



College Avenue Presbyterian Church  
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February 7, 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

"Softly And Tenderly Jesus Is Calling"

- insert

### CALL TO WORSHIP :

### SONG OF PRAISE

"Change My Heart Oh God"

- insert

*Children aged 3 years to 6th grade are invited to come to the front of our worship space to depart for Godly Play. You can collect your child(ren) after worship upstairs in the Godly Play Room.*

### TIME OF CONFESSION

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

### SONG OF RESPONSE

"Cares Chorus"

- insert

### 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.*

### GIVING OF OUR TITHES & OFFERINGS

### SONG DURING THE OFFERING

"Lift Every Voice"

- insert

### HEARING GOD'S WORD

### READING OF SCRIPTURE

Mark 8:27-9:8

Pew Bible, p.977

### SERMON

"Far and Near"

Rev. Monte McClain

### RESPONDING TO GOD'S WORD

### SONG OF RESPONSE

"Transform Us"

- insert

### CELEBRATING GOD'S GRACE FROM THE COMMUNION TABLE

All who seek God's presence and love are invited to join in our table celebration

In our effort to welcome all to the table we have nut free & gluten free bread available

### 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

"Ping An"

(Chinese, Mandarin)

*We pass the peace week 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

### February Birthdays

4	William Markman	9	Angel Carney
8	Cecelia Jackson	21	Elena Wenzler
9	Chelsea Casey Osoria		

### PRAYERS & PRAISE

*Prayers of praise and gratitude for:* Bill Beatty – birthday blessings!

*Prayers for God to intervene for:* Christian, a dad who helps out with the Piedmont Community Service Crew and our 5<sup>th</sup> Friday Meal, whose colon cancer has come back. He'll have surgery on 2/11/16; Tyler Conant Martin and his dad to find a new place to live; healing for Cecilia Jackson who has mild pneumonia, Terry Joseph and Jewel Sierra; freedom from pain and for peace for my sister Alice and for comfort and courage for her husband John and for my sisters and extended family; Healing and strength for Bill Bryant.

## 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

**Coffee & Conversations** Tuesday, February 9<sup>th</sup> 10:00-11am on the patio in front of Safeway (Claremont @ College) Safe, open real conversation about faith and ethics.

**Mardi Gras Pancake Dinner & Games – plus live bluegrass music from our CAPC Band!** Tuesday, February 9<sup>th</sup> starting at 6pm. Bring a skillet for pancake games!

**Ash Wednesday Prayer Station Service** Wednesday, February 10<sup>th</sup> starting at 7:30pm. Interactive prayer stations to start Lent.

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

**Men's Breakfast** next Saturday, February 13<sup>th</sup> 8:30-10:30am at the home of Bill Beatty. Check with him for more details.

**Lent Devotionals** Monte needs your help to create a community-wide daily Lenten devotional. Can you help? Pick up an info sheet in the entryway. It involves picking your favorite scripture and writing no more than 100 words about why you love it so much.

### Thank you to this morning's

Ushers: Anne Marie Adams, Al Hussian

Liturgist:

Fellowship: David Kittams, Marda Stothers

Godly Play: Children in Worship

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

### Leadership for next week (February 14th, 2016)

Ushers: Chickwendu Okereke, Joy Barnes

Liturgist:

Fellowship: Elaine Price, Chris Olsen

Godly Play: Ellen Brylawski, Emma Fleming

## Mark 8:27-9:8

Who is God? How is God in the world? Those are the fundamental questions of faith and spirituality. To some extent how we come to respond to them identifies and shapes how we live out our own spirituality. In fact maybe those responses are what's behind the commonly expressed assertion in our culture of "I'm spiritual, not religious."

Today's scripture is the story of the Transfiguration. We read it in worship annually on this Sunday, the last before Lent: a time of transformation, in between regular time and this unique spiritual season of preparation. The word is similar to transformation. In Harry Potter-ese (*if you're a fan*) it's used to describe a part of magic that deals with changing one element/thing into another. Classically the word denotes a change in form or appearance, with a spiritual emphasis.



Today's scripture story is the culminating experience of Jesus in his public ministry and presence. He is recognized, witnessed by his three closest friends, as the Divine One by God. A sort of veil is pulled back in the world that enables them to glimpse the true depth of his spiritual and divine being. He's not so much as transformed as transfigured in front of their eyes. He doesn't change permanently, but rather he is seen as he truly is for a brief ephemeral moment. Truth is known, like sun rays breaking through storm clouds.

On the mountain Jesus is accompanied by Moses (the great leader of the Hebrew people and symbol of the Torah Law given by God) and Elijah (the greatest of the prophets, who represents the prophetic tradition). They not only recognize Jesus as the Son, the anointed one, the Messiah, but also serve him in a reciprocal-like relationship. Silenced by shock and awe, the disciples are like deer in a headlight, before Peter offers to build a structure, a tent like tabernacle so that they can stay in this mountaintop experience forever. But that's not the point. Jesus is God's image in the world not on the mountaintop, but everywhere. God desires to be seen, encountered and known in relationship.

We live in a time in which people look less and less to the church as the mediator, or the revealer of God's presence and person in our world (I think this is what they mean by 'religion'). Increasingly, we look for and glimpse the Divine in the world around us: in sunsets, fleeting full moments of natural beauty, relational encounters, service that moves us beyond ourselves, and other similar ways (I think that's what they mean by 'spiritual'). The reality is that we don't have to choose between one or the other. God is near and far, transcendent and immanent, infinitely close and unfathomably transcendent. The problem is that the Church (& other religious institutions) have often gotten in the way of such practiced spirituality.

### 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

Rev. Mindi at <http://rev-o-lution.org>

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

Turn our thoughts away from the busy-ness of the world;

**Turn our minds to you, O Christ.**

Turn our hearts away from the desires of this world;

**Turn our love towards one another and you, O Christ.**

Turn our whole selves away from ways of this world;

**Turn us to love, compassion, and justice, O Christ.**

In this time of worship,

May we be one in spirit, mind, and body,

**Worshiping Christ Jesus, who calls us to love. Amen.**

### “Softly And Tenderly Jesus Is Calling”

*Will L. Thompson (1880); #418 in Glory to God*

1 Softly and tenderly Jesus is calling,  
calling for you and for me;  
see, on the portals he's waiting and watching,  
watching for you and for me.

#### *Refrain:*

Come home, come home;  
you who are weary come home;  
earnestly, tenderly, Jesus is calling,  
calling, O sinner, come home!

2 Why should we tarry when Jesus is pleading,  
pleading for you and for me?  
Why should we linger and heed not his mercies,  
mercies for you and for me? *[Refrain]*

3 Time is now fleeting, the moments are passing,  
passing from you and from me;  
shadows are gathering, deathbeds are coming,  
coming for you and for me. *[Refrain]*

4 O for the wonderful love he has promised,  
promised for you and for me!  
Though we have sinned, he has mercy and pardon,  
pardon for you and for me. *[Refrain]*

### “Cares chorus”

*Artist: Kelly Willard*

*Album: Blame It On the One I Love, 2010*

I cast all my cares upon You  
I lay all of my burdens down at your feet  
And anytime that I don't know what to do  
I will cast all my cares upon you

### “Change My Heart Oh God”

*Eddie Espinosa, based upon Isaiah 64:8; 2 Kings 9:12;*

Change my heart oh God  
Make it ever true  
Change my heart oh God  
May I be like You

Change my heart oh God  
Make it ever true  
Change my heart oh God  
May I be like You

You are the potter  
I am the clay  
Mold me and make me  
This is what I pray

Change my heart oh God  
Make it ever true  
Change my heart oh God  
May I be like You

### “Lift every voice and sing”

*James Weldon Johnson (1921)*

1. Lift every voice and sing till earth and heaven ring,  
ring with the harmonies of liberty;  
let our rejoicing rise high as the listening skies,  
let it resound loud as the rolling sea.  
Sing a song full of the faith that the dark past has taught us,  
sing a song full of the hope that the present has brought us;  
facing the rising sun of our new day begun,  
let us march on till victory is won.

### “Transform Us”

*Sylvia G. Dunstan, 2003 #2153 in Sing The Faith*

1. Transform us as you, transfigured,  
stood apart on Tabor's height.  
Lead us up our sacred mountains;  
search us with revealing light.  
Lift us from where we have fallen,  
full of questions, filled with fright.

2. Transform us as you transfigured,  
once spoke with those holy ones.  
We, surrounded by the witness of those saints  
whose work is done,  
Live in this world as your Body,  
chosen daughters, chosen sons.

3. Transform us as you transfigured,  
would not stay within a shrine.  
Keep us from our great temptation  
- time and truth we quickly bind.  
Lead us down those daily pathways,  
where our love in not confined.

# 418 Softly and Tenderly Jesus Is Calling

1 Soft - ly and ten - der - ly Je - sus is call - ing, call - ing for  
 2 Why should we tar - ry when Je - sus is plead - ing, plead - ing for  
 3 O for the won - der - ful love he has prom - ised, prom - ised for

you and for me. See, on the por - tals he's wait - ing and watch - ing,  
 you and for me? Why should we lin - ger and heed not his mer - cies,  
 you and for me! Though we have sinned, he has mer - cy and par - don,

*Refrain*  
 watch - ing for you and for me. "Come home, come home!  
 mer - cies for you and for me? "Come home, come home!  
 par - don for you and for me.

You who are wea - ry, come home." Ear - nest - ly, ten - der - ly,  
 Je - sus is call - ing, call - ing, "O sin - ner, come home!"

This 19th-century gospel hymn has often been used as a hymn of invitation at evangelistic services. Its imagery is primarily based on Jesus' parable in Luke 15:11-32, commonly called "The Prodigal Son." Each singer thus becomes a wandering child who is urged to return home.

TEXT and MUSIC: Will L. Thompson, 1880

SOFTLY AND TENDERLY  
 11.7.11.7 with refrain

# 182

## Transform Us

*Unison*

1. Trans - form us as you, trans - fig - ured, stood a - part on  
 2. Trans - form us as you, trans - fig - ured, once spoke with those  
 3. Trans - form us as you, trans - fig - ured, would not stay with -

Ta - bor's height. Lead us up our sa - cred moun - tains,  
 ho - ly ones. We, sur - round - ed by the wit - ness  
 in a shrine. Keep us from our great temp - ta - tion—

search us with re - veal - ing light. Lift us from where we have  
 of those saints whose work is done, live in this world as your  
 time and truth we quick - ly bind. Lead us down those dai - ly

fall - en, full of ques - tions, filled with fright.  
 Bod - y, cho - sen daugh - ters, cho - sen sons.  
 path - ways where our love is not con - fined.

WORDS: Sylvia Dunstan, 1989

MUSIC: Traditional French melody (17th century); harm. *The English Hymnal*, 1906

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