius, and Wenceslaus, followed by Ludmila and Sigismund, and then a greater gap to Adalbert, the Five Holy Brothers, and Cyril and Methodius. While the first generation favoured Procopius, the second preferred Vitus, who became the topic of an increasing number of both unique texts and transcripts. There are significantly more sermons authored by the second generation of the Czech Utraquists about the most favoured saints. The third generation only created a few texts, which shows a shifted situation concerning saints. The probable explanation is this new generation could use the rich production from the previous one, but it is important to note that printing had no effect because no sermon on a Czech patron saint was printed during the Middle Ages. Interest in individual saints (except for Cyril and Methodius) developed analogously: After the first generation, whose production is comparable to Jan Hus, the second generation produced a significant increase in output, while the third generation only marginally contributed to the corpus.

Besides the number of sermons, it is possible to quantify some of their features. The first is the pericope used in the sermon. There were no fixed pericopes for the feasts of the saints, so the choice of the pericope itself testifies to the intention of the sermon's author. The pericope was the starting point for interpreting either the theme or the exact biblical text depending on the genre (thematic sermon or exegetic homily).

For each sermon, I recorded three data points: the author, the saint, and the pericope. Each sermon is represented as a triangle of relations between the author, the saint, and the pericope. I visualised the resulting data in a network chart. This approach does not represent a social network analysis as three different classes of nodes are mixed in one chart. It was not possible to create a genuine network diagram as most network analysis methods are unusable because of the heterogeneity and auxiliary character of the pseudo-network constructed. However, all these nodes represent attributes of individual sermons and give context that can be interpreted by reading the graph. I consider the relation of the saint to the pericope as especially important.

It turns out that the preaching of Jan Hus, despite using a greater number of pericopes than the later Czech Utraquists, fits into the whole and there is no eccentricity in the network. With or without Hus, the strong connection between specific pericopes and saints, especially those most represented in the collections, is visible in the chart. Jakoubek of Stříbro, Jan of Příbram, Jan Rokycana, and Václav of Dráchov were significant Hussite authors of sermons about Czech patron saints whose work was at least comparable to one another.

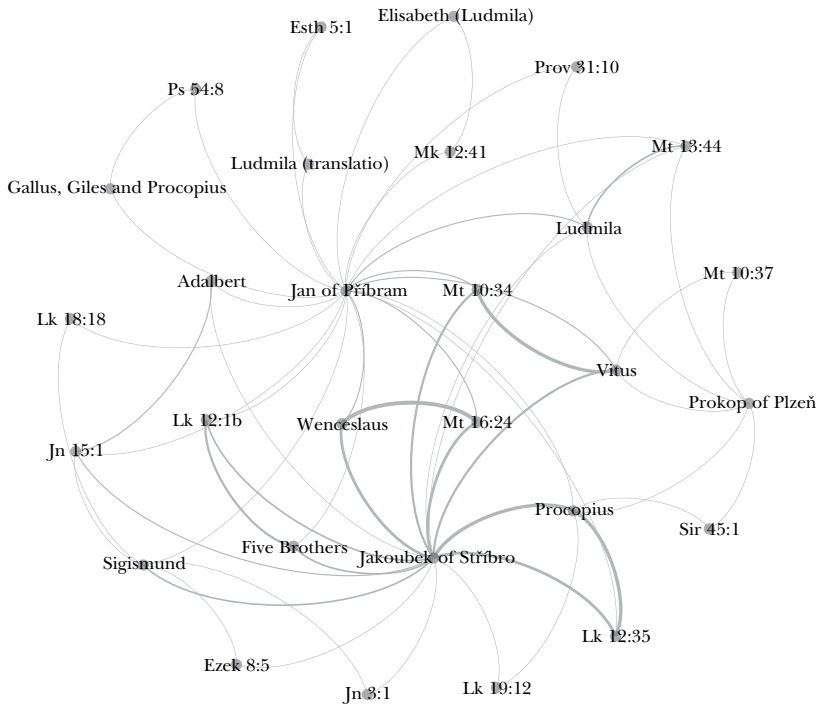The partial data presented in separate charts allows for a more detailed characterization of the individual generations of Czech Utraquists. In the first generation, Jan of Příbram interpreted excerpts from the Old Testament alongside New Testament pericopes. In the second generation, Václav of Dráchov, who was the most conservative of his generation, followed him in this respect. Preaching among the third generation was

Sermons by Jan Hus and Czech Utraquists (network chart). Names of authors are connected with names of saints that are present in their sermons and both authors and saints are connected with pericopes used. The line width indicates the amount of sermons (the thicker, the more sermons).

complementary to that of both previous generations and more often interpreted excerpts from the Old Testament or Epistles. Many sermons have been preserved without knowledge of the author, which suggests that this generation did not create "authorauthorities" as the previous two had.

Based on the popularity of saints and the stability of the pericopes used, it is possible to define three classes of saints in the analysed material: a) the popular: Vitus, Procopius, Wenceslaus; b) the less popular: Ludmila, the Five Brothers; c) and the marginal: Sigismund, Adalbert, Cyril, and Methodius. A single predominantly used pericope contributed to the lasting picture of some saints, especially the most favoured, such as

ČLÁNKY / ARTICLES

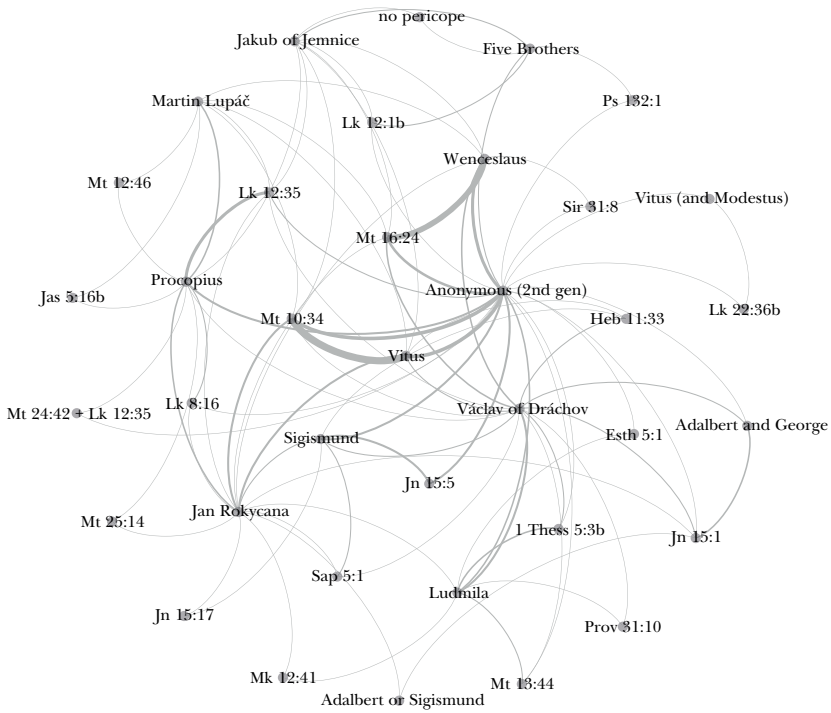Sermons by the first generation of Czech Utraquists (network chart)

Wenceslaus.[12] On the contrary, the pericope *Ego sum vitis vera* (Jn 15:1), which was used for preaching about a martyr (*de uno martyre*), was often used in the sermons about less popular Czech patron saints who were martyrs.[13] A worthy testimony where Vitus, Procopius, and Wenceslaus were perceived as the foremost Czech patron saints is the sermon on Saint Wenceslaus by Jakoubek of Stříbro, where the author names the three most popular saints (including Vitus) as examples of saintly men from the Czech nation.[14]

The sermons presented all patron saints as archetypes and models for imitation: Vitus, Wenceslaus, and Adalbert as martyrs, and Procopius as a confessor. They are almost void of narrative elements; the only exceptions being the sermon about Ludmila and Jakoubek's sermon on Wenceslaus. In terms of genre, the texts are thematic sermons or exegetic homilies. Distinctions are present in the introduction and the text is divided

---

12   Marek (2016).

13   As evidenced by the rubrics of sermons, the feasts of the martyrs Adalbert and George, which follow each other in the calendar year, have often been associated. To a lesser extent, this was similar to other saints. The feast of Sigismund used the same pericope as the one of Adalbert and a replacement pericope, usually for one of the feasts close in the calendar, was used instead.

14   *Et ergo populus Boemicus posset bene laudari et eciam vituperari. In hoc laudari, quod Deus excitavit multos sanctos homines sicud sanctum Venceslaum, Procopium, Vitum. Et eciam in multis sunt vituperandi sicut mali principes et malus clerus et alia multa mala, que permittunt in regno suo. Et illos sanctos, quos vivos voluerunt foveri, iam mortui existentes venerant et honorant etc.* NK X G 11, fol. 155v.

ČLÁNKY / ARTICLES

Sermons by the second generation of Czech Utraquists (network chart)

Sermons by the third generation of Czech Utraquists (network chart)

into points, helping to abstract the theme. The exegetic homily is common, exposing the individual parts of the pericope.

Based on comparison of each text with others, the analysis also showed the reception of older texts from one sermon collection to another and from one author to another (including the reception between generations). It took different forms: reception of full texts or of the *prothemata* only. In many cases, the sermons were "fluid texts" whose structure changed over time. However, it was impossible to display the reformulation of older texts in charts because there were different degrees in individual cases, something that is difficult to quantify. In the terms of the reception of the text, Jakoubek of Stříbro had an influence on the preaching of Jan of Příbram and Jan Rokycana. The conservative Jan of Příbram had a similar influence on Václav of Dráchov, who, like Jan Rokycana, was a representative of the Hussite "moderate party" but in public affairs proved himself to be a more conservative element. The sermons of Jakub of Jemnice had their Czech-language adaptations and their influence was passed down from the second generation to the third. However, I will present these observations created during the registration and quantification of the material in a suitable form with detailed references to the sources later. I especially refer to the reception of complete older texts in later sermons in the annexes to this article.

Earlier scholars have claimed the cult of the patron saints was important, not only for Czech Catholics,[15] but also for Utraquists.[16] I based the presented research on a quantitative analysis using digital humanities tools. This method made a complete processing of these sermons possible for the first time, including a preliminary evaluation of the content. The research confirms the view that "the veneration of Czech patron saints by members of the Utraquist Church in Bohemia did not differ from the veneration these saints enjoyed in the Roman Church".[17] In the future, it is desirable to not only extend the research to all Utraquist sermons on saints, but to also compare Utraquist and Catholic sermons.[18]

Abbreviations

Kapit   Library of the Metropolitan Chapter at St Vitus (Prague)
KNM   Library of the National Museum (Prague)

---

15   Kadlec (1968); Šmahel (1971); Kadlec (1997).

16   Halama (2002); Halama (2006); Halama (2016). The only unclear question was whether the Hussites venerated Cyril and Methodius: Kopecký (1965); Zlámal (1967); Šmahel (1971).

17   Halama (2006: p. 196).

18   The collections of Czech Catholics from the 15th and the beginning of the 16th century are difficult to date and differentiate from the transcriptions of standard compendia due to insufficient identification in catalogues. Catholic preaching, according to the current state of knowledge, "displays a substantially different picture" than the Utraquist one. Preaching among Catholic exiles differs from the preaching of Catholics who stayed in Bohemia: Older works were transcribed and disseminated, and conservatism and politicisation were clear in the emerging sermons. Uhlíř (1996: p. 37).

NK   National Library of the Czech Republic (Prague)
Strahov   The Strahov Library (Prague)

Bibliography

Primary Sources (Manuscripts)

Jan Hus, *Puncta*. Manuscript, Národní knihovna ČR (Prague), IV F 25.

Jakoubek of Stříbro, *Postil*. Manuscript, Stadtbibliothek (Bautzen), 4° 23.

Jakoubek of Stříbro, *Postil*. Manuscript, Národní knihovna ČR (Prague), X G 11; Knihovna Národního muzea (Prague), XIV E 4.

Jakoubek of Stříbro, *Postil*. Manuscript, Národní knihovna ČR (Prague), VI E 22.

Jakoubek of Stříbro, *Postil*. Manuscript, Muzeum východních Čech (Hradec Králové), LA 38.

Jan of Příbram, *Postil*. Manuscript, Národní knihovna ČR (Prague), III H 1.

Prokop of Plzeň, *Postil*. Manuscript, Národní knihovna ČR (Prague), X G 7.

Prokop of Plzeň, *Postil*. Manuscript, Národní knihovna ČR (Prague), X H 15.

Jan Rokycana, *Postil*. Manuscript, Metropolitní kapitula u sv. Víta (Prague), F 59.

Jan Rokycana, *Postil*. Manuscript, Národní knihovna ČR (Prague), IX A 1.

Martin Lupáč, *Postil*. Manuscript, Národní knihovna ČR (Prague), I F 50, III D 3.

Václav of Dráchov, *Postil*. Manuscript, Metropolitní kapitula u sv. Víta (Prague), F 59; Národní knihovna ČR (Prague), IV F 24.

Jakub of Jemnice, *Postil*. Manuscript, Národní knihovna ČR (Prague), I F 52.

Anonymous (2nd generation of Czech Utraquists), *Postil*. Manuscript, Metropolitní kapitula u sv. Víta (Prague), F 40.

Anonymous (2nd generation of Czech Utraquists), *Czech Postil*. Manuscript, Strahovská knihovna premonstrátů (Prague), DE V 21.

Anonymous (2nd generation of Czech Utraquists), *Postil*. Manuscript, Národní knihovna ČR (Prague), VI E 24.

Anonymous (2nd generation of Czech Utraquists), *Postil*. Manuscript, Národní knihovna ČR (Prague), VI E 11.

Anonymous (2nd generation of Czech Utraquists), *Postil*. Manuscript, Metropolitní kapitula u sv. Víta (Prague), F 44/1.

Anonymous (2nd generation of Czech Utraquists), *Czech Postil*. Manuscript, Strahovská knihovna premonstrátů (Prague), DE IV 23.

Anonymous (2nd generation of Czech Utraquists), *Postil*. Manuscript, Národní knihovna ČR (Prague), III H 11.

Anonymous (2nd generation of Czech Utraquists), *Postil*. Manuscript, Österreichische Nationalbibliothek (Wien), Cod. 4883.

Anonymous (2nd generation of Czech Utraquists), *Postil*. Manuscript, Knihovna Národního muzea (Prague), XII F 6.

Anonymous (2nd generation of Czech Utraquists), *Postil*. Manuscript, Knihovna Národního muzea (Prague), XIV E 9.

Václav, parish priest at St. Gallus in Prague, *Postil*. Manuscript, Národní knihovna ČR (Prague), XXIII F 113.

Michal Polák, *Postil*. Manuscript, Národní knihovna ČR (Prague), XI F 3.

Anonymous (3rd generation of Czech Utraquists), *Postil*. Manuscript, Knihovna Národního muzea (Prague), XVI G 4.

Anonymous (3rd generation of Czech Utraquists), *Postil*. Manuscript, Knihovna Národního muzea (Prague), XVI G 14.

Primary Sources (Printed)

Jan Hus (1907–1908). *Sermones de sanctis* (Vols. 1–2). Ed. V. Flajšhans. Prague: Jos. R. Vilímek.

Jan Hus (1938–1947). *Sermones in Bethlehem 1410–1411* (Vols. 1–6). Ed. V. Flajšhans. Prague: Královská česká společnost nauk.

Jan Hus (1975). *Postilla adumbrata*. Ed. B. Ryba. Prague: Academia.

Jan Rokycana (1928–1929). *Postilla* (Vols. 1–2). Ed. F. Šimek. Prague: Komise pro vydávání pramenů českého hnutí náboženského ve stol. XIV. a XV.

Secondary Sources

Beran, J. (1931). *Mešní liturgie secundum rubicam ecclesiae Pragensis ve st. XV. a XVI. Příspěvek k vývoji liturgického práva partikulárního v Čechách*. Prague: J. Beran.

Ferzoco, G. (1996). Sermon literatures concerning late medieval saints. In B. M. Kienzle et al. (Eds.), *Models of Holiness in Medieval Sermons* (pp. 103–125). Louvain-La-Neuve: Fédération Internationale des Instituts d'Études Médievales.

Ferzoco, G. (2002). The context of medieval sermon collections on saints. In C. Muessig (Ed.), *Preacher, Sermon and Audience in the Middle Ages* (pp. 279–292). Leiden: Brill.

Halama, O. (2002). *Otázka svatých v české reformaci. Její proměny od doby Karla IV. do doby České konfese*. Brno: L. Marek.

Halama, O. (2006). Utrakvistická úcta k českým světcům. In P. Kubín (Ed.), *Světci a jejich kult ve středověku* (pp. 189–199). České Budějovice: Ústav dějin křesťanského umění Katolické teologické fakulty Univerzity Karlovy v Praze v nakl. Tomáš Halama.

Halama, O. (2016). Nad staročeskými svátečními postilami v husitství a utrakvismu. In K. Bracha, & M. Nodl (Eds.), *Česko-polské kazatelské vztahy ve středověku* (pp. 119–124). Prague: Filosofia.

Horníčková, K. (2018). Martyrs of "Our" Faith. Identity and the Cult of Saints in Post-Hussite Bohemia. In N. H. Petersen et al. (Eds.), *Symbolic Identity and the Cultural Memory of Saints* (pp. 59–90). Newcastle upon Tyne: Cambridge Scholars Publishing.

Kadlec, J. (1968). Úcta sv. Prokopa v době husitské, její úpadek v době reformační a obnova v posledních desetiletích před bitvou bělohorskou. In Idem, *Svatý Prokop. Český strážce odkazu cyrilometodějského* (pp. 101–111). Rome: Křesťanská akademie.

Kadlec, J. (1997). Úcta k sv. Vojtěchu v době husitské, její úpadek v době reformační a obnova v posledních desetiletích před bitvou bělohorskou: Svatovojtěšská úcta v českých zemích. In J. V. Polc (Ed.), *Svatý Vojtěch. Sborník k miléniu* (pp. 52–55). Prague: Zvon.

Klaniczay, G. (2018). Saints' Cults in Medieval Central Europe: Rivalries and Alliances. In N. H.

Petersen et al. (Eds.), *Symbolic Identity and the Cultural Memory of Saints* (pp. 21–41). Newcastle upon Tyne: Cambridge Scholars Publishing.

Kopecký, M. (1965). Cyrilometodějská tradice v starší české literatuře. In J. Macůrek (Ed.), *Magna Moravia. Sborník k 1100. výročí příchodu byzantské mise na Moravu* (pp. 567–586). Prague: Státní pedagogické nakladatelství.

Marek, J. (2005). Husitské postily připisované mistru Václavovi z Dráchova. *Miscellanea Oddělení rukopisů a starých tisků, 18*, 4–144.

Marek, J. (2011). *Jakoubek ze Stříbra a počátky utrakvistického kazatelství v českých zemích. Studie o Jakoubkově postile z let 1413–1414*. Prague: Národní knihovna ČR.

Marek, J. (2016). Svatováclavská kázání českých utrakvistů. In R. Modráková, & T. Klimek (Eds.), *Cesta k rozmanitosti, aneb, Kavárenský povaleč digitálním historikem středověku. Sborník příspěvků k životnímu jubileu PhDr. Zdeňka Uhlíře* (pp. 167–175). Prague: Národní knihovna ČR.

Molnár, A. (1963). Cyrilometodějský motiv v husitství. *Náboženská revue, 34*, 157–163.

Rejchrtová, N. (1991). Sondy do postilní literatury pokompaktátního (či předbělohorského) utrakvismu. *Folia historica Bohemica, 15*, 59–71.

Rejchrtová, N. (1997). Svatý Vojtěch v zrcadle české reformace. *Teologická reflexe, 3*(1), 26–30.

Spunar, P. (1978). Literární činnost utrakvistů doby poděbradské a jagellonské. In A. Molnár (Ed.), *Acta reformationem Bohemicam illustrantia 1* (pp. 165–269). Prague: Kalich.

Spunar, P. (1985). *Repertorium auctorum Bohemorum provectum idearum post Universitatem Pragensem conditam illustrans I*. Wrocław – Warszawa – Kraków – Gdańsk – Łódź: Institutum Ossilinianum.

Spunar, P. (1995). *Repertorium auctorum Bohemorum provectum idearum post Universitatem Pragensem conditam illustrans II*. Warsaviae & Pragae: Institutum Ossilinianum.

Šmahel, F. (1971). Kult zemských patronů ortodoxní protiváhou nacionálně zabarvené husitské agitace. In Idem, *Idea národa v husitských Čechách* (pp. 47–49). České Budějovice: Růže (2nd ed. Prague: Argo 2000, pp. 52–58).

Uhlíř, Z. (1996). *Literární prameny svatováclavského kultu a úcty ve vrcholném a pozdním středověku*. Prague: Národní knihovna ČR.

Uhlíř, Z. (2005). Středověké kazatelství v českých zemích. Nástin problematiky. *Almanach historyczny, 7*, 57–94.

Vidmanová, A. (1997). Hus a svatý Vojtěch. In J. V. Polc (Ed.), *Svatý Vojtěch. Sborník k miléniu* (pp. 107–112). Prague: Zvon.

Zlámal, B. (1967). Cyrilometodějská tradice od kompaktát po Komenského. *Vlastivědný sborník moravský, 20*, 175–186.

Mgr. Jindřich Marek, Ph.D. / jindrich.marek@ff.cuni.cz

Institute of Information Studies and Librarianship

Charles University, Faculty of Arts

U Kříže 8, building B, 158 00 Prague 5 – Jinonice, Czech Republic

Appendix 1: The Number of Sermons on Czech Patron Saints by Jan Hus and Czech Utraquists

	Sermons	Collections
Jan Hus	33	4
First Generation		
Jakoubek of Stříbro	22	4
Jan of Příbram	12	1
Prokop of Plzeň	3	2
Second Generation		
Jan Rokycana	13	3
Václav of Dráchov	13	1
Martin Lupáč	5	1
Jakub of Jemnice	5	1
Anonymous	27	10
Third Generation		
Wenceslaus, parish priest at St Gallus, Prague	4	1
Michal Polák	3	1
Anonymous	16	2

Appendix 2: List of Sermons by Jan Hus on Czech Patron Saints

VITUS
v1
Puncta
Manuscript used: NK, IV F 25 71v–72v
Lk 22:36b, Mt 10:34

v2
Sermones de sanctis
Ed. Hus (1907–1908), No. XX, pp. 69–74
Mt 10:34

v3
Sermones de sanctis
Ed. Hus (1907–1908), No. LXI, pp. 321–325
Heb 11:33

v4
Sermones in Bethlehem
Ed. Hus (1938–1947), vol. IV, No. CXC, pp. 203–207
Mt 10:34

v5
Sermones in Bethlehem
Ed. Hus (1938–1947), vol. IV, No. CXCI, pp. 207–211
Heb 11:33

PROCOPIUS
p1
Puncta
Manuscript used: NK, IV F 25, ff. 77v–79r
Sir 45:1

p2
Sermones de sanctis
Ed. Hus (1907–1908), No. XXV, pp. 96–97
(Procopius or any confessor of the faith)
Mt 24:46 (Lk 12:43)

p3
Sermones de sanctis
Ed. Hus (1907–1908), No. XXVI, pp. 98–102
Lk 12:35

p4
Sermones in Bethlehem
Ed. Hus (1938–1947), vol. IV, No. CCI, pp. 250–255
Lk 12:35

p5
Sermones in Bethlehem
Ed. Hus (1938–1947), vol. IV, No. CCII, pp. 255–257
Mt 24:42

p6
Postilla adumbrata
Ed. Hus (1975), pp. 310–313
Mt 24:42

WENCESLAUS
w1
Puncta
Manuscript used: NK, IV F 25, ff. 111r–112v
Gen 49:8

w2
Sermones de sanctis
Ed. Hus (1907–1908), No. XLI, pp. 175–181 Uhlíř (1996), No. 121, p. 233
Mt 16:24

w3
Sermones de sanctis
Ed. Hus (1907–1908), No. XLII, pp. 181–184, cf. Uhlíř (1996), No. 101, pp. 214–215)
Mt 16:24

w4
Sermones in Bethlehem
Ed. Hus (1938–1947), vol. V, No. CCXLVI-II, pp. 78–80, cf. Uhlíř (1996), No. 135, pp. 244–245)
Mt 24:4

w5
Sermones in Bethlehem
Ed. Hus (1938–1947), vol. V, No. CCXLIX, pp. 80–82, cf. Uhlíř (1996), No. 111, pp. 224–225)
Mt 16:24

w6
Sermones in Bethlehem
Ed. Hus (1938–1947), vol. V, No. CCL, pp. 82–85, cf. Uhlíř (1996), No. 4, pp. 120–121)
Sir 31:8

w7
Sermones in Bethlehem
Ed. Hus (1938–1947), vol. V, No. CCLII, pp. 88–94, cf. Uhlíř (1996), No. 110, pp. 223–224)
Mt 16:24

w8
Sermones in Bethlehem, Postilla adumbrata
Ed. Hus (1938–1947), vol. V, No. II, pp. 136–140; cf. Uhlíř (1996), No. 106, pp. 219–220); Ed. Hus (1975), pp. 432–437; cf. Uhlíř (1996): not enlisted
Mt 16:24

LUDMILA
l1
Puncta
Manuscript used: NK, IV F 25, ff. 104r–105v
Esth 5:1

l2
Sermones de sanctis
Ed. Hus (1907–1908), No. XXXVIII, pp. 163–164 (165–166)
Lk 21:1

l3
Sermones de sanctis
Ed. Hus (1907–1908), No. LXXV, pp. 376–379
1 Thess 5:3b

l4
Sermones in Bethlehem
Ed. Hus (1938–1947), vol. V, No. CCXLI, pp. 57–59
1 Thess 5:3b

l5
Sermones in Bethlehem
Ed. Hus (1938–1947), vol. V, No. CCXLII, pp. 59–62 (Ludmila and Eufemia)
Eccl 51:3.

l6
Postilla adumbrata
Ed. Hus (1975), pp. 414–415
no pericope

SIGISMUND
s1
Sermones in Bethlehem
Ed. Hus (1938–1947), vol. IV, No. CLXVI, pp. 92–99
Jn 15:1

ADALBERT
a1
Sermones de sanctis
Ed. Hus (1907–1908), No. LIV, pp. 289–296
Jn 15:1

a2
Sermones de sanctis
Ed. Hus (1907–1908), No. LVIII, pp. 307–312
Sap 10:10

a3
Sermones in Bethlehem
Ed. Hus (1938–1947), vol. IV, No. CLIX, pp. 62–66 (George and Adalbert)
1 Pet 2:9

a4
Sermones in Bethlehem
Ed. Hus (1938–1947), vol. IV, No. CLX, pp. 67–71 (George and Adalbert)
Heb 13:17

a5
Postilla adumbrata
Ed. Hus (1975), pp. 558–559 (Adalbert and George)
Jn 15:1

THE FIVE BROTHERS
fb1
Sermones in Bethlehem
Ed. Hus (1938–1947), vol. I, No. VIII, pp. 49–58
Lk 12:1b

fb2
Postilla adumbrata
Ed. Hus (1975), pp. 500–505
Lk 12:1b

ČLÁNKY / ARTICLES

Appendix 3: List of Medieval Utraquist Sermons on Czech Patron Saints

VITUS
V1
Jakoubek of Stříbro
Bautzen, Stadtbibliothek, 4º 23, ff. 199r–200v
Mt 10:34

V2
Jakoubek of Stříbro
NK, X G 11, ff. 67r–68v
Mt 10:34

V3
Jakoubek of Stříbro
NK, XIV E 4, ff. 172r–174r
Mt 10:34

V4 (same as V8)
Jakoubek of Stříbro
Hradec Králové, Muzeum východních Čech, LA 38, ff. 159v–161r
Mt 10:34

V5
Jan of Příbram
NK, III H 1, ff. 207r–208v
Mt 10:34

V6
Jan of Příbram
NK, III H 1, ff. 263v–265v
Mt 10:34

V7
Prokop of Plzeň
NK, X H 15, ff. 158v–161r
Mt 10:37

V8 (**same as V4**)
Jan Rokycana

Kapit, F 59, ff. 338r–339v
Mt 10:34

V9
Jan Rokycana
Kapit, F 59, ff. 339v–340v
Mt 10:34

V10
Jan Rokycana
Kapit, F 59, ff. 340v–342v
Mt 10:34

V11
Jan Rokycana
Ed. Rokycana (1928–1929), vol. II, pp. 780–794 (Czech language)
Mt 10:34 (and Heb 11,33 quoted in one manuscript)

V12
Martin Lupáč
NK, I F 50, ff. 6r–6v; NK, III D 3, ff. 293v
Mt 10:34

V13
Václav of Dráchov
Kapit, F 59, ff. 273v–277r
Mt 10:34

V14
Václav of Dráchov
Kapit, F 59, ff. 277r–280v
Heb 11:33

V15 (same as V16)
Jakub of Jemnice
NK, I F 52, ff. 59v–62v (old foliation: 73v–76v)
Mt 10:34

V16 (same as V15)
Anonymous (Second Generation)
Kapit, F 40, fol. 71v; Wien, Österreichische
Nationalbibliothek, Cod. 4883, ff. 97v–99v
Mt 10:34

V17
Anonymous (Second Generation)
Kapit, F 44/1, fol. 76rv (Vitus and Modestus)
Lk 22:36b

V18 (vernacular version of V15 and V16)
Anonymous (Second Generation)
Strahov, DE IV 23 ff. 99r–108v (Czech language)
Mt 10:34

V19
Anonymous (Second Generation)
KNM, XII F 6, ff. 117r–121r
Mt 10:34

V20
Anonymous (Second Generation)
KNM, XII F 6, fol. 238v
Mt 10:34

V21
Anonymous (Second Generation)
KNM, XIV E 9, ff. 88r–91v
Mt 10:34

V22
Anonymous (Second Generation)
KNM, XIV E 9, ff. 296v–297v
Mt 10:34

V23
Anonymous (Second Generation)
KNM, XIV E 9, ff. 436r–438r
Mt 10:34

V24
Michal Polák
NK, XI F 3, ff. 233v–240r
Mt 10:34

V25
Anonymous (Third Generation)
KNM, XVI G 4, ff. 38r–44r
no pericope + Mt 10:34

V26
Anonymous (Third Generation)
KNM, XVI G 14, ff. b58r–b59r
Heb 11:33

V27
Anonymous (Third Generation)
KNM, XVI G 14, ff. b59v–c2b
Mt 10:34

PROCOPIUS
P1
Jakoubek of Stříbro
Bautzen, Stadtbibliothek, 4⁰ 23, ff. 218v–219r
Lk 12:35

P2
Jakoubek of Stříbro
Bautzen, Stadtbibliothek, 4⁰ 23, ff. 219r–220v
Lk 12:35

P3
Jakoubek of Stříbro
NK, X G 11, ff. 89v–92v
Lk 12:35

P4
Jakoubek of Stříbro
NK, X G 11, ff. 92v–93r
Lk 12:35

P5
Jakoubek of Stříbro
NK, VI E 22, ff. 1r–6r
Lk 12:35

P6
Jakoubek of Stříbro
Hradec Králové, Muzeum východních Čech, LA 38, ff. 176v–179r
Lk 19:12

P7
Jan of Příbram
NK, III H 1, ff. 22r–25r (Feast of Gallus, Giles, Procopius and All Confessors of the Faith; Preached on the Feast of Gallus)
Ps 54:8

P8
Jan of Příbram
NK, III H 1, ff. 238r–239v
Lk 12:35

P9
Prokop of Plzeň
NK, X G 7, ff. 220v–222v
Sir 45:1

P10
Jan Rokycana
Kapit, F 59, ff. 347r–349v
Lk 8:16

P11
Jan Rokycana
Kapit, F 59, ff. 349v–351v
Mt 25:14

P12
Jan Rokycana
NK, IX A 1, fol. 222r
Lk 12:35

P13
Martin Lupáč
NK, I F 50, fol. 15r
Mt 12:46

P14
Martin Lupáč
NK, I F 50, ff. 93v–94v
Jas 5:16b

P15
Martin Lupáč
NK, I F 50, ff. 301r; NK, III D 3, fol. 298rv
Lk 12:35

P16
Václav of Dráchov
Kapit, F 59, ff. 20r–23r
Lk 12:35

P17
Jakub of Jemnice
NK, I F 52, ff. 78v–82v (old foliation: 92v–96v)
Lk 12:35

P18 (vernacular edited and extended version of P17)
Anonymous (second Generation)
Strahov, DE IV 23, ff. 160r–171r (Czech Language)
Mt 24:42 + Lk 12:35

P19
Anonymous (Second Generation)
KNM, XII F 6, ff. 134v–136r („De confessore non pontifice", added: „Procopii")
Lk 8:16

P20
Anonymous (Second Generation)
KNM, XIV E 9, ff. 107r–111v
Lk 12:35

P21
Anonymous (Second Generation)
KNM, XIV E 9, ff. 442v–444v
Lk 12:35

P22
Wenceslaus, Parish Priest at St. Gallus, Prague
NK, XXIII F 113, ff. 44r–45v
Lk 12:35

P23
Anonymous (Third Generation)
KNM, XVI G 4, ff. 64r–68v
Lk 12:35

P24
Anonymous (Third Generation)
KNM, XVI G 14, ff. c31r–c32v
Sir 45:1

WENCESLAUS
W1
Jakoubek of Stříbro
Bautzen, Stadtbibliothek, 4° 23, 258r–260r; NK, VI E 22, fol. 140v (and on appended leaf)
Mt 16:24

W2
Jakoubek of Stříbro
NK, X G 11, ff. 153v–155v
Mt 16:24

W3
Jakoubek of Stříbro
NK, VI E 22, ff. 140v–141v
Mt 16:24

W4
Jakoubek of Stříbro
Hradec Králové, Muzeum východních Čech, LA 38, ff. 257r–260v

Mt 16:24

W5
Jan of Příbram
NK, III H 1, ff. 52r–53v
Mt 16:24

W6
Jan of Příbram
NK, III H 1, ff. 53v–56v
Mt 16:24

W7
Jan Rokycana
NK, IX A 1, ff. 243v–244r
Mt 16:24

W8
Martin Lupáč
NK, I F 50, fol. 102rv; NK, III D 3, ff. 309v–310r, cf. Uhlíř (1996), No. 100, pp. 213–214
Mt 16:24

W9
Václav of Dráchov
Kapit, F 59, ff. 139r–139v
Mt 16:24

W10
Václav of Dráchov
Kapit, F 59, ff. 139v–141v
Mt 16:24

W11
Václav of Dráchov
Kapit, F 59, fol. 143rv
Mt 16:24

W12
Jakub of Jemnice
NK, I F 52, ff. 129r–133r (old foliation: ff. 143r–147r), cf. Uhlíř (1996), No. 115, pp.

228–229
Mt 16:24

W13
Anonymous (Second Generation)
Kapit, F 44/1, fol. 77rv
Sir 31:8

W14 (vernacular, edited and extended version of W12)
Anonymous (Second Generation)
Strahov, DE IV 23, ff. 312r–325r (Czech language)
Mt 16:24

W15 (edited version of W12)
Anonymous (Second Generation)
NK, III H 11, ff. 255v–260v
Mt 16:24

W16
Anonymous (Second Generation)
KNM, XII F 6, ff. 183v–187r
Mt 16:24

W17
Anonymous (Second Generation)
KNM, XIV E 9, ff. 154v–157v, cf. Uhlíř (1996), No. 105, pp. 218–219, here listed: Nelahozeves, Roudnická lobkowiczká knihovna, VI Fe 19, pp. 467–476
Mt 16:24

W18
Anonymous (Second Generation)
KNM, XIV E 9, ff. 417v–419v
Mt 16:24

W19
Wenceslaus, Parish Priest at St. Gallus, Prague
NK, XXIII F 113, ff. 150v–152v
Mt 16:24

W20
Wenceslaus, Parish Priest at St. Gallus, Prague
NK, XXIII F 113, ff. 152v–154r
Sir 31:8

W21
Anonymous (Third Generation)
KNM, XVI G 14, ff. b15v–b17v (Feast of the Translation of St Wenceslaus)
Sir 31:10

W22
Anonymous (Third Generation)
KNM, XVI G 14, ff. e2v–e4v
Sir 31:10b

LUDMILA
L1
Jakoubek of Stříbro
Bautzen, Stadtbibliothek, 4º 23, ff. 250rv
Mt 13:44

L2
Jan of Příbram
NK, III H 1, ff. 35v–39v
Mt 13:44

L3
Jan of Příbram
NK, III H 1, ff. 40r–46r
Prov 31:10

L4 (same as L8)
Jan of Příbram
NK, III H 1, ff. 98r–99v (Feast of the Translation of St Ludmila)
Esth 5:1

L5
Prokop of Plzeň
NK, X G 7, ff. 267r–270r
Mt 13:44

L6
Jan Rokycana
NK, IX A 1, fol. 242r
Mk 12:41

L7
Václav of Dráchov
Kapit, F 59, ff. 123r–124r (unfinished version of the same text on fol. 122r)
1 Thess 5:3b

L8 (same as L4)
Václav of Dráchov
Kapit, F 59, ff. 124r–127v
Prov 31:10

L9
Václav of Dráchov
Kapit, F 59, ff. 128r–133v
Mt 13:44

L10
Anonymous (Second Generation)
NK, VI E 24, ff. 78r–79v
Esth 5:1

L11
Anonymous (Second Generation)
NK, VI E 24, ff. 80r–81r
1 Thess 5:3b

L12
Anonymous (Second Generation)
KNM, XIV E 9, ff. 496v–499r
Mt 13:44

L13
Wenceslaus, Parish Priest at St. Gallus, Prague
NK, XXIII F 113, ff. 142v–144v
1 Thess 5:3b

L14
Anonymous (Third Generation)
KNM, XVI G 4, ff. 68v–74r (the name of Ludmila added on fol. 69r, the sermon is on Margaret)
Mt 13:44

L15
Anonymous (Third Generation)
KNM, XVI G 4, ff. 135v–142r
Mt 13:44

L16
Anonymous (Third Generation)
KNM, XVI G 14, ff. d34v–d36r
Sir 51:14

SIGISMUND
S1
Jakoubek of Stříbro
Bautzen, Stadtbibliothek, 4º 23, ff. 172r–173v
Ezek 8:5 (replacement pericope due to use of the original on the feast of Adalbert)

S2
Jakoubek of Stříbro
NK, X G 11, ff. 37v–39r
Jn 15:1

S3
Jakoubek of Stříbro
KNM, XIV E 4, ff. 131v–135v
Jn 3:1 (replacement pericope due to use of the original on the feast of Adalbert)

S4
Jan of Příbram
NK, III H 1, ff. 202v–205r
Lk 18:18

S5
Jan Rokycana
Kapit, F 59, ff. 336r–338r
Wis 5:1 (replacement pericope due to use
of the original on the feast of Adalbert)

S6
Jan Rokycana
NK, IX A 1, fol. 181v
Jn 15:1

S7
Jan Rokycana
NK, IX A 1, fol. ff. 183v
Jn 15:17

S8
Václav of Dráchov
Kapit, F 59, ff. 264v–266r
Heb 11:33

S9
Václav of Dráchov
Kapit, F 59, ff. 266r–267v
Wis 5:1

S10
Anonymous (Second Generation)
KNM, XII F 6, ff. 108r–111v
Jn 15:5

S11
Anonymous (Second Generation)
KNM, XIV E 9, ff. 83r–84v
Jn 15:5

S12
Anonymous (Second Generation)
KNM, XIV E 9, ff. 389v–390v
Jn 15:5

S13
Michal Polák

NK, XI F 3, ff. 225r–229v
Jn 14:6 (replacement pericope due to use
of the original on the feast of George)

S14
Anonymous (Third Generation)
KNM, XVI G 4, ff. 19v–22r (Philip or Si-
gismund)
Wis 5:1

S15
Anonymous (Third Generation)
KNM, XVI G 14, ff. b40r–b42r
Heb 11:33

ADALBERT
A1
Jakoubek of Stříbro
Bautzen, Stadtbibliothek, 4° 23, ff. 163v–
165r
Jn 15:1

A2
Jan of Příbram
NK, III H 1, ff. 191v–193r
Jn 15:1

A3
Jan Rokycana
NK, IX A 1, fol. 181v
Jn 15:1

A4
Václav of Dráchov
Kapit, F 59, ff. 255r–258r (Adalbert and
George)
Jn 15:1

A5
Václav of Dráchov
NK, IV F 24, ff. 234v–243r (Adalbert and
George)
Jn 15:1

A6
Anonymous (Second Generation)
NK, VI E 11, ff. 152v–153r (Adalbert and George)
Jn 15:1

A7
Michal Polák
NK, XI F 3, ff. 202v–209r (Adalbert and George)
Jn 15:5

A8
Anonymous (Third Generation)
KNM, XVI G 14, ff. b36v–b37v
Wis 10:10

FIVE BROTHERS
FB1
Jakoubek of Stříbro
Bautzen, Stadtbibliothek, 4° 23, ff. 288r–289v
Lk 12:1b

FB2
Jakoubek of Stříbro
NK, X G 11, ff. 166v–168v
Lk 12:1b

FB3
Jakoubek of Stříbro
Hradec Králové, Muzeum východních Čech, LA 38, ff. 292r–295r
Lk 12:1b

FB4
Jan of Příbram
NK, III H 1, ff. 106v–108v
Lk 12:1b

FB5
Jakub of Jemnice
NK, I F 52, ff. 161r–162r (old foliation: 175r–176v)
no pericope

FB6
Jakub of Jemnice
NK, I F 52, ff. 162r–165v (old foliation: 176v–179v)
Lk 12:1

FB7
Anonymous (Second Generation)
Kapit, F 40, ff. 127r–128r; NK, VI E 24, ff. 38v–40v
Lk 12:1b

FB8
Anonymous (Second Generation)
Strahov, DE V 21, ff. 207v–213r (Czech language)
Ps 132:1

FB9
Anonymous (Third Generation)
KNM, XVI G 14, ff. e36v–e38v
Sir 44:14

CYRIL AND METHODIUS
CM1
Anonymous (Third Generation)
KNM, XVI G 14, ff. b17v–b19r
Prov 10:28

CM2
Anonymous (Third Generation)
KNM, XVI G 14, ff. b19r–b20bisv
Heb 7:2