



College Avenue Presbyterian Church  
 5951 College Avenue | Oakland | 94618  
 Church Website: [www.capcoakland.org](http://www.capcoakland.org)  
 Church Blog: [www.capcoakland.wordpress.com](http://www.capcoakland.wordpress.com)  
 Office : 510.658.3665 | [capc1@sbcglobal.net](mailto:capc1@sbcglobal.net)  
 Pastor Monte: 510.658.3666 | Cell 510.520.0746  
[montemcclain@gmail.com](mailto:montemcclain@gmail.com)



**January 10, 2016**

### 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 6<sup>th</sup> 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

GATHERING SONG

"Baptized in Water"

*insert*

CALL TO WORSHIP :

SONG OF PRAISE

"Take Me to the Water "

*insert*

*Today our children will remain in worship with us as we share in the communion meal.*

TIME OF CONFESSION

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

*Lori Castner*

SONG OF RESPONSE

"Jesus Christ Son of God"

*insert*

Jesus Christ, Son of God, have mercy upon us.

Jesus Christ, Son of God, have mercy upon us.

PRAYERS OF THE PEOPLE & THE LORD'S PRAYER

*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.*

DISPATCH REGARDING GOD'S REIGN IN THE WORLD ::

*- Matthew Miles*

ESL MINSITRY WITH LATINO IMMIGRANTS & REFUGEES AT PIPH OAKLAND

GIVING OF OUR TITHES & OFFERINGS

SONG DURING THE OFFERING "Lord You Have Come to the Lakeside" *Blue Hymnal, # 377*

HEARING GOD'S WORD

READING OF SCRIPTURE

Isaiah 43:1-7 & Luke 3:15-22

*Pew Bible, p. 704 & 994*

SERMON

"Make Waves and Trouble the Water"

*Rev. Monte McClain*

RESPONDING TO GOD'S WORD

SONG OF RESPONSE

"Down by the Riverside"

*insert*

ANNOUNCEMENTS

SENDING CALL AND RESPONSE

Leader: *God is good!*

Leader: *And all the time!*

**People:** All the time!

**People:** God is good!

BENEDICTION

PASSING THE PEACE OF CHRIST

"La Paz de Dios"

*(Spanish)*

*We pass the peace week using languages native to the cultures of our church community as an audible sign of the Empire of God working for the healing transformation of the world.*

## ANNOUNCEMENTS & COMMUNITY NEWS

### January Birthdays

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

### PRAYERS & PRAISE

*Prayers of praise and gratitude for:* A new year.

*Prayers for God to intervene for:* Wisdom for activities and commitments for the coming year; Paulette as she completes clearing out her Dad's house in Santa Barbara and prepares to return home at the end of the month; for those struggling to make different choices and new starts; all the children of the church; Tyler Conant Martin and his dad to find a new place to live; friend Ronnie who had neck surgery and has finally returned home; healing for Cecilia Jackson who has mild pneumonia, Terry Joseph and Jewel Sierra; freedom from pain and for peace for my sister Alice who is now in hospice care and for comfort and courage for her husband John and for my sisters and extended family; the father of Laura LaMotte, Dan, recovering from a fall and broken leg.

### ANNOUNCEMENTS & UPCOMING EVENTS

**Walking through the Bible** | Thursday at 11:30am in the Library, Emma Fleming: 510-653-6536

**CAPC CHOIR** | Sunday 12:00-1:00pm & Wednesday at 6pm

**Mid Week Small Group Gathering** Wednesdays 7:30-9 pm  
Meets near CAL campus | Questions: call Marda 510.540.7173

**Friday Night Meal** | Friday 6-7pm. Talk to Ellen Brylawski to get involved.

**The Vocabulary of Faith** | Sunday 9:30-10:15am (library)

**Women's Group** | Saturday 8:30-10:00 am

**Annual Congregational Meeting: Sunday, January 24<sup>th</sup> after worship.** We're gathering to elect new leaders and receive the budget for 2016.

**Lent is coming! It starts February 10<sup>th</sup>!** Monte needs help planning Ash Wednesday and the season of Lent. Talk to him about helping distribute ashes, with ideas about a Taizé service, open sanctuary time, lectio divina & e-devotions!

**Nestlé Parking Lot** | We are able to park in the lot. You must re-enter the lot from the entrance on Chabot near Crossroads.

**Godly Play for Adults** | Wednesdays in January at 7:00pm at First Pres. Oakland with Di Pagel | 2619 Broadway 94612

**Monte needs help with a few things: can you lend a hand?**

1. Planting 100+ daffodils in the church garden
2. With some computer work (typing up spreadsheets)

### Thank you to this morning's

Ushers: Chickwendu Okereke, Joy Barnes

Liturgist: Lori Castner

Fellowship: Bob & Ellen Brylawski

Godly Play: Bill Beatty, Maya Patil

Today's Musicians: Dave Eagle (Drums), Swen Hendrickson (Bass), Roger Kim (Guitar) & Pete Feltman (a bit of everything)

### Leadership for next week (January 17th, 2015)

Ushers: Emma Fleming, Anne Marie Adams

Liturgist: Benjamin Bencomo

Fellowship: Bill and Beth Beatty

Godly Play: Linda Davis, Anne Marie Adams

### Baptism of Our Lord Sunday Isaiah 43:1-7 & Luke 3:15-22

Is God still speaking in the world? How do we hear the voice of God? Scripture? Nature? Through each other? Directly? In the age during which Jesus was born, rabbis taught that God's voice had withdrawn from the world. Malachi (the last book of the First Testament) was the last of the prophets. We believe he prophesied about 440-420 BCE around the time that Nehemiah led exiles back to rebuild Jerusalem. The prophets were who they were by the presence of God's Spirit upon them which endured them with both the prophetic "gift" and responsibility.

The rabbis, or the Jewish tradition, asserted that the absence of prophets among the people since the time of Malachi indicated the cessation of God's voice – both audible and visible – in the world. They were seen



in a way as mediums of the Holy Spirit. This wasn't a silence of God, but more of an ending of God's self-revelation, or theophany to the prophets who seemed to do more than just "hear a voice." Originating from Daniel 4:31 the teachers explicated that the Bath-Qol (בַּת קוֹל : daughter of the voice [qol : קוֹל]) was then how God spoke audibly without making any sort of visible manifestation. It's like a still small voice that spoke to Elijah outside the cave on Mt Horeb (1 Kings 19). In the Judaism of Jesus' day, the divine voice (Bath-Qol) was looked to for guidance or illumination, but it was secondary to the will of God known in the Torah or scriptures.

Our scriptures today, in particular Luke 3 (along with the Transfiguration episode recounted in Luke 9:28-36), are considered to evoke this Bath-Qol: an un-bodied, spiritual voice which speaks into the world. Isn't this the way that we talk of God's voice in our world? We rarely seem to receive physical manifestations of the divine (visions, earthquakes, etc.) but there are times when many esteem that they've heard a whispering, a voice of silence, a voice from heaven providing guidance, illumination, clarity, conviction or comfort.

When we talk of hearing God's voice, my thoughts quickly run to the stories of abuse and religious mistreatment. Recounts of cult-like or "whacko" religious figures who claimed to hear the voice of the Divine and instructed followers to do horrific deeds of violence, commit mass suicide or other seemingly un-god-like things in the name of power, persuasion or profit.

Yet the voice of God in today's passages, both through the prophet Isaiah and to Jesus, speak more of identity, belonging, affirmation, encouragement. They seem to be more spiritual than religious.

### Questions for Going Deeper:

- What do you think is the message of these scriptures?
- How have you experienced it as truth in your life?
- What invitation do you hear from God in this text to act, say, be or do?

## LYRICS & READINGS FOR TODAY'S SERVICE

### CALL TO WORSHIP

*by The Rev. Nathan Decker*

The leader reads the normal font, **the people respond with the text in bold.**

In the beginning when God created

**A wind swept over the waters,  
A breath warmed the dark voids,  
A Spirit called forth creation.**

God gave in grace:

**Let there be light for all to see,  
Let there be water for all to splash in,  
Let there be life in the midst of death  
Yes, let there be life beyond death.**

And God invited and invites us to respond, rejoicing!

**It was good,  
It was awesome and awe-filled,**

*It is good.*

### “Baptized in Water”

*Michael Saward, 1981*

*Glory to God Hymnal#482*

*Music is on the back of this sheet.*

1 Baptized in water,  
sealed by the Spirit,  
cleansed by the blood of Christ our King;  
heirs of salvation,  
trusting the promise,  
faithfully now God's praises we sing.

2 Baptized in water,  
sealed by the Spirit,  
dead in the tomb with Christ our King;  
one with his rising,  
freed and forgiven,  
thankfully now God's praises we sing.

3 Baptized in water,  
sealed by the Spirit,  
marked with the sign of Christ our King;  
born of the Spirit,  
we are God's children;  
joyfully now God's praises we sing.

### “Take me to the water”

*African American spiritual*

1 Take me to the water.  
Take me to the water.  
Take me to the water  
to be baptized.

2 I love Jesus.  
I love Jesus.  
I love Jesus,  
yes, I do.

3 He's my Savior.  
He's my Savior.  
He's my Savior,  
yes, he is.

4 Glory hallelujah.

Glory hallelujah.

Glory hallelujah

to be baptized.

### “He Came Down”

He came down that we may have love  
He came down that we may have love  
He came down that we may have love  
Hallelujah forevermore.

### “Lord, You Have Come to the Lakeshore”

*Spanish Title: Tú Has Venido a la Orilla*

*Author: Cesáreo Gabaráin (1979)*

*Translator: Raquel Achon (1988)*

1. You, you have come to the seashore,  
looking neither for the wise nor wealthy,  
You only wanted that I should follow.

#### *Refrain*

O, Lord, with your eyes you have searched me,  
And, while smiling, have called out my name;  
Now my boat's left on the shore-line behind me,  
Now with you, I will seek other seas.

2. You know that I own so little;  
in my boat there's no money or weapons.  
You'll only find there my nets and labor?

3. You need the caring of my hands.  
Through my tiredness, may others find resting.  
You need a love that just goes on loving.

4. You, who have fished other oceans,  
Ever longed for by souls that are waiting,  
My dear and good friend, as thus You call me.

### “Down by the Riverside”

*Traditional Spiritual*

1. I'm gonna lay down my burden, down by the riverside,  
Down by the riverside, down by the riverside  
I'm gonna lay down my burden, down by the riverside,  
I'm gonna study war no more

#### *chorus*

I ain't a gonna study war no more,  
I ain't a gonna study war no more  
I ain't a gonna study war no more,  
I ain't a gonna study war no more  
I ain't a gonna study war no more,  
I ain't a gonna study war no more

2. Well, I'm gonna put on my long white robe, (Where?)  
down by the riverside (Oh)  
Down by the riverside, down by the riverside  
I'm gonna put on my long white robe, (Where?)  
down by the riverside  
I'm gonna study war no more

3. Well, I'm gonna lay down my sword and shield,  
(Where?) down by the riverside  
Down by the riverside, down by the riverside  
I'm gonna lay down my sword and shield, (A-ha)  
down by the riverside  
I'm gonna study war no more

## Baptized in Water

1 Bap-tized in wa - ter, sealed by the Spir - it, cleansed by the  
 2 Bap-tized in wa - ter, sealed by the Spir - it, dead in the  
 3 Bap-tized in wa - ter, sealed by the Spir - it, marked with the

Em Am Em F G C Am F C/G

blood of Christ our King; heirs of sal - va - tion, trust - ing the  
 tomb with Christ our King; one with his ris - ing, freed and for -  
 sign of Christ our King; born of the Spir - it, we are God's

prom - ise, faith - ful - ly now God's prais - es we sing.  
 giv - en, thank - ful - ly now God's prais - es we sing.  
 chil - dren; joy - ful - ly now God's prais - es we sing.

Am G C G/B Am G7 C

Each stanza of this compact and carefully constructed text about baptism begins with allusions to John 3:5 and Ephesians 1:13. The interplay of constant and changing lines accentuates each added image. It is set here to a Gaelic tune first transcribed in the 19th century.

TEXT: Michael A. Seward, 1981  
 MUSIC: Gaelic melody, arr. Dale Groenhuis, 1985  
 Text © 1982 The Jubilate Group (admin. Hope Publishing Company)  
 Music Arr. © 1987 Faith Alive Christian Resources

BUNESSAN  
 5.5.8.5.5.9

## Jesus Christ, Son of God

*slowly*  
 (canto)

Words: trad. liturgical

Je - sus Christ, Son of God, have mer - cy up - on us.

Je - sus Christ, Son of God, have mer - cy up - on us.

Jesus Christ, Son of God,  
 have mercy upon us.

## Take Me to the Water

1 Take me to the wa - ter. Take me to the wa -  
 2 I love Je - sus. I love Je -  
 3 He's my Sav - ior. He's my Sav -  
 4 Glo - ry hal - le - lu - jah. Glo - ry hal - le - lu -

ter. Take me to the wa - ter to be bap - tized.  
 sus. I love Je - sus, yes, I do.  
 ior. He's my Sav - ior, yes, he is.  
 jah. Glo - ry hal - le - lu - jah to be bap - tized.

This African American spiritual sums up the commitment of a candidate for baptism: the request for the rite, an expression of motivation, and a succinct affirmation of faith. The widening melodic lines build anticipation and give weight to the final phrase of each stanza.

TEXT and MUSIC: African American spiritual

TAKE ME TO THE WATER  
 Irregular