

In the tormented period of the post-conciliar changes, very often characterised by progressivism of the modernist and no-rules type, Father Tomas felt it to be his mission to remember the importance of Tradition which was being forgotten, and to remove the mask from modernism. He worked for the future, which can only be based upon the groundwork Tradition. At the same time, Father Tomas avoided that kind of traditionalism that went against the post-conciliar Church. We can define him as a post-conciliar traditionalist.

During the period of his highest speculative thought, Father Tomas never forgot his role as a Dominican Friar, worried as he was about the salvation and sanctification of souls. For this reason his pastoral way of speaking is always present, even when he seems to have moved away from reality: on the contrary these moments are when he is in the heart of reality, especially if it is divine and supernatural reality. Indeed he professed his Scholastic realism and avoided the dangerous dialectical games of the Idealists, of which he is a clearly a critic. Father Tomas, being a virtuous theologian, could endure the criticisms he received from others in the Catholic sphere, because they were unable to appreciate the value of his thoughts or because they were influenced by the very modernism he was fighting against.

Since confusion and relativism are increasing every day in morals, the need to refer to the thoughts of Tomas Tyn's teaching will increase. Father Tomas reminds us, with his powerful dogmatic and speculative mind, that we can only hope to defeat moral errors by confuting those speculative and dogmatic errors that underlie them by providing proper arguments and true doctrine.

Here is how Father Battista Mondin, the well-known lecturer in the history of theology, recapitulates the specificity of the teaching Father Tomas gave of *The Metaphysics of Being* by St. Thomas Aquinas:

“Firstly: the originality of his metaphysics consists in intensive being, which Father Tyn says should not be in opposition to Aristotle's doctrine of the substance, but should be its coherent development.”

“Secondly: the starting point of the metaphysics of Saint Thomas is the same as the metaphysics of Aristotle; his object can only be the “being qua being” and, I add, the sensible being, of which with we appropriate by inductive procedure, and from which the notion of spiritual being (the person) can be deduced, and additionally the existence of God, ipsum Esse per se subsistens, as St. Thomas says.

“Thirdly: the rehabilitation of the essence in contrast with Etienne Gilson's “Existential Thomism.” Whereas Gilson excludes the presence of the essence in God, Father Tyn shows that essence is a part of the original structure of each being, as well as the divine Substance.”

Professor Adriano Bausola, one of the leading Catholic philosophers of the last century, at the presentation of his masterpiece Father Tyn, *Metafisica della sostanza*, begins with the following words: “While reading the important work of Father Tyn,

which I have the honour to present, the imagine of a beautiful oasis in the desert came to mind. The oasis is a vigorous discussion of metaphysics, and the desert is modern philosophical thought: flat and unfaithful to the reason.”

This reference to the reason is in line with one of the subjects present in the Magisterium of Pope Benedict XVI. It is on this basis, the common heritage of everyone whether religious or atheist, that we must try today to preserve the dignity of man, an animal endowed with reason, to prepare the way of the Lord according to the exhortation of St. John the Baptist.

Father Giovanni Cavalcoli, OP

Anyone who has received graces through the intercession of the Servant of God Father Tomas Tyn should contact the Vice-Postulator of his cause, Father Giovanni Cavalcoli OP, Convento di San Domenico, Piazza San Domenico 13, 40124 Bologna, Italy (telephone +39 051 640 0418 or +39 051 640 0411).

e-mail: padrecavalcoli@gmail.com

If you wish to help by financing publications by or about Father Tomas Tyn, please contact:

- Padre Giovanni Cavalcoli, OP, Convento S. Domenico, Piazza S. Domenico 13, 40124 Bologna
- Alternatively, you can make donations to: Associazione Cenacolo di San Domenico, specifying on your banker's slip AMICI di PADRE TOMAS TYN OP payable to the Banca Popolare dell'Emilia Romagna, Via Venezian 5a, Bologna Branch, account number 0201/1634124, and specifying the following sort and other Italian banking codes: ABI 05387 - CAB 02400 - Current Account n° 000001634124 - CIN L IBAN Code: IT94 L 05387 02400 000001 634124.
- Or: Cenacolo di San Domenico (specifying on your Post Office slip “Padre Tomas Tyn OP”) - Bologna - at post office Account N° 94406725.

Web sites on Father Tomas Tyn include the following: www.studiodomenicano.com - www.arpato.org (with blog).

Books by or about Father Tomas Tyn OP, written or edited by Father Giovanni Cavalcoli OP, may be found at Catholic bookshops or from publishing house www.fedecultura.com

Translated by Alfredo Campagnoli and revised by Thomas Marshall

The Servant of God Father Tomáš Týn OP



A prayer to obtain grace
through the intercession of the Servant of God
Father Tomas Tyn, OP

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 Tomas Tyn. 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 ecclesiastic approbation)

The Life of Father Tomas Tyn

Father Tomas was born in Brno, Czechoslovakia, on 3 May 1950. As a child, Thomas received from his parents those Catholic principles which could not be professed publicly because of the interdictions of the Communist regime. The Parish Priest, Father Joseph Budish, was the person who mainly influenced his Catholic upbringing. When he was 12 years old Tomas started thinking about becoming a religious, whereas his mother wanted him to become a doctor.

After completing his primary and secondary education at Brno, he was awarded a grant and went to study at the Dijon Academy (Carnot High School) in France. On 1 July 1969 he obtained his Baccalauréat with very good marks. At the same time he contacted the Dominican theologian Father Henri-Marie Féret. During this period he learned several different languages, including Russian, French, German, Hebrew, Greek, and Latin. After the Soviet occupation in 1968, his parents had to leave Czechoslovakia and they went to live in West Germany.

Tomas went to live in Germany too, where on 28 September 1969 he entered the Order of Friars Preachers at Warburg in Rhineland-Westphalia. Here he did his novitiate.

On 29 September 1970 he made his simple profession of vows and started his Theology and Philosophy studies at the Dominican Convent in Walberberg. Here he was given his Licence in Sacred Theology with a thesis on *Die Problematik der Bewegung und Ruhe bei Plato* ("The Problem of Movement and Quiet in Plato").

Revolted by the moral and doctrinal deviations at this time in Germany because of the modernist interpretations given to the Second Vatican Council, Tomas learnt that the Dominicans of Bologna, under the sage guidance of their Father Provincial Enrico Rossetti, he wanted to promote the authentic spirit of renovation encouraged by the Council. In 1972 Tomas sought and obtained permission to be transferred to Bologna. On 19 July 1973 he professed his solemn religious vows in Bologna. Some time later he completed his degree in Sacred Theology with a Latin thesis of 340 pages, directed by Professor Alberto Galli OP. The title of the thesis was *De Gratia Divina et Iustificazione. Oppositio inter Theologiam Sancti Thomae et Lutheri*. The thesis shed light on the mystery of the relationship between grace and free will with the help of the doctrine of Aquinas. His thesis also unmasks the fraud committed by those neo-modernists who try to justify Luther's errors with a Catholic label.

Brother Tomas was ordained Priest on 29 June 1975 by Pope Paul VI in Rome. On that day, Father Tomas offered his life in exchange for the freedom of the Church in his country.

Father Tomas graduated in Theology at the Pontifical University of Saint Thomas Aquinas in Rome in 1978, with the same subject matter he had already developed in thesis for his Licence. The title of the thesis is *L'azione divina e la libertà nel processo della giustificazione secondo la dottrina di S. Tommaso d'Aquino* (Divine Action and Freedom in the Process of Justification, according to the Teachings of St. Thomas Aquinas) in 300

pages. The director of his thesis was the Dominican philosopher and theologian Felice Lagutaine.

Upon his return to Bologna, Fr Tomas was made teacher of Moral Theology and with his illuminated words came an acute and convincing presentation of true doctrine, with an intelligent critique of the principal errors in theological environments. Despite some opposition, Fr Tomas proudly kept on leading his mission, knowing his responsibility towards God and souls.

In 1980 Fr Tomas became Deputy Chairman of Bologna Theological Academic Centre (Studio Teologico Accademico Bolognese).

As a preacher Fr Tomas was assiduous and zealous, and at the same time he developed a wide and diversified apostolate in different milieus; he brought back to the Church many atheists who were led by him to the true faith and the Church. He consecrated himself to confession and the guidance of souls. Some of these joined the Dominicans, and he held spiritual exercises and gave other lectures. Moreover, for several years he showed his ministry at San Giacomo Fuori le Mura Parish, where he took particular direction of married and engaged couples.

Father Tomas was always available, sociable, reliable, kind, humble and he spoke sharply and never in vain. Father Tomas lived all his life as a Dominican Friar in strict accordance with our Holy Rule. At the same time he never avoided the alleviations and joys of friendship in refreshing walks in the open air. He was a great lover of the Sacred Liturgy, of prayer and contemplation, and was very devoted to the Holy Sacrifice of the Mass and the Blessed Sacrament. Although he fully appreciated the new rite of Vatican II, he had pleasure in celebrating the traditional Roman Rite for those who appreciated this beautiful and suggestive liturgy.

He was very devoted to the mother of God and to the Holy Rosary, and he was an admirer of the Marian spirituality of Saint Louis Marie Grignon de Monfort, whom he always recommended. As with all Slavs, Father Tomas was not only intelligent but also had great artistic sensibilities and a sense of the beautiful: he loved literature and classical music, and was competent in these fields. He also took part in erudite discussions, such as the debates between scientists, philosophers, and theologians organised by his friend Father Sergio Parenti. Naturally, as a good theologian, he took care of the publications in learned literature.

His powerful physique was suddenly attacked at the age of thirty-nine by a terrible and incurable disease that led him to death in a mere two months, causing him great pain which he bravely endured.

Father Tomas lived the last month of his life in Germany, surrounded by the affection and loving care of his parents. He was therefore buried in Neckargemünd. Even during the last month of his life, Fr Tomas still had enough strength to celebrate Mass in his own room.

In his final days, Father Tomas gave Dominican Publisher Father Vincenzo Benetollo a voluminous work on metaphysics, on which he had been working for ten and more years, and which was published posthumously in 1991.

He died in Neckargemünd on 1 January 1990, while in his country there was the passage from oppressive atheistic Marxism to democracy: the wishes of Fr Thomas had been heard! He was buried on 5 January 1990.

Immediately after his holy death, devotees and friends in Italy and the Czech Republic sought his canonization. Their perseverance was rewarded on 25 February 2006, when the Archbishop of Bologna, His Eminence Carlo Cardinal Caffarra, inaugurated the beginning of the beatification process in the Basilica of St. Dominic.

The Thoughts of Father Tomas Tyn.

The thinking of Father Tomas Tyn is a global vision of Catholic doctrine, presented systematically in the theological and philosophical aspects of the Scholastic School of St. Thomas Aquinas.

The main areas examined and illustrated by the Servant of God are the doctrine of the Unity of God, the mystery of the Blessed Trinity, the Incarnation, the Redemption, the doctrine of Sanctifying Grace, of justification, of the theological virtues, metaphysics (especially the doctrine of being as substance, in accordance with the mode of analogy and participation), anthropology, the Holy Angels, the principles of moral theology, and the moral virtues.

In some publications in magazines and in many lectures, he touched on theology, philosophy and current affairs (mainly ethics and society), pointing out the main principles that enlighten them and paying attention to the needs of man today.

Father Tomas, with regard to the Magisterium of Holy Mother Church and the teachings of Vatican II, aimed at transmitting traditional, eternal, and universal principles to future generations, along with the philosophy, ethics, religiosity, and theology of Catholicism. He set them out, examined them, and explained them with his sharp intelligence and his great learning, to provide new explanations and deductions to improve Catholic thought.

The thinking of Father Tomas excels in doctrine, in terms of purity and orthodoxy. His is a sure and reliable method, following upon which we can know we are in line with the purest Catholic teachings. These he deduced from his solid and certain faith, from the Magisterium of the Church, and from the greatest theologians of the past and the present, especially those from the Thomistic School.

With to these criteria, our Servant of God studied several doctrines of the present and of the past, pointing out, as Aquinas says, the origin of errors, and explaining with firm arguments why they are wrong and indicating the truth opposed to them. This he always did in a gentle, elegant way, avoiding personal attacks (which horrified him), and only bringing to his debates those ideas which were for the common good of truth and the Church.