

Evangelical Review of Theology

GENERAL EDITOR: THOMAS SCHIRRMACHER

Volume 38 • Number 2 • April 2014

Articles and book reviews reflecting global evangelical
theology for the purpose of discerning the obedience of faith

Published by



for
WORLD EVANGELICAL
ALLIANCE
Theological Commission

ers' lives, but he was also extending to them by way of instruction the pattern he saw in his own heavenly Father's leadership of him. As he sensed the leadership of the Father in his own life to be that of a servant-leader, so too he sought to live out his own servant-leadership of his disciples and then call them to exercise servant-leadership in their relations with each other.

V The Impact of Servant-Leadership

I close this article by considering the impact of servant-leadership. As the Father's kenotic 'leadership' of the Trinity thereby exalts the Son and the Spirit, so too we can expect that the sort of servant-leadership that answers Jesus' high-priestly prayer will lift those who are being led. With one's faith guided by that prayer, one may trust that servant-leadership patterned after the kenotic relation of the Father with the Son and Spirit will have something of the same effects on those led as the Father has on the Son and Spirit.

Jesus' prayer was for a love between people that mirrored in some way the love between Father and Son. So one

can surely expect to find a situation in which servant-leadership does not restrict those who are led but rather lifts them further towards the fulfilment of their potential—it 'exalts' them further towards their being all that they can be.

Furthermore, I suggested earlier that without the kenosis of the Father, there would be no Trinity and there would be no economy. The servant-leadership of the Father, in other words, has led to the successful outworking of divine purposes: the kenosis of the Father serves the activities of the Trinity. This 'teamwork' of the Trinity is not destructive of God's activities but enhancing of them. The long-held metaphor of the Son and the Spirit as the two hands of the Father speaks of harmony and coordination in all divine work.

So in the human sphere, when teams and groups are open to having Jesus' high-priestly prayer answered, at least in part, among them, they will see that servant-leadership does not detract from but rather enhances the outworking of that group's or team's purposes. In all this, truly Christian servant-leadership glorifies God and furthers humanity's redemption.

Vestigia Trinitatis in the writings of John Amos Comenius and Clive Staples Lewis

Pavel Hošek

Keywords: Enlightenment, Liberalism, sin, apologetics, Augustine, Neoplatonism, revelation, natural theology, education

In this article I would like to point out several interesting parallels in the theological writings of two great Christian thinkers, divided by three centuries and hundreds of miles of distance. The first is the famous British scholar and apologist, C. S. Lewis (1898 - 1963), the second is the last bishop of the Unity of Brethren (a church founded by the radical and pacifist followers of John Huss in Bohemia) and the famous founder of modern educational science, John Amos Comenius (1592 - 1670).

Their cultural and historical contexts were obviously very different. Comenius was a witness of the tragic Thirty Years War (1618 - 1648) which broke out when he was in his middle twenties and which eventually made him (as a committed Protestant) a lifelong exile and a homeless reformer of educational systems in several European countries. Lewis lived through both world wars and the cultural and politi-

cal complexities of the twentieth century. Just as Comenius was a witness of the dramatic religious division of Europe following the sixteenth century Reformation culminating in the Thirty Years War, Lewis was a witness of the serious decline of European Christianity (of all creeds and confessions) due to the secularizing processes initiated by the Enlightenment.

I Facing Enlightenment Reductionist Rationalism

In spite of many important differences between these two faithful Christian scholars, we also find a number of striking similarities. When we compare carefully the main works of these two outstanding Protestant writers, there seems to emerge a similar general framework of their theological thought, as will be shown below. Moreover, in spite of all the historical and cultural differences, their intellectual and religious contexts were similar in one important aspect: both Comenius in the seventeenth century and Lewis in the twentieth century were facing

and fighting what we may call reductionist Enlightenment rationalism.

Comenius had to face its beginning stage, as it was articulated in the writings of early Enlightenment thinkers such as Rene Descartes¹ and especially in the numerous writings and theological claims of the anti-trinitarian Socinians, with whom Comenius intensively debated and polemicized.² Lewis had to face and fight a similar sort of reductionist Enlightenment rationalism in its advanced stage, as it was promoted in the writings of liberal Protestant theologians of the nineteenth century and their followers in the twentieth century.³

Both Comenius and Lewis were defending orthodox trinitarian theology, based on a high view of Scripture along with a strong emphasis on the orthodox Christology of the early Christian creeds. The challenge of Enlightenment rationalism, in most cases (sooner or later) questioning the trinitarian understanding of God and the related doctrine of Christ's divinity, was perceived not only by Comenius and Lewis, but by many other Christians of their time.

1 J. Patočka, *Komeniologické studie III* (Praha: Oikumene, 2003), 334ff.

2 J. A. Comenius, *Antisozinianische Schriften*, E. Schadel (ed) (New York, 1983); J. A. Comenius, *Ausgewählte Werke*, vol. IV, part 1-2. Cf. also E. Schadel (ed), *Antisozinianische Schriften* (Deutsche Erstübersetzung), vol I-III (Frankfurt am Main: Peter Lang, 2008). Cf. also the collection of papers in *Studia Comeniana et Historica*, 1989, 11-89.

3 Such as A. T. Robinson's famous *Honest to God* (London: SCM, 1963). Cf. for example C. S. Lewis, 'Fernseed and Elephants', in *Essay Collection* (London: Harper and Collins, 2000), 242ff.

A very common response to that challenge, especially among conservative Protestant theologians, consisted of pointing out the vast difference between the unregenerated and the regenerated mind, i.e. emphasizing the devastating consequences of the Fall in the area of human reason and capacity to know the truth (about God).

In this sense, the challenge of Enlightenment reductionist rationalism was often neutralized by a 'hamartiological' argument: a sinful (godless) mind cannot understand God's truth. As Tertullian claimed, the revealed mystery of God's truth must appear strange and unacceptable, even absurd to natural (unregenerated) man and his earthly wisdom. The problem with this sort of apologetics is that it often sounds convincing only to those who already are convinced. It does not really engage with the challenge, it just delegitimizes its epistemic foundation.

Neither Comenius in the seventeenth century nor Lewis in the twentieth century was satisfied with this sort of defensive apologetics. They refused the tendency of some their contemporaries to defend orthodox Christianity against reductionist rationalism by means of a retreat to an irrationalist, fideistic position (such as Tertullian's 'credo quia absurdum est'; 'I believe because it is absurd'). Both Comenius and Lewis were convinced that simply quoting the Bible as God's revealed Word and referring to early Christian creeds without any serious interaction with the intellectual challenges of their time was not enough.

Both Comenius and Lewis were profoundly *universalist* thinkers; both of them strongly believed that all truth is God's truth, wherever it is found. Both

rejected a strict separation between theology and philosophy,⁴ between faith and science, between special revelation and general revelation. They were both committed to the principle of the ultimate unity of all truth.⁵ In other words, even though both Comenius and Lewis were convinced Protestants, they did not share this type of radical pessimism regarding man's epistemological capacity after the Fall, as it was preached by some of their Protestant contemporaries. Why?

One of the reasons for this (moderate) optimism concerning human epistemic capacity (even *post lapsum*) and also for the interesting similarity in Comenius' and Lewis' general intellectual perspective is the fact that both were strongly influenced by Christian Neo-platonism, as it is found in the writings of Augustine and other great Christian thinkers of this school of thought.⁶

4 Cf. S. Sousedík, 'Komenského filosofie v souvislostech myšlenkového vývoje doby', in *Studia Comeniana et Historica*, 1974, 17f; K. Floss, 'Triády – pojitko mezi filozofií a teologií', in *Studia Comeniana et Historica*, 1994.

5 Concerning Comenius: J. Hábl, *Lessons in Humanity: From the Life and Work of Jan Amos Comenius* (Bonn: VKW, 2011); R. Palouš, *Komenského Boží svět* (Praha: SPN, 1992); J. Patočka, *Komeniologické studie III*, 190ff. Concerning Lewis: A. Barkman, C. S. Lewis and *Philosophy as a Way of Life* (Allentown: Zosima Press, 2009).

6 On the immense influence of Augustine on Comenius see J. Červenka, 'Problematika Komenského metafyziky' in *Studia Comeniana et Historica III/ 1973*; also K. Floss, 'Jan Amos Komenský a trinitární nauka Aurelia Augustina', in *Studia Comeniana et Historica* 2007, 44ff. On Lewis' (neo-)platonism see R. Smith, *Patches of Godlight: The Pattern of Thought of C. S. Lewis* (Athens: Univ. of Georgia Press,

In his time Comenius tried to balance some of the shortcomings of Christian Aristotelianism by developing several key ideas of Christian neo-platonic thinkers, working within the Augustinian tradition of thought,⁷ especially the ideas and insights of the great Augustinian neo-platonic thinker Nicolas Cusanus.⁸ Lewis was in many respects also a faithful disciple of Augustine,⁹ the greatest Christian neo-platonist. He was fascinated also by the Cambridge neo-platonist Henry More¹⁰ (actually Comenius' contemporary).¹¹ In many respects Lewis' theological position can be adequately described as a version of Christian Neo-platonism.¹²

1981); and also A. Barkman, C. S. Lewis and *Philosophy as a Way of Life*, 53ff, 132ff.

7 As K. Floss notes, in Comenius' anti-Socinian writings, Augustine is the most frequently consulted and quoted author. K. Floss, 'Jan Amos Komenský a trinitární nauka Aurelia Augustina', in *Studia Comeniana et Historica*, 2007, 45.

8 P. Floss, 'Komenský a Kusánus', in *Studia Comeniana et Historica*, 1971, 13ff, 20. P. Floss, *Jan Amos Komenský 1670-1970* (Ostrava: Profil, 1970), 71ff.

9 Cf. Barkman, C. S. Lewis and *Philosophy as a Way of Life*, 54f.

10 Barkman, C. S. Lewis and *Philosophy*, 40f.

11 It is worth mentioning that as K. Floss observes, among his contemporaries, Comenius' thinking was closest to the Cambridge neo-platonists. The most influential thinker of this school of thought was H. More, whom Lewis chose as the topic of his dissertation. Cf. K. Floss, 'Angličtí filosofové 17. století a jejich vztah k metafyzice', in *Studia Comeniana et Historica*, 1996, 100.

12 Cf. J. T. Sellars, *Reasoning beyond Reason. Imagination as a Theological Source in the Work of C. S. Lewis* (Eugene: Pickwick Publications, 2011), p. 4f. and 77ff. Cf. also H. Boersma, *Heavenly Participation* (Grand Rapids: Eerdmans, 2011), 7.

II Reaffirmation of the Trinity

Closely related to this common inspiration in Christian neo-platonic thought is what I consider to be one of the most profound theological similarities between Comenius and Lewis. The key reason for this striking similarity is the fact that both scholars viewed the trinitarian understanding of God as an essential insight not only into the mystery of God's being, but also into the deepest structure of all created reality. This is the reason why they used the trinitarian framework not just as the organizing principle of Christian systematic theology, but actually as an all-inclusive interpretive framework of all reality.

Both Comenius and Lewis—in their general presentation of the Christian view of reality as well as in their apologetic writings against the claims of the anti-trinitarian thinkers among their contemporaries—had the courage to offer a profoundly trinitarian interpretation of all of reality. The Trinity, for both of them, is the most suitable all-inclusive paradigm or organizing principle of all knowledge and indeed of all being. In other words, they both believed that all that exists has a triadic structure, that all reality reflects and mirrors the triadic Divine source of all being.

The very texture of reality is trinitarian. Everything that has been created reflects this triadic structure. Trinity is the noetic and ontological key to all being; it is the key to the enigma of reality, the solution to the puzzle or mystery of all being. Both Comenius and Lewis accepted and developed the Augustinian notion of *vestigia trinitatis*, vestiges of the Trinity, in all creation and in the structure of the human mind. In what

follows I will briefly present how Lewis and Comenius elaborated this essential concept into a holistic trinitarian interpretation of reality.

III *Vestigia Trinitatis* in Lewis

For C. S. Lewis, all created reality reflects the Creator: 'Everything God has made has some likeness to Himself.'¹³ This implies that (in his understanding) creation also reflects the pattern of intra-trinitarian relations:

For in self-giving, if anywhere, we touch a rhythm not only of all creation but of all being. For the Eternal Word also gives Himself in sacrifice; and that not only on Calvary. For when He was crucified he did that in the wild weather of His outlying provinces which He had done at home in glory and gladness. From before the foundation of the world He surrenders begotten Deity back to begetting Deity in obedience.¹⁴

This ineffable relationship between the Father and the Son is actually a third moment or element in itself:

The union between the Father and Son is such a live concrete thing that this union itself is also a Person... What grows out of the joint life of the Father and Son is a real Person, is in fact the Third of the three Persons who are God.¹⁵

In this sense Lewis calls the inner life of God 'a dynamic, pulsating activity, a life, almost a kind of drama...

¹³ C. S. Lewis, *Mere Christianity* (New York: Macmillan, 1981), 135.

¹⁴ C. S. Lewis, *Problem of Pain* (New York: Macmillan, 1962), 152.

¹⁵ Lewis, *Mere Christianity*, 149f.

almost a kind of dance'.¹⁶ This dance consists of the Son's obedient self-surrender to the Father and the Father's generous self-giving to the Son:

He who from all eternity has been incessantly plunging Himself in the blessed death of self-surrender to the Father can also most fully descend into the horrible and (for us) involuntary death of the body. Because Vicariousness is the very idiom of the reality He has created.¹⁷

In Lewis' understanding, this 'idiom of reality' is imprinted in all nature. In fact, nature is a 'commentary' on this intratrinitarian relational pattern.¹⁸ It is expressed in the vegetative rhythms of nature, in the periodical death of all life in winter time and the resurrection of all vegetation in spring time:

In this descent and re-ascent everyone will recognise a familiar pattern: a thing written all over the world. It is the pattern of all vegetable life... It is the pattern of all animal generation too. ... So it is also in our moral and emotional life. Death and Re-birth – go down to go up – it is a key principle. ... The pattern is there in Nature because it was first there in God.¹⁹

It is also reflected in the mythological stories of pagan religions inspired by vegetative rhythms of nature: 'For

the Corn-King is derived (through human imagination) from the facts of Nature, and the facts of Nature from her Creator; the Death and Re-birth pattern is in her because it was first in Him.'²⁰

This inner dynamics of intra-trinitarian relations is the deepest foundation of all life (and the most profound definition of what 'life' actually is)²¹ and it is also the transcendent prototype and source of all love and the most profound definition of what 'love' means:

...the great master Himself leads the revelry, giving Himself eternally to His creatures in the generation, and back to Himself in the sacrifice, of the Word, then indeed the eternal dance makes heaven drowsy with the harmony. All pains and pleasures we have known on earth are early initiations in the movements of that dance... As we draw nearer to its uncreated rhythm... It is Love Himself, and Good Himself.²²

All human beings (and in a sense all other creatures too) are called to enter into this intra-trinitarian Life and Love and to find their eternal destiny within this intra-trinitarian 'Great dance'.²³ The eschatological destiny of all creation is therefore to enter into the blessed and harmonious inner life of the Trinity.

The practical application of this trinitarian perspective is Lewis' under-

¹⁶ Lewis, *Mere Christianity*, 149.

¹⁷ C. S. Lewis, *Miracles* (London: Geoffrey Bles, 1947), 157. For more about Lewis' kenotic understanding of intratrinitarian relations see S. Connolly, *Inklings of Heaven: C. S. Lewis and Eschatology* (Leominster: Gracewing, 2007), 65-75.

¹⁸ Lewis, *Miracles*, 157.

¹⁹ Lewis, *Miracles*, 135f.

²⁰ Lewis, *Miracles*, 140.

²¹ Lewis, *Mere Christianity*, 136.

²² Lewis, *Problem of Pain*, 153, cf. also *Mere Christianity*, 149.

²³ Lewis, *Mere Christianity*, 138, cf. *Perelandra* (New York: Macmillan, 1947), chapter 17.

standing of Christian life on this earth as gradually entering into this trinitarian pattern of self-surrender or self-giving, of finding one's life by giving it up, which, as Lewis says, is actually practising the steps of the trinitarian 'Great dance' in everyday situations:

The whole dance, or drama, or pattern of this three-Personal life is to be played out in each one of us ...each one of us has got to enter that pattern, take his place in that dance.²⁴

This is how Lewis understands the *imitatio Christi*: Christians, as they relate to God and to fellow human beings, are actually entering Christ's role in the intra-trinitarian relational pattern.

The eschatological goal and 'home' of all humanity (and together with humanity, of all creation) is a blessed participation in the trinitarian life, i.e. entering fully and forever into the Trinity by being drawn into Christ, the second person of the Trinity, by the Holy Spirit, the third person of the Trinity.²⁵

IV *Vestigia Trinitatis* in Comenius

J. A. Comenius understands the trinitarian structure of all reality (and the consequent *vestigia Trinitatis*) in a similar, yet also different manner.²⁶ Like

Lewis, he believes that when we carefully observe nature and its order, we can perceive an underlying triadic or trinitarian pattern imprinted in its inner structure. He says in his outline of pansophia:

What is particular and unique about our method is that all common divisions are triple ... I rejoiced when I understood this harmony of holy trinity, and the more eagerly did I observe it in all other things. ... May therefore this Christian pansophia, opening triple mystery, be consecrated to the eternal triune Lord, powerful, wise, good and forever blessed God.²⁷

As we can see from these words, Comenius believes that the archetype of all order and of the structure of all reality is the inner structure of the holy Trinity.²⁸ He is also convinced that number three is actually primordial; it is 'the first real number'.²⁹

²⁷ J. A. Comenius *Předchůdce Vševedy*, in *Vybrané spisy (Selected works of) Jan Amos Komenský* 5 (Praha: SPN, 1968), 293 (translation PH). Cf. E. Schadel, 'J. A. Comenius Sapientiae trigonus – ein Modell universaler Selbstverwirklichung', in *Studia Comeniana et Historica*, 1986, 29ff; E. Schadel, 'Komenskýs Pansophie als harmonische Einheit von Welt-, Selbst- und Gottes-Erkenntnis', *Studia Comeniana et Historica*, 2008, 24ff.; P. Floss, 'Význam studia patristiky pro pochopení koránů a povah Komenského díla', in *Studia Comeniana et Historica*, 2007, 11; P. Floss, *Jan Amos Komenský 1670-1970*, 23ff.

²⁸ J. A. Comenius, *De Christianorum Uno Deo, Patre, Filio, Spiritu Sancto* (Amsterdam, 1659), Aph. XXV (AS 55).

²⁹ J. A. Comenius, *Antisozinianische Schriften von Johan Amos Comenius*, edited with introduction by E. Schadel (Hildesheim: Olms, 1983), 51f.

²⁴ Lewis, *Mere Christianity*, 150.

²⁵ Cf. P. Fiddes, 'On theology', in M. Ward and R. MacSwain, editors, *The Cambridge Companion to C. S. Lewis* (Cambridge University Press, 2010), 89ff.

²⁶ K. Floss observes that Comenius was committed to Augustine's program of tracing *vestigia Trinitatis* in all reality. Cf. *Hledání duše zitrška* (Brno: CDK, 2012), 131.

In all his textbooks, educational materials and encyclopaedias, Comenius employs a triadic organizing principle.³⁰ He believes that it is possible to identify elementary triplets or triads as the most basic categories in all areas of reality.³¹ He intentionally organizes all knowledge into sets or systems or structures of three elements or factors. For example, when he speaks about the sources of human knowledge, the world, the mind, and the Bible, he says:

These three lamps may also rightly be called three books of God, three theatres and three mirrors, also the trinity of God's laws or the trinity of all-inclusive books and three resources of wisdom.³²

Moreover, Comenius believes that when we analyse the inner functioning of the human mind, we can observe, as Augustine suggested, a footprint of the Trinity in the inner structure of the soul. He speaks about the human mind as 'the image of God, consisting of three parts: reason, will and potentiality'.³³ In his *Panegersia* he says,

Before all things it is known that man is the first among visible creatures, because he was created into God's image. He is therefore similar to God and is a living picture of God's great qualities. And who would not know that with God, three outstanding qualities are emphasized? ...The same three things You find in man.³⁴

This conviction was very important for Comenius' educational theory and for his proposals in the area of didactics. His innovative suggestions in the area of education are to a large degree based on his understanding of the triadic structure of human mind and on the three essential powers of the soul.³⁵

Another important aspect of Comenius' trinitarianism is his triadic understanding of time and the inner dynamics of history.³⁶ Drawing on the neo-platonic trinitarian thought of Nico-

³⁴ J. A. Comenius, 'Panegersia', in *Vybrané spisy JAK* 4, 82 (translation PH). Cf. E. Schadel, 'Komenskýs Pansophie als harmonische Einheit von Welt-, Selbst- und Gottes-Erkenntnis', *Studia Comeniana et Historica* 2008, 29ff. J. Červenka, 'Problematika Komenského metafysiky', in *Studia Comeniana et Historica* III 1973, 58ff, see also K. Floss' article on Comenius' and Augustine's trinitarian doctrine: 'Jan Amos Komenský a trinitární nauka Aurelia Augustina', *Studia Comeniana et Historica* 2007, 44ff.

³⁵ Such as 'ratio, operatio, oratio'; or 'sapere, agere, loqui', etc. cf. J. Červenka, 'Problematika Komenského metafysiky', *Studia Comeniana et Historica* 1973, 58ff.

³⁶ P. Floss, 'Komenský a Kusánus', in *Studia Comeniana et Historica*, 1971, 26f. See especially U. Voigt, 'Das Geschichtsverständnis des Johann Amos Comenius' in *Via Lucis als kreative Syntheseleistung*, (New York: Peter Lang, 1996).

³⁰ See especially his mature work, *Triertium catholicum*, in *Johannis Amos Comenii Opera omnia* vol. XVIII, edited by V. Balík (Praha, 1974) 246f.

³¹ J. A. Comenius, *Physicae ad lumen divinum reformatae synopsis*, in *Veškeré spisy Jana Amosa Komenského* vol. I., edited by J. Reber and V. Novák (Brno, 1914), 155. Cf. on Comenius' use of triadistic paradigm as an heuristic tool K. Floss, *Hledání duše zitrška*, 147.

³² J. A. Comenius, 'Panaugia', in *Vybrané spisy (Selected works of) Jan Amos Komenský* vol 4, (Praha: SPN, 1966), 138 (translation PH).

³³ J. A. Comenius, 'Pansophia', in *Vybrané spisy JAK* 4, 208 (translation PH).

las Cusanus,³⁷ Comenius applies the trinitarian interpretative framework in the area of the internal structure of historical developments and events. He believes that the flow of history can be understood as a triadic 'dialectics': the playful activity of Divine wisdom in history operates in accordance with a triadic rhythm: all changes that bring novelty in the flow of history consist of three moments, i.e. they occur in accordance with a triadic outline.

Comenius' trinitarian understanding of history also provided the basic framework for his understanding of eschatology.³⁸ It was actually his particular understanding of eschatology that made him the founder of modern education and the most influential reformer of educational systems in seventeenth century Europe.

In his understanding, the history of humankind moves towards eschatological peace and harmony. This harmony, which reflects the intra-trinitarian relational harmony, has been lost due to the Fall and sin—but that is not the end of the story. Because of the redeeming work of Christ, the lost harmony will be re-established in the eschatological

coming of God's kingdom. In Comenius' understanding, an essential aspect of the expected kingdom will be a final overcoming and reconciliation of all opposites and a restoration of universal harmony reflecting the peace and harmony of Heaven.

This hope was the key motivating factor behind Comenius' educational reforms. He believed that a profound transformation of educational systems is needed as a preparation for the coming eschatological climax of human history, the establishing of God's kingdom.

V Conclusion

As we have seen, the respective applications of the all-inclusive trinitarian framework of thought in Comenius and Lewis are quite similar (yet also different). The way they understood *vestigia Trinitatis*, identifiable in all creation and providing an essential and illuminating insight into the inner structure of all reality, betrays a common origin of this perspective in the Christian adaptation of neo-platonic thought, especially as found in the writings of Augustine and his followers, which was their common source of inspiration.

Both Comenius and Lewis and the immense influence of their works, which (in both cases) seems to be growing with time, are an important witness to the illuminating and heuristic potential of trinitarian thought. This is the case not just as a reflection and articulation of the central mystery of Christian faith, but also as an inexhaustible source of inspiration and insight in all serious thinking about the 'depth grammar' and internal structure of all created reality.

Both Comenius and Lewis were facing and fighting Enlightenment reductionist rationalism with its anti-trinitarian tendencies. Comenius was facing its early manifestations (Socinian thinkers among his contemporaries), Lewis was facing its mature forms (reductionist theologies of liberal Protestantism). In facing the challenge of Enlightenment rationalist anti-trinitarianism, both Comenius and Lewis rejected the anti-intellectual and fideistic response to that challenge as presented by some of their Christian contemporaries. Both proposed instead a courageous universal interpretive framework of all reality, which was unapologetically trinitarian. And as we have seen, both exercised great crea-

tivity in developing a holistic 'trinitarian hermeneutics'.

Now the Enlightenment reductionist rationalism in theology is going through a serious crisis and the relativistic or irrationalist postmodern alternatives do not seem to provide any firm epistemological basis for responsible theological thinking. I would therefore suggest that the sort of trinitarian intellectual framework which Comenius and Lewis tried to develop seems to offer a promising and inspiring way forward for Christian theologians faithful to the orthodox teachings of the church and at the same time struggling with the intellectual challenges of the contemporary cultural situation.

³⁷ On the influence of Cusanus' trinitarianism and triadism (especially the triad *materia, forma, connexio*) on Comenius (and his universal triad *materia, spiritus, lux*) see J. Patočka, *Komeniologické studie* III (chapter 'Triády Cusanovy a triády Komenského') 280ff, see also J. Červenka, 'K problematice vztahů Komenského ke Campanellovi', in *Studia Comeniana et Historica* 1985, 7ff.; see also P. Floss, *Jan Amos Komenský 1670-1970*, pp. 71ff, and J. Červenka, 'Problematika Komenského metafysiky', in *Studia Comeniana et Historica* 1973, pp. 30f, 54.

³⁸ Cf. on Comenius' eschatology J. Hábl, *Lessons in Humanity*, 90ff.