

UNIVERZITA PALACKÉHO V OLMOUCI

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**Perception of John Amos Comenius by Pastors
and Teachers and His Influence in the USA and
Great Britain**

Diplomová práce

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Prohlašuji, že jsem závěrečnou práci vypracoval samostatně a použil jen uvedeníh pramenů a literatury.

V Olomouci 4. 5. 2023

.....
vlastnoruční podpis

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This work is dedicated to all teachers and pastors who labour with a pure heart in their callings. Your work in the Lord will be rewarded.

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Abstract

The thesis deals with the life and work of John Amos Comenius. It tries to map the main features of his legacy with a concern for pedagogical and pastoral aspects. It also maps some traces of influence in two significant areas of the Western world with worldwide influence - the USA and Great Britain. In his work, the author researches the current perception of the life and work of Comenius by teachers and pastors.



Figure 1 Jan Amos Comenius by Jürgen Ovens

“And in all the Scripture, He requires (after love and obedience to him, the Creator) nothing else than love to our neighbours, care for others, ministry and help.” (Komenský, 2020, p. 193)

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Introduction

John Amos Comenius and his works have been significantly influential in many spheres of life, especially in educational, philosophical, and theological fields. Many pieces were written about his life and efforts. As a so-called “teacher of nations” or one of “the fathers of modern pedagogy”, he has a stable place in the history of education worldwide.

His pedagogical legacy has been received by many through various stages of history. His theological or philosophical viewpoints are considered even more crucial by some but redundant and outdated by others. Multiple aspects of his legacy are received or refused by different societies with variable ideological backgrounds. Thus, even during the communist totalitarian regime in former Czechoslovakia, he was considered one of “the biggest Czechs” because his place in history was difficult to hide, especially on the educational ground.

However, as the communist version of *Robinson Crusoe*, one of the first modern novels, misses the central part of the spiritual introspection Daniel Defoe put inside his famous work, similarly, different elements have been emphasised, undervalued, or even removed from the legacy of John Amos Comenius by various scholars, scientists, and pedagogues. It is not done by overwriting his books, as with Robinson, but when pointing to his efforts, claims, and attitudes, emphasising some and missing others.

How do contemporary teachers and pastors perceive his life and work? Is he still known except for celebrating Teachers’ Day on 28 March in the Czech Republic and Slovakia as a remembrance of his birth? Do teachers appreciate him and his emphases even today as modern and contemporary valid aspects of our thinking, or would they oppose most of his visions and claims?

As a teacher, senior pastor, language teacher and Moravian (in the sense of homeland), I consider it very interesting and valuable to study the life and work of this man. Because of my previous bachelor’s thesis on Moravian Brethren titled *The History and Influence of Moravian Brethren in the USA and Great Britain*, I would like to concentrate also on this aspect, Comenius’s influence in these parts of the world. This thesis content is chosen with regard to the subjects of my studies at Palacky University, one of which is the English

Language for Education. Furthermore, the influence in these parts of the world is worth recognising. These have been the primary English-speaking areas considered among the main influential ones in the Western world and worldwide for a long time.

In the theoretical part, this thesis aims to summarise facts regarding comeniology research in chapter one, examine significant stages of Comenius's life and explain the main context of his time in chapter two. Secondly, it mainly concentrates on two aspects - the pedagogical and pastoral fields of his influence in chapters three and four. Thirdly, the impact in the USA and England is outlined in some crucial areas in chapter five. It can serve as an introduction to further, deeper study.

In the practical part of this thesis, the perception of Comenius by teachers and pastors is studied and considered. The research focuses on the knowledge and appreciation of some key aspects of Comenius's work in chapters six and seven.

The research questions of the thesis and research methods are the following:

- 1) *What are Comenius' life's main stages, and which pedagogical and pastoral aspects of his life and work can be recognised? (The research method is literature research.)*
- 2) *What are the primary footprints of Comenius' influence in the USA and Great Britain? (The research method used is literature research.)*
- 3) *How do contemporary teachers and pastors perceive Comenius? (The research methods are qualitative and quantitative - interviews and questionnaires.)*

All participants mentioned by name in the Practical part of this diploma project have given their permission to publish their opinions. The translations of texts from Czech and German that are used in quotes or interviews with participants are done by the author of this thesis. The translations of Czech and Latin titles of writings are used according to traditional comeniology literature or are done by the author of the thesis when it was not sure what name in English should be used.

I. Theoretical Part

The theoretical part of this thesis focuses on the first and second research questions mentioned in the introduction. It states some basic facts as a base for the practical part, using the literature review as a research method.

1. Comeniology Research

The first chapter of the Theoretical Part describes some results and features of comeniology research.

1.1 Comeniology Research – Critical Editions

There are many books, articles, and much research regarding Comenius. John Amos Comenius was considered of such high value in pedagogy and philosophy that the *comeniology* – the study of life and works of Comenius, became a scientific discipline. There are unique institutes of Comenius (or departments by universities) in many countries, such as the Czech Republic, Slovakia, Poland, Hungary, the United Kingdom, Germany, and other countries, including Japan, Finland, and South Korea (Vacínová, 2009, p. 218).



Figure 2 Comenius by Václav Brožík 1891

For example, The Institute of Comenius Studies and Early Modern Intellectual History by the Academy of Science with its main long-term project *J. A. Comenii Opera omnia*, the most significant scientific critical edition of Comenius's works nowadays, and its periodic publication *Acta Comeniana*, an international review (Institute of Comenius Studies and Early Modern Intellectual History, 2023, *O nás*).

The Museum of John Amos Comenius in Uherský Brod under the Ministry of Culture of the Czech Republic also informs about some earlier scientific research attempts and comprehensive critical edition: “*The first attempt was the unfinished edition of - Veškeré spisy Jana Amosa Komenského* (‘*All the Treatises of Jan Amos Comenius*’); this was published by the Central

Committee of the Teachers' Union of Moravia, but of the planned thirty volumes, only nine were issued between 1910 and 1938." (Jan Ámos Komenský - life, work, legacy, 2023, *scholarly editions of works*)

Brambora was one of those who did a comprehensive overview of Comenius' literary legacy. He states that many attempts have already been made in this field (Brambora, 1957, p. 5). He observes various suggestions for categorising his writings by different scholars according to their preferences. Some scholars put aside the spiritual and biblical part of his legacy more than it meant for Comenius.

1.2 Comeniology Research – Comprehensive Studies of His Life

The first attempts to comprehensively elaborate on various aspects of his life were a big task. They took many years of studies and research.

Some of the classic works in this field of comeniology are the works of Jan V. Novak *Jan Amos Komenský, jeho život a spisy* (*John Amos Comenius, his Life and Writings*) in 1920 and of Slovak scientist, comeniologist Ján Kvačala *Johan Amos Comenius, sein Leben und Schriften* (*John Amos Comenius, his Life and Writings*).

Both these authors led the project of *Veškeré spisy Jana Ámose Komenského* in cooperation with others, for example, Josef Hendrich. The last mentioned helped Jan Novak finish the work (Novak, 1920, last page).

1.3 Comeniology Research – Obstacles on the Way and Discovered Legacy

Studying Comenius was not always possible in the way it is now. The attitudes of people, scholars, and politicians to the personality and legacy of Comenius differed through the last four centuries in different philosophical, political and socio-cultural settings. Hábl states that after the Toleration Patent in 1781, the rediscovery of Comenius was sparked. It was done mainly by national revivalists concerned with the Czech language and those who wanted to lift the national



Figure 3 Patent of Toleration 1781

identity by showing some crucial parts and personalities in the history of the Czech Lands. However, “the publishing of Komenský was interrupted or even prohibited several times, and the people responsible for spreading Komenský’s ideas had to face various forms of inequities and persecutions.” (Hábl, 2011, p. 102)

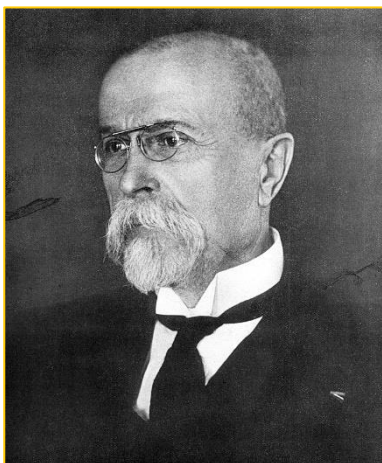


Figure 4 Tomáš Garrigue Masaryk, the First President of Czechoslovakia,

The power of the legacy of Comenius was so significant that the Czech intellectuals, despite the direct ban by the Viena Ministry of School Affairs, organised the 300th anniversary of Comenius’s birth. Scholars from fields like pedagogy, history, philology, and politics were brought together, and a new scientific discipline, the **comeniology**, as we already mentioned above, emerged on the scene at the beginning of the 20th

century. Men such as “Karl Gustav von Raumer, František Boleslav Květ, Gustav Adolf Lindner, František Jan Zoubek, Jan Václav Novák, Tomáš Garrigue Masaryk, Ján Kvačala, and others were joined in this task (Hábl, 2011, p. 102).

In 1910, the specialised scholarly journal began to be published. It was called *Archiv pro bádání o životě a díle J. A. Komenského* (Archive for Research into the Life and Work of J.A.Komenský), renamed in 1969 and now published under a new title, *Acta Comeniana*. The discovery of some of Comenius’s unknown pieces in 1930 fueled studies and brought new emphasis and features of his legacy.

In the background of this progress of comeniology, the incredible cruelties during the 20th century appeared. The extension of violence and war reached far more people and nations than in Comenius’ time. Thirty Years’ War (1618-1648) was one of the most significant events in Comenius’ life and writings. Still, the 20th century brought an even larger scale of human suffering in wars, illnesses, and hunger. Both world wars also hindered some aspects of these comeniology studies of the man known for his desire for world peace.

The first president of Czechoslovakia, Tomáš Garrigue Masarik, spoke in the first speech about Comenius and acknowledged his contribution to our state

and nation. Because of its secular and atheist character, the Communist totalitarian regime in the second half of the 20th century limited the knowledge and applications of Comenius' ideas but did not stop the research. In 1968, by the Soviet occupation and in 1989, during the Velvet Revolution, the national song Prayer for Marta was sung with the words of Comenius, "The governance of your affairs will come back to you, oh, the Czech nation."

During the 20th century, comeniology spread to other countries. Many conferences were organised, magazines were published, and more academic journals appeared. For example, we can mention Acta Comeniana (Czech Republic), The journal Studia Comeniana et Historica (Czech Republic), Siedlce Comeniological Research Bulletin Pedagogy Series (Poland), Monatshefte der Comenius-Gesellschaft (Germany), Comenius-Jahrbuch (Germany) and others.

Probably one of the most comprehensive and informative modern works prepared to be published is *Encyclopaedia Comeniana*. As Pánková states, this considerable work has been prepared for many years in cooperation with many national and foreign experts. It is not always an easy task, even nowadays, to bring all these to the light of the public (Pánková, 2023 a).

As Pánková states, this project has about 3000 pages of manuscripts. The terms were elaborated on by nearly 150 historians, pedagogues, comeniologists, and philosophers from the Czech Republic, Europe, and the USA. The idea for this extensive project arose before 1992, by the 400th anniversary of Comenius' birth. Current editors' team: PhDr. Markéta Pánková, PhDr. Martin Steiner, PhDr. Vladimír Přívratský, CSc, doc. Jana Přívratská, CSc., Mgr. Helena Kučerová (Pánková, 2023 b).

1.4 Comeniology Research – Missing Aspects in the Research

There is the need to focus more on his life's biblical, pastoral, and prophetic features to understand his success and the failures he partly realised by the end of his life. It was observed that this full-scale understanding is done by some but missed by many in modernity (Hábl, p 95; p. 100-108). However, the reasons for overlooking or rejecting are different than they were in the Counter-reformation, when his books were "*libri prohibiti*" (banned literature) or during the rule of the communist regime. It is valuable that the broader public can consider his legacy nowadays and that the research can continue.

2. The Life of John Amos Comenius (1592-1670)

This chapter focuses on different stages of Comenius' life, explicitly examining significant events, backgrounds, and dates in Comenius's life. It also describes some basic information about the historical context and ideological climate. Additionally, this chapter also mentions various notable writings of Comenius.

2.1 Childhood in Brod, Strážnice, Nivnice and Prerau (1592 -1611)

John Amos Comenius (Czech: Jan Amos Komenský) was born in Uherský Brod (other possibilities are Nivnice or Komňa) in Margraviate Moravia, the Lands of Bohemian Crown on 28 March 1592.

His family was considered respected in the town and the Unity of Brethren in Uherský Brod. He had four sisters, but he became an orphan at twelve and was sent to live by his aunt in Strážnice (1604) (Vacínová, 2009, p. 181). However, the forces of Štěpán Bočkaj burned down Strážnice, and he had to go to Nivnice to his guardians. In 1608, he was sent to Prerau, where his unordinary gifts and abilities were recognised. He became familiar with the basics of Latin in the Czech Brethren's Latin school, which he started to attend at sixteen (1608) (Novák, 1920, p 10-14).



Figure 5 Latin School from Orbis Pictus

2.2 Studies at Herborn and Heidelberg (1611-1614)

The impact and role of teachers on their students have been widely acknowledged. As reflected in a biblical proverb: “As iron sharpens iron, so one person sharpens another” (Proverbs 27,11 NIV), this principle holds in the case of Comenius and his teachers. Moreover, shaping characters and ideas is even more successful when received with honour and sometimes even friendship among teachers and students.

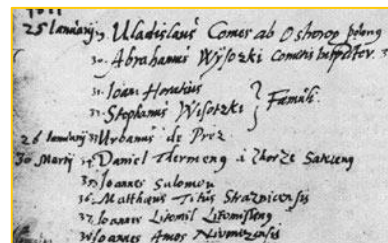


Figure 6 List of Students in Hebron, Comenius at the Bottom of the List

2.2.1 Professors, the Influence of Antiquity, New Discoveries, and Ideological Shifts

The German Protestant universities of Calvinist orientation in Herborn and Heidelberg were such an influence on young Comenius. Professors, theologians and educators such as Johann Heinrich Alsted (1588-1638), “the parent of Encyclopedias” with his encyclopedism, Johannes Piscator (1546-1625), the translator of the Bible and the writer of the textbooks with his irenicism (the desire for the unity of Christian) and chiliasm (expecting the early Thousands of years kingdom on Earth),

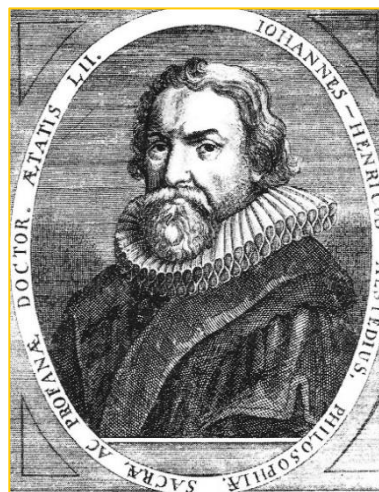


Figure 7 Johann Heinrich Alsted, the Influential Pedagogue and Reformer

and other professors or ideas discussed, such as Ratke’s educational-reform plans, inspired, influenced and notably formed Comenius’s thinking, attitudes, goals and piety (Monroe, 1900, p 42-44; Řičan, 1971, p 18).

The Reformation was deeply rooted there at the beginning of the 17th century. However, the appreciation of antique classics such as Aristoteles, Sokrates, Ptolemais and others was very high, as usual in the age of the Enlightenment and humanism.

The 16th and 17th centuries were also the age of new scientific desires, discoveries and significant shifts in fundamental knowledge-obtaining principles. Nicolaus Copernicus (1473-1543), Gordano Bruno (1548–1600), and Johannes Kepler (1571-1630) published their heliocentric theories and theories of planetary motion, absolutely “heretic ideas” at those times. Theologian Isaac Newton (1642-1727) was another key figure in the scientific revolution. These, and many others, with their discoveries and ideas, gave constant impulses to developing new science, methods, and thinking (Heindrich, 1941, p 5).

John Winthrop (1588-1649) and William Bradford (1590-1657) were already on the scene early to appear in history by landing on the shores of America. Bradford in 1620 and Winthrop in 1630 arrived in America to live according to their conscience and faith, running away from the persecution of the Anglican Church. Moreover, like many others in those times, they also

dreamed about building new “just societies” that would become the “city of light as an example for other nations” (O’Callaghan, 1990, p 17).



Figure 8 Galileo Galilei at the Catholic Court

Sir Francis Bacon (1561-1626) introduced a “new scientific method” with an inductive approach. With its inner logical power, it began to replace the traditional academic methods for education and knowledge about the world. With his reasoning, Descartes (1596-1650) brought the total separation of Theology from Philosophy (and science). Comenius later disagreed with him on this question when they met in Amsterdam. (Kasper. 2009. p.15; Vaínová, 2008, p. 190)

2.2.2 Theological Disputations and Political Ambitions of the Day

In theology, the disputations of Lutherans and Calvinists, along with many others, were held by theologians and politics. “All was full of disagreement”, as Comenius writes in *General Consultation on an Improvement of All Things Human*. These new tendencies in science, philosophy and theology were not without opposition. The Roman church still wanted to maintain power over people's nations, faith, and conscience.



Figure 9 John Calvin, One of the Protestant Reformation Leaders

Similarly, the same was happening at some level on the Protestants’ side. These strong trends and the political principle “cuius regio, eius religio”, which means “*whose realm, his religion*”, fueled the fire of conflicts, persecution, and wars. Every new idea was dangerous for absolutist, totalitarian, and powerfully all-controlling attitudes. The edges of tolerance were very narrow.

2.2.3 Studies Abroad Did not Quench His Love for His Homeland

Comenius quickly overcame some of his deficiencies in Latin (due to his late attendance in the Latin school in Prerau at sixteen and probably not satisfying methods there) and quickly grew in all stuff. He decided (apparently

influenced by the encyclopedism of Alstead and others) to begin the work on the Latin - Czech vocabulary (1612-1656), "*Linguae Bohemicae thesaurus*" (*Treasure of the Czech Language*) and decided to complete another project (1614-1627) "*Theatrum Universitatis Rerum*" (*Theater of the World*).

He graduated from both universities and wrote his thesis where academic education's current culture, habits, and values (with the influence of antique classics and humanism) can be easily traced. The first was titled (1612) "*Problemata miscellanea*" (*Different Problems*). In the second work (1613), "*Sylloge quaestionum controersarum*", Johann Alsted, only four years older than Comenius but already very influential in the academic circles, wrote his appreciation of this work in verse and praised Comenius there (Novak, 1900, p 21-22).

Young Comenius came back full of ideas, ideals, and plans. In his seemingly self-confident treatise, Comenius challenged the national elites of the day due to their lack of national self-reliance, especially because many wrote and published in German. He came back home walking on foot about 500 km but with the manuscript of Copernicus' (Kumpera, 1992, p 34) *De Revolutionibus Orbium Coelestium* (*On the Revolutions of the Celestial Spheres*), which he bought for the last money held for the journey back home.

2.3 Ministry in Prerau and Fulnek (1614-1621) and Persecution after the Battle on the White Mountain (1621-1628)

2.3.1 Teacher and Priest in Prerau

After returning to his homeland in 1614, Comenius was appointed as the teacher of Prerau's school, the same school he attended a few years ago. He wrote his first language textbook (1614-1616), "*Grammaticae Facilioris Praecepta*" (*Rules of Easier Grammar*). In 1616, he was ordained as the Brethren's priest and helped serve in the local church (Novák, 1920, p. 36).

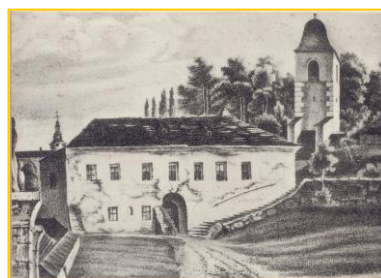


Figure 10 Brethren's School in Fulnek

2.3.2 Political Engagement against Habsburgs

Comenius' international influence had not been revealed yet. However, his diplomatic and political activities had already started at this stage of his life. The opposition to Habsburg's absolutism gradually extended to international efforts for freedom and peace worldwide. In 2019, Frederick V of the Palatinate, the so-called "winter king", came to Prag to become the King of Bohemia (1619-1620). Comenius, with other Protestant ministers, openly and publicly welcomed him there. Thus, this became one of the problems for him.



Figure 11 Frederick V of the Palatinate, "The Winter King"

The discussion about the relationship between the state and church was present in those days, too. Comenius met with this topic during studies in Germany, either from studies of Greek authors or discussions with his contemporaries in Germany. Ideas about the organisation of societies and states



Figure 12 Ignatius of Loyola, Founder of the Jesuits – Counter-Reformation

were already strongly present there in the Unity or even in John Hus' time, hand in hand with the desire to break the power of the Roman doctrines promoting the pope's authority.

This requirement of Roman Catholic doctrines was proclaimed and declared over all people and all nations. It was not only proclaimed to the world but also firmly based on power and force. It was also taught in the Jesuits' school system. Jesuits colleges were founded in

Prague (1556), Klementinum (1562), and later in Olomouc, Brno, Český Krumlov, and other places (Kasper. 2008, p 12).

Comenius wrote his anonymous work (1617), "*Retuňk proti Antikristu*" (*Utterance Against the Antichrist and his Temptations*), where he stands up and warns against the "temptations and traces" of the papal authority system that

influenced the personal lives of all people under his direct rule (Novak, 1920, p. 51-53).

2.3.3 Ordination in Fulnek and the First Marriage (2018)

In 1618, Comenius was ordained as the church's pastor in Fulnek. There were German-speaking brethren of the Unity there, except some Czech members of the Unity, so Comenius using both languages was suitable for this task. In 1618, Comenius married Magdalena Vizovská from Zábřeh. It was a happy marriage at that time. Nevertheless, his days of happiness were soon to be changed (Váňa, 1963, p. 58; Vacínová, 2009, p. 182; Říčan, 2071, p 23).

Comenius led, as a spiritual shepherd, the Fulnek's flock. He also cared about the school, where he served as director and wrote or prepared other projects. One is (1620-1623) "*Theatrum Scriptura*" (*Theather of the Scriptures*). This *Theater of the Scripture* was later published with the title "*Manuálník aneb jádro celé Bibli svaté*" (*Manual or Core of the Whole Holy Bible*). (Novák,1920, p. 45-51)

He also thought of the already mentioned "*Theather of the World*". It should have thirty-two books but was not fully accomplished and published.

2.3.4 Political and Religious Context of the Day

Habsburgs were Catholics. After the Hussite wars, most of the people in the Czech lands were Protestants (Kumpera, 1992, p. 13). It was not a usual situation regarding tolerance in those times in the land of the Bohemia crown. This pearl of freedom was dangerous for totalitarian minds to allow it to remain untouched.

Habsburg's ruler of the Holy Roman Empire, Rudolf II, allowed some religious tolerance regarding the protestant confessions by his *Majestat* in 1609 (Kasper, 2008, p.13). Between 1609 and 1620, there was legally a high level of freedom. Nevertheless, the praxis was not always in line with what the substantial evangelical estates wanted, and a worse tragedy was yet to come.

The Letter of Majesty (Rudolf II) in 1609 declared some religious rights and freedom, but the situation gradually worsened (Kasper, 2008, p.13). The freedoms of protestant Czech nobless were in danger. However, they were strong

and were not willing to resign. In this turbulent situation, the known defenestration of the Habsburgs' envoys took place in 1618. This event sparked the most significant European conflict of those days – the Thirty Years' War.

2.3.5 The Battle on the White Mountain and Persecution



Figure 13 The Battle on the White Mountain

1620, the infamous Battle on the White Mountain took place, and Czech nobles were defeated. The cruel execution of twenty-one Czech and Moravian nobles on Staroměstské náměstí also signalled still growing persecution of all non-Catholics who did not hold tribute to Rome and Vienna (the capital of the Habsburg

Empire).

Comenius was in danger of imprisonment and losing his life. He welcomed earlier, as mentioned above, Frederick V of Palatinate, a protestant candidate and opponent of the Habsburgs in the early stages of the Thirty Years War.



Figure 14 Execution of 27 Protestant Bohemian Leaders, 1621

The Pope and the Roman Catholic Church were still mighty during those times. However, some European countries had already refused their authority. The rule of Frederick V of the Palatinate, the so-called winter king, was very short. After the Battle on the White Mountain, he had to flee to exile.

Thus, Comenius, this young minister from Fulnek, was dangerous in the eyes of these political and religious totalitarians. With him, many others, especially protestant priests such as those from the Unity of Brethren, had to flee and hide, witnessing many persecutions and cruelties of the Thirty Years War.

Comenius left Fulnek, but his wife, probably because she was pregnant with the second baby, stayed there. In 1622, he wrote a letter to his dear wife from an unknown (or “God-known”) place. He dedicated to her his treatise “*Přemýšlování o dokonalosti křesťanské*” (*Thinking About Christian Perfection*) (Řičan, 1971, p 24).

Fulneck fell to the hands of the emperor's Spanish, and Comenius' library was burned (even his pupils from the previous years in school were used to be a part of this action), and what more, in 1622, his wife and both his children, one of whom he never saw, died (Vacínová, 2009, p. 182).

This tragedy deeply hurt Comenius, and he sought God. He called out to God, poured out his soul, and sought the meaning of all his and his homeland's tragedy. Wars, pain, illnesses, tragedy, and evil were things that have been so close to many people in the history of the world.

2.3.6 Comenius' Consolatory Writings and Second Marriage (1624)

One day, he opened the prophet Isaiah and read the Scripture there. The verses from Isaiah, the Old Testament book and prophet, gave him hope, understanding, and a new warm touch of God he had never experienced. His soul felt comforted, and he read other prophets then. This experience of personal piety gave him a new staff, and he wrote (1623) "*Truchlivý I*" (*The Mournful I*) (Řičan, 1971, p 25).

The Mournful I is not the only one of his consolatory writings. However, in those years of his hiding, he also wrote (1622) "*Nedobytný hrad*" (*Unconquerable Fortress*), (1624) "*O sirobě*" (*About Orphanhood*), (1624) "*Press Boží*" (*Press of God*), (1624) "*Truchlivý II*" (*The Mournful II*), (1625) "*Centrum Securitatis*" (*The Center of Safety*).

He wrote at that time also one of his most famous works (1623), "*Labyrint světa a ráj srdce*" (*Labyrinth of the World and Paradise of the Heart*). Some consider this writing, the literary legacy and the spiritual piece together as the jewel of Czech literature, furthermore even as part of the World literature treasure by others (Schönenbaum, 1924, p 9).

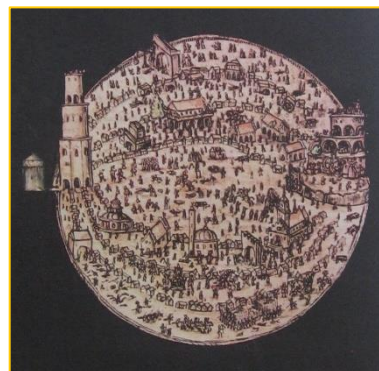


Figure 15 Labyrinth of the World – Illustration

There are many labyrinths in the world for the human heart. However, there is such a special place which human hearts are created to desire - the place of love, peace, joy, and safety - the Paradise. Similarly, as in *Unconquerable Fortress* or *Centrum Securitatis*, he finds that place of safety and fullness in God

Himself. *“You, Lord, you are the fulness of Fulnesses. Our restless heart will not be still until it rests in You.”* (Komenský, 1987, p 75)

Two years after the death of his first wife, Magdalena, in 1624, he married his second wife, Dorota Marie Cyrilová from Třebíč. She died after 24 years of marriage with John and gave him five children. Four daughters Dorota, Křtiny, Alžběta, Zuzana and son Daniel.

2.3.7 Dreams about Return to the Homeland, Prophets and Last Years Before Exile

In those years of war conflicts, losses and persecution, Comenius met the prophet Cotter with his visions, dreams and revelations about political changes and other events (Říčan, 1971, p. 30). After first scepticism and suspicion, Comenius believed and gave his hope to them.

Earlier in 1615, he wrote the treatise *“O Andělich”* (*About Angels*), stating that Scriptures are sufficient and there is no other need for special revelations. Later, in 1625, in thirty-three, a man already with, for some people, fatal injuries of life such as the loss of his wife, children, and homeland, not to mention his orphanage from twelve, loss of the house in Strážnice, loss of the library in Fulnek and others), translated from German and published *“Vidění a zjevení Kryštofa Kottera (Seeing and Revelation of Kryštof Kotter)”* (Novák, 1920, p. 88).

Later, he visited Frederick V of the Palatinate and gave him the book of these prophecies, which spoke about Frederick as the victor who would soon return to the Bohemian throne. However, these dreams were not fulfilled. Frederick V was forced to live in exile and then died in 1632.

Between the escape from Fulnek and the beginning of his exile in 1628, Comenius hid in more places, firstly in Moravia and then in East Bohemia - Brandýs nad Orlicí, Bílá Třemešná, Horní Branná. (Vacínová, 2009, p 180) He stayed longer in Brandýs nad Orlicí on the estates of Karel ze Žerotína, the significant, educated and politically substantial sponsor of the Brethren.

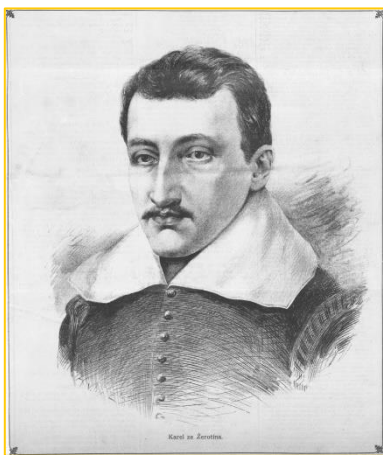


Figure 16 Karel ze Žerotína, the Protector of any Brethren

Karel ze Žerotína helped to save the Brethren's print press, which played a significant role in printing and publishing the “*Bible Kralická*” (*Bible of Kralice*) (Vacínová, 2009, p. 183).

Comenius wrote at that time also (1618-1621) “*O starožitnostech Moravy*” (*About Moravian Antiquities*), (1618-1621) “*Spis o rodu Žerotínů*” (*Script about the House of Žerotín*), (1619) “*Listové do nebe*” (*Letters to Heaven*).

In *Letters to Heaven*, he criticises social situations. However, it does not call for a violent revolution but for Christian love, mercy, solidarity and patience.

One of his masterpieces (1618-1627) was (1623-1625) “*Moraviae*” (*Moravia*), a very high-quality map that was used a hundred years after its first publication (Vacínová, 2008, p. 184). To his writings also belongs (1623-1626) “*O poezii české*” (*About Czech Poetry*).

2.4 The First Exile Stay in Leszno, Poland (1628-1641)

In the year 1628, Comenius left his homeland. He was not alone. Many other evangelical Christians persecuted by Catholic rulers had to flee. In Leszno, Poland, he became a teacher at a higher Brethren school and later the gymnasium director. He wrote his influential book “*Janua Linguarum Reserata*” (*The Gate of Languages Unlocked*), which became extraordinarily successful and made him known as an expert in this field. It was soon prepared in eleven European and Asian languages (Klíma 1947, p. 17). He wrote (1628-1632) “*Česká didaktika*” (*The Czech Didactics*) and later also (1633-1638) “*Didactica Magna*” (*The Great Didactic*), one of the essential books in the history of education that got respect from many future teachers, more than from his contemporaries.

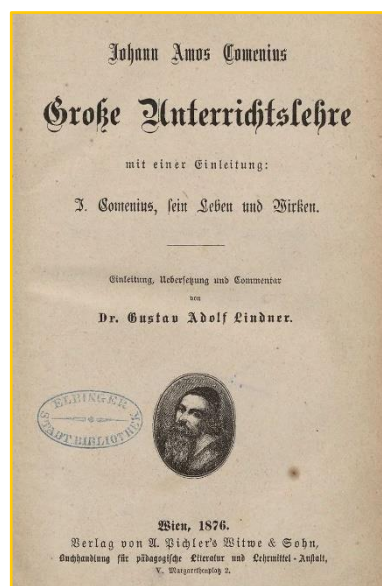


Figure 17 *Didactica Magna* in German

Nevertheless, he also worked in God's vineyard directly in a church. Before he was elected in 1632 as one of the seniors (Říčan, 1965, 88), he had already done extensive literal, pastoral, and pedagogical work. He translated some (1626) Psalms in "*Překlad žálmů*" (*Psalms Translated*). From German, he translated and revised (1630-1631) "*Praxis Pietitatis I and II*" (*Practice of Piety*), written by English Puritans as a book encouraging practical personal individual piety. "*Otázky některé o jednotě Bratří českých*" (*Some Question about the Unity*) a "*Ratio disciplinae*" (*Order of Unity*) were strengthening the flock he was responsible for. These significant writings and works played formative and stabilisation functions and brought some fruits even many years later. Order of Unity was the cooperative work of many, but Comenius worked on the edition and translation for Unity needs. (Novák, 1920, p 693)

Comenius worked on both pedagogical textbooks and pastoral treatises. (1630-1632) "*Physicae*" (*Physics*), (1630) "*Grammatica Latina*" (*Latin Grammar*), (1629-1632) "*Šest učebnic pro školu národní*" (*Six textbooks*), (1632) "*Synopsis historica persecutionum*" (*History of the Persecution of the Czech church*) and others practically served students at school.

In Leszno, He prepared for an early return home and encouraged others, strengthened by visions and prophecies, however, not only by these but also by his love, care, and desire for the good of his people. He wrote down Cotter's and Poniatovska's prophecies and published (1631-1632) "*Polnice milostivého léta*", (1632) "*Hagaeus redivivus*", and (1632) "*Navržení. krátké o obnově škol v království českém*", and in all these writings he prepared all things for building when back home. Ideas in this writing later appeared in the *Czech Didactic* and *Great Didactic*. Comenius also wrote (1632) "*Synopsis historical persecution ecclesiae Bohemicae*" (*The History of Persecutions of the Czech Church*), etc. (Novák, 1900, p. 691-693; Klíma, 1547, p. 16-17)

In the middle of all this prolific literal and pastoral work, he had time to write (1632) "*Astronimia*" and one of his best-known works (1630) "*Informatorium školy mateřské*" (*School of Infancy*), where he put insight into the education of small children. He thought about the importance of spiritual songs and prepared some materials in a few treatises and published later (1340) "*Písně některé zbožné*" (*Some Songs Spiritual*). Comenius also studied history and wrote apologetic treatises as, for example, "*Ohlášení na spis proti jednotě od*

Samuela Martinia” (Apology because of Samuel Martins’s writings against the Unity) (Řičan, 1956, p. 91-93).

2.5 In London, England (1641-1642), Amsterdam, Netherlands (1642), in Elblag, Sweeden (1642-1648) and the Second Stay in Leszno (1648-1650)

2.5.1 In London, Engand (1641-1642)

He was in correspondent contact with different educated scholars and people, for example, with the group around Samuel Hartlieb, a member of an England Parliament (Monroe, 1900, p. 48). Comenius sent him some ideas about the Pansophy, which he wrote in his free time when he thought and worked on the topics regarding global problems solutions.

Hartlieb, without the consent of Comenius, published his work in England as “*Preludia*”, lately as (1639) “*Pansophiae Prodromus*” (*Forerunner of Pansophy*) (Turnbull, 1947, p. 346). It had immediate success in some circles full of new ideas in turbulent times and sought new orders and guidance in those advancing times. With the influence of Hartlieb, Comenius was invited to England and received by the Parliament in 1641. Before he left in 1642, he wrote “*Via Lucis*” (*The Way of the Light*) for them, calling for global enlightenment and significant changes (Klíma, 1947, p. 18; Vacínová, 2009, p. 189). He suggests solutions and visions for this change, such as unique pansophic universities or the universal language.

2.5.2 Amsterdam, Netherlands, and Stockholm, Sweden, in 1642

He was invited by many people from different nations, including American colonies and catholic France. However, he received an invitation to Sweden. (Vacínová, 2009, p. 189) Ludviq de Geer invited him. Comenius was already in Amsterdam during his studies in Germany. On the way to Sweden, Comenius met Rene Descartes in Amsterdam and debated their theology, philosophy, and science attitudes. In 1642 (and then also 1645), he met Chancellor Axel Oxenstierna in Stockholm



Figure 18 Rene Descartes, Philosopher of the 17th Century

(Novák, 1920, p. 340). He also met Queen Christina (who learnt Latin through his *Janua linguarum*).

2.5.3 In Elblag, Sweden (1642-1648)

Nevertheless, the events and work in Elblag did not go as planned, neither for the Swedish nor Comenius. Comenius wanted help for persecuted Protestants in exile; he had hoped for deliberation of Bohemia and the defeat of the Habsburgs. He also worked on Pansophy, which was not very welcomed by the Swedish Chancellor (Vacínová, 2009, p. 190). The Swedish wanted textbooks and some progress in education, probably from more pragmatic reasons than Comenius planned in his visions (Monroe, 1900, p. 59-61). The work (1648) "*Linguarum Methodus Novissima*" (*The Newest Method of Languages*) was written in this period. In the same year, Comenius became the bishop of the Unity (1648) (Rucký, 2015, p.52).

2.5.4 The Second Stay in Leszno, Poland (1648-1650)

It was not easy for Comenius. He returned to Leszno. His second wife, Dorota, died on 27 August 1648, leaving him with four children. In 1649, he was married again to Jana Gajusová. The Peace of Westphalia (1648) finished the war but ended Comenius's hopes for the help of Sweden's side in liberating Czech lands from the rule of Habsburgs. In 1650, he wrote "*Kšaft umírající matky Jednoty bratrské*" (*The Testament of a dying mother, the Unitas Fratrum*) (Kasper, 2008, p. 15). He called for the return to some fundamental values of Unity, repentance, holiness, and purity. In this treaty, he spoke to different groups of people and his nation. He shared the Legacy of Unity and referred it to the nation. He also wrote (1650) "*Truchlivý III*" (Mournful III).

2.6 Sárospatak, Hungary (1650-1654), the Third Stay in Leszno, Poland (1654-1656) and the Final Stage in Amsterdam, Netherlands (1656-1670)

2.6.1 The Sárospatak, Hungary (1650-1654)

The anti-Habsburg Rákóczi family, rulers in Transylvania, invited Comenius to reform the school in Sárospatak. Comenius proposed a plan for a

seven-year pansophic school, but only three years were realised. His pansophic ideas and modern pedagogical attempts were not fully embraced by local teachers and professors. Additionally, students sometimes appeared to be too lazy. (This was probably not the case with Schola Ludus, which encouraged and touched everyone at the end, including professors.) Despite facing opposition, Comenius found support from the young ruler Szigmond Rákóczi and his mother, enabling him to implement at least some of his ideas. (Novák, 1900,

The main works of this period were “*Orbis Sensualium Pictus*” (*The Visible World in Pictures*) and “*Schola Ludus*” (*The School as Play*). The first was a didactic textbook for learning Latin, providing a systematic encyclopedic description of the world, thus simultaneously serving two purposes. The second one was the dramatic realisation of his famous textbook *Janua Linguarum Reserata*. Some of the other works from this period include (1650) “*Řeči potocké*” (*Sározsapaták’s speeches*), (1651) “*Sermo Secretus Nathanis at Davidem*” (*The Secret Speech of Natan to David*), (1652) “*Vestibulum*”, (1652) “*Atrium*”, (1654) “*Gentis Fecilita*” (*The Happiness of the Nation*), (1650-1656) “*Lux in tenebris*” (*The Light in the Darkness*), (1650-1651) “*Schola pansophiae*” etc. (Novák, 1900, p. 608-609; Klíma, 1947, p.21-22)

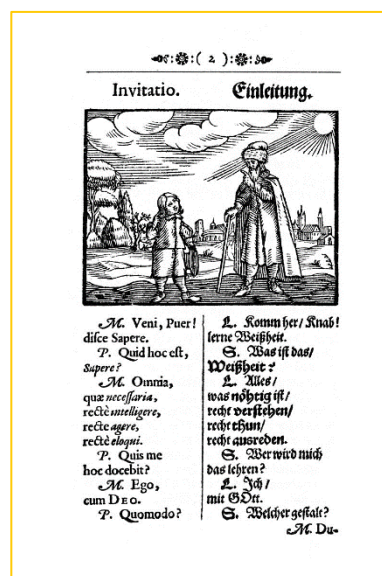


Figure 19 Orbis Pictus – Introduction – Invitation

Comenius' schoolmate and prophet, Drabik, played a significant role in this stage of Comenius's life. He joined Comenius, gained significant influence on him and, through his prophecies about the defeat of Habsburg, tried to move the young Rakozsi to action. Some of these prophecies are part of *Lux in tenebris*, namely prophecies of Kryštof Kotter of Silesia, Kristina Poniatowská of Bohemia and Mikuláš Drabík of Moravia) Comenius, with his desire for Czech emigrants to be able to return to their homeland, shared the same aim and wrote *The Secret Speech of Natan to David*. He wanted to persuade the host ruler to form a coalition to deliberate Czech lands (Novák, 1900, p. 457).

These attempts were unsuccessful, partly due to the recognition of some spiritual leaders who saw Drabik and his prophecies as false (Novák, 1900, p. 457), partly due to the unwillingness of the Rakóczi family, and eventually the early death of Sigismund and his wife to smallpox. (Muzeum Jana Ámose Komenského, 2023)

2.6.2 The Third Stay in Leszno, Poland (1654-1656)

Comenius returned and, hoping to liberate the Czech lands again, wrote a welcome work for Sweden's king, who attacked Poland. Sweden let Leszno because Comenius lived there, untouched, but when the situation changed, Polish saw these attitudes of Comenius and protestant refugees there as a betrayal. In 1656, they burned off Leszno (Vacínová, 2009, p. 192, Hábl, 2019).

2.6.3 The Final Stage in Amsterdam, Netherlands (1656-1670)

After being burned off Leszno by Polish forces, Comenius found refuge in Amsterdam, the city he visited during his studies, and later, on his way to Sweden. This stay was his last and final stay in Amsterdam. He had a great welcome from city officials, and they asked him to put together all his didactic works, what he did. His work (1657-1658), “*Opera Didactica Omni*” (*Writing on All Learning*), is a file of selected didactical work in chronological order.

With his tendency to put everything together in some overview and his encyclopedism, he finished work on (1666) “*De rerum humanarum emendatione consultatio catholica*” (*General Consultation on an Improvement of All Things Human*), his main theological-philosophical-political writing. This work had seven parts, but only three were published in his time; others were found and published later. It is his comprehensive and altogether joined vision of society based on God's wisdom with some practical instruction and advice on how to build it practically. It contains some worldwide vision of world institutions, either political, theological or educational. It is an all-comprehensive work and system created on all his previous aims, but put together in an all-comprehensive building, seemingly built on God's revelation and wisdom.

Some visions similar to his became reality years later with the establishment of worldwide organisations such as OSN, Unesco, OSN Court,

and others. But, as in almost all idealistic and optimistic goals and visions of Comenius, the reality proved to be that of different results than those described in the hopes and desires of Comenius.

Main writings of this period include also, for example (1659) "*Visiones nocturnae Stephani Melisch*" (*The Night Visions of Stephen Melisch*), (1660) "*Ecclesiae Slavonicae ... brevis historiola*" (*The brief history of Slavonic church*), (1660) "*Truchlivý IV - Smutný hlas pastýře*" (*Mournfull IV – The Sad Voice of the Shepherd*), (1661) *Katechismus pro mládež*" (*Catechism for Youth*), (1662) "*Confessio aneb počet z víry*" (*The Account of the Faith*) (1665) "*Lux a Tenebris*" (*The Light from Darkness*), (1667) "*Angelus pacis*" (*The Messenger of Peace*), (Novák, 1900, p. 701-706, Klíma, 1947, p. 23-26)

In the (1668) *Unnum Neccessarium* (*The One Thing Needful*), he summarised the idea of what is essential, and also, in his seventy-eight, as an old man, looked back to his life's aims and goals. He admitted that there was still too much work to be done, especially in his unity and peace aims, and his visions did not become a reality (Komenský, 2020, p.187-206). However, his desires still inspire many.

He died in Amsterdam, Netherlands, on 20 December 1670 and was buried in Naarden (Rucký, 2015, p. 55; Hábl, 2019).

3. Comenius as Teacher

John Amos Comenius is widely recognised in educational institutions globally, with many featuring his image on their walls or incorporating his name into their own. His influence is prominent in teacher training curricula, academic studies on pedagogical principles, and the history of education. Comenius' influence goes beyond that of a teacher, a director, a rector, or a member of some renowned school institutions.

3.1 Philosopher and Theorist of Education

Curriculum and pedagogy have always been shaped by underlying philosophical backgrounds based on worldviews, geopolitical and cultural situations, new scientific discoveries or simply by the imposition of power on other people. Comenius systematically gathered and addressed various pedagogical topics and improvements of his time, incorporated his attitudes and ideas and laid the ground for modern pedagogy. It happened during ideological shifts at the beginning of the 17th century. The medieval scholastic and dogmatic views on the world were slowly left in this century when discovering and understanding the power (but also limits and negatives) of human reasoning, inductive method in science, and other significant shifts described above in the text.

3.1.1 Comenius's Philosophical Views

Some ideology can be found in the background of every historical situation, conflict, opinion, or educational program. Comenius, the conflicts of his time, and educational programs of that era, just like nowadays, were not exceptions. Whether it be the Nazis, Ancient Greece and Rome, religious disputes, Habsburgs' absolutism, conflicts around Israel, colonialism, slavery, gender - whatever we contemplate in our lives or history, everything is usually more or less connected to the philosophical and ideological background of times or individuals, consciously or unconsciously.

What was his essential philosophical background? As mentioned in the first chapter of this thesis, there was a vivid picture of a man fully grounded in a group called Unitas Frathrum, a protestant movement grounded in 1472, in

Comenius' times already strengthened by the European Reformation (beginning 1521) but persecuted and unwanted by absolutist tendencies of catholic Habsburgs (Hábl, 1911, p. 17; Kasper, 2008, p. 12-13). Humanist thinking, focusing on man and his abilities, especially reasoning, was already a powerful force shaping history. Comenius was considered one of those humanists. However, he thought not secularly but still in a pietistic biblical frame while at the same time strongly influenced by ancient Roma and Greek philosophers (Kasper, 2008, p 17; Vacínová, 2009, p 193). Science started to force the old scholastic views to become history, and Comenius, as a polyhistor, was standing on the shape of this progress. His knowledge of many past thinkers allowed him to take ideas from the table of ideas that he thought were good and put them into his specific system.

Comenius was surrounded by many other influences, such as tragedies of his personal life, exile, the cruelty of the Thirty-year war, belief in God living and Bible speaking, and belief in prophecies, to mention some of them. This systematic and extraordinarily prolific man produced one of the first systematically grounded educational systems of the new era seen in didactic work such as *Didaktica Magna (The Great Didactic)* and some genial textbooks as *Janua linguarum reserata (The Door of Languages Unlocked, sometimes called The Gate of Languages)*, *Orbis Pictus (The Visible World in Pictures)*, *Schola Ludus (The School as Play)* and many other. Moreover, he set everything together "to the whole" in his final didactic and pedagogical work, *Opera Didactica Omnia (Writing on All Learning)*. Furthermore, he went behind the educational sphere with his primary philosophical work, *De rerum humanarum emendatione consultatio catholica (Consultation on an Improvement of All Things Human)*.

The *ODO's* primary approach is to pedagogical theory, curriculums, methodology, and various educational aspects. *Consultation* is a more philosophical-political system with some educational conditions and applications. In both collections of works, we can see not only his main scripturalism (influenced by the humanist view of many classics) but also a mixture of chiliasm, irenism, new scientific approaches, and other influences. This mixture formed his philosophical system called Pansofia. (Vacínová, 2009, p 193-198; Říčan, 1956, p 89)

3.1.3 Pansofia

Pansophia is a comprehensive thinking system that goes beyond classical Christian Protestant thinking and the biblical understanding of fundamental Christian doctrines, which include the conviction about the existence of a living God, man's sin, the love of God, the crucifixion of Jezus, resurrection, judgment, repentance, redemption, holy living, universal church, ministry to God, ministry to people, and other essential doctrines.

Combined with Comenius's pedagogical and educational tendencies, Pansophia represents a unique form of "wisdom and understanding" - the kind of God's "light", in Comenius's words, that aims to enlighten all humans. This enlightenment is achieved by acquiring the "wisdom" necessary for man to become the actual image of God so that harmony and peace can come. The central vision is that all people



Figure 20 Via Lucis – The Way of Light

can live in unity and harmony. Focusing on these aspects of Comenius' ideas and thinking is not the primary goal of this thesis. Nevertheless, to understand Comenius, we should be aware of this. *Opera didactica omnia (Writing on All Learning)*, with *Didactica Magna (The Great Didactic)* and other similar writings or practical textbooks, fit into these Comenius frames, and his educational and pedagogical aims were also tools for these higher goals. (Kasper, 2008, p 18)

Pansofia was the comprehensive concept for other of his pan-ideas. In his work *De rerum humanarum emendatione consultatio catholica (Consultation on an Improvement of All Things Human)*, he philosophically, theologically, theoretically, and practically suggested and apologised for needed societal changes that he saw as crucial in seeking peace and harmony. Comenius covered many spheres of life, especially politics, science, education, and religion, in this writing.

These systems and proposals have not been so embraced by many as his pedagogical and educational aims and results. Nevertheless, it helped him become world-known at his time because some others thought similarly and

were interested. (Although from Consultation, only three books of the planned seven were published before his death). However, *Pansophia prodromus* (Herald of Pansophy) included some basic pansophic ideas, such as universal teaching and World University, which helped him open the way to the English parliament and allowed him to work on establishing a university of this kind. More is said about it in chapter five – Comenius in England.)

As many criticise these concepts as unreal, only dreamed, or utopistic, there are also others who, with some other unifying and globalising trends in the current world, consider and think about some of his ideas.

For example, his suggestions for world institutions such as “the Worldly Consistory”, “the Assembly of Light” for the highest academics and “the Main Court” are seen by some as long-time visionary projects fulfilled partly after the First World War by grounding the United Nations and other world organisations.

These and many other concepts of Consultation and their establishment should come by spreading the Pansophia in the power of God. All should happen without violence, but by the “power of light,” all should be changed. (Comenius, *Via Lucis*)

It is hard to think about his ideas with some knowledge of the history and nature of humanity, especially from the historical point of view after two world wars, and not consider them unreal, utopistic or too optimistic. For more sceptical minds regarding this concept, such as the author of this thesis, some ideas even seem dangerous. For example, in *Consultation*, he mentions the existence of the “Assembly of Light” that should control the production of all scientific and theological books. This idea and similar ideas in the eyes of Comenius, dazed by Pansofia, do not create the inner problem of all his theological-philosophical concepts of “Panphilosophy”. All will be possible by the “light”. This light (often education using “wisdom”) must be allowed to all people for them to be seen and achieved. Even Christ said: “*Go to all nations and teathem*”, reasoned Comenius.

This all is for Comenius thinking possible. Harmonie and piece of a nation are likely to achieve on this Earth. This inspiring hope, one of his sources of strength in his life, was not fulfilled. Similarly, his hope for returning to his homeland did not achieve a positive result.

Nevertheless, even from some unrealised concepts, particular ideas and visions are considered in modern philosophy and technology when seeking solutions in the globalised world. For example, we can mention the ideas of all-knowing, all-wisdom, or encyclopedism. Whatever the progress, differences, and nuances are in the meanings of these concepts in Comenius's writings, technology made these concepts more actual. After seemingly impossible aims in the last century, based upon the enormous increase of knowledge, these phenomena were again brought more to consideration and research. Modern technologies, such as not only the Internet and data systems but also new software learning systems and comprehensive and artificial intelligence systems nowadays (that will become history soon, too), made the thoughts in the frames of these aspects of education, research, and science more possible and actual.

(However, we also need to remember that the term “all” for Comenius was not “totally all” but some kind of “all needed and crucial”. (Vacínová, 2009, p 198))

3.2 Reformer of School System and Author of Textbooks

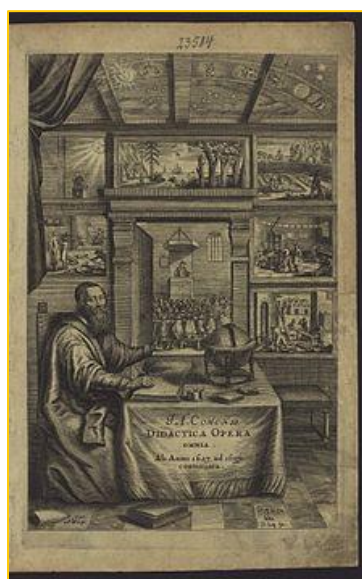


Figure 21 *Opera Ddactica Omnia*

In the second chapter of this thesis, Comenius's life was described. The Parliament of England invited him to help establish a pansophic college. Moreover, Americans wanted him, Swedish rulers asked him to work on textbooks, and in Hungary, he had the opportunity to build pansophic schools with the government's cover. Even Cardinal Richelieu wanted him (Vacínová, 2009, p. 189).

In all places, either in Prerau, Fulnek, Leszno, Sarospatak, Elblag, and Amsterdam, he was dedicated, together with his helpers (one of his faithful was Petr Figulus, his son-in-law), to the preparation of books either for teaching various subjects, systematic or didactic writings, methodological projects.

As mentioned above, his main pedagogical work is *Opera Didactica Omnia*, published in Amsterdam. This collection of didactic, methodologic, and pedagogical works includes other systematic works and textbooks. The most well-known works are *Jangua linguarum reserata*, *Didactica Magna*, *Informatorium*, *Schola Ludus* and *Orbis Pictus*.

Jangua linguarum was a textbook for language teaching that immediately caught the world's attention; the fact that even Jesuits used this book in their school system speaks enough about the significance of this school textbook. *Didactica Magna* and *Informatorium* were writings from the whole set of works that should help to prepare for building society and God's kingdom after the desired return of the Czech exiles back home. In *Didactica*, he criticised many current mistakes in education, then



Figure 22 The Gate of Languages

offered systematic and methodologic ground and frame for changes and future implications. As one of the founders of modern pedagogy, he contributed to improvements, and millions of children have benefited from these changes. The *Informatorium* helps mothers (parents) understand their children and have some instruction on how to grow them in the first stage of the “school of life”. It was one of the first works via significant concern for the psychological progress of children. *Orbis Pictus*, written in Sározsputak, was a textbook of Latin and a book about the world, teaching some basics of the “visual world” and Latin together. *Schola Ludus* was then the dramatical performance based on this textbook.

Only to mention he had already set his first grammar book in Prerau as a young teacher. It should make teaching Latin easier. This textbook did not raise significant attention worldwide, such as the second one, *Jangua Linguarum*, a few years later. He dedicated this textbook to bishop Lanecky, who could see the first results of Comenius' studies in Germany. (Novák, 1920, p. 33)

He wrote many other textbooks in his various locations and places of work, especially in Prerau, Leszno, and Sározsputak.

3.2.1 Comenius's Main Pedagogical Ideas

Comenius was a man who did not originate all his ideas only from himself or his independent reasoning. As was shown above, he was, like others, influenced by the powers and streams of his time's cultural, social, and historical flow. The thinkers considering education were also before him; some pedagogical systems, attitudes, goals, and schooling content were already there.

Other scholars, philosophers and educated men were also seeking “new methods” and “new systems”, seeing some aspects of education or its deficiencies similarly. With some ancient Roman and Greek classics, Socrates, Platón, Aristoteles, and Cicero, we could name men such as Ratke, Alstead, Campanella, Luther, Loke, and Bacon. Still, others, known and not so known, inspired him with many writings in their ideas, topics, motives, or structure. (Vacínová, 2008, 195-196; Monroe, 1900, p. 15-37; Kasper, 2009, p. 11)



Figure 23 The Great Didactic

Thus, Comenius was not the only exclusive innovator and founder of some ideas already on the table of his times. Still, his practical aims and results – such as *Jangua linguarum*, his position as a leader and bishop of a unique denomination, many correspondent contacts, and his philosophical, intellectual, and spiritual approach helped him to create a pedagogical system that was the one of the crucial used in the turbulent times as an inspiration and content for modern pedagogy (Kasper, 2009, p. 11).

Demand for *universal teaching* without differences of social class, gender, and social status was one of the most significant ones of his days. Instead of private teaching of those days, Comenius called for the *public collective school system* with *specialised and motivated groups of educators* – teachers and professors. They should use *good books* prepared with principles such as *usefulness in praxis and life, systematical growth from simple things to more comprehensive, new methods* such as *using pictures, and teaching through*

senses more than memorising through challenging exercises of Latin texts without accurate understanding. All attitudes to schools should change, and Latin should be used, but not exclusively. Young pupils should learn and study new subjects according to the latest scientific discoveries and shifts – new subjects should arise and be done *in their mother languages*. They should be prepared for a good understanding of Latin that can improve and increase the future flow of new knowledge among scholars.

Comenius *did not like the strict punishments and the discipline* maintained through these methods. He wanted *more motivated children* who could speak, create something, and *be active*, and through all this, he tried to get the desire and motivation to do their studies, not by punishment only. Everything should be *systematically and cyclically repeated* at higher stages with more detailed information and facts. The school system should use *four main stages after six years*, from the school of infancy to primary school, to higher school and finally to universities. He also considered the *goals and contents of the education in different stages*. Comenius called for understanding the *development of children's minds* and their determinations or limits - as impulses for future children's psychology (Váňa, 1963, p. 65-80; Comenius, 1896; Váňová, 2008, p. 189-207; Kasper, 2009, p. 18-37)

As Comenius gradually thought and wrote more pan-containing, pansophistic (Latin “pan” means “all”), as can be seen in his final works from Amsterdam, it can be observed that all his improvements and concepts were described in more detail and with connection to the “whole” (it was one of the main features of Pansophy). Comenius proposals, such as a specialised university to gather all new progress, forming a universal language; moreover, even geopolitical strategies relating to governments, ideas for maintaining world peace, offered strategies for dialogue inside the universal church, and even ideas on how to incorporate Eastern and Muslim nations into the frame of all these pan-ideas were described in Consultation in more details and put to these systems together with the promise of results after fulfilment of conditions described.

We can see that he saw education as an essential tool not only for gaining knowledge and skills but also for forming some attitudes and even changing society. This was admitted and confessed openly in his writings. By the way, all

curriculums, good or evil ones, with good (for example, teaching care about others) or wrong goals (for example, teaching racial inequality or even racist ideologies or hate), approach with smaller or bigger intensity these goals, with totality or tolerance, consciously or unconsciously, with public admission (and recognitions) of these goals or a little secretly.

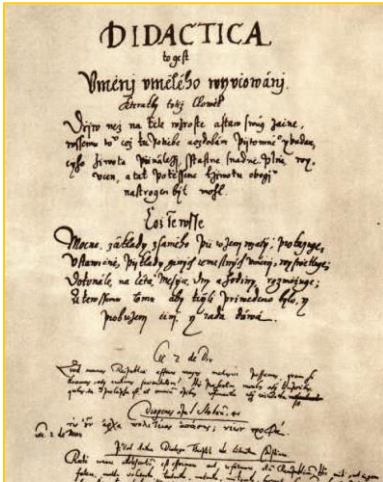


Figure 24 Didactica

There are three main areas of goals described in Comenius's proposed curriculum:

- 1) Knowledge and skills
- 2) Moral values and character formation
- 3) Spiritual aspect in the form of personal piety

These three aspects have always been described or touched in curriculums. Sometimes, they have been emphasised, sometimes ignored,

or negatively denied. Some curriculums have seemed to be anti-philosophical or anti-ideological; however, they are full of their own doctrines. Sometimes, it contains negative or limiting attitudes, as could be, for example, illustrated in the epistemology regarding the philosophy of science. It is not the main aim of this work; however, it was a fundamental question in Comenius's life and the life of all society, so it is good to mention it here. For some thinkers, science went too far with its inner declaration of power to know all reality.

In this case, illustrating can be the difference between Descartes and Comenius (but other aspects are important here too). Can science (and its method), with all its undoubtful advantages in knowing nature and revealing order and principles of this world, guarantee us, with its tools and limited capacity of our brain and thinking, to find all the truth that can be seen (or indicated) from the order and principles of the nature, but it is not of the kind that can be precisely measured in full by their tools?

Two ideas of Hábl regarding educational goals of morals and piety:

“Education in knowledge without morality is dangerous. For knowledge – as well as anything else – might be both used and abused. A person who is well informed but not morally formed is merely a “useless encumbrance on the

earth”, according to Comenius, even a “misery” – to oneself as well as to others. For the greater the knowledge, the worse it is when it’s used for evil.” (Hábl, 2011 b, p. 10)

„Educating in morality without piety is incomplete. There is no doubt one can be led to behave morally without any reference to any metaphysical instance or authority. Moreover, moral behaviour in itself brings a special kind of joy and fulfilment to its agent. But if Comenius is right in his anthropology, that is – let me remind the reader – if human beings are endowed with the 1) rational, 2) moral and 3) spiritual capacities, an education which would neglect any of these dimensions suffers incompleteness.“ (Hábl, 2011 b, p. 10–11)

Who and where should be taught, and what should be taught (or not allowed) in public institutions, private or church schools, families or churches? Should there be space in official states' curriculums? These questions have had different answers in history and different answers in various current societies and nations of the world.

3.3 Rektor and Pedagogue

There is undoubtedly a difference between theory and practice in Comenius's philosophical, prophetic, chiliastic, and irenistic desires, visions, expectations, and the world's reality. However, many of his ideas and aims contributed to changes in our world. Regarding the teaching, Comenius was not purely theoretical, but he could also speak about the issue from a practical perspective. We saw him trying to improve the learning progress of his pupils in Prerau by making the new Latin grammar book (He also had apiculture there and used to go there with boys; he needed to protect it at night because some of the others used to distract bees).

Comenius was already mentioned as a rector of the Brethren school in Fulnek. However, together with the responsibility after ordination as a Brethren priest and pastor in Fulnek, he needed to quit the work at school for some time. This tension and parallel aim at practical educational and, at the same time, pastoral fields as a pastor can be seen even later when he parallelly grew as a world language teacher and textbook publisher, became senior and finally also the “last bishop” of the Unity.

4. Comenius as Bishop

Comenius is also known as “the last bishop” of the Unity of Brethren. (Rucky, 2015, p. 55) It is the oldest Protestant denomination, with approximately one million members in many countries, including the Czech Republic. (Krupa, 2019, p. 42) The term “last bishop” is used because, during the Catholic and Jesuit persecutions and the turmoil of the 17th century, Comenius witnessed the decline of his beloved church. From our historical perspective, we know this was not the end of either Comenius's legacy or the lasting influence of the Unity of Brethren, also known as the Moravian Brethren.



Figure 25 Portrait of Comenius by Karol Lehotský

Later, in the 18th century, in Herrnhut in Saxony, a small fellowship arose under the leadership of Count Nikolaus Zinzendorf. This powerful story of Moravian Brethren continues to inspire and encourage millions of current ministers of the Lord in prayer, mission, holiness, and sacrifice. The motto of the Moravian Brethren, “Follow the Lamb” (Christ), remains a powerful calling to all nations.

In all this, Comenius had his place as a leader, pastor, shepherd, elder, senior and bishop. His example, books, prayers, aims and legacy, together with the work of his brethren, contributed even during cruel persecution to the power of the “Hidden Seed” that came later to life. Comenius was recognised as one who helped to create some base for agreement of those who valued his legacy and as one with the power to influence many lives, even nowadays.

4.1 Theolog and the Man of the Bible

It seems true that Comenius was deemed too theological by some philosophers, yet, on the other hand, also too philosophical for some theologians (reference). The Bible is Comenius's primary source of wisdom in empowering and shaping our lives, but he also considers the others as “books of God”, namely, nature and reasoning. For some fundamental Christians today, including

the author of the thesis, the powerful influence of the Protestant "sola scriptura" principle is apparent here. However, it was sometimes interwoven with the many influences of ancient Greek and Roman philosophers, writers, and rulers, as was customary among humanists in those days. Moreover, his often-used syncretic approach with comparison from nature is principally also open to various possible interpretations.

Some of the new philosophers of the day, including Descartes, were shifting away from the Bible. Despite sometimes being a broader source of Comenius's ideas and thinking, he held the ground and stood on faith in the inspiration of the Scripture by the Holy Spirit. Many of his works, probably all, are very scriptural in how they are written. Comenius knew the Bible well and often used various references when making a point or showing something. Some new philosophers of the day, including Descartes, were shifting away from the Bible. Despite sometimes a wider source of Comenius's ideas and thinking, he held the ground and stood on faith in the inspiration of the Scripture by the Holy Spirit. Many of his works, probably all, seem very scriptural in the way they are written. (Scriptural through the way of writing, not automatically biblical in the means of validity and truth.) Comenius knew the Bible well and often used various references when making a point or showing something.

One of his essential works is *Manuálník, aneb jádro Bible svaté* (*The Core of the Bible*), where he tried, parallelly with his similar aims as in "Theatre of the World" or "Thesaurus", to give readers a complete overview of what he thought is the core and the most important in the Bible. For various reasons, he wanted to simplify. However, despite that, he aimed to spread the main messages and knowledge of the Bible. In this work, he describes Bible books, proving his knowledge of Vulgata and his linguistic skills – he knew the original Bible languages, Greek and Hebrew.

4.1.1 Power of Vernacular

Comenius's love for his nations and language was very strong, as he still confirms in the *Letter to Montano* and *Unnum Necessarium* in the last years of his life. This desire and love for his language was in accord with many others who wanted to improve and lift their nations and mother languages. This desire was unordinary and passionate, particularly regarding God's word - the Bible.

Indeed, vernacular languages and national identity were strengthened through these aims. These values were later found and embraced by national revivalists in the fights for national identity and independence of nations.

The history of translating the Bible to vernacular languages from the original Hebrew, Greek and a little Aramaic, which are biblical languages, is heart-moving. Jeronym, Cyril and Metoděj, John Wicleff, Jan Hus, Martin Luther, William Tyndale. These are only a few names joined in the effort to reach the vision (that is still actual) that every nation and every man could read

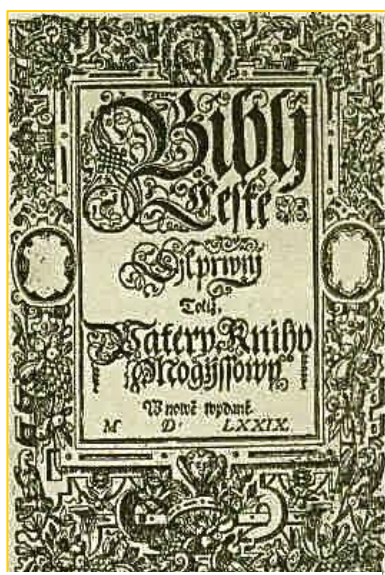


Figure 26 Bible of Kralice

the Bible in his language. However, Roman authorities of the time did not want it. They persecuted translating to vernacular languages and a ministry in the vernacular. The last one mentioned, for example, William Tyndale, was burned at the stake for his work and writings in 1536. These people did what was right even when society hardly persecuted them, sometimes even to death. Czech reformer and minister John Hus was also burned at the stake on 5 July 1415 because he was shining the light of the truth against the cruel religious system.

As a Unity of the Brethren member, Comenius, learning from their forerunners such as John Huss or Petr Chelčický, stood clearly at the side of vernacular languages. Comenius studied, taught and wrote many works in Latin, the scientific language of the time, the language of the long-preferred Bible translation of Jeronym called Vulgata. However, he loved his mother language, in his case, the Czech language and encouraged improvements to it. (Regarding the Czech language, he was a teacher, poet, writer, scientist, and linguist,..) Regarding Vulgata, he occasionally commented on Vulgata's wrong translations from Greek, the language of the New Testament. It is said about him sometimes, as seen everywhere in his works, that he was a man of the Bible. This book was, for him, the source of wisdom and revelation.

One of the treasures Comenius proclaimed as a legacy of Unity that brought it to existence was the Bible of Kralice. This Bible was the treasure and jewel, gold and light among the wood and darkness of false teachings and

doctrines. Only a few nations had the Bible in their languages translated directly from the languages of the Scriptures in those times.

4.1.2 Comenius' Doctrines

Comenius was a devout Christian who believed in *the authority of the Bible*. This belief is crucial for many other doctrines. Despite the truth that even people who believe in the authority of the Bible, at least theoretically, can come to very different conclusions through their exegetic principles or prejudices, is the faith in the inspiration of the Bible somehow uniting and, at the same time separating, for many other things, believe and practices.

As a member of Unity, he inherited many from this protestant church. It was the group of Christians who stayed somehow separated from many practices of the Roman Catholic church and did not join the national Hussites movement that formed the denomination of Utraquists. Similarly, puritans or decenters in England saw it as not so pure and radical in biblical life, as they considered it truthful and just. They were often pacifistic as followers of Jan Hus and Petr Chelčický, in the beginning even refusing higher education and the life in cities as corrupt. Their rejection of power, cruelty, and violence in the matter of faith, those times often imposed on people by Catholic Rome, caused them to automatically become the object of persecution and dislike from the governors and rulers of this earth those days.

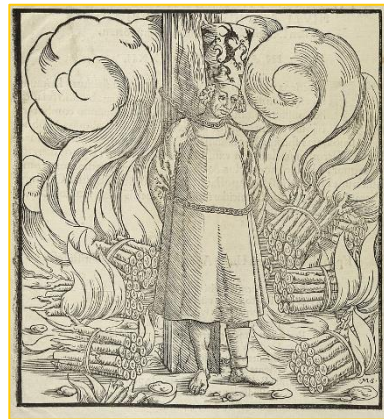


Figure 27 Jan Hus

Comenius believed that space and the Earth were created by the Creator and believed in the death of Christ for cleansing people's sins and the resurrection of Christ for our justification. Salvation by faith and from this knowledge coming to the insurance of salvation touched many legalistic Christians' lives. It was in accord with Protestant principles found in the Gospels. However, in opposition to Luther, they had no problem with James' epistle, which emphasises the practical result of the genuine living faith and proclaims the faith without works as dead and without the possibility of saving. Their theology was very practical and connected with the love of people and practical

help, sharing of things, discipline, and purity in practical life; discipline and work were also integral parts of their theology.

“In the things essential unity, ..., in non-essential, liberty, ..., in all things, charity” was another vital aspect of their understanding of the Bible and life of the faith (Krupa, 2019, p. 35). So, even if they were radical in the separation of some practices, they desired the unity of churches. All denominations, including Roman Catholic, were called “unities”, with the terms “church” and “ecclesia” exclusively used for the universal church as a body of all true followers of Christ. They called their local churches “congregations” and “sbory”.

Comenius also believed in eternal punishment or reward. The final day of Judgment is when God will judge all according to the Word of God and their lives. All people sinned, and they need Jesus's sacrifice for the possibility of entering God's kingdom. The real need of people, and the most significant need, is to find God and forgiveness of our sins. All people need to find His love and love Him by practical obedience to His Word and love for people. He believed in the new earth and heaven.

His belief in the possibility of the unity of churches and his expectation of the early coming of Jesus and his kingdom greatly influenced him. With the recognition of the pope (and the Mohamand) as the antichrist, all these doctrines and beliefs destined him to the way he went and for the conflicts he faced. At the same time, with the strength and hope for a better future and optimism coming even in the dark moments of life.

4.1.2 His Theological and Pastoral Literary Work

Regarding his literary aims, there is always the possibility to find the theological influence and scripturalism, so somebody can say that almost all of his books are somehow theological, including his all-comprehensive works as educational ODO and political-philosophical Consultation with educational and theological aspects. As an example of more apparent theological works, we can remember, for instance, *Manual or Core of the Whole Holy Bible*, *The Labyrint (literary work but purely theological)*, *Testament and Will of the Dying Mather*, *the Unity of Brethren*, *About Poor People*, *Letters to heaven*, *Unconquerable*

Fortress (is) Name of the God, Psalms, Mournfull I-IV, Press of Good, Thinking About Christian Perfection, Unnum Neccessarum, The Knowledge of Preaching, Catechism, Questions of Unity, The Horn of the Year of Jubilee, Hageus etc., and many letters, apologies and some preachings, but also the books regarding the place of revelations and prophecies as *Lux in Tenebris, Seeing of Cotter, Lux a Tenebris, History of Relevation, About Prophets, The lament of Eliah* and others.

4.2 Bishop and Pastor

This subchapter summarises the main period of his pastoral ministry; a more detailed view of his work and literature in this field should be welcomed, but it is not possible in the frame of this Thesis.

4.2.1. Helper of the Brethren Bishop Lanecky in Prerau, Brethren Priest and Pastor in Prerau (1616-1618), Brethren Priest and Pastor in Fulnek (1618-1621) and Hiding

It was already said that Comenius was an orphan from twelve. When he was in Prerau's school, he became very close to bishop Lanecky, who cared about him, and Comenius became to him as a son. Even later, they had a very close relationship with the friends of the bishop's family. Unity of Brethren cared about him through their members, ministers, and projects. It gathered support for sponsoring good students for their studies abroad, mainly in Germany. Unity of Brethren has already given our nations many educated and significant personalities such as Lukáš Pražský, Jan Černý (a doctor), Jan Augusta, Jan Blahoslav, Jan Jessenius (a doctor), etc. (Krupa, 2019, p. 52).

In 1614, he became the teacher at the Brethren school in Prerau, but in 1616, he was ordained as a priest and pastor there. This responsibility limited his efforts in the school for some time, while he needed to deal with many practical things of the given fellowship (Novak, 1900, p. 36).

In 1618, twenty-four years old, Comenius was called to care for the school and the church in Fulnek. Fulnek was known for its German-speaking population and Catholic religion, but the Brethren church was also present. Comenius, being proficient in both languages, was suitable for this task. He was known for his kind temper there. His happy three-year marriage with Magdalena

Vizovská also falls during this period. Their stay in Fulnek finished tragically with the escape of Comenius and the death of his young wife and two children. This tragedy would put many of us down, but Comenius overcame it.

4.2.3. Leader and Bishop in Leszno from 1632, The Last Bishop, „Judge“ of the Unity from 1648 to 1670

In 1628, after several years of hiding and literary work, he led the Brethren's flock to Leszno. He assumed many responsibilities there, worked at the gymnasium, and continued with spiritual and pastoral duties as the spiritual leader. In 1632, he was elected the bishop (and writer) of the Unity. At that time, the Unity had seven bishops for its two branches: the Czech-Moravian, which was in exile there, and the Polish, which was "at home".

After the death of Vavřinec Justýn in 1648, Comenius became the prominent leader, the so-called "Judge" of the Czech-Moravian branch of the Unity. He led the church in exile and, later, after the burning out of Leszno by Polish forces in 1656, also in scattering. He died in 1670 in Amsterdam and was buried in Naarden. With his death, the period of the so-called Old Unity of Brethren ended. (Rucky, 2015, p 55)

4.3 Comenius and the Prophetic Area

Comenius was open to so-called revelations, prophecies, visions and divine messages more than many people realise. Not always for good. These were some of the significant Bible prophecies, but also very doubtful and false prophesies of people like Drabík. The main prophetic influences on his life were from Poniatovská, Kotter, Drabík and Melish. They often spoke to geopolitical realities and demanded some obedience, even of kings and rulers.

He was an optimist, and because he also believed in the coming Golden Age of love and harmony even on Earth, he was vulnerable to receiving these false hopes repeatedly with various applications. One of them, for example, was for the defeat of the Habsburgs, which would allow the possibility of building the Paradise of Church, the Paradise of Czech at home. Furthermore, he later started to form a more extensive system with worldwide applications known as Pansophy. His desires for peace and harmony and his confidence in the possibility of complete harmony and peace on Earth, again and again, influenced all that he did.

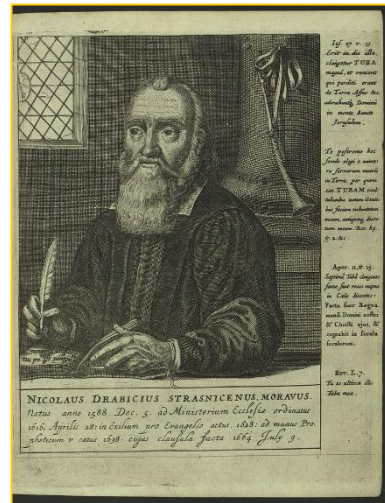


Figure 28 Drabik in Lux in tenebris

This prophetic area of Comenius is exciting to study but goes behind the frame of this thesis.

5 Comenius in Great Britain and the USA

This chapter describes some features of England when Comenius arrived there for his stay in London, and it briefly explains the reasons for his coming and his aims there. The foundation of the Royal Society is also mentioned. Comenius influence and legacy on the Renewed Unity of the Brethren substantially impacted John Wesley, a methodist preacher and revivalist with a high level of impact in England.

5.1 England and Comenius' Contemporaries

It was already stated above that in 1641, Comenius went to London in England. (Monroe, 1900, p. 53) At that time, King Charles I ruled England. The English Civil War was soon to break in 1642. Oliver Cromwell (1599-1658) was prepared to rule for a short time after the defeat of the King's royalist. He took power for himself and dismissed Parliament. Nevertheless, it was only for a short time because the kingdom was restored by Charles II in 1660.



Figure 29 Oliver Cromwell

With its bishop of Canterbury, vestments, rituals and some other catholic practices, the Anglican Church was still too much catholic for Puritans and other Dissenters. They wanted to purify it more or live separately according to what they believed was the obedience of the Lord. Some of them were hardly persecuted, so some of them left England if it was possible for them. Some pilgrims were already building new settlements in America and dreaming their dreams about new orders. They wanted to establish kinds of societies with governmental organisation and the life of society in a way that could be a “light on the hill for other nations” (O’Callaghan,1990, p. 17).

They were not alone in dreaming about the new ideal societies. Comenius came to London at that time not without knowledge (as a very educated person) of Sir Thomas More’s *Utopia* (1516), Thomas Campanella’s *City on the Hill* (1602), and Francis Bacon’s *New Atlantis* (1627). Those authors put the ideas about some new forms of societies, their laws, habits, and their orders into their

mostly utopian visions. The democratic form of government, such as in the USA, was still hidden behind the scenes of history. However, the Mayflower Compact had already been signed, and some of the first American documents were already in the colonies (O'Callaghan, 1990, p. 16-19).

By the way, Pocahontas died in 1617, and Shakespeare died in 1616. However, English poet John Milton was there to write his *Paradise Lost* (1667). One year before *Paradise Lost* was published, John Bunyan started to write *Pilgrim's Progress* in prison, and a few years later, Mary Rowlandson was taken to captivity by Indians (1675).

John Amos Comenius, in 1641, came to London. *Labyrinth of the World and the Paradise of the Heart* was already published, and so was *Pansophiae Prodomus (The Herald of Pansophy)* by Hartlib in London (Turnbull, 1947, p. 342-346).

5.2 London Stay in England, Hartlieb and Pansophy

The second one mentioned that Prodomus was the reason for his invitation to England. Samuel Hartlib (1600-1662), a very educated man, and the circle of his friends, including John Dury (1595-1680), with his irenic desires, had a significant interest in pansophic theories. They were aware of the success of *The Gate of Languages Open*. Comenius was now a public person of high education and recognition. They persuaded the English Parliament to invite Comenius to London. He finally came and was honoured by both spiritual and political leaders (Monroe, 1900, p. 52-55).

His visions about Pansophy, particularly those about establishing a leading global academy for *Allwisdom*, got a chance. The college, helpers and even financial support were granted, and Comenius could work on fulfilling the plans. He prepared some practical steps and discussed the topic, but 1642 the English Civil War broke out. Comenius left England with this plan unfinished (Vacínová, 2008, p. 189).

5.3 London Stay in England and Royal Society

In his book, Young collected some documents and materials regarding Comenius' influence on the beginnings of the Royal Society for Science. (Young, 1932) This institution was established in 1660. Comenius dedicated his work *Via Lucis (The Way of the Light)* in 1668 to this society. He saw and thought about some of his contributions to the establishment of it. Fitzgerald shows in his book documents that suggest some impact on forming such an institution for promoting science with an international impact and cooperation. However, some other scholars disagree and point to the established royal society as very different in the methods and visions it incorporated.

The founders of Roayl Society did not propose the concept of Pansophy as Comenius did. However, the real attempt to establish such a unique academic institution was made during Comenius's stay in England in 1642.

In this context, it is an interesting fact that Comenius' grandson, Daniel Ernst Jablonský, bishop of the Unity and co-founder of the Academy of Science in Berlin (1700), was also a member of the Royal Society with an honorary doctorate from Oxford (Pánková, 2020) He, similarly as his granddad, sought the Unity of evangelical churches.

It is not without value to know that during London's stay of Comenius, young Petr Figulus Jablonský (1619-1670), Daniel's father, took his part in this journey. Comenius cared about Petr and received him to his family; he later married his daughter Alžběta Komenská. Petr Figulus was deeply involved in the aims and goals of John Amos, his "father", and, in the same way, his son Daniel. (But Petr Figulus died a few months before Comenius's death, so Comenius had another grief and some care for his five grandchildren after Petr Figulus) (Rucký, 2015, p.55).

5.4 Comenius, Hernhutt, Wesley and Methodism

In 1722, approximately one hundred years after the exile of Moravian and Czech Protestants, exodus and scattering from their homeland, the so-called "Hidden Seed" of Moravian Brethren (Renewed Unity of Brethren) arose to life in Saxony, on the estate of Ludwig von Zinzendorf. The small fellowship with

roots in the old faith of their fathers was formed there. This fellowship profoundly impacted the world's mission and became an example of faith, mission, practical work, love, and power of prayer to many ministries, even nowadays. Many of today's Christian leaders with worldwide impact share their testimony of how they were touched through this small Moravian Brethren (Unitas Fratrum) congregation and movement (Krupa, 2014, p. 37-40).

Even after his death, Comenius, through his position as the last bishop, his example, and some writings, had a uniting and strengthening impact on the life of this mission group. The members were dedicated and desired to be joined back to their history, their particular *Order of Unity*. Thus, they did not sublimate with established Lutheran churches there, but Count Zinzendorf became even the bishop of the Renowned unity. Count Nikolaus Ludwig von Zinzendorf was consecrated as a bishop by two other bishops, Daniel Ernst Jablonski, grandson of Comenius, and Christian Sitkovius. They performed the consecration on May 20, 1737, in Berlin.

In those days, bishops' succession and consecration lines were crucial for many people. Even the Old Unity sought this continuity, and the Renewed Unity, with the beginnings right there in Hernhutt, was no exception. Their first bishop, David Nitschmann, and Count Zinzendorf were also strengthened in the eyes of many by these ordinations and continuity. In this case, it is interesting to mention that Petr Figulus, Comenius's son-in-law, was 1662 ordained as



Figure 30 Count Nikolaus Zinzendorf

bishop to stand side by side with Comenius in the care of the Czech-Moravian branch. But after eight years of ministry, he died in 1670 in January. (Comenius died the same year in November.) Son of Petr Figulus, Daniel Ernst Jablonski, grandson of Comenius, became the bishop of Polish branch in 1699 (Rucký, 2015, 56) And just this man and another Polish bishop of Unity were used in the ordination of the first bishops of Renewed Unity.

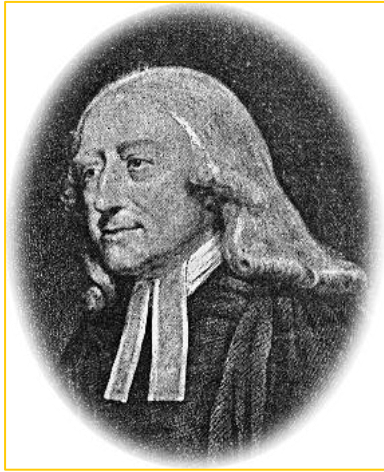


Figure 31 John Wesley

John Wesley, the founder of Methodism, was deeply touched by this group of missionaries from Herrnhut, Moravian Brethren. His life was changed, and he came to salvation by faith. They met even later with Moravian Brethren and other important figures of Protestantism, Charles Wesley and George Whitfield, in London, in Fetter Lane (Krupa, 2019, p. 20-21). However, while Wesley was known as the founder of the Methodist

movement with millions of members, Moravian Brethren did not want to establish new churches and denominations at the beginning of their ministry in England. However, later, they did some, and to this day, they are registered in England as *Unitas Fratrum* fellowships. The Methodist movement had a significantly broader membership. But without doubt, there was a crucial touch in the life of their leader by Moravian Brethren, who were spiritual and even partly through his earthly family line connected with Comenius.

5.5 Moravian Brethren in the USA

When we saw the continuity and influence of the “last bishop” on the future of Unity, which arose again after the early century in hiding, and its emphasis on education, with the spreading of Unity (that time already called also by the name *Moravian Brethren*) also some of these educational aspects were spread. The writing of this thesis is an example of the continuous influence of Comenius and his writings, similarly as an example of both Old Unity and Renewed Unity, which has been a continuous flow of inspiration for those studying its history. Ministries such as Micke Bickle, Rick Joyner and Morning Star, Tom Hess, the House of Prayer for All Nations, Movement of 24/7, Christian Prophetic Ministry International and many others have been inspired and touched by it and consciously admit it (Krupa, 2019, p. 37-40). Rick Joyner from the USA, in his publication *Three Witnesses*, where he mentions Jan Hus, Jan Amos Comenius, and Count Nikolaus von Zinzendorf, considers Comenius as a man with influence on millions of people, including those in the United States. Besides attributing him the significant contribution to “modern

pedagogy” and the increase of knowledge in the past centuries, he points to the fact that his emphasis on “go to all nations” as taken from the Great Commission of Christ, was also inspiring many. He suggests that it also shows the educational goals of Comenius through this light (Joyner, 2008, p. 7-23).

5.6 Wesley and Great Awakenings

Methodist movements around the globe, with their founders John and Charles Wesley, Anglican ministers, are significant movements in Protestantism. In the days of Wesleys, touched and changed by connections with Moravian Brethren, so-called “revivals” and “awakenings” were happening both in England and the New World. The companion of Wesleys, George Whitefield, was used significantly in the USA, and tens of thousands of people were touched and encouraged in their faith. (Duwel, 1997, p. 36-67) Rick Joyner even contributed to the spread of more revivals in history back to the influence of Comenius. Maybe we could also see some direct or indirect influences on revivals there in the USA. The Unity of the Brethren still exists in the United States, with two central provinces and about 40 thousand members in nearly 135 congregations (Krupa, 2019, p. 36). With schools such as Moravian Academy in Bethel, Pennsylvania and Salem Academy in Salem, North Carolina. Methodist movements and denominations are significant parts of the religious scene in the USA.

5.7 Pedagogical and Spiritual Legacy

Schattschneider points to some facts here:

“The importance of Comenius in the educational world is apparent because his name is among those engraved upon the Library of Congress. It also appears on the main building of Teachers College at Columbia University. We also like to remember that when Harvard University was being established, Governor John Winthrop invited Comenius to come to America to become its president.” (Schattschneider, 1956)

Hábl and Vacinova also state that Comenius was invited by Americans (Vacinova, 2008, p. 189), and Hábl mentions his invitation to become the rector of Harvard University (Hábl, 2019). Some others indicate that invitation was delivered through the son of the governor John Winthrop.

Similarly, as Comenius studied other thinkers before him, many other influential educators have studied Comenius' ideas and attitudes and were persuaded by their qualities, or at least by some of them. They have been also proposing and incorporating these visions and principle to their pedagogical and educational affords, even in the USA. His pedagogical principles have been gradually applied and are still meaningful and inspiring to the theoretical base of education, mainly for practical activities. Moreover, he still inspires many through spiritual aspects and emphasis on purity, even in education.

II. Practical Part

Introduction - Goals, Methods, and Groups of the research

The Goal of the Practical Part

This part of the thesis aims to research the attitudes and appreciation of teachers and pastors regarding Comenius's life and work. It should also map the appreciation regarding crucial values arising in the research.

The Research Methods of the Practical Part

This work combines *quantitative and qualitative research methods*, such as *interviews* and *questionnaires*. These can help to get deeper insight, understand the opinions, or even generate new questions or areas for research. (Chráska, 2016, p,158,176)

The results of the practical part of this thesis should not be only statistical data showing positive or negative perceptions of Comenius. In addition, they can help to understand some variabilities in appreciation of Comenius by different groups, either generally or particularly in some aspects of his personality.

Regarding the data collection methods, this diploma project uses *structured interviews* with *semi-structured elements*. It means the interviews have the prepared questions, but some new ones can be added when seen as valuable by the interview (Chráska, 2016, p. 177). The *questionnaires* are set both with *closed questions* (for selecting some quantitative data to map various kinds of attitudes clearly) and open-ended questions (for the possibility of better and broadly analysing the researched area) (Chráska, 2016, p. 160).

Participants of the research are asked about their attitudes and appreciation of different aspects of Comenius' life (for example, differences in the ideas about Comenius as personality, Comenius as bishop, Comenius as teacher, Comenius and his pansophy). The theoretical part of the thesis observed differences by scholars, politicians and societies (chapter one) and sought the essential features of different roles of Comenius to be able to clearly recognise

what values, opinions and challenges it brings to participants or if they are even aware of some things (for example who is a bishop and what role played in Comenius life, that he was “the last bishop” of Unity). Similarly, in chapters three and four, we sought what pansophy or prophecies meant for Comenius. The practical part aims to find the awareness of this fact among participants and map their attitudes to them if acknowledged. Some questions are designed as closed with answers, for example, yes/no, when asking about the agreement with some doctrines (pastors) or when asked some information, for example, if they know that Comenius was a bishop. When researching participants' attitudes, answers are usually closed in the following scheme, a kind of Likert-type scale (Chrástka, 2016, p. 161) of answers: 1. Surely positive, 2. Rather positive, 3. Neutral, 4. Rather negative, 5. Surely negative. Participants often can also add some ideas about why they have attitudes of this kind. For example, participants evaluate Comenius as personality (chapters one and two in the theoretical part), his pedagogical aims (chapter three) or spiritual aspects (chapter four).

Regarding data analysing methods, this thesis primarily uses *thematic analysis for qualitative research and descriptive research methods with visualising data in graphs* by quantitative data research. Answers to closed questions are collected, and for a very vivid picture of the result, the graphs that show the percentage of the various answers are used. It helps better see the differences in appreciation and perception of different aspects of Comenius and, simultaneously, gives an excellent opportunity to compare the results among various groups of participants. Thus, we can see how teachers or pastors react to multiple parts of his life. This comparison not only gives an understanding of the perception of Comenius but also helps to understand the values and praxis of the research groups. One of the limitations of these results is the fact that not all aspects are very clearly known among participants so it influences their answers.

Approaches are both *inductive* and *deductive*. By observing facts in literary research (theoretical part - all chapters), we could see the significant positive appreciation of Comenius' aims by some groups. Still, we also found some limitations or conflicts that it brought. We can observe and better see how participants react and why through the inductive approach of questions formulated in the questionnaire. For example, Comenius referred to the nation's unique legacy in *The Testament of Dying Mather Unity*; in *Didactica*

Magna, he formulated some didactic principles; in his *Confessions* and by him received and appreciated *Order of Unity*, we can be aware of his doctrines and values. This was our aim in the theoretical part. Through the inductive (down-up) approach, the thesis conducts research for positive or negative appreciations of these particular values and doctrines. We can expect to get some inspirational answers, and from them, it can lead to a deeper study of Comenius's life or a better understanding of social, philosophical and cultural backgrounds of participants.

That question was also raised in the theoretical part when discussing philosophical aspects. Through the deductive approach (from top-down), we can compare our expectations of different reactions of different groups, and through the inductive approach, we can find why or why not some people appreciate or refuse some values. For example, the goals of Comenius in the school system, the role of revelation in his life and different attitudes to it by pastors and teachers. These down-up findings can open new fields and new questions for deeper study and research and show appreciation of some values (or refusal) in the groups of society. (The research groups are not very large, but in the case of pastors, they include quite an extensive spectrum of the church in Czech because of the leading positions of some of its participants.)

Groups of the Research

This research has two main groups – teachers from the Czech Republic and pastors, mainly from the Czech Republic, active in our country. Both groups are described in more detail in the following chapters. When forming these research groups, cluster sampling (teachers 1), simple random sampling (teachers 2) and intentional survey sampling (pastors) (Chrátka, 2016, p. 17-19).

Comenius was a teacher and pastor (bishop). The teachers' group in this research has two subgroups – the first 80 participants are from primary schools, secondary schools, and some even universities. They reacted to online questions which were put inside the internet group of teachers. They said only basic facts about the – kind of school, area of the Czech Republic and reacted to the closed question of how they appreciate the historical, pedagogical, and spiritual aims and legacy of Comenius. The second group of 10 teachers reacted to the same

questions as those with an online questionnaire, but they were interviewed in more detail through a more qualitative approach to research. They were asked more questions and could describe their attitudes to some things in more detail. Research brought enough qualitative results and opened new areas suitable for attention. These results can be used to consider the current situation in our society, comparing them with those of Comenius and adding to the discussion about the philosophical and moral frames of our educational aims and the content of our curriculums.

The group of pastors consisted of 20 ministers, some in very responsible and prominent positions in the ministry, either in the past or present. They answered detailed questions similar or the same as in the teacher's group. This was because possible and probable differences in appreciation and opinions could be vivid. However, for example, when teachers were asked about didactic methods used and welcomed, pastors were asked about the agreement with some doctrines and values.

6. Comenius and Teachers – Perception of his Life and Work by Teachers

This chapter concentrates on the research results gained in the research groups of teachers. The perception of teachers of the personality of Comenius and his perception in general, perception of the pedagogical aims especially but also awareness of the importance of his spiritual and pastoral visions and goals, as well as attitudes toward it by teachers. These things are described, analysed and formulated in this chapter. It can be used, together with the results of the research question of a theoretical part, for further consideration about the vision, values, goals and directions of our curriculums, our society and cultural identity.

6.1 Researched Groups of Teachers

The reason for selecting, as well as some expectations and features of this group, were already mentioned in the introduction of the practical part of this thesis. Our country has tens of thousands of teachers, and they have significant influence on the nation. We could compare their influence to the influences of the media, their families, and groups of friends, schoolmates, or so-called influencers, sometimes with doubtful moral qualities. However, teachers spend many hours of their time with the young generation and are a part of the climates of the schools, classes, and for the setting where the new generation grows. The quality of teachers, their values and goals have the influence on the future generation, this fact is generally received through history of education.

6.1.2 Teachers Group 1: 80 Czech Teachers

The first group consisted of 80 teachers from the Czech Republic. They filled out the short online form (questionnaire) with five questions. Three asked about the perception of Comenius's legacy generally, Comenius's pedagogical legacy, and Comenius's spiritual legacy. The fourth question was open and allowed writing opinions regarding Comenius. The fifth question asked for data on particular research participants, such as the kind of school, position or locality.

6.1.2 Teachers Group 2: 10 Czech Teachers

The second group consisted of 10 teachers from the Czech Republic from elementary, lower secondary and upper secondary schools. These were interviewed with many different questions, using the same grades as the Teachers Group 1. In addition, there were also more detailed questions from other areas regarding the researched subject.

Teachers' attitudes can be important in forming future generations. Appreciation of some historical figures with some aspects of character, visions and values forms back the nation's character and can partly transfer some of the values inside it.

6.2 The Perception of Comenius Generally by Teachers

The question: *How do you perceive the life and work of John Amos Comenius?*

Teachers Group 1: It is very vivid that the perception of Comenius in this group of 80 teachers was very positive.

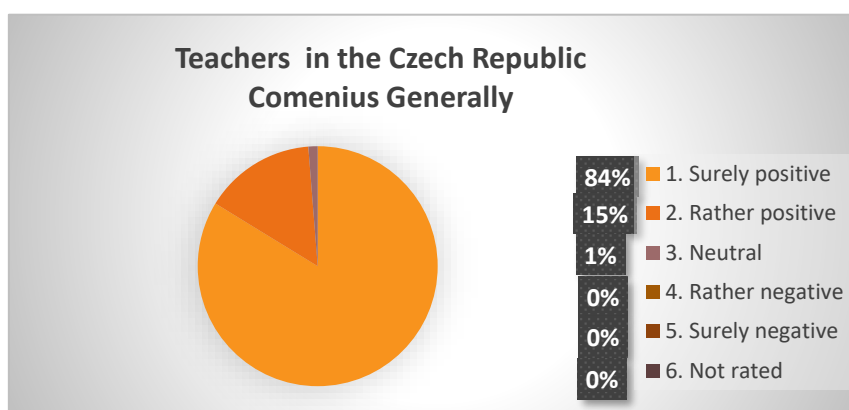
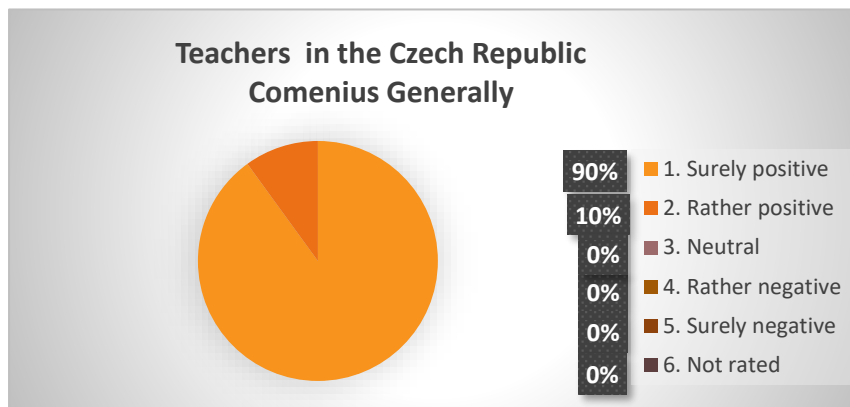


Figure 25 Teachers in the Czech Republic – John Amos Comenius Generally

Teachers Group 2: The perception of Comenius in the second group of 10 interviewed teachers was even more positive, only with „Surely positive“ or „Rather positive“ answers.



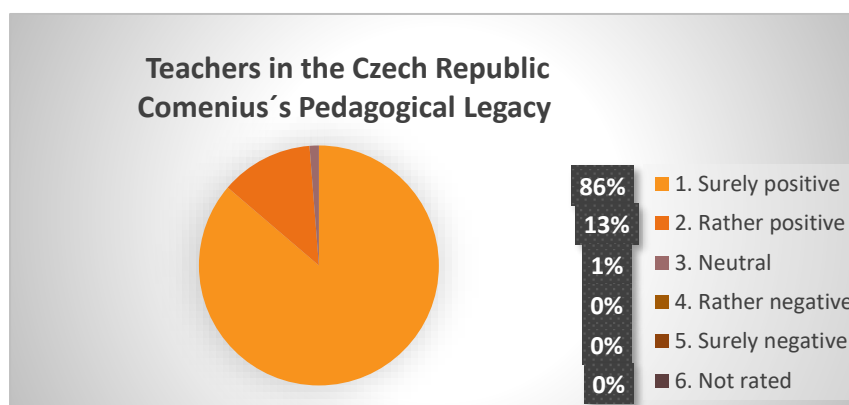
We can state the first statement as the result of this work. In 2023, nobody in these research groups, with 90 participants, negatively perceived Comenius. His assessment was highly positive.

What does it mean? Is it good or bad? Would full „knowledge“ of Comenius’s goals and aims change this perception? How legitimate is this research? What would be the perception of Comenius done by some agencies for public opinions as done by politics? Would it be changed after positive or negative campaigns?

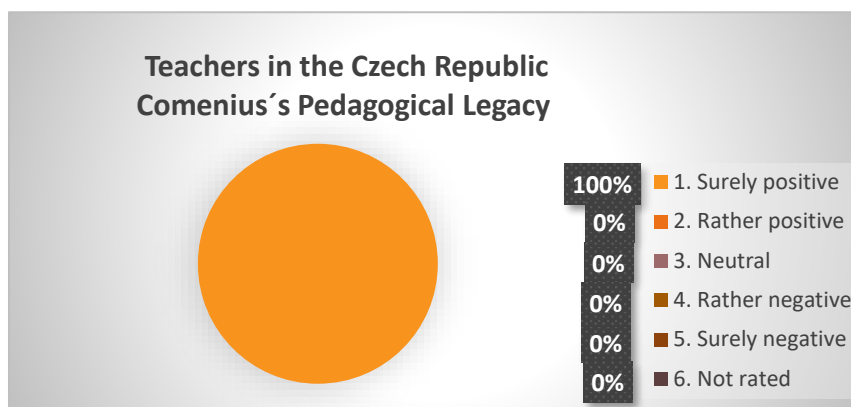
6.3 The Perception of Comenius’s Pedagogical Legacy by Teachers

The question: *How do you perceive the pedagogical legacy of John Amos Comenius?*

Teachers Group 1: Pedagogical legacy is even slightly more embraced and appreciated than general perception, as seen from the results.



Teachers Group 2: Interestingly, appreciation of pedagogical legacy shifted slightly to positive grades even in this small group of participants. It reached an absolutely positive assessment.



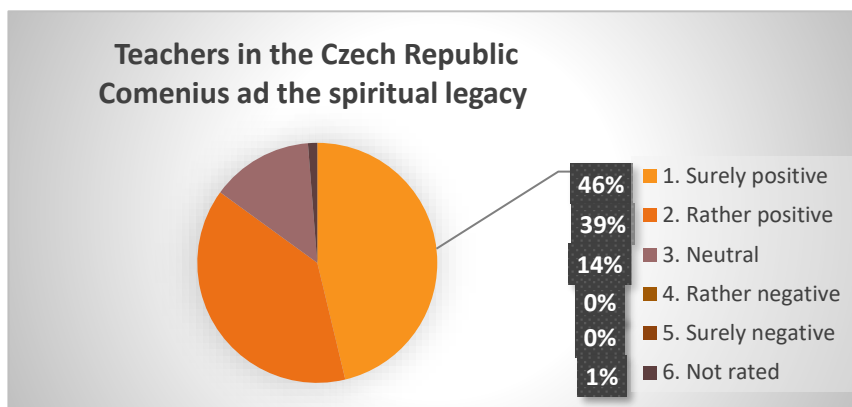
We can see that pedagogical legacy is embraced more than the general perception of Comenius. It is also in accord with literary and historical research of the theoretical part of the thesis. The pedagogical legacy and some of its practical or theoretical products were generally recognised and got more extensive attention and broader acceptance than other aspects of his ministry.

We can state that Comenius' pedagogical legacy is highly valued and appreciated by the group of 90 teachers from the Czech Republic in this research.

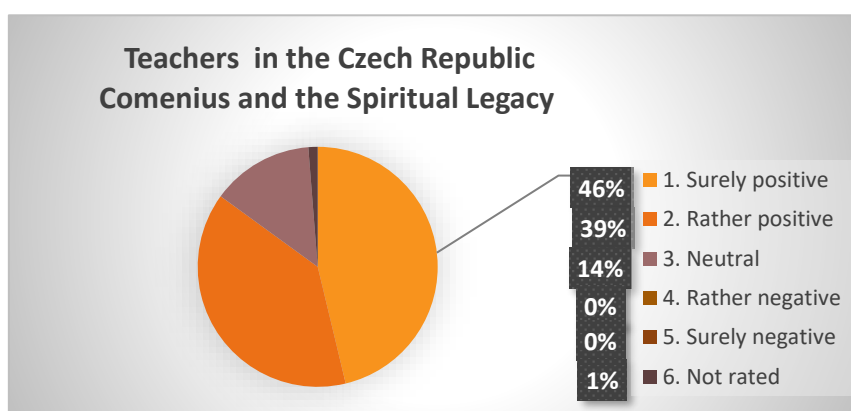
6.4 The Perception of Comenius as Bishop and His Spiritual Legacy

The question: *How do you perceive that John Amos Comenius was a bishop of the Unity of Brethren? What about his Spiritual Legacy?*

Teacher group 1: The perception of the spiritual legacy of Comenius, the fact that he was ordained as the bishop in the Unity of Brethren, the product of the Unity Bible of Kralice. It can be seen that this area has a little down-direction, but still, the worst assessments were neutral.



Teacher group 2: Similar trends were seen even in this small group of participants.



There were again no negative assessments, and the question can be asked, how is this possible? A few teachers put a neutral evaluation. This can be a sign of tolerance from them, even for the values that are possibly not their own, such as their (un)faith in God. Nevertheless, the reason can be that they see Comenius's positive achievements and influence in such a high position and admiration that they do not want to reach the negative spectrum of assessment.

6.5 The Perception of the Legacy of Unity of the Brethren

Teachers group 2 – The values referred to our nation by the Comenius in “*Kšaft umírající matky Jednoty Bratrské*” (*Testament and Will of the Unity of Brethren*) were mainly unknown by the teachers. However, when told and mentioned, their appreciation of them was high. Only a few assessments used option 3. “Neutral” or option 2. “Rather positive” perceptions of some of these values. The percentages show how many respondents used the absolute value, which means - 1. Surely positive attitude and appreciation.

- Love of the pure Truth of God (80 %)
- The Kralice translation of the Holy Bible (80 %)
- Love of discipline and order (80 %)
- The effort to Unity (80 %)
- Love of the mother tongue (80 %)
- Better ways to educate youth. (100 %)

When the questions were asked, it seemed that some participants took these values not entirely as they were but understood them in their way of interpretation. For example, they interpret the love for the pure Truth of God as love for some truth and honesty. Similarly, some interpreted the order and discipline Comenius wrote about in a church differently, referencing only schools. It needs to be aware of it when interpreting these results. Despite this, we can say that our nation appreciated the values referred to by Comenius at a very high level, at least formally.

(In fact, the formal appreciation or exchange of meaning of the words is the distorting moment in consideration of actual reality. It is a limiting aspect for the absolute value of the results.)

Only a few teachers could name some of the values, and most were unaware of them except for educational emphasis. It was probably misleading to put the values of Unity of Brethren's legacy. And not always emphasise the real meaning.

6.6 Teachers in the Czech Republic – Comenius and His Writings

Teachers group 2: The teachers were asked to say the writings they know, read or appreciate. When somebody was around the limit of ten books mentioned, the research interview continued with other questions. The first books are the most known and the most appreciated.

1. Orbis Pictus
2. Labyrint světa a ráj srdce
3. Didactica Magna
4. Škola hrou
5. Informatorium školy mateřské

6. Kšaft umírající matky
7. Brána jazyků
8. Všeobecná porada
9. Listové do nebe
10. Didaktika česká
11. Poklad českého jazyka
12. Panpaedia
13. Truchlivý 1 – 4
14. Mapa Moravy

Of the first ten writings mentioned, six are didactic (pedagogical) works, one theological and literal, one theological and social, one theological and pastoral and one theological and philosophical writing. Those purely theological or prophetic from Comenius are not mentioned.

6.7 Teachers in the Czech Republic – Pansophy and Critical Thinking

On the other hand, in the research question regarding Pansophy, especially those that could be seen as possibly dangerous, they did not lose their critical thinking. For example, many saw a significant danger in the vision of so-called „assembly of light“ that could be a leading authority in science, education and the truth. Most assessments went to negative grades, and they, as a whole, refused that idea. However, some attributed Comenius's visionary thinking to the aim of peace. Nevertheless, they often stated that he was thinking too optimistically or even utopic with a high level of unrealistic faith in humanity.

This perception was, what is interesting but not fully surprising, almost the same as that of the pastors' group when taken as a whole. These things and ideas were simply refused by most of them. All teachers and pastors saw a danger in censorship and the cumulation of power. However, most of them respected and saw a good position of authority when protecting some values. For example, some of them saw reviewed magazines in science (teachers) or spiritual discerning (pastors).

The results of these research questions were interesting. However, we will not go deeply into them in this thesis. What could be seen as a positive, even with a high level of appreciation of somebody, in this case, Comenius, is that they were able to select and refuse some of his ideas but at the same time not entirely refuse him. It shows that this critical thinking is a chance not to fall into some personal cults of personality or not be able to take the good things from somebody when not respected all at the same time.

On the other hand, it is not fully surprising. Even from the historical research, this was evident. He was abnormally valued for his pedagogical aims and respected for his spiritual integrity. Nevertheless, he was not so welcomed and often directly refused because of his Pansophy (except in the beginnings and in some circles), too optimistic views, idealistic or utopistic goals, and the reception of prophetic influences.

Also, he could not be loved by Rome when he saw it as an antichrist power globally, at the same time aiming to have a good relationship with all ordinary people, even those under Rome. However, this was not the main aim of the research, and we will only briefly touch it again when considering the research results in the pastors' group.

6.7 Teachers in the Czech Republic – Goals of Education

All teachers (100 %) wanted the schools to care not only about the knowledge and skills, but also morals. Not all teachers, only half (50%), saw as important teaching the piety, but considered it voluntary in the schools of this concern or the voluntary subjects.

7. Comenius and Pastors – Perception of his Life and Work by Pastors

This chapter concentrates on pastors and their attitudes to the researched topic. Similarly, as teachers, they are asked for their attitudes either to pedagogical, historical or pastoral aims and desires of Comenius.

7.1 Researched Group of Pastors

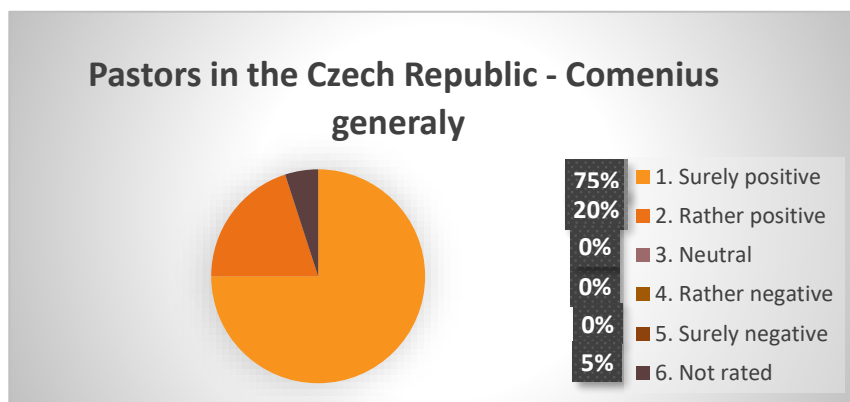
The research group consisted of 20 participants. Seven of them were pastors with experience in leading groups of churches. It means they have been

in some positions of so-called bishops, senior pastors, or even apostles. A group of this kind is a pretty representative group of leaders. Some were (currently or in the past) representatives of their denominations; together, the group consisted of participants from eight different denominations. Five ministers of this group were in some other kinds of leading ministry, for example, leading groups of ministers for children. The qualities of shepherds and pastoral leaders, their cooperation, values, and doctrines have been, in history, some crucial factors for the moral and ethical atmosphere in church circles and, less or more sometimes, also in the nation.

7.1 The Perception of Comenius Generally by Pastors

The first research field of the pastors' group was a general attitude and appreciation of Comenius. The participants were directly asked about their attitudes to Comenius generally and their appreciation of his spiritual legacy.

The results were evident and decisive. Participants in the researched group appreciate Comenius positively. 75 % of them indeed positively and 20 % rather positively. Only one participant in the first research area was unsure of what attitude he should express in the first question.



The attitudes of pastors and leaders towards Comenius were highly positive.

„He refers to the love of God’s word, and I think that this is crucial to our nation.“ (Marek Prosner, senior CKS (Christian Fellowships) Czech Republic)

„I see much positivity – faithfulness, hope, and following.“ (Ing. Lubomir Ondráček, leading pastor of CKS Prague, Czech Republic, secretary of Christian Mission Society Czech Republic)

7.2 The Perception of Comenius's Spiritual Legacy by Pastors

The appreciation of spiritual legacy was even more positive. All participants had positive attitudes. 20 % of them had some objections.

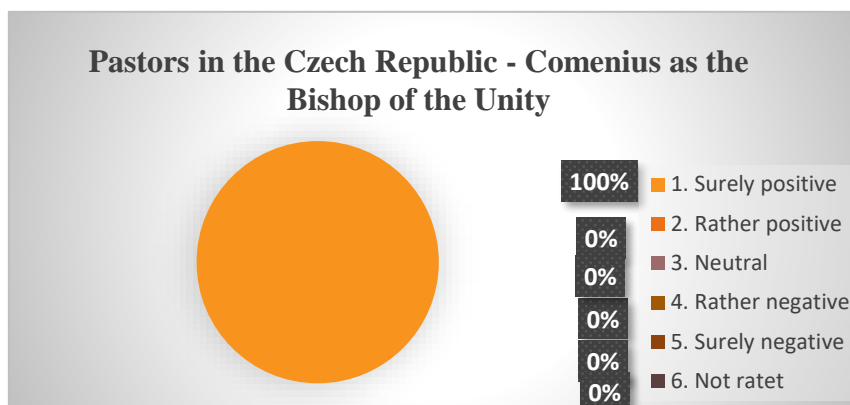


The pastor groups highly appreciated the spiritual legacy of Comenius, although there were some objections.

Most of the participants' objections were those regarding the prophetic area, Pansophy, too much reliance on human reason, and humanism. These findings can serve in the following research for deeper specification of these objectives.

„He believed in some things, especially those prophecies that influenced him and others negatively. There was confusion in the area of the spiritual fight. Unwillingly, he drew from false sources.“ (Ing. Lubomir Ondráček, leading pastor of CKS Prague, Czech Republic, secretary of Christian Mission Society Czech Republic) *„Regarding Pansophy, intentions and motives were good, the idea false.“* (Mgr. Dan Drápal, former senior of Christians Fellowships)

7.3 Pastors in the Czech Republic – Comenius as the Bishop of Unity of the Brethren



No objections were made, and generally, the principal appreciation of his ministry as a bishop, except those mentioned above (in 2.2.1), was decisively **positive**. The fact that he was a bishop was a positive statement for all. The participants generally did not consider (the researcher's aim in this question) comprehensive discerning of his ministry. However, they evaluated mainly the fact that he cared about the congregations and was known as the bishop.

We can state that the Pastors Group participants appreciated that Comenius was a bishop of the Unity of the Brethren.

„Yes, I do appreciate it. The legacy of the Unity of the Brethren is very close to my heart.“ (Mgr. Dan Drápal, former senior of Christians Fellowships)
„It is excellent when the expert in the particular field is also the spiritual leader at the same time. It was a good connection of practical and spiritual.“ (MUDr. Aleš Navrátil, pastor AC Olomouc, the former assistant of bishop AC)

7.4 Pastors in the Czech Republic - Comenius and the Legacy of Unity of the Brethren

The values in *Kšaft umírající matky Jednoty bratrské (The Last Will of the Dying Mother The Unity of Brethren)* from 1650 were referred to our nation by John Amoc Comenius as the legacy of the Unity of the Brethren.

- Love of the pure Truth of God (100 %)
- The Kralice translation of the Holy Bible (100 %)
- Love of the church discipline and orders (90 %)
- The effort to unify all Czech evangelical Unities (90 %)

- Love of the mother tongue (85 %)
- Better ways to educate youth. (100 %)

„First of all, love for the pure truth of God, which the Lord started to show us before other nations through the ministry of Master John Hus.“ (Jan Ámos Komenský, former bishop, „last“ bishop of the Moravian Unity of Brethren (The Last Will and Testament) „Regarding order and discipline, grace and mercy are more. You can listen to the song Amazing Grace. Regarding Unity, sometimes it is possible, sometimes not.“ (MUDr. Aleš Navrátil, pastor AC Olomouc, the former assistant of bishop AC)

Only a few objections were made. The appreciation of these values referred to our nation through the words of Comenius is highly embraced by pastors and leaders in this group.

One of objections: *„Too much emphasis on one language can be problematic in areas with more languages. It can fuel nationalism. It is good to be careful with it.“*

7.5 Pastors in the Czech Republic – Comenius and his writings

The following is a list of the writings that pastors mentioned. The first one is the most known and the most positively appreciated. A group of pastors was asked to say some writings of Comeniu they know and appreciate. The number of books was limited to ten.

1. Labyrint světa a ráj srdce
2. Kšaft umírající matky Jednoty bratrské
3. Didactica Magna
4. Všeobecná porada
5. Orbis Pictus
6. Brána jazyků
7. Pres Boží
8. Naučení o kazatelství
9. Přemýšlování o křesťanské dokonalosti

10. Informatorium školy mateřské
11. Historie pronásledování české církve
12. Eliášův křik
13. Hlubina bezpečnosti
14. Retuňk proti Antikristu a svodům jeho
15. Bratrský řád
16. Pansofie
17. Krátké navrzení k obnovení škol

The knowledge and appreciation of Comenius's books were in some way similar to the teacher's group. Many pedagogical writings appeared on the list. However, more theological and one prophetic is there.

There were also some other writings mentioned, but these following were mentioned only once by one participant. These are the following:

- | | |
|---------------------------|----------------------------|
| 1. Cesta světla 1 | 9. Jak se chovat zdravotně |
| 2. Ageus 1 | 10. Manuálník |
| 3. Řád potocké školy | 11. Bratrská konfese |
| 4. Truchlivý | 12. Jedno potřebné |
| 5. Historie zjevení | 13. Anděl Míru |
| 6. Moudrost starých Čechů | 14. Ráj církve |
| 7. Slovník českého jazyka | 15. Katechismus |
| 8. Překlad žalmů | 16. Šťěstí národa |

7.6 Pastors in the Czech Republic – Comenius, Values and Doctrines

Some doctrines and opinions from Comenius belief were taken and put on the table to consideration of pastors. The percentage shows the agreement or disagreement.

The Bible is the Word of God. – 100%

A day of judgment is appointed for every person. – 100%

All true Christians should strive for unity in the Spirit. – 100%

God can judge even in this time through types of judgment (punishment) such as diseases, hunger, and war. – 80%

Jesus Christ died for our sins, was resurrected, and salvation is given by grace through living faith. – 100%

Prophecy can function as a "message from God" or a prophecy about future things. – 100%

The ministry of prophets can exist in the present time. – 100%

All people can be united in faith before the second coming of Jesus. – 10%

The Roman Catholic Pope is the highest spiritual authority for God's people. – 0%

At some point in history, a pope could have been truthfully recognised as the "antichrist." – 65%

Disagreement appeared only by this research in the case of understanding of possibility of unity all people, possibility of recognition (in history) pope as an antichrist and the possibility of so called God's judgements even in this age. Some of these questions, and also practical implications – for example pastors were asked if they know some real actual prophecy, mainly on national level. The answers were very interesting. With our findings in theoretical part on how much, either bad or wrong, was Comenius influenced by so-called revelations, together with the knowledge of the current millions of people influenced by power of expectations, also in the form of „revelations“ and prophecies, can be considered if this phenomena is not rather underestimated in social and political, or geopolitical research in some societies. Author of this thesis sees the potential and danger of this area and also suggests the healthy attention towards this area and reminds the importance of it in geopolitical context. Also some doctrinal aspect, as unity of leaders, the agreement with the biblical word „work towards unity“ can, on the background of the picture of Comenius as the man longing for unity, inspire some others to put this value deeply to their hearts. (with the knowledge of the power of the false unity) There could be more to imply and consider in the face of these results, but again, this would take another thesis to do it.

The research brought many other interesting findings, for example regarding the connection of philosophy and theology, science and faith, role of prophecies and so on either in teacher or pastors views. They will be gradually published in in some other publications.

7.7 Pastors in the Czech Republic – Goals of Education

All pastors (100 %) thought the schools should care not only about the knowledge and skills, but also morals. Most of them (95 %) thought the piety should be taught at schools but only voluntary. One (5 %) thought it would be good to have in national curriculum for all.

Conclusion of this work and the possible appeal to all

This thesis portrayed the life of Comenius, theolog, shepherd, pastor, bishop, significant education theorist, pedagogue, reformer, writer of textbooks and literature, visionary philosopher and active political activist. His life was described with the accent on two spheres: pedagogical-educational and theological-pastoral.

His life and ideas were described on the background of some significant changes of 17th century in science, philosophy and education. In these shifts and changes, Comenius was the actual participant and was later considered and recognised as one of the „founders of modern pedagogy“, together with the attribute of the „last bishop“ of the Unity of Brethren, one of the oldest Protestant denomination still in existence.

The 17th century with the Thirty Years' War, plagues and poverty, coming out of the dominion of Rome and fighting about future orders in geopolitics, all these were challenging things and events with much suffering for people, even for Comenius's personal life, with many afflictions and losses (parents, wives, children, writings, homes, homeland). For most of his life (1592-1600), he lived in exile and worked for many governments and rulers, including England, Sweden, and Hungary. He long period lived, except the life in his homeland, Bohemia and Moravia, in Leszno, Poland and Amsterdam, Netherlands.

This thesis concentrated also on his literary work. There were mentioned many of his key works as *Jangua Reserata*, *Orbis Pictus*, *Labyrinth of the World and Paradise of the Heart* and his other encyclopedic, pedagogical, practical, philosophical and theological writings, including the two main comprehensive, pedagogical *Operas Didactica Omnia* and philosophical *Consultation*.

The thesis also mentioned some of the results of his stay in England, contributions to the establishment of the academic institutions there and also described pastoral and spiritual connections and influences, for example, with future lines of bishops of Unity, revivals through Moravian Brethren and some key influence on founders of Methodism, brothers Wesleys, as some other protagonist of know revivals in the USA.

In the practical part of the thesis, we can see that Comenius's life and his affords are appreciated and positively perceived by both groups of this research. The groups consisted of 90 teachers and 20 pastors, some even senior pastors and prominent representatives of about six denominations in the Czech Republic.

Teachers knew more pedagogical than theological works, and pansophy was perceived not with so high appreciation; some pastors saw the connection of prophetic in the case of Comenius as problematic. Teachers were usually less aware of pastoral or prophetic areas of Comenius' life. Regarding the values of Comenius, such as the love for truth, the Bible of Kralice, the work with youth and children, and love for the mother language, both groups saw these values as very positive, only sometimes understanding them differently.

The main actual impact and inspiration for our pedagogical aims and debate, besides central principles and methods of education about the content of schooling, are Comenius' goals of education. He declares that knowledge and skills are not entirely sufficient for education. However, teaching morals and even piety is, according to him, a substantial part of education. Also, Hábl sees it as a strong appeal for today's debate. He suggests strengthening the „character formation“ with etics and moral principles. The frame of these morals are then possible to find in connection with our roots in Judeo-Christian background of our history, similarly, as Comenius suggests and proposes.

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Figure 23: Author Johann Amos Comenius - Didactica Magna, Paderborn 1913, Titelseite. The Great Didactic. In: [www.wikipedia.org: public domain](https://en.wikipedia.org/wiki/Great_Didactic#/media/File:Johann_Amos_Comenius_-_Didactica_Magna.jpg) [online]. [cit. 2023-02-04].

Dostupné z:

https://en.wikipedia.org/wiki/Great_Didactic#/media/File:Johann_Amos_Comenius_-_Didactica_Magna.jpg

Figure 24: Author Jan Amos Comenius. Didactica. In: [www.komensky.mjakub.cz public domain](https://komensky.mjakub.cz/didaktika--idc250) [online]. [cit. 2023-02-04].

Dostupné z:

<https://komensky.mjakub.cz/didaktika--idc250>

Figure 25: Author Karol Lehotský. Portrait of Comenius by Karol Lehotský. In: [www.wikipedia.org: public domain](https://en.wikipedia.org/wiki/John_Amos_Comenius#/media/File:John_Amos_Comenius_portrait.jpg) [online]. [cit. 2023-02-04].

Dostupné z:

https://en.wikipedia.org/wiki/John_Amos_Comenius#/media/File:John_Amos_Comenius_portrait.jpg

Figure 26: Author unknown. Bible of Kralice. In: *www.wikipedia.org: public domain* [online]. [cit. 2023-02-04].

Dostupné z:

https://cs.wikipedia.org/wiki/Bible_kralick%C3%A1#/media/Soubor:Kralice.jpg

Figure 27: Author unknown. John Hus. In: *www.wikipedia.org: public domain* [online]. [cit. 2023-02-04].

Dostupné z:

https://cs.wikipedia.org/wiki/Jan_Hus#/media/Soubor:D%C5%99evoryt_z_Husovy_Postilly,_oti%C5%A1t%C4%9Bn%C3%A9_v_Praze_roku_1563.jpg

Figure 28: Author unknown. Drabík in Lux in tenebris. In: *www.wikipedia.org: public domain* [online]. [cit. 2023-02-04].

Dostupné z:

https://cs.wikipedia.org/wiki/Mikul%C3%A1%C5%A1_Drab%C3%ADk#/media/Soubor:Drab%C3%ADk.jpg

Figure 29: Author Samuel Cooper. Oliver Cromwell. In: *www.wikipedia.org: public domain* [online]. [cit. 2023-02-04].

Dostupné z:

https://en.wikipedia.org/wiki/Oliver_Cromwell#/media/File:Oliver_Cromwell_by_Samuel_Cooper.jpg

Figure 30: Author unknown. Count Nicolaus Zinzendorf. In: *www.de.wikipedia.org: public domain* [online]. [cit. 2023-02-04].

Dostupné z:

https://de.wikipedia.org/wiki/Nikolaus_Ludwig_von_Zinzendorf#/media/Datei:Nicolaus_ludwig_graf_zu_zinzendorf.jpg

Figure 31: Author John Jackson. John Wesley. In: *www.de.wikipedia.org: public domain* [online]. [cit. 2023-02-04].

Dostupné z:

https://en.wikipedia.org/wiki/John_Wesley#/media/File:John_Wesley_clipped.png

Annotation/Anotace

Jméno a příjmení:	Jiří Krupa
Katedra:	Pedagogická fakulta:
Vedoucí práce:	doc. PhDr. Eva Hrdinová, Phd.
Rok obhajoby:	2024
Název práce:	Vnímání Jana Ámose Komenského učiteli a pastory a jeho vliv v USA a Velké Británii
Název v angličtině:	Perception of Jan Amos Comenius by Teachers and Pastors and His Influence in the USA and Great Britain
Anotace práce:	Cílem této práce je představit hlavní momenty života Jana Ámose Komenského jako pedagoga a pastýře, nastínit jeho vliv v USA a Velké Británii a prozkoumat jeho vnímání současnými učiteli a pastory.
Klíčová slova:	Jan Ámos Komenský, učitelé, pedagogika, pastoři, USA a Velká Británie
Anotace práce v angličtině:	This work aims to introduce the primary grades of John Amos Comenius's life as a pedagogue and shepherd, outline his influence in the USA and Great Britain and research his perception by current teachers and pastors.
Klíčová slova v angličtině:	Comenius, pedagogy, pedagogues, pastors, teachers, didactics, the USA, Great Britain. sociology
Přílohy vázané k práci:	0
Rozsah práce:	67 stran
Jazyk práce:	Angličtina

Resumé

Diplomová práce se zabývá životem Jana Amose Komenského, jeho dílem a vnímáním jeho kulturního, pedagogického i duchovního odkazu mezi učiteli a pastory. Práce se zaměřuje na pedagogické a pastorační aspekty jeho osobnosti. Na základě dotazníků a rozhovorů mezi učiteli a pastory se z pohledu zkoumané skupiny 90 učitelů a 20 pastorů dá říci, že život a dílo Jana Amose Komenského jsou vysoce oceňovány. Toto tvrzení se dá vztáhnout i na některé základní hodnoty, které jsou jeho životem reprezentovány. Jsou také s ohledem a vztahem k jeho osobnosti pozitivně vnímány.