

The thesis analyzes the thinking, legacy and the second life of the work of a prominent mathematician, cosmologist and the Catholic priest Georges Lemaître. The patterns of his thinking (expecting the intelligibility of the cosmos, assuming the hidden nature of God for research of natural science, seeing indeterminism in the evolution of the cosmos and separating the scientific and religious approach to reality) are presented on the basis of sources and literature based on Lemaître's texts and texts of scholars who dealt with his life and work. Everything is further complemented by the opinions of authors writing about the broader contexts of the history of cosmology and its interference with religion. Those long-term tendencies are drawn in more detail and further connected and compared with more general European ideas (the book of nature, the question of human free will, light as a backdrop of creation, appreciating the simplicity of hypotheses). Special emphasis is placed on the religious connotations of Lemaître's thinking - these are also presented with regard to the development of time, to which insights are further applied using modern models of the relationship between science and religion. It is the temporal transformation of that relationship within Lemaître's life path and the resulting ambivalence that is presented as the basis for the origin of the primeval atom hypothesis, which was later transformed into the Big Bang theory. Subsequently, his mentality and the practice of intertwining the scientific and religious languages of scientists of his time are also presented in a condensed way. The whole context is then expanded with insights into the second life of Lemaître's thinking and dealing with the image of his person, resulting in general recurring tendencies (a number of academic and artistic texts and statements brought the Big Bang theory back to the religious level, often used to prove or vice versa refutation of God's existence), tied to the lower streams of European thought in terms of perceptions of science, religious faith, the church, language or art. The space is especially devoted to the responses of the highest ecclesiastical representatives to Lemaître's work and his footprint in the Pontifical Academy of Sciences is also described. For a closer understanding of Lemaître, his brief chronological biography is also added.