

## SUMMARY

The book shows what eschatology and individual last things meant for Hus. Moreover, it demonstrates their significance in his work. The author presents this topic from the viewpoint of a Latin medievalist – namely through the analysis of content, linguistics and literal and historical background of selected Hus's works. The conclusions are derived from the detailed study of Hus's sermons *Confirmate corda vestra* (1404), *Diliges dominum Deum* (1405), *State succincti* (1407), *Spiritus nolite extinguere* (1410), *Dixit Martha ad Iesum* (1411) and his letters (1402–1415). At the same time, the author takes into consideration Hus's other works – for example, the systematic commentary *Super quatuor Sententiarum*, his early work – *Bohemian Festival Sermons* (1401–1412), *Super canonicas* (1404–1405), *Abiciamus opera tenebrarum* (1404), *De sanguine Christi glorificato* (1405), and his prison notes (*De cognitione et dilectione Dei*, *De peccato mortali*, *De poenitentia pro Iacobo*, *De mandatis Domini*, *De matrimonio ad Robertum*, *De tribus hostibus hominis et septem peccatis mortalibus*, *De sacramento corporis et sanguinis Domini*). The author also acknowledges relevant works of other authors – particularly Milič of Kroměříž, Matěj of Janov, John Wyclif or Jakoubek of Stříbro, and synodal sermons from the studied period. In special cases, she insinuates how Hus's ideas were used and misused by other authors.

Until today, Hus's selected sermons had not been studied from the eschatological perspective in great detail, some of them had not been studied from this viewpoint at all. In contrast, correspondence has been a popular source for this type of study. Still, it offered untapped possibilities. This selection of works enables gathering a sufficient number of various statements that originate in different time periods and under different circumstances. Thanks to this, a key moment in terms of interpretation of Hus's eschatology becomes such

comparison of statements which enables monitoring how diverse circumstances influence Hus's eschatology. Special attention is paid to the impact of genre. In sermons, we mainly come across collective eschatology and the process of individual statements development depending on audiences, particular Hus's aims as well as his life mission – preaching. The letters offer eschatology lived by Hus, therefore, in a sense, individual, originating at vital moments of Hus's life, mainly the expectation of his death. Another reason for choosing this particular combination of these two genres is the fact that the author considers sermons to be Hus's most typical and most significant expression, something that leaves traces even in his works of other functions. Furthermore, the author sees Hus's sermons as a field on which Hus wanted to realize and was able to realize his potential the best. The comparison of Hus's public and lifelong program with something which Hus did not plan but which turned out to be so fatal (and which was most reflected in his correspondence) is so substantial, distinctive and testifying from the eschatological perspective that it reveals the main specific features of Hus's eschatology.

As far as the methodology is concerned, it is also important to add that in her analyses, the author clarifies and distinguishes what had been included among the last things by Hus himself and what can be considered as Hus's eschatology from contemporary perspective. Except the main aim and line, the work determines three specific problems which should also be solved based on the conclusion in regard to Hus's eschatology. Due to their significance, these three problems outreach the eschatological framework and are related to the whole work by Hus: Hus's idea about the relationships among the time, space and human being or human society in eschatological context; the significance of eschatology in relation to the author's opinions on the reform of human morals; the way Hus's approach complies with the consistent idea according to which the only real reform is the second arrival of Christ.<sup>1</sup>

From the perspective of methodology and content, the book can be divided into three larger parts. The first part covers the description of necessary research sources and interpretations of Hus's eschatology, and studies the following topics: up-to-date study of this issue and its other possibilities; methodology; circumstances which had formed Hus's eschatology. Among these circumstances, the author includes medieval Christian eschatology, eschatology in Bohemia in the 14<sup>th</sup> and the beginning of the 15<sup>th</sup> century (heresy studies, early Bohemian reformation, John Wyclif, prophe-

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1 The question concerning unity of the form of Hus's reformatory program and the expectation of the fundamental reform was brought to attention by HOLEČEK, F. J. „Ministri dei possunt in dampnationem perpetuam papam male viventem detrudere...“ (Hus and the issue of Antichrist). In *Husitský tábor. Sborník husitského muzea – supplementum 1*. Red. M. Drda, F. J. Holeček, Z. Vybíral. Tábor 2001, s. 227.

cy, other influences in contemporary literature), ecclesiastical and social situation (crisis factors, home preaching tradition) and Hus's life (Hus's university education, the milestones of Hus's life, Hus's personality, his work and occupation). This detailed part of the book is supposed to cover the so far undescribed part in research on Hus and serve as universal prolegomena into the study of Hus's eschatology as it distinctly outreaches the framework of selected Hus's work. The second part of the book contains the interpretations of Hus's individual works. The interpretations are ordered according to eschatological topics. The most distinct topics are the following: Antichrist, death, the Last Judgment, purgatory, hell, heaven (including threats and positive motivations), predestination. In the studied works, Hus himself does not offer any unified and simple division. Furthermore, Hus's selected works are compared with his other works and with the works of other relevant authors. This way a more extensive overview on the historical eschatological thinking is conceived. Chapters about Hus's conception of Antichrist in the context of Hus's systematic theology and works of other authors, chapters on Hus's ideas concerning the beyond in the context of his previous work as well as the ideas of other authors are included in this overview; several subchapters about purgatory within the study of the *Dixit Martha* sermon are dedicated to the sources of this sermon, to the works which are based on this sermon, and the comparison with opinions of Hus's predecessors and contemporaries. All is documented by frequent excerpts from the sources. The third part of the book contains the comparison of the results of these analyses as well as consideration to other related works and conclusions. The key conclusions are described below.

Hus's eschatology is strongly dependent on concrete circumstances. It is mostly influenced by Hus's effort to reform the Christian church, namely the clergy, because the clergy impact the salvation of many souls. Hus is firmly convinced that people's actions on earth influence their after-life destiny in spite of the fact that he also acknowledges predestination. In his perception, the combination of these two principles is not seen as a problem. The last things and eschatology are therefore irreplaceable in Hus's work – salvation determines the final goal of all his efforts. Because of salvation, Hus focuses on moralistic which then reversely influences eschatology. Thinking about the last things in practice is also and most importantly the means of coercion enabling self and others to achieve salvation. The contemplation of the last things is both threatening and tempting, serving as consolation and is often coupled with distinct rhetoric. Thinking about the last things leads to realization that good demeanor during life on earth together with the essential God's contribution is the only way how to achieve salvation. The following biblical citation used not only by Hus expresses the idea best: „In omnibus operibus tuis memorare novissima et in eternum non peccabis.“ (Sir 7, 40) The last things represent the goal, the reason, and the motivation means in Hus's work and life.

The best deed a preacher can do now and under given circumstances in regard to the last things of the people he is in charge of as well as for himself is to condemn sin and speak about the last things in connection with sin and its correction. However, Hus is so preoccupied with this idea that he encourages people to care for earthly life so much that from the perspective of the quantity of his declarations, he focuses on the earthly life and sin much more than on the eternal life because of which he does all of this. Hus's eschatology is specific in other ways, too. It is eschatology which Hus experiences, not only according to the notes that originated during the time period when Hus occurs at the end of his own life, but also according to his sermons. Hus feels himself to be a part of his eschatology. Thus, his eschatology is both collective and individual at the same time thanks to the fact that in the process of Christian salvation Hus plays a significant role as a preacher and thanks to the fact that in a certain period he faces the realization that he is at the end of his own physical life.

Hus's eschatology is current and constantly updated. It is not a pre-prepared study because Hus was not a systematical theologian but a preacher and, in a certain sense, he was also a campaigner. Hus is neither an apocalypticist nor chiliast. Moreover, he does not emphasize *dies irae*; he creates optimistic eschatology which brings about a high hope for salvation. His eschatology is an everyday matter and the contemporary listener did not need precise categories. The contemporary audiences needed only the quest to search for advice regarding salvation, and despite all harsh criticism, Hus's eschatology bears a very intense Christian joy.

Hus's eschatology is based on certain ideas from Augustine and similar principles such as the eschatology of so-called Hus's predecessors, or on the eschatology of John Wyclif. Hus is somewhat influenced by these authors, but also by the whole domestic atmosphere and the preaching tradition. On the other hand, Hus's eschatology documented in papers can be considered very original as here the collective and individual eschatology is mixed. Also, in papers, Hus's long-term eschatological opinions are affirmed by his deeds. Eschatology in papers combines these two elements in a way which has been enabled by Hus's life only.

*(Přeložila: Mgr. Tereza Gajdošová, M.A.)*