

The presented thesis is concerned with the problem of the form and the function of the apocalyptic prophecies and their explanations during the Hussite period. The apocalyptic prophecies, biblical and non biblical too, are handled as a medium of the symbolic communication and as the instrument of the interpretation of temporary events as a part of the world eschatology and the history of salvation. The prophecies provided the answers to the questions concerning the sense of history, they offered the possibility to put the partem into the past, present and future events. They performed a means how to foresee the future and how to understand the real sense of the presence and of the past. The medieval apocalyptic tradition furnished authors with the flexible hermeneutic system - a set of ideas adaptable to nearly any historical circumstance, which could be interpreted through the frame of apocalyptic partems. The John's Revelation provided the metanarrative, which structured, interpreted and legitimized the historical events. the main source for discovering the hussite apocalyptic ideology is the latin Postil on the Revelation, which was composed in about 1430 by the head of Tabor' s theologians, Nicholas of Pelhřimov (*Expositio super Apocalypsim*, Ms. ONB 4520). Nicholas put the events of the period into the apocalyptic patters, he illustrated various decodings of the apocalyptical allegories by referring to his own Taborite experience. The actual transformation of the society, the crusades, the secularisation of the church, all these were interpreted by Nicholas as an eschatological war against Antichrist, which lead to the enemy's defeat and to the transition to the another age (aetas) of church history. The Taborite community was defined as leading to the stage of higher perfection and as a revived ideal of the Primitive church in the context of eschatological events.