



Thesis

Hostau – the History of a Parish in Bohemia from 1836 to 1938

**by
Stefan Stippler**

Submitted in partial fulfillment of the requirements for the degree of
Master of Sacred Theology
(Magister theologiae)
2008

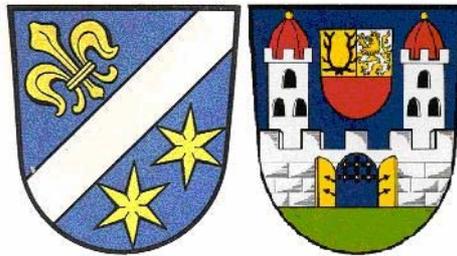


Approved by Professor Dr. Dietmar W. Winkler
Chairperson of Church History
Department of Exegetics and Church History

Contents

Introduction	5
1. The terms: Sudetenland and Bohemia	5
2. Ambition and Motivation to analyze the Parish of Hostau	6
3. Structure, Method and Sources	7
I. Survey of Hostau's History	9
1. Secular History	9
a) "Between Bohemian Forest and Egerland"	9
b) Slavic and German Colonization	10
c) Hostau and its Bohemian Landlords from the 13 th to the 16 th century	11
d) Granting Privileges of a Town (1587) and Rise of Settlement Activity in the 16 th and 17 th century	13
e) From the Rebellion of the Bohemian Estates to the 19 th century	15
f) World War II and Expulsion in the 20 th century	16
g) Restart	18
2. Hostau: Parish - Deanery - Vicariate	20
a) The Incipencies	20
b) The Shrine	21
c) The Cemetery	22
d) The Corpus-Christi-Chapel	23
e) The Elevation to a Deanery	24
f) The Vicariate	25
II. The records of the Hostau Vicariate	27
III. Chronological Description of the Second Memorial Book from 1836 to 1938	29
1. Pastor Josef Beer	30
a) Short Biography (1776-1840)	30
b) Notes (1836-1840)	30
2. Pastor Franz Tausch	34
a) Short Biography (1780-1847)	34
b) Notes (1840-1847)	34
3. Pastor Jakob Lenz	36
a) Short Biography (1801-1863)	36
b) Notes (1848-1863)	36
4. Pastor Augustin Zettl	41
a) Short Biography (1805-1878)	41
b) Notes (1863-1874)	41
5. Pastor Matthias Bräuer	45
a) Short Biography (1817-1899)	45
b) Notes (1874-1885)	46
6. Monsignor Peter Steinbach	53
a) Short Biography (1843-1917)	53
b) Notes (1885-1917)	53
7. Pastor František Lorenc	76
a) Short Biography (1882-1941)	76
b) Notes (1917-1938)	76
IV. Summarization and Results	87
Bibliography	91
Primary Sources	91
Secondary Sources	93
Words of Gratitude	98

20 Years' Patronage of the City of Dillingen at the Danube of the Sudeten Germans of Hostau



Program – 18 October 2008

- 2:00pm **Coffee bar** in the "Faustus-Hall" at the
Parish of Saint Peter in Dillingen
(Klosterstraße 7)
- 4:00pm **Grand Opening of the Collection on Expulsion** at the
City and Prince-bishopric Museum in Dillingen
(Hafenmarkt 11)
- 6:00pm **Pontifical Mass** of His Excellency, the Most Reverend
Bishop Mons. František Radkovský (Diocese Pilsen),
on the occasion of the patronage jubilee in the former
University Church of Dillingen
(Kardinal-von-Waldburg-Straße 5)
- 7:30pm **Ceremonial Act – Reception of the Lord Mayor**
in the Great Hall at the Arts Center "Colleg"
(Benediktinergasse 5)

Opening addresses

Commemorative Speech of the Ortsbetreuer of Hostau:
"Hostau – the History of a Parish in Bohemia
from 1836 to 1938"

9:30pm End

Refreshments will be served.



Heimatstadt Hostau - Rodné Město Hostouň - Hometown Hostau



Please chose your favorite language:

Deutsche Version
Česká verze
English version



HOMETOWN HOSTAU



Hometown Hostau - Home

On behalf of the town council of the hometown of Hostau, I would like to extend a warm welcome to you.

We appreciate you visiting our website of Hostau, the town of our historical roots. For centuries our ancestors determined the religious and cultural fortune of the town. Ignoring human rights, the former Czechoslovakian state expelled all Sudeten Germans until 1946.

However, in a larger European community terms such as communication, tolerance and reconciliation should not just be empty words. It is our duty to make these words a reality, not only for those who lived in Hostau before, but also for the present inhabitants of Hostauň (CZ). With these pages we would like to make a contribution to tear down barriers and build new bridges.

Therefore, this website should remind us of the history of the Sudeten Germans in Bohemia and keep it vivid. The website, "hostau.org", may very well be the point of departure for many who are interested in the history of Hostau. There are of course various other avenues to explore for more information.

Any suggestions, criticism or new ideas are very welcome. Simply send us an email.

Yours sincerely in homeland solidarity,

Stefan Stuppeler
The Ortsbetreuer of the hometown HOSTAU
Email: OB@hostau.org



- Home
- News
- Media
- Chronicle
- Crest
- Maps
- Directory
- Lipizzaner
- Parish
- Cemetery
- Genealogy
- Expulsion
- Newsletter
- Patronage
- Administrator
- Anthem
- Donations
- Links
- Contact
- Imprint

<http://www.hostau.org>

Thesis
(extract)

Hostau – the History of a Parish in Bohemia

by
Stefan Stippler

Submitted in partial fulfillment of the requirements for the degree of
Master of Sacred Theology
(Magister Theologiae)
2008



Approved by Professor Dr. Dietmar W. Winkler
Chairperson of Church History
Department of Exegetics and Church History

I. Introduction

1. The Terms: Sudetenland and Bohemia

[Map: Kingdom of Bohemia 1849] When the research for this thesis was started the original title was: Hostau – the history of a parish in the Sudetenland. However, while working on the text the question that kept recurring was whether the title actually was appropriate. And so the title was changed to: Hostau – the history of a parish in Bohemia. **[Map: Bohemia and Moravia]** Why was “Sudetenland” replaced by “Bohemia”? The term “Sudetenland” was first used for an area in the Czech part of Czechoslovakia when it was established in 1918. In this area mainly Germans lived, according to language and origin. In the 19th century the term “Sudetenland” was used predominantly as a topographical term for the area bordered by mountains between Bohemia, Moravia and Silesia. The term “Sudeten Germans” was used for the former German-speaking inhabitants of Sudetenland. The term “Sudeten-Germans” replaced the terms "German-Bohemians" and "German-Moravians”.

[Map: Austrian Empire] The initial title of the thesis was "Hostau - the history of a parish in Bohemia based on the memorial book of the deanery of Hostau, which was started in the year 1836 as a continuation of the memorial book of the year 1634". **[Map: Danube Monarchy]** This illustrates that in this specific historical period the term “Sudetenland” does not fit. It is still the time of the Danube Monarchy with its crown land, Bohemia.

The term “Bohemia” is open to interpretation. Bohemia has always been a European region, where religious and ethnic contrasts met. Although this often resulted in conflict, the interaction between the different groups caused the different cultures to influence one other. The Bohemian culture was affected in

multiple ways by the synergism and clash of opinions between German, Czech and Jewish influences. **[St. Vitus' Cathedral]** For instance, under Luxembourg and during the times (14th century) of the Swabian master builder family, Parler, the city of Prague had an immense influence on the forming of the international arts. **[Bohemian authors]** Authors such as Adalbert Stifter (1805 -1868), Franz Kafka (1883 -1924), Franz Werfel (1890 -1945), Friedrich Torberg (1908 - 1979), Jaroslav Hašek (1883-1923) and Karel Čapek (1890-1938) or composers such as Antonín Dvořák (1841-1904), Leoš Janáček (1854-1928) and Friedrich Smetana (1824-1884) were able to draw from this opulence for their works. The German paper "Daily Paper of Prague", which was published from 1876 to 1939, was regarded as one of the best newspapers of its time.

Even if the years 1938 till 1946 generated much sorrow, which still casts a shadow on German-Czech history, it is a common history, which unites, and sharpens the consciousness to protect it for the future in a united Europe and from which valuable lessons are to be learnt. **[Sudeten-German Reunion]** Each year many Sudeten-Germans gather for a Sudeten-German Reunion. Whereas in the beginning these gatherings highlighted the injustices suffered, thoughts on European unification play a major role today.

2. Ambition and Motivation to analyze the Parish of Hostau

This present thesis wants to help promote the reconciliation between Czechs and Sudeten-Germans. The aim is to set and further develop old values, which connect and unite these two ethnic groups. This endeavor should strengthen communication and cooperation between former and present inhabitants of Hostau. An important aspect of all common projects, especially in a country with a small number of confessing Christians (31%) and a high rate of atheists as a result of

the communistic regime is to involve the church. It is the church that has the power to unify mankind.

[New Ortsbetreuer] With the appointment of a new Ortsbetreuer of Hostau in July 2004 came a transition from the eyewitness generation to the confession generation. Admittedly, the fact of the expulsion is still present; however, it is no longer uppermost in people's minds. In order to rightly categorize the expulsion of the Sudeten-Germans according to history, it is necessary to obtain sufficient knowledge of the history of Sudeten-Germans in Bohemia in earlier centuries. Therefore, the question that should be asked repeatedly is what happened in the time before the 20th century? **[Otto of Habsburg]** Otto of Habsburg, the Archduke of Austria, expressed this as follows: "Whoever does not know, where he comes from, does not know where he is going, and therefore does not know where he belongs." **[Guggenberger]** The idea to uncover hidden historic aspects, in order to make them accessible to oneself and other people was the motive behind making the history of the parish in Hostau the subject of this thesis. And so this thesis should also become a proclamation of faith, which portrays the confession of the former people with regard to faith and church, and in so doing, might help to again establish a vigorous parish life in the present Hostau. **[Waldthurn]** What is regarded as a matter of course in German-speaking countries, i.e. a good, reciprocal relationship between state and church (despite some minor differences from time to time), is also bearing fruit, albeit slowly, in today's Hostau. **[Pilsen]** By taking the local church into consideration a partnership between Hostau and Waldthurn in the Upper Palatinate was signed. A common project to renovate the church in Hostau is currently underway. The bishop of the Diocese of Pilsen himself is involved and is occasionally present on site. **[Saint-James-Festival]** Since 2005 the traditional Saint-James-Festival has been celebrated with a bilingual Bishop's Mass in German and Czech. At

the beginning only a few Czech Christians attended. But since 2005 the attendance has markedly increased.

3. Structure, Method and Sources

The present work presents a rough historical outline of the secular and church history of Hostau. However, it is not easy to separate church and secular history, especially since ecclesiastical and secular life was narrowly interwoven during earlier centuries.

[Postcard] In order to narrow down the almost 700-year-old history of the Hostau parish for the purpose of this thesis, the main focus will be on the historic evaluation of the second memorial book of the deanery of Hostau. This second book, which actually constitutes two books, was written from 1836 to 1938 by the respective priests of the time.

[17th century] A close examination of these 100 years in the history of the Hostau parish is the actual objective of this work. Altogether seven priests were responsible for writing the book. However, the chapters vary in length due to the fact that the first entries were sparingly made. It is only from approximately the year 1865 that one could first speak of chronological reports.

In the last part of this work the distinctive features regarding the reports of the respective priests were summarized and a final conclusion was drawn.

II. The Records of the Hostau Vicariate

As a result of the division of the Vicariate of Bischofteinitz in the year 1785 the new Vicariate of Hostau **[map vicariate]** was formed in correlation with the re-organization of the Archdiocese of Prague and the founding of the Diocese of Budweis. A vicariate refers to the area a vicar holds under his pastoral charge. Nowadays we talk of a pastoral region. The Vicariate of Hostau was a component of the Arch Vicariate of Taus and it administered 14 parishes: Rectories in Weissensulz, Berg, Metzling, Melnitz, Stockau, Plöß, Waier, Schüttwa, Schütterschen, Heiligenkreuz and Eisendorf and the deaneries in Muttersdorf, Ronsperg and Hostau itself. The vicars were in charge of the supervision and control of the spiritual, official and economic administration of each of the parish offices in the area and the deanery itself. Due to these activities there is a large number of documents mainly concerning pastoral care available. The records of the Vicariate of Hostau were found in the decayed parish office building of Muttersdorf in the year 1973. **[Example]** In regard to the physical condition of these records it could be assumed that part of the stored documents had been destroyed. The oldest documents in the parish archives are the registers that are presently kept and open to the public at the states archives in Pilsen. The most recent ones are kept at the registry office at the town hall of Hostau. The parish baptismal registers start in the year 1653, the wedding registers begin in 1655 and the registers of deaths start in the year 1669. **[Archives]** All the other written material was put into the district archives of Bischofteinitz in 1973. Before that it was kept in the parish office in Hostau in rather pitiful conditions. The documents were damaged heavily by moisture and mold. This written material did not show any original index system and was artificially structured into a system. Fractions of documents of religious confraternities that were once active in the Hostau parish were also found in the parish archives. Office books, accounting and cash-books, filing protocols, personal files of the ministers, reports

about canonical visitations, registers, inventories of statues and bells, church constructions and welfare organizations were found in 53 boxes.

[Book I] The memorial books, which date back to the first half of the 17th century, are the most valuable documents in the parish archives, even if they were probably only written later. Entries in the first memorial book start in the year 1634. **[Book II]** The second memorial book was written from 1836 until 1938. The earliest entries in the first volume were all written in Latin. The second volume was consistently written in German. In comparison to the other Hostau records, which are kept in the archives the two memorial books are in good shape, only the binding has perished. It seems that these both books have been stored more appropriately compared to the other records. Both these books are comparable to a parish chronicle. The term “memorial book”, as it is called in Hostau, is derived from the Latin inscription in the first book, “Liber Memorabilium”

III. Chronological Description and Analysis of the Second Memorial Book from 1836 to 1938

The second memorial book is the main source of this thesis. **[Page 23]** In order to develop a structure it was first of all necessary to transcribe the book from the old German handwriting into today's Latin characters. The older the entries were, the more difficult it was to decode them. Especially in very old German writings individual letters tend to flow into each other often obscuring the accuracy and legibility of the characters. The more hurried the author, the less legible the writing. Very often loops on the ascenders and descenders do not enhance legibility. The hardback memorial book contains altogether 468 pages of which only 156 pages have been written on. Pages 21 and 22 are empty and pages 152 to 155 are missing altogether. The book is bound in leather, 10 inches by 15 inches, and is stitched through with a black and yellow cord. **[Seal]** Pastor Peter Steinbach sealed the book on 10 August 1887. Therefore it can be assumed that either the original book was a hardback or the binding got so fragile over the years that a new cover was made in 1887.

[Steinbach grave] Analyzing the entries, it could be argued that some of them were nothing more than a mere retelling of stories. However, the different reporters (pastors) did not all follow the same pattern of narration. One could not expect succeeding scribes to write in the same way as their predecessors. The notes are so different, especially those of the first pastors. These are irregular and fragmentary. So neither a logical structure nor a plot is evident here. Later on it is to some extent possible to summarize certain topics addressed by particular pastors. However this is not possible all the time. So the present analysis is basically an analysis according to dates; which important events happened in particular years. It should be mentioned here, that Peter Steinbach, who first became pastor in Hostau in 1885, has, in surveying the past, written down historic

events from the year 1869 onwards. This means that Steinbach himself was responsible for filling 98 pages out of a total of 156 pages recording the events from 1869 until 1917.

IV. Summarization and Results

This thesis tries to describe the ecclesiastical life in Bohemia using the parish in Hostau as example. Rather than a summary description of the history in a specific geographical region, everyday life, which formed the existence of the inhabitants of the area concerned, was reconstructed. Thus the history of the physical town, Hostau, and its parish could be placed in the context of the all-inclusive historical development. The quintessence of this thesis is the analysis of the individual pastors as well as the evaluation of records found in the archives, which reflect among others structural alterations to the church building, the financial and physical condition of the parish. It also portrayed the relationship between the respective pastors and the city council, charitable activities, as well as the developments in devoutness, forms of worship and other observances.

[Contents] The emphasis of the entries of the individual pastors in the second memorial book are so different from each other that, viewed as a whole, no consistent scheme is evident according to which this book could be structured. It therefore makes sense to process the individual records according to years, as presented by the author. It is only with pastors Steinbach and Lorenc that lesser elements such as building-repairs or purchases of utensils for church use could be summarized according to smaller periods. However, it does not seem reasonable to summarize all the purchases made by Pastor Steinbach in his 32-year term of office. The result would be a mere statistic obscuring the fact that these 32 years were filled with real people who lived in a real life of suffering and joy.

[Beer] In general it could be said that each writer of this parish chronicle has written that which was important from his specific point of view. Whether today's observer shares the same point of view, is a question that might not have

been considered by the original author at all. **[Tausch]** This explains exactly why the entries of the first two pastors, Beer and Tausch, do not show any coherence. These entries are not even sorted chronologically. Whether it was a lack of expressiveness on Beer and Tausch's part, or simply unusual at the time to note down everything in comparison to the present era of print media cannot be ascertained with absolutely certainty. Yet it is beyond dispute that in those times paper was a precious commodity. And therefore writers had to decide, which events were worthy of being noted and which not.

[Lenz] Since the recordings of Pastor Lenz the format of the reports have changed. Short, linked-together paragraphs gave way to longer continuous texts. It is significant to note that although Lenz moves back and forth between the years; his work is remarkably more chronological than that of his predecessors.

[Zettl] Also noteworthy is the fact that personal emotions are recorded for the first time with the assumption of office of Pastor Zettl. One reason for this might be that Zettl has already served in Hostau as a chaplain before. His first recording is a complaint that the rectory is without water supply. Although Zettl, as chaplain, starts with the parish chronicle he does not keep it up to his retirement. It could be assumed that his boss instructed him to make these entries because in his report about the demolition of the Corpus-Christi-Chapel of Hostau he makes some less than neutral comments. Also, when he takes over as a pastor later on he does not continue his writing consistently. In fact, he stops writing altogether. This would further strengthen the thought that he was instructed to keep a parish chronicle. It was not his personal ambition to write.

[Bräuer] It seems obvious that when Pastor Matthias Bräuer took over the rectory he was not informed of the already existing records available in the memorial book. During Bräuer's term of office he did not record anything at all. Only

when he became arch pastor in Bischofteinitz in 1890, he published brochures such as "The Shrine of the Sorrowful Mother of God in Hostau" and the "Brief History of the City and the Arch Vicariate of Bischofteinitz". Understandably it was impossible to continue recording events during the time when the great fire of 1877 destroyed the church in Hostau and the subsequent rebuilding thereof. There was simply no free time available to write down all these tragic happenings.

[Steinbach] It is Pastor Steinbach who turned the records into a real memorial book. The reasons why he was made monsignor in the year 1909 are not found in the archives, but it could be assumed that he was probably well known in the bishop's offices in Budweis as an on-fire defender of the faith and church.

With his taking over the rectory in the year 1885 Steinbach must have found the first loose pages of a parish chronicle. He then bound it together with 200 plain sheets of paper in a stitched binding in the year 1887. Steinbach does not merely write about events in his parish from 1885 onwards, but it is his intention to bequeath a complete parish chronicle to his successors. Therefore he begins with his entries where Pastor Zettl has left off in his notes. Steinbach writes retrospectively about all the great events from 1867 until his assumption of office. Of inestimable value is his report about the great fire of 1877 and the reconstruction of the church under Pastor Bräuer. Steinbach's entries follow a relatively continuous pattern and include the following: his observation as regards the political events in the world, his pastoral care including his efforts to maintain all parish buildings and finally his observations regarding the weather conditions.

There is no doubt that the real merit of Steinbach's work is the new, solid furnishings of the church interior. This can still be seen today. He attached immense importance to even the tiniest of details. Today we might not think posi-

tioning and consecrating numerous crosses outside or organizing never-ending collections for the poor and various other needy causes important, but it demonstrates the devout faith of the people of the time. In other words, in those days it was unthinkable to separate church life from everyday life. It belonged together, and formed a unit. Steinbach was also appreciative of his benefactors and donors. At the end of many entries in the memorial book they are cordially thanked and God's protection and blessing prayed upon their lives. Old and weak, he stops writing in November 1911. He died in 1917 in Hostau.

Besides being pastor, Steinbach is also the champion, who out of inner conviction fights anything that would harm his beloved church. During the liberal movements of his time he senses the most severe danger for the church and resists all liberal behavior. The liberal attitude towards the school often resulted in confrontations with the local school inspector. Even his vocabulary is not free of negative emotions, which depicts him as an ordinary human being to the reader. Even as he criticizes his parishioners he does not mince his words. All in all, without Steinbach's notes the memorial book would be much less transparent and colorful, even if his entries were not written objectively. Steinbach had a temper and was very aware of it. In a couple of situations he asked his successors to pray for him and also celebrate a Mass commemorating him.

[Lorenc] The last chapter in the memorial book deals with Pastor Lorenc. The soberness of his entries in comparison to Steinbach's vivid narrations is especially striking. However, on paying closer attention it is clear that Lorenc is not a super-cool pastor, rather one who tries to be neutral. Unfortunately he did not completely succeed. One reason might be that he, a native of Czech nationality, serves in a German-Bohemian parish. In order not to be recognized as a Czech he changes his name from František Lorenc to Franz Lorenz, the German version. He even uses Franz Lorenz as his signature and on certificates only his

German name appears. His contemporaries reported that nobody knew Lorenc was a Czech. Having an identity crisis during the collapse of the Austro-Hungarian monarchy while being priest in a church that supported the alliance between throne and altar, could not have been easy for Lorenc. However, this crisis should have been dealt with at the time of his last entry into the memorial book. Lorenc writes solemnly about the successes of the first Czechoslovakian president, Tomáš Masaryk.

His other reports tell about vigorous renovations during his term of office. Unfortunately he tells very little about his pastoral care activities. The reader gets the picture of a priest who dedicates all the time. But this is certainly not true. In the minutes of the general canonical visit in May 1937 Lorenc is complimented as an outstanding pastor, who put much of his energy into the pastoral work with young people. This was also the opinion of many of his contemporaries, who have still known Lorenc in Hostau.

[Carl-Wolfgang] It still remains an open question whether or not it is a coincidence that the Prince of Trauttmansdorff was patron of both Stankau, the parish where Lorenc was born, and Hostau, where he later lived.

[www.hostau.org]



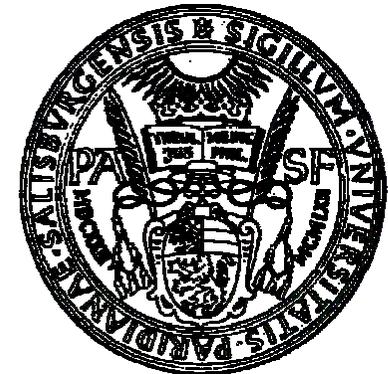
Thesis

Hostau – the History of a Parish in Bohemia from 1836 to 1938

by
Stefan Stippler

Submitted in partial fulfillment of the requirements for the degree of
Master of Sacred Theology
(Magister theologiae)
2008

Approved by Professor Dr. Dietmar W. Winkler
Chairperson of Church History
Department of Exegetics and Church History



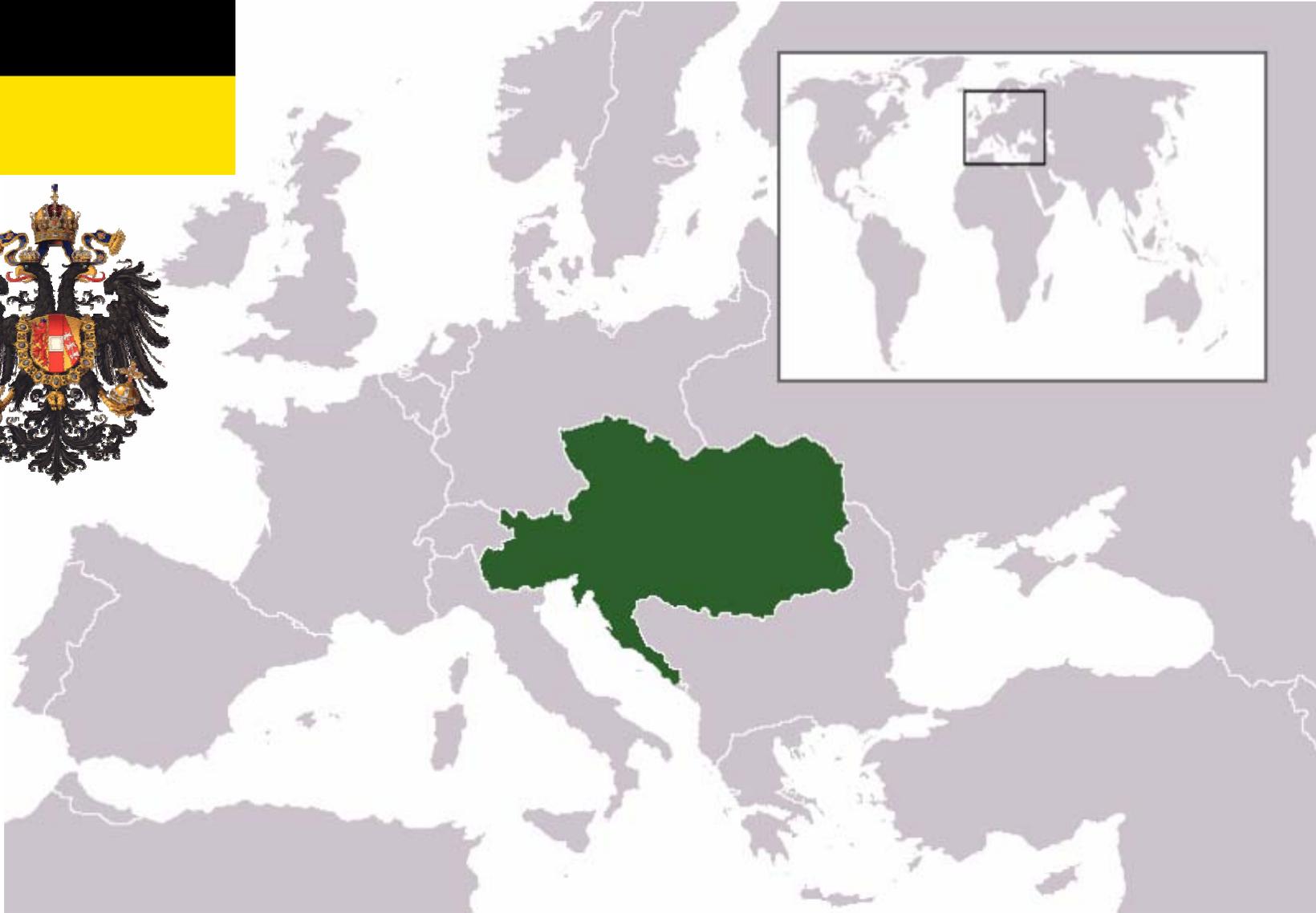
Introduction

1.

The Terms: Sudetenland and Bohemia



Bohemia and Moravia with German population (yellow)



Austrian Empire (1804 to 1867)

Austro-Hungarian Empire (1867 to 1918) – dual monarchy



- CISLEITHANIA**
1. Bohemia
 2. Bukovina
 3. Carinthia
 4. Carniola
 5. Dalmatia
 6. Galicia
 7. Kustenland
 8. Lower Austria
 9. Moravia
 10. Salzburg
 11. Silesia
 12. Styria
 13. Tirol
 14. Upper Austria
 15. Vorarlberg
- TRANSLEITHANIA**
16. Hungary
 17. Croatia and Slavonia
 18. BOSNIA AND HERZEGOVINA

Countries of the Danube Monarchy



Prague – St. Vitus's Cathedral
(finished by the Swabian master
builder's family Parler 1344-1420)



Bohemian
authors and
composers



Adalbert Stifter
(1805 -1868)



Franz Kafka
(1883 -1924)



Franz Werfel
(1890 -1945)



Friedrich Torberg
(1908 -1979)



Jaroslav Hašek
(1883-1923)



Karel Čapek
(1890-1938)



Antonín Dvořák
(1841-1904)



Leoš Janáček
(1854-1928)



Friedrich Semtana
(1824-1884)



Sudeten-German Reunion
Nuremberg May10-11, 2008

2.

**Ambition and Motivation
to analyze the Parish of Hostau**

› Stefan Stippler ist neuer Ortsbetreuer von Hostau

Zurück zu den Wurzeln

Stefan Stippler wurde am 25. Februar 1972 in der Großen Kreisstadt Nördlingen (Bayerisch Schwaben) als erster von zwei Söhnen der Eheleute Wolfgang Stippler und Anneliese Stippler (geborene Kretschmer) geboren.

Er studierte an der Katholischen Universität Eichstätt Katholische Religionspädagogik und an der Münchner Ludwig-Maximilians-Universität Katholische Theologie.

Seit 1999 ist er Applikations-Manager im IT-Bereich (EDV) bei BMW Financial Services (früher: BMW Bank). Seine Haupttätigkeiten umfassen den kompletten Hard- und Software-Einkauf der Bank, sowie die Koordinierung des externen „Support-Centers“.

In seiner Heimatpfarre in München-Solln versteht er den Lektorendienst und ist auch als Kommunion-spende ehrenamtlich tätig. Neben seiner Leidenschaft des Golfspiels hat er sich seit seiner frühen Jugend der Familienforschung verschrieben.

Diese Betätigung führte ihn auch zu seinen Hostauer Wurzeln. Jedoch war eine Reise dorthin während des Studiums nie möglich geworden. 2003 kam er – eher durch einen Zufall – nach Hostau. Nach ersten Erkundigungen und Sichtung der noch vorhandenen Grabstätten der Vorfahren auf dem Friedhof entzündete sich die Flamme der Begeisterung für die Heimat seiner Großmutter. Mittlerweile wurden die fünf Grabstellen einer grundlegenden Instandsetzung unterzogen.

Auf dem Heimattreffen der Hostauer in Dillingen wurde er von seinem Vorgänger Erich Fischer als dessen Nachfolger im Amt des Ortsbetreuers vorgeschlagen. Der Hostauer Ortrat

berief Stippler dann noch während des Heimattreffens zum neuen Ortsbetreuer, und bat satzungsgemäß Heimatkreisleitender Peter Pawlik um die entsprechende Ernennung.

Anstehende Projekte Stipplers in Hostau sind unter anderem die verantwortungsbewusste Lösung für das Problem noch vorhandener, leider nicht mehr nachgepachteter Gräber auf dem Friedhof in Hostau, die Durchführung des nächsten Heimatgottesdienstes in Hostau 2005 und der Internetauftritt unter www.hostau.org des Hostauer

Ortrates noch in diesem Jahr. Die Mutter seines Vater, Sofie Stippler, geborene Dietrich (1913–1992) ist eine gebürtige Hostauerin. Diese wuchs dort im Hause ihrer Eltern (Grüa-weber), Johann Dietrich (1881–1956) und Marie Dietrich, geborene Dietz (1888–1965) zusammen mit ihren beiden Geschwistern auf.

Nach dem Anschluß an das Deutsche Reich ging Sofie in Stellung nach Nürnberg und heiratete 1940 Karl Stippler (1912–1945) aus Nördlingen. Da Nürnberg nicht vom Bombenhagel verschont blieb, reiste die ausgebombte Sofie mit ihren beiden Kindern – der Mann war an der Westfront – zu ihren Eltern nach Hostau. Nach der Kapitulation der Wehrmacht im Mai 1945 mußten alle Reichsdeutschen sofort das Sudetengebiet verlassen. Sofie mit ihren beiden Kindern hatte Glück im Unglück, sie fand sofort Aufnahme und ein neues Zuhause bei ihren Schwiegereltern in Nördlingen.

Stefan Stipplers väterliche Stammreihe läßt sich im nord-schwäbischen Raum bis ins Jahr 1520 zurückverfolgen. Alle Vorfahren seiner Mutter (Kretschmer/Schroth) stammen aus dem Kreis Freitaldau in Sudeten-Schlesien.



Ortsbetreuer Stefan Stippler – Jahrgang 1972.

New Ortsbetreuer of Hostau
July 2004



Karl I., Otto and Zita
(Budapest 1916)



Member of the European Parliament
(Strasbourg 2002)

Dr. Otto of Habsburg, Archduke of Austria
(born 1912)

Auxiliary Bishop Vincent Guggenberger in Hostau – May 2005:



Dedication of the new Rolls of Honors



in front of the church together with
Bro. Provincial Hugo Stippler O.H. (Los Angeles, Calif.)



Signing the treaty of partnership Hostouň-Waldthurn – March 15, 2004



Bishop's House in Pilsen - December 2005



Saint- James-Festival in Hostau 2007

3.

Structure, Method and Sources



Hostau postcard before WW I



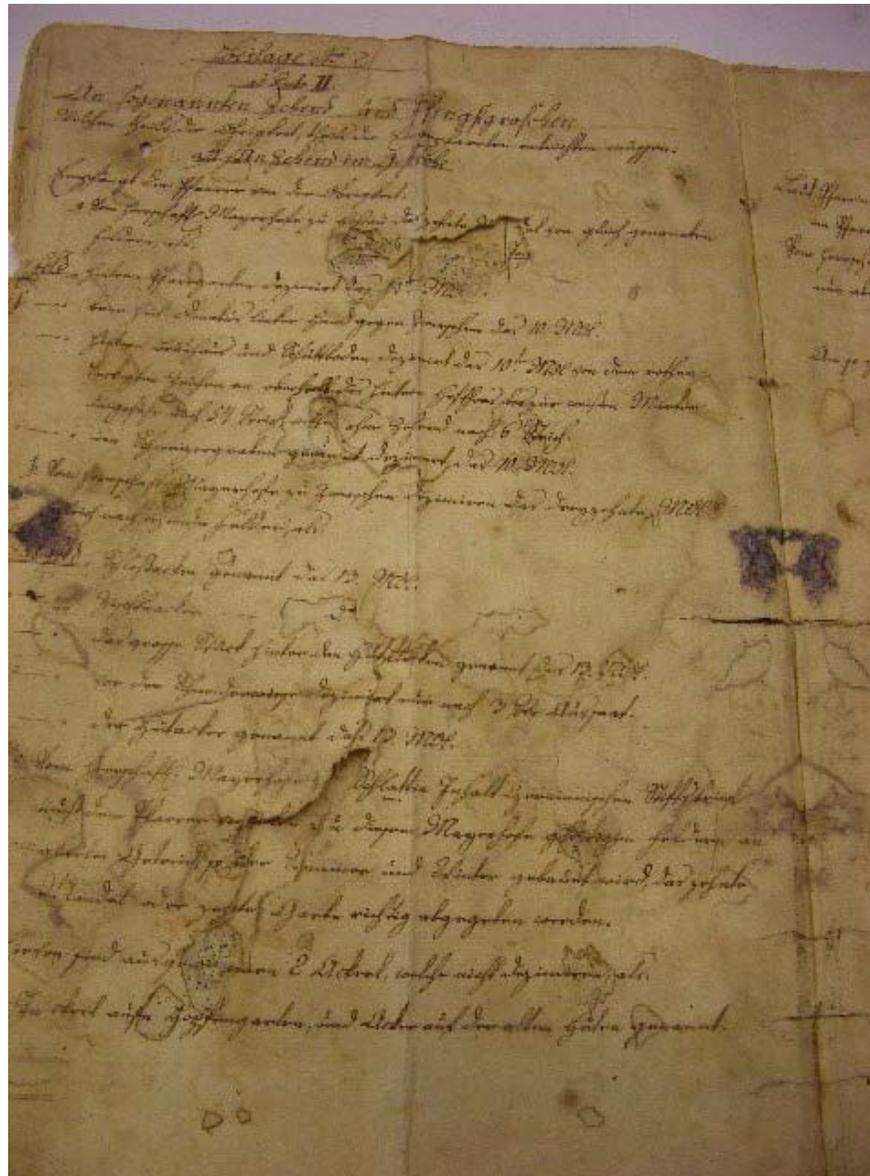
Hostau in the 17th century

II.

The Records of the Hostau Vicariate



1785: Vicariate Hostau – Archvicariate Bischofteinitz

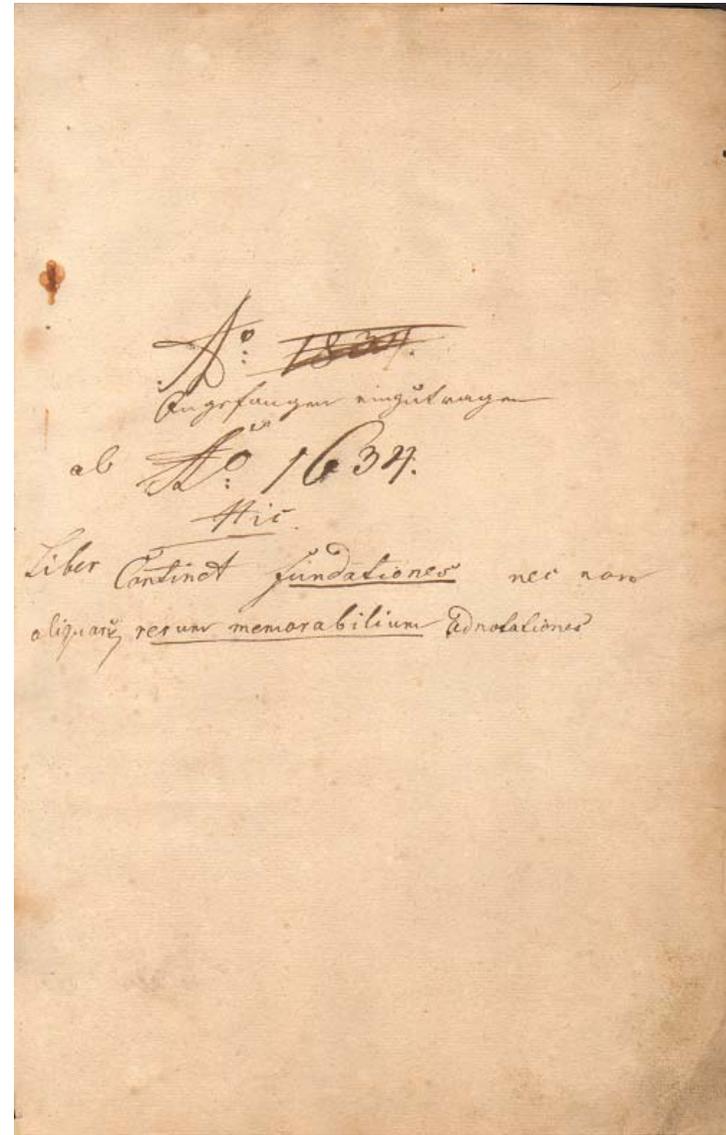
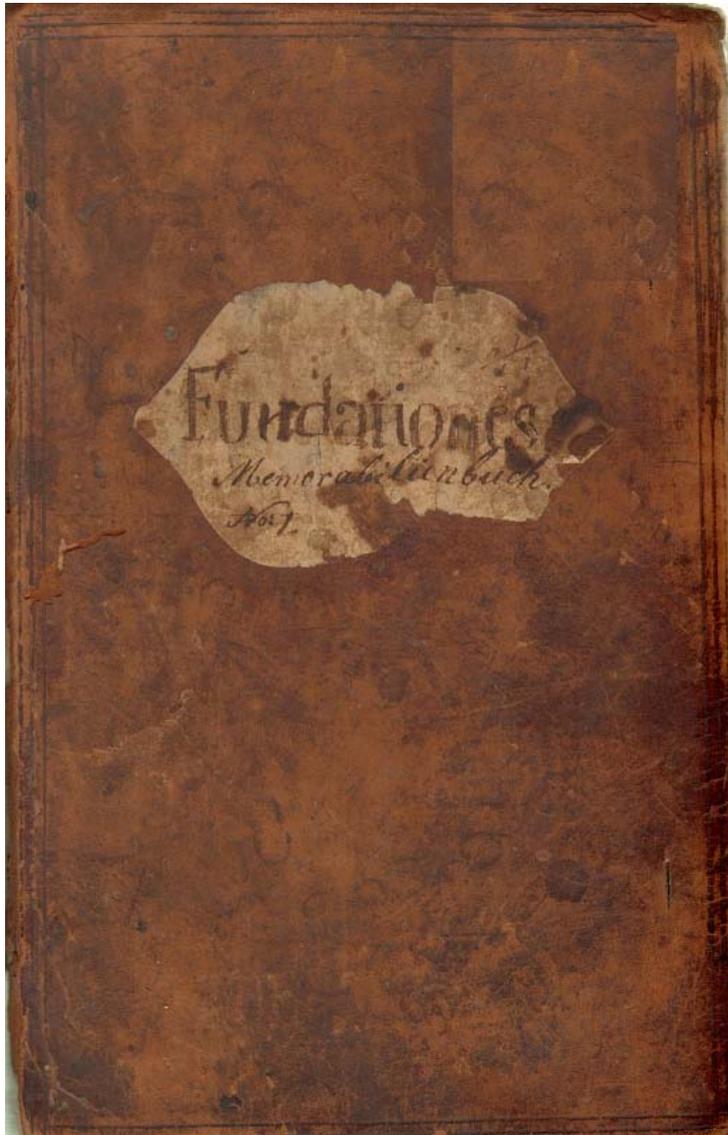


Example of a clammy and moldy document



Státní oblastní archiv v Plzni - Domažlice/Horšovský Týn

Archives in Bischofteinitz



Memorial Book №. I (1634-1836) of Hostau

III.

Chronological Description and Analysis of the Second Memorial Book from 1836 to 1938

Dieses Memorabilienbuch enthält 468 Seiten.

Paginirt, mit schwarzgelbem Pflaster durchzogen und gefingelt
von Peter Steinbach, Dorfant in Hostau.

Deccanalamt Hostau
am 10. August 1887. Steinbach, Dorfant.



Sealed by Peter Steinbach – August 10, 1887



Steinbach's grave in Kschakau – March 2008

IV.

Summarization and Results

Contents

1. Pastor Josef Beer	30
a) Short biography (1776-1840)	30
b) Notes (1836-1840)	30
2. Pastor Franz Tausch	34
a) Short biography (1780-1847)	34
b) Notes (1840-1847)	34
3. Pastor Jakob Lenz	36
a) Short biography (1801-1863)	36
b) Notes (1848-1863)	36
4. Pastor Augustin Zettl	41
a) Short biography (1805-1878)	41
b) Notes (1863-1874)	41
5. Pastor Matthias Bräuer	45
a) Short biography (1817-1899)	45
b) Notes (1874-1885)	46
6. Monsignor Peter Steinbach	53
a) Short biography (1843-1917)	53
b) Notes (1885-1917)	53
7. Pastor František Lorenc	76
a) Short biography (1882-1941)	76
b) Notes (1917-1938)	76

1. Pastor Josef Beer

a) Short biography (1776-1840)

b) Notes (1836-1840)

Nos Joannes Procopius Vi Gratia
Proto Episcopus Bohemo Buduicensis
Schaaßgotsche dictus e. S. R. I. Comitibus,
Liber Baro de Kynast et Troffenstein.

Ad futuram rei memoriam! promovendo cultui divino
intenti Ecclesiam parochialem Hostaviensem in honorem S.
Jacobi Majoris Apostoli dedicatam, qua de jure Patronatus
Celestissimi Domini Ferdinandi S. R. I. Principis ac Archiducis
episcopi dignoscatur, ob eius vidualatem, vicariam, et angularem parocia-
norum pietatem, nec non ob insignem religionis et virtutis feru-
orem, quo Illustrißima hujus Ecclesie Patronantia semper accel-
luit, Lutheritate ordinaria ad majorem Celestissimo Procopio
Trautimannsdorfiano splendorem, et precipuam Nobis in
propensionem commendandam in Decanalem elevamus, con-
stitutimus et in perpetua tempora confirmamus, eamque pro-
sentium tenere in Decanalem elevatam, constitutam, et confir-
matam episcopi declaramus, tribuentes huic Ecclesie ejusque actuali
Rectori, et Successoribus suis omnes prerogativas et privilegia
illi tanquam decanali pro ceteris competentia competentissimum
fore: ut in elevatione hac non modo Celestissimus Dominus
Princeps et Patronus peculiaris affectus Nobis testimonium
benivole accipiat, verum etiam Venerabili civitate dilecto

Josepfo Sippel actuali hujus Ecclesie Decano ipsa hac elevatio
ad augendum ejus animarum zelum, promovendumque
cultum divinum sit incitamento.

Buduicii in Residentia Nostra Episcopali die 16^{ta} Martii 1805.

Joannes Procopius Procopius



Decanatum Hostaviae
die 10^{ta} Aprilis 1805
Josephus Sippel Proto-
decanus et Vicarius
Kraus et Procopius

1805: Hostau becomes a deanery

2. Pastor Franz Tausch

a) Short biography (1780-1847)
b) Notes (1840-1847)

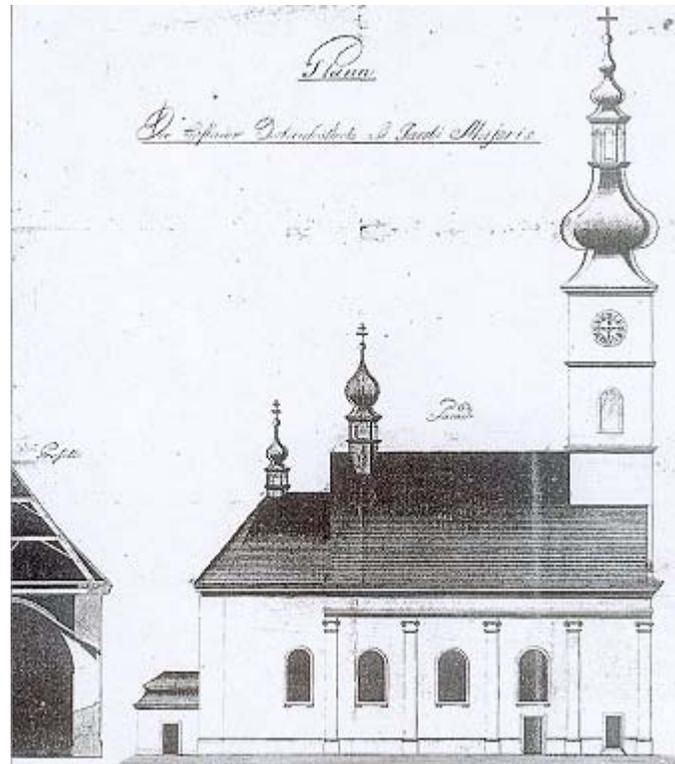


	1840	1841	1842	1843	1844
Baptisms	76	71	68	77	74
Weddings	9	17	24	12	11
Decedents	75	71	46	45	51
Total of Catholics	1633	1657	1656	n/a	n/a

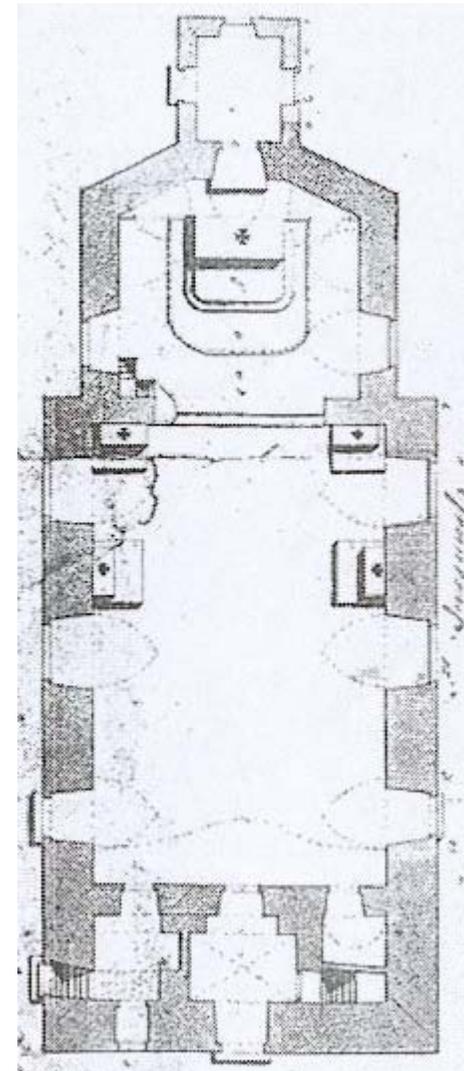
3. Pastor Jakob Lenz

a) Short biography (1801-1863)

b) Notes (1848-1863)



Church in Hostau in 1808



4. Pastor Augustin Zettl

a) Short biography (1805-1878)

b) Notes (1863-1874)

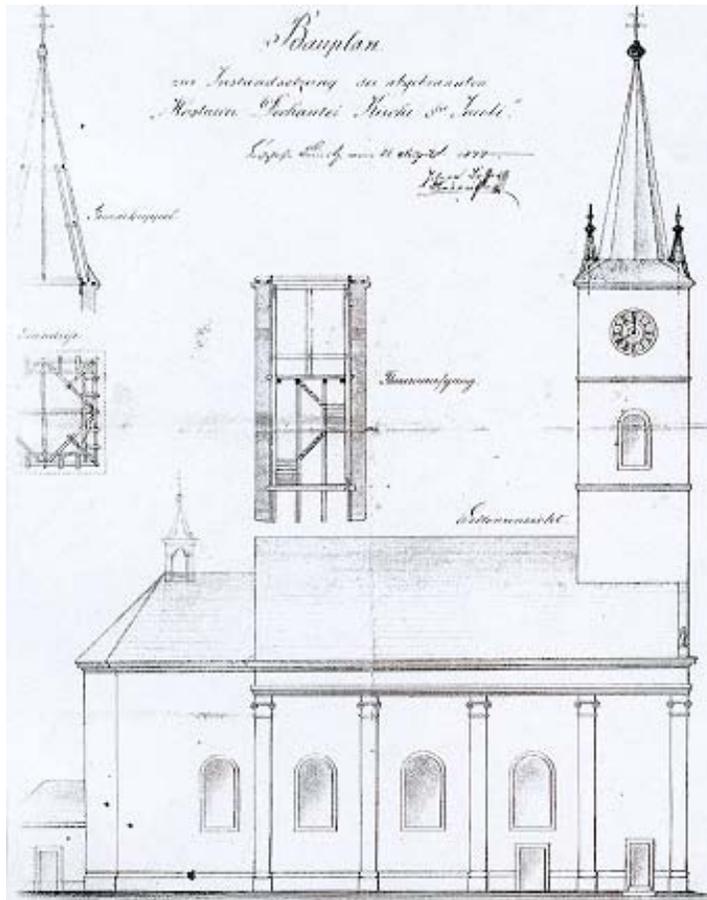


Hostau before the great fire in 1877

5. Pastor Matthias Bräuer

a) Short biography (1817-1899)

b) Notes (1874-1885)



The rebuilt church after 1877



The Shrine of Hostau

6. Monsignor Peter Steinbach
- a) Short biography (1843-1917)
 - b) Notes (1885-1917)



Church in Hostau around 1910

7. Pastor František Lorenc
- a) Short biography (1882-1941)
 - b) Notes (1917-1938)

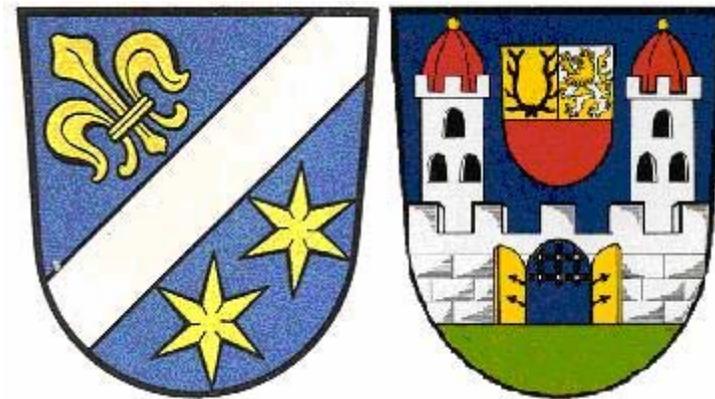


1936: new church bells

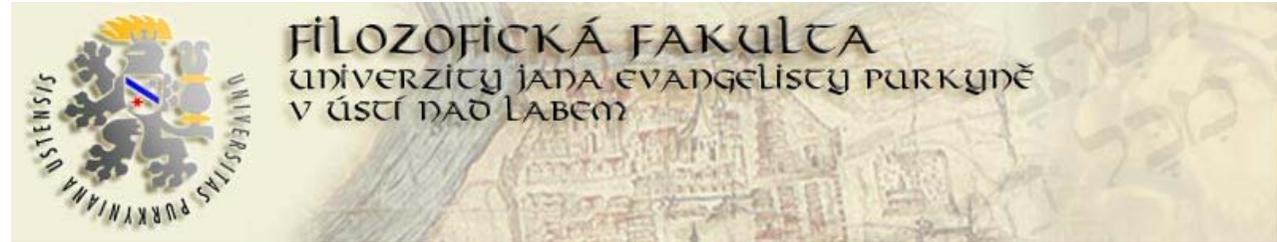


Meeting in Vienna with His Highness Carl-Wolfgang Prince of Trauttmansdorff
(February 2008)

**20 Years' Patronage
of the City of Dillingen at the Danube
of the Sudeten Germans of Hostau**



18 October 2008



Doc.dr. Rudolf Kučera

This thesis offers a plastic illustration of ecclesiastical and society life in the specific region.



Mgr. Jaroslav Šebek, Ph.D.

It worked out to merge social and spiritual tasks on the basis of a parish in West-Bohemia. These changes occurred in church at the beginning of the 20th century. The church had to cope with the consequences of these large social transformations (economical boom and modernization of the society).



Prof. Dr. Albert-Peter Rethmann

This thesis does not only sample the self-assurance of the former inhabitants of the concerned area. It also supports the search for identity of the affected Czech towns and villages nowadays.



Prof. Dr. Wolfgang Oberröder

The present survey portrays the commitment of the former people to faith and church and gives desirable pulses to enrich the parochial life in Hostau at present.



Fachbereich Bibelwissenschaft
und Kirchengeschichte

Universitätsplatz 1
A-5010 Salzburg

Prof. Dr. Dietmar W. Winkler

This thesis can be put into a bigger European context. The profound development of historic sources in the archives makes a contribution to conciliation among the nations. It helps to regain lost identities. Additionally it supports the effort to put this region back to the center of Europe, where its historic place is, and which is no longer divided neither by an iron curtain nor a different currency.



Heimatstadt Hostau - Rodné Město Hostouň - Hometown Hostau



Please chose your favourite language:

Deutsche Version
Česká verze
English version

<http://www.hostau.org>