

JAN HUS PRESBYTERIAN CHURCH & NEIGHBORHOOD HOUSE

JANUARY 15, 2012

“So Precious that You Will Die for It”

The Rev. Dr. Martin Luther King, Jr.

From sermon at Ebenezer, November 5, 1967



I say to you, this morning, that if you have never found something so dear and so precious to you that you will die for it, then you aren't fit to live. You may be thirty-eight years old, as I happen to be, and one day, some great opportunity stands before you and calls upon you to stand up for some great principle, some great issue, some great cause. And you refuse to do it because you are afraid that you will lose your job, or you are afraid that you will be criticized or that you will lose your popularity, or you're afraid that somebody will stab or shoot at you or bomb your house. So you refuse to take the stand. Well, you may go on and live until you are ninety, but you are just as dead at thirty-eight as you would be at ninety. And the cessation of breathing in your life is but the belated announcement of an earlier death of the spirit. You died when you refused to stand up for right. You died when you refused to stand up for truth. You died when you refused to stand up for justice...

Don't ever think that you're by yourself. Go on to jail if necessary, but you never go alone. Take a stand for that which is right, and the world may misunderstand you, and criticize you. But you never go alone, for somewhere I read that one with God is a majority. And God has a way of transforming a minority into a majority. Walk with [God] this morning and believe in [God] and do what is right, and [God will] be with you even until the consummation of the ages. Yes, I've seen the lightning flash. I've heard the thunder roll. I've felt sin breakers dashing, trying to conquer my soul, but I heard the voice of Jesus saying, still to fight on. He promised never to leave me alone, never to leave me alone. No, never alone. No, never alone.

The Rev. Dr. Martin Luther King, Jr.
January 15, 1929 – April 4, 1968

JAN HUS PRESBYTERIAN CHURCH & NEIGHBORHOOD HOUSE

"WHERE YOU ARE WELCOME, LONG BEFORE YOU ARRIVE."



Since 1888, the doors of this church have been open to those who seek a new way to engage with the Spirit and be nourished at the welcome table. In those early years, Jan Hus served the needs of the Czech immigrants who founded the church and named it after the martyr Jan Hus. Today, our mission has expanded to include people from many different walks in life who want to share this stage of their journey with others in a God-centered community. We continue to honor our Czech founders by singing our closing hymn in the Czech language and often being visited by delegations and groups from the Czech Republic.

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, Justice, Love. We believe that God is greater than human language or experience, so you may notice that in order to more fully experience 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 community pulpit, one in which we hear the Scriptures interpreted by both clergy and laity and that allows for a greater reflection of the community as a whole – a diverse expression of the presence of God in each believer and at the core of our collective experience

At Jan Hus, we see the sermons that are offered as conversations that give us an opportunity to hear how God's voice speaks through each of us. We hope that you feel the invitation in such sermons, giving thought to new ways of seeing and hearing God, while deepening and affirming the beliefs we hold most true.

It is possible that worship at Jan Hus Presbyterian Church and Neighborhood House may seem different than what you expect. That's fine – we tend to agree that God loves to challenge us with the unexpected! Whatever your experience here, please know that you are truly welcome as one created by the God who loves us all.

We are happy to have you with us and thank God for bringing us together on this, the day that God has made. Let us rejoice and be glad in it, especially during this time remembering the life of The Rev. Dr. Martin Luther King, Jr., seeking to make each day a day in which we remember the birth of Christ, his life, teachings, and sacrifices – and the Love and Justice that continues to call us forward.



ANNOUNCEMENTS

PRELUDE

GATHERING & WELCOME

CALL TO WORSHIP

When God called Samuel, Samuel really wasn't prepared,
but he was ready.

If you think you have to be prepared in any way to be here today
relax. You have nothing to do except to be present and ready for the unexpected!

God is with us here,
**In such a place everything is possible, including the call to Love and Justice
in astounding ways.**

Come. Let us worship this beckoning, surprising, and stunning God together!
Amen!

*HYMN #3 COMFORT, COMFORT YOU MY PEOPLE

*Please stand if you are comfortable doing so.

Comfort, Comfort You My People

PSALM 42 8.7.8.7.7.8.8

Johannes Olearius, 1671

Trans. Catherine Winkworth, 1863; alt.

Genevan Psalter, 1551

1. Com - fort, com - fort you my peo - ple, Tell of peace, thus says our God;
2. For the her - ald's voice is call - ing In the des - ert far and near,
3. Make you straight what long was crook - ed, Make the rough - er plac - es plain;

Com - fort those who sit in dark - ness Bowed be - neath op - pres - sion's load.
Bid - ding us to make re - pent - ance Since the king - dom now is here.
Let your hearts be true and hum - ble, As be - fits God's ho - ly reign.

Speak you to Je - ru - sa - lem Of the peace that waits for them;
O that warn - ing cry o - bey! Now pre - pare for God a way;
For the glo - ry of the Lord Now o'er earth is shed a - broad;

Tell them that their sins I cov - er, And their war - fare now is o - ver.
Let the val - leys rise in meet - ing And the hills bow down in greet - ing.
And all flesh shall see the to - ken That God's word is nev - er bro - ken.

*Please sta

CALL TO CONFESSION¹

Dr. King once said, "Nothing is more tragic than to sleep through a revolution." Truly, the work of justice begins with a proper recognition that injustice is real. Let us confess the stronghold of sin that would consume and separate us. And let us be awakened by the movement of the spirit that gives us life. Let us pray:

PRAYER OF CONFESSION

God of Justice, whenever we settle for the way things are instead of the way you would have them to be, forgive us. Whenever we are paralyzed by fear or limited in vision, increase our trust in you. Whenever we offer charity, but fail to work for justice, show us the more excellent way that your love requires. Whenever we tire of the struggle and tomorrow feels overwhelming, restore our hope. Whenever we forget those who have gone before us or act as if we were the first to follow in the Way, allow us to recognize our arrogance. May the witness of our brother Martin and others encourage us to be dreamers for Jesus' sake. Amen.

SILENT PRAYER FOR RECONCILIATION:

RESPONSE: BREATHE ON ME, BREATH OF GOD



1. Breathe on me, Breath of God, Fill me with life a - new.
That I may love what Thou dost love, And do what Thou wouldst do.

ASSURANCE OF PARDON

If, by reflection, analysis, and prayer, we are freed to acknowledge the wrongs around us, the pain among us, the sin within us, and the work before us, God's mission of peace with justice is being revealed in our midst. Always remember and never forget: Your burden has been lifted! The liberating love of God is at work within you!
Amen!

GREETING EACH OTHER, LOVED AND FORGIVEN

May the Peace of Christ be with you all!
And also with you!

Let us greet each other, loved and forgiven!

¹ Call to Confession, Prayer of Confession, and Assurance of Pardon based on UCC *Bending Toward Justice*;
<http://www.ucc.org/assets/pdfs/09-Bending-Towards.pdf>

PRAYER FOR ILLUMINATION

Be with us, O God, as we listen to the words of those people whose stories tell the presence of your love and wisdom for all the ages.

Guide us, O God, in our reflection so that in your light we may see light, in your truth find freedom, in your will discover peace, and in your love find our salvation.

FIRST READING: 1 SAMUEL 3: 1-20 "SPEAK, GOD. I'M READY TO LISTEN"

The boy Samuel was serving God under Eli's direction. This was at a time when the revelation of God was rarely heard or seen. One night Eli was sound asleep (his eyesight was very bad—he could hardly see). It was well before dawn; the sanctuary lamp was still burning. Samuel was still in bed in the Temple of God, where the Chest of God rested.

Then God called out, "Samuel, Samuel!"

Samuel answered, "Yes? I'm here." Then he ran to Eli saying, "I heard you call. Here I am."

Eli said, "I didn't call you. Go back to bed." And so he did.

God called again, "Samuel, Samuel!"

Samuel got up and went to Eli, "I heard you call. Here I am."

Again Eli said, "Son, I didn't call you. Go back to bed." (This all happened before Samuel knew God for himself. It was before the revelation of God had been given to him personally.)

God called again, "Samuel!"—the third time! Yet again Samuel got up and went to Eli, "Yes? I heard you call me. Here I am."

That's when it dawned on Eli that God was calling the boy. So Eli directed Samuel, "Go back and lie down. If the voice calls again, say, 'Speak, God. I'm your servant, ready to listen.'" Samuel returned to his bed.

Then God came and stood before him exactly as before, calling out, "Samuel! Samuel!"

Samuel answered, "Speak. I'm your servant, ready to listen."

God said to Samuel, "Listen carefully. I'm getting ready to do something in Israel that is going to shake everyone up and get their attention. The time has come for me to bring down on Eli's family everything I warned him of, every last word of it. I'm letting him know that the time's up. I'm bringing judgment on his family for good. He knew what was going on, that his sons were desecrating God's name and God's place, and he did nothing to stop them. This is my sentence on the family of Eli: The evil of Eli's family can never be wiped out by sacrifice or offering."

Samuel stayed in bed until morning, then rose early and went about his duties, opening the doors of the sanctuary, but he dreaded having to tell the vision to Eli.

But then Eli summoned Samuel: "Samuel, my son!"

Samuel came running: "Yes? What can I do for you?"

"What did he say? Tell it to me, all of it. Don't suppress or soften one word, as God is your judge! I want it all, word for word as God said it to you."

So Samuel told him, word for word. He held back nothing.

Eli said, "God is God. Let God do whatever God thinks best."

Samuel grew up. God was with him, and Samuel's prophetic record was flawless. Everyone in Israel, from Dan in the north to Beersheba in the south, recognized that Samuel was the real thing—a true prophet of God. God continued to show up at Shiloh, revealed through his word to Samuel at Shiloh.

GOSPEL READING: JOHN 1:43-51

The next day Jesus decided to go to Galilee. When he got there, he ran across Philip and said, "Come, follow me." (Philip's hometown was Bethsaida, the same as Andrew and Peter.)

Philip went and found Nathanael and told him, "We've found the One Moses wrote of in the Law, the One preached by the prophets. It's Jesus, Joseph's son, the one from Nazareth!" Nathanael said, "Nazareth? You've got to be kidding."

But Philip said, "Come, see for yourself."

When Jesus saw him coming he said, "There's a real Israelite, not a false bone in his body."

Nathanael said, "Where did you get that idea? You don't know me."

Jesus answered, "One day, long before Philip called you here, I saw you under the fig tree."

Nathanael exclaimed, "Rabbi! You are the Son of God, the Ruler of Israel!"

Jesus said, "You've become a believer simply because I say I saw you one day sitting under the fig tree? You haven't seen anything yet! Before this is over you're going to see heaven open and God's angels descending to the Son of Humanity and ascending again."

SERMON *THE ANXIETY OF DOUBT*

RAY BAGNUOLO

*HYMN #525 **HERE I AM, LORD**

*Please stand if you are comfortable doing so.

Page 7

525

Here I Am, Lord

7.7.7.4 D with refrain

Daniel L. Schutte, 1981

Daniel L. Schutte, 1981; alt.

Harm. Michael Pope, Daniel L. Schutte, and John Weissrock, 1983

The first system of musical notation for the hymn 'Here I Am, Lord'. It consists of a grand staff with a treble clef on the upper staff and a bass clef on the lower staff. The key signature is one sharp (F#) and the time signature is 4/4. The melody is written in the treble clef, and the accompaniment is in the bass clef.

The second system of musical notation for the hymn 'Here I Am, Lord'. It consists of a grand staff with a treble clef on the upper staff and a bass clef on the lower staff. The key signature is one sharp (F#) and the time signature is 4/4. The melody is written in the treble clef, and the accompaniment is in the bass clef.

1. I, the Lord of sea and sky, I have heard My peo - ple cry.
2. I, the Lord of snow and rain, I have borne My peo - ple's pain.
3. I, the Lord of wind and flame, I will tend the poor and lame.

The third system of musical notation for the hymn 'Here I Am, Lord'. It consists of a grand staff with a treble clef on the upper staff and a bass clef on the lower staff. The key signature is one sharp (F#) and the time signature is 4/4. The melody is written in the treble clef, and the accompaniment is in the bass clef.

The fourth system of musical notation for the hymn 'Here I Am, Lord'. It consists of a grand staff with a treble clef on the upper staff and a bass clef on the lower staff. The key signature is one sharp (F#) and the time signature is 4/4. The melody is written in the treble clef, and the accompaniment is in the bass clef.

All who dwell in deep - est sin My hand will save.
I have wept for love of them, They turn a - way.
I will set a feast for them, My hand will save.

The fifth system of musical notation for the hymn 'Here I Am, Lord'. It consists of a grand staff with a treble clef on the upper staff and a bass clef on the lower staff. The key signature is one sharp (F#) and the time signature is 4/4. The melody is written in the treble clef, and the accompaniment is in the bass clef.

The sixth system of musical notation for the hymn 'Here I Am, Lord'. It consists of a grand staff with a treble clef on the upper staff and a bass clef on the lower staff. The key signature is one sharp (F#) and the time signature is 4/4. The melody is written in the treble clef, and the accompaniment is in the bass clef.

I who made the stars of night, I will make their dark - ness bright.
I will break their hearts of stone, Give them hearts for love a - lone.
Fin - est bread I will pro - vide Till their hearts be sat - is - fied.

The seventh system of musical notation for the hymn 'Here I Am, Lord'. It consists of a grand staff with a treble clef on the upper staff and a bass clef on the lower staff. The key signature is one sharp (F#) and the time signature is 4/4. The melody is written in the treble clef, and the accompaniment is in the bass clef.

*Please stand if you are comfortable doing so.

Page 8

ORDINATION AND CONFIRMATION

Who will bear My light to them? Whom shall I send?
 I will speak My word to them. Whom shall I send?
 I will give My life to them. Whom shall I send?

Refrain
Unison

Here I am, Lord. Is it I, Lord? I have

heard You call-ing in the night I will

go, Lord, if You lead me. I will hold Your

Fine

peo - ple in my heart.



PREPARING FOR THE OFFERING

In this world, someone has too much.
Someone has barely enough, someone has nothing at all.

When we share our commitment and financial support, we act on the imagination of Jesus.
Jesus, who sees enough bread to go around, enough courage to speak the truth, and enough love to overcome all things.

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

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

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

OFFERTORY MUSIC

BLESSING THE OFFERING:

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.

Amen.

PRAYERS OF THE PEOPLE

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.

BLESSING RESPONSE: Thanks be to God!

*HYMN #267 O FOR A WORLD

O for a World

386

AZMON CM

Carl Gotthelf Gläser, 1828
Arr. Lowell Mason, 1839

Miriam Therese Winter, 1987

1. O for a world where ev - ery - one Re - spects each oth - er's ways,
 2. O for a world where goods are shared And mis - er - y re - lieved,
 3. We wel - come one world fam - i - ly And strug - gle with each choice
 4. The poor are rich, the weak are strong, The fool - ish ones are wise.

Where love is lived and all is done With jus - tice and with praise.
 Where truth is spo - ken, chil - dren spared, E - qual - i - ty a - chieved.
 That o - pens us to u - ni - ty And gives our vi - sion voice.
 Tell all who mourn; Out - casts be - long, Who per - ish - es will rise.

5. O for a world preparing for God's glorious reign of peace,
 Where time and tears will be no more,
 And all but love will cease.

*BLESSING AND SENDING FORTH

*BENEDICTION Sung Blessing (English)

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.

(Czech)

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

*Please stand if you are comfortable doing so.



JAN HUS PRESBYTERIAN CHURCH & NEIGHBORHOOD HOUSE

A WELCOMING AND AFFIRMING CONGREGATION

351 East 74th Street , New York, NY 10021

Telephone: (212) 288-6743 Fax: (212) 879-0929

E-mail: church@janhus.org Email Ray: pastor@janhus.org;

Website: www.janhus.org

Facebook: Jan Hus Presbyterian Church; Twitter @janhuschurch

COUNCIL: Ruling Elders: Gary Ireland, Annie Rawlings, Del Shorter, Deborah Widerkehr

DEACON: Essie Rance

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MINISTRY INTERNS

Cynthia Gardner-Brim, Gloria-Jean Skeete, NY Theological Seminary

VOLUNTEERS:

Lillie Grecco, Rob Anderson, Carol - Lunch Preparation
Jacqui Nichols, Worship



Today...

Fellowship Meal: Please join us for our fellowship meal after worship.

Composer's Voice Concert – Sunday, January 29 Fifteen-Minutes-of-Fame: Bateira Trio and the West Point Woodwind Quintet and much more!!!

Guest Preachers this Month:

January 22 – Gloria-Jean Skeet
 January 29 – Cynthia Gardner-Brimm

Sermons online, along with readings, bulletins and more: www.janhus.org

*Please stand if you are comfortable doing so.