

100<sup>th</sup>  
Anniversary

Hus Memorial

PRESBYTERIAN CHURCH

1889 ~ 1989

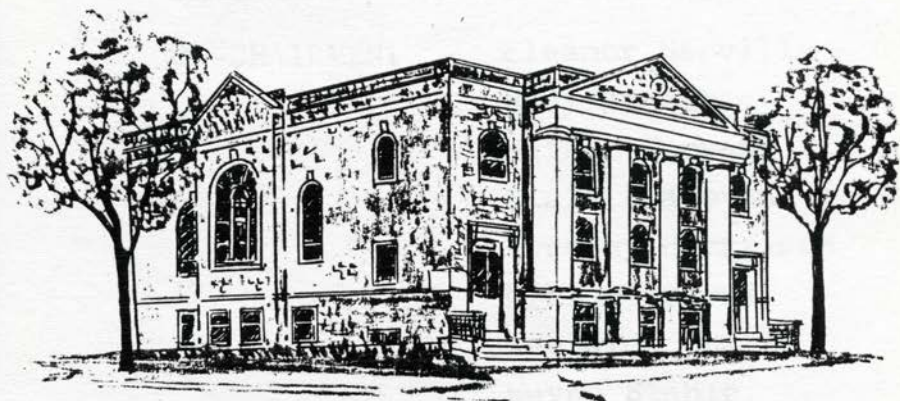


FIRST CHURCH - MARCH 10, 1889

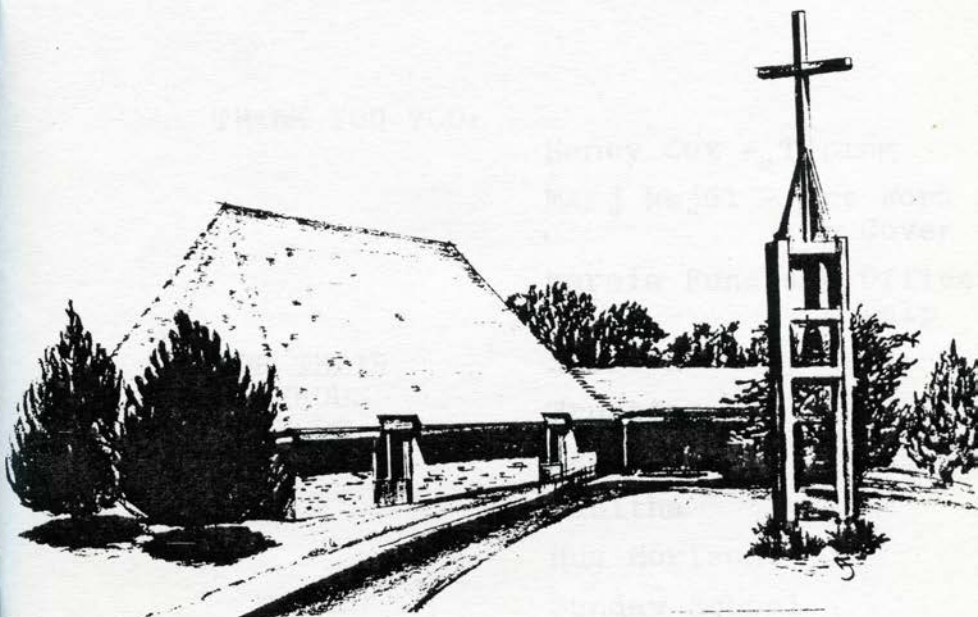


*A walk through the history of  
Hus Memorial Presbyterian Church -  
Cedar Rapids, Iowa*

*... composed by Jack and Eleanor Harville*



JANUARY 11, 1916



MAY 6, 1973

*100<sup>th</sup> Anniversary ~ March 10, 1989*



100<sup>th</sup> ANNIVERSARY COMMITTEE

PASTOR: Rev. John Gilmore

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CO-CHAIRMEN: Eleanor Harville

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FOR THEIR  
GENEROUS  
SUPPORT:

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Hus Horizons

Sunday School

20011 - 1941 VEST - CRYSTAL

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Lillian Marshall  
Josephine Marshall  
William Marshall  
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FOR THE  
MEMBERS  
THANK YOU

Secretary  
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FROM OUR PASTOR



Rev. John W. Gilmore

1986 -

This historical preview is testimony to 100 years of service to God in the Name of Jesus Christ, our Savior, at Hus Memorial Presbyterian Church in Cedar Rapids.

From the covers of these pages unfold a heritage rich in tradition, color, hard work, steadfast courage, and faithfulness to the Word of God.

Our prayer as we dedicate these pages and stories of the past 100 years and look toward God's abiding presence in the next, is simply this: that "God, giver of every good gift, accept these offerings of your people, and grant what we need to bear the cross more faithfully."

Let us go out into the world with a daring and a tender love; and whatever we do, let us do it out of love and by the grace that comes to us through Jesus Christ. To Christ be praise and glory, now and forever.

"TO GOD BE THE GLORY"

Amen.

Pastor John

## ABOUT THIS TREATISE

This booklet is a Historical Treatise of Hus Memorial Presbyterian Church.

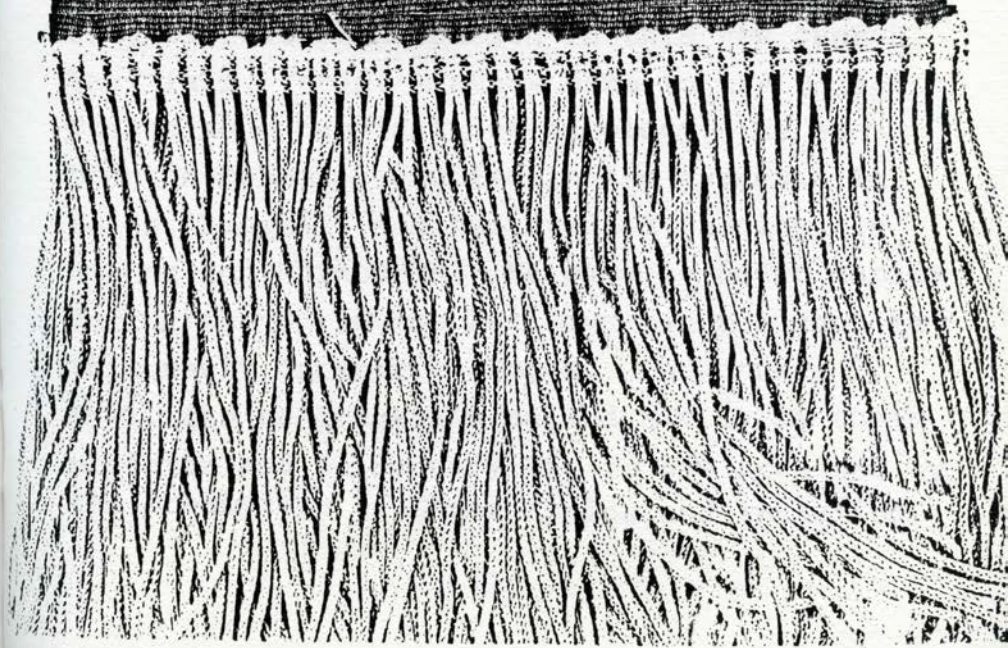
Much of the information is the actual Historical Accounts of news, events and activities as they happened.

Therefore, this information must be read in the context as though you were or are currently in existence during that corresponding time period.

It is a reflection back in time!



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IHS

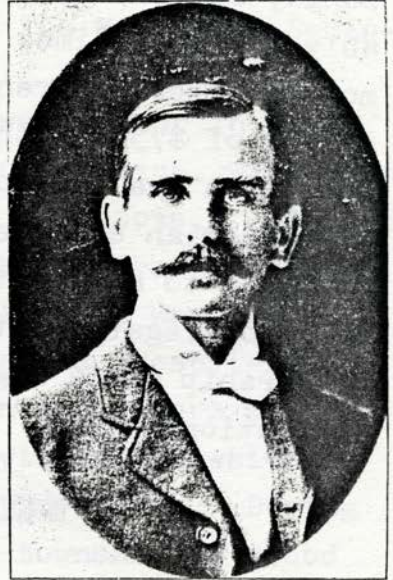


THE MINISTERS  
OF HUS MEMORIAL PRESBYTERIAN CHURCH

Rev. Vaclav Hlavaty	1891 - 1919
Dr. Joseph Bren	1919 - 1938
Rev. Benjamin Paroulek	1938 - 1941
Rev. Zdenek F. Pauk	1941 - 1954
Rev. Joseph Havlik	1955 - 1959
Rev. William B. Harnish	1960 - 1966
Rev. Lyle R. Graff	1967 - 1971
Rev. George B. McDill	1972 - 1984
Rev. John W. Gilmore	1986 -

1891 to 1928

On September 29, 1889, this church became a part of the Cedar Rapids Presbytery which did much to help the Protestant Czech work. Until 1910, the church was a member of the Cedar Rapids Presbytery; in that year it became a part of the newly organized Central West Bohemian Presbytery of which we have already spoken.



REV. VACLAV HLAVATY

In the summer of 1890 Vaclav Dudycha, who was the son of one of the first elders and a student at Union Theological seminary, preached without remuneration in this new church. That fall, Vaclav Hlavaty came to the United States as a candidate of theology. He was born in Bohemia, studied in the gymnasium in Kolin, Bohemia, and had studied theology in Vienna and Edinburgh. He came to Cedar Rapids during the Christmas holidays and preached in this newly organized church. On January 7, 1891, the congregation called him to be their minister and on January 25, he was ordained by the Presbytery of Cedar Rapids and installed.

From that time on, services were held every Sunday and the work of God continued favorably but many times with difficulty. A few months after Reverend Hlavaty's ordination, a debt of \$735 on the church property was paid with the help of the First and Second Presbyterian churches. After a thirty-year struggle to attain their goal the people of this congregation at last had their own place of worship and a regular minister of their own nationality.



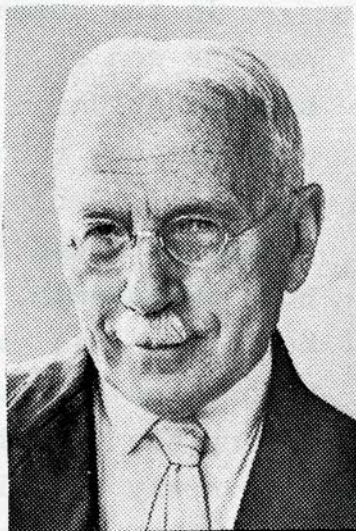
Dec. 20, 1919 NEW PASTOR

1938

THE REV. JOSEPH BREN

The congregation of The Hus Memorial Presbyterian Church has obtained The Rev. Joseph Bren, D.D. to fill the Pulpit. He is known as an excellent pastor and an eminent preacher.

Dr. Bren is the descendent of a (Monavian) Brethren and received a thorough training and preparation for the study of Theology in Bohemia,



*Dr. Joseph Bren*

whereon he came to this country in 1888, entered the Union Seminary in New York City and finished his Theological Studies in The McCormick Seminary, Chicago.

Since 1891, Dr. Bren was pastor in the Bohemian Presbyterian Church; Racine, Wisconsin and since 1908 in Hopkins, Minnesota. Both congregations grew and developed under his strong leadership. For several years he was also stated clerk of the Minneapolis Presbytery. He was also one of the main organizers of the Middle Western Czech Presbyterian of which he still is the Secretary and Treasurer. During wartime as chairman of his township he stood at the head of many patriotic movements.

Besides that, Dr. Bren never lost the interest of Bohemia of his sight and as soon as the hour for freedom of Czechoslovakia arose, he was one of the first to guide the activity of the Bohemian National Alliance which when the U.S. entered the war was absolutely collateral with their interest. His eloquent and enthusiastic words encourage his audiences; not only in Hopkins, but in all surrounding communities.

It was only a common key that unlocked an ordinary door, but it symbolized the spirit of America to him.

"Here is a key, you may go in and out as

you please", the head of the Union Theological Seminary in New York told the Rev. Dr. Joseph Bren when he entered the school fifty years ago, shortly after his arrival in the United States.

It was on September 21, 1888 that he landed in New York a young Bohemian seeking the freedom offered by America. He saw ballots being bought at fifty cents per voter, he saw the rank inequities and injustices of a government under the Tammany Hall System; but, throughout it all rang the words "You may go in and out as you please".

That was America!

Having retired on September 1, after eighteen years as pastor of the Jan Hus Memorial Presbyterian Church, Dr. Bren now resides at 3228 Soutter Ave. S.E. A Bohemian by birth, educated in a German school, and an American citizen by choice, he closely follows the present trends in European government.

Dec. 1, 1943

BREN, RETIRED PASTOR, PASSES AWAY

The Rev. Joseph Bren, a leading figure in Czechoslovak Protestantism in the middle west and a former pastor of the Hus Memorial Presbyterian Church in Cedar Rapids, died in a Cedar Rapids hospital Wednesday at 1:30 a.m.

His home address was 3228 Soutter Ave. S.E.

Born Nov. 25, 1869 in Netrebice, Czechoslovakia, he came to New York in 1888 and there began study at the Union Theological Seminary. In 1890 he organized the second Presbyterian Church among the Czechs of Racine, Wisconsin and in order to minister to them, he entered the McCormick Theological Seminary in Chicago. He was graduated from the Seminary in 1891 and ordained by the Milwaukee Presbytery.

During Dr. Bren's pastorate at Racine, both a church and a manse were built. In 1904 he was elected to the pastorate of Hopkins, Minnesota, and there he also built a church.

Largely through Dr. Bren, the Central West Presbytery was organized in 1910 and he served as its stated clerk until 1921.

During World War I, Dr. Bren was active in the work of the Czechoslovak National Alliance, which was working for Czechoslovak Independence. The first president of the Czechoslovak republic, Dr. T.G. Masaryk, was his personal friend and was entertained at the Bren home in Racine in 1903.

In 1920, Mr. Bren came to Cedar Rapids to take the pastorate of the Hus Memorial Presbyterian Church, which he retained until 1938. For many years he was a member of the board of directors of Coe College.

Dr. Bren had read Law during his Racine

ministry and was admitted to the Wisconsin Bar. He was awarded the degree of Doctor of Divinity by the University of Dubuque.

Surviving are his wife, the former Sophie Horusicky of New York, to whom Dr. Bren was married Aug. 4, 1894; and a son Bozetch, as well as two grandsons, Donald and Wayne of West Caldwell, N.J. and a Nephew, Edward Hunter of Delphos, Ohio, who was reared in the Bren home.

The body is at the Barta Funeral Home. Funeral announcement will be made later.



### NEW PASTOR OF HUS MEMORIAL CHURCH

The Rev. Benjamin Paroulek, new pastor of Hus Memorial Presbyterian Church succeeding the Rev. Dr. Joseph Bren who retired Sept. 1, accepted an offer of a year's scholarship at Charles University in Prague, Czechoslovakia, but unsettled political conditions prevented him from fulfilling his opportunity.



*Rev. Benjamin Paroulek*



The new pastor, youngest member of the Central West (Bohemian) Presbytery, was ordained to the ministry May 1 in the Bohemian Presbyterian Church at Wahoo, Nebraska. Dr. Bren delivered the ordination sermon. The Rev. Mr. Paroulek was graduated from Wahoo High School in 1931 and Luther Junior College at Wahoo in 1933.

In 1935 the new minister received his Bachelor of Arts degree at Nebraska Wesleyan University and obtained his B.D. degree at Presbyterian Theological Seminary in Chicago this year. During his first year of seminary work he was student pastor near Academy, S.D.

In his second and third years of training he was assistant to Dr. William Clyde Howard of Chicago's Second Presbyterian Church. Dr. Bren was in the pulpit with the Rev. Mr. Paroulek last Sunday. On behalf of the congregation, Elder W. Kubik presented Dr. Bren a token of the Church's gratitude and Elder William Vavra welcomed the new Pastor. A congregational luncheon followed to honor both Dr. Bren and the Rev. Mr. Paroulek. The new minister will speak Sunday morning on "Whither Bound".

RESIGNS PASTORATE OF HUS MEMORIAL  
TO TAKE CALIFORNIA CALL

1941

At the annual congregational meeting of the Hus Memorial Presbyterian Church, Thursday evening, the Rev. Benjamin J. Paroulek Pastor of the church since Oct. 9, 1938, presented his resignation to become effective May 15.

The Rev. Mr. Paroulek has been called to the Pastorate of the First Presbyterian Church of Azusa, California. For the last year he has been secretary-treasurer of the Ministerial Association of Cedar Rapids.

The Rev. Mr. Paroulek received his Theological Training at the Presbyterian Theological Seminary in Chicago. Upon graduation he supplied a three-point field near Clarkson, Nebraska. The Hus Memorial Church was his first full pastorate. He and his wife will assume their duties in the new field on June 1.

A pulpit committee, consisting of the Board of Trustees, the Board of Elders and a representative from three of the church's organizations was appointed to find a successor to fill the vacancy.

Frank Troyak, 829 Fourteenth St. S.E. was given a gold watch by the Congregation for his 40 years of service as a church organist.

NEW PASTOR  
OF HUS MEMORIAL PRESBYTERIAN CHURCH  
REV. ZDENEK F. PAUK

New pastor of Hus Memorial Presbyterian Church, Seventh Street and Ninth Avenue S.E. is the Rev. Zdenek F. Pauk, who will assume his pastoral duties here next Sunday, Oct. 5. Recently at the invitation of the pulpit committee of the congregation, he was a guest of the church and occupied the pulpit on that occasion, following which the congregation extended the pastoral call to him.



*Rev. Zdenek F. Pauk*

Rev. Mr. Pauk, who comes to Cedar Rapids from West Texas where he was pastor of a group of four Presbyterian Churches (one of which was 250 miles from West), has an interesting background of religious work and training.

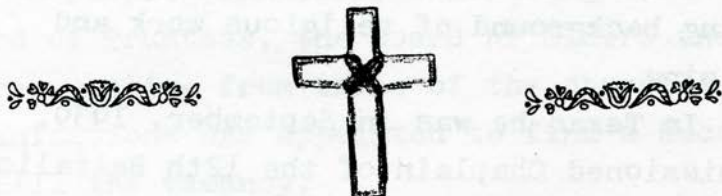
In Texas he was in September, 1939, commissioned Chaplain of the 12th Battalion of the Texas Defense Guard, which he helped to organize.

He is a native of Czechoslovakia, born

on March 30, 1901, at Jablonne nad Orlici in the country then known as Bohemia. He received his elementary and high school education in his hometown and attended a commercial academy at Hradec Karlove from 1915 to 1919. Later, in 1920 and 1921, he took studies in social and religious work in London, and was connected with the Deep Sea Mission at Scarborough, England in 1920.

In 1921 he returned to Czechoslovakia and engaged in religious and social work for three years, after which he entered Prague University to study Theology. He was ordained in the National Czechoslovakia Church in 1928 and was sent to the United States as Administrator of the Czechoslovakia Church in eastern United States. He served as pastor at Binghamton, N.Y. from 1928 to 1939.

The Rev. Mr. Pauk is married and has four children - two boys and two girls, the oldest being 13.



MR. PAUK RESIGNS PASTORATE  
OF HUS MEMORIAL CHURCH

The Rev. Z.F. Pauk, 621-Ninth Avenue S.E., Thursday announced his resignation as pastor of Hus Presbyterian Church for health reasons.

The Rev. Mr. Pauk, pastor at the church since Oct. 1, 1941, except for a leave of absence to serve in the army, said the resignation would be effective Jan. 1.

He said he also is retiring from the ministry, at least temporarily, on the advice of his physician.

"I am retiring from church work for a time, because of voice failure upon the advice of my doctor", he said.

Mr. Pauk came to the United States from his native land of Czechoslovakia in 1928 and served in a pastorate at West, Texas, before accepting a call to Cedar Rapids.

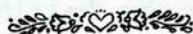
He had been active in the Texas State Guard and joined company "L" of the Iowa State Guard when it formed in Cedar Rapids.

He obtained a three-month leave of absence to serve as Chaplain of the state guard's provisional military police battalion at Camp Dodge in 1942 and in 1944 joined the army as a chaplain.

He served in that capacity in the Pacific areas until the war's end and then in general

hospitals in the United States, until his discharge in 1947. During 1946, however, he was stationed in the vicinity of Cedar Rapids and served his church each week.

Mr. and Mrs. Pauk plan to stay in Cedar Rapids. They are the parents of two married daughters, Mrs. William DuVall of Cedar Rapids and Mrs. Max C. Pepernick who is with her psychiatrist husband with the United States Armed Forces in Germany, and two sons, Daniel, a junior medic at the University of Iowa and George, a freshman at Coe.



REV. JOSEPH HAVLIK

1955

The Rev. Joseph Havlik was installed as pastor of Hus Memorial Presbyterian Church on Sunday, October 23, 1955. Services were conducted by the Presbytery of Cedar Rapids.

Born December 10, 1893 in Czechoslovakia, Rev. Havlik came to this country as a young boy. He was educated at the University of Dubuque where he also took



seminary training. He was ordained into the ministry in Hus Church in 1917.

Other pastorates included Saratoga, IA., Clarkson, Nebraska, Hopkins, Minnesota and Minneapolis, Minnesota.

He was married to Rose M. Musil July 31, 1918 at Blue Rapids, Kansas.

OCT. 15, 1959

REV. JOSEPH HAVLIK PASSES AWAY

The Rev. Joseph Havlik, 65, Pastor of Hus Presbyterian Church died Tuesday in the hospital following a short illness.

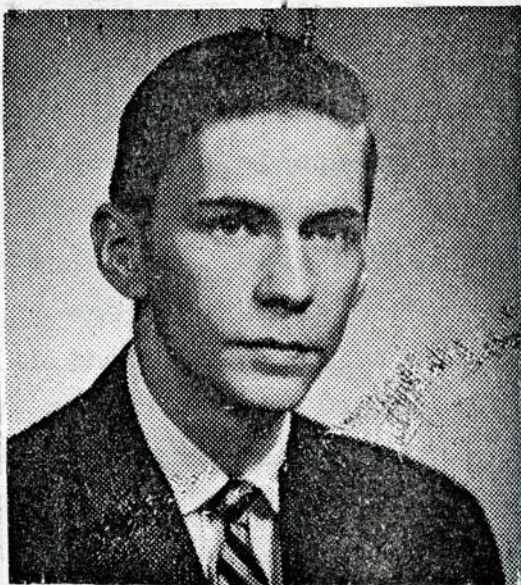
Survivors are his wife, a son Joseph of Hopkins, Minnesota; daughter Ruth Havlik of Minneapolis and two sisters of Europe.

Services; Friday at 2:00 p.m. at Hus Presbyterian Church, by the Rev. Reuben J. Tjaden of Central Park Presbyterian Church. Burial; Minneapolis.



REV. WILLIAM HARNISH

Mr. Harnish was born in Cedar Rapids, Iowa on November 16, 1932; a graduate of Coe College, 1956. He completed his Theological Training at the University of Dubuque Theological Seminary, 1961; has attended Iowa State University for Pastors and the University of



Iowa Graduate School of Religion. He has served as student pastor at the First Presbyterian Church; Emeline, Iowa from 1957-1958 and as an assistant pastor at Central Park Presbyterian Church in Cedar Rapids 1959-1960. He served the Hus Memorial Presbyterian Church as student pastor from September 18, 1960 until he was ordained and installed March 10, 1963 in Hus Memorial Presbyterian Church. Mr. Harnish married the former Rita Wallerich on November 13, 1960 in the Hus Memorial Presbyterian Church.



Mr. William B. Harnish started as student minister on September 18, 1960 with installation and ordination services held on March 10, 1963. Rev. Harnish's resignation effective October 1, 1966.



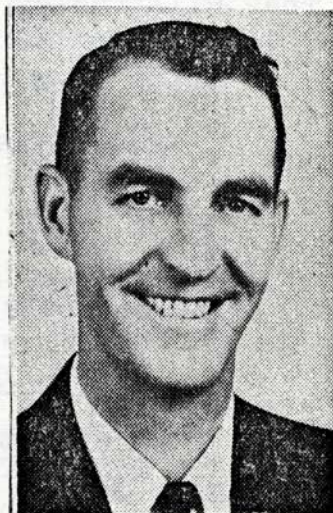
PASTOR AT HUS

June 1967

The Rev. Lyle R. Graff of Waterloo will be the Pastor of Hus Memorial Presbyterian Church. The post has been vacant since the resignation last September of the Rev. William Harnish.

The Graff family will move to Cedar Rapids July 1 and he will begin his ministry July 16, when an installation service will be conducted. He will speak at the church Sunday and on June 11.

A 1960 graduate of Dubuque Seminary, the Rev. Mr. Graff has had two pastorates in Nebraska. For the last year, he has been area counselor for the 50 Million Fund for capital needs of the Presbyterian Church.



LYLE R. GRAFF

Services to install the Rev. Lyle R. Graff as Pastor of Hus Memorial Presbyterian Church will be conducted Sunday at 7:30 p.m.

Ministers taking part will be Dr. Francis W. Pritchard, the Rev. Donald R. Jafvert and Dr. John P. Woods of Cedar Rapids, the Rev. Arthur E. Nash of Ely and the Rev. Harberts of Postville.

A reception will follow.

Rev. and Mrs. Graff have seven children. They will reside at 31 Twenty-Fourth Avenue S.W.

\* \* \* \* \*  
\* Rev. Lyle R. Graff served Hus \* \*  
\* Memorial Presbyterian Church from \*  
\* July 16, 1967 - September 30, 1971 \*  
\* \* \* \* \*



HUS TO INSTALL NEW MINISTER

1972

A service to install the Rev. George B. McDill as pastor of Hus Memorial Presbyterian Church will take place Sunday at 7:30 p.m. in Hus Church.

The new pastor's twin brother, the Rev. Robert T. McDill of Bloomington, Minn., will give the charge to the pastor. Also participating



will be their father the Rev. J.A. McDill of Pasadena, California, as well as Dr. John C. Walker, Dr. John P. Woods, Dr. Reuben Tjaden and the Rev. Earl Hueban.

The Rev. Mr. McDill was associate pastor of Newcomb Presbyterian Church of Davenport before assuming the Hus pulpit March 1. He was graduated from Occidental College, Los Angeles and San Francisco Theological Seminary at San Anselmo, California.

Mr. McDill was an assistant minister during his first pastoral assignment in Glasgow, Scotland. The McDill's have three children.

\* \* \* \* \*  
\* The following is a poem used by \*  
\* Dr. Reuben Tjaden in his sermon at \*  
\* the installation service for Rev. \*  
\* McDill, April 9th, 1972: \*  
\* \* \* \* \*  
\* IF YOU LIKE TO WORK IN THE KIND \*  
\* OF A CHURCH \*  
\* LIKE THE KIND OF CHURCH YOU LIKE \*  
\* YOU NEEDN'T SLIP YOUR CLOTHES IN \*  
\* A GRIP AND START ON A LONG, \*  
\* LONG, HIKE. \*  
\* YOU'LL ONLY FIND WHAT YOU LEFT \*  
\* BEHIND \*  
\* FOR THERE'S NOTHING THAT'S REALLY \*  
\* NEW \*  
\* IT'S A KNOCK AT YOURSELF WHEN YOU \*  
\* KNOCK YOUR CHURCH, \*  
\* IT ISN'T YOUR CHURCH, ITS YOU! \*  
\* \* \* \* \*



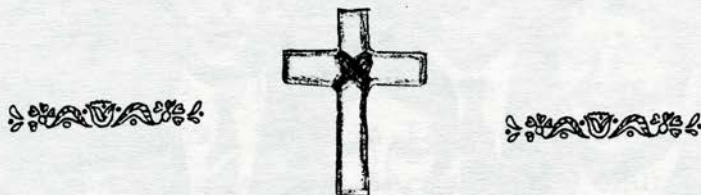
## THE PASTOR'S MESSAGE

"TO GOD BE THE GLORY!" May this ever be our theme song as we build for God.

We are Thankful for those who have led us to this time and place. We are building upon the foundation of their efforts. Yet, not theirs alone. "For no other foundation can any one lay than that which is laid, which is Jesus Christ." (I Cor. 3:11)

As God has aided us in building this church, may He help us to build our own lives as living memorials. And may this building, and what we do in it, assist all in finding Him who is the Cornerstone of our faith.

Rev. George McDill



REV. JOHN W. GILMORE  
PASTOR-HUS PRESBYTERIAN CHURCH

John W. Gilmore has been Pastor of Hus Memorial Presbyterian Church, 2808 Schaeffer Drive S.W., for nearly three years.

John was raised in St. Joseph, Missouri. He received a Bachelor of Arts degree from Missouri Western College, holds a life certificate for teaching science in Missouri, and a Masters of Divinity degree from the University of Dubuque Theological Seminary. He was a student pastor at Lancaster United Methodist Church in Lancaster, Wisconsin, and a worship leader for Sunday evening services at Maxwell



REV. JOHN W. GILMORE FAMILY

Heights Presbyterian Church in St. Joseph, Missouri. John also taught school at Fillmore, Missouri, and at New Mark Junior High School in North Kansas City; and was a department head of Quality Control for Continental Baking Co. in Columbus, Ohio. John served the Our Savior Presbyterian Church; LeClaire, Iowa, for several years before moving to Cedar Rapids.

John and his wife, Peggy, have three children: Larry and John, who are students at Jefferson High School and Aaron, who is a student at Wilson Junior High School. Peggy is a registered nurse at Mercy Medical Center where she works in the Perrine Cancer Care Unit as an Oncology Nurse.

John entered ministry later in life and did so after a long time of self-examination and spiritual reflection, triggered by the sudden and tragic death of his pastor's 19 year-old son. "I decided that I wanted my life to be given to serve that which was greater than I. I wanted to follow what was important and meaningful. That is when I recognized God calling me to serve Him through the Church, in the name of Jesus Christ."

John's interests and hobbies include reading, bicycling, racquetball, and classical music.

Highway Presbyterian Church in St. Joseph.

Missouri, and at New York, New York, New York.

in North Kansas City, and was a member of the

of quality material for experimental tests.

in Missouri, and at New York, New York, New York.

Presbyterian Church, Baltimore, Md.

several years before he was in the

John and his wife, Mary, had three

children, Larry and John, who are students

at Jefferson High School and are in the

class of 1934. John is a member of the

class of 1934. John is a member of the

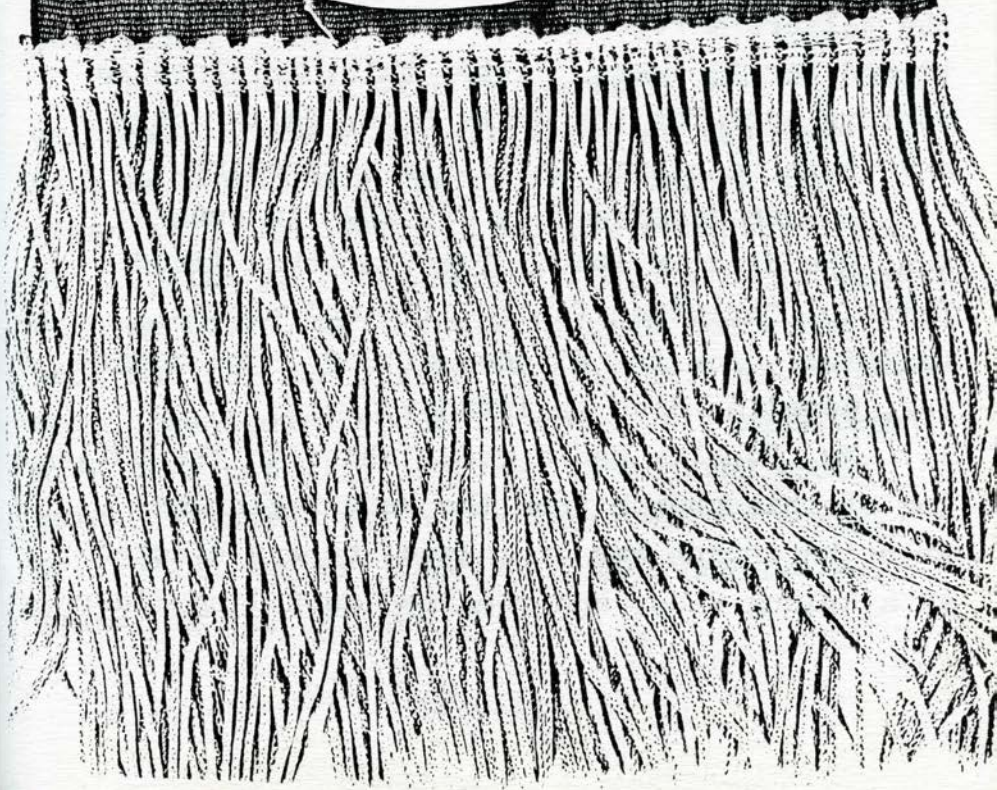
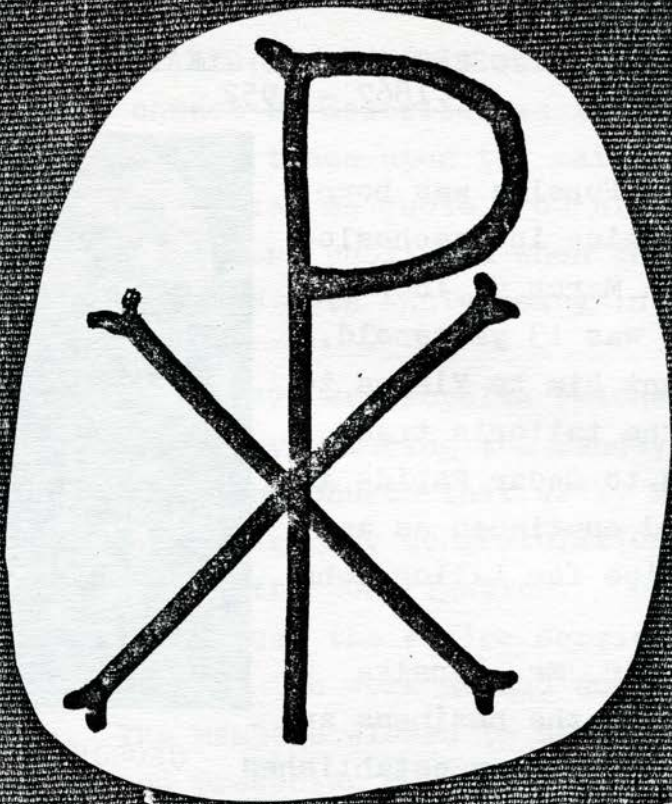
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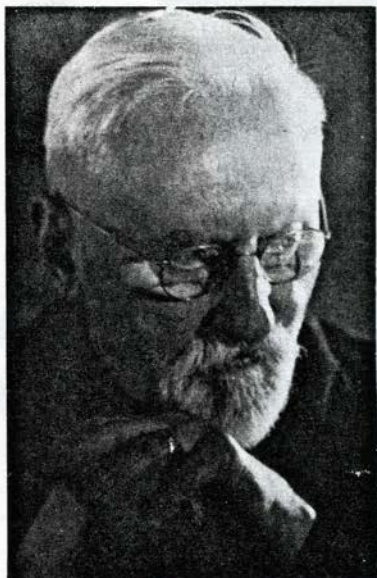
class of 1934. John is a member of the





JOSEPH AMOS POPELKA  
1867 - 1952

Mr. Popelka was born at Martenice in Czechoslovakia on March 9, 1867. When he was 13 years old, they sent him to Vienna to learn the tailor's trade. He came to Cedar Rapids in 1881 and continued as an apprentice for tailor John Vosmek.



Later, Mr. Popelka bought out the business and with Bill Walters established the Walters & Popelka firm in 1912. They continued for 15 years. After this, Mr. Popelka went to work for the Chris Tichy Tailor Shop and there he stayed until his retirement.

He was married July 26, 1893 to Anna K. Kun, who died in 1940. Together they lived a faithful, Christian family life and worked faithfully for the Kingdom of God. One daughter, Gozella, died in infancy.

Mr. Popelka had a great share in the building of this church from the very beginning. When the church was organized, he was elected as a Ruling Elder and remained as Ruling Elder

until the end of his life. This service of over 60 years cannot be described as it deserves. In order to at least touch upon the main contributions he made, let me quote from his reminiscence which were published when the church celebrated its 60th Anniversary in May 1949.

"On March 9, 1947, Mr. Popelka reached his eightieth birthday. During the Sunday morning service at the church that week, Mr. Popelka received a birthday congratulations from the members of the congregation. Coming as a complete surprise, the entire service was dedicated to him and the work he had done for the church. The members wished to show their appreciation and presented Mr. Popelka with a gold ring."

"Mr. Popelka, with Mr. Bohumil Wokoun, organized a young peoples group at the Hope Mission Chapel even before this church was organized. Mr. Wokoun read the scriptures and Mr. Popelka gave the sermon. Since there were no hymn books, Mr. Popelka bought himself a book and led the others in singing. Mr. Popelka soon organized a group to sing. All ages came; even some catholic children came. The group held devotions; but since there was no money, Mr. Wokoun and Mr. Popelka bought new testaments for the children."

"When the first church was built, morning services were held and the young people's group met in the evening on Sundays. Mr. Popelka was one of the leaders and from small beginnings of contributions, he built an organ fund. Under his patient work, this fund grew to \$900.00. When the church was completed a new pipe organ was bought and paid for."

"Mr. Popelka organized the first choir. He had to translate and copy most of the choir music. All his life he gave much time to the choir. Even when he could not direct any more, he remained a very valuable member since his deep voice could always be depended on.

"Mr. Popelka organized a church quartet which was often asked to sing at funerals in and around Cedar Rapids. He brought comfort to many sorrowing hearts without any reward except his own satisfaction in the service of the Lord."



CHURCH ORGANIST 40 YEARS  
JUST A HOBBY

"I don't claim to be good at it, but at least the congregation hasn't ever complained," is the way Frank Troyak, 829 - Fourteenth St. S.E. refers to his accomplishment of playing

the organ at the Hus Memorial Presbyterian Church for more than 40 years.

Mr. Troyak isn't even sure how many years over 40 he has been playing the organ. It all started when a 10 year-old boy walked up to Mrs. V. Hlavaty, wife of the pastor of the church, and let it be known that he was interested in playing the small reed organ belonging

## Church Organist 40 Years; Just A Hobby



FRANK TROYAK AT THE ORGAN.

Gazette photo.

to the church. Mrs. Hlavaty gave the boy, who had just come to this country with his parents from Czechoslovakia, a few lessons on the organ and turned him out on his own.

RECEIVES REWARD . . .

Forty years later, the congregation gave to that "boy" a gold watch with the inscription "Frank Troyak from Hus Memorial Presbyterian Church, April 17, 1941, for meritorious service"

When the church installed a new pipe organ in December 1916, Mr. Troyak just kept on playing. He admits that when a program calls for some special music, he has to "get in and dig", but apparently his statement about the congregation not complaining still holds.

Last fall Mr. Troyak retired in favor of Mrs. B.J. Paroulek, wife of the present pastor, but the Rev. Mr. Paroulek has accepted a call to the First Presbyterian Church at Azusa, California, so Mr. Troyak has agreed to play again.

Mr. Troyak is a modest man and sees nothing worthy of publicity in his "musical career". He claims he isn't particularly good and just plays as a hobby.

## VETERAN MERCHANT . . . .

Playing the organ isn't the only thing Mr. Troyak has been doing consistently for over 40 years. He and a brother, Adolph, have been running a grocery store during that time and for the last 28 years another brother, John, has been working in the store.

Coming to this country from Czechoslovakia when he was 10 years old, he has lived in Cedar Rapids ever since. On July 27, 1910, he was married to Miss Libbie Nejd1, who was a school teacher here. They have one son, Glenn, who lives in Detroit. He is a first lieutenant in the army reserve and is awaiting orders to go on active duty.



## THE PIPE ORGAN

The organ was purchased for \$2100 in 1917 and dedicated, free of debt, on Sunday, December 24 of the same year. It was partially paid for by Andrew Carnegie, the giver of public libraries and pipe organs, with a donation of \$875 from the Carnegie Fund. Some years later, the organ was electrified and chimes added.

When the church was built at 29th Avenue and Schaeffer Drive S.W., the organ was removed from the old building. It was completely rebuilt, with two ranks and new pipes added, and

installed in the new building for approximately \$10,000. Work was done locally by the Freeport Organ Company.

To The Glory of God, and through the generosity of many concerned individuals, the organ was rededicated, free of debt, on Sunday, April 8, 1973.



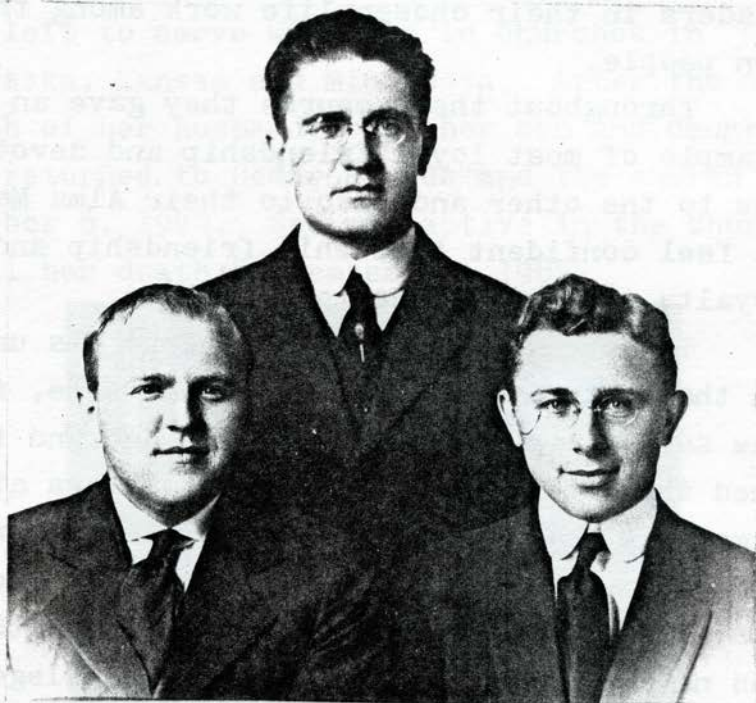
### OUR THREE JOSEPHS

From the land of Hus they came, these three Josephs. They are Joseph Havlik, Joseph Leksa and Joseph Teply. They were born and raised in Bohemia, where most of their folks are still living. Early in life, the call of the western world came to their hearts. As soon as they had finished public school, they came to America; and their immediate goal was Dubuque. For they had learned of Dubuque College and Seminary and its opportunities for the education of the foreigner as a religious leader of his own people.

Not a word of English did they know, nor a word of German; and who of us knew any Bohemian beside Professor Barta and his Bohemian students? But they entered the classes with the rest of the boys. They got English and German by induction and absorption and in any



way languages can be acquired. In due time they finished the Academy and entered the College. After four years, they took their A.B. with honor. Then they entered the Theological Seminary and last spring they were finally ordained to the gospel ministry.



They are now in the Active Word among their own people: Rev. Joseph Havlik in Iowa, Rev. Joseph Leksa in Nebraska and Rev. Joseph Teply in Kansas.

Thus their first ten years in America, 1907 to 1917, marked their great development. They have become loyal American citizens, well trained ministers of Christ; able to preach the Gospel, not only in their native tongue, but in English and German as well. During their student days, they were leaders in the school life. We confidently expect that they will be leaders in their chosen life work among their own people.

Throughout their course they gave an example of most loyal friendship and devotion, one to the other and also to their Alma Mater. We feel confident that this friendship and loyalty will stand the test of time.

The case of "Our Three Josephs" is unique in that all three came at the same time, from the same place, were of the same age and finished their course as ordained ministers at the same time. It is typical of our work, however, for we have a large number of students who in a similar manner have left father and mother and native land to find in Dubuque College the great opportunity for their life work.



MRS. LEKSA

Mrs. Leksa was born April 24, 1895. Mrs. Mrs. Leksa's grandparents and uncle (John Dudycha and Vaclav Dudycha) were one of the original founders of this church. She attended church, was active in Sunday School, Christian Endeavor and was confirmed by Rev. Hlavaty. Sept. 5, 1917 she married Rev. Joseph Leksa and left to serve with him in churches in Nebraska, Kansas and Minnesota. After the death of her husband; she, her son and daughter returned to Cedar Rapids and the church - October 6, 1940. She was active in the church until her death September 13, 1985.



TO BE ORDAINED  
AS PRESBYTERIAN MINISTER-SUNDAY

1950

Jerome Joseph Leksa, a native of Cedar Rapids and a Coe College graduate, will be ordained to the ministry by the Cedar Rapids Presbytery Sunday in Hus Memorial Presbyterian Church.



The ordination service is scheduled for 3:30 p.m. A reception in honor of Mr. Leksa will be given by the church in the church parlors immediately following the service. All friends are invited to the service and reception. Mr. Leksa is the son of Mrs. Joseph Leksa, 1420 Sixth Avenue S.E. and the late Rev. Leksa; who was ordained in the same church in April 1917.

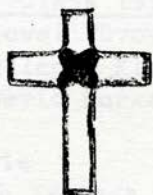
Following his graduation from Coe, Mr. Leksa attended McCormick Theological Seminary in Chicago from which he was graduated May 11 this year. While at Coe he was a member of Sachem Senior Men's Honor Society, Independent Men's Organization, Council on Men's Affairs, Y.M.C.A. and the Student Council.

During his college years, he was active in Cedar Rapids youth work. He was active in the organization of Presbyterian Churches in Miles and Preston where he served as a student pastor from July 1947 to January 1948.

He served as student intern pastor in Shellsburg from June 1948 to August 1949.

He will become pastor of First Presbyterian Church in Williamsburg on June 11.

Participating in the service, Sunday, will be Dr. Eric L. Clitheroe of Coe, Dr. A.E. Kurth of Westminster Church, The Rev. Zdenek F. Pauk of Hus Memorial Church and the Rev. Allan E. Schoff of Central Park Church. Mrs. Woodrow Kucera (Miriam), Mr. Leksa's sister, will furnish organ music for the service.



MEMBERS OF HUS CHURCH - 50 YEARS OR MORE

ANNA TROYAK VAVRA  
LIBBIE STRACHOTA NAVRATIL  
FRANK FAJMON  
PAULINE HORACEK JASA  
CHARLES ZVACEK  
JERRY JASA  
ROSE STRACHOTA MACHOVEC  
ANNA KUCERA DRAHOVZAL  
C. WOODROW KUCERA  
RUTH HRUSKA POPELKA  
ELSIE VOLAK DRAHOVZAL  
JOHN DRAHOVZAL  
HELEN MASHA  
JERRY STELCIK (In California)  
EMMA VTIPIIL BLAHNIK

Pastor:- Rev. John Gilmore      Clerk/Session: Mr. Doug Page  
 Organist: Eleanor Garvey      Ch/Trust: Mr. F.E. McLaskey  
 Choir Dir: Mr. Doug Page      Treasurer: Emma Turkington  
 Secretary: Marcia Funcke      Custodian: Mr. F.E. McLaskey

Officers/Committees for 1989

Session/Elders:

<u>Class 1989</u>	<u>Class 1990</u>	<u>Class 1991</u>
Elsie Drahovzal	Dale Miessner	Art Cox
Douglas Page	Bryan Balog	Miriam Kucera
Don Harrelson	Larry Smith	Don Page

\* \* \* \* \*

Deacons:

<u>Class 1989</u>	<u>Class 1990</u>	<u>Class 1991</u>
Lisa Smith	Anne McDill	Hedy Benesh
Emma Turkington	Bonnie Tichy	Irma Binko
Esther Cerveny	Dolores Miessner	Nancy Cox
Joyce Polehna	Marcy Page	Joyce Greer

Moderator:

Vice-Moderator: Emma Turkington

Secretary: Lisa Smith

Treasurer (Benevolence): Irma Binko, Dolores Miessner

\* \* \* \* \*

Trustees:

<u>Class 1989</u>	<u>Class 1990</u>	<u>Class 1991</u>
Clarence Walton	Lovell Dvorak	Dot Harrelson
Bob Trachta	Malcolm Klopp	David Rairdin
Tom Currie	David Kurka	Jim Rairdin

Chairman: Tom Currie

Vice-Chairman: Bob Trachta

Secretary: Dorothy Harrelson

\* \* \* \* \*

Tabitha President: Esther Cerveny

Hus Horizons President: Hedy Benesh

Church School Superintendent: Linda Balog

Easton, Wm. John  
 Easton, Wm. John  
 Easton, Wm. John  
 Easton, Wm. John  
 Easton, Wm. John

Class 1895  
 Class 1896  
 Class 1897  
 Class 1898  
 Class 1899

Class 1900  
 Class 1901  
 Class 1902  
 Class 1903  
 Class 1904

Class 1905  
 Class 1906  
 Class 1907  
 Class 1908  
 Class 1909

Class 1910  
 Class 1911  
 Class 1912  
 Class 1913  
 Class 1914

Class 1915  
 Class 1916  
 Class 1917  
 Class 1918  
 Class 1919



A WALK THROUGH  
THE HISTORY OF HUS

The history of the Bohemian people in Linn County does not differ greatly from the general history of these people in our country. Driven from their native land, on account of political persecution and official oppression, they sought America as the haven of liberty and opportunity. They brought with them an abundance of patience, industry, perseverance and hope. Their beginning was full of hardships, privations and obstacles. Their chief capital was their health, willingness to toil and their ability to stand hardship. This was their native heritage coming to this country poor, unacquainted with its customs, its language and its laws; their beginnings had but few silver linings.



Under the broad and clear skies of the religious political intellectual tolerance of America they felt the realization of the unfilled dreams of the glorious, but unsuccessful struggles of their ancestors a century ago.

The early Bohemian settlers came to Linn County about the years 1852 and 1853. After the Civil War, Cedar Rapids became a prominent center of Bohemian population. Many came from

their own country, others came from neighboring states and still others came from the surrounding country in this state.

In Cedar Rapids, the Bohemian people had three protestant churches: The Fourth Presbyterian, the Bohemian Methodist and the Reformed Church. All of them had large and substantial memberships; and all of them were fortunate in having strong, capable and popular men as ministers. Under the wise and liberal policies of these leaders these churches were doing excellent work among the Bohemian people.



Way back in late 1860 on a beautiful and secluded spot on Hooser Creek, about one-half the distance between the present site of Ely and Western, there was erected a small church of the Reformed Evangelica denomination. There a band of devout men and women met to worship in the simple manner of the Moravian brothers. Their leader and minister was a man of grace, of purity, of character and rare scholarly attainments. His name was Frank Kun. He was a great preacher and a great teacher. For a time he held the chair of Greek and Latin at Western College, but as his congregation increased, he devoted all his time to his people. His congregation was entirely of the rural class.

He loved his people and in turn was loved by them. His congregation was one of the best Bohemian congregations in the United States; his sermons were masterpieces of art and beauty, full of religious fervor, stately dignity and depth. His memory will forever be revered by the people of Linn County.



There was a large respectable element of the Bohemian population that did not belong to any church organization. They were not opposed to churches, nor to religion, but did not affiliate with any church organization. They believed that everyone should be permitted to think and believe as he pleases in matters of faith. In the Bohemian language they are called "Svobodomyslni". This does not mean free thinkers. This Bohemian word is made up of two words 'Liberty' and 'Mind', and it means the broadest toleration for the religious beliefs and opinions of others; and further it means that you should give the widest latitude to the religious beliefs and forms of worship of your neighbors and that they should do the same to you. And it further means that you should honor and respect the religious views and professions of your neighbors and they should do the same by you.

The first beginnings of religious worship were difficult for the Czechs because many of them severed their relations with the Catholic Church. Some of these people were led by atheists who made the word Christian despised by the Czech people. These atheists roamed among the Czechs in Cedar Rapids preaching mostly concerning the denial of Christianity and claimed that the expedient plan would be to go back to Greek culture. For this reason the Cedar Rapids Czech community came to be called Czech Athens. Among the first immigrants, there were very few protestants. Many became atheists because they were afraid to stand for the faith of their Hussite forefathers. They were known as the Evangelicals of the Reformed Church. These people did not at first publicly espouse their religion; but by holding meetings in their homes, they met and strengthened one another. Because of their poverty, it was years before they were able to afford a building in which to hold their religious services; therefore, they met in homes to sing hymns to the accompaniment of a violin.





During that year Rev. J.E. Szalatnay, superintendent of the Reformed Churches in Bohemia, visited the Cedar Rapids congregation. Mr. Sinclair tried to persuade him as the local pastor and even guaranteed him a salary, but Rev. Szalatnay found it impossible to comply with this urgent request.

Two years later, on September 12, with the aid of Mr. Sinclair, this little group of protestants formally organized a Czech Reformed Church with Frank Nemecek, Jan Dudycha and Karl Hromatka their first elders. Services continued in the Hope Mission Chapel, conducted by either visiting ministers or by elders. Rev. Bonekemper, offered to preach to the Czech congregation, came to the city at the expense of Mr. Sinclair. Since Rev. Bonekemper's knowledge of the Czech language was poor, it was only with difficulty that the members of the congregation were able to understand him. Because of this, his work was not successful. He preached his last sermon July 2, 1882. In the meantime, Mr. Sinclair's sudden death on March 24, 1881 brought sorrow to the congregation whom he had so ably assisted.



Mr. T.M. Sinclair was a young man from Belfast, Ireland; he came to Cedar Rapids in 1871. He was not quite thirty years of age. He was pursuing a large manufacturing business, that of pork packing, with rare energy and intelligence and with great success. He was making money and his great desire and single aim was to use this money with a keen sense of responsibility to God and usefulness to his fellow men. He was a man of rare Christian character; one in ten thousand. It may truly be said of him that he walked with God.



After Rev. Bonekemper's brief pastorate, the church was often aided by Rev. Edward R. Burkhalter, the minister of the First Presbyterian Church. From 1883 to 1890, Rev. Kun again preached in the Hope Mission Chapel once a month. When he came, services were well attended. Other people who conducted services during that time were Rev. Schauffler of Oberlin College; John Rundus, John Musil and F.T. Bastel - theological students at Oberlin; and Frank Rundus from Park College in Missouri.

The year 1889 was the most important year in the history of the church. On March 10, 1889 the church was permanently organized as a reformed church with about one hundred members. By-Laws were written and the church was incorporated. The brethren at once began thinking of building their own sanctuary. It happened at the time that the Congregational Church wanted to sell their building. Therefore, on May 2 this church was bought for \$1500 and moved to the site of a future church on the corner of Ninth Avenue and Seventh Street. On July 7 the church was dedicated by Rev. Kun and several American preachers before a huge crowd of people.



On September 29, 1889 the church became a part of the Cedar Rapids Presbytery which did much to help the protestant Czech work. Until 1910 the church was a member of the Cedar Rapids Presbytery; in that year it became a part of the newly organized Central West Bohemian Presbytery of which we have already spoken. That fall, Vaclav Hlavaty came to the United States as a candidate of theology. He was born in Bohemia, studied in the gymnasia in Kolin, Bohemia and had studied theology in Vienna and Edinburgh.

He came to Cedar Rapids during the Christmas holidays and preached in this newly organized church. On January 7, 1891, the congregation called him to be their minister and on January 25 he was ordained by the Presbytery of Cedar Rapids and installed. From that time on, services were held every Sunday and the work of God continued favorably, but many times with difficulty. A few months after Reverend Hlavaty's ordination, a debt of \$735.00 on the church property was paid with the help of the First and Second Presbyterian Churches. After a thirty-year struggle to attain their goal, the people of this congregation at last had their own place of worship and a regular minister of their own nationality.



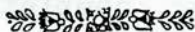
The church maintained a preaching station in Walker whose population consisted of about seventy Czech families and in 1892 Rev. Hlavaty was requested to visit the community and preach the Word of God. About thirty-five members composed the congregation while most of the others deserted Christianity for Atheism. This work stopped after Rev. Hlavaty ceased to work in Cedar Rapids.



Rev. Hlavaty's ministry was an epoch of progress for the church. Within a period of two years, 1891 to 1893, the enrollment of the Sunday School grew from twenty-five to one hundred fifty members and from 1891 to 1900 the church membership increased to 220 members; 150 pupils in the Sunday School with fifteen teachers. F. Nemecek, Joseph A. Popelka, V. Horak, John Dudycha, Joseph Troyak and Frank Stary served as Elders. The highest number of church members was reached in 1913 with 297, making up the congregation. It is also evident from the minutes that the church partly supported a Czech home missionary, Miss Mary Belehard.



In the fall of 1892, a fine new Manse had been built for \$1600. This parsonage, which was built on the lot adjoining the church, was erected mainly through the efforts of the women of the church who raised the money.



In October, 1913, several women decided to organize a ladies society. They gave their club the name "Martha". Soon they changed it to "Tabitha", the name which it now holds.

The organization began with nine members, but by 1915 grew to twenty-two; it then went to ninety-two members and doubled in the next six years. In 1915, the annual bazaar was started and has continued as one of their main events.



In 1906, plans were formulated for a new church; a building fund was created. Eight years later, in 1914, a total of \$5,000.00 was on hand.

On June 25, 1915, the old church building was sold and moved away to make room for a new structure. On July 6, Jan Hus Day, ground was broken for the new Bohemian Presbyterian Church.



On July 15, 1915, the Elders met in the German Evangelica Church where the congregation held services while the new church was being built. The cornerstone was laid on August 21, 1915. The building, complete with furnishings, was to cost \$24,000; but actually the final total reached \$30,000. On Sunday, January 9, 1916 the Hus Memorial Presbyterian Church was dedicated free from debt. Dr. J. Bren preached the dedicatory sermon assisted by visiting ministers from Cedar Rapids and vicinity; as

well as, other Czech churches in the middle-west.

The church is a brick structure which measures thirty-six by sixty-six feet. It is divided in the middle by a door which can be raised or lowered. The auditorium seats five-hundred people. Above the main sanctuary, on the balcony, are four rooms used for Sunday School. In the basement there is a large hall in which dinners are served, meetings held, programs given and plays presented. Adjoining this room is an adequately equipped kitchen. On the other side of the large hall there is a smaller room which is used for recreation and half of the room serves as the nursery for the youngest group in the church. These are the dimensions of the brick church on Ninth Avenue and Seventh Street.

The meeting was opened with the singing of the One-Hundredth Psalm, after which Rev. A. Paulu, of Vining, offered up a prayer and Rev. Pokorny, of Ely, gave a short address. Miss Marie Pudil presented the keys of the church to its pastor, Rev. V. Hlavaty; the articles being laid on a platter bordered with roses. Rev. Hlavaty, with suitable remark, opened the door in the Name of God!

After 28 faithful years of service at Hus Memorial Presbyterian Church, Rev. V. Hlavaty tendered his resignation to take effect as he is released by the Presbytery of the church; which would be within the next three weeks. Many difficulties had arisen during the past few years which only strong and efficient men could master, but all of these problems had been met by Rev. Hlavaty.

All members of the church and many outside friends have expressed deep regret at Rev. Hlavaty's going, as they had always thought much of him. Only two years after Rev. Hlavaty came to Cedar Rapids, the members of the congregation built a fine parsonage for him (as we have said); which he has greatly enjoyed.

Rev. Hlavaty expressed great sorrow at having to leave; however, he had plans to go into the real estate business with the Lee E. Arne and Company in Cedar Rapids.

After leaving the ministry at Hus Presbyterian Church, Rev. Hlavaty changed his mind and took the pastorate at Wagner, South Dakota; he retired and returned to Cedar Rapids to make his home.

Rev. Vaclav Hlavaty died at his home at 4:45 Monday, May 19, 1942.

BAPTISMS by the ministers at Hus Presbyterian Church are as follows:

Rev. Hlavaty	738	Dr. Bren	97
Rev. Paroulek	31	Rev. Pauk	151
Rev. Havlik	88	Rev. J. Leksa	1
Rev. Filip } Rev. Harnish }	24 *	Rev. Graff	15
Rev. Harnish	42	Dr. Walker } Rev. Parsans }	24
Dr. McDill	79	Rev. Gilmore	7+

\* Before Ordained



After Rev. Hlavaty departed, Dr. Bren became minister from 1919 to 1938, Rev. Paroulek 1938 to 1941, Rev. Pauk 1941 to 1954, Rev. Havlik 1955 to 1959, Rev. Harnish 1960 to 1966, Rev. Graff 1967 to 1971, Rev. McDill was installed April 9, 1972, but started February 1, 1972 - 1984.



Rev. McDill was the last minister to preach at the 9th Avenue - Hus Memorial Presbyterian Church.

Three years before Rev. McDill came to Hus, the congregation and Rev. Graff decided that due to the loss of members, a new location should be considered. After much consideration, a vision committee was installed to locate

suitable property on the Southwest side of Cedar Rapids, to build a new Hus Memorial Presbyterian Church.



February 5, 1969, the vision committee chairman, Don Harrelson, reported to the Session that an offer was made to the Mizpah Lodge for the purchase of the entire parcel of land fronting 29th Avenue S.W. next to Jones Park. The offer was \$42,750. There being no response, the property on 29th Ave. and Schaeffer Drive S.W. was discussed and purchased for \$35,500.00; Lot size 200 x 300 feet.

A motion was made to empower the Session and Trustees to seek Presbytery's consent to sell present facilities and property on 7th St. and 9th Ave. S.E. for the best offer they can get; preferably to one of the established Christian congregations in the community, where the buildings are located, and to use the proceeds thereof in relocating.

Rev. Graff proposed the turning over of the church to the Presbytery for possible purchase and use of our facilities by the black congregation in our area. Sale of the church property, relocation, etc., were

discussed at length and slight revisions of the sale contract, suggested by Rev. Tjaden, were incorporated. These changes included a change of sale price to \$30,000.00 to the New Jerusalem Church; subject to the \$20,000.00 gift from Presbytery to Hus Memorial Presbyterian Church.

The Reverend and Mrs. Hurley Bassett of the New Jerusalem Church of God met with Rev. Lyle Graff and the Session of Hus Presbyterian Church to discuss mutual concerns of the use of the Hus building until relocated at 29th and Schaeffer Dr. on the S.W. It was clarified that Hus will be responsible for all utilities until June 1, 1971 and the New Jerusalem Church until March 1, 1972. After that date, the utility costs will be shared by both churches. As of September 1, 1970, the Retarded Childrens Center will no longer be in the church building. Any special use of the building, not specified in the contract, will be mutual consent, insurance, telephone and custodial services. Rev. Graff and Rev. Bassett shared the pulpit in a joint service the first Sunday in August 1970; after this, Hus Church remained at their regular time of service and New Jerusalem would be after.

The vision committee had been disbanded and a Building Committee established. The committee comprised of three members elected at large from the Congregation, three from Session and three from the Trustees.

A letter was sent to all Hus Church members outlining the needs and participation of Hus members in the campaign for funds for the new church building, and also informing the congregation that there would be a Building Fund Drive. Rev. Graff's letter follows:

\* \* \* \* \*

\* REV. LYLE GRAFF \*

\* Pastor April 26, 1971 \*

\* \*

\* Dear Friends in Christ, \*

\* We of Hus Memorial Presbyterian Church are involved in one of the most important tasks in the history of our congregation. We are relocating in the Southwest area of the city. We seek your prayful consideration and full participation now. \*

\* Our progress has been slow but sure. The new building site was purchased for \$35,500.00 and is now paid for. The present building is sold, for which we will soon be receiving \$30,000.00. Our Trustees are now making an effort to sell the 2 houses next to the present building. Presbytery and Synod have allocated \$20,000.00 to help out in the cause. \*

\* \*

(turn to next page)



\*  
\* So a total of approximately \$60,000.00 \*  
\* cash should soon be in our hands, besides \*  
\* having our building site paid for. We \*  
\* feel fortunate! \*

\* However, to begin to build an ade- \*  
\* quate facility to effectively serve our \*  
\* Lord, the congregation has recognized \*  
\* the need for a financial campaign. We \*  
\* hope to match the cash we will have on \*  
\* hand with pledges and cash gifts. To \*  
\* accomplish this task we are setting a \*  
\* guide line minimal goal of 3% of our per- \*  
\* sonal income for the next 3 years. \*

\* Our Fund Campaign Committee, headed \*  
\* by John Vosatka and Russell Telecky, has \*  
\* been busy in preparations for the campa- \*  
\* ign. They prepared and we enclose a \*  
\* brochure which describes our needs and \*  
\* goals. \*

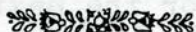
\* May 17th to 23rd has been set as \*  
\* week of the campaign. The National \*  
\* Missions Director, Rev. Mr. Alex Stenhouse, \*  
\* will be with us to lead us in the effort. \*  
\* A congregational dinner will be held on \*  
\* that Wednesday evening and the campaign \*  
\* will culminate with the every home visit- \*  
\* ation on May 23rd, Sunday afternoon from \*  
\* 1:00 to 4:00. \*

\* For this effort to succeed, we feel it \*  
\* is imperative that each and every one of \*  
\* the Hus family set this week aside for our \*  
\* Lord and prayfully participate in every \*  
\* way we possibly can. \*

\* Sincerely- \*  
\* To The Glory of God, \*  
\* The Session \*

\* \* \* \* \*

In the middle of getting a new church located, and after much discussion, Rev. Graff asked the Session to concur in calling a special congregational meeting in order to ask Presbytery to dissolve the Pastoral relations between Rev. Lyle Graff and Hus Memorial Presbyterian Church. Rev. Graff was granted resignation on September 26, 1971. Rev. Graff, as his letter shows, was a very energetic, determined and concerned minister.



Rev. George B. McDill was issued a call to fill our pulpit as our new minister. The congregation voted to cast a unanimous ballot in favor of issuing a call to Rev. McDill. Rev. McDill, being a very energetic person, could hardly wait to get the new church built. He came to Hus the first of February and his installation ceremony was set for April 9, 1972.



The prints for the new church have been made by architect, Leo C. Peiffer; the General Contractor, Donald Novak has been hired; and finally, "Ground Breaking" is made May 21, 1972 after more than three years of planning.

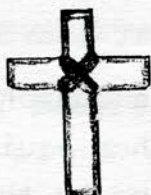
Mr. Novak encouraged all the able bodied men of the congregation, who wished, to help in building and painting the church along with his carpenters and other workers. Not only did this create eminent pride in the members, it also saved money and time.

Men were not the only ones who wanted to help. Some of the ladies and children were also busy painting, bringing water, lunch, coffee, cookies and anything they could do. This was fellowship at its best.

When most of the church was done, new tables, chairs, kitchen equipment and many other items were given by the members. The 1916 pipe organ was removed from the previous church and repaired. A new wood case was installed around it, that made it look almost new. Later on and after the church was complete, trees were donated along with cement curbs. It seemed that the members and Rev. McDill could not work long enough or donate enough to complete the church.

The Sanctuary has seating for 256 people, with additional space in the Narthex. There are two offices; one for the minister and one for the secretary. On the lower level, there is a nursery, large kitchen and a very large fellowship hall that is used for many functions.

The first use of the building for worship, was February 18, 1973 and the Dedication Service was May 6, 1973. With time and materials, building costs (including 5% budget overrun, interest and value of donated labor) totaled \$223,246.00. Final payment was made February 6, 1982. In addition, cost of the church site was \$35,500.00.



DEDICATION OF 29TH & SCHAEFFER DR.  
OFFICERS AND COMMITTEES

THE SESSION

Rev. George B. McDill, Moderator  
Donald J. Page, Clerk of Session

J. Cerveny	J. Kurka	M. Polehna
J. Harville	D. Page	D. Popelka
C. Kurka	R. Pata	E. Svoboda

THE BOARD OF DEACONS

M. Benesh	M. Kucera	E. Rompot
M. Chaloupka	M. Kruger	G. Svec
C. Claassen	J. McLaskey	R. Swalley
J. Florang	E. Mikulecky	D. Zahradnik

THE BOARD OF TRUSTEES

W. Faltis, Chm.	C. W. Kucera	B. Svoboda
J. Harville, Jr.	H. Roethlisberger	R. Telecky
M. Heral	W. Stahle	R. Trachta

VISION COMMITTEE

J. Drahovzal	C. Kurka	D. Popelka
D. Harrelson, Chm.	J. Kurka	H. Skripsky

BUILDING CAMPAIGN FUND DRIVE CO-CHAIRMEN

John Vosatka      Russ Telecky

PRESENT BUILDING COMMITTEE

L. Dvorak, Treas.	M. Heral	D. Popelka
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D. Harrelson	C. Kurka	R. Trachta

ORGAN FUND COMMITTEE

J. Harville, Chm.	M. Popelka	M. Polehna
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DEDICATION COMMITTEE

J. Graichen	V. Kurka, Secy.	E. Svoboda, Chm.
J. Harville	E. Rompot	R. Vosatka
G. Kurka		B. Svoboda

DEDICATION OF 29TH & SCHAEFFER DR.  
OFFICERS AND COMMITTEES

TABITHA SOCIETY OFFICERS

President: R. Vosatka                      Secretary: M. Kurka  
Vice-Pres.: J. Florang                      Treasurer: M. Benesh

MARINERS ANCHOR CLUB OFFICERS

Skippers: Don and Dot Harrelson  
First Mates: Joe and Mardy Kurka  
Logkeepers: Gary and Judy Svec  
Pursers: Bob and Karen Trachta

Juniors      UNITED PRESBYTERIAN YOUTH      Seniors

D. Kurka, Pres.                              K. Kucera, Pres.  
J. Svoboda, Vice-Pres.                      J. Popelka, Vice-Pres.  
K. Popelka, Secy.                              D. Page, Secy/Treas.  
L. Graichen, Treas.

SUNDAY SCHOOL SUPERINTENDENT - Mrs. W.J. Graichen

FINANCIAL SECRETARY - Mrs. Eldred Svoboda

ORGANIST

F. Lang

CHOIR DIRECTOR

E. Drahovzal

SHARE IN THE WEEK OF DEDICATION

**SUNDAY**

May 6th                      3:00 P.M.                      Dedication of the  
Church Building

**MONDAY**

May 7th                      7:00 P.M.                      Pipe Organ-Piano &  
Instrumental Musical

**TUESDAY**

May 8th                      7:30 P.M.                      An Hour With The  
Young People

**WEDNESDAY**

May 9th                      7:30 P.M.                      Worship with New Jerusalem  
Church of God in Christ

**THURSDAY**

May 10th                      7:30 P.M.                      Cedar Rapids Harmony  
Hawks (Barbershoppers)

**FRIDAY**

May 11th                      6:15 P.M.                      Mother-Daughter Banquet

## BRIEF HISTORY OF THE ADJACENT PROPERTY

In 1982, when the property adjoining the north side of the Church was listed for sale, Dr. George McDill, our former pastor, suggested we purchase it for the following reasons:

1. A building might be erected that would not be compatible with the Church.
2. Additional parking for the Church.
3. Future expansion.

The Session, Congregation, and East Iowa Presbytery agreed, and approved the purchase of the 100' by 300' lot, with a house and garage. The house was in very poor condition, so it was demolished, and the garage was sold and removed.

The contract of sale between Mr. and Mrs. Aloysius Boeding and us, was closed on July 7, 1982. The total price of the property, house removal, grading, sodding, etc., amounted to \$47,500.

With the help of our Lord, and a dedicated and determined Congregation, we were able to make the last payment on May 28, 1986. This, again, gives us the opportunity to celebrate another debt retirement, and "give God the glory - great things He hath done."

-oOo-

A SPECIAL THANKS TO THOSE WHO CONTRIBUTED IN A SPECIAL WAY:

Wayne & Adelaide Stahle, Building Fund Treasurers, who made sure all payments were made on time.

Richard Ransom and his committee, for their negotiations with the title holders, Mr. & Mrs. Aloysius Boeding, and acting as liaison with the City pertaining the property.

The Board of Trustees; and to Harvey Roethlisberger & Kenneth Kloubec who were Chairmen during this period.

Attorney Thomas Currie, for taking care of the legal paper work & details at the time of the contract pay-off.

Tabitha and Quilting Ladies for their more than generous contributions.

## IN RECOGNITION

In October, 1913, several women decided to organize a ladies society. The club name was to be "Martha", but it seemed that they did not like the name and soon they changed it to "Tabitha". At one time, there were over ninety members. There are not that many now, but the way that all the members and the quilting ladies work, you would think there were one-hundred of them. Every year they contribute considerably to the church and other worthwhile programs.

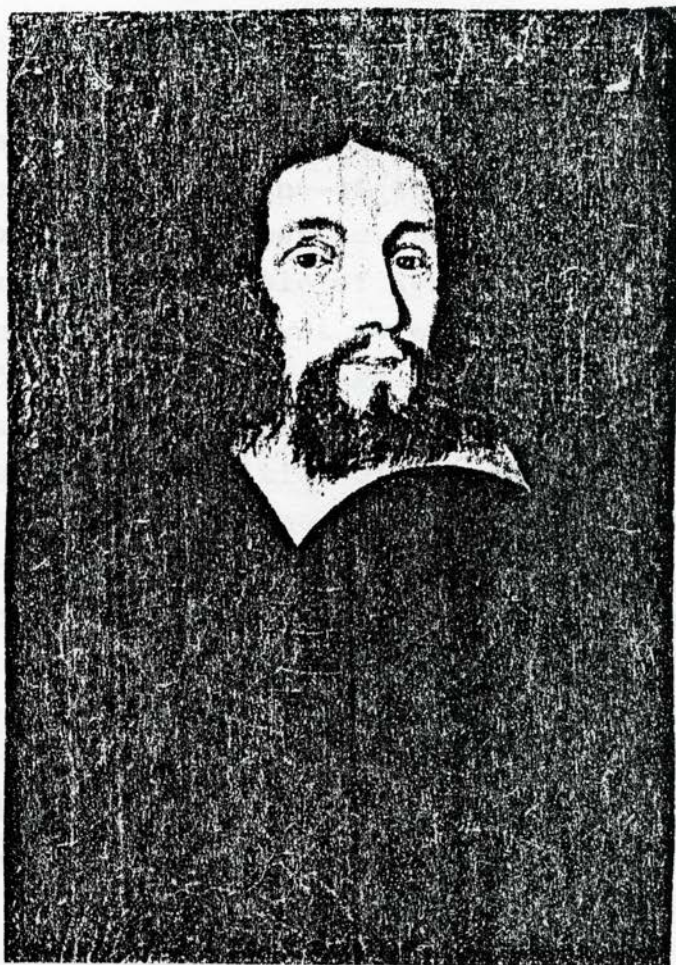


## IN RECOGNITION

New Horizons is the new name of the Mariners. The Mariners was organized in 1956 and it also worked at different projects to raise money that in turn was used for other projects. The name was changed to the New Horizons when the members felt that the club could gain more members.

The New Horizons also raise money for different projects. Part of the money goes to the children's Christmas parties and some to the Christian Education Building. Thanks Horizons for sponsoring this booklet and thanks Tabitha for all you have done!





*John Hus.*  
*From the Herrnhut Archives.*



## THE LIFE AND TIMES OF MASTER JAN HUS

### Introduction:

Before Hus's time, Milic had been a saintly enthusiast and a vigorous denouncer of the sins and corruption of the times. Matthew, of Janov, one of the most learned theologians of the period, had energetically attacked the evil rule of Rome; which the schism had rendered yet more scandalous and he had spoken strongly against the idolatrous veneration of pictures and statues. Hus alone possessed the qualities of a great leader. His absolute self-renouncement, the indomitable courage with which he met moral and physical pain of every description for the cause which he firmly believed to be that of God, his enthusiastic devotion to the Slavic and particularly to the Bohemian race, his striking and popular eloquence - all combined to make him the idol of the Bohemian people whose greatest representative in the world's story he remains.

The oldest traditions stated that Hus was born on July 6, 1373. More recently, such great authorities as Palacky and Tomek gave July 6, 1369, as the date of the birth of Hus. According to the latest researches the exact

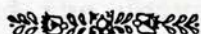
year of his birth cannot be affirmed, but it undoubtedly took place in the period between 1373 and 1375. The day is quite uncertain. The tradition that Hus was born on July 6 is merely founded on a fanciful analogy with the day of his death, which occurred on July 6.

The following is of Jan Hus as a first person:



## JAN HUS:

I, John, or, "of Husinec", was born in the village of Husinec near the small town of Prachatice, which is not far from the frontiers of Bavaria. The racial strife, which is the keynote of Bohemian history at all periods, has always raged most fiercely in those districts where the domains of the Bohemian and German language meet. Husinec and the surrounding district, lie on the line of delimitation of the two languages, the sprachengrewze as it is called in German.



My father was called Michael, and as it then was customary in Bohemia to describe men only by their Christian Name and that of their father, I was first known as John - son of Michael; (Jan Michaluv, in Bohemia) known as John Hus of Husinec. My parents were peasants who possessed but scanty means, but endeavoured as far as they were able to give me a good education.



My mother generally accompanied me when I walked to my school in Prachatice. One day when I was returning from school, a sudden storm obliged me to seek refuge under a rock.



My mother joined me there and almost immediately afterwards, lightning struck a juniper bush close by and set fire to it. My mother said that they must immediately return home, but I answered, "you will see that I also, like this bush, shall depart from this world in flames".



After my schooling in Prachatice, near Husince, I left my home in Husinec and proceeded to Prague to continue my education in the university. The Emperor, Charles, King of Bohemia had the university built mainly for the Bohemians so they would not have to leave their own country.



Being the son of poor parents, I endured the suffering of poverty and hunger. I was often obliged to sleep on the bare ground and even reduced to begging in the streets. When King Venceslas, who succeeded his father King Charles, founded the College of Theology, my life became less hard.



In my early university days, I was not only a firm adherent of the Catholic Church, I always continued to consider myself as such -

but, I even followed superstitious practices of the Roman Church, which I afterwards condemned.



In 1393, I obtained the first of academic honors, that of Bachelor of Arts; in 1394, Bachelor of Divinity and in 1396, a Master of Arts. In 1402, I obtained the important appointment of preacher at the Bethlehem Church in Prague.



The Bethlehem Chapel was specially instituted for the purpose of preaching in the national language, from its foundation, attracted great interest; the preachers there renowned for their eloquence. King Venceslas and Queen Sophia were frequent visitors and friends to me for the remaining years of my life.



My alienation from the Church of Rome was a gradual one, founded on my personal experiences, as well as, on the study of books, Wycliffe's writings and others. While officiating at the funeral of Canon Peter Vesrub, who had been a great pluralist, I declared that I would not accept as gift



the whole world on the condition of dying, possessed of so many benefices. I laid stress on the priests for the baseness of extorting money from the poor as a condition of administering the sacraments to them.



Some of the parish priests of Prague, men who regarded my preaching as a reproach to their own unedifying lives and were my bitterest enemies, were often present at my sermons in the Bethlehem Chapel. They thus hoped to gather materials for new accusations against me. The parish of St. Clements and one Protiva, was in the habit of assisting at my sermons and taking notes which were to be used against me. This, was one day, brought to my notice by one of my friends. I had been preaching on the difference between the law of God and the command of men, comparing them to corn and chaff. What I said, "Is corn but the law of God? What chaff, but the command of men? Therefore will we cling firmly to the Laws of God, but spurn the unlawful commands of man." I was here defending my conduct in continuing to preach, contrary to the injunction of the Archbishop. I addressed Protiva, who was sitting immediately under the pulpit, in these words; "Note that down, cowed Monk (Kukliku), and carry it to the other side",

I was pointing to the Mala Strana, the part of Prague situated on the opposite bank of the river Vitava, where stood the Archbishop's palace. I well knew that fresh attacks awaited me on the part of the parish priests offended by my denunciations of vice and dishonesty.



The attempts of Archbishop Zbynek to enforce severer measures against me were not at first successful. As long as the Archbishop opposed the Cardinals assembled at Pisa and the newly-elected Pope Alexander V., he could expect no aid from the church. Pope Alexander's reign was short. Through the influence of Baldassare Cossa, his principal councillor; he was induced, though already a man of over seventy years, to travel in the middle of winter across the Apennines from Pisa to Bologna. Though he became ill in consequence of the hardships of his journey, his life was not at first despaired of; he died at Bologna on May 11, 1410; poisoned, as appears almost certain, by Cardinal Cossa; aided by Cossa's Doctor, Master Daniele di Santa Sofia. On May 17, Cossa was, by the Cardinals then present at Bologna, elected Pope; a few days later he was crowned Pope

under the name of John XXIII in the Cathedral Church of St. Petronius.



While the popes and cardinals, previously mentioned, enter but little into my life; this is not the case as regards Pope John XXIII Alias Balthasar De Cossa. It was Pope John XXIII who appears as my principal antagonist during some of the most important moments of my life. It was this pope that summoned me to Rome. It was the pope as Cossa who attempted to raise funds in Bohemia for the continuation of his war against Naples, that caused the troubles in Prague, that caused me to exile myself. It was Pope John XXIII who appears as my principal antagonist during the early part of my stay at Constance. It was Baldassare Cossa through whose influence I was imprisoned shortly after my arrival at Constance; though the Pope repudiated the responsibility for this act whenever he found it convenient to do so.



Before becoming pope, Cossa to be nearer to the Pontiff, proceeded to Rome; and by paying large sums to the pope, whose avarice was insatiable, he became Bishop of Ischia and

Cardinal in 1402. Not less greedy for money than his patron Pope Boniface, the new Legate succeeded in extorting vast sums from Bologna, Ferrara Ravenna and Rimini; particularly from Bologna, where even the churches and monasteries were not secure from his greed.



The prohibition of preaching in chapels involved a cessation of all attempts to reform the terribly demoralized clergy of Prague. The prohibition also put a term to all attempts on my part and my disciples to reach the lowly population of the city, preaching to them in a popular manner and in a language understood by all. I considered the prohibition as an indefensible attack on the freedom of God's word and as a deed opposed to Christ's own law. This appeared to me a matter in which it was my duty to obey God rather than man. I continued to preach at the Bethlehem Chapel and the crowd was immense.



King Venceslas being absent from Prague this day, Archbishop Zbynek had a stake erected in the middle of the courtyard and had the Englishman, Master John Wycliffe's books and papers burned along with other books of religion. Not feeling safe in Prague, the

Archbishop after burning of the books, retired to his castle of Roudnice. There he pronounced the sentence of excommunication against me. The fears of the Archbishop were not altogether unfounded. There had sprung up among the people of Prague an intense hatred of Zbynek and the clergy - particularly the parish priests whose evil life caused much unhappiness among the citizens.



King Venceslas had been informed that I had appealed to the Pope, and he ignored the excommunication pronounced by the Archbishop and extended his protection to me; and regardless of the excommunication, I continued to preach at the Bethlehem Chapel in Prague.



Regardless of all the letters to the Archbishop and Pope John XXIII from King Venceslas and Queen Sophia, they were determined to excommunicate me; and I was also determined to free my people of Bohemia, to the morals of the rich parish priests who were my bitterest enemies. The priests now strive to obtain a hold on all worldly offices where they smell money. We find priests at the register offices, priests as judges, priests as estate agents, priests as cooks, priests as writers and if

the beadle's work were not so hard and so ill-paid, we would find priests as beadles also.



On October 11, 1414, my friends and I journeyed to Constance at the request of Pope XXIII who assured my friends that he would allow no-one to molest me and that I would be perfectly safe in Constance. The house in which I lived was constantly watched by numerous spies and Bishop John was incessantly demanding that I should be immediately arrested. Stephen Palec and Michael de Causis were two of my worst enemies and when I was arrested, Palec and Michael danced around the room exclaiming: "Ha! Ha! Now we have him, he will not escape us till he has paid the last farthing;" meaning that I would suffer supreme penalty, the sentence of death.



When John XXIII had fled from Constance to Schafhausen and was on terms of enmity with Sigismund, he wrote to the King of France stating that by his order I had been imprisoned as a heretic, though Sigismund had endeavoured to protect me. Lord John of Duba left the palace, where I remained surrounded by armed guards. In the evening I was conveyed to the

house of a precentor of the cathedral. After a week, on December 6, 1414, I was taken to the Dominican Monastery situated on a small island in the lake that is separated from the rest of the city only by a very narrow course of water. Here I was imprisoned in a gloomy dungeon in the immediate vicinity of the sewer.



My friends did not, meanwhile, remain inactive; but their efforts were futile as they put their trust in Sigismund. The King of Hungary never honestly wished that I should be restored to liberty, but he thought it polite to feign displeasure because of the great indignation cause in Bohemia; he felt that once I was removed, the Hussite movement would collapse.



Stephen Palec and Michael de Causis, the Judas of our beloved Bohemia, drew up a series of accusations against me that were positively false. I felt the necessity of obtaining legal advice and begged to be allowed to employ a lawyer for my defense. A large number of priests of my day were better jurists than theologians, while I devoted my time preaching

to my people and writing in favour of the cause of church reform, as well as, to theological study. Michael de Causis, on the other hand, was the type of the most unscrupulous and cunning lawyer-priests of a period when the ecclesiastical state was often assumed by unworthy men because of the advantages and privileges which it conferred.



My request was immediately and sternly refused. It was declared that according to canon law, no aid could be given to a heretic. The refusal to allow me to obtain a legal representative sealed my fate. Knowing this, I began to write to my friends; "farewell; May God be with you and grant you eternal reward for the good which you have done to me and still do, though my body will soon be dead. Dearest Lord!"

"John of Chlum, Sir Peter, Lady Anna; greet you household and other faithful friends whom I cannot all name."

"Peter, dearest friend, keep my fur coat in memory of me."

"Lord Henery Lefl; live in good friendship with your wife. I thank you for your benefits, God will requite them to you."

"Faithful friends, Sir Lider, Lady Margâret,



Master Skuocek, Mikeska and others, may God grant you eternal reward for the trouble you have taken for me and the benefits you have conferred on me."

"Faithful and beloved Magister Christian; May God be with thee."

"Magister Martin, my disciple; remember that which I have faithfully taught thee. Master Nicholas, Peter, priest of the Queen and other Magisters; be zealous for the word of God. Priest Havlik; preach the word of God. And I beg you all to remain steadfast in God's faith!"



On the morning of June 5, I was conveyed from the Tower of Gottlieben to the Monastery of the Franciscan order at Constance, which was to be the last of my prisons.



The first day of my trial, the articles that were now read out contained many extracts from my works; but they were altered by Palec and Michael. After the articles, the depositions of the witnesses were read out. When I attempted to speak, I was immediately interrupted by loud cries "as with one voice." My friends who had been unable to enter the

hall, but remained, heard me! Turning now to the right, now to the left, now forward, now backward, answering those who were crying out at me and assailing me. I wished to point out ambiguities contained in the act of accusations and to declare that the accusers had interpreted certain statements contained in my writings in a manner different from that which I had intended; this caused even louder cries to arise. Some screamed, "Abandon all sophistry, say yes or no;" others began to deride me. When I attempted to quote the holy fathers of the church, the tumult became even greater. All cried: "This is of no importance, this is not the question!" Seeing that the assembly was determined to prevent me being heard, I ceased speaking and all cried out to me: "Behold, thou art silent, thou hast admitted thy errors." I wrote to Lord John of Chlum in the evening of June 5, I said; "All cried out at me, as did the Jews against Jesus!"



On June 7, the second day of the trial, a total eclipse of the sun took place. It was noticed by the pious citizens of Prague who believed that it foreshadowed the doom of their beloved master. Darkness also covered

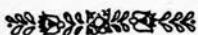
the city of Constance that caused Hungarian mercenaries (at the demand of Sigismund, the King of Hungary) to make sure that I did not escape and was from the first, determined to silence me permanently. His bitterness against me as a church-reformer, had become much greater because of untruths told to Sigismund by Cardinal D'Ailly; who cleverly availed himself of the statements of the informers, Palec and Michael.



Many times after the end of my trial, I was asked to recant, but I could not. Venceslas of Duba asked me to consider, "If I feelest thyself guilty of any of the things of which thou art accused. If so, do not hesitate to accept instruction and to recant. But if thou dost not feel guilty of these things that are brought against thee, do nothing against thy conscience, nor lie before the face of God." I answered with tears in my eyes: "Be it known to you that if I knew that I had written or preached anything against the law and the holy Mother, the church, I would humbly recant it; may God be my witness to this sentence on me was immediately passed."

Two decrees were read out by "a bald and old Italian priest." The first ordered all my writings, both in Latin and in my own language, be destroyed. The second sentence dealt with me. I was declared to be a true and manifest heretic. When I knelt down and prayed to my Lord Jesus Christ, the Archbishop, members of the council and the ecclesiastical dignitaries derided me. The ecclesiastical vestments were removed from me; the chalice and paten was also taken from me. The Archbishop of Milan and five bishops who officiated at this function said; "Oh cursed Judas who hast left the realms of peace and allied thyself with the Jews, we commit thy soul to the devil." I answered; "And I commit it to the most sacred Lord Jesus Christ." A high paper cap was then, as a sign of derision, placed on my head. Sigismund had me turned over, by Louis Count Palatine, to the beadles of the city of Constance. Sigismund's Hungarian Mercenaries, Palatines troops and German Princes, about 3,000 men in all accompanied Hus through the churchyard where his books were just being burned, along the street known as the "Hus Strasse", past the house of the widow Fida and through the Schnetz gate to the place of execution. Many Bohemians, among them a good friend - Mladenovic, joined the

mournful procession. Mladenovic continues; when Master Hus arrived at the place of torture he began, on bent knees with his arms extended and his eyes lifted to heaven, to recite psalms with great fervour; particularly, "Have mercy on me, Oh God," and "In thee, Oh Lord, do I put my trust." "Into thy hand I commit my spirit," and it was noticed by his friends that he prayed joyfully and with a beautiful countenance. A priest who was riding past, clad in a green doublet that was lined with red silk said; "He may not be heard, for he is a heretic. While Master Hus was praying, the crown of blasphemy fell from his head. He noticed that three devils were painted on it, and he smiled. The Mercenaries who stood nearby said; "Let it again be placed on his head, that he be burned together with his masters, the devils whom he served."



Rising from his prayers by order of his lictor (soldier or town-official), Master Hus said; "Lord Jesus Christ, I will bear patiently and humbly this horrible, shameful and cruel death for the sake of Thy Gospel and the preaching of Thy Word. He was stripped of his clothes and tied with cords to a stake; and his arms were turned backward to the stake with his face to the east. The spectator said; "Let him not be

turned to the east, but to the west for he is a heretic. A rusty chain was placed round his neck; he said, smiling to the lictors; "Our Lord Jesus Christ, My Redeemer was bound with a harder and heavier chain and I, poor wretch, fear not to be fettered with this chain for his sake." When the lictors lighted the pile of fagots, the Master sang with a loud voice, "Christ, son of the living God have mercy on us, Christ son of living God, have mercy on us;" and a third time he began singing, "who art born of the Virgin Mary;" the wind soon blew the flames into his face, then, still silently praying and moving his lips, saying the Lord's Prayer and remained in the flames for the time you would take to go from the town of Prague, across the bridge to the other side, as far as the Great Church of the Virgin Mary and then he gave up the ghost. Then the Lord of Klem ordered the remains to be broken up into fragments; that the heretical Bohemians might not obtain possession of his bones and venerate them as relics. Then they threw his garments and the boots, which he had worn in prison, into the fire. Then assembling the beadles, the count Palatine gave them orders with a loud voice saying; "He who shall mourn over this heretic, or follow him, or hold to him, to him shall the same be done or worse." The date, July 6, 1445.

The person that condemned Master John was himself, Pope John XXIII, condemned as a heretic because he sold indulgences, and bishoprics and benefices, and among those who condemned him were many who had themselves bought such things from him; and others who had trafficked in them. Sigismund, himself, had imprisoned Pope John XXIII. Master John's motto was "Seek the Truth," "Hold the Truth."







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"One Hundred Years of the Iowa  
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"The Minutes of the Hus Memorial  
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The Cedar Rapids Library:

"The Czechs in Cedar Rapids"

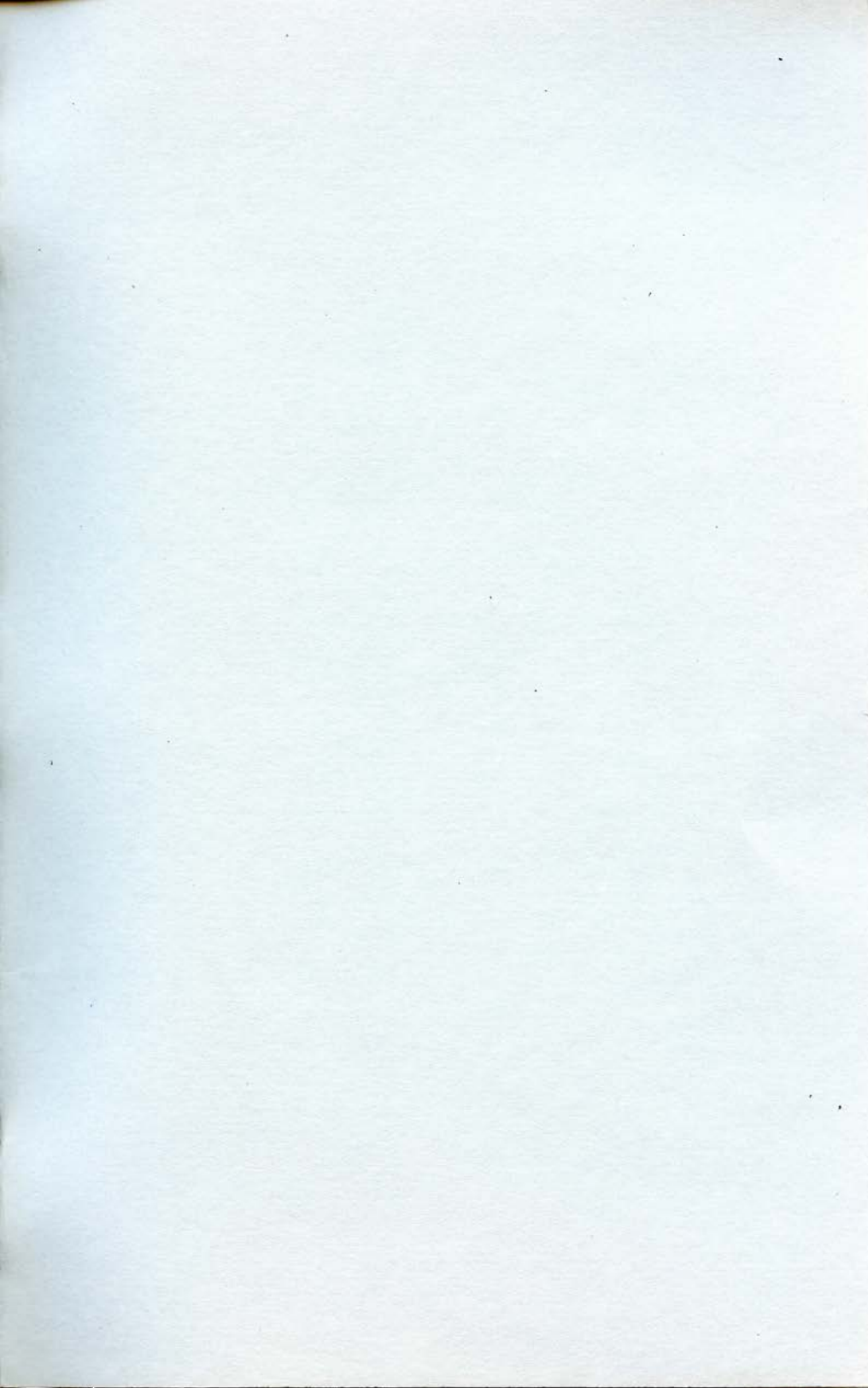
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