

SUMMARY

Loving Life Is the True Divine Service – Analysis of Selected Morally Theological Treatises from the Period of Joseph II

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The work is focused on morally theological treatises from the period of Joseph II (1780-1790). From the point of view of Christian ethics, this period can be seen as the culmination of its gradual achievement of independence of dogmatic theology happening since the sixteenth century.

The analysis is mainly based on three works: Augustin Zippe, *Anleitung zur christlichen Sittenlehre der Vernunft und der Offenbarung* (Prague 1778) and *Von der moralischen Bildung angehender Geistlichen in Generalseminario zu Prag* (Prague 1784) and Ignaz Fabiani, *Grundzüge der kristlichen Sittenlehre* (Vienna 1789).

The main goal was to verify the existence of so called Catholic Enlightenment in the Czech environment. If it were shown that the Enlightenment authors, in our case the authors from the Joseph II period, did not act against the Church and religion and in fact they even identified with it, this would be an important argument against the old cliché that the fundamental elements of the Age of Enlightenment are antireligiosness and anticlericalism. We could even open another field of study – to what extent the Czech environment was influenced by that of German. The already existing studies from the German language territory show that the German representatives of the Enlightenment did not act against the Church not by a long chalk as it was in France and England of those times.

According to Lochman and Kopecky, the moral theology of the Joseph II period is characteristic of a strong anthropological orientation. Human life is with its mission to bliss taken as a whole and ethics is defined as a discipline about the very

last human aim and means of how to achieve it (surpassing casuistry). The authors deduce their ethical views from the arguments of reason (so called simple or philosophical ethics) with a strong bond to Stoicism (Seneca, Epiktétos, Marcus Aurelius). The second source of Enlightenment moral theology is a vision (so called religious ethics). Both sources of knowledge of ethical views have the same importance: reason without religion does not bring enough knowledge of the existence of soul after death (Zippe, Anleitung, p.111nn). Even the vision is not useful without reason, for 'reason (Vernunft) is that characteristic of human soul through which a person is capable of religion.'(p. 120)

After the opening chapters in which charity is the central Christian virtue, there follow three areas of particular moral 'duties' (in accordance with the stoical approach) – 1) obligation to God, 2) obligation to oneself, 3) obligation to fellow being. The authors use so called the geometrical Method of Christian Wolff.

The work reminds that a lot of concepts (vision, marriage as community, etc.) of the moralists of the Joseph II period can be found in the official Catholic theology just in the last decades.