

## English Summary

### BIBLICA

Jan Heller

#### Instructing Reins (Ps 16,7)

The study of professor Heller deals with the sense of biblical expression instructing reins (Ps 16,7). It shows an inadequacy of exposition of this place in standard manuals. For ancient Orientals reins are the place where sperm arises from, the reins of man then contain all of his posterity. Turning to the reins – for example when making a vow – symbolises awareness of responsibility towards future generations. For heathen, reins were also an organ of fortelling. Although Jews rejected such practices, they understood reins as a place of God's interference and examinations – similarly to the conscience. God's examination of human conscience – reins – is therefore understood by the psalmist as a kind of test and examination.

Johannes B. Brantschen OP

#### Merciless God of the Bible

Several notes to help readers of the Bible who are not theologians. The author, professor of dogmatic theology tries to answer one of the usual objections to Christian and Jewish faith: There are many texts in the Old Testament where God commands his chosen ones to do violence. Sadistic theology presenting the view of the suffering of the condemned ones as a source of joy for the chosen ones refers to these texts. The author rejects both the superficial criticism based on primitive reading of these texts and considering these Biblical passages full of violence as banalities. He finds a convincing answer to the question of violence and suffering in the life and mission of Jesus Christ.

Benedict Thomas Viviano OP

#### On the Question of Normativity of the Scripture and the Tradition in Contemporary Catholic Theology

In his contribution the significant Fribourg New Testament scholar focuses on the question of normativity of the Scriptures and the tradition in contemporary Catholic theology and in the official church documents. He analyses gradually the encyclical letter *Divino afflante Spiritu* (1943) and the dogmatic constitution *Dei Verbum* (1965). Further on he compares both texts with the theses of the famous theologian J. R. Geiselmann expressed in his book *Die heilige Schrift und die Tradition* (1962). Although pointing out the development in the question of normativity of the Scriptures and the tradition in

the last decades, he concludes that there is still much work left for Catholic theology and biblical scholarship in the field of reflection of their mutual relation.

**Benedikt R. Hajas OP**

### **Jer 32 and the (Re-)Interpretation of the Motives of Exil and Return**

This article explores the theme of the Land within the key passages of the book of Jeremiah and tries to show how the Land is central to the oracles announcing the judgment as well as to the promises of future restoration and return from the exile. Following this survey it is being observed how these oracles manifest the complexity of the literary history of the book and the presence of different traditions concerning the future hopes in the present form of Jer. Case example of Jer 32:15 further demonstrates how the differences among the oracles of restoration can be understood as a result of reinterpretation of the history: For the Judean deportees, the event of the national calamity in 587 BC surely must have been a decisive moment of the history. The chosen people had lost their promised land. In their faith, the following generations had to struggle with the meaning of this tragedy and the exile. The present form of the book of Jeremiah carries deep marks of that struggle.

**Josef Bartoň**

### **Did Jesus Come *Through* the Closed Door?**

#### **A Probe into the Czech Liturgical Translation of New Testament**

The article focuses on John 20:26 in the contemporary Czech Catholic liturgical translation of New Testament (the so called Václav Bogner's translation). The Greek participial construction τῶν θυρῶν κλεισμένων is translated into Czech as „through the closed door“, which narrows the sense inappropriately. The author argues that the translation was not made from Greek (as proclaimed by translator), but from Latin *ianuis clausis*, which was brusquely versed as Czech instrumental. Similarly many Czech translations since the Middle Ages.

**Pavel Jäger**

### **Jan Nepomuk Hejčl and Bible Česká (the Czech Bible)**

The study concentrates on the Czech Catholic translation of the Bible, especially the Old Testament from the late 19th and early 20th centuries. When translating the Bible, Professor Jan Nepomuk Hejčl used the latest achievements of the fast developing biblical scholarship. He aimed at presenting the biblical message as clearly and vividly as possible. He used the modern biblical notes, maps and explanations from a large amount of professional literature which was then not accessible to a common reader. The study also introduces the personality of the editor dr. Antonín Podlaha who was enthusiastic about the project.

**David Bouma**

**Klaus Berger the Troublemaker**

The article refers to the Heidelberg exegete Klaus Berger (born 1940). It presents his critical and constructive hermeneutic impulses for New Testament biblical scholarship. The author's aim is to draw the attention of the Czech professional and lay public to the original contribution of Klaus Berger especially in the scope of the history of early Christian theology, biblical methodology and Christology. The focus is to introduce Berger's attempt to rehabilitate the significance of New Testament mystical texts for exegesis, theology and Christian spirituality.

**Father Jerome**

**Notes on the Old Testament**

The text of Father Jerome, a Trappist monk from the French monastery of Sept-Fons, is an extract from his book *Jalons pour l'Ancien Testament* which is going to be published in Czech. The experienced monk introduces the reader into the spiritual reading of the Bible, namely the books of the Pentateuch. In opposition to historically critical reading he deliberately teaches one the spiritual monastic way of reading.

**PHILOSOPHICO-THEOLOGICA**

**Mikuláš Lobkowitz**

**Remarks to the Relationship of Philosophy and Theology**

This contribution brings a comprehensible sketch of the relationship of philosophy and theology, faith and reason. In the first part author points to some important aspects from the history of this relationship. He looks closely to the antique and early Christian thinkers, remarkable glimpse is dedicated to the philosophy and theology of the Middle Ages and some significant examples of some modern authors, including their influence on today's way of thinking. From the history there are deduced some reflections as to how the way of thinking can help to facilitate an approach to understanding our faith.

**Martina Štěpinová OP**

**Faith and Philosophy according to St Thomas Aquinas**

The article aims to describe the relation between faith and reason according to St Thomas Aquinas. While for Augustine or Anselm faith is a condition of the reason's rightness, for St Thomas Aquinas there is a difference between the object of faith and the object of reason. The object of faith is the First Truth and the object of reason is the manifestation of the First Truth in Creation. Faith is an illumination of reason.

**Tomáš Machula**

**In principio erat Verum**

**Interpretation of the First Two Verses of John's Prologue according to St Thomas Aquinas**

The contribution is devoted to the commentary of St Thomas on the first two verses of John's Prologue. On this example the author shows the Aquinate's approach to the interpretation of the Bible and the connection between exegesis and meditative reading of the Bible inspired by systematic theological reflection.

**Stanislav Sousedik**

**On the Prepared New Edition of the Czech Translation of *Elementa philosophiae Aristotelico Thomisticae* by Gredt**

In the introduction the author remembers the merits gained by Msgr. Dominik Duka in the dark times of the communist totalitarian regime for the restoration of the Dominican Order then suppressed in Czechoslovakia. He points out that Msgr. Duka emphasized the importance of philosophical formation of the Dominican young generation as expressed in the traditions of Christian philosophy as well as the significance of the teaching of St Thomas Aquinas. One of the textbooks used was the well-known *Elementa philosophiae Aristotelico Thomisticae* by Gredt the Czech translation of which is going to be published. The author reflects on the historic importance of this once popular text and speculates whether this synthetic work still bears importance in today's spiritually changed situation.

**Benedikt Mohelník OP**

**Liturgy is the Work of Jesus Christ, the High Priest**

**Commentary on Chapter 7 of the Constitution of Sacred Liturgy**

The contribution analyses the descriptive definition of liturgy as a performance of Christ's priesthood as it is presented in Chapter 7 of the Constitution of Sacred Liturgy. The analysis is based on careful studies of the council documents which allows to follow the development of the text during the council. The access to authentic sources shows both the continuity of preceding documents of magisterium and the new elements which are the fruit of theological work and which the council integrated into its teaching.

**Štěpán M. Filip OP**

**Supernatural Sense of Faith and Theology**

Supernatural sense of faith (*supernaturalis sensus fidei*) – thanks to which the faithful as a whole are endowed with infallibility when confessing the faith (*infallibilitas in credendo*) – is based on the intuitive and spontaneous knowledge and conclusions arising from faith itself. It is manifested in firm adherence to the truth of faith on the part of God's people, in deepening of its understanding, in judging whether something is orthodox or not, and in striving to apply faith to life. It is in correlation

with the Magisterium of the Church: on the one side it enables God's people to recognize in the teaching of the Magisterium the Word of God; on the other side the Magisterium interprets the sense of faith and takes account of it in its dogmatical declarations. The sense of faith also has a close relation to theology: theology is in its service and *car.* correct it; contrariwise, when certain conditions are met, the sense of faith belongs to the witnesses of the sacred tradition and thus also to the theological sources. Already the Church Fathers recognized the importance of the sense of faith as a criterion of tradition.

**Benoît-Dominique de La Soujeole OP**

### **The Secret of Preaching**

The causality caused by the administrator during the celebrating of sacraments is traditionally treated as instrumental causality and the causality of preaching as the secondary one. This distinction wants to emphasize the rather hidden proportion of the administrator in the sacred liturgy than in the preaching where the cognition is direct. However, a thorough reading of Thomas Aquinas appeals to us to look at the question once again; in connection with the preacher he uses the term instrumentality more often. The interest in uniting the causality implied in performing different ministries aims at expressing better what part substituting representations of Christ's human aspects have in the instrumental causality.

**Ctirad V. Pospíšil OFM**

### **Never-ending Combat for the Human Being**

#### **Human Person in the Light of Christology and Trinitology**

An article of professor Pospíšil pounces close links between theological exploring of the Trinity and understanding of the human person.

Christian theology in particular has a right and an obligation to reflect upon the concept of human person, especially in the moments when the human being as a person is under threat. Pospíšil shows the impossibility of either reducing the human person into his/her (developed) consciousness or acknowledging him/her only from the moment when his/her relation to another person emerges. Human person appears to be a substantiality and a subjectivity that precedes existence of accidental relations. Human being as an image of God can rather be defined as essential sonhood or daughterhood which is a call to transcendency.

**Petr Štica**

### **Return to the Source of Morals**

#### **A challenge to Restore Contemporary Moral Theology in Theological Thinking of Servais Pinckaers OP**

The aim of this study is a brief presentation of Servais Pinckaers, his personality and work (\* 1925, a lecturer of moral theology at the University of Fribourg) as well as an

appraisal of two challenges to the restoration of contemporary moral theology present in his theological thought. The first is biblical and spiritual renewal of moral theology (return to the Scripture as a source of moral theology). The second is happiness and good life as the central constitutive element of Christian morals. The present study also considers the relation between the Scripture and the morals, the hermeneutics and the approach to Biblical texts in theological ethics, including the interpretation of the Sermon on the Mount.

**Albert-Peter Rethmann**

**Courage to the Life Decision**

**Several Thoughts on Following Jesus Christ**

In one's life decision one does not decide on anything outer but one gives a direction and sense to one's life as a whole. This contribution asks a question about the conditions which help a person to decide and remain faithful to one's decision once made. The point discussed is both individual decisiveness and structural general conditions which enable the person live healthily, in the identity with oneself while following Christ.

**DOMINICANA**

**Jan Royt**

**The Dominicans and the Art of the Middle Ages**

The article by prof. Royt deals with the relation of the Dominican order to the art. It is based on the production of the order in Italy, especially in Florence where the outstanding work of Fra Angelico, Fra Bartholomeo and others is connected with the order. Further on it focuses on the relation of German Dominican mysticism (Suso, Eckhardt) and the artistic expression as it is reflected e.g. in the mystical crucifixion in Cologne and in other sorts of devotional pieces of art. In conclusion the author presents the art of the Czech provenience where the Dominicans were the initiators of such pieces of art as the Przemyslids cross of Jihlava or the Pieta of Cheb.

**Pavel Vojtěch Kohut OCD**

**Prayers for Captains of a Castle or a Town**

**St Teresa of Ávila and the Order of Preachers**

The paper maps mutual relationship of St Teresa and the Order of Preachers who were her confessors and spiritual advisers in her spiritual and mystical life, they also helped in her reform of the Carmelite order and were addressees and censors of her spiritual writings. Although belonging among them, St Teresa differed from other *espirituales* („spiritual people“, i.e. persons devoted to inner prayer) because she esteemed *letrados* („intellectuals“, i.e. theologians) highly and sought for their help. Except the fact that

she influenced some Dominicans a lot as she was their spiritual friend and adviser in the growth of their inner prayer so that these great *letrados* became *espirituales* gradually. Without doubt Pedro Ibáñez († 1565), García de Toledo (1515?–1590) and Domingo Báñez (1528–1604) belonged to them. Each of them enriched from their close contact with the saint of Ávila. St Teresa endowed her reform of the order with a prayer for „captains of a castle or a town“, i.e. for the preachers, theologians and intellectuals she knew and for the Order of Preachers generally. These could (and can) draw upon their spiritual writings where they can find many stimulative pieces of advice for their own spiritual growth.

**Tomáš Černušák**

### **Evidence of Turbulent Times**

#### **Acts of Provincial Chapter of the Czech Dominican Province from 1567 in the Context of the Time**

Church orders were in problematic situation in many European areas in the 16th century. Spreading thoughts of reformation and the general social situation belonged to the reasons resulting in a serious inner and outer crisis in many of them. The Dominican order in Bohemia and Moravia was in a similar condition. A hitherto unnoticed source is the acts of provincial chapter from 1567. Respective points of the document show the condition of the order as well as the problems the Dominicans had to face. The information gained from these acts complement the knowledge of this complicated era obtained from other sources.

**Jakub Zouhar**

### **The Relationship of Czech Historians to the History of the Dominican Order during the 19th Century (until 1918)**

This study attempts to outline the relationship of Czech historians to the history of the Dominican order during the 19th century. This topic has not been treated so far as the history of the Dominican order has been omitted in the Czech historiography generally. The presented article gives evidence of this fact. Without Dominik Mansuet Jakubička who devoted a great part of his short life to the Dominicans, the contributions to the history of the Dominican order until 1918 would have been very poor. The Czech historiography of 19th century had not reached the high standard of the historiography of the French or German language sphere in the scope of the topic discussed at that time.

**Jan Hojda**

### **Czech Thomism and Culture before World War II**

The article deals with the relation of Czech thomism and culture before World War II. It shows that the attempts of thomism to appreciate reason and to build a bridge between rationality and faith. In the period between the two world wars (under

the influence of the French intellectual Jacques Maritain) it tries to create new Christian culture which should integrate all the spheres of human activity with regards to their supernatural goal. This style of thomism is represented especially by Metoděj Petr Habáň (1899–1984). On the other hand Silvester Maria Braitó (1898–1962) emphasizes the inner experience of Christian faith and Dominik Pecka's (1895–1981) work combines theology, philosophy and pedagogy with Christian anthropology.

### **Vojtěch Novotný**

#### **Theological Work of Reginald Maria Vincenc Dacík (1907–1988)**

Reginald M. Dacík belonged to an important generation of Czech Dominicans active since the 1920s. Professional texts have mentioned it in general. Dacík's theological reflection has not been explored yet. The study pays attention to his life, writings and the focus of his work. Dacík emphasized the duality of theology based on dogmatics and morals and accompanied by spiritual theology and hagiography. This concept was further dealt with in three works comprising the idea of a Christian as a God's child through sanctifying grace who by following Christ, God's Son, and living good life, approaches and resembles Father. Dacík shared this central topic with Silvester Maria Braitó with whom he was putting this Christian vision into practice of the local church in the 1930s and 1940s. The activities of this famous Dominican generation were successful with Czech Christians especially laymen thanks to the fact that they offered something new: a deeper, theologically founded and clearly understandable conception of spiritual life, which was Christ-centered, defined through God's Son and in ecclesiological context.

### **Norbert Milan Badal OP**

#### **Sursum**

The samizdat theological periodical called Sursum came out secretly towards the close of the communist regime from 1985 to 1990 in the circle of then illegal and also for that reason secret Dominican order. The author of this remisciential text, Dominican N. M. Badal was the main organizer of the magazine. There were others who belonged to the closest contributors: Mirek Klepáček, a poet Karel Křepelka, Mr and Mrs Halas, Ivo Binder and Stanislav Krátký, Augustin Prokop, Albert Beneš and Dominik Duka, naturally. Sursum focused especially on the texts which were of rather perpetual spiritual validity and it drew attention to interesting books and articles in our country and abroad. The proportion of translations or reviews and original articles was balanced and each issue was monothematic. The Sursum magazine, a revue for theology, spiritual life and culture is the direct continuator of the samizdat Sursum.

## REGINAE-GRADECENSIA

**Vladimír Hrubý**

**Patrons and Protectors of Hradec Králové**

**On Iconography and Cult of Saints in the City from the Middle Ages to the End of the 17th Century**

The significant position of Hradec Králové as an administrative, economic and religious centre of eastern Bohemia is revealed in the size of the castle-site and since the 13th century the town with suburbs, unique in the area. This size and the number of inhabitants belonged to the largest ones after Prague in Bohemia of the Middle Ages. The number of 14 churches and chapels was remarkable, too. The town of Hradec Králové has maintained its importance among Czech towns even in modern history. Spiritual life is witnessed by archive records, sacred architecture, sculptures, paintings and other works of art which have something to do with faith. A specific part of the collection of relics and sources is represented by the cult of saints and patrons which we can reconstruct from dedication, wall paintings, decorated hymnals, written sources, prints, altars and their iconographical topics. The most data about the cult of the saints have been preserved in connection with the main parish Church of Holy Spirit and also the Cathedral of the diocese of Hradec Králové since 1664. In early baroque these records were supplemented by written records and relics connected to the Jesuit college and the Church of Our Lady. There is a continuation of this study which has not been published yet, dealing with this topic in the period of high and late baroque.

**Aleš Valenta**

**Bishop Tobiáš Jan Becker and the Foundation of the Monastery in Vrchlabí**

The article deals with the foundation of the Augustinian monastery in Vrchlabí in relation to the then bishop of Hradec Králové Tobiáš Becker. The initiator of the monastery foundation, count Maximilián Morzin, had to overcome the resistance of the bishop, the reasons of which are not entirely clear. At first the consistory objected that the ten monks counted on by the foundation are inconsistent with the minimum of twelve monks according to the church law. However, there had been earlier tension between Morzin and bishop Becker. The text attempts to reveal the reasons of this tension.

**Petr Polehla**

**Bohuslav Balbín and the Heritage of Classical Education**

This essay refers to the less known feature of the personality and work of Bohuslav Balbín SJ, a distinguished Czech historiographer of the 17th century. It informs the reader about several theoretical papers in which Balbín proves his outstanding knowledge of ancient literature, rhetoric and life and institutions. In his piece of

work named *Verisimilia humaniorum disciplinarum*, he hands over the coherent theory of literature, rhetoric, historiography, drama and others, based on the classical and humanist tradition. The essay aims to contribute to the knowledge of how deeply the ancient authorities influenced Christian thought, the system of theory and education, the theory and practice of art, and to be more specific, at the time which is usually not considered (especially in the Czech history) to be the heir of the classical education and art.

**Tomáš Petráček**

**The Time of Formation and the Time of Dissolution  
Several Notes on the Past of Female Congregations in the Area  
of the Diocese of Hradec Králové and in General**

The article deals with the development of female congregations in the area of the Diocese of Hradec Králové between 1850 and 1950. It focuses on the analysis of ten reasons which enabled and stimulated such an unprecedented development of nunhood. In conclusion the author considers their following development.

**Petr Pítha**

**New Patrons of the Diocese of Hradec Králové**

The concept of the *saint* and the development of the law of canonization is briefly outlined in this article. Nowadays an unusually large number of beatifications and canonizations appears due to the necessity of encouraging the local churches. This fact causes two main problems. A locally outstanding personality need not be a globally known and saintly living person, considered to be an extraordinary personality by the neighbourhood, moreover the person may be such a common and civile person of his age that it can be very difficult to decide on the specific reason for his or her beatification. As an example, the case of beatification process of S. B. Eliška Pretschnerová, initiated and proceeding in the Diocese of Hradec Králové is analyzed.

**Dagmar Halasová**

**An Open Letter to Saint Lady Zdislava**

In an imaginary letter to St. Zdislava the author addresses the patron-saint of the families who has recently been canonized as one of the patron-saints of the Czech nation. The author presents historical facts of St. Zdislava's life in the form of a familiar dialogue with the saint. She considers the greatest miracle of lady Zdislava in the fact that for all the time of the communist repression crowds of pilgrims were streaming to her praying for recovery of their minds and bodies and she kept their faith, the faith of her nation in her hands. The letter is concluded with invoking St. Zdislava in a short prayer.

**RELIGIO, POESIS ET SOCIETAS****Jiří Pavlík****Ancient Search for the Borders between Poetry and Prose**

This contribution resumes the main models of ancient definition of poetry and prose in the Greek cultural area which appeared in the period BC. Greek thought dealt especially with their formal language differences. Sometimes, however, it searched for historical differences and those of subject matter. On the contrary to the aim for differentiating both genres, attempts to use poetic marks in prose and vice versa also occurred, which resulted in loosening the borders between both genres.

**David Vopřada****St Ambrose: Bishop and Citizen**

Religious and political activities of Milano's bishop Ambrose (d. 397) together with his theological view to the relation between the Empire and the Church deeply influenced the approach of the western civilization to them. The contribution shows the situations when Ambrose reacted to the clash between the mundane and church authorities (argument about the altar of goddess Victoria, argument about Milano's basilicas, the case of Callinicum synagogue and the massacre of Thessalonike), and puts his reactions into the context of his political theology, especially his view of ideal government and an ideal Christian ruler.

**Zdeněk Petrář – Jiří Sláma****History and Medicine – Two Sorts of Views of the Life of Princess St. Ludmila**

It is only the legends which inform very briefly about the life of the first Bohemian patron-saint duchess Ludmila. Ludmila was born cca. in 860, at the age of 15 she got married to the Przemyslid duke Bořivoj and she became a widow when she was nearly thirty years old. In 921 she was murdered on impulse of Drahomíra, her daughter-in-law. On the well-preserved skeletal remains of Ludmila there are signs of endocraniosis (syndrome Morgani – Stewart – Morel). Psychoneurotic and hormonal deficiencies belong to its symptoms. The illness could have influenced Ludmila's fertility and possibly her behaviour in the time after Svatopluk's supremacy over Bohemia.

**Jiří Kuthan****The Burial Site of Czech Dukes and Kings of the Przemyslid Dynasty**

The article by prof. Kuthan maps the places of eternal rest of the Przemyslid dukes and kings and possibly of their wives or other significant members of the dynasty. It is based not only on archeological excavations but also, to a large extent, on written records, especially chronicles. It deals with various places of rulers' burials (connected e.g. with various orders), features and transformations of burying rituals as well as the

representative event of the burial in a long period of time. The best documented event is the burial of King Wenceslas II in Zbraslav. The study offers large space for possible comparison on the level of all-European research work.

**Klára Jelínková**

#### **Philosophy of Art in Etienne Gilson's Work**

The article presents the central topic of not well-known philosophy of art of the well-known French Christian philosopher and historian of philosophy Etienne Gilson. This central topic is the polemic against the usual conception of art as a way of cognition. Ever since his early essay on art which was strongly influenced by Bergson's theme of creating as of unpredictable novelty, Gilson presents art especially as new creation. In his later works he states his basic thesis on art especially in dispute with the conception of art as creative intuition as represented in the philosophy of Jacques Maritain. According to Gilson, art cannot be based on cognition because it requires the existence of the object being recognized. This contradicts the unpredictable novelty as well as the craft and material quality of art.

**Tomáš Chudý**

#### **The Relation of the State and the Church in Jacques Maritain's Work**

The contribution focuses on the conception of the relation of the state and the church in Jacques Maritain's work which anticipates Vatican II. in many respects. The central principles of superiority of the church over the state and their mutual co-operation are interpreted on the background of philosophical thought and are set in the context of the law. The article evaluates especially the new use of perspective of analogy while applying constant principles in various historic climates.

**Zdeněk Půlpán**

#### **Does a Modern Man Need God?**

In this article the author reflects on the relationship of science, faith and life.

**Tomasz Dostatni OP**

#### **The Church Dismissed and the Church Found Again**

#### **The Church of Deliberate Choice of Andrzej Kijowski**

Andrzej Kijowski, a Polish writer, literary critic and significant intellectual speaks in his reflections about the way of faith and non-faith. About the church inherited and disowned on the one hand and about the church adopted and deliberately chosen on the other hand. On the example of Andrzej Kijowski we can explore the way of faith of an intellectual who got enthusiastic over marxism after the World War II and later on he saw its emptiness. His life and work show a certain way of people involved in culture in Middle Europe who, having left marxism, found the sense of their life in Christianity. His religious art of essay writing has been estimated as the best and most

deeply expressed sorrow for personal faith in Poland. Two texts *Faith and non-faith in the life of the Pole:* and *Supplements to the Confessions of St Augustine* belong among classical pieces of art in Polish essay writing on the boundary of religion, culture and literature.

**František X. Halas**

### **Papacy between an Institution and Prophetic Mission**

The paper analyses the dilemma which has accompanied the institution of papacy for almost all its history. It has had to choose between two solutions: the first solution adopting organization, establishing institutions which give the church the possibility of being effective in the society and appeal to the society but, at the same time, losing its freedom; and the second solution leaving freedom to the church and freeing the church from any dependence on „secular establishment“ of all kinds. The author concludes that the first solution was chosen up to the third century when the popes refused the idea of the church as a community of the selected and they decided that the Christian community could not manage without regulating administration. During the following history this solution was confirmed again and again, however, the church longed for loosening bonds of „the earthly reality“. It is impossible to combine alternatives of institution, effectiveness, linkage versus freedom, persuasive power but also practical powerlessness, nevertheless they can co-exist parallelly. The popes loosen their linkage by the fact that they both regulate the church and support the activities of those Christians who are enabled to work fully on the tasks connected to the prophetic mission of the church by „evangelical freedom“.

**Norbert Schmidt**

### **The Tradition of The Avant-garde**

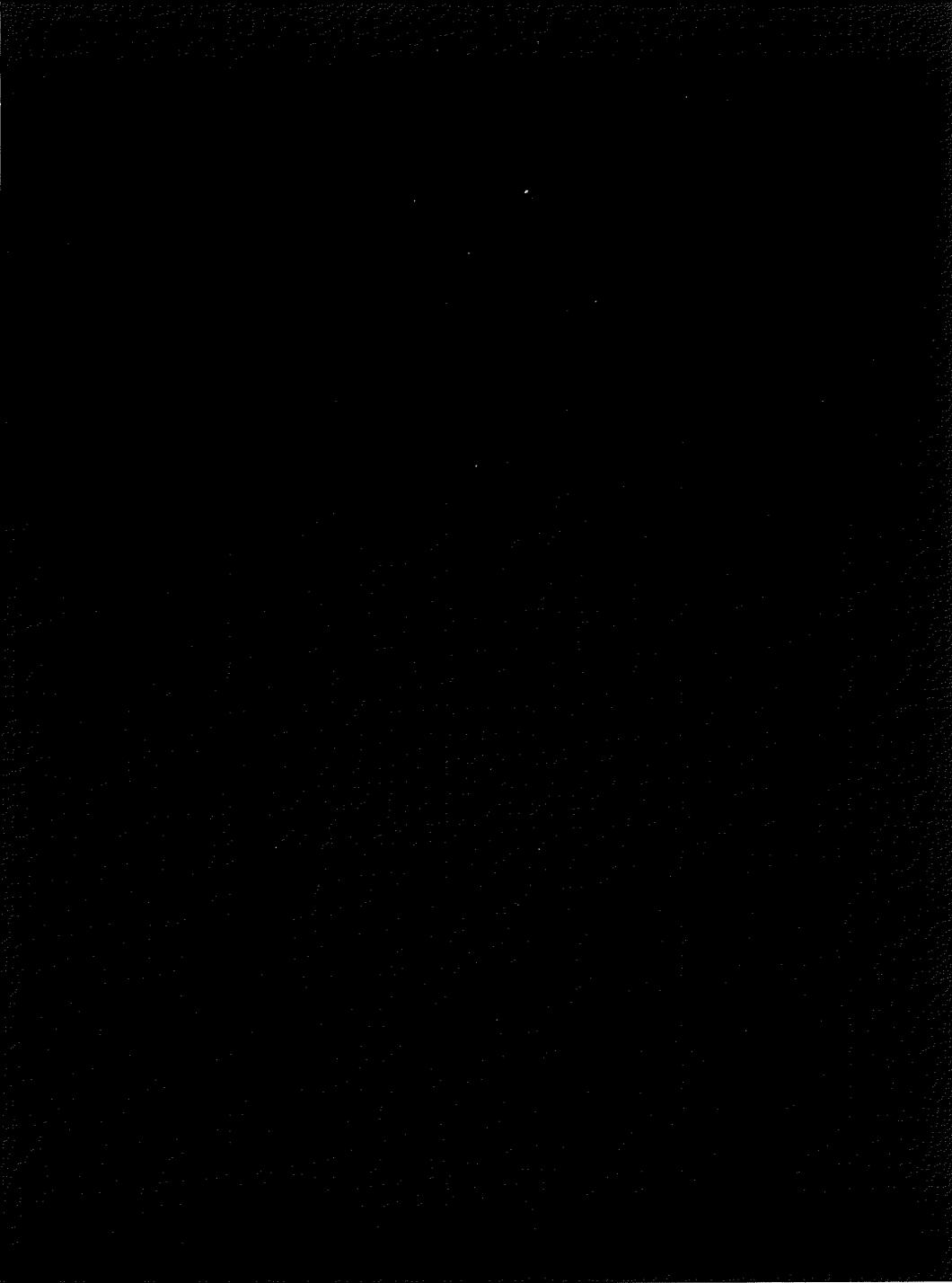
**Marie-Alain Couturier OP, Msgr. Otto Mauer and Friedhelm Mennekes SJ**

The article offers a view of three priests who played the main role in the dialogue of the church and contemporary art – French Dominican Marie-Alain Couturier, Viennese Msgr. Otto Mauer and German Jesuit Friedhelm Mennekes. Not only did these fathers think the contemporary art out deeply theologically, but they also built bridges between the worlds of the church and of the western artistic scene (Henri Matisse, Le Corbusier, Arnulf Rainer, Joseph Beuys, Barbara Kruger, James Lee Byars, Anish Kapoor etc.) which were already very far from each other at that time and, what is more, they achieved concrete results appreciated not only in the church but also among the most significant artists, specialists and general cultural public. These three priests put the church back to the role of the motive force of the history of art at least for a while. The author concludes that the principle of avant-garde has been an indispensable part of the tradition of the church and it would be an error to change the situation.

### **Photographical cycle of Jan Diviš**

All the book is interleaved with a documentary photographic cycle of a young author Jan Diviš. It grasps contemporary life of the Dominican Order in Bohemian province. Most of the pictures arose during the years 2006 and 2007 in the Convent of Immaculate Conception of Our Lady in Olomouc. Another set of photographs is from 2007, made in the Convent of St. Egidius in Prague and in the Church of St. Zdislava in Jablonné v Podještědí. Originally it was a part of an exam paper for a university, later – thanks to the support of the Order – it developed into this broader documentary cycle.

*Přeložili Helena a Petr Polehlovi a Diana Kopřivová OP.*



Martin Bedřich, Benedikt Mohelník OP,  
Tomáš Petráček, Norbert Schmidt (eds.)

# In Spiritu Veritatis

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Dominika Duky OP

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