

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

**THE FIFTH SUNDAY AFTER PENTECOST, JULY 17, 2011**



**THE INFERNO OF DANTE, BY DANTE ALIGHIERI**  
**CANTO XXV 127- 140**

Luogo è là giù da Belzebù remoto  
tanto quanto la tomba si distende,  
che non per vista, ma per suono è noto  
d'un ruscelletto che quivi discende  
per la buca d'un sasso, ch'elli ha roso,  
col corso ch'elli avvolge, e poco pende.  
Lo duca e io per quel cammino ascoso  
intrammo a ritornar nel chiaro mondo;  
e sanza cura aver d'alcun riposo,  
salimmo sù, el primo e io secondo,  
tanto ch'i' vidi de le cose belle  
che porta 'l ciel, per un pertugio tondo.  
E quindi uscimmo a riveder le stelle.

Within his tomb, a place one cannot know  
By sight, but by sound a little runnel  
Makes as it wends the hollow rock its flow

Has worn, descending through its winding channel:  
To get back up to the shining world from there  
My guide and I went into that hidden tunnel;

And following its path, we took no care  
To rest, but climbed: he first, then I – so far,  
Through a round aperture I saw appear

Dome of the beautiful things that Heaven bears  
Where we came forth, and once more saw the  
stars.

From the "Foreword" of  
The Inferno of Dante - A New Verse Translation by Robert Pinsky

In spite of Dante's reputation as the greatest of Christian poets, there is no sign of Christian forgiveness in the *Inferno*. The dominant theme is not mercy but justice, dispensed with the severity of the ancient law of retribution. [Think eye for an eye; tooth for a tooth.] The moral system of Hell owes more to ancient philosophy than it does to medieval classifications of virtues and vices, which the landscape of the underworld derives from Virgil more than from the poetically impoverished visions of the Middle Ages. The punishments themselves are reminiscent of ancient mythology, or perhaps even of the Marquis de Sade, but certainly not of the Gospels. Christ is never directly mentioned, we are told that pity should be extinguished here, and perhaps worst of all, the pain and despair of the damned seek to separate them from the rest of humanity and from one another, leaving them radically alone in the midst of an infernal crowd.

A city, according to St. Augustine, is a group of people joined together by their love of the same object. Unfortunately, however, there can be only two objects of human love: God or the self. All other loves are masks for these. It follows that there are only two cities: the City of God, where all love God to the exclusion of self, and the City of Man, where self-interest makes every sinner an enemy to every other. The bonds of charity form a community of the faithful, while sin disperses them and leaves only a crowd. In Dante's poem Hell is the parody of a city, point zero in the scale of cosmic love. Like Augustine's City of Man, it is meant to represent the social consequences of insatiable desire when it remains earthbound.

The City of God and the City of Man were thought to be spiritual states, the antithetical allegiances of those who actually live together in the real city. At the Last Judgment, sinners and saints would be definitively separated and sent to their respective cities, Heaven or Hell. The earthly city was therefore an encampment in which saints and sinners met and mingled as pilgrims en route to opposite destinations. Once they arrived at their respective goals, however, the damned were forever separated from the blessed.

Dante's *Inferno* is a *vision* of the City of Man in the afterlife, which is why it contains no glimmer of forgiveness. At the same time, it may also be thought of as a radical representation of the world in which we live, stripped of all temporizing and all hope. Hell is the state of the soul after death, but it is also the state of the world as seen by an exile whose experience has taught him no longer to trust the world's values.

PRELUDE

WELCOME

CALL TO WORSHIP

One: God is in this place.  
Many: **God is in all places.**

One: How can anything wrong ever happen in a world so full with God?  
Many: **It's hard to say. But tragedies do happen – along with the many good things.**

One: How do we reconcile the disparity between such polar opposites?  
Many: **We rise above them. We find a way. We come here. We find a way.**

One: I there more?

All: **Yes, we pray. We worship. We raise our voices in praise and petition to God. Come let us lift ourselves up in the presence of this God in all the ways God is known.**

HYMN #298 **THERE'S A WIDENESS IN GOD'S MERCY**

Frederick William Faber, 1854; alt. Dutch melody  
Arr. Julius Röntgen (1855–1933)

1. There's a wide-ness in God's mer - cy, Like the wide-ness of the sea;  
2. For the love of God is broad-er Than the mea-sures of the mind;

There's a kind-ness in God's jus-tice, Which is more than lib - er - ty.  
And the heart of the E - ter-nal Is most won - der - ful - ly kind.

There is no place where earth's sor-rows Are more felt than up in heaven;  
If our love were but more faith-ful, We would glad-ly trust God's Word;

There is no place where earth's fail-ings Have such kind-ly judg - ment given.  
And our lives re - flect thanks-giv-ing For the good-ness of our Lord.

## PRAYER OF CONFESSION

**Bestow your healing mercy on this world, O God. Wipe away all the illness we call evil. Stop us from being drawn into the depths of despair or hopelessness when things go so wrong for us, for others, especially the least among us.**

**Forgive us when our first thoughts are of giving up, giving in, or getting even. It is just that sometimes things hurt so much; sometimes the anger and confusion is so great; it just wants to burst forth from us in a misplaced rage we euphemistically call justice, when it is really nothing other than revenge.**

**Help us to return to you quickly in those moments and moments that turn into hours and days as we seek solace, peace, and understanding. You above all know about loss – and yet you still love from a place that sets it all into perspective.**

**Take us to that place as we pray from here, please.**

## 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

Forgiveness is love and love is forgiveness. God is and grants us both. Be sure of it, for it is so. **Amen.**

### \*THE PASSING OF THE PEACE

From such Love in all the ways you know it, the peace of Christ be with you all!  
**And also with you.**  
Let us now offer one another a sign of peace.

### PRAYER FOR ILLUMINATION

Let the words we hear fill us with knowledge your will and the power to carry it out.  
**Amen.**

### FIRST READING: GENESIS 28:10-19

Jacob left Beersheba and went to Haran. He came to a certain place and camped for the night since the sun had set. He took one of the stones there, set it under his head and lay down to sleep. And he dreamed: A stairway was set on the ground and it reached all the way to the sky; angels of God were going up and going down on it.

Then God was right before him, saying, "I am God, the God of Abraham your father and the God of Isaac. I'm giving the ground on which you are sleeping to you and to your descendants. Your descendants will be as the dust of the Earth; they'll stretch from west to east and from north to south. All the families of the Earth will bless themselves in you and your descendants. Yes. I'll stay with you, I'll protect you wherever you go, and I'll bring you back to this very ground. I'll stick with you until I've done everything I promised you."

Jacob woke up from his sleep. He said, "God is in this place—truly. And I didn't even know it!" He was terrified. He whispered in awe, "Incredible. Wonderful. Holy. This is God's House. This is the Gate of Heaven."

Jacob was up first thing in the morning. He took the stone he had used for his pillow and stood it up as a memorial pillar and poured oil over it. He christened the place Bethel (God's House). The name of the town had been Luz until then.

### GOSPEL READING: MATTHEW 13:24-43

He told another story. "God's kingdom is like a farmer who planted good seed in the field. That night, while the hired workers were asleep, the farmer's enemy sowed thistles all through the wheat and slipped away before dawn. When the first green shoots appeared and the grain began to form, the thistles showed up, too.

"The farmhands came to the farmer and said, 'That was clean seed you planted, wasn't it? Where did these thistles come from?'

"The answered, 'Some enemy did this.'

"The farmhands asked, 'Should we weed out the thistles?'

"The farmer said, 'No, if you weed the thistles, you'll pull up the wheat, too. Let them grow together until harvest time. Then I'll instruct the harvesters to pull up the thistles and tie them in bundles for the fire, then gather the wheat and put it in the barn.'"

Another story. "God's kingdom is like a pine nut that a farmer plants. It is quite small as seeds go, but in the course of years it grows into a huge pine tree, and eagles build nests in it."

Another story. "God's kingdom is like yeast that is worked into dough for dozens of loaves of barley bread—and waits while the dough rises."

All Jesus did that day was tell stories—a long storytelling afternoon. His storytelling fulfilled the prophecy:

I will open my mouth and tell stories;  
I will bring out into the open  
things hidden since the world's first day.

Jesus dismissed the congregation and went into the house. His disciples came in and said, "Explain to us that story of the thistles in the field."

So he explained. "The farmer who sows the pure seed is the Son of Man. The field is the world, the pure seeds are subjects of the kingdom, the thistles are subjects of the Devil, and the enemy who sows them is the Devil. The harvest is the end of the age, the curtain of history. The harvest hands are angels.

"The picture of thistles pulled up and burned is a scene from the final act. The Son of Man will send his angels, weed out the thistles from his kingdom, pitch them in the trash, and be done with them. They are going to complain to high heaven, but nobody is going to listen. At the same time, ripe, holy lives will mature and adorn the kingdom of God.

"Are you listening to this? Really listening?"

HYMN

THE SERVANT SONG

Chord progressions: Eb, Ab, Eb, Cm, Fm7, Bb, Ab, Bb7/F, Eb, Ab, Eb, Fm, Ab, Bb7, Eb.

Lyrics:  
 1, 6. Will you let me be your ser - vant, Let me be as Christ to you;  
 2. We are pil - grims on a jour - ney, We are trav - 'lers on the road;  
 3. I will hold the Christ-light for you In the night-time of your fear;  
 4. I will weep when you are weep - ing; When you laugh I'll laugh with you.  
 5. When we sing to God in heav - en We shall find such har - mo - ny,

Lyrics:  
 1, 6. Pray that I may have the grace to Let you be my ser - vant, too.  
 2. We are here to help each oth - er Walk the mile and bear the load.  
 3. I will hold my hand out to you, Speak the peace you long to hear.  
 4. I will share your joy and sor - row 'Til we've seen this jour - ney through.  
 5. Born of all we've known to - geth - er Of Christ's love and ag - o - ny.

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](http://WWW.JANHUS.ORG) REGULARLY FOR UPDATES AND ANNOUNCEMENTS**

**Service of Ordination for Drew Paton**, Sunday July 24<sup>th</sup> at 4:00 P.M. at Irvington Presbyterian Church, 25 North Broadway, Irvington, NY 10533

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

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

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

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

**Friday, September 23<sup>rd</sup>: Amazing Fund-raiser Celebration: Robin Strasser of Theater, Movie, and One Life to Life fame (and our friend and Beacon) and The Imperial Court and much, much, more...mark the date. You do not want to miss this one!**

CHILD'S PLAY ANNOUNCES PROGRAMS:

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

## PRAYERS OF THE PEOPLE

Your prayers...whether spoken or in silence, whether in word or murmur, or even yet to be known by you 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 our petitions, 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 #535 GO WITH US LORD

Go with us, Lord, and guide the way Through this and  
ev - ery com - ing day, That in Your Spir - it  
strong and true Our lives may be our gift to You.

### 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.

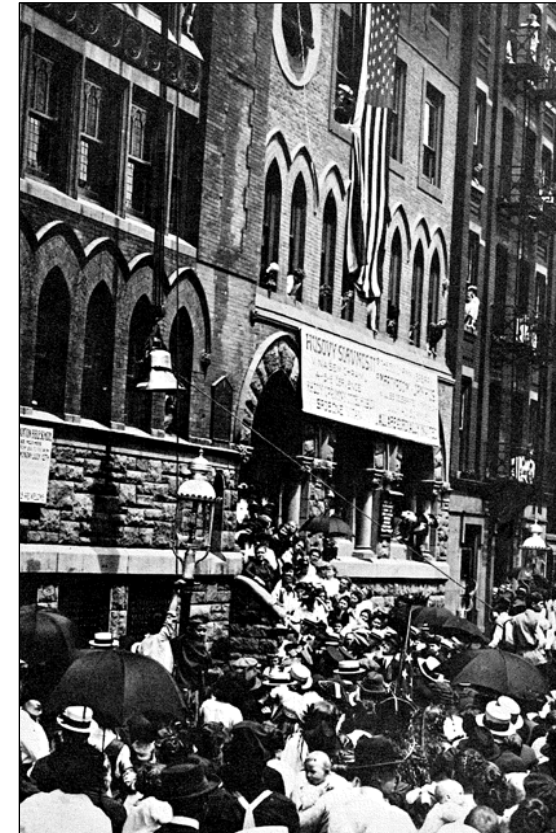
Amen to pozehnani prjdz na nas vsecky,  
Abychom po skonani vesli v raj nebesky,  
A tam s angelskou risi, boha take ctilli,  
Dejz nam to; o Jezisi, spasitely mily.  
Amen.

### POSTLUDE (CLOSING MUSIC)

\*Please stand if you are comfortable doing so.

Page 9

## 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.

Page 10

**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*