

JAN HUS - LIVING AND DYING FOR CHRIST

Following Christ

Banska Bystrica, 28th June 2015

1 Peter 4:12-13 Ἀγαπητοί, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῖν γινομένη ὡς ξένου ὑμῖν συμβαίνοντος, ¹³ ἀλλὰ καθὼς κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε ἀγαλλιώμενοι.

1 Peter 4:12-13 Beloved, do not be surprised at the fiery trial when it comes upon you to test you, as though something strange were happening to you. ¹³ But rejoice insofar as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed.

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0. INTRO: THE FACTS OF HISTORY

0.1. PERSONAL REMEMBRANCE (1965?)

- Our pastor and evangelist Janko Kriška preaching in Prague (Baptist conference): “Lepšie je dobre zomrieť ako zle žiť. Pre strach sa nemá hrešiť”. [difference!]
- “Lépe jest dobře zemřítí, nežli zle živu býti. Pro utrpění smrti nemá se hřešiti...”¹ (It is better to die well than to live badly. We must not sin to avoid the punishment of death.²)
- Melius est bene mori, quam male vivere. Propter mortis supplicium non est peccandum.³

0.2. HISTORICAL

- Jan Hus (1369-1415)

¹ KYBAL, V. M. *Jan Hus*, Praha : Jan Laichter, 1926, p. 486. (Za adresáta býval dřívě pokládán M. Křišťan z Prachatic; že pravdě podobněji nutno mysliť na M. Jana Kardinála... NOVOTNÝ, V. *Korespondence a dokumenty*, p. 169)

² WORKMAN, H. B. – POPE, R. M. *The Letters of Hus*, London : Hodder & Stoughton, 1904, p. 120.

³ NOVOTNÝ, V. M. *Jana Husi Korespondence a dokumenty*, Praha : Komise pro vydávání pramenů náboženského hnutí českého, 1920, p. 170.

0.2.1. THE ORIGINS OF THE DRAMA

- [http://www.greatsite.com] “The theological writings of Wycliffe spread widely in Bohemia. They had been brought over, as is said, in 1401 or 1402 by Jerome of Prague, and Hus was greatly moved by them.”
- “It has long been recognized that Hus belonged to an independent native tradition which was doctrinally widely separated from Wyclifism. Loserth's attempt to prove, by means of parallel passages, that Hus merely plagiarized all his main tenets from Wyclif has been shown to be untenable.”⁴
- ...reformers inveighed against the vice and immorality of the laity, against the superficiality and degeneracy of the clergy.⁵
- Příčiny sváru jsou tři: 1, odsouzení článků Viklefových; 2, loupení odpustkové; 3, v Radě doktorů (»Farizeů«) uvedené urážky a následující bludy: a) že Hus s kazateli jest zákazonosné duchovenstvo, bloudící o svátostech; b) že nemohou býti nalezeni ani dáni na zemi jiní nástupcové apoštolští, než jest papež jako hlava a sbor kardinálů jako tělo, církve římské; c) že papež jest hlava a sbor kardinálů jest tělo, jsouce zjevní a praví nástupci knížete apoštolů (srv, pozn, 2 na str, 100) ; d) že stolice apoštolské, t. j, papeže s kardinály římské církve a s preláty, dlužno poslouchati ve všem všudy, kde se nebrání čisté dobro nebo nepřikazuje čisté zlo. Hus má b), c), d) za bludy a zvláště b) znamená mu Antikristovo vynášení se nad boha, t, j, nad Kristovo božství a člověčenství.
- [PALACKÝ]...Wicleff ...nejprve proti nauce o transsubstanciaci. V tom jevil se rozdíl mezi ním a reformatory českými kteří dosavad byli nesahali dále, nežli do věcí týkajících se toliko řízení a kázně církevní.
- What is the Church? – The pope with the cardinals? – or those who obey Christ?

0.2.2. HUS' CRITIQUE

- Protož věrný křesťane hledaj pravdy, slyš pravdu, uč se pravdě, miluj pravdu, prav pravdu, drž pravdu, braň pravdy až do smrti; nebť pravda té vysvobodí od hřícha, od ďábla, od smrti duše, a konečně od smrti věčné, jenž jest odlúčení věčné od milosti božie, i od blahoslavené všie radosti, kteréžto radosti dojde, ktož kolivěk věří v boha i v Jezu Krista, jenž jest pravý buoh a pravý člověk.⁶
- ...non solum ille proditor est veritatis, qui transgrediens veritatem, palam mendacium pro veritate loquitur, sed etiam ille, qui non libere pronuntiat veritatem, quam libere pronuntiare oportet, aut non libere veritatem defendit, quam libere defendere oportet, proditor est veritatis.⁷
- “Neb prodávají a kupují arcibiskupstvie draže než mnohá v Čechách panstvie, a odpustky dávají v nájmu, jakož který Antikristov posel móż utržiti, aby mohl viece na lidu sprostném vylúdití. A proto lidé schnu, jedni bojie se s pravdy proti tomu bludu vyznati ; druzí nevědiece pro rozdělenie kněžské v kázani, čeho se mají držeti; třetí majice veliké tesknosti, že tak jiní blúdie ; a čtvrtí trpiece haněnie, kacěřovanie i mordovanie, a také pro veliké sůzenie pravdy božie.”⁸
- “...every Christian is expected to believe explicitly and implicitly all the truth which the Holy Spirit has put in Scripture, and in this way a man is not bound to believe the sayings of the saints which are apart from Scripture, nor should he believe papal bulls, except in so far as they speak out of Scripture, or in so far as what they say is founded in Scripture simply.”⁹

0.2.3. THE COUNCIL

Council of Constance (1414-18). The Council was convoked in 1414 by John XXIII at the instigation of the Emp. Sigismund. Its purpose was to end the Great Schism and also to reform the Church and combat heresy. ... in its fifth session (15 April 1415) the Council enacted the decree 'Haec Sancta', declaring

⁴ www.escholar.manchester.ac.uk/api/POST-PEER-REVIEW-PUBLISHERS-DOCUMENT.PDF

⁵ KITTS, E. J. *Pope John the Twenty-Third*, London : Constable, 1910, p. 29

⁶ HUS, J. *Výklad viery*. In: *Sebrané spisy české I*, p. 7.

⁷ MOLNÁR, A. *Na rozhraní věků*, p. 20.

⁸ *Sebrané spisy české II*, Praha : Bedřich Tempský, 1866, p. 10.

⁹ *De ecclesia*, (SCHAFF) p. 71

that 'this Council holds its power direct from Christ; everyone, no matter his rank or office, even if it be Papal, is bound to obey it in whatever pertains to faith, to the extirpation of the abovementioned schism, as well as to the reform of the Church in its head and in its members'. This decree was the apex of Conciliar Theory. John was brought back, condemned for scandalous conduct (but not for heresy) and deposed on 29 May. On the 5th November the Council was opened. The Council was dissolved on 22 Apr 1418.¹⁰

- From 1317 the popes resided for sixty years at Avignon in France. 1378-1414 “The Great Schism”
- Jerome of Prague [Wiki] On 23 May 1416, and on 26 May, he was put on trial by the Council. On the second day he withdrew his recantation, and on 30 May he was condemned and burned.

0.2.4. JAN HUS TODAY

V březnu roku 1920 byly po vzrušené debatě v parlamentu ustanoveny státní svátky sv. Václava, Cyrila a Metoděje slavené 1. května a Husova dne 6. července. Proti jeho zavedení protestoval Vatikán, Hlinková slovenská ľudová strana a německé politické strany. Oslav svátku na Staroměstském náměstí se osobně účastnil jejich čestný předseda premiér Antonín Švehla s prezidentem T. G. Masarykem. Prezident pak nechal nad pražským hradem vyvěsit husitský bílý prapor s rudým kalichem. V noci 6. července odjel z Prahy na protest papežský nuncius Francesco Marmaggi. Později ministru zahraničí E. Benešovi napsal, že Vatikán považuje účast prezidenta a ministerského předsedy na oslavách za urážku a přerušuje s Československem diplomatické styky. ...[oslavý Jubilejního roku 2000]...V očekávaném papežově proslovu zazněla pouze konečná slova lítosti nad Husovou tragickou smrtí a ocenění jeho mravních kvalit. Takovému vyústění celého úsilí bylo zklamáním pro ty, kteří si všimli, že nebyly explicitně odsouzeny pořádky v pozdně středověké církvi, ani posouzena Husova teologie, i když k tomu dávají texty II. vatikánského koncilu prostor. Nebylo zneplatněno Husovo odsvěcení, ani církevní tresty na něj uvalené.¹¹

0.3. JOHN HUS AND OUR TIMES

- the great expectations of the West after 1989 → the new persecution of Christians in the West (intolerant tolerance; accusations of hatred...)
- the Roman church then → political powers now
- the immorality of the church then → the immorality of public figures now
- the threat of Islam (Muhammad sensitivity)

1. THE QUALITY OF LIFE – OR THE QUALITY OF DEATH?

- Hus: It is better to die well than to live badly.
- What do we strive for in our life?
- **Rom 12:18** If possible, so far as it depends on you (εἰ δυνατόν τὸ ἐξ ὑμῶν), live peaceably with all.

1.1. CHRISTIANITY AND SUFFERING

- **2Tim 3:12** Indeed, all who desire to live a godly life in Christ Jesus will be persecuted,
- **Phil 1:29** Ved' vy ste dostali milost' (ἐχαρίσθη) nielen v Krista veriť, ale aj trpieť pre neho
- **Mt 5:12** Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you.
- **Acts 5:41** So they went on their way from the presence of the Council, rejoicing that they had been considered worthy to suffer shame for *His* name.
- **1Pt 4:13** But rejoice insofar as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed.

1.2. DEATH AND BEYOND

- Balaam's prayer: **Nu 23:10** (תָּמַתְּ נַפְשִׁי מוֹת יְשָׁרִים וְתָהִי אַחֲרַיִתִּי כְּמֹהָר) Let me die the death of the upright, and let my end be like his!

¹⁰ CROSS, F. L. (ed.) *The Oxford Dictionary of the Christian Church*, Oxford : OUP, 1997.

¹¹ www.sacra.cz\2005-1\3_Sacra_3-2005-1_5.pdf

- *Ars bene moriendi* → preparations for death (Hezekiah - **2Ki 20:1** "Thus says the LORD, 'Set your house in order, for you shall die; you shall not recover.'")
- contemporary culture – there is nothing beyond this life...

2. THE PROBLEM OF FEAR OF DEATH

- Hus: Pre *strach* sa nemá hrešit' (*implicit* in the original quotation)
- **Heb 2:15** ...deliver all those who through fear of death were subject to lifelong slavery.

2.1. THE FEAR OF NON-EXISTENCE – THE LOSS OF ALL

- **Lk 9:25** For what does it profit a man if he gains the whole world and loses or forfeits himself?
- **Lk 12:19-21** And I will say to my soul, Soul, you have ample goods laid up for many years; relax, eat, drink, be merry.' ²⁰ But God said to him, 'Fool! This night your soul is required of you, and the things you have prepared, whose will they be?' ²¹ So is the one who lays up treasure for himself and is not rich toward God."

2.2. THE FEAR OF SUFFERING

- **Rev 2:10** Do not fear what you are about to suffer.
- **Mt 10:28** And do not fear those who kill the body but cannot kill the soul. Rather fear him who can destroy both soul and body in hell.
- ⇒ the principle of *greater fear* (the fear of God)

3. THE SERIOUSNESS OF SIN

- Hus: We must not sin to avoid the punishment of death.
- Today, why do we disagree with the Council of Constance? – because heresy/sin is unimportant? – or because John Hus was *right*? (the problem in the confrontation with Islam)

3.1. SIN – AND COMMON MORALITY

- What is sin?
- "The Christian does not drink, smoke, dance and fornicate..."(?)
- **Mt 5:20** For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.
- *ignoring God* – **Acts 17:27** ...that they should seek God (ζητεῖν τὸν θεόν), in the hope that they might feel their way toward him and find him.

3.2. SIN – AND GOD

- How *real* is God too me?
- **Ps 51:4[6]** Against you, you only, have I sinned and done what is evil in your sight,

4. TO REMEMBER

- The most important thing in this life is to be prepared to meet God.
- Beware of such love for ease and comfort in this life that you avoid the cross.
- Make sure there is nothing in this life that you fear more than the frown of God.