
Biblical Pericopes for the Feast of Jan Hus¹

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Consider that it is much more customary for Christians to hear the word of God according to the annual cycle of readings; indeed, some simple people, because of the ingrained custom of hearing them every year, know these readings almost by heart, and they know which should be read on which Sunday.²

In the 1560s, when Jan Blahoslav wrote these words, a dispute had arisen within the Unity of Brethren concerning the traditional preaching subjects, the biblical pericopes. A minority of the Brethrens' clergy, but shielded by the authority of Jan Augusta, wished henceforth to preach on the articles of the Apostles' Creed.³ The majority, headed by Jan Blahoslav, wished to preserve the place of the traditional pericopes of the mediaeval church in the preaching practice of their church. Thus, not even the radical wing of the Bohemian Reformation, which the Unity represented, at this time abandoned

¹ This text originated within the framework of the research project MŠMT č. MSM 00216 20802 "*Hermeneutika křesťanské, zvláště české protestantské tradice v kulturních dějinách Evropy*" ["Christian Hermeneutics, especially in the Czech Protestant Tradition in the Cultural History of Europe"].

² "Sud, že mnohem větší jest zvyk křesťanův slovo boží slýchati podle těch čtení příložen; ano, někteří prostí lidé, již pro zvyk veliký slýchání toho každý rok, i ta čtení téměř z paměti umějí a kdy které v kterou neděli býti má, vědí." See Jan Blahoslav, *Pilné rozjímání otázky té, sluší-li řeči boží, čtení svatá a epistol, od starodávna k nedělím přes celý rok přiložené, opovrci a na ně kázání nečiniti, ale vyzdvihnouti jiný pořádek podle článkův víry obecné křesťanské, kteráž slove symbolum apoštolské, a k tomu jiné řeči Boží shledati a na ně kázati, z příčin některých sepsané tak naspěch prostě léta 1565* [Conscientious consideration of the question, of whether it is proper to set aside the divine texts, the holy readings and epistles, since ancient times assigned to particular Sundays throughout the year, and not to preach about them, but instead embrace another ordering according to the articles of the general Christian faith, which is called the Apostles' Creed, and for that [purpose] to find other divine texts and preach about them; for certain reasons this was written hastily in the year 1565]. A selection from this treatise was published by Amedeo Molnár, *Českobratrská výchova před Komenským* [Teaching in the Unity of Brethren Before Comenius], (Prague, 1956) 129–137, 278. See also the manuscript of this treatise – not utilised by Molnár – dated 1563, and available on the virtual library Manuscriptorium (www.manuscriptorium.com); NK ČR Praha, sign. XVII E 69, ff. 1r-47r).

³ Josef Smolík, *Bratr Jan Augusta* [Brother Jan Augusta] (Prague, 1984) 79.

the centuries-old norms of sermons determined by the biblical pericopes, regularly expounded during the course of the ecclesiastical year. Thus, properly speaking, the postils of Bohemian and Moravian non-Catholics do not differ in their choice of pericopes from the postils of their Roman Catholic and Utraquist counterparts. The homiletical themes of both ecclesiastical traditions are based on the same biblical texts.

An exception is, of course, presented by Hus's feast day, celebrated for more than two centuries on 6 July.⁴ But there was no agreement among the Utraquists, Brethren, and Lutherans as to which pericopes would be read and preached on for the feast of Hus, Jerome, and the Bohemian Martyrs. The preacher could choose from among a number of biblical pericopes which would then constitute the basis of his sermon; only within the milieu of the Unity of Brethren do we find a uniform approach to this matter. Homiletical texts are – in the case of Hus's feast – of course, used in conjunction with the other liturgical and chant texts of the day. Their variability is surprising, and we know only a fraction of the whole picture.

The present article intends to turn its attention to this hitherto unexplored topic. It will note the sources that are important for the study of the question and, through their partial interpretation, to contribute to a better understanding of Hus's cult in the context of the Bohemian Reformation.

Lists of Biblical Pericopes or Lectionaries

If the object of our interest is the biblical pericopes which were the basis of sermons for Hus's feast on 6 July, it is necessary, on the one hand, to examine biblical texts originating in the non-Catholic milieu.⁵ On the other hand, it is necessary to survey the extant sermons for Hus's feast day. The first task needs to be undertaken, the second one has been partially accomplished.

Already in the manuscripts of Bibles and individual biblical books, we encounter lists of pericopes or lectionaries listing the readings for individual Sundays and feast days of the ecclesiastical year. By the end of the fifteenth century, this practice also passes over into printed books. The biblical texts recorded in these lectionaries enable the preacher to orient himself easily in

⁴ The only survey of the veneration of Jan Hus prior to the battle of the White Mountain, which is now out-dated and supplemented by specific studies, is the study of František M. Bartoš, originally published as journal articles, *M. Jan Hus v bohoslužbě a účtě církve podobojí a v podání prvního století po své smrti* [Master Jan Hus in the liturgy and veneration of the church sub utraque and in the form of the first century after his death], (Prague, 1924).

⁵ For printed biblical texts – in addition to the basic data in the *Knihopis* (www.knihopis.org), see also Vlastimil Kyas, *Česká bible v dějinách národního písemnictví* [The Czech Bible in the History of National Literature], (Prague, 1997); Mirjam Bohatcová, "Die tschechischen gedruckten Bibeln des 15. bis 18. Jahrhunderts," in: *Biblia Slavica* 1/3 (Paderborn, 1995) 1–182.

the texts of the passages on which he is to base his sermons. During the sixteenth century the pericopes cease to be addenda to a Bible and are printed as separate texts. Their printed form continues to function as a useful and compact homiletical aid; within the context of the ecclesiastical practice and use, they are much more user friendly than the biblical citations themselves. Precisely in these lists, we can find the footprints of Hus's cult and the pericopes which relate to 6 July; perhaps, it is not surprising that they are not very numerous.

Our oldest known witness to a lectionary (or capitulary) containing the incipits and explicits of pericopes for the feast of Jan Hus (entitled here as "*Magistri Johannis Hus et aliorum martyrum Bohemorum*") appears in a lectionary transcribed in the year 1499 and appended to the Rožďalov-Melantrich Latin Bible at present deposited in the Moravian Library (*Moravská zemská knihovna*) in Brno.⁶ The preacher has at his disposal two readings: an Epistle and a Gospel. The first is Hebrews 11:33–40, the latter, Luke 21:9–19. The other bible with a lectionary containing the feast of Hus's is a printed New Testament edited by Brother Lukáš of Prague in 1525. Here we also find two pericopes *Na paměť Husa a mučedníkův českých* [In Memory of Hus and the Bohemian Martyrs]. The first comes from the apocryphal book of Wisdom [3:1–9], the other is Matthew [23:34–39]. The latter will become the classical pericope for Hus in the Unity.⁷ Unlike the bibles of the Unity, we do not find any mention of Hus in the printed lectionaries found in Utraquist bibles. Only the Unity of Brethren – without interruption until its demise – continued to include this pericope for Hus's feast day in its bibles and other printed books.

Homiletical Texts

Next to the biblical texts (and their hand-written and printed annotations), sermons on the subject of Hus are important for our investigation. This is so not only because of the noted frequent absence of Hus's feast day in the lectionaries, but also because of the relative richness of the extant materials. We can use as our starting point the work of Václav Novotný, who was the first to gather a collection of sermons about Hus.⁸ We can also utilise the works of

⁶ MZK Brno Mk 41, fol. 473v: "Magistri Johannis Hus et aliorum martyrum Bohemorum. Epistola. Hebreo. 11. Sancti per fidem vicerunt regna. Finis: probati inventi sunt in Christo. Evangelium. Lke 21. Cum audieritis prelia et sediciones. Finis: possi debitis animas vestras."

⁷ Knihopis no. 17 097: Nový zákon, Mladá Boleslav 1525, ff. D3a-D3b: "Na paměť Husa a mučedníkův českých. Múdrosti 3. Spravedlivých duše v rukou božích jsú... a v času bude patření jich. Čtenie. Mat. 23. Aj, já posílám k vám. Konec. ve jménu Páně."

⁸ Arranged chronologically: Václav Novotný, *Husitská kázání z konce XV. století* [Sermons About Hus from the Late Fifteenth Century], VKČSN, tř. I (1930) 1–49; idem, ed., *Historické spisy Petra z Mladoňovic a jiné zprávy a paměti o M. Janovi Husovi a M. Jeronýmovi z Prahy*

Otakar Odložilík, who devoted his attentions to Hus's feast day in the milieu of Bohemian Utraquism in the 1540s.⁹ Thanks to Anna Císařová-Kolářová and to Miloslav Kaňák, we also have at our disposal the sermons about Hus from the milieu of the Unity of Brethren.¹⁰ In addition there are sermons for the feast on 6 July which have in the meantime turned up and are still being discovered in Bohemian, as well as in other European, libraries.

If we survey all of the extant sermons, we observe that the theme of Hus appears in certain waves. From the early pre-revolutionary time we have only one sermon of Master Jakoubek of Stříbro from 1416. The next available text is not until the sermon of Jakoubek's successor in the Bethlehem Chapel, Master Václav of Drachov, from the 1460s. After a certain hiatus we have available several anonymous sermons from the close of the fifteenth century, after which sermons concerning Hus follow from approximately the years 1530–1543. These texts already belong to the second phase of the Czech interest in Luther and the German Reformation, and it is probably possible to connect them with the failed attempts of Administrator Jan Mystopol and Doctor Václav Mitmánek to Lutheranise the Bohemian Reformation, or to react against this tendency. Finally, the greatest number of sermons concerning Hus survived from the late sixteenth century and from the period immediately preceding the Battle of the White Mountain. In a paradoxical way, the last phase of the homilies on the theme of Hus is characterised by the fact that, according to the available sermons, Hus's feast day was celebrated by those who, properly speaking, did not venerate saints, namely the Brethren, the Lutherans, and the non-traditional Utraquists, who were totally committed to the German Reformation. We simply do not find sermons from the traditional Utraquists; possibly their occasional convergence with the Roman Church made them hesitant about Hus's feast day, as the affairs of Codicil and Dvorsky would seem to indicate.¹¹

We do not have as yet at our disposal a chronology of liturgical texts, which refer to the cult of Hus. Relying on the literary texts (martyrologies, legends, hagiographies etc.), it is, however, possible to maintain that the

[Historical Writings of Peter of Mladonovice and Other Reports and Memoirs about M. Jan Hus and M. Jerome of Prague], FRB VIII (1932); idem, *Nepovšimnutá zpráva o rodném domku a o činnosti Husově* [Unnoticed Report About the Natal House and Activity of Hus], *Archiv pro bádání o životě a spisech J. A. Komenského* 13 (1932) 40–50.

⁹ Otakar Odložilík, *Utrakvistická postilla* z r. 1540 [Utraquist Homiliary from 1540], VKČSN, tř. I (1924) 1–30.

¹⁰ Anna Císařová-Kolářová, "Husova památka v Jednotě bratrské" [The Commemoration of Hus in the Unity of Brethren], *Jednota bratrská* 31 (1954) no. 6–7, 84–86; Miloslav Kaňák, "Bratrská postila od B. Jana Kapity," [A Brethren Homiliary (Postil) by Brother Jan Kapita] in: *Československá církev a Jednota bratrská*. Sborník prací k 500. výročí staré Jednoty bratrské (Prague, 1967) 120ff.

¹¹ Jaroslav Kolár, ed., *Zrcadlo vzděleného království z politických satir předbělohorského století v Čechách* [Mirror of a Divided Kingdom: Political satires in Bohemia from the century before the White Mountain] (Prague, 1963) 129.

available sermons, just like the liturgical texts, testify simply about the vogue of the theme of Hus and about the metamorphoses which Hus's cult underwent during the two centuries of its existence. We can see a parallel with the liturgical texts also in that the sermons on Hus, just like the liturgical texts, began to appear in Czech prior to the mid-sixteenth century. Latin entirely disappeared as a preaching language, and its place in the sermons was taken by Czech or, exceptionally, by German.

Biblical Texts Used by Preachers

If we have noted the incipits and explicits of pericopes which we find in lectionaries appended to bibles, it is now necessary to look at the specific biblical texts on which a sermon was based and which can be found in the individual sermons themselves.

The sermon texts used on Hus's feast day begin with the choice used in a sermon preached by Jakoubek of Stríbro. The text is a single verse drawn from the Sermon on the Mount, the beatitude: "Blessed are those who are persecuted for righteousness' sake," (Matthew 5:10) because of which this sermon is usually entitled, *De paciencia in persecutione*. It is difficult to believe, as it is sometimes maintained, that this sermon was delivered as early as 6 July 1416 – an assertion already doubted by Václav Novotný. More likely, it is of a somewhat later date. Its thematic composition, its contents, its manner of preservation, and even its way of addressing the audience – *Fratres et patres in Christo diligendi* – are inconsistent with Jakoubek's other sermons, and that, of course, means that this sermon's dating and the location become more difficult.

The text selected by Jakoubek was, of course, well known. The preacher adopted it from the Gospel read on the feast of All Saints, although we still must – for the time being – resist the temporal tie with 1 November. The Beatitudes – or as the case may be, the entire Sermon on the Mount – was for the Christians of that time an expression of the content of the law of God, the ethical divine claim on humans. The connecting link between Jesus's blessed and the heavenly saints was obvious to contemporary Christians, especially when – what they heard – was precisely the pericope listing the individual beatitudes closely linked with the feast of All Saints, a feast day that also figured in the calendar and postils of the Unity of Brethren, who rejected the cult of the saints. It is, therefore, not surprising, that other preachers later followed Jakoubek in his choice. For some the tenth verse remained the basis for their sermons; others, as for instance, the anonymous preacher of the Jagiellonian period, used Matthew 5:11: *Blahoslavení budete, když vám zlořečítí budou a protivenství činiti a mluvíti všecko zlé o vás, lhouce, pro mne.* [Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely for my sake].

With the Utraquist preacher of the time of Rokycana, Master Václav of Dráčov, biblical apocrypha come to the fore. Dráčov selected a passage from Ecclesiasticus (Sirach) [45:1]: *Milého Bohu i lidem, jehož památka požehnaná jest* [blessed is the memory of one dear to God and to the people], which actually otherwise belonged to the feast day of St. Procop. That, of course, is not the sole instance of a parallel of elements of the cults of Hus and Procop. However, as already mentioned, the New Testament of Lukáš of Prague from 1525 still contains the text from Wisdom 3:6–7, which we also find in a sermon from a somewhat later time, and belonging otherwise to the feast day of St. Vitus. This text also celebrates a martyr's death and, in our context, in an entirely obvious allusion to Hus in the words: *Jako zlata v peci zkusil jich, a jako celou obět zápalnou přijal je. Protož v čas navštívení svého stkvíti se budou a jako jiskry zapalující slámu probíhají se* [Like gold in the furnace he tried them, and like a sacrificial burnt offering he accepted them. In the time of their visitation they will shine forth, and will run like sparks through the stubble].

Lukáš's New Testament for the first time contains the pericope that would become the invariable periscope used in the Brethren's sermons, despite the fact that it originally belonged to the feast of St. Stephen, namely, a passage from Matthew [23:34–39]. Both Brethrens' homilies from 1575–1615 base the sermons on Hus on that text. Outside the Unity, the passage, however, was used in 1612 by the most productive preacher on Hus, the Calvinist, Havel Phaeton Žalanský, who was allowed to preach by the Unity of Brethren in the Bethlehem Chapel on 6 July.¹² The passage, which begins as *Aj, já posílám k vám proroky a moudré a učitele a vy z těch některé zmordujete a ukřížujete* [Therefore I send you prophets, sages, and scribes, some of whom you will kill and crucify], comes from the beginning of the so-called synoptic apocalypse, which follows in the other Gospel parallels. The destruction of Jerusalem and the resulting troubles, foretold by Christ, became in this version a mirror of the events that immediately followed the execution of Hus by fire. This was expressed by Brother Ondřej Štefan: *Co z toho pošlo? Hrozná pomsta na ty, jenž se krví jejich zmazali. Co jich zbyto, potlačeno, přibytkové rozkopání? Co krve vylito s obou stran, když Čechové násili tomu, kteréž se jim dalo od strany římské, podlé nálezu mistrův pražských se zepřeli* [What has come out of it? A terrible vengeance on those who smeared themselves in their blood. How many were killed, suppressed, and their dwellings destroyed? How much blood was shed on both sides, when the Czechs – according to the findings of the Prague masters – resisted the oppression inflicted by the Roman side].

¹² See Josef V. Novák, "Šestero kázání historických kn. Havla Žalanského," [Six Historical Sermons of priest Havel Žalanský], SH 4 (1886) 1:46–57; re Žalanský, see entry "Phaeton, Havel" in: Antonín Truhlář, Karel Hrdina, Josef Hejnic, and Jan Martínek, *Rukověť humanistického básnictví v Čechách a na Moravě* [Handbook of Humanist Poetry in Bohemia and Moravia] (Prague 1973) 4:158–159.

The link between the protomartyr Stephen and the Czech martyr Hus, in any case shown also in iconography, was then well understood.

This pericope has a close relationship to Luke 12:4, which appears in the anonymous sermons tied to the stormy period that culminated in 1543 with the removal of the alleged Lutherans, Mystopol and Mitmánek, from the leadership of the Utraquist Consistory.¹³ At that time it evidently appeared timely, in connection with Hus's feast day, to lift up the hearts and the minds of the listeners, and therefore the following text could have been more expressive than we might think: *Pravím pak vám přátelům svým: Nestrachujte se těch, kteříž tělo zabíjejí, a potom nemají, co by více učinili* [I tell you, my friends, do not fear those who kill the body, and after that can do nothing more]. It is also remarkable that, at the same time, it was used alternatively with the pericopes for the feast of St. George – 2 Timothy [3.12]: *Všichni, kteříž chtějí pobožně živi býti v Kristu Ježíši, protivenství míti budou* [all who want to live a Godly life in Christ Jesus will be persecuted] and Luke 21:9: *Když uslyšíte o válkách a různicích, nestrachujte se, neboť musí to prve býti, ale ne ihned konec* [When you hear of wars and insurrections, do not be terrified, because these things must take place, but the end will not follow immediately]. Jakoubek's theme, however, also returns: *Blahoslavení, kteří protivenství trpí pro spravedlnost* [Blessed are those who suffer persecution for justice sake], and it thus appears that Hus's struggle then acquired for the preachers and their audiences the expression of a challenge, evoked also by the choice of the biblical pericope.

It is, however, not possible to list all the pericopes which appear in sermons in connection with the feast day of Hus here. In any case, their overview is given in an appendix to this article. It is only worth noting the passage from Hebrews [11:33–40], cited in connection with the Bible of Rožďalov, which after 1499 we find in two more sermons and which in its exhortation to endurance in persecution is traditionally connected with the feast of the Maccabees.

We have already encountered Havel Žalanský, a preacher first in Kutná Hora then at St. Giles in Prague. His set of six sermons on Hus is for us a valuable source of pericopes, especially for the passage from the Apocalypse (Rev 11:3–4) with the incipit: *Ale dám jej dvěma svědkům svým, kteříž budou proklovati tisíc dvě stě a šedesát dnů, oblečení jsouce v pytle. Tiť jsou dvě olivy a dva svícňové, stojící před obličejem Boha Pána vsí země* [And I will grant my two witnesses authority to prophesy for one thousand two hundred sixty days, wearing sackcloth. These are two olive trees and two lampstands that stand before the Lord of the earth]. This, for us hitherto unknown pericope, is used twice by Žalanský after 1611. The renewed return of the Czech preachers to the last book in the bible was not only a witness to the intensification

¹³ Kamil Krofta, ed., *Doktor Václav Mitmánek panu tatíkovi milému. Listy z let 1533–1553* [Doctor Václav Mitmánek's Letters to His Dear Father from 1533–1553] (Prague 1931).

of apocalyptic sentiment at the dawn of the seventeenth century, but also a witness to the influence of the writings of John Foxe.

The best known of Foxe's work in our context (and perhaps, in general) is his parallel of Crespin's classical work, called *The Book of Martyrs*. Žalanský, however, uses another of Foxe's works, which was the treatise *Meditationes in sacram apocalypsin*, published twice prior to 1600 – first in London and later in Geneva.¹⁴ In any case, the apocalyptic image of the two witnesses – olives and candelabra – was known in Bohemia already by Kosmas, who had used it for the designations of Sts. Wenceslaus and Adalbert. John Foxe was the first to apply it to the martyrs of Constance, Hus and Jerome, and his model is taken over by Žalanský.

To conclude this section let us mention the only exception among the sermons for the feast day of 6 July. It is worth noting not only for its use of an hitherto unfamiliar pericope, but also because it originates from the pen of the German orthodox Lutheran, and Court preacher of the Elector of Saxony, Matthias Hoë of Höenegg from the time of his Prague residence at the now-demolished Lutheran Church of St. Cross Major prior to 1614. Otherwise all we know about the celebration of Hus by Czech Lutherans, is only that in 1581 in their *Agenda česká* they included Hus's feast day among the so-called lesser holy days.¹⁵ Except for Hoë's sermon, no other source of expressly Lutheran provenience is extant. The sermon itself will have to be subject to further examination. However, let us note that Hoë uses the pericope from Luke 2:[12–19], again used on the feast of the Maccabees, even though the knowledge of the feast cannot be assumed in the case of the Saxon Lutherans.

Summary

Except for the milieu of the Unity of Brethren, we do not find between 1416–1629 – either in the lectionaries, or in the sermon texts – an agreement

¹⁴ John Foxe, *Eicasmī seu Meditationes in sacram Apocalypsin* (London 1587) 149: "cap. XI – De duobus testibus et olivis." For Žalanský probably the second edition was more accessible: *Eicasmī seu Meditationes Ioannis Foxi Angli in Apocalypsin s. Ioannis Apostoli et Evangelistae* (Geneva 1596).

¹⁵ *Knihopis*, no. 79: *Agenda česká, to jest spis o ceremoniích a pořádcích církevních, která se slovem božím a svátostmi Kristovými lidu v Království českém pravdu evangelium svatého majícímu a milujícímu, posluhovati má* (Leipzig 1581) 66–67: "Lesser Holy Days: The Days of Saints Andrew the Apostle, Thomas the Apostle, the Conversion of Paul, Matthias the Apostle, the Apostles Philip and James, John the Baptist, Peter and Paul, the Visitation of Elizabeth, Master Jan Hus, the Sending of the Apostles, James the Apostle, the Transfiguration of Christ the Lord, Bartholomew the Apostle, Matthew the Apostle and Evangelist, Simon and Jude. – On these days only one sermon is preached and, if someone should desire the Lord's Supper, he should be given the sacrament on that same day. The customary Gospel readings, which were ordained by ancient Christian teachers for each given day, should be read and explicated to the faithful, and also true histories of saints should be presented to the people for their edification."

in the use of a biblical passage, which could be designated as *the* pericope for the feast of Hus. The sermon text is most often chosen from the celebration of another feast day (All Saints, St. Vitus, St. Procop, the Maccabean Martyrs). The traditional passage, employed by the preachers of the Unity of Brethren, is borrowed from the gospel pericope for the feast of St. Stephen.

The biblical types of Hus can be found in the persons of generic martyrs and those persecuted, in either the Old or the New Testament, concretely in the figures of the prophets Samuel and Elijah, John the Baptist, and the protomartyr St. Stephen. In the case of Elijah, the parallel is usually reinforced by the image of Elijah's departure for heaven in his fiery chariot. The fate of John the Baptist, who paid for his admonition of the sinful Herod by his own death, evokes, in turn, Hus's struggle against the sins of the laity and priesthood.

Biblical texts of an apocalyptic nature interpret the period of the Bohemian religious wars within the ambiance of Jesus's prophecy of Jerusalem's fall, and of the coming of the end of times. The death of Jesus elicited the Jewish War and the fall of Jerusalem. Hus's death elicited wars in the Czech lands and the fall of – let us say – the Roman Babylon.

The feast day of Hus, according to the extant pericopes could be celebrated with two masses. This fact is indicated by the orders of Epistles and Gospels, which we encounter in the pericopes. In this respect, therefore, the feast of 6 July also shares the readings of the feast of another saint. I have found no evidence for the assertion that Hus's passions, penned by Peter of Mladoňovice, replaced the Gospel readings of the feast, or that Hus's letters from Constance replaced the Epistle readings themselves although they may well have been read as some other point during the liturgy of the day.

Finally, as indicated earlier, not even the sermons for the feast of 6 July can be explored without regard for other literary and material memorials of Hus's cult, which not only illustrate the texts, but in general have very close relations to such texts.

Appendix:

Pericopes and Sermon Texts in the extant sermons concerning Hus from the period 1416–1619¹⁶

1. De paciencia in persecutione – Sermo habitus in Bethlehem a quodam pio in memoriam novorum martyrum M. Johannis Hus et M. Hieronymi (Mt 5:10)

1416 – Jakoubek ze Stržebra (Jacobellus de Misa) – ed. V. Novotný, *Historické spisy Petra z Mladoňovic a jiné zprávy a paměti o M. Janovi Husovi a M. Jeronýmovi z Prahy* [Historical Writings of Peter of Mladeňovice and Other

¹⁶ Considering the subject matter the following survey of sermons concerning Hus is limited to the barest data and references to sources, editions, and literature.

Reports and Memoirs about Master Jan Hus and Master Jerome of Prague], FRB VIII (1932) no. XI, 231–242.

2. In die magistri Iohannis Hus (Eccl 45:1)

ca 1457 – Václav z Dráchova (Wenceslaus de Drachow) – ed. V. Novotný, *Historické spisy*, no. XX, 373–376 – Jindřich Marek, *Husitské postily připisované mistru Václavovi z Dráchova* [Utraquist Homilies Attributed to Václav of Dráchov], *Miscellanea ORST* 18 (2003–2004) 4–144.

3. Sancti Iohannis Hus (Mt 5:11)

NK ČR Prague XXIII F 113, 50v–52v – František M. Bartoš, *Husitská postila* [A Hussite Homiliary], *Jihočeský sborník historický* 13 (1940) 88 (dated: 1478, authorship: Prague Parson [Václav?] at St. Gall [Havel] St. Gall is entirely questionable!); Pavel Spunar, *Literární činnost utrakvistů* [Literary Activity of the Utraquists], in: ARBI 1. Příspěvky k dějinám utrakvismu, (1978) no. 48 (according to F. M. Bartoš).

4. **Sermo de martyribus Bohemis.** In die gloriosorum martyrum Magistri Iohannis Hus, Magistri Ieronimi et aliorum Bohemorum, sanctorum in spe Dei etc. (**pericope not cited**) post 1480 – ed. V. Novotný, no. XIX, p. 368–372 – V. Novotný, *Husitská kázání z konce XV. století* [Utraquist Sermons from the Late Fifteenth Century], *VKČSN* tř. I (1930) 1–49.

5. Iohannis Hus (Mt 5:11)

ÖNB Vienna 4284, 180r–182v; 4329, 72r–74r – Karl Schwarzenberg, *Katalog der kroatischen, polnischen und tschechischen Handschriften der Österreichischen Nationalbibliothek* (Vienna, 1972) 85, 162.

6. Husička zmlělá [Beloved little goose] (**pericope not cited**)

ÖNB Vienna 4284, 182v; 4329, 72r–74r – K. Schwarzenberg, *Katalog*, 85, 162.

7. Ioannis Huss Boemi (**pericope not cited**)

1526–1528 – ed. V. Novotný, č. XXIV/M, 416–418.

8. Ioannis Hus magistri (Lk 12:4)

ante 1540 – ed. V. Novotný, č. XXIV/A, 395–396 – Otakar Odložilík, *Utravistická postilla z r. 1540* [A Utraquist Homiliary from before 1540], *VKČSN*, tř. I (1924) 1–30.

9. Alius (2 Tim 3:12)

ante 1540 – ed. V. Novotný, č. XXIV/B, 397–398 – O. Odložilík, loc. cit.

10. Alius (Lk 12:4)

ante 1540 – ed. V. Novotný, č. XXIV/C, 399–400 – loc. cit..

11. Alius (Heb 11:33)

ante 1540 – ed. V. Novotný, č. XXIV/D, 401 – ibid.

12. Alius (Lk 12:4)

ante 1540 – ed. V. Novotný, č. XXIV/E, 402 – ibid.

13. Alius (Mt 5:10)

ante 1540 – ed. V. Novotný, č. XXIX/E, 403 – ibid.

14. Alius (Lk 21:9)

ante 1540 – ed. V. Novotný, č. XXIV/G, 404 – ibid.

15. Ioannis Hus martyris (Wis 3:1)

ante 1540 – ed. V. Novotný, č. XXIV/H, 405 – ibid.

16. Alius de eodem festo (Jn 12:25)

ante 1540 – ed. V. Novotný, no. XXIV/I, 406–409 – ibid.

17. Divi Ioannis Hus (pericope not cited)

ante 1540 – ed. V. Novotný, no. XXIV/K, 410–413 – ibid.

18. Ioannis Hus alius (pericope not cited)

ante 1540 – ed. V. Novotný, no. XXIV/L, 414–415 – ibid.

19. [zápis převyprávěného kázání z Betléma (pericope not cited)]

post 6 July 1543 – Jan Mystopol – NK ČR Prague XVII C 3, ff. 247v-250v.

20. Na den pamětný mistra Jana Husi (Mt 23:34–39)

1575 – Ondřej Štefan – ed. O. Halama, in: *Bratr Ondřej Štefan: Výkladové řeči Božích, kteréž se při památkách některých svatých čítávají* [Brother Ondřej Štefan: Sermons on divine texts, which are read on the feast days of certain saints], ARBI 5 – Miscellanea (2004) 109–113; Knihopis no. 15 953.

21. Na den pamětný mistra Jána Husi (Mt 23:34–39)

1586 a 1615 – Jan Kapita-Hlaváč – ed. M. Kaňák, *Bratrská postila od B. Jana Kapity* [Brethren Homiliary of Br. Jan Kapita], in: *Československá církev a Jednota bratrská. Sborník prací k 500. výročí staré Jednoty bratrské*, (Prague, 1967) 120; Knihopis no. 3770–3771.

22. Am Tage Johannis Hussen, des heiligen thewren Böhemischen Martyrers, dessen Gedächtnis auff den 6. Julii in der Kron Böheim hochfeierlich gehalten wird (Lk 2:12–19)

ante 1614 – Matthias Hoë a Hoënegg – *Conciones auliciae, concilia ecclesastica super evangelia, festivale sanctorum cum postilla Pragensi ad S. Crucem*

Majorem compilata etc., (Leipzig, 1614) 898–905 (exemplar of the Library UK ETF in Prague, sign. IIIK 130).

23. Kázání o mistru Janovi Husovi (1 Sam 1:1–28)

1616–1617 – KNM Prague, sign. I H 44, 61r, 62r-75r – V. Novotný, *Nepovšimnutá zpráva o rodném domku a o činnosti Husově* [An Unnoticed Report about the Birth Place and the Activity of Hus], in: *Archiv pro bádání o životě a spisech J. A. Komenského* 13 (1932) 40–50.

24. Na mistra Jana Husi a mistra Jeronýma Pražského (Heb 2:13)

1618 – NK ČR Prague, sign. XXVI A 12, 15v-16r – Emma Urbánková and Bedřiška Wižďálková, *Bohemika z Městské knihovny v Žitavě* [Bohemica in the Town Library of Zittau], (Prague, 1971) 14–15, no. 6.

25. O mistru Janovi z Husince (Rev 2:3)

1618 – NK ČR Prague, sign. XXVI A 12, 39v-40r – Emma Urbánková and Bedřiška Wižďálková, *Bohemika z Městské knihovny v Žitavě*, 14–15, no. 6.

26. O mučedlnících českých [On the Bohemian Martyrs] Šest zliterárněných kázání k Husovu svátku [Six belletristic sermons for Hus's feast day]

1611–1619 – Havel Phaeton Žalanský – Preached: 6 July 1611 in Bethlehem Chapel (**Rev 11:3–11**), 1612 *ibid.* (**Mt 23:34–39**), 1614 *ibid.*, (**Mt 10:16–23**), 1616 at St. Giles (**pericope not cited**), 1618 in the Bethlehem Chapel (**not cited**), 1619? (**not cited**) – ed. *Hus a Jeroným, svatí mučenníci pro pravdu Boží a Jan Žižka z Kalicha, Boží bojovník. Sepsal a l. 1619 vydal kněz Havel Žalanský*, [Hus and Jerome, holy martyrs for the Truth of God, and Jan Žižka of the Chalice. Written and Published in 1619 by priest Havel Žalanský], (Prague, 1873²) (parts) – Knihopis nos. 7151–7152; J. V. Novák, *Šestero kázání historických kn. Havla Žalanského* [Six historical sermons by priest Havel Žalanský], SH 4,1 (1886) 46–57.