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**Permanent education of music and church music teachers at the Institute of Sacred Art TF CU in SpišskáKapitula in SpišskePodhradie. (Slovensko)**

**Abstract:** The main idea of the article is to educate teachers at the Institute of Sacred Art TF CU in SpišskáKapitula in SpišskePodhradie, which began with the appointment of J.E. Mons. JánVojtaššák to the Spiš diocese. This began a long history of teaching at SpišskáKapitula.

**Keywords:** Music. The teacher. SpišskePodhradie. History.

The development of church music in the Priest's Seminar in SpišskáKapitula and at the Teaching Academy in SpišskáKapitula in SpišskéPodhradí came mainly after the appointment of J.E. Mons. JánVojtaššák to the Spiš diocese. Right after his appointment as the Bishop of Spiš, this Bishop, Holy Father Benedict XV. in Rome on 13. novembra 1920<sup>1</sup>, , after his consecration as bishop of Nitra 13. February 1921<sup>2</sup>and after his inauguration in St. Vitus Cathedral. Martin in SpišskáKapitula on February 27. 1921<sup>3</sup>, in his program of episcopal service, published in the shepherd's letters dated February 27, 1921, addressed to all the diocese believers and the priest, writes:

*"I start my shepherd works in a difficult time. Few roses, but the more thorns and thistles spread out on the road. The road is very difficult. The World War has made many bodily lazars, but more and more has come to the soul ... many have lost their faith."*<sup>4</sup>He pointed out the importance and the need for good Catholic education for children and youth in ecclesiastical schools: *"Here is the very help of a religious school in which the child of Christ's doctrine is taught, adopt the way of true Christian life, lay a solid foundation on which to safely continue can build.*

Bishop Vojtaššák responded to the efforts of the so-called. teachers who wanted to postpone the whole of education.

The first years after the takeover of the office, Bishop Vojtaššák did not have it easy. It was necessary to take care of the property: churches, parish buildings, but also buildings of Catholic folk schools. Many requests for financial assistance for the repair of not only churches, parishes, but especially for the repair of Catholic schools

<sup>1</sup>ARCHIVIO SEGRETO VATICANO: *ArchivoConcistoriale, Scepusio*, Roma 1920, n. 1005/1920.

<sup>2</sup>KUMOR, Boleslav – DLUGOŠ, František: *Cirkevné dejiny : Súčasně obdobie 1914-2000*. Levoča : Nadácia Kňazského seminára biskupa J. Vojtaššáka, 2004, s. 387-394. (ISBN 80-89170-09-9).

<sup>3</sup>DRAVECKÝ, Ján: *Vojtaššák a školstvo na území Spišskej diecézy*. In: *Pohľady na osobnosť biskupa Jána Vojtaššáka*. (red. Ľuboslav Hromják a kol.) Spišské Podhradie : Nadácie Kňazského seminára biskupa J. Vojtaššáka, 2012, s. 344-363. (ISBN 978-80-89170-41-8).

<sup>4</sup>ARCHÍV BISKUPSKÉHO ÚRADU: *Pastiersky list biskupa Jána Vojtaššáka veriacim diecézy z 27.februára 1921*. Spišské Podhradie, 1920.

came to the Bishop's Office in Spišská Kapitula. In addition, in many Catholic folk schools, it was necessary to address the staffing of teacher posts. Interest in these places was very small. As an example, we can mention the state in the Roman Catholic People's School in Zakamenny, in the birthplace of the bishop's father. It was in 1922. Because he was not interested in the vacant teacher's position, of the three classes they had to set up two in the first class, 140 children and 97 children in the second class. Free competition was announced, but the qualified teacher did not sign up, so a teacher - a graduate of the town school - was accepted. Her salary was set "*from local sources*" 10, - Kčs per month. Elsewhere, schools had problems with lack of apprenticeship, or with poor school buildings. From the letter of the priest, the chairman of the school seat, in Bobrov, dated July 14, 1922, addressed to the Bishop of Spiš, we learn that 130 pupils are attending a two-class school, and „*there are no places for pupils, new but to build the audience at the present time is not in a state...*“<sup>5</sup> Despite all this, Father Bishop Vojtaššák was very concerned about the church being able to establish and manage its own church schools.

On 6 and 7 November 1929, a celebration of the 110th anniversary of the founding of the first teaching institute in Hungary and thus in the Czechoslovak Republic was held in Spišská Kapitula. Bishop Ján Vojtaššák spoke with the opening speech. In the introductory part of his speech, he appreciated the historical and cultural importance of establishing a teaching institute and in this context highlighted the merits of the founder of the institute - Bishop Ladislav Pyrker and his first director, Juraj Pálš. In the final part of his speech, he addressed the present state representative, the country inspector Ferdinand Písecký, and indicated what he sees as a problem in the state-church relations in the field of education. He said literally, "*We would be grateful if we found understanding. We educated how we educate teachers today for the whole of Slovakia and until 1918 for entire former Hungary. In this sense, our abiturients may have served a greater part to other regions than to their native diocese, to state, as ecclesiastical schools. The Institute's maintainer could claim full support for it from other dioceses as well as from the state. In the future, our hot desire is to progress appropriately towards the demands of the time, and we firmly hope that the time of our national freedom, even in this constitution, will push its image and character internally and equally. We could also fly higher, we would just have a thousand tastes to do if we were not only caught in the squadron and were not cutting our wings. And he said, "The Catholic Church has a mission in the world to teach: to teach all nations, all the people of every state, every age, every class." Wherever it is, the right is to be faithfully applied and to help the state and the education sector to work with the states in the field of education. It is true that in every state it is more than just enough spoiling peace who have some incomprehensible and inexplicable interest in working on the fact that states and the church in the field of education do not even understand and agree. With this Constitution we want to continue to execute Christ's order: we want not only to teach but also to educate those whose vocation will teach and educate the state of good, reliable, beneficial citizens. Although we are aware of the fact that we are only*

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<sup>5</sup> ARCHÍV BISKUPSKÉHO ÚRADU: *Acta curiae episcopalis Scepusiensis*. Spišská Kapitula – Spišské Podhradie, 1922, nr. 277/1922.

*fulfilling our civic duty: we will do it even more willingly, when we feel that the state will honor our noble efforts, sincere intentions and great sacrifices that we bring to the altar of popular education.*“<sup>6</sup>

After Bishop John Vojtaššák, the Bishop of Košice, Mons. Jozef Čársky, Chairman of the Catholic School Council in Slovakia. On the question of the relationship between the Church and the school, he said: *“The task of the school is to teach the pupils the knowledge for life necessary or beneficial and to educate them for a good life. A morally good life for a believer means: to serve God, to live by his will and command. For Christian means. According to the Gospel,*“ According to him, the almost complete consensus of the Church and the state's views on *the school's first role- to teach knowledge*. However, there was a big difference *in the second role of the school - t. j. in understanding the concept of upbringing and especially the question of the goal of education.*

Further, the Bishop said that the whole issue of the relationship between the Church and the school was *“going wrong with some not having a clear answer to the question: Who is entitled to establish the goal of education and training?”* *The answer of the Catholic educators is clear: Three factors have a role to play in the goal of school education and in the process of education: **parents, the state and the Church**, with **parents** being the first decisive factor.* Who denies this right to the parents - as the socialists have proclaimed according to the bishop - denies the existential right of marriage, whose role is also to educate children. Socialists and so-called “progressive” teachers at that time proclaimed that the state had the right to determine the goal of education. Further, Bishop Čársky emphasized: *“So parents have the right to raise a child, whose purpose cannot be different than the early and eternal bliss of the child ... This natural right of parents to nurture must be accentuated against whistleblowers or whistleblowers. State's primary right of upbringing.”*

*“Granting the state this right would mean, or could mean the greatest tyranny.”* Parents' right to raise children is primary and direct. The state's right to education is secondary and indirect. The family was more like a state. Families have died and formed a state not to give it their rights, but to protect them with the help of the state! If the state had the same right to bring up children as parents, the unity of education would be crippled.

In the coming years, Bishop Ján Vojtaššák demanded from the state, in accordance with the Catholic Council in Slovakia, the following requirements:

1 / The Church has the right to teach religion in school, absolutely and autonomously.  
2 / Since education is not a special educational subject, but it is purposeful guidance of the child to moral improvement - and this is done throughout the teaching process, in the performance of the teacher, in school order, in teaching all subjects - the Church should have the word:

- When approving and selecting school textbooks
- When educating teachers and selecting them for teaching posts
- In managing the religious life of school youth

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<sup>6</sup>ARCHÍV BISKUPSKÉHO ÚRADU: *Acta curiae episcopalis Scepusiensis*. Spišská Kapitula – Spišské Podhradie, 1922, nr. 277/1922.

- The Church has the right to establish schools (Canon. 1375)

The cultural struggle for school and education that took place in the years after the First World War all the countries of Europe, Pope Pius XI also responded. In his encyclical *DIVINI ILLIUS MAGISTRI* of 31.12.1929. In the introduction, the Pope writes: "*Unfortunately, we observe that many too often lack clear and correct judgment on the most fundamental issues*". And then it goes on: "*The authors of new theories of education, devising and broadly explaining new educational ways and means by which it may be easier and more effective to achieve such an education that would make people more eagerly desirable bliss on earth easier.*" The Pope responds to these views: Christian education helps the young man to attain the highest good, namely God and human society, as far as possible on earth. But one who does not desire bliss in heaven cannot attain earthly blessing because God, from whom we came out and should return to him, is the creator of every bliss of the early and eternal. Furthermore, in his encyclical, the Pope answers the questions: who is to educate, who needs education, what is the educational environment and the circumstances of education, and what is the goal and means of Christian education. First, he gives family, then civil society and finally the Church. It is up to the state to do its utmost to help the family and the Church complement their educational activity if it does not achieve its goal or, if it is insufficient, by its own schools, because "*A state like no one else abounds in the means given to it to help everyone's needs, and it is just to use it for the benefit of all those from whom they come*". Finally, the Pope gives a clear view of the visits to neutral, lay and non-religious schools. Literally writes: "*Visiting schools of non-Catholic or neutral or mixed (that is, those that open without distinction for both Catholics and non-Catholics) are forbidden to Catholic children. And it can only be suffered - when the ordinarius agrees - in certain local and temporal circumstances when given special guarantees.*"

Bishop Ján Vojtaššák, trying unreservedly to execute the directives of the Roman Pope in his diocese, ensured that all the existing church schools and many others were preserved under the Spiš diocese until its violent internment (1949) and subsequent arrest (1950). by leading the diocese at all levels: primary, secondary and college. The preparation for this activity was the Synodal Provisions of 1925, where the XXVII was devoted to the issues of education. Chapter of the First Synod of the Spiš Diocese (July 21-22, 1925). The issue of education was divided into the following parts: introduction (§ 169), secondary education (§ 170), folk education (§171-179), teaching and school administration (§ 180-186), school stool (§ 187), supervision of schools (§ 188).

The Synod expressed dissatisfaction with the violations of the rights of Catholic children to Christian Catholic education, the violation of the freedom of conscience and the right of parents to school, which would ensure the spiritual and physical development of their children according to God's orders and religion of the parents. At the same time, it declared the violation of the historically acquired and established Church right to its own schools. The Catholic Church has asked the state to morally and materially allow the existence of Catholic schools by assuming

responsibility to contribute financially to church schools as well as to the state, justifying that believers are state taxpayers and contribute to the state budget.

Bishop JánVojtaššák, therefore, asked “a state-paid church school with church-worshipped teachers.

Despite the fact that the left-wing political forces, especially the Communist Party of Czechoslovakia, demanded the postponement of schools, at the end of the period of the first Czechoslovak Republic in the Spiš diocese, the folk schools dominated, both Catholic and Evangelical. The list of folk schools in the Spiš Diocese in 1939 was as follows:

231 Catholic, 58,3 % , the number of pupils	29 501	it was 64, 2 %
55 Evangelical 13,9 %	4 151	9,0 %
5 Jewish 1,3 %	252	0,5 %
64 of state 16,2 %	8 012	17,4 %
41 general 10,4 %	4 034	8,8 %
out of a total of 396 schools in the diocese.	45 950	100 %

In addition to elementary folk schools, in 1918 the following Catholic secondary schools were also in the Spiš diocese:

- 1 / Royal Catholic High School in Levoca and Trstena,
- 2 / Catholic Piarist Grammar School in Ružomberok and Podolíneč
- 3 / The Evangelical Gymnasium in Kežmarok and in SpišskáNováVes.

In addition, the state grammar school was in LiptovskýMikuláš, State School in Levoča and state girl school in Levoča.

Among **the universities** in the Spiš diocese (and since 1918), the following must be included in particular:

- 1 / The Theological University in SpišskáKapitula - SpišskéPodhradí
- 2 / Small Priest Seminar in Levoca
- 3 / Teaching Academy (Institute) for men in SpišskáKapitula and for women in Levoča.

In addition, there was the State Teaching Institute in SpišskáNováVes.

Bishop JánVojtaššák kept all these church schools, maintained and defended them against their violent closure until his arrest. After forty years of cessation of these ecclesiastical schools, we have once again been given the opportunity to rebuild and enhance these religious schools. Church music also has a very important place. It is up to us how we, the believers of this difficult time, will fulfill this historical role.

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## **PROFESSIONAL DEVELOPMENT OF PRESCHOOL AND ELEMENTARY PEDAGOGY TEACHERS AT THE JURAJ PÁLEŠ INSTITUTE IN PF CU IN LEVOČA**

### **Grafomotorics**

The notion of graphomotorics can be explained by familiarization with terms such as motorics, gross and fine motor skills.

Zelinková (2001, p. 50) describes motorics as follows: "... is a term indicating the overall motoric ability of an organism." It has an important role in child development. It is the first means in the process of cognition of the outside world, involved in the development of cognitive functions. We distinguish between gross motor skills, which are done through large musclegroups (walking, running, climbing) and fine motor skills, which are ensured by tiny muscles (movements of hands, fingers, articulators).

It is enough if one of these functions was not sufficiently developed and could mean that drawing and writing would be difficult at school. It is important that the child has the conditions to express themselves in the drawing already in the family environment.

Bednářová, Šmardová (2011, p. 5) define graphomotorics as: "*The term graphomotorics refers to the part of fine motorics and psychic functions that is necessary for drawing and writing, and the degree of development, which is markedly marked by drawing and writing. The psychic functions are above all: intellectual as sumptions, visual perception, sensorimotor coordination, spatial perception, willpower, attention.*"

Thus, graphomotoric skills represent a set of skills that individual gains if we systematically support psychomotor processes through child activity. In doing so, we create the preconditions for managing the more demanding processes that accompany the acquisition of written expression (Pondelíková, 2011, p. 13).

According to Lipnicka (2007, p. 6), the child's graphomotorics develops in stages and individually, but in a physiological way. For this reason, children or children of the same age exhibit approximately the same features of drawing or writing. Specific deviations may occur with respect to individual peculiarities, in terms of slower or faster graphomotor development, and thus graphomotorics is, according to Zelinková (2001, p. 54), influenced by the level of development of fine and gross motor skills. We can also include drawing in this area.

### **Drawing**