

DOMINICANA

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GESTA DOCTRINAMQUE

Let the brothers reflect on and make known the teaching and achievements (gesta doctrinamque) of those in the family of St. Dominic who have gone before them, while not forgetting to pray for them (Cf. LCO 16).

INTRODUCTION TO TOMÁŠ TÝN

Fr. Giovanni Cavalcoli, O.P.

Father Tomáš Týn, in many ways the perfect example of a saintly theologian with a solid Thomistic foundation after the Second Vatican Council, was born in Brno, Czech Republic, on May 3, 1950. Having expressed an early desire for priestly and religious life following his studies in France and Germany, Tomáš Týn joined the Order of Preachers in Bologna, beginning his development of a post-conciliar *aggiornamento* faithful to Church tradition.

At his priestly ordination in Rome by Pope Paul VI on June 29, 1975 (ordained alongside Raymond Cardinal Burke), Father Týn offered his priestly life for freedom in Czechoslovakia. This offering was fulfilled fifteen years later, when Father Týn died at 39 of lung cancer, on January 1, 1990, the year his motherland was freed from the yoke of a Communist regime.

Father Týn's years at Bologna were spent in studying, teaching, and preaching with the zeal of a true follower of St. Dominic. The theological virtues, the relationship between grace and free will, Mariology, and the Eucharist were among his favorite topics. His *magnum opus* remains his volume on metaphysics, the analogy of being, and the concept of participation, published posthumously in 1991. More than of merely speculative interest, Father Týn

coercive integralism, but as that heritage which is at the basis of Western civilization and all civilized societies alike.

Translated by Maurizio Ragazzi, student of Fr. Týn.

THE DIFFICULT ETHICAL WAYS OF TOLERANCE AND INTOLERANCE

Tomáš Týn, O.P. (1950–1990)

A FUNDAMENTALLY ETHICAL QUESTION

Evidently the presentation of the topic of this conference, "Intolerance: Similarities and Divergences within History," has considered tolerance primarily as it comes to be fully known in light of its opposite, intolerance. It is astonishing to note that, while the ethical allusions as a matter of principle are certainly not entirely missing, they hardly receive the primacy that is rightfully theirs amidst the preponderance of debates regarding "application." All this will be likely credited to that pragmatic spirit—evident from Galileo onwards—which does not like to "grab hold of essences." Nevertheless, the debates surrounding tolerance provide an exquisitely ethical, and better yet metaphysical, problematic inasmuch as they concern themselves with human action and motivation. Therefore, we are permitted to compensate a little for this lack by initially daring to raise the question of (Socrates help us!) "what is it," so as to arrive at the others: "how to use it" and "where is it applied."

It is not simply scholastic style to bother with the etymologies of Isidorian memory, accused mainly of pedantry by our

PRAYER FOR BEATIFICATION OF SERVANT OF GOD TOMÁŠ TÝN

Eternal Father, abounding in mercy, you sent your Word into the world to lead it from darkness to the light; we thank you for the gifts that you have granted to your Servant Tomáš Týn. Deign, we beseech you, to raise him to the honours of the altars, so that the exemplary witness that he has given us as a worthy son of our Holy Father Dominic and the Blessed Virgin Mary may be a spur to the many in following Christ, and through his intercession grant us the grace that we ask you. Through our Lord Jesus Christ...Amen. Our Father. Hail Mary. Glory be...

WITH ECCLESIASTICAL APPROVAL

ENDNOTES

Fr. Týn's essay was originally published in Italian as "In Memory of Father Tomáš Týn, OP: His Collaboration in the Journal 'I martedì,'" pp. 9-14. It was a paper presented at a conference on "Intolerance: Similarities and Divergences within History" held in Bologna, Italy, from December 12-14, 1985. It is translated here with the permission of Fr. Giovanni Cavacoli, O.P., former postulator of Fr. Týn's cause.