

A BRIEF HONEYMOON IN 1564–1566:
THE UTRAQUIST CONSISTORY AND
THE ARCHBISHOP OF PRAGUE

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The problematic relationship between the Roman Church and the Utraquist Consistory in the 1560s ultimately revolved around two issues: 1) While wishing the Roman Church to recognize the validity of communion *sub utraque specie*, the Utraquist Church was unable to acknowledge the permissibility of the communion *sub una specie*, or the right of the Curia or of Church Council to declare *sub una* valid in what was viewed as a contradiction of the unambiguous text of the Scripture; 2) While recognizing for the Western Church (as distinct from the Eastern or Byzantine) a valid clerical ordination only from canonically consecrated bishops in communion with the Roman

See, the Utraquist Church did not accept, in ecclesiastical matters, the legitimacy of any administrative or judicial authority outside of Bohemia, including that of the Curia or of the Church Councils. These complexities characterized the coexistence between the restored Roman Archbishop of Prague (1561) and the Consistory, in which the Utraquists still saw the ultimate judicial and administrative body of the Bohemian Utraquist Church. While by the late 1560s a few Czech theologians accepted authentic Lutheranism, just as atypical Czechs championed the Counter Reformation, the mainstream of the Utraquist Church, in fact, continued on a steady course, the *via media* vis-à-vis the Roman authoritarianism on the Right, and with respect to the Lutheran biblical reductionism on the Left. As a distinctive feature, this centrism lent an unusual tenor of open-mindedness to the discussions of theological and ecclesiological issues.