



The General Novitiate Question within the Dominican Province of Bohemia in the First Half of the Seventeenth Century. A Case Study on a Matter in the Background of the Thirty Years' War¹

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Abstract: The account deals with the novitiate(s) of the Dominican province of Bohemia in the first half of the 17th century. It was the time when no novitiate existed and when the highest superiors at Rome, as well as the King of Bohemia were thinking of possibilities where and how to establish a novitiate or novitiates within the Bohemian province.

Key Words: The Dominicans; Bohemia; Moravia; Silesia; Litoměřice; Ferdinand II; Ferdinand III; 17th Century

The Novitiate is "...a time of probation directed to this purpose, namely, that the novices come to know more deeply their divine, and indeed Dominican vocation, experience the Order's way of life, be formed in the Dominican spirit in mind and heart, and manifest their intention and suitability to the brethren"

The Dominican Constitutions (LCO 177).

I/ The Novitiate as a Stage of the Dominican Formation

First and foremost, a novitiate is not peculiar to the Dominican institute; nonetheless, in the following text we exclusively focus on the Dominican Order.^{2]} In writing about the history of a Dominican novitiate within an Eastern European province, it is necessary to highlight what the novitiate entails. The novitiate is above all a year specially dedicated to prayer in a Dominican way of life;

1] I am deeply grateful to Father Luke Bett, O.P. of the Angelicum for his proofreading of the English-written parts of the account.

2] For the information, of how the Dominican novitiate ought to have worked until the 18th century, see Vincent Maria FONTANA, *Constitutiones, declarationes et ordinationes capitulorum generalium ordinis praedicatorum ab anno 1220–1650 emanatae*, Romae 1655, ed. G. Lo-Cicero, Romae 1862, pp. 318–324 (*De Novitiis*).





it is the normal beginning to one's formation as a Dominican friar. Novices begin to learn how to live a life in the community, a life of study,^{3]} and even a life of preaching. In short, they learn how to pray, study, and share their lives together. They also need to learn how to walk (especially in the habit), eat in public, and live without things which were part of their life before joining the Order. The program is intended to make a novice appreciate in a profound way the nature of a divine and Dominican vocation. He is introduced from the start to all the essential practices and exercises of the community. By its very nature the novitiate grants a chance to the novice to try out the Order and the Order has an opportunity to test the novice. Silence provides the framework in which a Dominican can pray and study, which must always precede the preaching. As the novitiate is primarily a time of contemplation, support and perseverance, prayer at this time is given particular emphasis.

The novitiate, however, is also a house of formation for men who have just entered the Order and it becomes a place where they spend a time of continued discernment in preparation for profession of first vows. Even though there is no supporting evidence in the Seventeenth-Century Dominican province of Bohemia, the novices might have taken their turn in cooking, and might have been given different house jobs to do.^{4]}

The novitiate year begins during first vespers of the Feast of Holy Father St Dominic when the postulants are vested in the habit of the Dominican friar and ends during the Mass of simple profession a year and a week later.

3] Generally, study of the Constitutions and lives of Dominican men and women, both past and present. His studies as a novice examine the history, spirituality and laws of the Order including the Rule of the Fraternities of St Dominic and the general practice of the commitments of a lay Dominican (e.g., daily Mass, Morning and Evening Prayer from the Liturgy of the Hours, daily Rosary etc.). For the Constitutions, see Vincent Maria FONTANA, *Constitutiones, declarationes et ordinationes capitulorum generalium ordinis praedicatorum ab anno 1220–1650 emanatae*, Romae 1655, ed. G. Lo-Cicero, Romae 1862. After the editions of 1620 and 1650 a commission of a revision of the Constitutions was appointed; the Master General Antonius Cloche published this revision in 1690. All editions of the Constitutions were reprinted without alteration until the Master General Jandel promulgated the edition of 1862. For the original Constitutions of 1228 see Heinrich DENIFLE, *Die Constitutionen des Predigerordens vom Jahre 1228*, Archiv für Literatur- und Kirchengeschichte des Mittelalters 1, 1885, pp. 165–227. A very detailed analysis of the Constitutions (pp. 165–193) is followed by their textual edition (pp. 194–227).

4] By the time of the 18th century, entering the convent became rather strict. We know from the written records of the Order that candidates from 1767 to 1782 were on average 20 years of age, from rather poor families, and sometimes they were orphans. During the entrance exam the candidates had to prove reasonable knowledge of Czech and German for the purposes of preaching, as well as Latin, which caused serious problems for many of them. A candidate with knowledge of the French language attracted the Superior's attention, as it had become the international language of courts and the literate elite across Europe during the reign of Louis XIV. Moreover, the candidates had to show excellent marks from schools. Superiors also examined the stature of the candidate (*staturae egregiae/ bonae*). Persons of small build tended to be excluded from the exam. Musical talent, also, played a role in being accepted. The entrance of several children from one family was common, at least in eighteenth-century Bohemia, as was the case with other religious orders and secular groups in the country. Each candidate had to be accepted by the absolute majority of the members of the convent during the conventual chapter.





The novitiate year concludes with the profession of simple (temporary) vows, usually made for a period of three years. Temporary profession leads in the normal course to perpetual profession, which is made by taking solemn vows. The three essential vows of chastity, poverty and obedience, did not come into force until 1857.^{5]} Although novices do not immediately take vows, they live as though they had done so, practising voluntary poverty, chastity, and obedience. The novices are instructed in the elements of religious life by the Novice Master, and all these are part of community life. Each brother has to become familiar with the cycle of the Church's celebrations by taking an active part in the planning and performance of Mass and Divine Office. The Novitiate is common for both co-operator brother and clerical brother candidates.

After finishing the novitiate, the friars are particularly committed to ongoing formation both in the chapter and individually. Even though one has made a permanent commitment to be a Dominican, ongoing study continues in the spheres of Dominican spirituality, Scriptures and teachings of the Church, among others. Dominicans are always intent on growing in understanding of both their faith and their Dominican vocation. The Dominicans were more mobile than other clergy; it was not uncommon that they completed the novitiate at one convent, studied for the priesthood at another, and then served in still other communities. By their vow of obedience, they were bound to go where their superiors sent them.

As we know from the eighteenth century, the novitiate in Bohemia began upon acceptance of the candidate, which took half a year, it later changed to between one and three years,^{6]} during which, the candidates were not allowed to leave the convent.^{7]} After this period, the brother would take religious vows (*professio religiosa*); solemn vows (*professio solemnis*). It is also noteworthy that religious profession has often been associated with giving religious habit and changing the name.^{8]}

5] Nowadays only one vow, obedience, is verbally professed. The other two, poverty and chastity, are included under the vow of obedience according to the Constitutions of the Order of Friars Preachers.

6] After 1918 the "juvenat" was established in Prague where the young students who were interested in later joining the Order were educated. The education aimed at philosophy, theology, and ethical code.

7] For further information on the terminology in different languages see Vladimír J. KOUDELKA, *Klášter „na cestách“ a doma* [Convent/Monastery "on the Route" and at Home], *Salve* 2, No. 2, 1992, pp. 62–63. We consistently use "convent" for friars and "monastery" for nuns in the text.

8] The Dominicans used their first name at least until the late-16th century, in Bohemia even one hundred years later. In the 17th and definitely in the 18th century they could add a new religious name to their first name, or use the religious name instead. Nowadays Dominicans add a religious name to their first name. The Novice Master had chosen a religious name and kept it in secret



II/ Historical Background

II/1 The Religious Matters in Bohemia at the Outset of the Seventeenth Century

The status of the Catholic Church in the Czech Lands was very knotty until 1621.^{9]} At the very beginning of the seventeenth century the no-win situation was deteriorating rapidly. It did not help religious matters that in May 1611 Matthias was coronated as a Bohemian king (in office 1611–1619) and the Habsburg monarchy was once again unified. Its basic problem remained unsolved since Matthias returned to the centralising and Counter-Reformation politics of his predecessors. He must thus have clashed with the Estates opposition which tended to unite forces with an anti-Habsburg coalition having been formed in Western Europe. The western European powers such as the Low Countries, England and France, however, were occupied with their own internal political problems and direct intervention in Bohemia was not on the cards. Despite their unwillingness, the first pan-European conflict, the Thirty Years' War (1618–1648), was about to escalate in Bohemia. Whereas the Estate opposition, the Bohemian, Austrian and Hungarian lands, and the Palatinate Elector's land, whose rulers from the Calvinist line of the House of Wittelsbach were the most consistent opponents of the Habsburgs in the Holy Roman Empire,^{10]} were increasingly disunited, the Habsburg camp^{11]} was much better integrated. Despite financial difficulties, political and military defeats in the preceding period, the Habsburgs remained the main European dynasty whose ambition wanted to dominate the entire continent. Ascanio Gesualdo, a nuncio

until a candidate entered the novitiate.

9] For the 16th-century Czech Lands in English and German, see briefly, but with a bibliography, Jaroslav BOUBÍN, *The Bohemian Crownlands under the Jagiellons (1471–1526)* and Jaroslav PÁNEK, *The Czech Estates in the Habsburg Monarchy (1526–1620)*, in: Jaroslav Pánek – Oldřich Tůma (eds.), *A History of the Czech Lands*, Prague 2009, pp. 173–230; Paul Sutter FICHTNER, *Emperor Maximilian II.*, New Haven-London 2001; Peter MARSHALL, *The Magic Circle of Rudolf II: Alchemy and Astrology in Renaissance Prague*, 2006; Robert J. W. EVANS, *The Making of the Habsburg Monarchy, 1550–1700. An Interpretation*, Oxford 1979; ID., *Rudolf II and His World: A Study in Intellectual History, 1576–1612*, Oxford, 2nd ed., 1984; Jarold K. ZEMAN, *The Anabaptists and the Czech Brethren in Moravia (1526–1628)*, Hague-Paris 1969; Peter BROCK, *The Political and Social Doctrines of the Unity of Czech Brethren in the Fifteenth and Early Sixteenth Centuries*, Gravenhage 1967; Rudolf ŘÍČAN, *The History of the Unity of Brethren. A Protestant Hussite Church in Bohemia and Moravia*, transl. C. Daniel Grews, Bethlehem 1992.

10] In English, see Joachim WHALEY, *Germany and the Holy Roman Empire, 1493–1806*, 2 Vols., Oxford 2012.

11] This camp includes the Austrian and Spanish branches of the Habsburgs, as well as the Holy See and the Catholic League of German princes led by Duke Maximilian of the Bavarian branch of the Wittelsbach dynasty.



at the imperial court in Vienna, still attempted to revive the idea of unifying the Czech Utraquists with the Catholic Church in autumn 1617, but without perceptible success.^{12]} Note that one year later the rebellious Bohemian Estates rose in open revolt against their ruler Ferdinand II and this ignited the Thirty Years' War. The victory of the Catholic League's army over the army of the Bohemian Estates at the Battle of the White Mountain^{13]} on 8th November 1620 led to a radical change in the religious matters of the Czech state. While in 1605–1620 we tend to see attempts to maintain the existing position by Catholics, their plan later involved the complete restoration of Catholicism in the state. The Thirty Years' War influenced the whole province, but some convents were more afflicted by it. The convent of St Michael in Olomouc, Moravia, for instance, was still occupied by Swedish troops in 1642. The friars, whose community had numbered 26 members before the war, were forced to move out of the convent; they were not allowed to come back not until 1650. Moreover, they had to start again a fresh when they returned.^{14]}

II/2 The Dominican Province of Bohemia at the Outset of the Seventeenth Century

From what we have discussed above, it is clear that the novitiate is essential for the healthy life of a province and the Order as a whole at all times. There are not many treatises dealing with history of any Dominican novitiate, but the case study provided by Hugh Fenning O.P.,^{15]} convincingly demonstrates the significance of a novitiate to a province and the Order. It is also clear that the Bohemian province was not in an easy period of its existence.

The Dominican province of Bohemia survived through many crises, declines, and phases of decay, but also many times of prosperity.^{16]} The Sixteenth

12] Tomáš ČERNUŠÁK et al., *The Papacy and the Czech Lands* (Biblioteca dell'Istituto Storico Ceco di Roma. Sintesi, Tomo I), Rome-Prague 2016, p. 180.

13] For the broad context, see Olivier CHALINE, *La bataille de la Montagne Blanche (8 novembre 1620). Un mystique chez les guerriers*, Paris 2000 (the Czech translation Praha 2013).

14] Dušan FOLTÝN et al., *Encyklopedie moravských a slezských klášterů* [An Encyclopaedia of Moravian and Silesian Convents and Monasteries], Praha 2005, p. 470.

15] Hugh FENNING O.P., *The Undoing of the Friars of Ireland: A Study of the Novitiate Question in the Eighteenth Century*, Louvain 1972.

16] Jakub ZOUHAR, *Česká dominikánská provincie v raném novověku (1435–1790)* [The History of the Bohemian Dominican Province in the Early Modern Period (1435–1790)], Praha 2010; ID., *The Foreign Studies (Especially in Italy) of the Dominicans of the Bohemian Province in the 17th and 18th Centuries*, in: Kateřina Bobková-Valentová – Eva Doležalová – Eva Chodějovská – Zdeněk Hojda and Martin Svatoš (eds.), Roma – Praha – Řím. Omaggio a Zdeňka Hledíková, Praha 2009, pp. 441–453; ID., *Das Alltagsleben der böhmischen Dominikanerprovinz vom 15. bis zum 18. Jahrhundert – eine knappe Zusammenfassung*, in: Heidemarie Specht –





century, however, marked a time of very significant decline in its history. The visitation protocols of the second half of the sixteenth century and of the early seventeenth century are the main historical sources for the history of the Dominican province of Bohemia., there are also reports and notes on different Bohemian, Moravian and Silesian convents and monasteries which are available at the *Archivum Generale Ordinis Praedicatorum* in Rome. All sources concur on the view of matters of the province – they were getting worse and worse. The situation was allegedly almost hopeless. Unfortunately, these complicated matters occurred in other provinces too. This can be said of the province of Scotland, Ireland, Greece (these perished), of Germany^{17]} and in particular about the province of Hungary.^{18]} Generally, Dominican historians have called the mid-sixteenth century, a period of the worst crisis for the whole Order.^{19]} Indeed, the 47th Master General Vincentius Iustiniani (in office 1558–1570) expressed his opinion of the bad condition of the Order shortly before the celebration of the General Chapter of Avignon in 1561 as follows: “*Dignitas religionis nostrae in potentissimo regno Angliae simul ac Datiae penitus est extincta. In amplissimo regno Ungariae vix unum et alterum cenobiolum nobis remansit. Provinciarum Boemiae, Scotiae, Hiberniae, Graeciae, Terrae sanctae utinam non solo nomine gloriaremur. Amplitudo nostri ordinis in populosissima superiore Germania et Saxonia fere ad nihilum est redacta. Ubi enim doctissimi et religiosissimi illarum religionum patres, qui non nobis dumtaxat, sed toti Europae ornamento erant? Ubi legum et sanctionum nostrarum observantia, quibus tanquam vehiculis filiorum nostrorum animi ad dulces virtutum amplexus quam saepissime deducebantur? Templi nostra aut destructa sunt aut nuda remanserunt vel in prophanos usus deputata. Scolae solo aequatae, studia perierunt, emarcuerunt ingenia, sanctiones nostrae despectae et lumina denique omnia extincta sunt.*”^{20]}

Tomáš Černušák (eds.), *Leben und Alltag in böhmisch-mährischen und niederösterreichischen Klöstern in Spätmittelalter und Neuzeit. Referate der gleichnamigen Tagung in Brünn vom 28. bis 29. Oktober 2008* (Monastica Historia 1), St. Pölten-Brno 2011, pp. 147–154.

17] Angelus M. WALZ, *Dominikaner und Dominikanerinnen in Süddeutschland (1225–1966)*, Meitingen-Freising 1967, pp. 66–85.

18] Isnard Wilhelm FRANK, *Zur Errichtung der österreichisch-ungarischen Dominikanerprovinz zu Beginn des 18. Jahrhunderts und zu ihrer Vorgeschichte (1569–1704)*, *Archivum Fratrum Praedicatorum* 43, 1973, pp. 287–341, at p. 291, footnote 5; Viliam Štefan DÓCI O.P., *Die Seelsorgliche Tätigkeit der Kaschauer Predigerbrüder. Ein Dominikanerkonvent im Ambiente von Pfarrei, Stadt und Staat im 18. Jahrhundert* (Quellen und Forschungen zur Geschichte des Dominikanerordens, Neue Folge, Bd. 23), Berlin-Boston 2018.

19] E.g. I. W. FRANK, *Zur Errichtung der österreichisch-ungarischen Dominikanerprovinz*, p. 292.

20] *Monumenta Ordinis Fratrum Praedicatorum historica* (hereafter MOPH), vol. 10, Romae 1901, p. 28.





The Dominican province of Bohemia thus had no chance of any normal activity. From the end of the fifteenth century to 1613, when the visitation protocol of Vincenc Sahier of Antwerp was issued, the whole province was at its lowest depth of its existence and existed *de iure* only; it did not serve *de facto* as a unit any more.^{21]} Tens of friars survived within the Czech Lands in this period, but they did not live a proper Dominican life in the full sense of what it entails. They just experienced a little Dominican solidarity with each other. They were not welcome even among the other Catholics. The visitations of Michael d'Asti and Felician Ninguarda in 1568/69 and 1574 were unsuccessful.^{22]} In spite of these visitations the province of Bohemia degenerated even further especially due to lack of discipline. Between 1568 and 1611, the province was divided into three parts, and then unified again. These changes had a negative impact on the future development of the Order of Preachers in the Lands of the Czech Crown. The visitation of the Master General Hyppolit Beccaria (in office 1589–1600) in 1593 was not very successful either.^{23]} Moravian and Silesian convents wanted to break away and found its own province.^{24]} The Society of Jesus, a new religious order established in the sixteenth century, influenced the Dominicans in Bohemia and Moravia more than they may have thought.

III/ First Unsuccessful Attempts at the General Novitiate Formation

There is indeed no surprise that no novitiate existed in the Dominican province of Bohemia throughout the sixteenth century. Owing to the lack of novices, the Bohemian province had no friars suitable for the positions of superiors at the

21] It was declared in the mid-16th century that 4 *socii* of the Master General of the Order were supposed to have the titles of the prior provincials of 4 defunct provinces: The Holy Land, Dacia (the Danish and Scandinavian provinces), Greece and Scotland. The Bohemian province, on the contrary, has never been regarded as dead.

22] Karl SCHELLHASS, *Acten zur Reformtätigkeit Felician Ninguarda's inbesondere in Baiern und Österreich während der Jahre 1572–1577*, Quellen und Forschungen aus italienischen Archiven und Bibliotheken 1, 1898, pp. 39–108; 2, 1899, pp. 41–115, and 223–284; 3, 1900, pp. 21–68 and 161–194; 4, 1902, pp. 93–137 and 208–235; 5, 1903, pp. 35–59 and 177–206; ID., *Der Dominikaner Felician Ninguarda und die Gegenreformation in Süddeutschland und Österreich 1560–1583* (Bibliothek des preußischen historischen Institut in Rom 17), 2 Vols., Rom 1930, 1939; on Bohemia and Moravia, see vol. 1, pp. 152–157, 174–193, 222–223 and 232–233. For M. d'Asti, see Antonius MORTIER, *Histoire des Maîtres Généraux de l'Ordre des Frères Prêcheurs (1170–1904)*, vol. 5, Paris 1911, pp. 508–512.

23] A. MORTIER, *Histoire*, vol. 6, Paris 1913, pp. 32–38.

24] On the Silesian convents and monasteries, see Jakub ZOUHAR, *The Relationship between Silesian Convents and the Bohemian Dominican Province in the Early Modern Period*, in: Dariusz Galewski – Wojciech Kucharski – Marek L. Wójcik (eds.), *Historia, kultura i sztuka dominikanów na Śląsku 1226–2013*. W trzechsetlecie beatyfikacji bł. Czesława, Wrocław 2015, pp. 107–115.





turn of the sixteenth and seventeenth century. Because of that, the friars from Spain, Italy, and Poland or from the most remote corners of the Holy Roman Empire were sent to the Bohemian province. These Dominicans could not definitely be ranked among the elite of the Order; moreover, they never assimilated into Central European milieu.^{25]} Thus, the restoration of the Bohemian province is credited to the prior provincial (1653–1661) Godefridus Marquis from Antwerp (1610–1677).^{26]} It was he who eventually succeeded in animating the newly re-opened novitiates in the Bohemian province. Admittedly, a protracted journey led to this goal.

Meanwhile, the Masters General kept a close watch on the situation in the province and they were alarmed by reports which came from Bohemia. The dying province was also the topic of discussions at the General Chapters, the highest authority in the Order.^{27]} The General Chapter of 1600 at Naples^{28]} ordered for the re-establishment of a novitiate in Vienna which was to instruct novices for the Bohemian province which then numbered 36 friars and 34 sisters.^{29]} Eight years later, at the General Chapter in Rome, it was ordered to establish the novitiates in the Moravian towns of Olomouc/Olmütz and Znojmo/

25] We can name the prior provincials Michael Capello (1600–1606), Dominicus de Barberano (1606–1608), Hyacinthus (Jacek) Suscius (1608–1611), Vincentius Sohler (1611–1614), Petrus Paulus Tortelli (1615–1621), who was arrested by the Bohemian Protestant Estates, Valentinus Macarius de Ventimiglio (1622–1624), Franciscus Tello (1625–1628), Antonius Ribas (1628/9), Michael Antonius Beretta (1629–1632), Guillelmus a M. Calvo (1632–1634), Petrus de Canadilla (1635–1637, 1639), Thomas de Sarria (1637–1641, 1645–1649, 1652). Only the last two provincials were of great importance. In the meanwhile, Dominicus Laurus (1641–1645) and Georgius de Herberstein, born in the Czech lands, (transiently 1644/45 and 1649/50) were promoted to the rank of the Bohemian provincials.

26] Jacques QUÉTIF – Jacques ÉCHARD, *Scriptores Ordinis Praedicatorum*, vol. 2, Lutetiae Parisiorum 1721, p. 670a.

27] The Chapter General is an assembly of friars representing the Provinces of the Order, coming together to discuss and define matters pertaining to the good of the entire Order. When necessary it elects the Master of the Order. From the very beginnings of the Dominican Order, one can distinguish two types of General Chapters: Chapters of Provincials and Chapters of Diffinitors. To these is added the General Chapter, comprised both of Provincials and Diffinitors. In addition to its primary legislative function, the General Chapter has also had, from the very beginning, a disciplinary function: it judges, punishes, deposes from office, etc.

28] MOPH 10 (1558–1600): *Ordinationes*, pp. 8-9. Digitale Bibliothek Spezial: *Constitutiones et Acta Ordinis Fratrum Praedicatorum*, pp. 5860/1 (see MOPH 10, p. 392): “16. *Ordinamus in provincia Bohemiae, quod pro sublevanda provincia erigatur seminarium in conventu Viennae provinciae Theutoniae, in quo recipiantur novitii et educentur nomine dictae provinciae Bohemiae eius aere et expensis. Item quod ultra contributiones, quas debent conventus ipsi suo rev. provinciali, quando eos visitat, nil amplius dare teneantur, nec etiam sub nomine viatici aut pro exsolvendis contributionibus magistro ordinis et procuratori in curia Romana debitibus, cum pro uno et altero ipse contributiones sufficiant.*”

29] Archivum Generale Ordinis Praedicatorum, Romae (hereafter AGOP Rome), sign. IV. *Registra Magistrorum*, No. 49, fol. 131^r.





Znaim.^{30]} This requirement was confirmed at the Provincial Chapter of 1610 at Olomouc. The novitiate in Olomouc ought to have been sustained by the whole province, while the novitiate in Znojmo ought to have been sustained by the local convent. Unfortunately, only two or three novices lived in Olomouc and the other convents therefore did not want to pay for such a novitiate, which was not able to give them any new friar. In other words, the province was too poor to provide for the two novitiates. The provincial Soscius suggested that each convent in the province would establish its novitiate. This idea was not either put into practice because no convent was rich enough to sustain several candidates. In any case, the towns of Olomouc, Znojmo, Brno/Brünn and Prague were considered to be ideal places for novitiates. The new provincial Sahier preferred Znojmo since a new dormitory had been built there and, furthermore, no theological disputations were held in the town which meant that potential novices would not have been disturbed during their formation. Sahier also knew allegedly that the novitiate in Znojmo may have instructed a few novices in the past. In 1612 the novitiate in Olomouc had 3 members. Its advantage was in the fact that the Dominicans were able to interact with members of other religious orders (chiefly the Jesuits) and they could persuade their students to join the Order of Preachers;^{31]} the major drawback of this novitiate was exposure to interaction with many lay people. The provincial also saw Prague as a suitable place for a novitiate by reason of possibility to spread a Dominican way of thinking among the young. As far as we know, the only novitiate was established in Brno where all candidates, with or without vows, were assembled under the prior Salern and a lector. However, the convent with the church were severely damaged repeatedly (1585, 1619, 1637, 1641/2, and 1648) and there were no qualified friars who would have been able to head the novitiate. The Prior was willing to lecture ethics (moral philosophy) and a Father Dominic from Prague promised to teach something else but, finally, nothing was realised. The Provincial was not able to find out why no novitiate was effectively established in Brno; the Prior made excuses that Father Dominic had not started his lectures and vice versa. The Provincial's letter to the Master General only indicates that Father Dominic, suddenly left Brno for Cracow, Poland, when his lectures were about to start, and he stayed there for a month! No surprise the Provincial wanted to leave the Bohemian province as well. He was actually not alone! The Prior in Prague too wanted to leave, and,

30] MOPH 11 (1601–1628): *In provincia Bohemiae*, p. 1. Digitale Bibliothek Spezial: *Constitutiones et Acta Ordinis Fratrum Praedicatorum*, p. 6183 (see MOPH 11, p. 112): “*In provincia Bohemiae (...) Ordinamus, ut instituantur et erigantur duo novitiatus, alter in conventu Znoimensi, propriis eiusdem conventus expensis, alter vero Olomutii, et huic pro duabus partibus novitiorum dentur necessaria ad victum et vestitum a conventu Brunensi, pro caeteris autem provideat rev. admodum p. provincialis.*”

31] According to the provincial, Father Capellus allegedly managed it thanks to his disputations.



for that reason, the provincial was not willing to do a visitation of the Prague convent. There was no other friar capable of being a prior there!

IV/ The Novitiate for Bohemia at the Convent of St Michael in Litoměřice called the *Novitiatuſ Ferdinandeuſ*

The necessity of a novitiate or, even better, several novitiates within the province was naturally clear to everyone at the General Chapter of 1629 being celebrated at Rome.^{32]} Another attempt of how to establish a new novitiate in the Bohemian province is connected with Petrus Canadilla O.P., the Prior in the convent of Litoměřice/Leitmeritz (1630–1635)^{33]} from the Aragonian province in Spain, who was appointed by the Master General^{34]} to the office of the Bohemian provincial on 3rd August 1635.^{35]} Originally, however, Ferdinand II preferred the Prague convent of St Mary Magdalena as a place for a new novitiate because Prague was the capital of the Kingdom of Bohemia and thus more suitable place for such an institute.^{36]} Until 1625, when the Dominicans got the Prague convent of St Giles, the convent of St Mary Magdalena had been its headquarters in Bohemia (from 1604).^{37]}

We do not know exactly why the convent in Litoměřice whose priors of the 1630s and 1640s came from Spain^{38]} was finally chosen as a seat for the

32] MOPH 12 (1629–1656): *Pro provincia Bohemiae*, p. 4. Digitale Bibliothek Spezial: *Constitutiones et Acta Ordinis Fratrum Praedicatorum*, p. 7038 (see MOPH 12, p. 41): “9. Committimus p. provinciali, ut pro sua prudentia tres saltem domos pro educatione novitiorum in praecipuis conventibus provinciae designet, in quibus sex vel saltem quatuor novitii educentur, servatis servandis.”

33] Státní oblastní archiv v Litoměřicích [District Archives in Litoměřice; hereafter SOA Litoměřice], Collection Dominikáni Litoměřice, inv. No. 17: *Hortus Plantationum sive Simplex Novitiatuſ Fratrum Sacri Ordinis Praedicatorum in Boemiae (...) 1654 institutus*, p. 4: “Anno 1630 mense Martio perpetuus prior fuit Pater SS. Theologiae Magister Petrus Canadilla Argonius Suae Caesar[ae] Ferdinandi II consiliarius qui fuit deinde provincialis Bohemiae”.

34] Nicolaus Ridolfi. See A. MORTIER, *Histoire*, vol. 6, Paris 1913, pp. 282–468.

35] AGOP Rome, sign. IV. *Registra Magistrorum*, Nr. 70, fol. 101^r.

36] The convent of St Michael in Litoměřice was furthermore in a bad condition. See AGOP Rome, sign. XIV, Liber L: *Monumenta varia de conventibus fratrum et monasteriis sororum OP in Bohemia, Moravia, Austria, Styria, Germania superiori et inferiori, Silesia, Polonia, Russia (et Hungaria)*, part *Monumenta conventus Littomericensis*, p. 106: “Ab anno 1518 usque ad annum 1630 quamvis inveniatur continuata series priorum et FF conventus hujus in omni paupestate et desolatione Deo Servientium, nihil tamen ut terius annotatum reperitur”.

37] National Library (hereafter NK) Prague, ms. XXIII.C.5/9, Joannes Florianus HAMMERSCHMIDT, *Manuscripta historica Bohemiae*, Tomus IX., fol. 314r: “Eodem anno [= 1621] 28. Decembris, actum est de erectione studii, et restitutione Prioratus Sanctae Mariae Magdalенаe, per errorem enim fuit institutus praedictus [Paulus] Tortellius [OP], et conclusum fuit, debere esse Studium Generale ad S. Mariam Magdalenam, quod tamen in hodiernum diem ad S. Aegidium Veter-Pragae manet.”

38] See SOA Litoměřice, Collection Dominikáni Litoměřice, inv. No. 17: *Hortus Plantationum*, p. 3.



novitiate for Bohemia. It was then in a bad condition, indeed! We know that the vicar of the convent Antonius Maria (1628–1630) made preparations for the reconstruction of the convent’s buildings. Even the Provost of Litoměřice, Sixt of Lerchenfels, promised to donate 2,000 bricks for its reconstruction. The bailiff^{39]} in Litoměřice, Šimon Petr Aulík of Třebnice, donated to Canadilla 18 “Maß” (= approx. 25 litres) quicklime, 2,000 bricks, a small garden near the convent and a nice statue of Archangel Michael. Of course, that was not enough. Canadilla therefore wrote to the emperor on 20th September 1630 that the convent was in a terrible condition^{40]} and the friars needed money, chiefly 1,000 thalers for timber which he would like to purchase in the woods near Křivoklát and Hluboká nad Vltavou (Frauenberg).^{41]} In October 1630 Canadilla went to Vienna personally. In those days, Ferdinand II promised to donate properties in the amount of 35,000 sixties of Meissen groschen (the estate Újezd [*Velký Aujezd*; *Groß-Aujezd*] worth 20,000 and, on top of that, 15,000 in cash) to the convent of St Michael^{42]} in order to establish a novitiate there. Eventually, Ferdinand II donated approx. 900 gulden, specifically for the novitiate’s building. The building was torn down in 1904, and a house in the present-day Krajská street connected with the convent by a little bridge at the place of the last north window,^{43]} was to be constructed for twelve candidates and one Novice Master. The war, however, postponed everything.

The properties^{44]} had belonged to a Burgher of Litoměřice named Veit Rubín of Rubinski who was childless, but he lost them due to his activity during

39] King’s royal officer in a town.

40] The letter should be preserved in the Austrian State Archives in Vienna [Österreichisches Staatsarchiv zu Wien], Finanz- und Hofkammerarchiv. We quote according to Johann SCHLENZ, *Die Geschichte des Bistums Leitmeritz*, vol. 2, Varnsdorf 1914, p. 436, footnote 1: “*Celeberrimum templum Litomericense ordinis Praedicatorum beato Michaeli archangelo dedicatum a multis annis et ruinosum iacet, reprehendens et oburgans tepidum erga praedictum principem angelorum affectum una cum desolata conventu*”.

41] The Royal Chamber recommended to purchase the timber in Hluboká nad Vltavou and transported it down the river Vltava and Labe. The costs were estimated at the amount of 1,636 sixties of Meissen groschen.

42] See the charter issued on 28th September 1630 (in the Appendix of the paper), which was confirmed by Ferdinand II in Vienna on 18th March 1632 and 14th October 1632 respectively. Both German-written charters were copied, and the copies were compared with the originals to see if they were perfect on 27th August 1646. See SOA Litoměřice, Collection Dominikáni Litoměřice, inv. no. 60: *Dominicanum Lithomericensem id est...*, pp. 21–25.

43] Vinzenz LUKSCH, *Topographie der Historischen und Kunst-Denkmale im politischen Bezirke Leitmeritz: Teil 1: Stadt Leitmeritz/ Soupis historických a uměleckých památek v politickém okresu Litoměřice, díl 1: město Litoměřice*, eds. by Kristina Uhlířová – Jana Chadimová – Martin Barus (Fontes Historiae Artium XVI), Praha 2015, pp. 360–365 (the text in German and Czech).

44] I.e. a house in the Litoměřice square (Ringplatze), a vineyard (in the Mostká hora), a farmyard with a run-down house in the suburbs of Litoměřice called Dubina, and other fields and vineyards. See Tomáš BÍLEK, *Dějiny konfiskací v Čechách po r. 1618* [A History of Confiscation of Property in Bohemia after 1618], Praha 1882–1883, vol. 2, p. 1127.





the rebellion of 1618 to 1620. The prince of Liechtenstein, proconsul and vice-regent of Bohemia, gave the properties to the convent of St Michael by rescript issued on 16th December 1624. The Royal Chamber confirmed the transaction on 21st April 1625. All these properties were given to the convent in the spring of 1625. In addition, the Dominicans gained a house at the gate of St Michael, where the church cemetery was to be founded, and other seven houses and building plots respectively. Unfortunately, apart from the house at the gate, all other buildings were run-down, and they were pulled down immediately. In fact, the friars in Liteměřice thus owned one house, eight building plots, and about 48 “strychs” (= 1,380 hectares) of arable land and vineyards in the town and in its surroundings in 1625. The estate Újezd^{45]} was, however, the most valuable property. Despite the appeals of the owner to Ferdinand II, the emperor eventually gave the estate to the convent to enable it found a new novitiate. Nonetheless, when the Saxonian troops invaded the country in 1631,^{46]} all properties were temporarily lost. Many different buildings were completely destroyed during the invasion by Saxon armies in Bohemia. The estate Újezd,^{47]} specifically, was taken over by Jan Eberhard of Vřesovice, a relative of Adam Jiří, who had in the meantime died. This taking over was enabled by the Saxons. Canadilla, however, did not give up without a fight. At the very beginning of 1632 he went to Vienna in order to recover the estate; and he was successful. The order was granted ownership on 11th June 1632, and Count Kolowrat and Baron Kaplitz (as commissars) made this possible.^{48]} Moreover, Ferdinand II who also helped the Bohemian Dominicans in Znojmo and other places ordered the registration of the taking over in the Public Records (*Tabulae Terrae*)^{49]} on

45] The estate was owned by Adam Jiří Vřesovec of Vřesovice at the beginning of the 17th century. As a protestant, he was forced to give the estate to his brother Radislav, who was a Catholic, in 1628. As the brothers owed some money to the Royal Chamber, the estate was eventually forfeited to the Royal Chamber. Even though Adam Jiří changed the faith and became a Catholic, both brothers were beyond redemption. The prior of the convent of St Michael knew about the estate and tried to gain it for the convent. See J. SCHLENZ, *Die Geschichte des Bistums Leitmeritz*, vol. 2, pp. 434–435.

46] Swedish forces then advanced so far south that they almost captured Prague and Vienna. Their crowning achievement was the Battle of Breitenfeld in September 1631, when a Protestant army of 23,000 Swedes and 18,000 Saxons nearly wiped out a Catholic Holy Roman Empire force of 35,000 men and lost just 5,500 men in the process. Antonín REZEK, *Dějiny Saského vpádu do Čech (1631–1632) a návrat emigrace* [A History of the Saxon Invasion in Bohemia of 1631–1632 and the Return of the Emigration], Praha 1889.

47] The estate Újezd included: a small castle, a house of land agent, a brewery and a mill house. Besides, the hamlets such as Hlupice (Luppitz), Doubravice (Tauberwitz), and Haslice (Haßlitz), as well as part of the hamlet Soběnice (Sobenitz) and Touchořiny (Taucherschinn) belonged to the estate.

48] T. BÍLEK, *Dějiny konfiskací*, vol. 2, p. 911.

49] Records of actions, contracts, etc. at the Bohemian and Moravian Court of justice of the Realm kept by clerks of these institutions. They were established in the 13th and abolished in the 20th century.





8th October 1632; and this happened on 12th November. Canadilla was therefore deputed by the Master General to administrate the estates of the convent of Litoměřice whose prospective yield was to be used for novitiate. His mandate was prolonged by the Master General until a new novitiate would be established and fully provided for.^{50]} At first sight it seems to have been a handsome income from such property, but the war laid waste the whole estate. Having wanted to help with economic reconstruction, the Emperor Ferdinand II, as we have already known, promised to give 35,000 sixties of Meissen groschen to the Dominicans in Litoměřice in order to be able to cope with the challenges. However, new problems were to emerge.

Due to the Thirty Years' War, and the emperor's continued insolvency, he did not pay any money of the promised 35,000 sixties of Meissen groschen by 1647 when the Sarrio's visitation report was issued.^{51]} The convent of St Maria Magdalena in Prague established a new novitiate first, but not until 1650, because at the Provincial Chapter of 1649 in České Budějovice/Budweis what had been stated at Chapter General of 1647 in Valencia was re-established:^{52]} “4. *Denunciam, in capitulo generali Valentino conventum S. Mariae Madgalenae designatum esse pro Novitiatu, cum decreto, ut pro sustentatione novitorum redditus conventus Lithomericensis praefato conventui applicentur. Sed hujus decreti executionem ad aliud tempus reservamus*”. According to Sarrio's visitation report of 1647 a novitiate existed at the convent of St Giles in Prague; however, we do not know anything about this institution.

The status quo of 1650 can be summed up as follows: two provisional novitiates existed in Prague and Litoměřice;^{53]} nevertheless, none of them worked effectively and, on that account, the Order wanted one novitiate for Bohemia, and another one for Moravia to be founded.

Originally, the Master General seemed to have wished that a new novitiate be established at the convent of St Maria Magdalena in Prague.^{54]} At the

50] AGOP Rome, sign. IV. *Registra Magistrorum*, Nr. 70, fol. 101^r (on 28th August 1635).

51] AGOP Rome, sign. XIV, Liber L: *Monumenta varia de conventibus fratrum et monasteriis sororum OP in Bohemia, Moravia, Austria, Styria, Germania superiori et inferiori, Silesia, Polonia, Russia (et Hungaria)*, without pagination. See J. ZOUHAR, *Česká dominikánská provincie*, pp. 60–64.

52] MOPH 12 (1629–1656): *Pro provincia Bohemiae*, p. 1. Digitale Bibliothek Spezial: *Constitutiones et Acta Ordinis Fratrum Praedicatorum*, p. 7584 (see MOPH 12, pp. 247–248): “1. *Erigimus pro novitiatu in hac provincia conventum sanctae Mariae Magdalenaee in civitate Pragensi, cui applicamus omnia bona, quae S.C. Maiestas Ferdinandi secundi conventui Lithomericensi pro novitiatu concessit et S.C. Ferdinandi tertii conventui sanctae Mariae Magdalenaee ad duodennium applicavit, ut ibi formatus conventus et novitiatus erigi posset; siquidem bella et militum invasiones id fieri in conventu Lithomericensi impediunt*”.

53] See AGOP Rome, sign. IV. *Registra Magistrorum*, No. 101, p. 263 (on 25th July 1654).

54] In those days, the general novitiate for the province of *Gallia* was founded in Paris. See A. MORTIER, *Histoire*, vol. 7, Paris 1914, pp. 42–44.



beginning of December 1652, he decided to establish both the novitiate and the *studium generale* there. He nevertheless stated that both institutes were to be there temporarily until the Prague convent of St Giles would be adaptable for it. The Maser General also picked out a suitable friar as a prior who was pious, well-educated, and good at economic activities. He did not mention his name, however.^{55]} The convent of St Giles was unfortunately in a bad condition from a moral viewpoint.

We also know that Ferdinand III had in the meantime visited Litoměřice in October 1638^{56]} and he might have liked it as a suitable place for a novitiate. Further, he might also have thought of his father Ferdinand II who had originally wanted the novitiate to be founded there. The establishment of the novitiate in Litoměřice dragged on for years. Ferdinand III who helped the Dominicans like his father in Znojmo and other places was ready in 1653 and invited the Dominicans by the decree issued on 27th May 1653^{57]} to establish a novitiate there without hesitation. For that reason, the Master General authorised the Bohemian provincial Godefridus Marcquis in 1653 to start admission of new candidates to the novitiate in Litoměřice. Such convents which had no clerics or enough members needed to constitute Conventual Chapters were to take precedence over other convents. Further, the Master General wanted to have the convent in Litoměřice led by a distinguished friar who would be able to carry out some reforms there, who would visit the choir both by day and at night and who would like a religious strictness, in particular the use of the habit. However, the result of the visitation of the convent in Litoměřice was not quite acceptable.^{58]} The nomenclature of the novitiate in Litoměřice is ambiguous. Some sources spoke about the novitiate for Bohemia, others about the general novitiate (*provinciae novitiatus*).

In any case, the novitiate could officially be established in Litoměřice on 21st June 1654.^{59]} It was also by courtesy of Martin Wallasky (Valaský)^{60]}

55] AGOP Rome, sign. IV. *Registra Magistrorum*, No. 101, p. 49 (on 1st December 1652).

56] Lothar HÖBELT, *Ferdinand III. (1608–1657): mírový císař proti vůli* [Ferdinand III: A Peace Emperor against His Will], Czech Ed., Česká Budějovice 2015, p. 162.

57] See the Appendix, no. II.

58] Národní archiv v Praze [National Archives in Prague; hereafter NA Prague], Collection ŘD, inv. No. 8: *Liber provinciae Boemiae ordinis praedicatorum 1653–1670*, p. 13: “6 Junii [1654] inchoata fuit visitatio conventus Lithomericensis verum quia ibidem debet poni novitiatur non fuit finita tam cito sic interea”.

59] NA Prague, Collection ŘD, inv. No. 8: *Liber provinciae Boemiae ordinis praedicatorum 1653–1670*, Pragae ab 1653, p. 13: “21. Junii [1654]: Solemniter inchoatus est novitiatus omnium conventuum Bohemiae in conventu Lithomericensi, qui ob ingentia bona ab imperatore Ferdinando Secundo accepta Pilsnae induto novitiatum inchoarunt, iuxta hac sequentes ordinationes”.

60] He was also the prior at the convent in Písek in the 1630s and 1640s where he carried out a creative work too.

O.P., the prior of the convent. This momentous decision is depicted in several historiographical sources^{61]} and it stands at the very beginning of restoration of the whole Dominican province of Bohemia in the Early Modern period. In 1653 the whole province of Bohemia numbered 112 members, including 16 foreign friars who held higher offices within the province.^{62]} Having been assigned^{63]} to the convent of St Michael in Litoměřice on 13th November 1653,^{64]} Thomas van Haugwegh O.P. from Gent, Belgium, was appointed as the first Novice Master, as well as of the Vice Prior at this convent in 1654.^{65]} The novitiate started to work immediately and the first five candidates lived in Litoměřice in the year 1654/55.^{66]} A new lector there, Cornelius Impins O.P., also came from Gent.^{67]}

61] E.g. AGOP Rome, sign. XIV, Liber L: *Monumenta varia de conventibus fratrum et monasteriis sororum OP in Bohemia, Moravia, Austria, Styria, Germania superiori et inferiori, Silesia, Polonia, Russia (et Hungaria), Monumenta conventus Littomericensis*, pp. 105–107: “*Hic videns monasterium post disturbia partim Zizkiana, partim vero haeretici Wencelai Rrepnice (...), operose egit cum Ferdinando II. caesarae, ut desolatum (...) conventum ipsorummet haeticorum et rebaelium tunc Boemorum fiscalibus bonis, in pristinam redintegraret formam. Cujus petitioni benigne annuens Ferdinandus II bonum feudale augesdense/ quod (...) domus baro Adamus Georgius Kostamlovski conductus de Wrzesovez rebellionis reus accusatus et declaratus possidebat/ pro erigendo novitiatu nationalis juvenatis conventui Littomericensi cum omnibus appertinentiis suis donavit, ut patet ex littera confrmatoria... prior generalis fr. Nicolai Ridolphii./ (...) Situs conventus hujus in altiori loco civitatis locatus est, structura ejus modesta ac religiosa, quae 30 fratribus habitationem favet. Institutus fuit in hoc conventu nostro S. Michaelis Arch-Angeli novitiatus anno 1654 (21. Junii) juxta p(ossi)mam foundationem felicissimae recordationis...Ferdinandi II per ... fr. Godefridum Marquis, SS Theologiae presentatum ac per Boemiam et Moraviam provincialem... Et ut apud nos semper sit recens ... imperatori Ferdinandi memoria, quae (ut speramus) semper viget apud superos vocatus est hic novitiatus Ferdinandeus./ Conventus etiam Lithomericensis pro formali non solum provinciae novitiatu, sed etiam pro rigoroso observantiae conventu deputatus est, semperque ager plenus cui benedixit Dominus ac Sanctitatis perpetuae viridarium ad haec nostra usque tempora invenitur.”*

62] Tomáš ČERNUŠÁK – Augustin PROKOP – Damián NĚMEC, *Historie dominikánů v českých zemích* [The History of the Dominicans in the Czech Lands], Praha 2001, pp. 109–111 (the author of the text is A. Prokop O.P.).

63] The assignation is the determination where the brother has to live. If he has no assignation, he should live in that convent which he was affiliated to at the time of his entering the Order.

64] NA Prague, Collection ŘD, inv. No. 8: *Liber provinciae Boemiae ordinis praedicatorum 1653–1670*, p. 8.

65] SOA Litoměřice, Collection Dominikáni Litoměřice, inv. No. 17: *Hortus Plantationum*, p. 4; NA Prague, Collection ŘD, inv. No. 8: *Liber provinciae Boemiae ordinis praedicatorum 1653–1670*, Prague ab 1653, p. 13 (on 20th June 1654).

66] Státní oblastní archiv v Plzni [District Archives in Plzeň; hereafter SOA Plzeň], department Nepomuk, Collection Dominikáni Cheb, inv. No. 36, Book no. 36: Josef Lochner, *Miscelanea conscripta et collecta*, p. 75. J. Lechner was the prior at the convent in Cheb in 1772–1775. Ludovic van der Walle, aged 37, came from Ypern, Belgium, and had gained the Jura Baccalaureate, left for Cheb; Michael Umprins, aged 23, came from Belgium too, left for Litoměřice; Jan Duchoslav Stříbrný, aged 18, came from Prague, Bohemia, left for Uherský Brod in Moravia; Inocenc Bavoreský, aged 22, from Bohemia, left for Prague (St Giles), and Bernard Ambroz, aged 19, from Plzeň, Bohemia, left for Plzeň. J. SCHLENZ, *Die Geschichte des Bistums Leitmeritz*, vol. 2, p. 440 is misleading in the candidate’s names.

67] NA Prague, Collection ŘD, inv. No. 8: *Liber provinciae Boemiae ordinis praedicatorum*



Finally, the strict observation at the convent of St Michael in Litoměřice was ordered by the Master General Joannis Babtista de Marinis on 30th January 1655.^{68]}

V/ The Novitiate in Brno, Znojmo and Other Provisional Novitiates

Another novitiate within the Bohemian province was established at the convent of St Michael in Brno, Moravia, on 17th November 1654.^{69]} The establishment of both novitiates was approved at the General Chapter of 1656 in Rome.^{70]} According to the text it may seem that there were, in fact, established two equivalent novitiates whose difference was in a geographical origin of the candidates. The former was intended for the candidates born in Bohemia (*pro natione Bohemica*), the latter was meant for the candidates born in Moravia (*pro natione Moravica*). Despite making every effort to find out something more about the Brno novitiate, we unfortunately still know very little about this institution.^{71]}

1653–1670, p. 16 (on 23rd June 1654).

68] See his official letter copied down in the *Liber provinciae*. NA Prague, Collection ŘD, inv. No. 8: *Liber provinciae Boemiae ordinis praedicatorum 1653–1670*, pp. 31–32.

69] NA Prague, Collection ŘD, inv. No. 8: *Liber provinciae Boemiae ordinis praedicatorum 1653–1670*, pp. 22–23: “17 Novemb. [1654] de maturo R.R. P.P. consilio institutus est novitiatus omnium conventuum Moraviae in conventu nostro Brunensi. Sancti Archangeli Michaelis et novitii puri qui adhuc erant Olomutii sunt Brunam vocati pro quibus adducendis missus fuit R. P. F. Dominicus Florent postea supprior et illorum magister./ Ad petitionem prioris institutus est (...) Dominicus Florent supprior et simul magister novitioru[m]./ Finita fuit visitatia conventus nostri Brunensis ubi pro bono novitiatus iam factae aliquae ordinationes quarum priores sunt haec...”.

70] MOPH 12 (1629–1656): *Pro provincia Bohemiae*, pp. 1, 5. Digitale Bibliothek Spezial: *Constitutiones et Acta Ordinis Fratrum Praedicatorum*, pp. 8023, 8027 (see MOPH 12, pp. 419, 421): *Pro provincia Bohemiae./ 1. Approbamus omnique industria ac studio foveri et conservari mandamus communem in conventu nostro Litomericensi pro natione Bohemica novitiatum nuper erectum, atque insuper ad eiusdem provinciae petitionem designamus praeordinatum conventum pro exacta observantia, volentes, quod nemo in eo possit assignari, qui habilis ac paratus non sit regulam et sacras constitutiones ad literam observare./ 2. Similiter approbamus et confirmamus communem novitiatum pro natione Moravica nuper in conventu nostro Brunensi institutum, volentes, quod in dicto conventu matutinum media nocte persolvatur, mox ubi ecclesiae fabrica eo perducta fuerit, ut chorus diurno et nocturno usui deservire possit./ 15. Denique rogamus rev. magistrum ordinis, ut quando haec provincia ad eum redierit florem, quem tum superiorum strenuus in ea labor tum novitiatum ac studiorum nova plantaria promittunt, non differat in ipsa designare plura virtutum praemia, diffiniendo eidem et certum magisteriorum numerum et magistros creando, prout nunc petitum fuit, ipsique provinciae indulgendo liberrimam ac illimitatam eligendorum sibi de suo gremio provincialium facultatem.* The text was copied in the official provincial book. See NA Prague, Collection ŘD, inv. No. 8: *Liber provinciae Boemiae ordinis praedicatorum 1653–1670*, 3rd leaf on the endpaper.

71] Here I must include a word of thanks to my friend and colleague Tomáš Černušák, who has assisted me over years by sending me his articles and notes of the Dominican order, as well as his excerpts from historical sources preserved at the Moravian Provincial Archives in Brno.





We know however for sure that the novitiate existed in Brno throughout the second half of the seventeenth and most of eighteenth century.^{72]}

For sure, there was a novitiate at the convent of Holy Cross in the town of Znojmo.^{73]} Thanks to Antonius Missenius^{74]} it was established there in 1667 and lasted at least until the 1780s. Aleš Vincenc Pařízek^{75]} may have been its most famous novice (1765).

It seems, however, to have temporarily worked with other novitiates. This is supported by sound evidence: at the Prague convent of St Maria Magdalena,^{76]} as well as at the convent of St Giles in Prague,^{77]} and also at the convent in Olomouc, there existed the office of the Novice Master in 1654.^{78]} It is nevertheless likely that these provisional novitiates were closed soon and the novitiate in Litoměřice became the main novitiate in the Bohemian province.

Instead of the Conclusion

The (general) novitiate at the convent of St Michael in Litoměřice bloomed from its beginning until 1783 when it dissolved by the order of Joseph II, allegedly due to a threat of war. Despite economic problems,^{79]} approximately 967 candidates went through the novitiate from 1655 to 1777.^{80]} There is proof

72] Moravský zemský archiv v Brně [Moravian Provincial Archives in Brno; hereafter MZA Brno], Collection G 12 *Cerroniho sbírka*, sign. II-14: *Liber studii formalis* [for the years 1686–1780] shows that lecturers were assigned to the novitiate for the entire period. See fol. 2 for the year 1686, for instance.

73] Efrém JINDRÁČEK O.P., *Dominikánský klášter ve Znojmě* [The Dominican Convent in the Town of Znojmo], Znojmo 2001, pp. 18–20.

74] The Prior in Znojmo of 1653–1666, 1667–1673, 1680–1683; the Prior Provincial of Bohemia of 1673–1677; he died on 9th August 1685.

75] Vladimír ŠTVERÁK, *Pařízek a Wilfling o škole a učiteli* [P. and W. on School and Teacher], Praha 1998; Lenka KUSÁKOVÁ, *Aleš Vincenc Pařízek*, in: Jiří Opelík a kol., *Lexikon české literatury 3/II*, Praha 2000, pp. 793–795.

76] NA Prague, Collection ŘD, inv. No. 8: *Liber provinciae Boemiae ordinis praedicatorum 1653–1670*, p. 18: “17 Augusti [1654] infra (...) Generalis ordinis (...) F. Joannis Baptistae de Marini secundum patentes ab eadem Romae die 25 mensis Octobris anni 1653 expeditas, institutus est lector philosophiae cursus philosophici, tanquam in studio generali Praegae in conventu Sanctae Mariae Magdalenaee inchoandi (...) F. Michael Columbus, qui etiam est institutus magister novitiorum sive fratrum iuniorum”.

77] NA Prague, Collection ŘD, inv. No. 8: *Liber provinciae Boemiae ordinis praedicatorum 1653–1670*, p. 44 (on 12th August 1655).

78] NA Prague, Collection ŘD, inv. No. 8: *Liber provinciae Boemiae ordinis praedicatorum 1653–1670*, p. 20 (on 3rd October 1654), p. 51 (on 29th November 1655).

79] The estate Újezd, for instance, burned to the ground several times, for the first time in 1657. The building provided for the novitiate was finished not until 1659.

80] See the list of teachers (1654–1774), as well as novices (1655–1777) in Josef Lochner,





of evidence that philosophical studium existed there in the 1660s^{81]} and that it was somehow connected to the general studium (*studium generale*) at the Prague convent of St Giles.^{82]} The (general) novitiate had so many candidates that the province did not want to take more; the Master General was forced by these circumstances to take action and ordered that they be accepted not more than 12 candidates yearly!^{83]} The most famous Novice Master in Litoměřice was Konrad Brockhausen O.P.^{84]} (1685–1759), a lector in Theology there, who wrote the *Idea novitii religiosi* (Litomericii, 1728; ²1898^{85]}), a vade-mecum of the Dominican novices. It was substantial contribution to the strict spiritual life and trends within the Dominican Order. The book was used by hundreds of candidates in the Bohemian province and was of significant importance even at the end of the nineteenth century.

Appendix

Important Documents for the Topic

These documents are published here for the first time. Original spellings and punctuation have been kept.

I

Ferdinand II gave the convent of St Michael in Litoměřice the estate Újezd on 28th September 1630^{86]}

[*Qui pro sua in ordinem nostrorum pietate et munificentia conventui huic anno 1625 donavit omnia confiscata bona Domini Viti Rubin seu Rubinskii,*

Miscelanea conscripta et collecta, pp. 71–104 preserved in SOA Plzeň, department Nepomuk, Collection Dominikáni Cheb, inv. No. 36, Book no. 36.

81] NA Prague, Collection ŘD, inv. No. 8: *Liber provinciae Boemiae ordinis praedicatorum 1653–1670*, p. 252 (on 29th September 1666): “... lectori Antonio Peretio expeditae patentes, quibus ex conventu Brunensi Lithomericium assignatus et in eodem philosophiae lector institutus est”.

82] NA Prague, Collection ŘD, inv. No. 9: *Liber provinciae Boemiae ordinis praedicatorum 1670–1693*, fol 1^v (on 3rd December 1670).

83] AGOP Rome, sign. IV. *Registra Magistrorum*, No. 200, p. 16 (on 21st June 1711).

84] Born on 7th March 1685 in Westphalia, the Holy Roman Empire, he was a member of the Bohemian province since 14th September 1705. He died on 14th September 1759 in Litoměřice.

85] *Idea novitii religiosi: seu Practica instructio vitae religiosae bene afformandae, fundandae, instruendae et extruendae*, cura et sollicitudine fr. Conradi Brockhausen ... recognovit fr. Thomas M. Wehofer (Coll. *Bibliotheca FF. Pradicorum ascetica antiquae* 1), Rome, 1898.

86] SOA Litoměřice, Collection Dominikáni Litoměřice, inv. no. 60: *Dominicanum Lithomericensem id est...*, pp. 16–20.





domum videlicet in civitate (quae anno 1668 a con/vent/u cum confesuo Sac. Congregationis vendita fuit 4 sexagenis) cum omnibus mobilibus villam et ovile in Wobora nunc Neuhoff dictam cum vineis in Ojest et agris.

Anno etiam 1630, 28. Septembris sua Caesarea gratia donavit bonum feudale Augest cum suis appertinentiis pro erigendo Novitiatu nationalis juventutis. Verum cum bonum hoc Augest cum suis appertinentibus pagis ut Sobenez, Hummel, Tauberwitz, Lupitz, Haslitz, Klinskii, et Neudörffl per grassantia, tunc bella Saxonica et Svedica totaliter destructum erat et devastatum, ita ut non sufficeret pro Novitiatu hoc dotando et conservando, proprio motu ex suo in Ordinem affectu 15 millia sexagenarum misniensium assignavit solvenda ex obvenientibus confiscatis bonis intra districtum Litomericensem.]

Ferdinandt der Andere von Gottes Gnaden Ehrwehltet Römischer Kaiser, zu allen Zeiten Mehrer des Reichs in Germanien auch zu Hungarn undt Boheimb etc. König, Ertzhertzog zu Östreich, Hertzog zu Burgundt, Steuer, Cärnthen, Crain undt Württemberg, in ober undt nieder Slesien, Margraff zu Mähren, in ober undt nieder Lausnitz, Graff zu Habspurg Tijrol undt Görtz etc.

Erkennen für uns, unserer Erben, undt Nachkommende [p. 17] könige zu Böheimb hiermitt öffentlich, undt thuen kundt Jedermänniglich, alß wir Zeit unseren angetrettenen kaiserlichen undt königlicher [!] Regierung unter anderen allen undt jeden unseren Erb-Königreichen Fürstümben undt Landen zugewachsenen Angelegenheiten undt eingeschligenen Zwiespalt im glauben zu remedijren, demselben Heil undt Wohl-pforts zu suchen, undt in den alten vorigen Standt ruhiglich zu setzen aller möglichkeit undt nach boschafftenheit der Zeit undt läuffen unß angelegen seyn lassen; dahero daß negstvuchliche mittel befunden, daaller orten in bemelten unsern Erb-Königreich undt Landen die Sectische undt irrische Katzereijen undt Lehren gänzlich abgeschafft, dargegen die Heil allein seelich machende Catholische religion wieder eingepflantzet undt allerzeit in denen Städten, Märcken undt Dörpferen die blühende Jugend in der Forcht, Gottes undt Catholischen Glauben ausserzogen würde, daß wir umb viel ehender zu unseren Intent zu gelangen solches unseres heilsames Vorhaben seinen ungezweifleten Fortgang undt wünschendes Ziehl würde erreichen können, wan wir insonderheit denen stiftteren undt klöstern emporhelffen, undt zu ihrer gebührender unterhalt alle gutte undt Nothwendige Fürscheidung verschaffen theten. Daß wir solchen nach auch fürnemblich die durch des Heil. Vatters Dominici Ordenß-Leuthe in unseren Erb-Königreichs Boheimb vor unerzehligen Jahren in erweiter- undt beförderung der Heil. Religion mitt gewinnung vieler Zeelen geschafften erpreißligen Nutzen, aufnehmen undt wohlfarth gnädigst wahrgenommen, zu gemüth geführet undt betrachtet. Derowegen undt damitt jetz erwohnter heil. Dominicaner Orden wiederumb zu seinen alten Standt gerathe, mehreres Außnahme undt erweitert





werde, aussonderen zu demselben tragenden Eiffer uns gnädigst dahin beschlossen, geordnet, eingesetzt, undt verwilliget, für demselben in besagten unseren Erb-Königreich Boheimb zu Leitmeriz wegen Züglung tauglicher Leuthe undt Jugendt in der Geistlichkeit undt rühmlicher Lehre in dem Glauben, so böhmischer Sprach kündig, ein beständig undt eiwig währendes Novitiat auffrichten, von unß zu dotiren undt zu eiwigen Zeiten erhalten zu lassen. Dahero undt auff daß jetz gehöret unseres heilsames Vorhaben, [p. 18] dem nächsten, so immer möglichst zu werckkommen möge, so haben wir hierzu biß in fünff undt dreissig tausendt Schock meißnisch aus allerhandt in unseren Erb-Königreich Boheimb unseren Fisco anfallenden oder zustehenden Lehen-Güttheren, insonderheit daß in Leitmerizer Craiß gelegenes Lehen Augesdetz genandt, so der Zeit dem Ehren Vest unser getreüer Lieber, Adam Georg Rostamloffskhy von Brzesowetz etc. Innen haben, undt in der boheimlischer Landtaffl, per Zwanzig tausendt Meisnische thaler einverleibter sich befinden thuet, alß ein eiwiges Eigenthumb zu überlassen undt würcklichen einzuraumen, die übrige fünfftzehnten tausendt meisnische thaler aber auch auß anderen gleichen unseren Fisco unß zustehenden Lehn zu ersetzen undt zugefallen, oder auch undt auff den Fall oberstandenes Lehn Augesdetz in künftige unseren Fisco nicht anfülle oder zustünde, die völlige fünff undt dreisig tausendt thaler Meisnisch aus allen undt jeden anderen eben mässigen Lehens-Fälligkeiten, wie die Nahmen haben mögen, also undt dergestalt zu applicieren undt anzuwenden gnädigst deputirt. Das dieser unser gegenwärtigen gnädigst undt wohlmeinenden Foundation zur Nachtheil kein von hier vor von uns jemanden anderen etwa *in genere* oder *specie* auff derbey Lehens-Fälligkeiten gnädigst ertheilte undt beschehene Verwilligung fürgezogen werden, noch jemandt anderer ehender undt zu vor ermeldtes Dominicaner Closter zu Leitmeriz nicht die völlige Summa der fünff undt dreisig tausendt Schock meisnisch würcklig erlanget habe, zu obgedachten Augesdensisch[en] oder anderen gleichen Lehens-Fälligkeiten einigen Zuspruch im geringsten nicht haben solle noch könne. Undt demnach wir zu solchen Ende den grist. gelerten Herren unseren Rath-undt Lieben andächtigen *Patrem fratrem Petrum Canadilla* der Heilschrift *Doctorem* undt jetziger Zeit *priorem* daselbst zu Leitmeriz umb seiner unß bekanten Tauglichkeit, guten Ehrbahren wandelß, undt verspühreten Eyffers in der Religion unseren berühmten Erb-Königreich Boheimb zum guten, als einen über besagte würcklich einraumende Lehen-Gutter von nuhn, undt hinführo an zu jederzeit von uns gnädig erkiesen völligen undt perpetuirten *Administratorem*, auch unangesehener bemelten *Priorat* zu [p. 19] Leitmeriz ins künftige weiters nicht vorstehen würde, zu wiedervergelten; undt an statt der von uns hier vor ihm jährlich zu reichen verwilligten dreihundert sechssig Gulden reinsch (deren er nuhnmehro guttewillig undt gehorsambst sich begeben hatt) hiemitt benennet geordnet be-





stellt, undt diese mühewaltung gnädigst auffgestragen. So geloben wir hierauff zu sagen, undt versprechen für uns, undt unsere Erben, undt nachkommende Königen zu Boheimb, das wir ob dieser unserer gnädigsten Verwilligung undt *Fundation*, auff seyn Patris Canadilla, oder in dessen Nahmen bey uns, oder d. unsern folgendts unterthänigste anmelden, undt zu würrklicher Erlangung oder völliger fünff undt dreisig tausent Schock Meisnisch die anzeigende Lehns-Gütern unfehlbahr einzuraumen verschaffen, da bey jetz als dan, undt dan als jetz festiglich handt zu haben, darwieder keinen was zu handelen, oder einige Hinderung, auff was weis das immer wäre, zu thuen verstatten, sondern Verstandrner massen alle weite ernstliche fürsich- undt Anordnung zu thuen schuldig seyn sollen undt wollen. Wie wir aber auch zu der Sachen mehrerer Sicherheit dessen, unserer böhmischer Cammer allbereith gnädigst errinnert, undt also darauff eygentlich bedacht zu seyn, undt unsere gnädigste Intention mitt würrklicher Einraumung, so viel in obgemelten Werth undt *Summa*, alß per Fünff undt dreisig tausent Schock Meisnische aufftragende Lehen-Güter gehorsambst zu vollenziehen befohlen, als sollen herentgegen ihme *Patri* oder bestellten *successori*, welchem er die Administration weiters anvertrauen würde, undt darzu jedes mahl seines gefallen befugt seyn solle, obliegen undt verbunden seyn, jährlichen undt jedes Jahr, besonderst von der Zeit an, da ihm umb gehörte *Summa* so viel Lehen-Güter eingeraumbt seyn worden, vor dem Probst zu Leitmeritz, wer da zu der Zeith seyn würdet, undt in bey seyn zweyer Raths-Herrn derselben Stadt, diesfalls über die geführte Administration rigtliche Rathung zu thuen.

Diese aber undt damitt hierin nichts zu schaden gewathe ihre fleisige obacht [p. 20] zu haben, undt da sie in etwas wiedriges dieser unsaiger *Fundation* nachtfriliges gehandelt zu werden verspühretin, solches jederzeit an unß, unsere Erben, undt nachkommende Könige zu Boheimb gelangen zu lassen. Wie dan auch ihnen *Patribus* von allen undt jeden unseren nachgeordneten Magistraten, undt jenigen, bey welchen sie auff begebenden ihnen wiedrigen zustehenden Fall umb Hülff undt beystandt ansuchen möchten, alle treu undt Assistentz geleistet, undt bey dieser unser gnädigsten *Fundation* handt gehabt werden solle. Welches alles meinen, undt wollen wir ernstlich undt unwiederrufflich auß kaiser. undt könig. Gewalt undt Vollmacht.

Gnädigst ohne gefärde.

Mitt Uhrkunt dieses brieffs so mitt unser eigenerhandt Unterschrift undt hier anfangenden, kaiser. Secret Insigell bekräftiget.





Der geben ist in unserer undt des Heil. Römischen Reichstadt Regenspurg d[en] acht undt zwanzigsten September im sechszehenten hundertent undt dreisigsten unserer reiche, des Römischen im zwölfften, des Hungarischen im dreyzehenden, undt des böhmischen im viertzehenden Jahren.

Ferdinand

L.S.

Ad mandatum electi Domini
Imperatoris proprium

Reinhardt von Walnerode
Sigismundt von Mülheim
Peter Hoffman, m.p.

II

Ferdinand III exhorts that a novitiate be established at the convent of St Michael in Litoměřice on 27th May 1653^{87]}

[*Litera mandatoria gloriosae memoriae Ferdinandi Tertii vi cuius demandat ut Litomeritii instituatursimplex Novitiatus pro Ordine Praedicatorum*]

Ferdinandi der dritte von Gottes Gnaden Erwehlter Römischer kaiser, auch zu Hungarn, undt Boheimb König.

Würdiger lieber andächtiger, wir errinneren uns gnädigst, was gestallt die Güter, so zu dem dir anverkrautent Convent zu Leitmeriz bloß undt allein zu diesen Ende, das allda ein Novitiatus soll auffgerichtet werden, gewidmet.

Wan wir dan nunmehrö gnädigst undt emtlich wollen, das solche Fundation des Novitiats ohne fernerer Verzug allda werckstellig gemacht werde, undt allhier den würdigen unseren Lieben andächtigen *Patrem Thomae Sarría Ordinis Praedicatorum Commissario Generali* auch allbereit intimiren lassen, das er seines Theils cooperiren helfen solle.

Derohalben befehlen wir dir auch hiermitt gnädigst, das du nunmehrö ohne einigen anstandt solches effectniren undt anrichten, undt also vermitteln sollest, damitt wir nicht andere Mittel, das es geschehe, ergreifen vermüssiget werden. Deme du wohl zu thuen, also unsern gnädigsten willen undt meinung gehorsambst zu erstatten wissen werdest.

87] SOA Litoměřice, Collection Dominikáni Litoměřice, inv. no. 60: *Dominicanum Lithomericensem id est...*, p. 33.





Geben in unser undt des Heil[igen] Römisch[en] Reichsstadt Auspurg d[en] Sieben undt Zwanzigsten Monathstag May im Sechzehnhundert drey undt fünfftzigsten, unserer Reiche des Römisch in Siebenzehenden des Hungarischen in acht undt zwanzigsten undt des böhmischen in Sechs undt Zwanzigsten Jahr.

Ad mandatum Sac. Caes. Regiaeque
Majestatis proprium
Franz Graff Pötting m.p.

Joannes Hartwigius
Comes de Nostitz
Ri. B. S. Cancellarius

III

The Establishment of the Novitiate at the Convent of St Michael in Litoměřice on 21st June 1654^{88]}

[p. 13]

21. Junii [1654]: Solemniter inchoatus est novitiatum omnium conventuum Bohemiae in conventu Lithomericensi, qui ob ingentia bona ab imperatore Ferdinando Secundo accepta Ferdinandeus fuit nuncupatus, ibidem nostris manibus induti sunt tres Juvenes, qui cum alio antea Pilsnae induto novitiatum inchoarunt, iuxta has sequentes ordinationes.

[p. 14]

In nomine Patris et Filii et Spiritus Sancti Amen.

Ad maiorem Dei, Beatissimae Virginis Sanctissimi Patris nostri Dominici, Sancti Michaelis Archangeli, omniumque Sanctorum gloriam

In Dei Filio sibi dilectis Reverendissimo Adm. Patri Priori, Patri Suppriori, caeterisque Patribus, ac Fratribus conventus nostri Fratrum Praedicatorum S. Michaelis Lithomericensis: Fr. Godefridus Marcquis S. Theologiae Praesentatus, eiusdem Ordinis per Bohemiam, et Moraviam Prior Provincialis salutem, vitam Apostolicam, et constantem Religionis zelum.

^{88]} NA Prague, Collection ŘD, inv. No. 8: *Liber provinciae Bohemiae ordinis praedicatorum 1653–1670*, pp. 13–16.





Quandoquidem divina favente clementia tandem aliquando videamus, quod praedecessores nostri ob diutinas bellorum calamitates, ac temporum iniurias videre non potuerunt, id, ad quod iam a tot annis, non solum totus noster Ordo, verum etiam Sacralissimi Imperatores Ferdinandus II et Ferdinandus III tanto desiderio anhelarunt, nempe ut in hoc Lithomericensi S. Archangeli Michaelis conventu collocaretur totius Bohemiae novitiat[us], in quo flos Juventutis omnium nostrorum Bohemiae conventuum, iuxta sacrarum nostrarum Constitutionum rigorem sancte, et religiose educaretur. In quem etiam finem Augustissimus Imperator Ferdinandus II (cuius memoria in benedictione sit) amplissima bona huic conventui tam liberaliter contulit, non possumus minus (cum nostro tempore haec nobis faelicitas obtingat) quam Sanctum hoc S.S. Imperatorum desiderium, et totius Ordinis nostri piam voluntatem et affectum quantum in nobis est [ad] felicem, et salutarem deducere effectum, ac executioni mandare id, quod tanto tempore in omnium de Ordine nostro recte sentientium fuit intentione, ut fratres novitii (vera Dei agricultura) hic tanquam novelli plantati frutices superiorum rigante industria, et Deo incrementum dante, in arbores crescant, ut in tempore dent fructus suos, quibus Ordo tam sanctus in hac misera Provincia condecoretur, et pristino suo vigori restituatur.

Cum igitur huic Lithomericensi nostro conventui de temporalibus bonis sufficientibus tam pro honesta ac religiosa fratrum sustentatione, quam pro aedificio continuando et absolvendo provisum sit, nos de mandato Reverendissimi nostri Generalis Magistri Fratris Joannis Baptistae de Marinis iuxta declarationes, sacrarum nostrarum constitutionum distinctione prima cap. 13 de recipiendis num. 5 lit. P et dist. 2, cap. 1 de domibus concedendis num. 7 lit. M ac tandem iuxta confirmationem decimam, et ordinationem 7 ultimi capituli Generalis Valentiae 1647 celebrati harum serie, fundamus, instituimus et plantamus hic formalem, et legitimum omnium Bohemiae conventuum, novitiatum secundum omnimodam et debitam formam, conditiones, [p. 15] gratias, et privilegia (quae hic tanquam inserta haberi volumus) nobis in locis citatis praescripta, et insuper deputamus etiam prout in supracitatis locis nobis demandatur, hunc S. Michaelis Lithomericensem conventum pro conventu rigorosae observantiae huius Bohemiae provinciae, ita ut deinceps in eo regula, et Sacrae Ordinis nostri Constitutiones, cum omni rigore non solum a fratribus novitiis, sed etiam ab omnibus hic degentibus ad unguem observentur, aggravantes quoad hoc conscientiam R. R. P. P. superiorum huius conventus in diem Christi quibus in memoriam revocamus sacras nostras Constitutiones, earum declarationes, et acta capitulorum, tam generalium, quam provincialium, presertim illa, quae in iis quoad formalem Provinciae novitiatum et conventuum[m] rigorosae observantiae tam serio inculcantur. Et quia conventus hic hactenus cubiculis, et per consequens religiosis destitutus debitum chorum et ea quae communitatis sunt, servare vix potuit, ut ea modo inchoentur, et deinceps





continuentur, iudicamus opus esse hic paucis ordinationibus novitiatum hunc stabilire, et roborare.

Inprimis novitiatum sic institutum committimus R. P. F. Thomae van Hanweghem conventus huius suppriori ac simul fratrum novitiorum Magistro, conscientiam eius aggravantes, ut hos fratres sibi commissos in oratione mentali ac spiritualis vitae exercitiis instruat, observantiam regulae et Sacrarum nostrarum Constitutionum edoceat, ac de officii divini ceremoniis iuxta Ordinis nostri ritum, aliisq[ue] omnibus, sic eos informet, ut quasi in alios homines efformati segregati in Evangelium Dei se ipsos exuentes, et Dominum Iesum induentes, verum S. S. P. N. Dominici vitum spiritum animo imprimant ac vita expriment.

Secundo volumus hos fratres Novitios sub Magistri sui solius cura iuxta tot capitulorum ordinationes ab aliis omnino segregatos, ita vivere ut nemini prorsus extra novitiatum sine Magistri licentia loquantur, neq[ue] ut aliquis, prout etiam ordinatio octava Capituli provincialis Budovicensis strictissime mandat, eorum regimini se immisceat, vel Magistrum in iis regendis impediatur, aut perturbet, quod si quispiam contra facere ausus fuerit, mandamus R. P. Magistro eorum ut nos quamprimum de similibus certiores reddat. Etiam iuxta laudabilem totius Ordinis nostri consuetudinem fratris novitii ante emissam professionem septa conventus nulla prorsus ratione predicatur, nisi quando totius convent[us] communitas funera aut publicas processiones debet comitari. Reliqua etiam omnia circa novitiatum ac fratres novitios fieri et observari volumus, quae toties pro eorum bona educatione sancita sunt, et maxime ea quae habentur in sacris nostris Constitutionibus, earumq[ue] declarationibus dist. 1a de novitiis cap. 14 quo R[everend]issim[us] P. Magistrum illoiq[ue] remittimus etc.

Verum defectu chori et ob alia inparata adhuc, et necdum disposita, non potuit pro toto conventu adhuc introduci rigorosa regularis disciplinae observantia, quae proinde dilata est usq[ue] dum omnia essent parata de quo vide infra 7. Martii 1655.

23 Iunii [1654] introducto iam novitiatu finita fuit visitatio conventus Lithomericensis ubi praeter [p. 16] supraposita etiam alia sunt ordinata.





IV

Master General Joannes Baptista de Marinis approves the Establishment of the Novitiate at the Convent of St Michael in Litoměřice and introduces a Strict Observance in the Convent on 30th January 1655^{89]}

Fr. Joannes Baptista de Marinis SS. Theologiae professor Ordinis Praedicatorum humilis Magister generalis et servus, etc.

Cum in conventu nostro Sancti Michaelis Litomeritii [!] haud ita pridem opitulante. Deo erectus fuerit Novitiatu pro exacta Novitiorum educatione, quibus utiq[ue] non sola instructionis hortamenta, sed et vivae ac curatae observantiae exempla (praecipue illorum qui praesunt) magnopere ad formandos mores erunt necessaria, idcirco harum Serie nostriq[ue] Officii autoritate statuimus.

Imprimis atq[ue] districte ordinamus quod in dicto conventu nemo possit in Priorem confirmari neq[ue] institui, nisi continue soleat gestare lanam ad carnem, dormire in laneis stragulis et sine culcitra, et reliquas observantiae [p. 36] regularis arduitates non tantum introducere ac fovere, sed et amplecti atq[ue] exercere, sitq[ue] paratus tam media nocte quam interdiu sectari horum. Item statuimus et ordinamus quod in praedicto nostro conventu nullus assignari neq[ue] vocem activam quoquo modo habere possit, nisi in prememoratis se voluerit sanctae observantiae illius religiosae communicatis exemplariter conformare; decernentes ac declarantes omnem sive Prioris confirmationem vel institutionem, sive cujuscunq[ue] alterius assignationem huic nostro statuo [!] difformem omnino irrita[m] inanem ac nullam fore, ipsumq[ue] Superiorem aliter seu assignantem seu confirmantem vel respective instituentem poena suspensionis ab officio per quatuor menses aliisq[ue] arbitrariis fore subjiciendum.

Deniq[ue] mandamus omnem adhibere diligentiam et operam, ut in eodem nostro conventu perfecta rerum com[m]unitas, resectis quoad fieri potuerit, omnibus particularitatibus introducatur, stabiliatu, et infallibiliter observetur.

In nomine Patris et Filii et Spiritus Sancti Amen.

Quibuscunq[ue] in contrarium non obstantibus, in fidem his sigillo nostro munitis propria manu subscripsimus Romae die 30. Januarii A[nn]o 1655.

Fr. Joannes Baptista de Marinis

89] SOA Litoměřice, Collection Dominikáni Litoměřice, inv. no. 60: *Dominicanum Lithomericensem id est...*, pp. 35–36 (*Copia ordinationis ... Magistri generalis pro hoc conventu et observantia strictiori jacet in Archivio conventus sub Lit. A, fase 3*).



L.S. [Reg. pag. 181.]
Fr. Leonardus Hansen
M[a]g[iste]r Pro[vinci]alis Angliae

[*Concordat haec copia verbotenus cum suo originali (quod ego posui Litomeritii penes Magistru/m/ Novitiorum) ita ut in omnibus illi omnino correspondeat, in quoru/m/ fidem hic subscripsi et sigillum meum apposui. Datum Litomeritii in nostro FF Praedicatorum S. Archangeli Michaelis conventu hac 1a Maii A[nn]o 1655. Fr. Godefridus Marquis FF Praedicatorum per Bohemiam et Moraviam Prior Provincialis m.p.*]

V

The Novitiate at the Convent of St Michael in Litoměřice and its Workings^{90]}

[p. 35]

5. Julii [1655] Pragae in conventu S. Aegidii habitum fuit maturum consilium circa examen et receptionem illorum praesertim novitiorum, qui in Lithomericensi formali Bohemiae novitiatu pro aliis conventibus educabantur, de quibus uti et de aliis ad praecavendum omne dubium, quod iam etiam exortum erat omnium R. R. P. P. (qui consilio interfuerunt) vocis conclusum fuit ut observarentur hae infrascriptae patentes.

In Dei filio sibi dilectis

R. R. P. P. Priori Superiori una et Magistro Novitiorum ac Seniori F. P. Sacerdotum conventus nostri Ordinis fratrum Praedicatorum S. Archangeli Michaelis Lithomericensis F. Godefridus Marquis S. Theologiae licentiatu eiusdem Ordinis per Bohemiam et Moraviam Prior Provincialis et servus salutem, et regularis disciplinae, ac religionis ordinis nostri promovendae zelum constantem.

Ut fratres novitii qui in formali novitiatu et rigorosa observantia conventus vestri educantur ac deinceps educantur iuxta sacri consilii Tridentini decreta sessione 25 de regularibus cap. 15 et 16 suo tempore ad solemnem emittendam professionem (si ea digni iudicentur) admitti possint vel (si indigni inveniantur) habitu priventur necessitas postulat ut eorum examini (cum nos ei personaliter, quando eorum professionis tempus eminent, semper interesse non possimus) rite

90] NA Prague, Collection ŘD, inv. No. 8: *Liber provinciae Boemiae ordinis praedicatorum 1653–1670*, pp. 35–37.



prospiciamus. Habito igitur maturo R. R. graviorum Patrum consilio tenore presentium [p. 36] nostrique auctoritate officii vices nostras ad praedictum examen legitime faciendum iuxta Ordinationem sextam Capituli generalis Valentini anno 1647 celebrati committimus vobis R. R. P. P. Priori, Suppriori, una et novitiorum Magistro, ac alteri Patri Sacerdotum conventui vestro Lithomericensi assignatorum Seniori ordinantes, et mandantes, ut quando nos examini adesse non poterimus nostram licentiam, vel in visitatione vestri conventus, vel alias tempestive requiratis, ea[ue] impetrata infra duos menses ultimos anni novitiatus cuiuslibet novitii eundem novitium coram aliis Patribus Sacerdotibus conventui vestro assignatis, iuxta constitutiones nostras sacras, earumdemq[ue] declarationes Dist. Ima de recipiendis cap. 13 littera B et cap. 14 de novitiis § 11mo littera O, nec non ordinationes 7mam et 13tam capituli generalissimi Romae 1644 celebrati, et supra allegatam ordinationem 6tam Capituli generalis Valentini aliasq[ue] diversorum capitulorum generalium ordinationes sedule et rigorose examinatis, ac sic legitime examinatum per vota secreta dignum iudicetis, utrum communitati conventus vestri pro receptione ad solemnem professionem emittendam, proponi possit, et deinde si dignus iudicatus fuerit communitati conventus vestri Lithomericensis capitulariter congregatae proponatis, a qua vel a maiore eius parte, si per vota secreta admissus fuerit, poterit (dummodo pro conventu vestro Lithomericensi indutus fuerit) ritu ordinis nostri consueto solemnem pro eodem conventu vestro emittere professionem. Si autem pro alio conventu fuerit indutus, tunc secundum approbatam aliarumstrarum Provinciarum (in quibus viget huiusmodi formalis novitiatus) consuetudinem, eodem modo (ut supra) a vobis examinatur, et si dignus inventus fuerit, etiam communitati conventus vestri Lithomericensis eodem modo per vota secreta admittendus, vel reiiciendus proponatur, quibus omnibus rite peractis, sive a vobis dignus sive indignus iudicatus fuerit, sive a communitate, conventus vestri admissus, sive reiectus fuerit, totum quod circa eum factum fuerit cum vero Magistri novitiorum testimonio in sincera et veridica relatione omnium vestrum examinatorum subscriptione firmata, scribetis ad R. P. Priorem conventus illius, pro quo novitius ille indutus fuit, ut relatione vestra ibidem lecta, et audita, si a vobis et conventus vestri communitate admissus fuerit, etiam illius convent[us] (pro quo debet profiteri) communitati per vota secreta admittendus, vel reiiciendus proponatur a qua vel a maiori eius parte si eum admissum esse legitime intellexeritis, poterit iuxta antiquum Ordinis nostri statutum Capituli generalis Ulyssiponensis anno 1618 celebrati confirmatione tertia confirmatum in conventu vestro Lithomericensi solemnem, pro illo tamen conventu, pro quo fuit indutus, emittere professionem, et deinde vobiscum in rigorosa observantia, ac novitiatu permanere, usq[ue] dum de Studio Philosophico ipsi provideatur vel alias de ipso per nos disponatur. Si autem aliquis novitius pro alio conventu indutus a vobis indignus iudicatus fuerit, vel





a maiore parte communitatis vestri Lithomericensis [p. 37] conventus reiectus fuerit, tunc non solum R. P. Priorem conventus illius pro quo indutus fuit, sed etiam nos ipsos quamprimum de omnibus circa illum novitium actis facietis certiores, et una ad nos Magistri novitiorum mittetis veridicum testimonium, ut omnibus bene ponderatis ad illius dimissionem, absq[ue] eo quod aliqui habeat iustam conquerendi aut obloquendi occasionem, de bono consilio procedatur. Et quia haec (a quibus revera bonum huius Provinciae dependet) rigore observari volumus, praeter alias aliorum generalium capitulorum ordinationes, in memoriam revocamus ordinationem 7mam Capituli generalis Bononiae anno 1615 celebrati, quae sic habet. *Cum aliquae nostri ordinis provinciae ex facili receptione iuventutis ad habitum gravissimum detrimentum patiantur; ideo ordinamus, ut recipiendorum ad habitum clericalem tum ad probationis annum, tum ad professionem a designatis iuxta constitutiones nostras examinatis coram Patrum consilio examen fiat.*⁹¹ Quibus si addantur illa, quae habet adhuc multo rigorosior ordinatis 6ta Capituli generalis Valentini supra allegati, sedulo perpendent R. R. Paternitates vestrae, quam accurate haec a vobis habentibus solum Deum, et ordinis ac huius praesertim Provinciae bonum prae oculis mandanda sint executioni. Nos proinde conscientiam vestram in diem Domini aggravantes haec omnia ad amussim observari praecipimus, et mandamus. In nomine Patris, et Filii, et Spiritus Sancti amen. In quorum fidem hic officii nostri sigillo munitis propria manu subscripsimus. Actum Pragae in nostro Fratrum Praedicatorum S. Mariae Magdalenae conventu hac 5 Julii 1655.

VI

On the Establishment of the Novitiate at the Convent of St Michael in Litoměřice⁹²

[p. 71] De functorum novitiatus Lithomericensis

Optimi ac zelosissimi Patres et Fratres Ordinis nostri partim Nationales, partim Alienigenae volentes nostram desolatam Provinciam Bohemiae et Moraviae ad pristinam Regularem observantiam ducere, in ea[ue] Sacra studia antiquo vigori restituere, unice solliciti fuerunt, ut iuxta diversas Ordinationes generalium Capitulorum et Decreta sum[m]orum Pontificum, unus conventus pro educandis in eo Novitiis eligeretur, sicq[ue] sensim per uniformem educationem eorum sub uno Magistro, in Provincia disciplina regularis adhibuit Eximius Pr. SS. Th[ecologiae] M[a]g[iste]r, frater Petrus de Canadilla

91) The text written in italics was originally written in bigger letters in order to be highlighted.

92) SOA Plzeň, department Nepomuk, Collection Dominikáni Cheb, inv. No. 36, Book no. 36: Josef Lochner, *Miscelanea conscripta et collecta*, pp. 71–73.





Aragonius, qui cum esset Sacrae Caesareae Regiaeque Majestatis Ferdinandi II conciliarius et concionator aulicus et prior Lithomericensis, ac tandem prior provincialis Bohemiae, qui sedulae instabat apud eundem pietissimum et lucidissimum monarcham pro foundatione dicti novitiatus Ordinis nostri in regno et provincia Bohemiae, cujus humilibus [p. 72] precibus inclinatus Imperator bonum Augesdetz vel Augetzd una hora ab urbe Lithomericensi distans eidem pro dicta foundatione clementissime donavit: dato desuper prius fastetur, se plurimum desiderare ut exstirpatis haeticorum erroribus in regno suo Bohemiae opera hominum religiosorum Catholica fides ad suum priorem statum resurgeret, Ordinis nostri merita pensando.

(...)

De institutione ejusdem novitiatus

Transactis jam ferre 24 annis a foundatione dicti novitiatus per Ferdinandum IIdum imperatorem facta, postquam nimirum Gustavi regis, Sveciae miles ex Bohemia descensusset (qui anno 1640 conventum Lithomericensem in multis damnificavit et libros fundatorum ejus abstulit) et domus novitiatus aedificata, ac fundatio ejus a Ferdinando III filio et successore Ferdinandi II confirmata fuisset, tunc primo ferventius urgebatur Institutio praefati Novitiatus, quem etiam anno D[omi]ni 1654 die 21. Junii feliciter instituit (...) Fr. Godefridus Marquis Belga prior provincialis Bohemiae, sub prioratu (...) fratris Martini Walasky factis, et in scripto datis pulchris Ordinationibus pro illo et pro conventu. Ad quem in conspectu civitatis a se indutos fratres novitios introduxit, eumque gratitudinis [p. 73] ergo Novitiatum Ferdinandum nominavit. Cujus institutionis Novitiatis ad eum F. F. Novitiorum introductionis Amplissimi Magistratus Litomericensis testimoniu[m] eodem anno et die datum, sic sonat:

Nos Sacrae Caesareae Majestatis Praetor, Consul, totusque Senatus regia Civitatis Litomericensis ad Albim notum facimus ac hic praesentibus apertis literis nostris testamur, novum Novitiatum hic Litomericum ad Aedam S. Michaelis Arch-Angeli conventus Fratrum Ordinis Praedicatorum, juxta piissimam ac Sanctissimam foundationem felicissima memoriae Serenissimi Archi-Ducis Austriae et invictissimi Romanorum Imperatoris Ferdinandi IIdi (cujus memoria in benedictione sit) perfecti et cum omnibus circumstantiis juxta mandatum Sacratissimi et Augustissimi Caesaris Ferdinandi IIIIdi ad stipulante et procurante Rndo. Adm. P. F. Martino Walasky Praedicatore Generali ejusdemque conventus Litomericensis Priore, anno 1654 die 21 Junii, per Adm. Rndum. P[at]rem F[rat]rem Godefridum Marquis S.S. Th[eologi]ae Praesentatum, ac per Bohemiam et Moraviam Provinciale institutum et fundatum ejusque manibus eodem die fratres Novitios Spectante Civitate esse publice indutos, ac cum caeteris ante indutis ad formalem Novitiatum praesentibus omnibus Patribus ac Religiosis





praenominati conventus esse inductos. Quem Novitiatum idem dignissimus P[ri]o[r] Provincialis in perpetuam tanti beneficii accepti memoriam, coram nobis Ferdinandaeum indigitavit. In quorum fidem sigillu[m] civitatis his etc.

VII

The Novitiate at the Convent of St Michael in Brno^{93]}

[p. 23]

17. Novembris [1654] finita fuit visitatio (de qua vide supra 10 huius) conventus nostri Brunensis ubi pro bono novitiatus iam introducti sunt factae aliquae ordinationes, quarum Priors sunt hae.

In nomine Patris et Filii, et Spiritus Sancti Amen.

Ad maiorem, Dei, Beatissimae Virginis S. Patris nostri Dominici, ac Sancti Archangeli Michaelis, omniumq[ue] Sanctorum gloriam.

In Dei Filio sibi dilectis Adm. R. P. Priori P. Suppriori, caeterisq[ue] Patribus, ac Fratibus conventus nostri Fratrum Praedicatorum S. Michaelis Brunensis. F. Godefridus Marquis S. Theologiae Praesentatus, eiusdem Ordinis per Bohemiam, et Moraviam Prior Provincialis, salutem, vitam Apostolicam, et constantem religionis zelum.

Cum tandem aliquando post diuturnum bellum Divicia favente Clementia in hoc Moraviae Marchionatu expulsis Haereticis, et alma Catholicis pace restituta, religiosi nostri deinceps possint Sancta vita, et religiosa conversatione animarum lucro incumbentes securius sibi, et proximo quaerere Regnum Dei speramus a divina bonitate caetera nobis aliicienda, ita ut conventus noster Brunensis, qui hactenus ad paupertatem redactus, et quasi in ruderibus iacens vix paucas Fratres alere potuit, modo piorum fidelium (ut firmiter speramus) eleemosynis adjuvandus, poterit plures sustentare, qua proinde fiducia nixi habito maluro R. R. P. P. consilio ac iuridicio, decrevimus hic ponere formalem omnium Moraviae conventuum novitiatum, in quo fratres novitii, vera Dei agricultura, tanquam novelli plantati frutices Superiorum rigante industria, et Deo incrementum dante in arbores crescant, ut in tempore dent fructus suos, quibus Ordo tam Sanct[us] in hac misera Provincia condecoretur, et rigori suo pristino restituatur.

Cum igitur Sacrae nostrae constitutiones, earumq[ue] declarationes dist. prima cap. 13 de recipiendis num. 5 litera P et varia capitula nobis praecipiant, et tandem Capitulum generale Valentiae anno 1647 celebratum ordinatione 7ma,

^{93]} NA Prague, Collection ŘD, inv. No. 8: *Liber provinciae Boemiae ordinis praedicatorum 1653–1670*, pp. 23–24.



sub praecepto formali, nec non sub paena excommunicationis latae sententiae nobis severissime mandet, ut non permittamus novitios alibi educari, quam in novitiatu formali, ut ad minus sit senarius, vel in provinciis desolatis quaternarius fratrum novitiorum numerus, et cum alias mittere novitios ex Moravia ad formalem conventuum Bohemiae novitiatum tot milliaribus hinc distantem esset non tam religioni incommodum, quam novitiorum recenter indutorum spirituali recollectioni nocuum, ac ob alias etiam graves rationes in consilio R. R. P. P. super hoc habito serio ponderatas praesentium tenore, nostriq[ue] auctoritate officii fundamus, instituimus, plantamus in hoc nostro Brunensi S. Archangeli [p. 24] Michaelis conventu formalem et legitimum omnium nostrorum Moraviae conventuum novitiatum, secundum omnimodam, et debitam formam, conditiones, gratias, et privilegia (quae hic tanquam inserta haberi volumus) nobis in locis supracitatis praescripta, quem novitiatum sic legitime institutum declarantes iudicamus omnino necessarium esse eundem, et propter illum regularis disciplinae observantiam in hoc conventu his paucis ordinationibus stabilire et roborare.

Primo

Novitiatum sic institutum committimus R. P. F. Dominico Florent conventus huius suppriori ac simul fratrum Novitiorum Magistro, conscientiam eius aggravantes, ut hos fratres sibi commissos in oratione mentali, ac spiritualis vitae exercitiis instruat, observantiam regulae et sacrarum nostrarum constitutionum edoceat, ac de officii divini caeremoniis iuxta Ordinis nostri ritum aliisq[ue] omnibus sic eos informet, ut quasi in alios homines efformati segregati in Evangelium Dei se ipsos exuentes, et Dominum Iesum induentes, verum SS. Patris nostri Dominici vivum spiritum animo imprimant, ac vita expriment.

Secundo

Volumus hos fratres Novitios sub Magi[stri] sui solius cura iuxta tot capitulorum ordinationes ab aliis omnino segregatos ita vivere, ut nemini prorsus extra novitiatum sine Magistri licentia loquantur, neq[ue] ut aliquis, prout etiam ordinatio octava Capituli provincialis Budovicensis strictissime mandat eorum regimini se immisceat, vel Magistrum in iis regendis impediatur, aut perturbet, quod si quispiam contra facere ausus fuerit, mandamus R. P. Magistro eorum ut nos quamprimum de similibus certiores reddat. Etiam iuxta laudabilem totius Ordinis nostri consuetudinem fratres novitiis ante emissam Professionem septa Conventus nulla prorsus ratione egrediantur, nisi quando totus conventus funera aut publicas processiones debet comitari, aut tota eorum cummunitas simul cum Magistro aliquo seu devotionis, aut honestae ac religiosae recreationis causae habet eundem, quod tamen non nisi rarissime volumus illis permitti, reliqua etiam omnia circa novitiatum, ac fratres novitios fieri, et observari volumus, quae toties pro eorum bona educatione sancita sunt, et maxime ea quae habentur in sacris nostris Constitutionibus earumq[ue] declarationibus



distinctione prima de Novitiis cap. 14, quo R[everen]d[issim]um P. Magistrum illuiq[ue] remittimus.

Tertio etc.

Problematika generálního noviciátu v české dominikánské provincii v první polovině 17. století. Případová studie na pozadí třicetileté války

Shrnutí

V českých zemích 16. století neexistoval v důsledku úpadku celé české dominikánské provincie žádný noviciát. Řádoví představitelé, ale i čeští panovníci si uvědomovali, že bez noviciátu nemůže řádová provincie náležitě fungovat a pomáhat po roce 1620 s rekatolizací českých zemí (v provincii žilo roku 1613 68 bratří a sester, roku 1647 už 116). Proto se všichni společně snažili o nalezení způsobu, jak noviciát založit a zejména financovat jeho provoz. Tyto snahy se datují již do roku 1600, kdy měl být dočasně zřízen noviciát ve Vídni. Na římské generální kapitule roku 1608 bylo stanoveno, aby se noviciát zřídil v Olomouci a ve Znojmě, což bratři sami potvrdili na provinciální kapitule v Olomouci roku 1610. Nařízení se ovšem splnilo jen omezeně. Zvažovalo se rovněž, že by každý konvent měl svůj noviciát, ale ani tato myšlenka se nakonec nezrealizovala. Byl založen jen noviciát v Brně, ale tamní konvent byl těžce poškozen (1585, 1619, 1637, 1641/2 a 1648), a proto tam žádný noviciát v první polovině 17. století reálně neexistoval. Iniciativy se poté chopil litoměřický převor (1630–1635) Petr Canadilla, původem z aragonské provincie, kterého generální magistr jmenoval 3. srpna 1635 českým provinciálem. Císař a český král Ferdinand II., který pomáhal i jiným dominikánským konventům (např. ve Znojmě), si původně myslel, že by noviciát vznikl v pražském konventu sv. Máří Magdaleny, v l. 1604 až 1625 centru provincie. Po získání konventu u sv. Jiljí na Starém Městě pražském (1625) se ale zdálo výhodnější založit noviciát tam. Nevíme přesně, proč se tak nakonec nestalo a namísto pražského konventu byl vybrán ten v Litoměřicích, protože tamní kostel sv. Michala i konvent byly tehdy ve velice špatném stavu po všech stránkách. V říjnu 1630 Canadilla při osobním setkání ve Vídni přemluvil Ferdinanda II. ke slibu věnovat budoucímu litoměřickému noviciátu 35 000 kop míšenských grošů ve formě statku Velký Újezd (20 000) a 15 000 kop hotově. Zřízení noviciátu v Litoměřicích ovšem i nadále komplikovala třicetiletá válka (mj. i tzv. saský vpád roku 1631), a tak ještě k roku 1650 existovaly tři noviciáty (dva v Praze – u sv. Jiljí a u sv. Máří Magdaleny – a jeden v Litoměřicích), avšak pouze *de iure*, nikoli *de facto*. Teprve 21. června 1654 byl oficiálně





v Litoměřicích za převora Martina Valaského noviciát založen. Prameny se ale různí v tom, zda se jednalo o instituci určenou pro celou provincii (tzv. generální noviciát), nebo zda byl určen pouze pro vlastní Čechy, což se zdá dle pramenů pravděpodobnější.

Další noviciát, tentokrát pro Moravu, byl založen 17. listopadu 1654 v Brně u sv. Michala. Založení obou noviciátů – v Litoměřicích i v Brně – potvrdila generální kapitula v Římě roku 1656. O tomto noviciátu neexistují téměř žádné prameny, a proto jen víme, že fungoval až do druhé poloviny 18. století.

S jistotou též víme o existenci noviciátu ve Znojmě, který byl založen roku 1667 a trval rovněž do 80. let 18. století.