

## Abstract

### *Ecclesiology of Antonín Salajka (1901-1975)*

The following work presents an ecclesiological analysis of the publication by prof. Antonín Salajka (1901-1975). In the first part, it submits the biography of the author. This author was the first czech catholic priest laureated in Pontifical Institute of Oriental Studies in Rome (in 1930).

In the second part, it closely interprets the very ecclesiology of the author itself. Salajka – theologian is introduced from several perspectives as well. First we supplied a suggestion for periodization of his scientific work. There we proposed two periods in congruence with a paradigm change of ecclesiastic-social circumstances, including changes of theological studies, which evidently affected our author's life and scientific work. The two proposed periods are: (1) 1930-1950, i.e. scientifically paramount and fundamental; (2) 1950-1975. Further, we introduced areas which fell under Salajka's interest: *unionism, eastern christian churches and the problem of christian unification, eastern dogmatic theology, Church Slavonic, the study of christian East, dogmatic theology*, so called *theologia comparata*, but also *ecumenism, theological realisation, method in theology, fundamental theology, moral theology*, last but not least *pedagogical activity*. The main subject in his life and work was ecclesiology. Salajka in the course of the Second World War began inventing a new definition of the Church, one which was meant to be a connecting link to help unite the Churches. The definition was first introduced in his professional work (1949); as part of his preparations for a council conference, Salajka sent the definition in 1962 to cardinal Bea and subsequently to the doctrinal commission of the council; the definition fell into oblivion and did not find its place in the resulting texts of the council.

The third part is devoted to an observation of key questions linked to the presented ecclesiology (*primary reason for drafting the ecclesiology; hierarchy ordering of the church; relation between God's kingdom – church – Jesus Christ; relation between catholic church and Christ only church*).

In the fourth part, the work classifies Salajka's ecclesiological thinking within the wider context of the contemporary world and czech catholic, as well as orthodox ecclesiology.