

The church was renovated in 1731 and 1760. In 1888 a tower in the front façade was removed and substituted by smaller tower above its gable. The church was lastly renovated in the second half of the 20th century.

A big garden which originally belonged to the monastery was remade and nowadays a school surrounded by a park stands on its place. The monastery served to more than twenty friars and after 1815 a grammar school from Husiřanský house (today's brew-house) was moved here. After Joseph's II cancellation of the order, the Premonstratensians from Želiv replaced Augustinians in education and in 1885 the grammar school came under the state control.

The inner Baroque single-nave interior of the church is from the first half of the 18th century and was shaped especially by a sculptor Ignác Rohrbach from Chrudim. He is the author of the central altar, dedicated to the Holy Family, with an icon by Sarda Nosecký, and the altar of the Five Wounds of Jesus Christ which is a symbol of Augustinian order and it is the only piece in Bohemia. An obverse altar is dedicated to St. John of Nepomuk and it is from the period before the canonization of this Baroque saint (from 1709). A pulpit with figures of sacred fathers also belongs to the work of Rohrbach. Remaining two altars with statues of Augustinians saints were created by Václav Kovanda. Also a fresco on a choir loft from 1740s is very interesting.

The monastery was cancelled by the emperor Joseph II and later it was used by main school and renewed Grammar school. At the beginning of the 20th century it was renovated and since then it has been used for the needs of state offices. In the monastery church concerts and other cultural events, occasionally also divine services are held.

THE HOLY TRINITY AND CHAPEL OF THE HOLY CROSS

A picturesque Baroque church of the Holy Trinity with a chapel of the Holy Cross is situated at the edge of the park Future, established in 1889. Both buildings date back to the period of re-catholicisation and are example of Baroque architecture. Although they were not built at the same time, they were composed as a one complex. The church was built with help of a dean John the Baptist Seidl in 1719–1720. At the same time a cemetery and a line of the wayside crosses were founded. It routes as a Way of the Cross to the hill of Calvary with three crosses. Unfortunately, only one of the wayside crosses has survived. The church was not finished until 1734. In the first half of the 18th century its dome was decorated with figurative fresco by Baroque painter Ignác Pěšina from Čechorod. It represents the Holy Trinity in the clouds and fights of Archangel Michael with a devil.

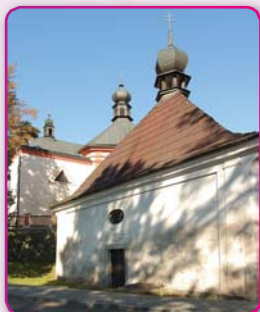


There is a legend about three tulips connected with the building. It is said that on 8. June 1721, the feast day of the Holy Trinity, a trifloral tulip blossomed in a dean's garden. This was also documented by a writing on a picture with three tulips on one stalk which was placed in the church. Unfortunately, it was not preserved.

The church of the Holy Trinity replaced original prismatic chapel from the 17th century. Due to the bad statics on an instable slope two more chapels were built out to the originally hexagonal church, so that damage of the walls and vault would be avoided. Other repairs from the same reasons were made in the 19th and 20th century. In the first half of the 19th century the terraces and stairs leading to the church were renovated and a park was established.



A very interesting triangular chapel of the Holy Cross, which is unique not only in Czech Republic but also in the whole Central Europe, is situated under the church. It stands on a place where according to another legend a tulip with three blossoms at a miraculous well with three springs grew. Its water cured a blind miller from near mill and the place early became a famous place of pilgrimage with "miraculous water" where many pilgrims came and continued on the Way of the Cross to the Calvary. The well was fenced in 1716 and later in 1761 a village chapel was built there. The healing spring disappeared with time and only a well with "good" water remained.



BUILDING OF JAN HUS CONGREGATION AND COLLUMBARIUM

In the neighbourhood of the Monastery Church of the Holy Family and Štáfl's cottage, which is an example of half folk architecture, a functionalist building of Jan Hus Congregation from the 1920s attracts visitors' attention. It is located between Kobzínova street and old Prague road and it belongs to the youngest ecclesiastical buildings in the town. However, due to its unique architectural design it gains more than a local importance.

The Czechoslovak Hussite Church was established after 1918. The first divine service in Německý Brod was held in the Monastery Church of the Holy Family in 1920 and the first catechist was František Oliva, later followed by Pavel Sochr.

The Czechoslovak Hussite Church bought the piece of land with a garden from a head physician Dr. František Zahradnický in the first half of the 20th century. The building of Congregation was built by an architect Ing. Prokop Šupich from Brod according to a design of Ing. František Liška. A foundation-stone was laid in June 1926 and already in this year a first divine service was held here.



The building was finished in September 1927 and it is an example of high quality modern religious architecture of the 20th century.

The entrance to the prayer room is in the upper part of the building. Downstairs there used to be a room where amateur actors of the Hussite Church performed plays.

The central façade heads towards the south and nowadays it serves as an entrance to the Columbarium placed downstairs.

JEWISH CEMETERY

"For dust thou art, and unto dust shalt thou return." This notice welcomed the visitors of the thirty-acres Jewish cemetery which was established by Jewish community in Ledečská street in 1888. Departeds were originally buried in Jewish cemeteries in Světlá nad Sázavou, Humpolec and other places in the neighbourhood, later also in the old cemetery at the Church of St. Adalbert.

The own Jewish cemetery was established thanks to the important personalities of Jewish community – factory owners, land owners, merchants in Německý Brod and its neighborhood. The cemetery was built in the suburbs and was enclosed by a wall. At the entrance gate the cemetery building – shed was built. Here a grave digger who took care of the cemetery lived. Today the building has repaired façade.



Graves in the Jewish cemetery were lined from the west to east and oriented towards the south. More than two hundred tomb stones have survived. Most of them have Czech inscriptions supplemented by Hebrew texts, eventually by Jewish stars. The burials were held here till the Second World War. Later only the names of the victims of Holocaust were added to some of the tomb stones.

A funeral used to play an important role in Judaism and therefore there was a burial-society called Chevra kadiša which was responsible for it. It was probably established shortly after the opening of the cemetery and its regulations were authorised in 1895. However, the number of funerals in this cemetery was decreasing in 1930s. It was due to the fact that Jewish community in the town assimilated with majority ethnicity and desisted from the Jewish rituals and traditions including the burials in the Jewish cemetery.

Graves of the Galician refugees from the First World War, in the central part and at the east wall, occupy major part of the cemetery. Apart from a few exceptions their simple stelae with Hebrew inscriptions have been preserved. Since the capacity of cemetery was not sufficient, a new Jewish cemetery for the Galician refugee camp was founded in the fields beyond the town, near the new town cemetery.

Nowadays the cemetery belongs to the Jewish Community in Prague and it is managed by a company Matana.



THE JEWISH CEMETERY OF GALICIAN REFUGEES

A very interesting Jewish sight – The Jewish Cemetery of Galician refugees hides in the shadow of the old trees near the new cemetery in the fields by the road to Prague.

The Galician refugees stayed in the town after their eviction from their homes in Halič and Bukovina during the First World War. Their "hutment" was built in Rozkošná street on the place of today's area of mental home.

Almost nine thousand people lived in the provisional hutment. With regard to bad hygienic conditions many of them died of typhus and children often died of epidemic of scarlet fever and measles. Since 1917, when the cemetery was established at the expense of the Provincial Committee, more than four hundred people were buried here. The area was cropped with amenity trees and enclosed by a wooden fence. In the middle of the area a small cemetery house was situated.

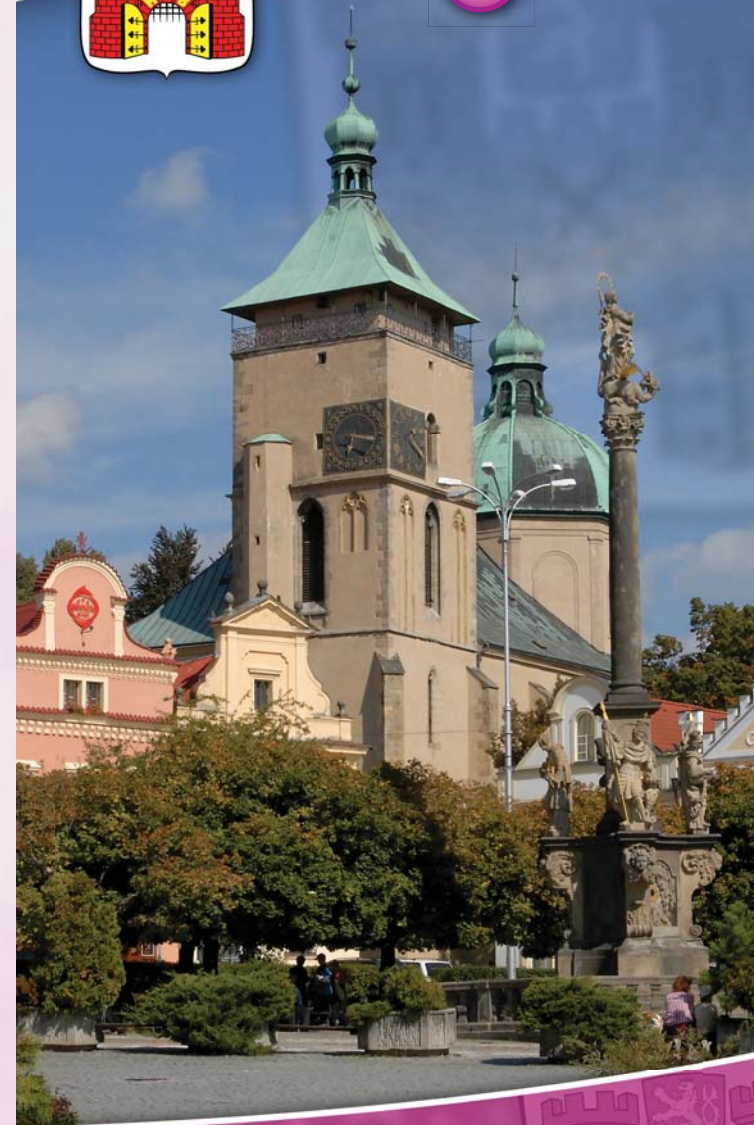
After the refugees left, the cemetery became desolated, the fence fell apart and the entering ways were ploughed away. Only the simple stelae with Hebrew inscriptions survived and to some of them the departed's name and place of origin was wrote in. Only a quarter of the original tomb stones have survived. It is the only memory of the fate of Galician Jews in tragic period of the First World War. This Jewish cemetery is managed by a company Matana too.

THE NEW CEMETERY

The New Cemetery was established by resolution of the county council beyond the town by the Prague road in 1910. The first burials were not held here until 1915–1916. The town council banned from hygienic reasons burials in the town cemetery at the church of St. Adalbert in 1930s. After many authoritative rulings in 1940s and 1950s, it did not become the only central town cemetery until 1961, when the district people's committee in Havlíčkův Brod decided it.

After the establishment of the new Regional insane hospital at Rozkošná street in 1920s, the rear part of the cemetery was restricted to the burials of the institution.

Nowadays there is a little meadow in this part and the cemetery is arranged as a park.



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Vysocina Region

Project: To the beauties and history of Havlíčkův Brod, reg. no. CZ.1.11/2.2.00/02.00554. This project was co-financed by the European Union.



Dear visitors, welcome and let's tour the town Havlíčkův (former Německý) Brod with us. Meet its churches, chapels, village chapels and cemeteries, their beauty and impressiveness which is typical for Christian civilization.

ST. ADALBERT AND OLD CEMETERY

The cemetery church of St. Adalbert is situated on a slight uphill near the river Sázava, on the place of the original Slavonian settlement, which was presumably built in the 12th century on so called Haberská trail routing from Bohemia to Moravia. A ford over the river gave name to the settlement and later also to the medieval town which grew up more eastward from the original settlement at the time of silver rush in the 13th century.

Today's church stands on the place of nowadays unknown older gothic building from the 13th century. The original dedication to St. Adalbert, location at the ford over the river as well as the archaeological discoveries (tomb stone from the 13th century) prove that it was the oldest church in the town. It was probably destroyed during some war events because it was located outside the medieval town walls in the suburb.

There is a legend about St. Adalbert related to the foundation of the church. It is said that he rested here during his journey from Bohemia and within one of his prayers the spring with miraculous water suddenly spouted out of the ground. In medieval times, chapels dedicated to this saint were built in such places. Even at the beginning of the 20th century the spring still sprang not far from the church and a slab with an inscription was



The written record from the end of the 16th century refers to the foundation of the cemetery. A document issued by Martin the earl of Thurn, who was the owner of the town at that time, grants the town to found a wicket (later called Zubatá Brána – Reaper Gate) in the west part in the walls... "namely in case of fire in the suburb, so that the fire could be promptly extinguished and during plague epidemic people could be buried here."

St. Adalbert's church is an example of a simple ecclesiastical building in the suburb (today's nave and presbytery). Gothic windows and portals are distinctive features of the building, and also a distinct roof gable of the north antechapel and a remarkable vault of the nave as well as a presbytery are worth the visitor's attention. During following renovation the church was raised and its interior was decorated with renaissance ribbed stellar vaulting. Moreover, a north hall with palate and oratory in nave were built up. At that time, it was also adorned with murals created by one of the fresco painters at the court of Rudolph II. These were covered by other paintings in Baroque period. However, recently they were discovered and restored. The frescos depict scenes with moralizing themes from Old and New Testament. In Baroque period and also in the 19th century further renovation was made and in 1887 a damaged organ was replaced by the new one. In the late 20th century windows were changed in accordance with a design of an artist John Exnar.

Part and parcel of the church is so called old cemetery. People were buried here since the foundation of the church but it was used especially during the period of epidemics (in 1680, 1694–1720, 1742–1775). After the cancellation of all cemeteries in the inner town (ordered by Emperor Joseph II), it became the central town cemetery from 1783. Since then many important citizens were buried here (e.g. parents and daughter of K. Havlíček, also his teacher V. Doubrava, Wiedenhoffer's family, writer A. Jahodová-Kasalová and others) and many tomb stones from the 19th century are even listed. The cemetery is place where not only Catholics, but also citizens of different confession (e.g. Evangelists and Jews) rest in peace. The old cemetery was used for burials till 1961 and the funeral ceremonies in the church were still held in 1950s.

In recent years, both the church and the cemetery have been reconstructed. They are open for public nowadays. In the church, divine services and occasional cultural events are held and the cemetery will be prospectively used for burials again.



THE DEAN'S CHURCH OF THE VIRGIN MARY'S ASCENSION

Green Baroque dome of the Dean's church and stately Gothic tower represent the dominant feature of the town. The church is located northeast of Havlíčkovo square. For centuries it was closely interconnected with the historical development of the town though it was damaged by fire as well as war events and later had to be rebuilt. The original early Gothic building from the last quarter of the 13th century is a work of the order of German knights. The reconstruction is recorded as late as around 1380. During the Hussite Wars the church was largely destroyed. However, it was again restored, although in reduced form, and in the 16th century a Renaissance organ loft and gallery with frescos from the end of the 16th century were inbuilt. More extensive construction works were made later in 1633–1637 when it was rebuilt as single-nave, with chapels in the north part and a wagon-vault.

The Baroque reconstruction of the Dean's church was inspired by Augustinians who brought this new Baroque architecture to the town. At the time of the dean John the Baptist Seidl (Jan Křtitel Seidl) in 1706–1709, a dome above the presbytery together with sacristy and chapel at the back of presbytery were built which meant that the church got entirely different disposition. The work was provided by local architect T. Schopper. The dome was reconstructed at the beginning of the 20th century but the last repairs date to 1970s and 1990s.

Interior furnishing of the church is mostly Baroque and its main early Baroque altar from the 17th century is dedicated to the Virgin Mary's Ascension. The other altars are from the 17th and 18th century, and together with an epitaph of Stamica's family represent Baroque art. On the other hand, a tin baptistry is from the Renaissance period.

In the period of Baroque worship of the Holy Virgin a pilgrimage icon of so called The Black Madonna, protectress of all citizens from the horror of wars and from illnesses, was placed to the church on a St. Ignac's altar. In the St. Barbara's chapel there is a Rococo altar with an icon which was painted by citizen J. F. Stamic, a brother



of composer J. V. Stamic. It was brought here from a ruined Baroque St. Barbara's chapel which was originally situated eastward behind the Dean's church and was cancelled by Josephin's reforms. Later it was used as a main school and nowadays there is a Rubešova school in its place.

From the oldest time, the end of the 13th century, only a square antechapel in the north side and a bottom part of prismatic tower with bulky ridge portal on the southwest quoin have survived. The tower, 51 metres high, is not only the dominant feature of the town but it also hides one of the oldest Czech bells called Vilém. It was probably made in 1330s for Vilemovský monastery which was destroyed by Hussites. It was sold to the town by its owner Mikuláš Trčka from Líba in 1453. The other two bells are younger – St. Barbara is from 1400 and St. Wenceslas from 1542.

Three clock-faces, Czech and German, are interesting attraction for visitors. They were placed here during the repair of the church in 1881. The real rarity is an Old Czech clock-face parted to 24 hours which was transported to the church tower from a Lower Gate ruined in the 19th century. The church tower used to be a dwelling for a watcher and his family up to 1970s.



The family occupied a small room on the top floor of the tower and a duty of a watcher was to watch if there is not any fire in the town. Moreover, he took care of the bells and wound up the tower clock. Nowadays, visitors can enjoy a spectacular view of the town and surroundings from the tower. In the church services of the Roman Catholic liturgy are held.

The Dean's church was originally surrounded by a cemetery wall with an entrance gate. It was the central cemetery inside the closed medieval town. The burials were held here till 1784 when it was cancelled by Josephin's reforms. As a remainder there are valuable tomb stones in an outer wall of the church dated to 17 and 18th century. Nowadays a park, which continues to park Future, forms the surroundings of the church.

ST. CATHERINE AND HOSPITAL

Mining church dedicated to St. Catherine has been situated on the bank of the river Sázava since 14th century. The date of its foundation is not known but the first written record is from 1319. Originally Gothic building was connected with the oldest settlement Německý Brod, especially with its mining history. There was also a hospital for poor people belonging to the church. It was founded together with the church and confirmed in a document from 1397.

The mining church, which was built behind the walls at the only bridge over the river Sázava of that time, ministered to the lower suburb as well as the hospital. It was probably surrounded by a cemetery which was still used for burials in the 18th century but it was cancelled by Josephin's decree and later reorganized to a small orchard.

The hospital served to the poorest citizens. The resources for its functioning were gained from indulgences, according to the document published in Rome in 1319, also from gifts, endowment of "godly" citizens of Brod and earning from a possession of the hospital (e.g. from villages Zbožice and Knyk or Špitálský dvůr).

Considering the location of the church at the river, it had to face to natural disasters such as floods but also the treat of all medieval settlement – fire. The written records noted a big flood in 1635 and wild fire in 1662 when the hospital and church burnt down. The most devastating flood in the history of the town came in summer 1714 when pound locks of ponds in Polentské and Žďárské manor were destroyed after torrential rain. Then the water flushed away timbered campanile which was not restored any more, it flooded the church and completely destroyed newly built hospital. Miraculously a cross at the church survived. The church was renovated and repaired in a new Baroque style, although on Gothic basics, between 1639 and 1642, after a big fire in 1662 and flood. In the middle of the 19th century the church was considerably reduced in connection with construction of a stone bridge over the river Sázava. It got its exterior Neo-Romanesque façade in 1890. The interior furnishing is mostly in Baroque style.

In the church of St. Catherine there used to stand a statue of St. Prokop, Czech patron saint, on the side altar. Two legends relates to this statue. Originally, it was placed in the Dean's church from where it was removed at order of the ladies of Brod because of one of its parts – ugly devil. However, the patron saint manifested to one of the ladies at three nights in sequence and he asked for returning the statue from the room to more dignified place. Then it was found by a verger, re-



paired and returned to the church. Another legend says that the statue saved a small boy who was locked in the church by mistake. On his advice the boy called in a help with ringing a bell. Since this event he worshiped the statue for all his life, therefore he felt sorry that the statue was removed from the Dean's church. He met it again as an old man during his visit of a verger, shortly before its installment to the church of St. Catherine which was reputedly in 1863 as a writer A. Jahodová-Kasalová wrote it in her book of legends from 1892. Nowadays the statue of St. Prokop occurs in Dean's church again.

MONASTERY AND MONASTERY CHURCH OF THE HOLY FAMILY

At the end of Horní street, behind the town walls, stately building of Augustinian monastery with a church of the Holy Family attracts visitors' attention. Its construction dates to the period after The Thirty Year War and it is connected with forced re-catholicisation of originally protestant town destroyed by war and natural disasters. The order of Augustinians, originally from Rome, came to Bohemia in the 17th century and former Německý Brod became their third residence here. The poor town defended against the mendicant order for a long time, only in 1674 concluded an agreement and allowed them to settle in the upper suburb behind the town walls.

Near the current area friars originally built temporary chapel and friar's house in 1674 which served them to 1705. Between 1679–1733 new Baroque church dedicated to the Holy Family and monastery building were built. Many architects participated in the construction – east part with presbytery was built by Gian Batista (presumably from Chrudim) and west part was built by Daniel Měnický from Chrudim. The front facade of the church dates to the beginning of the 18th century. It was made according to the design of a friar Filip á Sancto Hermano who is also the author of the statues of the Holy Family.

On the north side of the church the chapel of the Holy Sepulchre is situated. It was built up by stonemason Julius Bauer in 1725, according to the design of Prague architect A. V. Spannbrucker. Although it was a matter of fashion at that time, its architecture is unique because it is probably a copy of the appearance of the Holy Sepulchre in Jerusalem. The entrance to the church is via the altar Five Wounds of Jesus Christ.

