

celibacy, and the general character of sacramentalism. As with Wycliffe his personal brilliance led to rapid promotion and by 1409 he was rector of the university and giving his teachings freely. He had the support of King Wenceslaus (but probably not he of the song) who was glad to have a scholar in his new university that commanded the attention of the students and an international interest also.

The career of Huss (or Hus!) was marked with excommunications, threatened exiles, and the like. But he continued preaching and went through Bohemia (much of modern Czechoslovakia) preaching and winning converts. He appealed the treatment of the church to the Emperor Sigismund and with a safe conduct from that worthy he appeared at the Council of Constance in 1415 to make a defense of his ideas. In spite of the safe-conduct, he was seized, tried most unfairly, condemned and burned. He was regarded as a great martyr in Bohemia and the Bohemian movement he began was never overcome in spite of many persecutions, some internal disagreement, and warfare by the Emperor. Both the imperial and ecclesiastical parties denied any wrong doing in the case of Hus and each blamed the other for his death.

The martyrdom of Hussites was pursued with vigor but new leaders rallied to replace old. Jerome of Prague was martyred the following year but the movement still grew until in time it merged with the work of Luther. The present day Moravian church is a descendent body from the Hussite revolt.

NOTE: Waldo, Hus, and Wycliffe are often called the forerunners of the Reformation. They really are that in a spiritual sense. From them Luther would learn some really valuable lessons about what it takes to make a reformatory movement work. But none of the three produced a reformation, per se, simply a band of believers who could pray and carry on as they could. If the Reformation had not come, all these works seemed destined to dry up and diminish.

VI.3.b Mystics

Mystics

There is, without argument, a mystical side to Christianity. But by a "mystic" we mean one who is not guided by normative expressions of scriptural content but by illustrations of life and fantasy with an essentially subjective mode of