

## **ABSTRACT**

### ***Prolegomena to Search for Ecclesiological Inspirations in the Life and Work of Tomáš Bavorovský († 1562)***

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Tomáš Bavorovský, a Czech preacher and writer is still a quite unknown personality of the Bohemian renaissance. In my thesis I try to make a research of his ecclesiological attitudes. Thesis are divided into three parts. The first, universal part put the reader into very a difficult religion-political situation in west and south Bohemia in the first half of the 16<sup>th</sup> century. The aim of the second part is to tell more about personality of the preacher and in the last one I concentrate on his life work.

The first part describes specific situation of Bohemian reformation, which was different from neighboring countries due to its Hussite tradition and Utracvistic church. German reformation was at first more quickly spread among Catholics than Utracvists in Bohemia. Special attention is paid to church government, educational system, book printing as well as censorship. Tomáš Bavorovský worked mostly in Catholic towns of south Bohemia and in Plzeň. Therefore, a short description of their religious history follows. The longest chapter is devoted to the relation between Bohemian countries and Erasmus Rotterdam, who takes very progressive opinions but he did not join to reformation. The chapter refers to a neglected fact that Bohemian Catholics (including Bavorovský) belonged among the followers of this “Prince of humanists” during the whole 16<sup>th</sup> century.

The part concerning Tomáš Bavorovský starts with a chapter describing Bavorovský as a writer. In chronological sequence it presents writers who have written about a personality of Bavorovský since the 17<sup>th</sup> century till present days. I would like to mention here František Hek who published his Good Friday’s contemplation about martyrdom of the Christ in 1820. He paraphrased bad relations between representatives of local municipality in Dobruška and wrote thus the first literary satire within modern Bohemian letters. Two years later professor of ecclesiastic history Josef Dittrich published seven books, containing excerption from his work. In the following century Bavorovský became relatively favorite author. Unfortunately, in 20<sup>th</sup> century this personality was rather forgotten.

Tomáš Bavorovský was born as a son of the reeve in Bavorov. We do not know, whether he got a university degree. His brother studied in Lutheran university in Wittenberg. Initially he may have worked in Jindřichův Hradec. Later he moved to Plzeň where he

became a vicar and an archdeacon. He was very famous for its Lenten preachments. Therefore, Vilém of Rožmberk got him for a church in Český Krumlov and funded the publication of his vast *Bohemians postils*. As the head of south Bohemians clericals he managed a reform of the local church. In 1558 he became the dean of St. Vitus's canonry in Prague, but three years later he had to resign because of his disease. He died in Plzeň in 1562 as the local archdeacon. In second part is A chapter about donators who supported publication of his books or funded the author itself (Anna of Hradec, Jáchym of Hradec, Vilém of Rožmberk, Jindřich of Švamberk).

The last section describes the work of Tomáš Bavorovský and its historical consequences. His first preachments were printed in translation of Hoffmeister's postilla into Czech language (Prostějov 1551) after the arrangement of Jan Straněský. In 1552 follows Lenten preachments *Preachments about saint penance* and *Contemplation about martyrdom of the Christ*. The vastest set is *Bohemian postil* (Olomouc, 1557), which contains homilis on Sundays and some feasts of the whole liturgical year. His last work is a theological tractate *Mirror of eternal life*, where Bavorovský protected eternal life in heaven and cult of Saints.

Important parts of my work are amendments, which contain not only a selection from correspondence and documents concerning Bavorovský but prefaces to his books as well. We believe that the first separate work on this important renaissance author will be a good historical introduction to understand his theological and ecclesiological positions.

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