

ABSTRACT

Ecclesiology of Tomáš Bavorovský († 1562)

Jaroslav Havrlant

Catholic preacher Tomáš Bavorovský (Thomas of Bavorov) is still a quite unknown personality of Bohemian renaissance. He is the representative of the Church loyal to the Pope in Rome shortly before the end of the Trident council and the arrival of Jesuits to Prague. The result of my study aimed at his ecclesiological approach is my thesis, which contains five chapters. The first three chapters are concerned with common historical facts of his time as well as with life and work of the preacher. The others focus on his interpretation of the Church and the Kingdom of God.

The first chapter describes specific situation of Bohemian reformation, which was different from the neighboring countries because of its Hussite tradition and Utraquistic Church. Tomáš Bavorovský worked mostly in Catholic south and west Bohemian towns (Bavorov, Český Krumlov, Jindřichův Hradec, Plzeň). Therefore I describe in short also their religious history in this chapter.

The part concerning the personality of the preacher starts with describing him as a writer. In chronological sequences it presents the writers who have written about him. Even though Tomáš Bavorovský was quite famous author in the 19th century, his works were of much less interest in the following century. Tomáš Bavorovský was born as a son of the reeve in Bavorov. Unfortunately, we do not know where he studied and if he got his university degree. Originally he may have worked in Jindřichův Hradec. Later he moved to Plzeň (Pilsen) where he became a vicar and archdeacon. He became very famous here for his Lenten preachments. Shortly afterwards Vilém of Rožmberk got him for the church in Český Krumlov where the preacher, as the head of south Bohemian clericals, managed the reform of the local Church. In 1558 he became the dean of St. Vitus's canonry in Prague. Three years later he resigned because of his illness. He died as the local archdeacon in Pilsen in 1562.

The third chapter describes the preacher's work and the historical consequences. His first preachments issued in the translation of Hoffmeister's Postilla into Czech language (Prostějov, 1551) in the arrangement of Jan Straněnský. In 1552 followed Lenten preachment called "Preachments about saint penance and Contemplation about Martyrdom of the Christ." The vastest set is "Bohemian Devotional Book" (Olomouc, 1557), which contains homilies on Sundays and some feasts within the whole liturgical year. His last work is the theological tractate "Mirror of Eternal Life" in which Bavorovský protected eternal life in the Heaven and cult of Saints.

Pastoral interpretation of the Kingdom of God is the most extensive chapter. The own preacher's ecclesiology is examined there. The segmentation of this section respects the central theme of his spreading: introduction of the objective – recommendation of the means to its accomplishment – difficulty warning. I try to introduce his interpretation of the Kingdom of God as well as the Church and the relation between them. It is described in the sections dealing with marks and other aspects of the Church. In the second part I take heed of the means leading to salvation (the grace of God, belief, sacraments and acts of pioussness). The third part takes interest in two powers, the Kingdom of the Devil and the Kingdom of the

World. The most important difficulties and temptations have their origin just in these two Kingdoms.

The preacher's conception of the Church is compared with the views of other catholic authors: administrator of Prague archbishopric Jindřich Scribonius and Grey Friar Jan Chyšský in the fifth chapter of my thesis. I also try to rank Tomáš Bavorovský into the at that time wide Christian stream, which found its inspiration in biblical humanism and sympathized with its representatives, Erasmus of Rotterdam, John Fisher and others. Although Tomáš enthusiastically defended Catholic teachings he avoids some questions (pop primacy, celibacy, indulgences, purgatory, etc.). The Church was for him the means how to reach the Kingdom of God. He distinguished the Church and the Kingdom of God but he did not separate them. I believe that I have managed to reveal in the preacher's ecclesiology quite modern view on theology of the Kingdom of God and consequently positive pastoral orientation at a man and his salvation.

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