

JAN HUS PRESBYTERIAN CHURCH & NEIGHBORHOOD HOUSE
A CELEBRATION OF GOSPEL AND SOCIAL JUSTICE

THE FOURTH SUNDAY AFTER PENTECOST, JULY 10, 2011



Presbyterian Church Will Start Ordaining Gay Clergy
July 10, 2011

An historic change will take place in the Presbyterian Church (U.S.A.) on Sunday [July 10] when a measure takes effect allowing openly gay men and women in same-sex relationships to be ordained as clergy.

The change, which was approved by a majority of the church's regional bodies in May after contentious debate in the 2.8-million member denomination, is being marked by a day of prayer at dozens of churches.

"We are entering a new era of equality," said Michael Adey, the executive director of More Light Presbyterians, a Minnesota-based church group that has pushed to allow openly gay clergy. "Across this country members of welcoming and affirming congregations and ministries are telling the stories of faithful candidates who can now be considered for ordination."
 ~Huffington Post

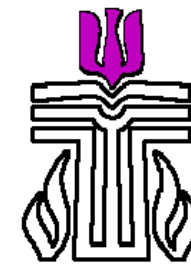
The Seal: A Closer Look



The seal of the Presbyterian Church (U.S.A.) is a symbolic statement of the church's heritage, identity, and mission in contemporary form. Its power depends on both its simplicity and complexity, as well as its traditional and enduring qualities.

The basic symbols in the seal are the cross, Scripture, the dove, and flames. The dominant structural and theological element in the design is the cross — the universal and most ecumenical symbol of the Christian church. The cross represents the incarnate love of God in Jesus Christ and his passion and resurrection. Because of its association with Presbyterian history, the Celtic cross was chosen as a model for this contemporary rendering of the ancient symbol.

In experimenting with the basic lines and shapes of the cross, the contour of a book began to emerge in the horizontal section, and the two center lines of the cross became the representation of an open book. This integration of the horizontal dimensions of the cross with the book motif highlights the emphasis which the Reformed tradition has placed on the role of Scripture as a means of knowing God's word.



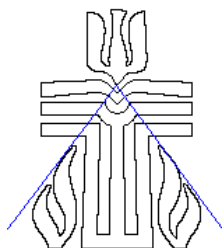
The slightly-flared shape of the Celtic cross also makes possible the transforming of the uppermost section into the shape of a descending dove. As a symbol of the Holy Spirit, the dove is intimately tied to the representation of the Bible, affirming the role of the Spirit in both inspiring and interpreting Scripture in the life of the church. The dove also symbolizes Christ's baptism by John and the peace and wholeness which his death and resurrection bring to a broken world.

Beneath the image of the book is the suggestion of a lectern or pulpit, which captures the important role of preaching in the history of Presbyterian worship.



Integrated into the lower part of the design are flames which form an implied triangle, a traditional symbol of the Trinity. The flames themselves convey a double meaning: a symbol of revelation in the Old Testament when God spoke to Moses from the burning bush and a suggestion of the beginning of the Christian church when Christ manifested himself to his apostles at Pentecost and charged them to be messengers of the good news of God's love.

The triangle also suggests the nature of Presbyterian government, with its concern for balance and order, dividing authority between ministers of the Word and laypersons and between different governing bodies. This understanding of the church was based in part on an important idea in Reformed theology, the covenant, which God establishes with people to affirm God's enduring love and to call us to faith and obedience to Jesus Christ.



Looking more closely at some of the visual components of the design, viewers may discover elements that seem to fuse with some of the more obvious theological symbols. In the shape of the descending dove, for example, one might also discern in the body of the bird, the form of a fish, an early-Christian sign for Christ, recalling his ministry to those who hunger. For some, the overall design evokes the calligraphy of Hebrew and Greek manuscripts. Others have seen a baptismal font or a communion chalice (cup).

*Please stand if you are comfortable doing so.

PRELUDE

WELCOME

CALL TO WORSHIP

One: Freedom is knowing that God loves us.
Many: **Freedom is knowing that God has *always* loved us: always has, always will – no matter what anyone says or does, they cannot change what God has ordained to be so.**

One: And, what God has ordained is ours to claim!
Many: **God knew us long before our first breath was taken. We breathe in the fullness of love and freedom and the love of God that has been ours – ours to share so that all others know, too, that they are so loved and so free. It is for just this and more that God has ordained us. Let it be so.**

All: **Let all hear the Good News as we raise our voices in praise and song and celebration of love and freedom with each breath we take!**

HYMN #323 LOVING SPIRIT

1. Lov-ing Spir - it, Ho - ly Spir - it, You have cho - sen me to be;
 2. Like a moth-er You en - fold me, Hold my life with-in Your own,
 3. Like a fa - ther You pro - tect me, Teach me the dis-cern - ing eye,
 4. Lov-ing Spir - it, in Your close-ness I am known and held and blest:

You have drawn me to Your won - der, You have set Your sign on me.
 Feed me with Your ver - y bod - y, Form me of Your flesh and bone.
 Hoist me up up - on Your shoul-der, Let me see the world from high.
 In Your prom - ise is my com - fort, In Your pres-ence I may rest.

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PRAYER OF CONFESSION

**This is a day in which our church has said, “No!”
 “No!” to marginalization, in yet another way.
 “No!” to the oppression and violence of separate and unequal.
 “No!” to the thought that God would create anyone without intention and love.**

**So, let us now say, “Yes!”
 “Yes!” to healing and coming together.
 “Yes!” to this example of new welcoming so that it spreads far and wide
 across all boundaries – ours or others; real or imagined.**

**So, as we pray for the help to say, “Yes!”
 we confess the times we have done otherwise.
 We ask your forgiveness, for the moments we forget
 we had already been ordained,
 ordained to say “Yes!” to our sisters and brothers, all.**

**Give us the voice and the courage to bring your love and its freedom to all –
 even more than we have, so all will know! Amen.**

A TIME FOR SILENT PRAYER

RESPONSE HYMN # 322 SPIRIT OF THE LIVING GOD

Spirit of the living God, fall afresh on me;
 spirit of the living God, fall afresh on me.
 Melt me, mold me, fill me, use me.
 Spirit of the living God, fall afresh on me.

ASSURANCE OF GOD’S LOVE & FORGIVENESS

Just as light always follows darkness, let us remember God’s “Yes” to us. The “Yes” that is always freely given, that flows with love and forgiveness, and that is ours this day and always.
Amen.

***THE PASSING OF THE PEACE**

With the “Yes!” of God in all the fullness of God’s love and presence, as best we can – let us offer our welcoming embrace to one another with a sign of peace. The peace of God be will you all!
And also with you.
 Let us now offer one another a sign of peace.

PRAYER FOR ILLUMINATION

God, open our hearts and minds, remove the shadows of doubt and confusion by the light of your Holy Spirit, so that as these scriptures are read and your Word is proclaimed, we may hear with your teachings for us today. **Amen.**

GOSPEL READING: MATTHEW 13: 1-23

The Parable of the Sower

That same day Jesus went out of the house and sat by the lake. Such large crowds gathered around him that he got into a boat and sat in it, while all the people stood on the shore. Then he told them many things in parables, saying: "A farmer went out to sow his seed. As he was scattering the seed, some fell along the path, and the birds came and ate it up. Some fell on rocky places, where it did not have much soil. It sprang up quickly, because the soil was shallow. But when the sun came up, the plants were scorched, and they withered because they had no root. Other seed fell among thorns, which grew up and choked the plants. Still other seed fell on good soil, where it produced a crop—a hundred, sixty or thirty times what was sown. Whoever has ears, let them hear."

The disciples came to him and asked, "Why do you speak to the people in parables?"

He replied, "Because the knowledge of the secrets of the kingdom of heaven has been given to you, but not to them. ¹Whoever has will be given more, and they will have an abundance. Whoever does not have, even what they have will be taken from them. This is why I speak to them in parables:

"Though seeing, they do not see;
though hearing, they do not hear or understand.

In them is fulfilled the prophecy of Isaiah:

"You will be ever hearing but never understanding;
you will be ever seeing but never perceiving.
For this people's heart has become calloused;
they hardly hear with their ears,
and they have closed their eyes.
Otherwise they might see with their eyes,
hear with their ears,
understand with their hearts
and turn, and I would heal them."

But blessed are your eyes because they see, and your ears because they hear. ¹For truly I tell you, many prophets and righteous people longed to see what you see but did not see it, and to hear what you hear but did not hear it.

"Listen then to what the parable of the sower means: ¹⁹ When anyone hears the message about the kingdom and does not understand it, the evil one comes and snatches away what was sown in their heart. This is the seed sown along the path. The seed falling on rocky ground refers to someone who hears the word and at once receives it with joy. But since they have no root, they last only a short time. When trouble or persecution comes because of the word, they quickly fall away. The seed falling among the thorns refers to someone who hears the word, but the worries of this life and the deceitfulness of wealth choke the word, making it unfruitful. But the seed falling on good soil refers to someone who hears the word and understands it. This is the one who produces a crop, yielding a hundred, sixty or thirty times what was sown."

HOMILY "GROWING SLOWLY"

RAY BAGNUOLO

*Please stand if you are comfortable doing so.

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HYMN #394

THERE IS A BALM IN GILEAD

There is a balm in Gil-e-ad to make the wound-ed whole.

There is a balm in Gil-e-ad to heal the sin-sick soul. *Fine*

1. Some-times I feel dis-cour-aged, And think my work's in vain, But
2. Don't ev-er feel dis-cour-aged, For Je-sus is your friend, And
3. If you can-not preach like Pe-ter, If you can-not pray like Paul, You can

then the Ho-ly Spir-it Re-vives my soul a-gain. *D.S.*
if you lack for knowl-edge He'll not re-fuse to lend. 2. There is a
tell the love of Je-sus And say, "He died for all." 3. There is a

*Please stand if you are comfortable doing so.

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PREPARING FOR THE OFFERING

One: In this world, someone has too much.

Many: Someone has barely enough, someone has nothing at all.

One: When we share our commitment and financial support, we act on the imagination of Jesus.

Many: Jesus, who sees enough bread to go around, enough courage to speak the truth, and enough love to overcome all things.

One: O God, to those of us who have hunger, give bread.
And to those of us who have bread, give the hunger for justice.

Many: When the 5,000 were hungry, the disciples came to Jesus and said: "Send the people away, so they may get something to eat."

One: Jesus answered: "You give them something to eat."

OFFERTORY MUSIC

BLESSING THE OFFERING

One: And the people reached in their pockets and pulled out the bread and the fishes and shared them, and there was abundance for all, and even more. **Many: Amen.**

ANNOUNCEMENTS: PLEASE VISIT WWW.JANHUS.ORG REGULARLY FOR UPDATES AND ANNOUNCEMENTS

Composer's Voice Concert July 31, 2011

Vox Novus in collaboration with the Remarkable Theater Brigade and Jan Hus Church is proud to present the Composer's Voice chamber concert series Sunday, July 31, 2011 1:00 PM.

The Composer's Voice concert will present the music of Dave Wolfson, Ray Blue, Leslie deMelcher, Douglas DaSilva, and Greg Bartholomew., performed by Heather Thon, Ray Blue, Rebecca Ashe, and the Metropolitan Brass Quintet.

The Metropolitan Brass Quintet was formed in 2009 with the intent of bringing inspirational performances of new chamber music to New York City.

Fresh Fruit All Out Arts Music Festival at Jan Hus Playhouse continues tonight at Jan Hus Theater and the rest of the week throughout the city – www.freshfruitfestival.com. All Out Arts' mission is to "Fight discrimination through the arts." To that end, Fresh Fruit is presented by All Out Arts to celebrate the LGBT community's unique perspective, creativity and diversity and to build links between the LGBT artistic communities, be they local or international.

- Sunday, July 10 – 6 PM: *David Brooks'* coming of age story about lessons learned along the way and how James Baldwin contributed to his growth.
- Sunday, July 10 – 8:30 PM: *The Kevin Yee Show*. The Kevin Yee Show incorporates his comedy pop songs into storytelling which touches on his twenty plus years in the entertainment business.

CHILD'S PLAY ANNOUNCES PROGRAMS:

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

- Other Announcements

PRAYERS OF THE PEOPLE

How do we pray for all those in need, suffering through spiritual, personal, political, natural upheavals and more? We pray always imperfectly, knowing that God makes up the difference. So pray. Lift up the voices of your own name and others you care about this morning. Lift up your prayers and petitions to God, whatever they may be. Bring all into the Light! And as we pray, let us keep in mind all we know in the process of healing, recovery, or preparing for the transition that awaits us all.

We pray, as well, for the advancement of healing and justice in all ways, celebrating with our sisters and brothers who are Lesbian, Gay, Bisexual, and Transgender on the passage of the NYS Marriage Equality Act. We pray for the church to catch up with what we already know, that each of us is created by God, that the diversity of our being reflects the mystery and wonder of God. To do anything other than embrace each other – is to reject God. So we believe...

Your prayers...whether spoken or in silence, whether in word or murmur, or even yet to be known are all heard. The God who created us knows our prayers; still we need to ask for help. We need to hear our voices or quietest of thoughts ask God for help. Please, do so now for all you bring with you...

And now, with the confidence that God has heard us and as the loved children of God, let us pray:

THE PRAYER THAT JESUS TAUGHT US (IN UNISON)

Our Mother/Father, who art in heaven, hallowed be your name, your kingdom come, your will be done, on earth as it is in heaven. Give us this day, our daily bread, and forgive us our trespasses, as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil. For yours is the kingdom, and the power, and the glory forever. Amen.

HYMN

SPIRIT I HAVE HEARD YOU CALLING

1. Spir - it I have heard you call - ing, like a mem - 'ry long grown dim, cry - ing
 2. Now I see you all a - round me, now I hear you call my name. Now I
 3. Since you moved u - pon my wa - ters, since you spoke and set me free, I have

from cre - a - tion's mo - ment, seek - ing voice from deep with - in. I have
 speak the words you give me, now I feed cre - a - tion's flame. You are
 yearned for this com - mu - nion, for your fire in - side of me! Now your

heard you in my long - ing, I have heard you in my pain. Now I
 speak - ing through my long - ing, You are speak - ing through my pain. Now I
 love de - fines my long - ing, now your love shines through my pain. Now we

feel you mov - ing in me, feel you burn - ing like a flame.
 feel you mov - ing in me, and I'll nev - er be the same.
 dance in end - less un - ion, sing - ing out cre - a - tion's name.

**CHARGE TO THE PEOPLE
 SUNG BLESSING (IN ENGLISH OR CZECH)**

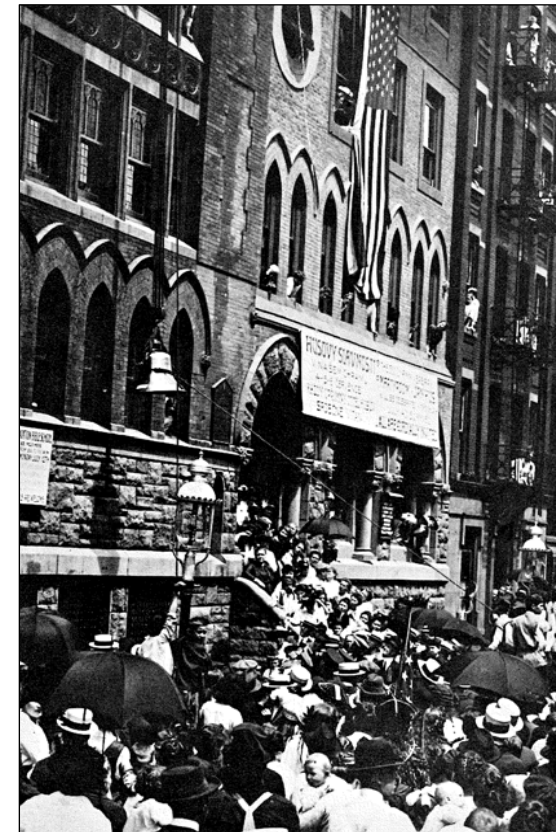
Christians rise and act your creed,
 Let your prayer be in your deed;
 Seek the right, perform the true,
 Raise your work and life anew.
 Come then law divine and reign,
 Freest faith assailed in vain.
 Perfect love, bereft of fear,
 born in heaven and radiant here. Amen.

Amen to pozehnani prijdiz na nas vsecky,
 Abychom po skonani vesli v raj nebesky,
 A tam s angelskou risi, boha take cillli,
 Dejz nam to; o Jezisi, spasitely mily.
 Amen.

POSTLUDE (CLOSING MUSIC)

*Please stand if you are comfortable doing so.

JAN HUS PRESBYTERIAN CHURCH & NEIGHBORHOOD HOUSE



Since 1888, the doors of this church have been open to those who seek a new way to engage with the Spirit and share at the table Jesus has set for us all. In those early years, Jan Hus served the needs of the Czech immigrants who founded the church and named it after Czech reformer and martyr Jan Hus.

Today, our mission has expanded to include people from many different walks in life; people who want to share this stage of their journey with others in a God centered community. We continue to honor our Czech founders, as well, by singing our closing hymn in the Czech language each Sunday.

Worship at Jan Hus is a time for the Body of Christ to affirm God's vision for the world and witness the

Gospel of Hope. We believe that God is greater than human language or experience, and to more fully experience the wonder of God, we embrace language that acknowledges God the Mother and God the Father.

We hold fast to the tenets of the Reformation that call for the priesthood of all believers, therefore ours is a shared pulpit. This is a place in which we hear the Scriptures interpreted by clergy and laity, alike, reflecting our congregation and community as a diverse expression of the presence of God in each believer. We strive for sermons that are conversations which give us an opportunity to hear how God's voice speaks to each of us. Often, we are invited into new ways of seeing and hearing God, deepening and affirming those beliefs we hold most true.

It is possible that Jan Hus may seem different than what you expect in church, for surely God loves to challenge us all with the unexpected!

However you may find us, please know that you are most welcome here as one who carries within you the Spirit of God who loves us all. *Namasthe!*



*Please stand if you are comfortable doing so.

JAN HUS PRESBYTERIAN CHURCH & NEIGHBORHOOD HOUSE

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THE SESSION: Kerry Flynn, Gary Ireland, Annie Rawlings, Del Shorter, Deborah Widerkehr

THE DEACONS: Essie Rance

THE STAFF

Ministers	All the People
Ray Bagnuolo	Stated Supply Pastor, Executive Director
Amy Conley	Volunteer Coordinator, HOAP Outreach
Drew Paton	Pastoral Assistant, HOAP Outreach
David Kelley	Supervisor HOAP, Sr. Social Worker, MSW
Stanley M. Kusz	Hospitality Minister, Assistant to Pastor
Edmund Leary	HOAP Outreach
Christian McLeer	Music Director
Karl Kaminski, Jeremiah Frederick	Musicians
Walter Marcus	Custodian, Hospitality
Holly Nedelka, Director	Child's Play; www.childsplaynyc.com
Jimmy Ortiz	Building Manager
Francis (Frank) Rocco	Chief Operating Officer
Carol Schachter	Comptroller/Church Administrator
Gerard D. Shaw	Hospitality Specialist

SPERVISED MINISTRY STUDENTS FROM NEW YORK THEOLOGICAL SEMINARY:

Cynthia Gardner-Brim Gloria-Jean Skeete

THE RESIDENT STAFF:

Lillie Grecco, Walter Marcus, Marvin Ramirez, Essie Rance, Annie Rawlings,
Frank Rocco, Gerard D. Shaw

HUSSITE PETS:

Philpot, Madge, Sam, Bisou, Rocket Man, Spark Man, Lincoln, Besse Mae Mucho, Cadeau,
Allie, & Marvin's Reptile Friends

12,1,2,11,10,3,4,9,8,5,6,7



**WE ARE A WELCOMING AND AFFIRMING CONGREGATION
AND NEIGHBORHOOD HOUSE.
ALL ARE WELCOME
AND WELCOME TO FULLY WORSHIP AND SERVE IN THIS PLACE.
ALL.**

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