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Welcome to College Avenue Presbyterian Church!

We're glad you're here with us today and look forward to worshipping together and getting to know each other. Children's Coloring Sheets & Quiet Toys are located at the table area in the front to the left of the stage. We also have a lounge, off the entryway, where we broadcast the service if you need more space. We share a small snack and coffee after the service to connect, reconnect and make new connections. Please come join us.

CHILDREN

We invite children 3 years old to 6th grade to depart for Godly Play (our Sunday School) during the song of praise. You can gather your child(ren) after worship upstairs in the GP room.

CAPC WORSHIP 101 PRAYER CARDS

You're invited to share your prayers of concern and gratitude with the community by filling out the cards, located in the pews, and leaving them in the glass jar on the left of the communion table before the end of the call to worship. We'll use them later in the Prayers of the People time using a call and response prompt.

WIFI

2wire927 is our open wifi access. The password is 7304088568. If you tweet or instagram we invite you to use hashtag #capcoakland

NESTLÉ PARKING LOT

We are able to park in the lot. They ask us to enter and exit off of Chabot Road, and to access the lot via the pedestrian door on Chabot.

CCLI #1137062

The Season of Epiphany

January 15, 2017

GATHERING SONG

"Immortal Invisible, God Only Wise"

- Blue Hymnal #263

CALL TO WORSHIP

SONG OF PRAISE

"There's A Wideness In Gods Mercy"

- Blue Hymnal #298

Children are invited to gather at the front of the sanctuary and depart for the Godly Play program at the conclusion of this song.

TIME OF CONFESSION

- Fredora Darmstasdt

Silent Prayer followed by **Prayer of Forgiveness and Assurance of Pardon**

SONG OF RESPONSE

"Forgive Us Lord"

- insert

PRAYERS OF THE PEOPLE & THE LORD'S PRAYER

- Fredora Darmstasdt

Call and response liturgically prayed at the conclusion of sharing a prayer card

Liturgist: God, in your mercy.

Community: Hear our prayer.

To pray with someone after the service, look for today's liturgist in the lounge off the entryway.

GIVING OF OUR TITHES & OFFERINGS

OFFERTORY SONG

"O Sing To The Lord"

LISTENING FOR GOD'S WORD

READING OF SCRIPTURE

- Fredora Darmstasdt

Luke 4:14-30

- Pew Bible, p. 995

SERMON

"Change. Rarely What We Want."

- Monte McClain

RESPONDING TO GOD'S WORD

SONG OF RESPONSE

"Just A Closer Walk With Thee"

- Blue Hymnal #40

ANNOUNCEMENTS

SENDING CALL AND RESPONSE

Leader: God is good!

Leader: And all the time!

People: All the time!

People: God is good!

EXHORTATION & BENEDICTION

PASSING THE PEACE OF CHRIST

"La Paz de Dios"

(Spanish)

We pass the peace weekly using languages native to the cultures of our church community as an audible sign of the Dominion of God working for the healing transformation of the world

ANNOUNCEMENTS & COMMUNITY NEWS

January Birthdays

| | | | |
|----|----------------|----|-------------|
| 1 | Margie Laverty | 18 | Gary Yee |
| 8 | Bill Bryant | 25 | Joy Barnes |
| 10 | Thom Faulkner | 29 | Bill Beatty |

UPCOMING EVENTS

CAPC CHOIR | Wed 6-7pm and Sun at 11:50am. Talk to Pete! Choir starts up again today after worship!

Friday Night Meal | Friday 6-7pm. Talk to Ellen Brylawski to help: ellenbry@comcast.net

The Vocabulary of Faith Bible Study | Sunday 9:30-10:15a. Each week find the text we study together at capcoakland.org under "resources"

Celtic Prayer Mid Week Small Group | Wednesday 7-8:30pm, meets near CAL campus | Contact Marda @ 540.7173

Women's Group | 1st, 2nd & 3rd Saturdays of the month 8:30-10am in the library. Currently discussing Romans.

Annual Neighborhood Martin Luther King, Jr. Commemoration Potluck & Sharing Circle at Temescal Park, Monday, January 16th. Help set-up & bring side dishes, or chips, desserts, or whatever from 11 a.m on. Sharing Circle begins at 1 p.m. on the lawn, followed by a potluck meal with neighbors and friends of like mind.

Women's March : Oakland | You're invited to participate with our Women's Group in the Women's March scheduled for Saturday, January 21st. Join the women's group at the regular 8:30am meeting, from which they'll travel via BART downtown to the start of the march, which is followed by a time of public teaching. Or meet up with them downtown. More info @ womensmarchbayarea.org/oakland-march

Men's Breakfast Saturday, January 21, 2017, 8:30-10:30 a.m., at Bill Beatty's, 5653 Ocean View Dr., Oakland 94618.

Youth Group | Sunday, January 22, 5-7pm For middle & high schoolers.

CAPC Book Club: Tuesday, January 24th 12-1pm @ the library. We're discussing *Hillbilly Elegy* by J.D. Vance.

Interfaith Candle Vigil and Walk in memory of Dr. MLK Jr. Wednesday, January 18 from 6-8pm. A family-friendly event starting at First Pres of Oakland (27th @ Broadway).

Thank you to Today's Leadership:

Ushers: Louise Hirschman, Albert Hussian
 Liturgist: Fredora Darmstadt
 Fellowship: Elaine Price, Chris Olson
 Godly Play: Bill Beatty (ST); Emma Fleming (DK)
 Musicians: Dave Eagle, Swen Hendrickson, Roger Kim & Pete Feltman

Leadership for next week, 1/22/17:

Ushers: Bill Beatty, Sharon Nelson
 Liturgist: *Can you serve as liturgist? Talk to Monte.*
 Fellowship: Joy Barnes, Patt Schroeder
 Godly Play: Linda Davis (ST); Cameron Beatty (DK)

The gospel of Luke is written with a Gentile or Greek-speaking cultured people in mind. It focuses upon the universality of the message of Jesus in a time in which identity was based heavily upon tribalism, ethnicity and gender. The Greek language is more complex, and Hebraic notions, Jewish practices are explained (whereas in Matthew they are not). In writing the gospel account Luke focuses upon the role and importance of women and the poor, more than the other three gospels, and relates the most parable teachings of Jesus.

Today's story is both easy and complicated. We see the general acclamation of Jesus in his preaching, the literary insistence upon him being anointed and empowered by God's Holy Spirit. Yet it all ends surprisingly: not with a standing ovation, but a mob threat of assassination. So, what's going on underneath the seemingly clear narrative?

Jesus returns home and preaches in the weekly synagogue service. This involved reading the Torah and Prophets, interpreting them for the day. He reads from Isaiah 61, the depiction of what the world will look like in the Year of Jubilee, understood to be the advent of God's Messiah bringing God's justice to the world. He then ends his address by saying that this scriptural promise of radical change is happening in and through him right then and there. For us it might be easiest to understand his sermon as ending with him dropping the mic and walking off the dais, having said something along the lines of "Yep! It's happening now. In me. Let's go!" The congregation exults. Then slowly starts to question his pedigree, and familiarity. The unexpected twist happens when Jesus invokes two stories from the Hebrew Scriptures in which God's salvation is extended not to the expected Israelites, but rather to the disliked, unworthy, unrighteous Gentiles (1 Kings 17:1-15 & 2 Kings 5:1-14). What they hear is Jesus saying "God is doing a new thing. God is saving the world. But not first for you." The change he presents, which sounded so good, like water to a parched person, is abhorrent, offensive, deplorable. His inaugural sermon doesn't end how we expect, but as we experience the story of his life, teaching, death and resurrection; we realize how spot on, exhilarating and also offensive his person and word is for our human condition, both then and now in 2017.



Questions for the Practice of Examen & Contemplation

What strikes you in this passage? How does it interact with your life? How are you struggling with the changes in our world, city and church?

How have you known the message, passion and person of Jesus to be a radical word of healing and experience of deliverance as is described in the reading from Isaiah in Luke 3:18-19? How do you hold that message of Jubilee in the darkness that exists as a shadow in our life?

The people of Nazareth are initially attracted, then deeply offended by the universal purpose and person of Jesus which seems to be first for others (the Gentiles), not them. What offends you in the message of Jesus? What part(s) of his teaching are hard for you to accept, to practice, to embrace? Talk to God about these challenges, asking for wisdom, new sight and a teachable spirit.

Call to Worship :

Written by Rev Mindi @ rev-o-lution.org

One: Our God is the creator of heaven and earth

**ALL: God created every blade of grass and
towering tree**

One: Our God is the architect and builder
of all things

**ALL: God formed the mountains and
formed us all**

One: Our God is the molder and shaper
of things to come

ALL: God has plans for us, a future with hope

One: Come, let us worship the Author of Life

**ALL: Let us celebrate our Creator and
rejoice at being God's creation! Amen.**

"Immortal, Invisible, God Only Wise"

Author: Walter Chambers Smith (1867)

Blue Hymnal #263

1 Immortal, invisible, God only wise,
In light inaccessible hid from our eyes,
Most blessed, most glorious, the Ancient of Days,
Almighty, victorious, Thy great name we praise.

2 Unresting, unhasting, and silent as light,
Nor wanting, nor wasting, Thou rulest in might;
Thy justice, like mountains, high soaring above
Thy clouds, which are fountains of goodness and
love.

3 To all, life Thou givest, to both great and small;
In all life Thou livest, the true life of all;
We blossom and flourish as leaves on the tree,
And wither and perish; but naught changeth Thee.

4 Thou reignest in glory, Thou rulest in light,
Thine angels adore Thee, all veiling their sight;
All praise we would render; O help us to see
'Tis only the splendor of light hideth Thee!

"There's A Wideness In God's Mercy"

Frederick W. Faber (1854; alt.)

Blue Hymnal # 298

1 There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in God's justice,
Which is more than liberty.
There is no place where earth's sorrows
Are more felt than up in heaven;
There is no place where earth's failings
Have such kindly judgment given.

2 For the love of God is broader
Than the measures of the mind;
And the heart of the Eternal
Is most wonderfully kind.
If our love were but more faithful,
We would gladly trust God's word;
And our lives reflect thanksgiving
For the goodness of our Lord.

"Just A Closer Walk With Thee"

Traditional Gospel Song

1. I am weak but thou art strong
Jesus, keep me from all wrong
I'll be satisfied as long
As a I walk, let me walk close to Thee

Chorus

Just a closer a walk with Thee
Grant it Jesus is my plea
Daily walking close to Thee
Let it be, dear Lord, let it be

2. Through this world of toil and snares
If I falter, Lord who cares?
Who with my my burden shares?
None but Thee, dear Lord, none but Thee

Chorus

3. When my feeble life is over
Time for me will be no more
Guide me gently safely o'er
To Thy shore, dear Lord, to Thy shore

Chorus

"Forgive Us, Lord (Pardon, Señor)"

Author: Jorge Lockward (1995)

Translator: Raquel Mora Martínez (1995)

Glory to God Hymnal #431

1. For grievance and injustice:

Forgive us, Lord.

Aloofness and indifference.

Forgive us, Lord.

2. For weakness and transgression:

Forgive us, Lord.

Resistance and rebellion:

Forgive us, Lord.

3. In your eternal mercy:

Forgive us, Lord.

In your sustaining grace:

Forgive us, Lord.

"O Sing to the Lord" (Cantai ao Senhõe)

Translator: Gerhard M. Cartford, b. 1923

Brazilian (Portuguese) folk hymn

Glory to God Hymnal #637

1. O sing to the Lord; O sing God a new song.

O sing to the Lord; O sing God a new song.

O sing to the Lord; O sing God a new song.

2. For God is the Lord; and God has done wonders.

For God is the Lord; and God has done wonders.

For God is the Lord; and God has done wonders.

3. So dance for our God and blow all the trumpets.

So dance for our God and blow all the trumpets.

So dance for our God and blow all the trumpets.

4. O shout to our God, who gave us the Spirit.

O shout to our God, who gave us the Spirit.

O shout to our God, who gave us the Spirit.

5. For Jesus is Lord! Amen! Allelulia!

For Jesus is Lord! Amen! Allelulia!

For Jesus is Lord! Amen! Allelulia!

Fine Leader

1 For griev - ance and in - jus - tice:
2 For weak - ness and trans - gres - sion:
3 In your e - ter - nal mer - cy:
1 For tan - tas in - jus - ti - cias:
2 For to - das nues - tras fal - tas:
3 En tu mi - se - ri - cor - dia:

Capo 3: (G) (A) (Bm) (Bm) (Dmaj7)
All B^b C Dm Fine Dm Fmaj7

For - give us, Lord. for -
Per - dón, Se - ñor. per -

A loof ness and in dif ference:
Re sis tance and re bel lion:
In your sus tain ing grace:
For tan ta ya di fe ren cia:
For nues tra re bel di a:
En tu di vi na gra cia:

(G) (A) (Bm) (Em) (Bm) (G) (A)
B^b C Dm Gm Dm B^b C

give us, Lord. for give us, Lord.
dón, Se ñor. per dón, Se ñor.

Em

1 O sing to the Lord; O sing God a
2 For God is the Lord, and God has done
3 So dance for our God and blow all the
4 O shout to our God, who gave us the
5 For Je - sus is Lord! A - men! Al - le -

Am B7

new song. O sing to the Lord; O sing God a
won - ders. For God is the Lord, and God has done
trum - pets. So dance for our God and blow all the
Spir - it. O shout to our God, who gave us the
lu - ia! For Je - sus is Lord! A - men! Al - le -

Em E Am

new song. O sing to the Lord; O sing God a new song.
won - ders. For God is the Lord, and God has done won - ders.
trum - pets. So dance for our God and blow all the trum - pets.
Spir - it. O shout to our God, who gave us the Spir - it.
lu - ia! For Je - sus is Lord! A - men! Al - le - lu - ia!

Am Em B7 Em

O sing to our God; O sing to our God.