Prof. JUDr. Jiří Rajmund Tretera: Biography and Relatives

Záboj Horák

I.

Jiří Rajmund Tretera is a professor of church law and canon law, religion law and the legal history of churches. He works at the Department of Legal History of the Faculty of Law, Charles University in Prague. He teaches Church Law, Church Matrimonial and Procedural Law, Church Administrative and Property Law, Legal History of Churches and Religion Law. He was a guarantor of all these fields until 2017, when he passed the position to Associate Professor JUDr. ICLic. Záboj Horák, Ph.D., his disciple and younger college. However, he continues to teach these fields with Associate Professor Horák.

He participates in the courses History of Law and State in Europe and the USA, History of Legal Professions and History of Taxes and Charges. Together with doc. Horák, he lectures courses Legal Systems of the Countries of Middle East and Africa, Legal Systems of the Countries of Latin America, South Asia and Oceania, Research Seminar in Church Law and Religion Law and Research Seminar: Law and Bible.

II.

He was born on Saturday 8th June 1940, on the day of memorial of St. Medard, French patron of winemakers and vineyards, whose name is associated with the long rain weather lore. It happened in the provincial maternity hospital in Prague – Nové Město (New Town),
Apolinářská Street 18. He lived in a small but nice flat of his parents on the third floor of the house in Prague – Vršovice, Kodaňská Street 63, and he stayed there for a lifetime.

He was baptized on 23rd June 1940 at the Church of the Evangelical Church of Czech Brethren in Prague – Královské Vinohrady (Royal Vineyards), Korunní Street 60, where his mother belonged. Bedřich Jerie, pastor of Královské Vinohrady and deputy Synodal Senior, led the baptism ceremony. A friend of his mother, Helena Mirschcová, a post office clerk from Prague – Královské Vinohrady, a Catholic, and his brother Svatopluk, were his godparents. During baptism he was named Jiří Petr (i. e. George Peter). He was named George after the King of the United Kingdom George VI, representative of a country that alone at that time successfully defended the world against the all-embracing claims of the Nazis.

When appropriate, his mother taught him the Lord’s Prayer and used to pray with him before bedtime. She explained it to him and told him the basic facts of Jesus life: His birth, work, Passion, and the Resurrection. But that was all. At that time, the family did not go to church, only Christmas and Easter were celebrated in the traditional Christian spirit. Dad and brother didn’t talk about faith.

The atmosphere of the Protectorate was anxious. One of the oldest memories of three-year-old Jiří includes the moment the whole family was sitting around an empty table, and someone said: ‘It’s wrong and it will be worse’, and the others nodded sadly. At other times, however, thoughts of joy flashed, namely when German troops retreated.

The family spent the summer of 1943 with the grandfather in Nové Město nad Metují (New Town upon Metuje, Nord-East Bohemia). At that time Jiří was impressed by his creative work on grandfather’s carton-making machines. And trips of the whole family around river Metuje to the restaurant ‘In the Hell’, in the middle of the woods, brought pleasant satisfaction.

From summer 1944 to spring 1945 the family was shaken by their father’s arrest and imprisonment at Prague–St. Pancras Prison. Rampage of two members of the Gestapo during a house search and his father’s arrest remained in the living memory of Jiří, as well as mom’s visits to dad in prison.

Soon feelings the anxiety caused by air raids on Prague associated, after some time connected with running into the cellar. 14th February 1945 was the most frightening, when the bombing affected the second part of the family living in Blanická Street in Královské Vinohrady, which was able to run out of the house at the last minute. The bomb immediately destroyed the house.

He also has vivid memories of the Prague uprising against the Nazis in May 1945, including a several-day stay in the cellar. He remembers how fanaticized German civilians used the last moments of the occupying power to shoot at Prague residents from their apartments and roofs. Seven Czechs fell in front of the house in which he lived. He personally, at the age of five, saw out of the window of this house that a young Czech man was shot, standing with a few other young men on the corner in front of the opposite restaurant. His body lay there for several hours covered with a blanket.

The explosions with which today’s young people welcome the New Year still remind him of the last days of the war and are extremely unpleasant to him, as to many other witnesses. Is it just a deliberate ignorance of history, or is it a hidden desire for violence?
He recalls the departure of the German army from the neighbouring barracks (todays Palace of Justice in Vršovice), heading, after the ceasefire of 8th May, according to their wish to American captivity, and the additional arrival of the Soviet army in the morning of 9th May.

He spent the period from summer 1945 to summer 1946 in Tachov (Western Bohemia), where his father was the chairman of the district administrative commission for one year at the proposal of the People’s Christian Party, in a position that was similar to the former office of the district governor. It was the only part of his life that he remembers to belong to a family that was part of the establishment. And so he understands that some people are even today furiously holding their higher official status in the state at any cost and that they are able to do anything not to lose that status. However, it was different in Jiří’s family. His dad didn’t mind at all that after the May 1946 elections he fell back into the position of an ordinary clerk and editor. On the contrary, he accepted it with relief.

In September 1946 Jiří started going to the IV primary boy’s school in Prague – Vršovice. His first school failure was the grade 2 in religion at the end of the second year. His evangelical catechist (vicar) was very strict and demanded a very detailed knowledge of the biblical text.

Despite his failure, he has remained and is still a keen advocate of religion education, especially at public schools. There he received the foundations of knowledge, which are not only an essential part of general education for every person, but also a natural base for the supernatural gift of faith, which came later from above (in the summer of 1955). According to his memories as well as long-term experience, the school has much greater influence on the young child than just (not very binding) attendance of religion classes at parsonage, even though there, in the form of catechesis, retains its importance. However, religion classes at parsonage do not reach a wider circle of children, and as a rule, they do not affect children from families belonging to the ‘grey zone’ between the core of the Church and the public alienated from the Church.

In the following years, his parents cancelled his participation in religion class. This is marked on the school reports of the period with words ‘liberated’. Religion was in our country (although it is unbelievable) compulsory school subject until 1953. Perhaps as a temporary tactical concession of power to all churches recognized by the state.

But Jiří, at first, missed religion at school. He liked to hear what his classmates of the Catholic and Czechoslovak confessions told him about what they learned in their religion lessons. Brother Svatopluk, then a science student, considered himself a non-Marxist scientist. He said he had nothing against the church, that they were decent people. Nor did he leave it until the end of his life. But he was against faith in God and against anything transcendental. So, along with his knowledge of science and history, he passed scepticism about faith and the Bible to Jiří (in which he read a bit when he attended the religion class).

In 1950, however, the family had other concerns. Dad of Jiří lost his job for the first time. In 1952 for the second time: then he was sent to the shovel in the steelworks in Kladno, where he stayed for ten years.

After seven years of elementary schooling, in 1953, the second school reform took place, this time adapting all education in Czechoslovakia to the Soviet model. It shortened primary and general secondary school studies by a total of two years. Jiří advanced from the second grade of secondary school to the eighth grade of so called eight-year school. In 1954, he completed his eight-year school exams (‘small-school-leaving examination’, as it was then
called), and enrolled for an entrance exam to study at the so called eleven-year school. According to the school reform in 1953, it replaced the grammar school. He was accepted.

In the mass gymnastic exercise called Spartakiad in month of June 1955, when school was cancelled, he was intrigued by the buildings of churches in Prague, which he then intensively examined in order to get to know Prague; perhaps he visited everyone. More than a hundred churches, especially Catholic churches, were open to the public. They gave him a great impression. He did not learn much from people about the faith. But the churches seemed to start talking. He began to realize that faith is something significant, that it was certainly worth being interested in it. Did ‘stones’ begin to speak, as we read about it in the Gospel? ‘[Jesus answered]: I tell you, if these keep silence, the stones will cry out.’ (Luke 19:40). ‘...I tell you, God can raise children for Abraham from these stones’ (Luke 3:8).

This explains why he advocated the preservation of churches forty years later. Instead of resting on holiday, he repaired the church in Prostiboř near Tachov from the ground up with a group of youth, despite the predictions that only a few would attend Holy Mass there, perhaps that sometimes the priest would celebrate the Holy Mass alone.

The church, the prayer-space that bears witness to God, as his own experience shows, often moves people to quieten humbly, to free themselves from the craving of this world for success, money and pleasure, to think about life inside its walls or even in front of its closed door.

Finally, it may be the church building itself that will lead one to faith. Therefore, he is so strongly opposed to the sale or donation of churches in private hands, except for extraordinary cases where an easement is established that guarantees the possibility to practice worship in a church or chapel and preservation of its character as a sacral place. He is convinced that every priest who celebrates the Holy Mass in a church in the alienated landscape, even alone, with the assistance of heaven, deserves admiration.

The ‘month of churches’ in June 1955 was followed by a ‘month of conversion’, July 1955. He was sent for a month to Olomouc to parents of his brother’s bride for the holidays. And there, probably on 10th July 1955, he accepted faith in the decisive confessor’s group of the youth of Evangelical Church of Czech Brethren. He went occasionally to the congregation of the Church of Brethren and to the then-forbidden Seventh-day Adventist Church gatherings that took place in private flats too, held two half-day conversations about the faith in the Orthodox parsonage and was presented with Orthodox catechism and liturgical books.

After returning from the holidays he enrolled in a confirmation class in his local evangelical congregation in Prague – Vršovice in September 1955. He was directly put to the second year and on 13th May 1956, after a public examination of 800 questions from the doctrine and study of the Bible, to which all 15 confirmands were submitted, he was solemnly confirmed.

During the summer holidays of 1956 he spent two weeks at Sunday school teachers’ workshop in the log cabin Summer Camp of Comenius – Centre of Evangelical Courses in Běleč nad Orlicí, where he met their founder prof. ThDr. Adolf Novotný and Protestant pastor in Třebochovice pod Orebem Miroslav Brož, who for many years became his friend. They met after years. Already as a preacher at the headquarters of the Evangelical Church, Miroslav Brož became a member of the working committee of the Church Law Society since the 1990s.

During his stay in the camp in Běleč, Jiří began conversations about theology with ThDr. Jan Milič Lochman from Nové Město nad Metují, Associate Professor of the
Evangelical Theological Faculty in Prague and a presbyter in the Vršovice congregation until he exiled to Basel in 1968 (where he worked as a professor of theology and was once rector of the university). They met again in Prague after 1990.

A few more words about the camp in Běleč nad Orlicí. A beautiful, well-organized camp for 260 trainees, with unpretentious but elegant morning line-ups with flag-raising and prayer, perfect all-day operation (and good cuisine) and great opportunity to forge interpersonal relationships impressed him with an unforgettable. But he was soon disappointed at how the Khrushchev regime, despite the loosening in other areas following the criticism of the personality cult in 1956, reaffirmed its efforts to eradicate religion and in many ways outpaced the previous Stalinism. It was symbolized by the fact that the Communists took the camp away from the Protestants and gave it to the pioneers in 1957.

From September 1956 he taught at the congregation of the Evangelical Church of Czech Brethren in Prague – Vršovice at Sunday school and led youth association of this congregation. At Sunday school, he taught with Colonel Ing. Stanislav Rejthar, who had fought in the ranks of the Royal Air Force as a fighter pilot and had been fired from the army after 1950. For him, Colonel Rejthar became a model of life in faithfulness to his life mission.

In autumn 1956, he heard a lecture on Sorbs given by Kristian Pavel Lanštják, a pastor and Senior in Prague – Žižkov, in the same denomination. He talked about the Society of Friends of Lusatia, founded in 1907, forbidden by the Communists at that time, and about the Institute for the Study of Sorbian Culture at the Society of the National Museum in Prague, managed by him and Prof. PhDr. Antonín Frinta, a sorabist from the Faculty of Arts, Charles University.

He was so impressed by the engaging lecture connected with the slide show that he immediately applied, together with Stanislav Rejthar, to the Institute for the Study of Sorbian Culture. He then attended lectures and evening events organized by the institute regularly in the National Museum building for about ten years. After 1990, together with PhDr. Vratislav Slezák from the Catholic Theological Faculty of Charles University, he organized a trip of St. Giles’ parishioners to Bautzen-Budyšín and several other localities of the Saxon part of Upper Lusatia. He also visited this area on his way to Herrnhut (Ochranton) near Zittau, the centre of the worldwide Unity of the Brethren (Moravian Church).

In June 1957 he graduated from the 16th so called eleven-year secondary school in Prague – Vršovice, Kodaňská Street 40. The secondary school did not give him a letter of recommendation to study geography, although he was systematically preparing for it for several years. In the opinion of the headmaster, it was not advisable for someone who, as informers referred, attended the Czech Brethren congregation to study such a pedagogical discipline as geography. During the then intensified Khrushchev campaign against churches, at that time also non-Catholic, there was no wonder.

Asked by Jiří whether brother bishop Jan Amos Comenius, famous Bohemian educationalist in 17th century, should not be a teacher in the socialist state either, the headmaster replied: ‘Be sure, he couldn’t be.’ However, she recommended Jiří to the entrance examinations at the Faculty of Law and pointed out that he could enrol in international law there that he would fit with him.

Providence then gradually shifted Jiří’s interest from geography to law in general, then to international law, then to African studies and finally to church law. Only a long time when he had no choice but to be a corporate lawyer in business did not satisfy him.
From 1957 to 1962 he studied at the Faculty of Law, Charles University. From 1960 to 1962 he was allowed to specialize in international law. Contrary to the Communist Party’s recommendation to study international law, the same leadership opposed his application for a scientific assistant position at the Department of International Law (although he needed even small reward due to lack of resources at home). It would have been a first stage leading to pedagogical activity which was not allegedly suitable for him.

During the holidays since 1957, after abolition of the camp in Běleč, he attended Bible courses for about sixty young Protestants in a tent camp in the forest below the village of Rozsička in the territory of the preaching station Blažkov near Bystřice nad Pernštejnem (West Moravia). He always stayed there for two weeks. At the end, all the participants took hands and cried: ‘Bellow Rozsička between the woods, we will shake hands next year again.’ But it didn’t last forever. The Communist authorities banned this camp too. Then he attended Bible courses in Herlíkovice near Strážné in Krkonoše mountains, which took place in a small agricultural facility of the Synodal Council of the Evangelical Church of Czech Brethren and a small church with several buildings.

On 30th June 1962, he received ‘a proud degree’ of graduate lawyer in Karolinum Hall (other degrees did not exist, medical graduates were just graduated physicians). The faculty issued him a recommendation for a job in a foreign trade enterprise, but he was not accepted (for unspoken or not indicated reasons), although they had already promised it half a year earlier. In July 1962, with the help of a career officer at the faculty, he managed to find a job in the Foreign Operations Administration of the State Bank of Czechoslovakia in Prague, Na Příkopě Street 14. There he remained with an extremely low salary even after its transformation to the joint-stock company Czechoslovak Commercial Bank in 1964, until 31st March 1966.

From August 1962 to July 1964 he performed basic military service as radio operator in the Dukelských hrdinů barracks in Litoměřice. As a student of humanities at that time he could not attend a military department class while studying and had to perform the service for two years. He first went through a five-month non-commissioned officer school as a private, then continued as a corporal and sergeant.

During leave of absence he participated in the life of churches in Litoměřice. At the Czech Brethren Evangelical parish house in July 1963, he was involved in a signing action against the intention of lawmakers to insert a paragraph on the obligation of parents to raise children in a ‘scientific’ world view (which at the time meant atheistic view) in the new family law. Children could have been taken away from their families in case of violation of the law. The action was organized by a group of 13 Protestant ministers and lay people, called the New Orientation, who opposed the ‘hibernating’ tactics of the church leadership (the Synodal Council) and advocated for committed Christianity. The action succeeded; the contested paragraph did not appear in the law. It was surprising that the Communists stepped back because of the petition supported by about one thousand signatories from various churches, mostly Protestant, at that time. After the horrors they had caused in the 1950s, the petition seemed to be very brave. Why to irritate believers by the law that was not even inspired by the Soviet legislation.

He started long-term friendship with the prominent official of the New Orientation, pastor Jan Z. Dus. He visited him several times in his congregation in Chotiněves near Litoměřice, made up of Protestant Volhynian Czechs, even at church services and at Sunday
school. Fortunately, it was never found that he had committed an offense violating military regulations, prescribing not to leave the unit without previous consent of the commander.

From August 1964 he worked in the bank at the bank guarantee and documentary collection department and later in the letter of credit department for Southeast Asia. Since the bank did not fulfill its promise to include him in the legal department after a year of banking experience, he decided to move to the position of corporate lawyer.

From April 1966 to September 1967 he worked as a business lawyer at ZPA Supply Company, a national company, in Prague 4 – Nusle. The main agenda consisted in representing the company in disputes before departmental and state arbitration. On the basis of a new legal regulation on the awarding of academic degrees of 1966, he enrolled for rigorous proceedings in the field of international law at the Faculty of Law and was awarded the degree of Doctor of Laws – JUDr.

In 1964–1967 he attended a three-year underground theological study in the Poděbrady regional presbytery for Protestant youth workers, Sunday school teachers and presbyters. He paid special attention to the Old Testament study with his friend Senior ThDr. Zdeněk Soušek in Libice nad Cidlinou. There he received the first information about Catholic religious orders during lectures on church history from a Catholic layman, head of archaeological excavations in this area, PhDr. Rudolf Turek.

Already at the beginning of 1967, thanks to Prof. Vlasta Rejtharová M. A. (Oxon.), the possibility of external scientific studies at the Oriental Institute of the Czechoslovak Academy of Sciences in the field of legal history of Africa appeared. Since the employer refused to give his consent to the external studies, he decided to move to another company that promised the approval. The existing employer extended the two-month notice period by another six months under the labour law at that time.

From the beginning of October 1967 until the end of October 1976 he worked as a business lawyer in the legal department of the national company ČKD Dukla in Prague 8 – Karlin, Thámova Street 11. After the arrival of the occupying troops on 21st August 1968 he was elected to the company strike committee. At the time of the so-called normalization he had difficulties in screening, in particular during several hours of questioning about his negative attitude to the arrival of the Warsaw Pact troops. Since he was not a member of any political party, he was not dismissed from his job as a punishment.

Between 1964 and 1972 he was a presbyter at the Evangelical Church of Czech Brethren, and for a time also a deputy to the regional presbytery and he still taught at Sunday school. In the years 1965–1967 he conducted long disputes on spiritual matters and the New Testament science with the pastor of the Vršovice congregation ThDr. Petr Pokorný, who later left for to the University of Greifswald, East Germany, in order to prepare for his faculty habilitation.

In 1965 and 1966 he went abroad for the first time. He attended two theological conferences of lay members of the Evangelical Church in Chemnitz, Saxony, East Germany (then called Karl-Marx-Stadt), lasting several days.

Between 1967 and 1971 he studied as external researcher at the Oriental Institute of the Czechoslovak Academy of Sciences. He attended English and French classes taught by Prof. Vlasta Rejtharová M.A. (Oxon.) at the Institute of Languages of the Czechoslovak Academy of Sciences. PhDr. Luboš Kropáček and PhDr. Elena Zúbková taught him Swahili. In June 1971 he managed to successfully pass all examinations to achieve the degree of
Candidate of Sciences under the leadership of the head of the African Studies Department PhDr. Ivan Hrbek, CSc. But the dissertation defense was no longer possible due to the abolition of the field within the so-called normalization.

He spent September 1969 on his first and for a long time a single stay in a non-socialist country. This trip to eight different locations in England and Wales, especially to leading university centres, made possible by friends from the youth of Christian denominations, was a wonderful experience and a lifelong benefit. He spent his first week at the Atlantic College International Boarding School in Llantwit Major (Llanilltud Fawr) near Cardiff, Wales, where he was invited by Allan Hall, a biology teacher, a lay preacher of the Methodist Church, and a friend of the Rejthar family.

He spent the last of four weeks in the United Kingdom at the International Conference of the African Studies Association of the United Kingdom at the London School of Oriental and African Studies. As a candidate for African Studies from the Oriental Institute in Prague, he was admitted to this association and was listed in the membership register until 1973. He was invited by prof. Antony Allott from the University of London, editor-in-chief of the Journal of African Law, son-in-law of Czech Egyptologist Prof. Jaroslav Černý, then working in Oxford, not only to the conference, but also to meet his family.

On 30th September 1969, after a long conscience struggle, he overcame the temptation to remain in exile, especially in a country such as the United Kingdom, which never disappointed him. He returned to his homeland. But the Iron Curtain fell behind him, for long 20 years. Until the end of the communist regime’s reign, the State Security never let him go to any free Western country. The State Bank did not respond at all to his annual requests for a mandatory (minimum) foreign exchange permission, the positive processing of which was necessary in order to obtain the travel permit. It was not obliged to respond to citizens, not even negatively.

At the beginning of August 1972, he met P. Jan Blesík, a well-known redemptorist preacher who was imprisoned for ten years on the basis of a show trial with religious orders in the spring of 1950. He spent the next years working in a factory and only in 1968 could return to spiritual administration. He helped Jiří in an already commenced process, when he started to lean towards the Catholic Church. He was admitted to the full communion of the Catholic Church on 7th December 1972 during a ceremony in the Church of St. Cajetan in Prague’s Lesser Town in Nerudova Street. At the request of Bishop František Tomášek, he continued to teach at the Sunday School in Vršovice and continued to work in the Advisory Legal Department of the Synodal Council of the Evangelical Church of Czech Brethren in Prague 1, Jungmannova Street 9.

In 1973, P. Blesík introduced him to the canon law scholar Prof. ThDr. Jaroslav Michal, who was forced to retire from his position as a professor of canon law at the Roman Catholic Cyril and Methodius Theological Faculty in Litoměřice. Both priests aroused interest in canon law and Prof. Michal became his teacher.

In 1974, he joined the Old Prague Association, meeting in Judita’s Tower at the Prague’s Lesser Town end of the Charles Bridge. Many members of its council became his friends permanently: it was mainly its chairman Ing. Josef Hyzler, restorer of many monuments, especially church monuments, painter, a strong supporter of the preservation of churches in the use of the church. And also PhDr. Helga Turková, who was organizing the lecture series Talks about Prague for many decades, a member of the National Museum...
Library. There she also introduced him to her colleague Zdeněk Filip Lobkowicz, a secret Premonstratensian, today abbot in Teplá.

As of 1st November 1976, he left the company ČKD Dukla and started to work in an investor-engineering organization Construction of the City of Prague, Engineering Construction in Prague 4, where he was appointed head of the legal department, even though he was not a member of any political party. At that time party-free and those who were expelled from the Communist Party usually worked in such organizations. The position of the excluded was even worse than those who were always party-free.

From September 1980 he began studying Catholic theology taught by P. ThLic. Dominik Duka OP, a priest without state consent, who worked as a drawing labourer in the Škoda factory and at the same time secretly organized the youth of the Dominican Order. Jiří visited him regularly in his house in Plzeň – Lobzy, Revoluční Street 50. In the spring of 1981, he spent a week at a spiritual exercise with the restorer of the Dominican Order in the underground and the philosopher P. Metoděj Habáň OP in his house in Brno, Slévačská Street.

In the summer of 1981, Dominik Duka was arrested and sentenced to 15 months in prison for a crime of obstructing the supervision of churches (convicted of having celebrated at least one Holy Mass in a secretly established chapel in the house). He sent a secret message from the prison in Pilsen Bory: continue studying!

In the autumn of 1982, Jiří was admitted by P. Dominik Duka OP to the Dominican Third Order (i.e. among the tertiaries), which unites Catholic laymen living Dominican spirituality. He got the order name Rajmund after Saint Rajmund of Peñafort, famous Dominican lawyer from the 13th century. According to the name, Jiří Rajmund was assigned a life program, i.e. research and teaching in the area of church law. He was included in the secretly active association of tertiaries in Prague – Hostivař. He started a solid friendship with the chairman of this association Milan Procházka, Professor of English, known under the pseudonym Špacír.

Since 1983, at the request of P. Dominik Duka OP, he commuted to Hostivař not only to meet local tertiaries, but also P. ThDr. Václav Wolf, a specialist in dogmatic theology, who, after being fired from his associate professorship at the Faculty of Theology in Litoměřice in 1977 and a long effort to get a job in some parish, eventually administered churches in Hostivař and Záběhlice until the end of 1989. He was very popular especially among the young parishioners who created a beautiful and lively community in both churches.

On 5th July 1985, under Jiří’s leadership, the tertiaries from Hostivař and young parishioners (about twelve persons) took part in the famous pilgrimage at Velehrad (Moravia), which turned into the largest, quarter-million demonstration for freedom in Czechoslovakia.

From the winter semester 1984/1985 Jiří was appointed a lecturer of church law at the General Study of Dominicans in Prague – Lysolaje by P. Dominik Duka OP. He started to translate the textbook of the leading German canon law scholar Norbert Ruf and to form a new Czech terminology for the Code of Canon Law of 1983 in order to help his students including RNDr. Jan Rajlich, Tomáš Pospíšil, Ing. Vojtěch Soudský, Ing. Peter Fotta and PhDr. Tomáš Bahounek. Since 1987, he was commuting to Brno, Slévačská Street, to teach secret clergy of the same underground school. Slovak Dominicans Antonín Husovský, František Pistrák, Pius Majerovič, Humbert Virdzek and two brothers Augustinians were among his church law students.
He spent his holidays in 1985, 1986 and 1987, along with many other tertiaries and other young Catholics, working on reconstruction of the parish church of St. Nicholas in Prostiboř near Tachov. This was carried out by the Premonstratensian P. Hugo Pitel from Teplá, administrator of the parish Kladruby near Stříbro. The joyful working community then always culminated in a holy pilgrimage at the former Benedictine cathedral in Kladruby on the Assumption of the Virgin Mary on 15th August. After many difficulties, Hugo Pitel managed to obtain a permission at the Ministry of Culture each time.\(^1\)

Since 1987, Jiří attended secret meetings of two groups of Catholic lawyers, considering primarily the need for legislative changes in the state. The first was a group of six lawyers founded by P. ThDr. Oto Mádr, sentenced to life imprisonment in one of the 1950s show trials. It was led by JUDr. Josef Plocek, also a long-time prisoner of conscience, the group met in the parsonage in Prague – Podolí, Na Podkovce Street, where P. František Mikulášek SJ lived.\(^2\)

He formed the second, smaller group, together with married couple JUDr. Vladimír Mindl and Ing. Jana Mindlová, CSc. They met in their house in Prague – Spořilov, Vestavěná Street 14. He was meeting them regularly on Thursday meetings for several years, so he got the nickname Thursday Friend.\(^3\)

In Spořilov, at that time called the Prague Women’s Athos, he attended several communities of sisters from different religious orders. Among others, the community of nuns of the Order of Preachers, which moved to Prague – Lysolaje in 1990, was first established there. Sister Pavla Dobalová OP (a niece of a Catholic activist and journalist Václav Vašek) and Sister Jacka Křižanovská OP, who at that time studied at the Faculty of Mathematics and Physics and invited Jiří Rajmund for biblical lessons secretly organized in the student dormitory in Prague – Troja, were among them.

In June 1987, he was admitted to the secret novitiate of the Order of Preachers (Dominicans), i.e. to the First Order, with the purpose of priesthood. Every month he went to the novitiate for several days with the secret novice master P. Augustin Prokop OP, parish priest in Perná near Mikulov (South Moravia). In June 1988 he made religious vows. In the same summer in 1988 he visited Augustin Navrátil, a fighter for freedom of faith, in a flat in Brno, to give him a detailed legal consultation on his legislative proposals.\(^4\)

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\(^1\) See TRETERA, Jiří Rajmund, P. Hugo Josef Pitel OPraem ve vzpomínkách současníků [P. Hugo Pitel OPraem in the Memories of Contemporaries], in: Revue církevního práva/Church Law Review no. 69–4/2017, Prague, p. 93–95.

\(^2\) For a more detailed explanation, including the names of the group members, see HORÁK, Záboj, Církve a české školství [Churches and the Czech School System], Prague, 2011, p. 55–56.


\(^4\) Augustin Navrátil was a track block post operator and a private farmer from Lutopcný near Kroměříž, father of a large family. He prepared a petition Suggestions of Catholics to Address the Situation of Believing Citizens in Czechoslovakia, open to the public for signing in Advent in 1987 with the consent of Cardinal František Tomášek. It was signed by about 600,000 citizens of Czechoslovakia. The Communists responded to Navrátil’s numerous suggestions by closing him to a psychiatric hospital, but without reason, as Navrátil’s own children and wife testified in their protests.
Twice every three months, together with several monastic brothers, he spent a training monastery stay in a secret monastery in Prague – Lysolaje, led by Prior P. RNDr. Jan Rajlich OP. They all went to their civilian jobs.

He continued in secret study of theology and gradually passed examinations before the order committee with other clerics from several orders and secret nuns. During a secret meeting of the Dominicans during the pilgrimage of St. Zdislava in Jablonné v Podještědí at the end of May 1989 it was decided on his deacon ordination. The Erfurt auxiliary bishop Hans-Reinhard Koch was present.

In July 1989, he signed a petition demanding respect for human rights called Několik vět (Several Sentences). Broadcasters of the radio stations Voice of America and Radio Free Europe read the name Dr Jiří Tretera, lawyer from Prague, besides other selected signatories. Jiří had problems with his employer in the following days, but in the end, it passed without consequences.

In September 1989, together with an approximately thirty-member group of Catholics, he participated in a discussion with representatives of the Charta 77 leaders Václav Havel and P. Václav Malý about the expected further developments on the political scene and the participation of Catholics in transforming the regime into a democratic one.

On Saturday, 25th November 1989, he and other Dominicans, wearing religious habit, manifested for freedom on Hradčanské Square in Prague. As the photographic records in contemporary literature show, he carried a banner with the inscription Separation! together with his religious brother Pavel Mayer OP, a computer service worker in Prague.

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5 Today, there is the monastery of nuns of the Order of Preachers with the additionally completed Chapel of Our Lady, Guardian of the Dominican Order, in the same house in Prague 6 – Lysolaje, Lysolajské údolí 106/21.
On 2nd December 1989, he went to Leipzig, the only Dominican monastery to operate in East Germany at that time. Erfurt’s auxiliary bishop Hans-Reinhard Koch also arrived there and ordained Jiří and his fellow brothers Norbert Badal OP and Filip Stajner OP deacons in the local church of St. Albert of the Great.

On 6th December 1989, he approached the altar at St. Giles Church in Prague, Husova Street 8, for the first time together with others ‘declassified’ priests. From 1st March 1990 he was already employed by the Archbishops of Prague. Such a twist! His salary decreased to one third of the previous value. The coup brought freedom and filled many hopes. However, the changes were too slow. They were a challenge to the great toil and little euphoria. No willingness to apologize on the part of the previous power holders. No compensation or restitution in favour of the most suffering and struggling part of the nation – the Church and the faithful. And especially the salaries of the clergy: they remained below the living wage.

On 3rd January 1990, he moved to the monastery of St. Giles, yet to the freezing corridor, where he prepared a temporary sleeping area with brother Pavel Mayer OP. The rooms were still occupied by various companies, including the Institute of Scientific Atheism (operating until 1991). Basic changes, such as the return of buildings, were not in sight. However, as an advisor to the Conference of Higher Religious Superiors in the Czech and Slovak Federative Republic, he soon prepared a list of monastery buildings, which had to be returned urgently if the novitiates were to be renewed, church schools to be re-established and religious freedom returned.

17th January 1990 accompanied by JUDr. Vladimír Mindl, he visited the Faculty of Law, Charles University. They were accepted by the Dean of the Faculty PhDr. Ivan Mucha and Vice-Dean JUDr. Valentin Urfus and after a short discussion it was agreed that he would undertake the teaching of the church law from the next semester.6

On 23rd January 1990, he, together with delegates of the Conference of Higher Religious Superiors represented by P. Dominik Duka OP, P. Jan Pavlík SJ and P. Jan Vik SDB, met the representative of the Czechoslovak government JUDr. Pavel Šimek. It was agreed that a list of monasteries would be completed in order to return them to the Church by means of a special legislation. He prepared these acts together with historian Karel Dolista and with the technical cooperation of Dominican religious Pavel Mayer and Terezia Eisnerová by 23rd February 1990. Long lines of representatives of religious orders from both parts of Czechoslovakia stood in line when handing over documents at the Charitas Palace on Charles Square in Prague.7 Later, from spring to autumn 1990, he completed the final

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7 At the end of April 1990, the then Federal Assembly refused to comply with the requests of the religious and only its successor after the June 1990 election passed an act on 19th July 1990 returning the first, small part of the monasteries. Another part, again incomplete, was returned under the act of 18th July 1991. It happened always without any material security of the monasteries, but it was the first – and for a horrifyingly long period the only – restitution and rectification of the injustices committed by the Communist State on churches. These acts were issued under No. 298/1990 Sb. and 338/1991 Sb.
adjustment of the lists of required monasteries with the notary JUDr. Cyril Svoboda, who was then Chairman of the Federal Government Committee for Church Affairs. Both of them worked in the office of the above-mentioned government committee in Prague’s Lesser Town, Pod Bruskou Street 141/13.

During January 1990, via the press, he invited those interested in the creation of new church schools to apply. Together with them and an employee of the Educational Research Institute, Mrs. Eva Bartoňová, the founder of the Catholic Girl’s School in Prague 1, Platněřská Street, he created the Headquarters of Christian Schools, with a temporary seat in the parsonage of St. Giles. This was also proclaimed by the sign on the front of the parsonage, just below the sign with words Provincialate of the Order of Preachers.

In March 1990, representatives of the Headquarters of Christian Schools discussed with Deputy Minister of Education RNDr. Václav Vrána the first principles for church schools in the Czech Republic.8 At the end of June, he handed over the agenda to Bishop František Václav Lobkowicz OPraem, who was authorized by the Czech Bishops’ Conference.

In April 1990, he administered the Holy Eucharist during the Holy Mass on the Letná Plain in Prague together with a crowd of other priests and deacons upon the visit of the Holy Father John Paul II. A film record is preserved until today.

As part of his work in the parish of St. Giles in the years 1990–1993, he taught religion at several schools in Prague: at the Secondary Technical School of Mechanical Engineering in Betlémská Street, at the Business Academy in Dušní Street and at the Secondary Technical School of Construction in Dušní Street. At each of these secondary schools, hundreds of pupils chose religion as an optional subject at the time, more than three hundred at the Business Academy. The pupils came regardless of whether they belonged to any church or not.

He also taught religion at the Girl’s Lace School on Wenceslas Square in Prague and supervised religion education led by other Dominicans at the Secondary Medical School on Alšovo nábřeží, the Secondary Technical Chemical School in Křemencova Street, the Catholic Girls’ School in Platněřská Street and the elementary schools on Uhelný trh Square and Curieových Square 2 in the Old Town of Prague. He quit the teaching of religion in connection with the change of workload at the Faculty of Law in autumn 1993 to full-time, with the hope that others would take his place, which was not the case. Only a tiny proportion of the children who attended religion at school enrolled in (a) class taught in parsonage.

He considered and still considers the teaching of religion in public schools as one of the basic and most important services of churches to the public and one of the basic prerequisites for public awareness of the nature of Christianity. In later years, he advocated that churches should not withdraw from their original and successful intention. He is disappointed with the lack of interest of a part of the ministers of all churches in this activity, and together with other canon law scholars he is still trying to arouse interest in this area.

In the spring of 1990, he attended a seminar on the history of church law led by Roman law scholar Prof. Jaromír Kincl from the Department of Legal History. On Thursday, 11th October 1990, he began his own church law lectures in the lecture hall no. 300 (the so-

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called Amphitheatre) for 270 students from all years of full-time study. He repeated the lecture in the following semester on Saturdays for another 90 distance learning students. In November 1990, he published the first student book of church law for students of the Faculty of Law at the Preaching Centre of the Dominican Order. The first renewed church law examination took place at the Faculty of Law in written form in January 1991.

In the academic year 1990/1991, he successfully completed his theological studies at the General Study of the Czechoslovak Province of the Order of the Preachers, led by the Provincial ThLic. Dominik Duka OP, and a parallel extraordinary study of moral theology and the doctrine of confession led by Associate Professor ThDr. Jiří Skoblík at the Catholic Theological Faculty of Charles University.

On 29th June 1991, he was ordained priest by the Archbishop František Vaňák in the Olomouc Church of St. Michael. The following day he celebrated the First Mass in the church of St. Giles in Prague. The sermon was delivered by Bishop Mons. František Václav Lobkowicz OPraem. In August 1991, for two weeks, he led six Prague novices in exploring religious life in the Dominican monasteries of Retz, Vienna and Graz.

In October 1991, he began teaching the second year of church law at the Faculty of Law, this time in Auditorium no. 100 (Collegium Maximum) for two hundred first year students who chose the subject. He was an external member of the Department of Legal History then. The first lecture of this year was opened by the new Dean of the Faculty of Law of Charles University Prof. Valentin Urfus and the new Archbishop of Prague Miloslav Vlk, Chancellor of the Catholic Theological Faculty of Charles University.

In 1992, he led mission in the South Bohemian parish of St. Dominik in Strunkovice nad Blanici, with the help of youth from St. Giles in the spring week around the Solemnity of the Corpus Christi. He repeated it three more times at the same time in the following years.

In 1992, he was appointed promoter of justice of the Interdiocesan Ecclesiastical Court in Prague and held this office until 2001. Since August 1992, he has regularly attended the annual canon law symposium in Spišské Podhradie (Slovakia) together with other judges of ecclesiastical courts in the Czech lands and Slovakia.

At Christmas 1992, he was sent to the Babůrek mountain hut in Nové Hutě in the Bohemian Forest for a week to accompany the meeting of the Catholic Association Ackermann-Gemeinde from Nuremberg. This was repeated twelve times every year, always from 26th December to 2nd January, in the first years in Babůrek and later many times in the International Centre for Spiritual Renewal in Hejnice, which was led by director Associate Professor Miloš Raban, Th.D., from the Technical University of Liberec. Once the meeting took place in the Nové Adalbertinum in Hradec Králové at the invitation of Bishop Dominik Duka. In the summer of 1993, he spent a month in Nuremberg on a German language course organized by the association for Czech priests and seminarians. He lived in the parishes in the nearby town of Schwarzenbruck and in Nuremberg itself, where he took part in spiritual practice.

He contributed significantly to the organization of the two-week summer course Academic Weeks in Nové Město nad Metují. It was an educational and missionary activity founded by Dominican philosopher P. PhDr. Metoděj Habáň OP during the First Republic of Czechoslovakia and restored by Dominican tertiary, priest and book publisher Jaroslav Knittl in 1991. After death of Jaroslav Knittl in 1994 he was sent by the Provincial of the Dominican Order to help with the Academic Weeks. The Order took over the patronage. He led the
program, organizational and spiritual part of the Academic Weeks for more than ten years, together with Knittl’s successor Ing. Dagmar Kováčová. In the beginning, he and his friends attorneys-at-law helped to overcome the legal difficulties associated with the inheritance of Jaroslav Knittl. He was replaced by a representative of the Czech Christian Academy.

From 1990 to 1993, he was a legal advisor to the Conference of Higher Religious Superiors of Orders of Men. In 1990–1998 he was Secretary of the Dominican Provincial P. Dominik Duka OP and in 1994–1998 he was Socius of the Provincial (Provincial’s closest associate and member of the Provincial Council). Between 1997 and 1998 he was a novice master of the Czech Dominican Province. Since 1998 he was a sub-prior of the Prague Convent of St. Giles.

On 27th January 1993, he was appointed Associate Professor at the Faculty of Law of Charles University in Prague in the field of church law and after open competition he got a full-time job on 15th September 1993. At the same time, he was released from the joint spiritual administration of the parish of St. Giles on proposal of the Provincial. However, he continued to perform many parish functions free of charge. In the following years he led parish youth and biblical lessons and celebrated Holy Mass in six churches then entrusted to the Dominican Order in Prague. For seven years, his morning sermon from St. Giles Church was recorded on every other Sunday by the Dominican Radio Studio and in the afternoon aired by the Radio Free Europe.

In the autumn of 1993, he published his first textbook Church Law in the publishing house of Jan Kriegl in Prague, in 6,000 copies and in a typical orange cover. The presentation of this book was organized by P. Tomasz Dostatni OP, a Polish Dominican, who was active at the Dominican Convent of St. Giles for a long time. He was the director of the Centre for Christian Culture at this monastery too. The presentation took place on 15th December 1993 during a ceremonial evening held in the reading room on the first floor of the Dominican Convent of St. Giles. It was attended by 80 participants. Dean of the Faculty of Law, Charles University, Prof. Valentin Urfus, Director of the Department of Churches of the Ministry of Culture of the Czech Republic JUDr. Pavel Zeman and canon law scholar P. Dr Miroslav Černý gave their speeches. In the pleasant atmosphere induced by the discussion, a spontaneous proposal was made to continue to hold similar evenings and to establish the Church Law Society for this purpose.

In spring 1994, the Preparatory Group of the Church Law Society held several seminars at the premises of the Library of the Czech Christian Academy in the Benedictine Monastery in Prague’s New Town, Vyšehradská Street 49, and on 9th November 1994, it started the series of lectures The Influence of Law in Society and in Church in the reading room of the Dominican Convent of St. Giles in the Old Town of Prague. More than eighty evenings have taken place in this cycle by this year.

On 11th January 1995, the first constitution of the Church Law Society was adopted, and a decision was made to publish the Church Law Review journal, which was published twice that year and three times since the following year. The Czech Christian Academy helped to finance the first years. The president of the Academy P. Associate Professor PhDr. Tomáš Halík, Th.D., contributed significantly to the success. In 1995, the Church Law Society joined the Czech Christian Academy as its collective member and has since been active in its legal section. From 1997 to 2008, the Society had its seat on the first floor of the

The then chairman of the Austrian Church Law Society Prof. Herbert Kalb from Linz was among the first to be invited to a lecture at the Church Law Society. In return, Jiří lectured on Czech religion law at the University of Vienna in the class of Prof. Richard Potz on 9th October 1995.

In 1993–1994, he also taught church law at the Faculty of Law, Masaryk University in Brno, and in 1994–1995 at the Theological Faculty of the University of South Bohemia in České Budějovice. From 1996 to 2003, he also taught postgraduate doctoral studies at the Hussite Theological Faculty, Charles University in Prague.

In 1994, he published the textbook *Synagogue and Churches Once and Today, Chapters from Legal History*, in the Jan Krigl publishing house. This ‘green’ book became a bestseller, and its 4,500 copies were soon sold out. The following year he contributed to the second edition of the book *Culture of the Middle Ages*, organized by the Professor of the Faculty of Arts, Charles University, Pavel Spunar, with a section entitled *The Church and Religious Orders in the Middle Ages*. The book was published by Academia publishing house in Prague.

On 20th September 1995, together with JUDr. Michal Lamparter from the Faculty of Law of Masaryk University in Brno, he organized the first conference *Church and State* at that faculty, which has been held regularly every year in September in Brno. At the same time, they founded a local group of the Church Law Society in Brno. He attended the conference many times. Since 2010, he has been directly involved in the organization of the annual meeting organized by the Department of Constitutional Law and Political Science and the local group of the Church Law Society in Brno, led by JUDr. Kateřina Šimáčková, Ph.D., judge of the Constitutional Court of the Czech Republic.

From 10th to 12th November 1995, thanks to the Ministerial Council Dr. iur. Richard Buchsbaum of the Federal Ministry of Construction in Bonn, he attended the conference *Staat und Kirche über Kreuz?*, organized by the Catholic union Neudeutschland in the Benedictine Abbey of Maria Laach near Bonn. There he got in touch with Prof. Heiner Marré from Gladbeck, who invited him to the annual scientific conference *Essener Gespräche zum Thema Staat und Kirche*, organized by the Bishopric of Essen at the Catholic Academy of Wolfsburg in Mülheim am Ruhr. He has been attending this three-day conference, always held in March, regularly since 1996 up to the present day, rarely missing.

In September 1996, he lectured at the international conference *Common Ways, Separate Ways: The Future of Relations Between the State and Churches*, organized by the Konrad Adenauer Foundation and the Czech Christian Academy in the monastery of the Royal Canonry of Premonstratensians at Strahov on the topic *Legal and Economic Foundations for Church Service*.

At the same time, he organized the subsequent first conference *Prague Dialogues on Church and State Relations*, arranged by the Church Law Society on the topic Financing Churches in Europe and the USA at the Faculty of Law, Charles University. Lectures were given by Prof. Heiner Marré from Germany, Prof. Harry Veryser from the USA and Prof. Bernard Dafflon from Switzerland.

In spring 1997, he published in cooperation with P. Stanislav Přibyl, a graduate of the Faculty of Law, Charles University, and the Lateran University in Rome, a larger textbook *Religion Law and Church Law* in the publishing house of Jan Krígl in Prague. On 17th October 1997 he lectured at the Theological Faculty of the University of Graz at the invitation of Professors Hugo Schwendenwein and Johann Hirmsperger.

On 27th August 1998, he lectured at the 8th International Symposium of Canon Law in Spišské Podhradie on the topic Religion Law in the Czech Lands. On 11th September 1998, he organized the second international conference Prague Dialogue on Church and State Relations, devoted to the topic *Religion Law and Concordat Law of Countries of Middle and East Europe*. He gave his lecture together with Prof. Józef Krukowski from Poland, Prof. Péter Erdő from Hungary and Dr Ján Duda from Slovakia.

On 20th May 1999, he lectured at the symposium Church, State and History organized by the Hussite Theological Faculty, Charles University. In May 1999, he participated in the Second European-American Conference on Religious Freedom at the University of Trier. He was invited by Prof. Gerhard Robbers.

On 13th September 1999, he lectured in Sandomierz at an international conference organized by the Scientific Society of the Catholic University of Lublin under the title *Systemy finansowania instytucji kościelnych*. He presented the paper System czeski de lege lata, de lege ferenda.

Between 1999 and 2001, he was a member of the Expert Commission on the Relationship between the State and the Church of the Ministry of Culture and attended all ten meetings of the Commission from 6th May 1999 to 18th January 2001.

In June 2000, together with Záboj Horák and Štěpán Hůlka, he visited Professor Norman Doe in Cardiff. This time the romantic ride went through Channel Tunnel for the first time. During a week’s stay, he attended discussions with staff at the Centre for Law and Religion of the Cardiff University and was appointed its member. He spent his 60th birthday in the Dominican priory in Oxford with Prof. Robert Ombres OP.

In 2000, he visited Strasbourg twice and met Prof. Francis Messner. After his second visit, he attended a meeting of the religion law scientific society of the European Consortium for Church and State Research for the first time, led by Prof. Messner in the mansion of the Basel Goethe Foundation in Klingenthal near Colmar in the Vosges. He contributed his paper The Principles of State Ecclesiastical Law in the Czech Republic to the proceedings of the conference *Le statut de confessions religieuses des états candidats à l’Union Européenne*.

On 7th and 8th September 2000, he organized the third year of the Prague Dialogue on Church and State Relations conference on the topic *Religion Law in Germany and the USA*. Dr Karl Eugen Schlief from Münster, emeritus head of the Legal Department of the Diocese of Münster, and Mark E. Chopko from Washington, D. C., General Counsel of the United States Conference of Catholic Bishops, delivered their lectures.

In January 2001, he lectured at the Catholic University of the Divine Heart of the Lord in Milan. He was invited by Prof. Giorgio Feliciani. Jiří started long-term friendship with him as well as with his family. His assistant at the university, canon law scholar Anna Sammassimo, is constantly participating in this cooperation too. Jiří has excellent memories
of his stay in Milan’s dormitory of St. Augustine opposite the university, especially the lively student life led by the local spiritual. During his stay he was also invited by the religion law scholar Prof. Silvio Ferrari to his residence in Busto Arsizio.

In September 2001, he participated in the congress of the international association Consociatio Internationalis Studio Iuris Canonici Promovendo in Budapest. In November 2001, he attended a conference of members of the Departments of Legal History of universities in the Czech Republic and the Slovak Republic, which was organized in the study centre Papiernička (Slovakia).

He was invited by Prof. Rik Torfs at the Catholic University of Leuven as one of two selected foreign lecturers in the weekly cycle of the foundation called Monsignor W. Onclin Chair in the last week in February 2002. Prof. Augustine Mendonça from Nova Goa (India), then a Jamaican citizen and Professor at St. Paul’s University, Ottawa (Canada), was the second invited speaker. On 1st March 2002, all three of them presented a very ceremonial lecture in the old auditorium of the university, dressed in the gowns of the same medieval university. On 18th June 2002 he lectured at the Theological Faculty of the University of Passau at the invitation of Prof. Helmuth Pree. A sightseeing flight, which was piloted by the canon law scholar, was an extraordinary experience.


In November 2002, he participated in the international conference Droit et Sociétés Religieuses in Thessaloniki (Greece). The conference was held in the building of the Orthodox Diakonia. It included a tour in the footsteps of St. Paul to Filippoi and Kavala.

In January 2003, he lectured at the Faculty of Law, University of Vienna, as part of the interuniversity exchange for a week. He prepared, together with Dr Wolfgang Wieshaider from the same faculty, the second volume of the Recht und Religion in Mittel- und Osteuropa series, entitled Tschechien, based on papers submitted by fifteen authors at their request, mostly from the Czech lands. The book was published in Vienna in 2004.

In July 2003, he participated in a working conference on the second edition of the collective monograph State and Church in the European Union, organized in Trier by its coordinator Prof. Gerhard Robbers.

On 2nd September 2003, he lectured at the fourth international conference Kultura i prawo, held in the auditorium of the Catholic University of Lublin on the topic Religion and Religious Freedom in Central Eastern European States in the Perspective of European Integration. A tour to Sandomierz was included. Bishop of Sandomierz Prof. Andrzej Dziega stressed in his speech Jiří’s merits in the development of religion law science and international relations during a ceremonial lunch in the local priestly seminar.

In January 2004, he lectured at the Faculty of Law, University of Vienna, for a week as part of the Socrates-Erasmus program.

In November 2004, he participated in the conference of the European Consortium for Church and State Research in Tübingen. He also had a number of expert discussions in the residential Episcopal town of Rothenburg where he was accommodated. In December 2004, he attended the conference of the Austrian Society for Church Law in Vienna.

In January 2005, he lectured at the Faculty of Law, University of Vienna, for a week again as part of the Socrates-Erasmus program. In May 2005, he participated in the World
Conference of Religions for Peace (Europe) organization conference in Graz on the implementation of religious freedom in the Czech Republic, Slovakia, Hungary and Slovenia. In July 2005, he lectured at the conference organized by the Max Planck Institute in Frankfurt am Main on the topic *Kirche und Sozialismus*. In November 2005, he participated in the conference of the European Consortium for Church and State Research in Höör near Lund (Sweden).

In 2006, he was appointed *Professor of Charles University*. He received the diploma at the ceremony in Karolinum in Prague from the hands of President Václav Klaus on 6th November 2006.

In the same month, he attended the conference of the European Consortium for Church and State Research in Messina, Sicily, and was appointed full member at the plenary session of the Consortium in Taormina. He attended regular Consortium meetings in November 2007 (Nicosia, Cyprus), 2009 (Madrid), 2010 (Trier), 2011 (Oxford), 2012 (Budapest), 2013 (Klingenthal, France), 2014 (Vienna), 2015 (Alcalá de Henares, Spain), 2016 (Jūrmala, Latvia), 2017 (Tallinn, Estonia), 2018 (Certosa di Pontignano, Italy) and 2019 (Esch-sur-Alzette, Luxembourg).

On 24th June 2008, he received permission from the Dominican Provincial to live outside the religious community for health reasons. He returned to his parents’ apartment in Prague – Vršovice, Kodaňská Street 63. Already in September 2008, he was taken to the Surgical Department of the Hospital of Sisters of Mercy of St. Borromeo in Prague in the Lesser Town. MUDr. Pavel Sedláček performed extensive acute hernia surgery and implanted plastic mesh. The operation was successful. The treatment lasted six weeks, but the reduced mobility and sensitivity are permanent.

With help of colleagues from the Department of Legal History of Charles University and of the management of the Church Law Society, he was able to continue his scientific and pedagogical work in the following years. His disciple and his closest associate JUDr. Záboj Horák, Ph.D., who worked as an assistant in the field of Roman law and legal history at the department and is still Deputy Chairman of the Church Law Society, cooperated with him intensively.

Special attention was paid to the preparation of textbooks, *Religion Law* (2015) and *Church Law* (2016) are of considerable importance. Associate Professor JUDr. ICLic. Záboj Horák, Ph.D., is a co-author of these books.

He paid no less attention to editing the *Church Law Review*. This journal was gradually included in the list of peer-reviewed non-impacted periodicals published in the Czech Republic announced by the Government Council for Research, Development and Innovation, in the international citation database *Web of Science* and the ERIH PLUS database. Since 2017 it has been published four times a year and each issue reaches up to 152 pages. In recent years it begins with an editorial, photos of scientific life in the field of church law are also included. The journal contains articles that undergo anonymous peer review procedures on both sides. Articles are written in Czech, Slovak and English.

In 2010, he founded the online newsletter *Aktuality Společnosti pro církevní právo Praha–Brno–Olomouc*, published 24 times a year, and in 2016, the content-different *Newsletter for the English speaking members and friends of the Church Law Society Prague–Brno–Olomouc*, published 12 times a year. Both newsletters are of an informative nature and contain rich photographic documentation.
He became a member of the International Consortium for Law and Religion Studies (ICLARS) and attended its meeting in Oxford in 2016. He is a member of the Österreichische Gesellschaft für Kirchenrecht, Société internationale de droit canonique et de législations religieuses comparées and Consociatio Internationalis Studio Iuris Canonici Promovendo.

In 2014, he contributed to the acceptance of the Church Law Society to the Council of Scientific Societies of the Academy of Sciences of the Czech Republic.

He teaches church law and religion law at the Faculty of Law, Charles University, together with his disciples Associate Professor JUDr. ICLic. Záboj Horák, Ph.D. and JUDr. Jakub Kříž, Ph.D. Prof. Dr. iur. Wolfgang Wieshaider from the Faculty of Law, University of Vienna, who has been a visiting professor at the Faculty of Law in Prague since 2017, participates in teaching of religion law.

In 2018, he was appointed a member of the Scientific Council of the Catholic Theological Faculty of Charles University.

Certificates of merits and medals
1995: Bronze Commemorative Medal of the Faculty of Law, Charles University,
2001: Commemorative Medal of the Catholic University of the Divine Heart in Milan,
2010: Silver Commemorative Medal of the Church Law Society,
2013: Gold Commemorative Medal of the Church Law Society,
2015: Gold medal of St. Adalbert awarded by the Czech Primate and Prague Archbishop Dominik Cardinal Duka,
2015: honorary member of the Czech Christian Academy,
2016: honorary member of the Všehrd Association of Czech Lawyers.

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III.

Parents

Father of Jiří Rajmund Tretera Sc. pol. abs. František Tretera (1897–1963) was born in Pilsen, from 1898 he lived in Nové Město nad Metují and from 1923 in Prague. Until then, he had a home right in Libodřice in Svojšovice dominion in Kolín district. He died in Prague.

His father Josef Tretera, originally from Kolín, was a machinist at the Škoda Works in Pilsen – Škvrňany at the time of František’s birth. A year later he set up a cardboard workshop in Nové Město nad Metují in Havlíčkova Street and worked there until his death in 1948. In addition, he was active as a licensed photographer, dance master, secretary of the local religious community of the Czechoslovak Church and all-age gymnastics organization Sokol (Falcon) official.

His mother Anna Kristina née Celbová, owner of a haberdashery shop, was the daughter of a forester František Celba from Šonov nad Metují and granddaughter of Dominik Celba, a gardener in Ratibořice, whose sister Kristina married Nemastová is identical to Kristla in Božena Němcová’s Babička (Grandmother) novel.
František Tretera was trained as a typographer in Nové Město nad Metují (1916) and was drafted into the war the same year and soon deployed to the Italian front. After his return he became a postal clerk in the spring of 1919 and soon excelled as a publicist and editor. From 1921, he edited a monthly journal Stráž osvěty, časopis pro kulturní práci a občanskou výchovu [Education of the Public Guard, Magazine for Cultural Work and Civic Education], the journal of the county headquarters of the district education bodies for the Hradec Králové county. Almost in every issue, he published an article in which he advocated, with his own temperament, the expansion of public educational activities and the support of Czech teachers. He continued to do so after he moved to Prague in 1923 until the end of the 1920s, and at his own expense he published several volumes of knižnice Stráže osvěty [Library of Education of the Public Guard].

In 1928–1930 he graduated from both departments of the Free School of Political Science, created in Prague according to French and British models. For many years, he was the chairman of the Association of Students and Graduates of the school and as the head of the association he visited many European countries and their representatives.

He was active in Sokol and until 1933 in the Czechoslovak National Socialist Party and its trade union headquarters. Throughout his life he was an ideological supporter of the Czechoslovak Presidents T. G. Masaryk and Edvard Beneš. He was critical of other politicians of that time.

He was a member of the Freethought for only a few months. He stepped out of it in protest when he found it to be an essentially anti-religious organization. Even though at that time belonging to the state without religion, he claimed to be a Christian believer without any particular confession. He supported respect for all churches, including the Catholic Church.

Several years from 1928 he edited Zprávy sdružení poštovních úředníků československých národních socialistů [Reports of the Association of Postal Officials of the Czechoslovak Liberal Socialist Party]. After 1935, he edited Czech newspaper Severočeský státní zaměstnanec [North Bohemian Civil Servant]. He wrote articles for Peroutka’s magazines Přítomnost [The Present] (before 1939) and Dnešek [Today] (after 1945).

In the summer of 1944, he was arrested by the Gestapo for keeping prints hostile to the empire and was imprisoned in the Pankrác penitentiary until the spring of 1945. At the end of May 1945, at the proposal of the Czechoslovak People’s Party, he became a chairman of the Tachov District Administrative Commission for a year. From 1946, he worked for the National Renewal Fund, from 1947 in the editorial office of seven Sokol magazines at Tyrš House in Prague. In September 1949, he was dismissed from the editorial board by Communists and was out of work for four months. From January 1950, he worked briefly as an official of the housing department of the Central National Committee of the Capital City of Prague.

In 1951 he was ‘sent to shovel’, with no choice, directly to Kladno. For the following 10 years, he was throwing coke into the furnace at the Koněv steelworks, at the Thomas Steelworks of the United Steelworks, national company, Kladno. In 1961, he was forced to retire, but he did not receive enough resources to feed his family, including his son studying at the faculty of law. So, he earned extra money by occasional manual work. In October 1963, he died of a heart attack on his way to the seasonal work at the Modřany sugar refinery. He was married twice.
In 1956, two weeks after the confirmation of his son Jiří, he joined the Evangelical Church of Czech Brethren and until his death he attended worships regularly in the congregation in Prague – Vršovice.

Jiří Rajmund Tretera’s mother Božena née Röhlingová (1901–1980) was born and died in Prague. She was the daughter of Michael Röhling, engraver from Prague, and Anna née Werichová from Veselí nad Lužnicí. Her grandfather was Václav Röhling, a dispatching operative of the Hlas [Voice] magazine, during the Prague Uprising in 1848 a member of the student guard.

Soon she was orphaned. Her father’s single sister Antonie Röhlingová took her together with three other sisters. The oldest sibling, the only brother Michael Röhling, was drafted into the war and fell in the Balkans. The girls were sent for two years to help wives of private farmers in the Eagle Mountains who were drafted into war. Farmer’s wife took them on the market in Žamberk. In the spring of 1918, the sisters returned home, experiencing supply difficulties and hunger.

In September 1918, she became a postal clerk and, with great honesty and passion, worked without a break (except for short maternity leave) until 1944, when she was retired in connection with the arrest of her husband.

She was a model wife to her husband František and an equally excellent educator of her children. She was not politically involved, but she was a decisive Czech patriot throughout her life and a convinced supporter of T. G. Masaryk and Edvard Beneš. At the time of the persecution of her husband under Nazism and under Communism, she was a decisive support for him.

IV.

Siblings

RNDr. Svatopluk Röhling, CSc. (1922–1993) was born in Prague and died in a hospital in Chomutov. As he was eighteen years older than Jiří, he was not merely Jiří’s older brother, but he also significantly contributed to his upbringing, especially until he married at the age of thirty-three.

He graduated from a real grammar school in Prague – Vršovice in Kodaňská Street 40. He was a keen member and official of the Scout Movement. After school leaving exam in 1943, he was a totally forced labourer in Bohemia, not in the Third Reich, in the field closest to him, which was chemistry. He worked in the Fráňner drug factory in Měcholupy near Prague and in a sugar refinery. He was a member of a secret group organized by YMCA. During the Prague Uprising he destroyed a German army tank by a Panzerfaust weapon.

From June 1945, he diligently studied organic chemistry and plant physiology at the Faculty of Science of Charles University. Those who had not been able to study during the closure of Czech universities during the German occupation were catching up with their studies during the holidays. In February 1948, he participated in the procession of students to the Prague Castle in support of President Edvard Beneš. In June 1948, he had already completed his study duties, but in the same month a younger comrade did not allow him to
pass swiftly introduced political examination. So, he got a doctorate in natural sciences only after a new examination in Marxism in 1952.

In the meantime, he was employed as a chemist in health care and after the founding of the Endocrinological Research Institute in Prague on Národní Street he became the head of his radioisotope department. In 1955 he got married and in 1967 he attained the candidate of sciences degree in the field of biophysics. He wrote a number of specialized articles, in particular on the use of the iodine radioactive isotope in the treatment of goitre, on his own and in cooperation with the director of the institute Associate Professor MUDr. Karel Šilink and colleague Ing. Stanislav Vohnout.

Towards the end of his life, after forty years at the institute, where he earned a high reputation, he was disappointed by the pressure of the new management and several colleagues to retire. He was hurt by the fact that his previous friends and scientific collaborators had little solidarity with him.

In 1986 he moved to Louny near his weekend house in Vinařice, where he managed to get a flat. Until his death in 1993, he cared for his family and worked part-time to implement computer technology at the local District National Health Institute.

He bravely bore the death of his seven-year-old son who died of leukaemia in 1963 and cruel pain when he himself died of cancer. His loved ones saw this as a forfeit for his scientific activity in which he was permanently exposed to radiation.

He was proud that he had never been forced to join the Communist Party, he was a decisive opponent of it. He never cooperated with the State Security, nor was he ever invited to do so. When he and his brother Jiří talked about it after the coup, they found out that they were in the same position. Svatopluk expressed his belief that our former rulers were good psychologists; they knew in advance that neither of them would ever accept such a thing.

Vladimír Tretera (1923–1997) was born and died in Prague. He studied at the classical grammar school in Prague at Královské Vinohrady in Londýnská Street and in 1945 he enrolled at the Medical Faculty of Charles University, but he did not finish his studies. He worked as a book editor of the Scientific Research Institute of the Army Sociology of the Klement Gottwald Military Political Academy in Prague and later in the publishing house Naše vojsko. He reached the rank of lieutenant colonel. His wife Elžbieta (1925–2009), née Czyżowa, worked as a cashier in the bookstore of the Polish Cultural Centre in Prague and helped many with the provision of specialized literature from the religious field as well. She originated from a Lutheran family in the Těšín region and, unlike her husband, was a keen believer.

Prof. PhDr. Ivo Tretera, CSc. (1933–2012) was born and died in Prague. Bombing of a house in Blanická Street in Královské Vinohrady, where he and his mother lived, was a shocking experience of his childhood. They ran out of the house at the last moment, the entire house crashed behind them. They got a substitute flat in the Prague – New Town in Legerova Street.

In 1951 he completed the Academic Grammar School. He graduated from the Faculty of Arts of Charles University in Prague. In 1966, he became the candidate of sciences in the field of philosophy, based on his dissertation Truth and Intuition. In 1966/67 he studied at the
universities of Nancy and Paris, before decisively declining to cooperate with the State Security.

At the time of normalization he was expelled from the party as well as from the Faculty of Arts, than he worked at the Charles University Archive, where he was preparing his work *J. F. Herbart and His Followers at University of Prague* (1989) for years. He attended house seminars of a philosopher Prof. Jan Patočka and was a long-time friend with the writer Bohumil Hrabal. His wife PhDr. Peluška Bendlová, CSc. (1931–2019) was also a philosopher. During the normalization period she was dismissed from the Czechoslovak Academy of Sciences. She focused on modern Catholic philosophy.

In 1990, Ivo returned to the Faculty of Arts, became associate professor and in 1995 professor. In his research and literary activities, he focused on the history of philosophy in relation to the history of pedagogy. From the original influence by Marxism and Scientism, he worked his way to existentialism and Christian personalism. *Outline of the History of European Thought* is his life work, published in five editions in 1996–2008. In 2011, he published *Memories of Bohumil Hrabal and Life in General*.

### V.

**Relatives Who Became Famous**

**Vladislav Röhling** (1878–1949) was born and died in Prague. He was the cousin of Jiří’s mother, the son of her uncle Gabriel Röhling, a merchant from Prague, and Josefa, née Chrsová, daughter of a gold engraver in Prague. He graduated from the Academy of Arts, Architecture and Design and the Academy of Fine Arts in Prague. He was an important Czech illustrator, graphic artist and painter, author of many paintings and vedutas of Prague and other important Czech and Slovak cities.

**Prof. PhDr. Milan Svoboda** (1883–1948) was born and died in Prague. He was the cousin of Jiří’s mother, the son of Alois Svoboda, a law graduate, and Helena née Röhlingová, daughter of Václav Röhling, a dispatching operative of the *Hlas* magazine. He worked as a professor at the grammar school in Roudnice nad Labem and became a professor of dramaturgy at the State Conservatory in Prague. He taught theatre history, acting and direction, verbal art, Czech and general literature, analysis of Czech and world dramas and history of fine arts. He was the first director of the drama of the Slovak National Theatre (1921–1923) and director of the drama of the National Theatre in Prague. He worked as a translator from French and Latin. He published and translated Hus’s writings with Prof. Václav Flajšhans. His daughter was an important theatre and film actress and a member of the Prague City Theatres *Eva Svobodová*, his grandson is a musician *Jiří Stivín*. Among the descendants is the composer *Milan Svoboda*.

**Academic sculptor and painter Václav Šára** (1893–1951) was born in Příbram and died in Prague. He married Helena née Röhlingová (1907–1987), the younger sister of Jiří’s mother. After graduation at the grammar school in Příbram, he attended a stonemason’s school in
Hořice and the Prague Academy of Fine Arts, where he became a student of Professors Otakar Španiel and Jan Štursa. He worked as a freelance artist in the fields of sculpture, painting and graphics. He created a number of small and monumental works, for instance allegory of Vavřena and Lenka from Jirásek’s novel Filosofská historie, placed in front of the entrance to the Příbram cemetery, the sculpture of T. G. Masaryk and E. Beneš in Štětí and the Red Army monument in Most.

Prof. ThDr. Václav Wolf (1937–2019) was born and died in Prague. His aunt Marie, née Táboříková, married a clerk Alois Svoboda, the son of Prof. PhDr. Milan Svoboda, the cousin of Jiří’s mother. He studied theology in Litoměřice and was ordained a priest in 1960. He passed his doctorate in theology in 1966 and in 1967 he became an assistant professor at the Roman Catholic Cyril and Methodius Theological Faculty in Litoměřice. Between 1968 and 1969 he studied theology in Mainz, Germany. He habilitated in 1970. He refused to join the collaborative association Pacem in terris and was dismissed from the faculty in 1977. After considerable difficulties, he received state approval to work as a spiritual administrator in Prague – Žižkov, and then for many years in the parish of Prague – Hostivař. From 1990 to 1997 he was a Dean of the Catholic Theological Faculty of Charles University, where he taught dogmatics until 2003. He then worked at the Institute of History of Charles University and published more than twelve books on theology and religious studies at that time. In 2012 he was appointed honorary canon of the Collegiate Chapter of Karlštejn.