

**PULL-OUT SECTION! JUST LIKE YOUR NEWSPAPER!**

**YOU ARE INVITED TO TAKE THIS AND YOUR BULLETIN HOME WITH YOU!**

For more information on any of these announcements or if you have an announcement to share, please call Carol at 212-288-6743 or Email church@janhus.org

**Worship Committee Meeting:** Today, Sunday, July 31 following worship.

**Composer's Voice Concert Today July 31, 2011**

Vox Novus in collaboration with the Remarkable Theater Brigade and Jan Hus Church is proud to present the Composer's Voice chamber concert. The Composer's Voice concert will present the music of Dave Wolfson, Ray Blue, Leslie deMelcher, Douglas DaSilva, and Greg Bartholomew, performed by Heather Thon, Ray Blue, Rebecca Ashe, and the Metropolitan Brass Quintet.

**Party & Celebration, Sunday August 14<sup>th</sup>** : Join us for a celebration of Drew's time with us and a commissioning as he leaves Jan Hus Presbyterian Church and Neighborhood House to go forward in his call to ministry as the installed pastor of St. Peter's in Spencertown, NY. All are welcome.

**Sunday, September 11<sup>th</sup>: Communion Sunday:** Please plan to join us for worship on this day of remembrance and reflection. More forthcoming.

**Sunday, September 18<sup>th</sup>:** Homecoming worship and congregational meeting for Jan Hus Presbyterian Church and Neighborhood House

**Friday, September 23<sup>rd</sup>: Amazing Fund-raiser Celebration: Robin Strasser of Theater, Movie, and One Life to Life fame (and our friend and Beacon) and The Imperial Court and much, much, more...mark the date.**

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**CHILD'S PLAY ANNOUNCES PROGRAMS:**

- Child's Play Summer Programs at Jan Hus Presbyterian Church & Neighborhood House
  - **Toddler Summer Playgroups:** Monday and Thursday from 9:30 A.M. – 11:00 A.M. June 13 – July 28<sup>th</sup>. \$25/Drop-in. More info: Holly Nedelka, Director at 212-879-2019, [childsplayNYNY@aol.com](mailto:childsplayNYNY@aol.com)
- Child's Play Fall Program at Jan Hus Presbyterian Church & Neighborhood House, September 12, 2011 – January 19, 2012:
  - **Mommy & Me Playgroups,** Monday, Wednesday, and Thursday 11:00 A.M.– 1:00 P.M. 2 – 4 year olds. Fee for 16 week term: Once a week \$350/family \$25/Drop-in.
  - **On My Own Drop-off Playgroup,** Monday, Wednesday, and Thursday 9:30 – 11:00 A.M. for Toddlers/Babies. Fee for 16 week term: Once a week \$560, Twice a week \$1000, Three times a week \$1500.
  - **Mandarin Language Class:** Monday 3:00 – 4:00 P.M., 4:00 – 5:00 P.M. Fee for 16 weeks \$450/child.

More info: Holly Nedelka, Director at 212-879-2019, [childsplayNYNY@aol.com](mailto:childsplayNYNY@aol.com)

**OTHER ANNOUNCEMENTS**

**A Brief History of Jan Hus (Encyclopedia Britannica Online)**

Jan Hus, Hus also spelled Huss (born c. 1370, Husinec, Bohemia [now in Czech Republic]—died July 6, 1415, Konstanz [Germany]), the most important 15th-century Czech religious Reformer, whose work was transitional between the medieval and the Reformation periods and anticipated the Lutheran Reformation by a full century. He was embroiled in the bitter controversy of the Western Schism (1378–1417) for his entire career, and he was convicted of heresy at the Council of Constance and burned at the stake.

**Early life and teaching career**

Hus was born of poor parents in Husinec in southern Bohemia, from which he took his name. About 1390 he enrolled in the University of Prague, and two years after his graduation in 1394 he received a master's degree and began teaching at the university. He became dean of the philosophical faculty there in 1401.

At this time the University of Prague was undergoing a period of struggle against foreign, chiefly German, influence as well as an intense rivalry between, on the one hand, German masters who upheld nominalism<sup>1</sup> and were regarded as enemies of church reform and, on the other, the strongly nationalistic Czech masters, who were inclined to realist philosophy and were enthusiastic readers of the philosophical writings of John Wycliffe, a bitter critic of nominalism. Hus studied Wycliffe's works and later his theological writings, which were brought into Prague in 1401. Hus was influenced by Wycliffe's underlying principles, though he never accepted their extreme implications, and was particularly impressed by Wycliffe's proposals for reform of the Roman Catholic clergy. The clerical estate owned about one-half of all the land in Bohemia, and the great wealth and simoniacal practices of the higher clergy aroused jealousy and resentment among the poor priests. The Bohemian peasantry, too, resented the church as one of the heaviest land taxers. There was thus a large potential base of support for any church reform movement at a time when the authority of the papacy itself was discredited by the Western Schism. Attempts at reform had been made by the Bohemian king Charles IV, and Wycliffe's works were the chosen weapon of the national reform movement founded by Jan Milíč of Kroměříž (d. 1374).

**Leader of Czech reform movement**

In 1391 Milíč's pupils founded the Bethlehem Chapel in Prague, where public sermons were preached in Czech (rather than in Latin) in the spirit of Milíč's teaching. From 1402 Hus was in charge of the chapel, which had become the centre of the growing national reform movement in Bohemia. He became increasingly absorbed in public preaching and eventually emerged as the popular leader of the movement. Despite his extensive duties at the Bethlehem Chapel, Hus continued to teach in the university faculty of arts and became a candidate for the doctor's degree in theology. Hus also became the adviser to the young nobleman Zbyněk Zajíc of Hazmburk when Zbyněk was named archbishop of Prague in 1403, a move that helped to give the reform movement a firmer foundation.

In 1403 a German university master, Johann Hübner, drew up a list of 45 articles, presumably selected from Wycliffe's writings, and had them condemned as heretical. Because the German

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<sup>1</sup> nominalism, in philosophy, position taken in the dispute over universals—words that can be applied to individual things having something in common—that flourished especially in late medieval times. Nominalism denied the real being of universals on the ground that the use of a general word (e.g., "humanity") does not imply the existence of a general thing named by it.

masters had three votes and the Czech masters only one, the Germans easily outvoted the Czechs, and the 45 articles were henceforth regarded as a test of orthodoxy. The principal charge against Wycliffe's teaching was his tenet of remanence—i.e., that the bread and wine in the Eucharist retain their material substance. Wycliffe also declared the Scriptures to be the sole source of Christian doctrine. Hus did not share all of Wycliffe's radical views, such as that on remanence, but several members of the reform party did, among them Hus's teacher, Stanislav of Znojmo, and his fellow student, Štěpán Páleč.

During the first five years of Zbyněk's reign as archbishop of Prague, his attitude toward the "evangelical party" radically changed. The opponents of reform won him over to their side and, in 1407, succeeded in charging Stanislav and Páleč with heresy, and they were cited to the Roman Curia for examination. The two men returned completely changed in their theological views and became the principal opponents of the Reformers. Thus, just when Hus had emerged at the forefront of the reform movement, he came into conflict with his former friends.

### **Hus and the Western Schism**

Since 1378 the Roman Catholic Church had been split by the Western Schism, during which the papal jurisdiction was divided between two popes. As the leader of reform, Hus unhesitatingly quarreled with Archbishop Zbyněk when the latter opposed the Council of Pisa (1409), which was called to dethrone the rival popes and to reform the church. The council had the support of the Czech masters at the University of Prague, whereas the German masters were opposed to it. The German masters, who carried a voting majority in university affairs, supported the archbishop, which so enraged King Wenceslas that in January 1409 he subverted the university constitution by granting the Czech masters three votes each and the Germans only one; the result was a mass emigration of the Germans from Prague to several German universities. In the fall of 1409 Hus was elected rector of the now Czech-dominated university.

The final break between Archbishop Zbyněk and Hus occurred when the Council of Pisa deposed both Pope Gregory XII, whose authority was recognized in Bohemia, and the antipope Benedict XIII and in their place elected Alexander V. The deposed popes, however, retained jurisdiction over portions of Western Europe; thus, instead of two, there were three popes. The archbishop and the higher clergy in Bohemia remained faithful to Gregory, whereas Hus and the reform party acknowledged the new pope. After being forced by the king's punitive measures to recognize Alexander V as the legitimate pope, the archbishop, through a large bribe, induced Alexander to prohibit preaching in private chapels, including the Bethlehem Chapel. Hus refused to obey the pope's order, whereupon Zbyněk excommunicated him. Despite his condemnation, Hus continued to preach at the Bethlehem Chapel and to teach at the University of Prague. Zbyněk was ultimately forced by the king to promise Hus his support before the Roman Curia, but he then died suddenly in 1411, and the leadership of Hus's enemies passed to the Curia itself.

In 1412 the case of Hus's heresy, which had been tacitly dropped, was revived because of a new dispute over the sale of indulgences [simony] that had been issued by Alexander's successor, the antipope John XXIII, to finance his campaign against Gregory XII. Their sale in Bohemia aroused general indignation but had been approved by King Wenceslas, who, as usual, shared in the proceeds. Hus publicly denounced these indulgences before the university and, by so doing, lost the support of Wenceslas. This was to prove fatal to him. Hus's enemies then renewed his trial at the Curia, where he was declared under major excommunication for refusing to appear and an interdict was pronounced over Prague or any other place where Hus might reside, thereby denying certain sacraments of the church to communicants in the

interdicted area. In order to spare the city the consequences, Hus voluntarily left Prague in October 1412. He found refuge mostly in southern Bohemia in the castles of his friends, and during the next two years he engaged in feverish literary activity. His enemies, particularly Stanislav and Páleč, wrote large number of polemical treatises against him, which he answered in an equally vigorous manner. The most important of his treatises was *De ecclesia* (The Church). He also wrote a large number of treatises in Czech and a collection of sermons entitled *Postilla*.

### **The final trial**

With the Western Schism continuing unabated, King Sigismund of Hungary, as the newly elected (1411) king of Germany, saw an opportunity to gain prestige as the restorer of the church's unity. He forced John XXIII to call the Council of Constance to find a final solution of the schism and to put an end to all the heresies. Sigismund, therefore, sent an emissary to invite Hus to attend the council to explain his views—an invitation Hus naturally was reluctant to accept. But when John threatened King Wenceslas for noncompliance with the interdict, and after Sigismund had assured Hus of safe-conduct for the journey to Constance and back (no matter what the decision might be), Hus finally consented to go.

He left for Constance but did not receive the safe-conduct until two days after his arrival there, in November 1414. Shortly after arriving in Constance he was, with Sigismund's tacit consent, arrested and placed in close confinement, from which he never emerged. Hus's enemies succeeded in having him tried before the Council of Constance as a Wycliffite heretic. All that the earnest intervention by the Bohemian nobles could obtain for him was three public hearings, at which he was allowed to defend himself and succeeded in refuting some of the charges against him. The council urged Hus to recant in order to save his life, but to the majority of its members he was a dangerous heretic fit only for death. When he refused to recant, he was solemnly sentenced on July 6, 1415, and burned at the stake.

### **Beliefs and writings**

There has been much dispute over the extent to which Hus was indebted to Wycliffe for his theological beliefs. At Constance he refused to submit to the council's demand that he disavow Wycliffe entirely, and he undoubtedly did support the doctrine of predestination and advocate the supremacy of biblical authority over that of the Catholic church. Hus's views can also be interpreted as the culmination of the Czech national reform movement, however. His followers and subsequent Bohemian religious Reformers adopted the name **Hussites**.

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## **JAN HUS PRESBYTERIAN CHURCH & NEIGHBORHOOD HOUSE**

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