

on the basis of the patrimony of the tradition. At the same time Father Tomas avoided the kind of traditionalism that was against the fidelity to the post-council-Church . We can define him as a traditionalist of the post-council.

Also during the period of his highest speculative thought, Father Tomas never forget his role of Dominican Priest, worried about the health and the sanctification of the souls, for this reason his pastoral way of speaking is always present also when, during his thin thinking, he seems to float far from the reality: on the contrary that moments are those he is in the heart of the reality, mainly if it is the divine and supernatural Reality. Indeed He professed his thomist realism and avoids the dangerous dialectical games of the idealism, of which he is a clearly critic. Father Tomas, as he was a virtuous theologian, could endure the critics he received from someone of the same Catholic world, because he was not able to appreciate the value of his thought or because it was influenced by the neo-modernism that he fought.

As today the confusion and relativism of the morality is increasing every day, the need to refer to the thought of Tomas Tyn teaching will increase. Father Tomas remind us, with his strong dogmatic and speculative thought, that we can fight with success against the moral mistake only by confuting the speculative and dogmatic mistakes that are at its basis proposing with good arguments the right doctrine.

In this way the famous historian of the theology, Father Battista Mondin, resumes the specificity of the exegesis that Father Tyn offers of the metaphysics of the being of St. Thomas Aquinas (*La Metafisica di S.Tommaso d'Aquino e I suoi interpreti*, ESD, Bologna 2002, pages 127-128).

“First: the originality of his metaphysics consists of the intensive being, that for Father Tyn shouldn't be in opposition to the Aristotle's doctrine of the substance, but should be his coherent development”.

“Second: the starting point of the metaphysics of Saint Thomas is the same of the metaphysics of Aristotle: his object can only be the “being inasmuch 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 deducted, and then also the existence of God, *ipsum Esse per se subsistens* (the same To be subsisting by Himself) , as S. Thomas says.

“Third: the rehabilitation of the essence towards the “existential Thomism” of Gilson.... While Gilson excludes the presence of the essence in God, Father Tyn on the contrary shows that the essence is part of the original structure of each being , then also of the divine Substance.”

The professor Adriano Bausola, one of the main catholic philosophers of last century, in his *Presentation* of the masterpiece of Fatehr Tyn, *Metafisica della sostanza. Partecipazione ed analogia entis*, EDS, Bologna 2000, 972 pages, starts with these words: “While reading the important work of Father Tyn, that I have the honour to present, before it comes to our mind the imagine of a beautiful oasis in the desert. The oasis: a vigorous discussion of

metaphysics; the desert: the nowadays philosophical thought, flat and not faithful in the reason.”

This remind to the reason is in line with one of the subjects that are present in the magistry of Pope Benedict XVI. It is on this basis, common patrimony of each man religious or atheist, that today we must face to preserve the dignity of the human being , animal with the reason, to prepare the way of the Lord according to the exhortation of John the Baptist.

Friar Giovanni Cavalcoli, OP

Those who have received graces by intercession of the Servant of God, Father Tomas Tyn, should acquaint the vice-postulator of the cause: Father Giovanni Cavalcoli, OP, Convento di San Domenico, Piazza San Domenico 13, 40124 Bologna, tel: 051.6400418, or 051.6400411, e-mail: padrecavalcoli@gmail.com

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- Or: ASSOCIAZIONE CENACOLO di SAN DOMENICO, Finalità: AMICI di PADRE TOMA TYN, O.P. - presso la Banca Popolare dell'Emilia Romagna - Sede di Bologna - Via Venezian 5a - Nr. 0201/1634124 - ABI 05387 - CAB 02400 - CC 000001634124 - CIN L codice IBAN: IT94 L 05387 02400 000001 634124
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The web situs dedicated to Father Tomas Tyn are the followings:

www.studiodomenicano.com
www.arpato.org (con blog)

The books by or about Father Tomas Tyn, OP, written or cured by Father Giovanni Cavalcoli, OP, may be found at the catholic bookshops or at the publishing house:

www.fedecultura.com

Translated by Alfredo Campagoli.

The Servant of God Padre Tomáš Týn OP



Prayer to obtain graces
by intercession of the Servant of God
Father Tomas Tyn. OP

Holy Father, rich of mercy, who have sent your Word in the world to lead it from darkness to the light, we thank You for the gifts that You have granted to your Servant friar Tomas Tyn, deign, we beg You, to raise him to the honours of the altars, so that his exemplar witness that he has given us as a worthy son of the Holy Father Dominic and the Blessed Virgin Mary, may be a spur for many ones in following Christ and by his intercession give us the grace that we ask to You. By our Lord Jesus Christ. Amen. Our Father.... Hail Mary.... Glory to the Father...

(With ecclesiastic approbation)

Father Tomas Tyn Life

Tomas was born in Brno in Czechoslovakia, today Czech Republic on May 3rd 1950. When he was a child, Thomas received from his family the Christian principles that couldn't be publicly professed because of interdictions of communist regime. The parish administrator, Reverend Joseph Budish, was the person that mainly influenced his Christian education. When he was 12 years old, Tomas started thinking to become a religious priest whereas his mothers wanted him to become a doctor.

After his successful primary and secondary studies in his native city, thanks to a grant, he joined the Dijon Academy or Carnot High School in France. On July 1st 1969 obtained the baccalaurate with very good notations. At this time he got in touch with the Dominican theologian Father Henri-Marie Féret. During this period he learned several different languages : Russian, French, German, Jewish, Greek, Latin. During this period in 1968, because of Sovietic invasion, his parents had to leave Czechoslovakia and went to live in West Germany.

Also Tomas went to live in Germany, where on September 28th 1969 entered the Order of Predicators at Warburg in Westphalia. Here he did is noviciate. On September 29th 1970 did the simple profession and started his theological and philosophic institutional studies at Dominican study in Walberberg. Here he got the sacred theology readership with the thesis *Die Problematik der Bewegung und Ruhe bei Plato* (The problematic of movement and quiet by Plato).

Revolved because of moral and doctrinal deviations present in this period in Germany because of modernistic interpretation of the Council, Tomas knew that the Dominicans of Bologna, wisely leaded by the provincial prior Father Enrico Rossetti, wanted to promote the real renovation promoted by the Council. In 1972 Tomas obtained the permission to be transferred to Bologna. In Bologna on July 19th 1973 he made his solemn religious profession. Some time later he got the licence of theology with a thesis written in Latin of 340 pages, directed by the Professor Father Alberto Galli, OP. The title of the thesis was *De gratia divina et iustificatione. Oppositio inter theologiam Sancti Thomae et Lutheri*. The thesis made light on the mystery of the relationship between grace and free will with the help of the doctrine of the *Aquinate* and on the other hand the thesis unmasks the impostures of the neo-modernists that try to justify the Lutero's mistakes with the catholic label.

Friar Tomas was ordered a Priest on June 29th 1975 in Rome by Pope Paul VI . In that day Father Tomas offered his life in exchange of the freedom of the Church in his country.

Father Tomas was graduated in theology at the Pontifical University of Saint Thomas d'Aquino in Rome in 1978 with the same subject already developed in the thesis of 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*, of 300 pages. The director of the thesis was the Dominican philosopher and theologian Felice Lagutaine.

When he came back to Bologna Father Tomas was ordered teacher of moral theology and his bright word come along with the argued and persuaded presentation of the real doctrine, with an intelligent critic to the main mistakes that where in theological environments. Despite some opposition, Father Tomas proudly keep on leading his mission, knowing his responsibility towards God and the souls.

In 1980 Father Tomas is vice-president of Bologna Theological Academic Study (Studio Teologico Accademico Bolognese).

Father Tomas is a preacher assiduous and zealous and he develops at the same time a wide and diversified apostolate in different milieus; he accost atheists that are leaded by him towards the faith and the Church; he consecrates himself to the confession and guide of the souls, some of them enter in convent, he teach courses of spiritual exercises and he does conferences. Moreover for several years he shows his ministry at S. Giacomo fuori le Mura Parrish, where he is particularly interested in couples of married and fiancés.

Father Tomas was a brother disposable, sociable, reliable, kind, humble and he spoke sharply and not vain. Father Tomas lived completely his life of Dominican Brother following exactly the dictation of the rule. At the same time he didn't avoid the alleviation and the joy of the friendship in refreshing promenades in the nature. He was a great lover of the Liturgy, of the prayer and contemplation and he was very devoted to holy Mass specially to the Eucharist. Even if he appreciates the reformed rite of the Council, he had pleasure in celebrate the Pius V Mass for some people that appreciated this beautiful and suggestive liturgy.

He was very devoted to the Holy Virgin and to the Holy Rosary and he was an admirer of the Marian spirituality of Saint Louis Marie Grignon de Monfort, that recommended. As all the Slavs, Father Tomas was not only intelligent but he also had a artistic sensibility and sense of the beautiful : he loved the literature and the classic music, and he was competent in these matters. He also participated to erudite discussions as per instance the conversations between scientists, philosophers and theologians that were periodically organised by his friend Father Sergio Parenti. Naturally, as good theologian, he took care of the publications in specialised reviews.

His strong physical was suddenly slated when he was 39 years old by a terrible and incurable disease that leaded him to death in only 2 month time in great pain bravely endured. Father Tomas lived the last month of his life in Germany, surrounded by the affection and lovely care of his parents, thus his tomb is in Neckargemünd. Even in the last month of his life Father Tomas had the strength to celebrate the Mass in his own room.

In the last days of his life Father Tomas gave to the Dominican Editor Father Vincenzo Benetollo a voluminous labour of metaphysics on which he has been working for 10 years and that has been published posthumous in 1991.

He died in Neckargemünd on January 1st 1990, while in his country there was the passage between an oppressive regime to the democracy: the vote of Thomas has been accomplished! Here his funeral has been made on January 5th 1990.

Immediately after his holy death devotees and friends in Italy and Czech Republic promoted his beatification. Their perseverance has been rewarded on February 25th 2006, when the Archbishop of Bologna, Cardinal Carlo Caffarra inaugurated the beginning of beatification process in the basilica of St. Dominic.

Father Tomas Tyn's thought

Father Tomas Tyn's thought is a global vision of catholic doctrine presented in systematic way in the theological and philosophical aspect at St. Thomas of Aquin's school.

The main subject deepened and illustrated by the Servitor of God are the doctrine of One God, the Trinity mystery, the Incarnation, the Redemption, the doctrine of the grace, of the justification, of the theological virtues, the metaphysics, especially the doctrine of being as substance, according to the modality of the analogy and of the participation, the anthropology, the angelology, the principles of the moral science and the moral virtues.

In some publication in reviews and in many conferences he covered theological, philosophical and actuality subjects, mainly of ethic-social character, pointing out the main principles that enlighten them and paying attention to the needs of the today humanity.

Father Tomas , in the respect of the magister of the Church and of the precept of II Vatican Council, aimed at transmitting to the future generations the traditional principles, perennial and universal, philosophic, ethic, religious, and theological of the Catholicism, showing them, deepening them, and explaining them with his sharp intelligence and his wide culture, to get new explanations and deductions to improve the catholic thought.

The thought of Father Tomas excels for the purity and orthodoxy of the doctrine. It is then a thought sure and reliable, following which we are sure to be in the line of the purest catholic doctrine, that he deduced from his solid and sure faith, from the magister of the Church, from the biggest theologians of the past and of the present, mainly of thomistic school.

Thanks to these judgement criteria, the Servitor of God studies several doctrines of the present and of the past, pointing out, as the Aquinas says, the origin of the error, explaining with solid arguments why they are wrong and indicating the truth opposed to them, doing this always in kind and elegant way, avoiding personal attacks, of which he was horrified, only attentive to the dialectic of the ideas and to the advantage of the common interest of the truth and of the Church.

Father Tomas, in the tormented period of post-council ,that was very often characterised by a neo-modernist and without rules progressism, that pretended to make reference to Council, he felt to be his mission to remember the valour of the tradition that were menaced to be forgotten, and, by unmasking the dissimulation of the neo-modernism, he worked for the future, as it can be built