

College Avenue Presbyterian Church  
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## Welcome to CAPC Oakland!

We are a reformed, multicultural, politically purple, community of followers of Jesus seeking to live our faith seriously in word, deed and relationships in the East Bay.

If you've never celebrated with us, you can follow along using this paper or the projection on the screen. Hymnals and Bibles are in the pews. We invite you to join us for a moment of community connection afterwards with a drink and simple snack.

### CHILDREN

We have a quiet play area for children in the front of the sanctuary with toys and coloring sheets that can be played with during services. We also have a lounge, off the entryway, where the service is broadcast if you need more space.

We invite children 3 years old to 6<sup>th</sup> grade to depart for Godly Play following our second song. You can gather your child(ren) after worship upstairs in the GP room.

### PRAYER CARDS

You're invited to share your prayers of concern or gratitude by filling out the cards, located in the pews, and placing them in the glass vase on the table. We'll use them during today's service.

### WIFI & SOCIAL MEDIA

2wire927 is our open wifi. The password is 7304088568. If you do social media during the service we invite you to add #capcoakland to include others.

### NESTLÉ PARKING LOT

We're able to park in the lot behind the church. They ask us to enter and exit off of Chabot Road, using the pedestrian door there near Crossroads Trading.

CCL #1137062

# Let's do this!

Seek the justice of God in all you do,  
 as if it were your food & drink,  
 your bread & water,  
 a matter of life & death - which it is.  
 In living so, God will make us whole.

Matthew 5:6

October 14, 2018

GATHERING SONG

"Down By The Riverside"

- Insert

CALL TO WORSHIP

SONG OF PRAISE

"God of Freedom God of Justice "

- Insert

*Children from 2 years to 6<sup>th</sup> grade are invited to gather at the front of the sanctuary and depart for our Godly Play time. You can collect your child(ren) after the service upstairs.*

LISTENING FOR GOD'S WORD

READING OF SCRIPTURE

Luke 18:1-8; Matthew 4:23-5:6

Pew Bible, pp. 1016, 936

SERMON

"All for Justice and Justice for All"

- Monte McClain

RESPONDING TO GOD'S WORD

SONG OF RESPONSE

"The Summons"

- Insert

ACT OF CONFESSION. *OPENING OURSELVES TO BEING UNDONE, THAT WE MIGHT BE REDONE*

SUNG RESPONSE

"Softly And Tenderly"

- Insert

DECLARATION OF GRACE. *THE IN-BREAKING OF GOD'S GRACE DISRUPTS OUR HUMAN CONDITION OF SIN*

PRAYERS OF THE PEOPLE & THE LORD'S PRAYER

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

Leader: God, in your mercy.

**People: Hear our prayer.**

*To pray with someone after the service, look for today's liturgist after today's service*

GIVING OF OUR TITHES & OFFERINGS TO EMPOWER THE WORK OF GOD IN THE CHURCH

OFFERTORY SONG

"Blest Are They"

- Insert

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 GOD

*We pass the peace weekly using languages native to the cultures of our church community as an audible sign of the Dominion of God at work towards the healing transformation of the world.*

## Thoughts on Today's Scripture

### Luke 18:2-8; Matthew 4:23-5:6

The Beatitudes (Matthew 5:1-12) are identified as the essential teaching of Jesus. Today's beatitude is about Justice. It's a hot topic for us these days. It seems that in our current polarized culture, justice is the eyes of the beholder. What can be justice for one person is lamented as injustice for another. It's almost as if justice is a zero-sum game of winners and losers. In the text, the word [dikaiosuné] can be translated into English at both righteousness and justice, with the emphasis that it comes from God and brings us into God's reality.



We've inherited our cultural notion of justice across time and cultures. Outside of our courthouses we often see the lady of justice, the personification of the Egyptian goddess Maat, and the Greek titaness Themis. In the Bible, justice comes from God and moves us toward and with God. It's God's desire for us to be whole as both individual creatures and a common creation. It's in that sense that Rev. Dr. King Jr. pronounced that "injustice anywhere is a threat to justice everywhere". There is a link between ourselves – each other – all of creation – and God.

Different philosophers have seen justice as both the paramount virtue of human life (Plato & Aristotle), and an artificial virtue which only a strong state (government) could provide (Hobbes). Today we talk about justice – and hear this passage – with two diverging connotations. First, we may hear it as primarily about personal integrity, being right with God. Or we might hear it as the pursuit of universal social, economic, racial and political justice that God demands of us. Righteousness is often associated with the private practice of doing good (or God's word); whereas the word justice is connected with a global responsibility to make sure that everyone lives in right relationship with one another, all of creation, and God. The meanings seem opposed, or divorced from one another. In fact justice is divorced between thinking and acting, between epistemology (how we form and justify our beliefs) and practical morality (informing our private and public behavior). But here Jesus is talking about a justice that makes the whole whole.

### Questions for the practice of Examen & Contemplation

- What grabs your attention in this reading?
- Which word do you prefer for the idea of God's wholeness: justice or righteousness? Why?
- How do you react to anger in the expression of justice or the pleading for it? What is Jesus saying about justice in this parable from Luke 18?
- How and when have you experienced justice? injustice? How did that experience move you closer to the heart of God and/or made you more whole?

## ANNOUNCEMENTS & COMMUNITY NEWS

### OCTOBER BIRTHDAYS

5 Emma Fleming (1919) 7 Cameron Beatty  
14 Mike Castner 26 Chinyere Okereke  
30 Josh Beatty

### COMMUNITY CALENDAR

**Community Thanksgiving Meal Planning Meeting** | Tuesday Night, 10/16 @ 7pm. We'll gather in the sanctuary for an initial meeting to talk about leadership needs and commitments.

**Youth Group tonight** | @ 7pm

**ESL Class Ministry** | Monday, 7-9pm at Primera Iglesia (1945 High Street, 94605). Info in entryway.

**Choir Practice** | Tuesday, 5:30-6:30pm (Sanctuary)

**Celtic Prayer Mid Week Small Group** | Wed 7-8:30pm, near CAL | Call Marda @ 540.7173

**Friday Night Meal** | Friday, 6-7pm!  
*Talk to Ellen Brylawski to help.*

**Women's Group – 1,2, 3<sup>rd</sup> Saturdays, 8:30a**

**Letter Ministry** | Encourage another with a hand-written note. Find cards on the back wall! Today is a great day to pick up and send notes to Linda Trowbridge, John LaMotte & Ross Laverty!

**Faith in the Public Square** | Find info and get involved in our efforts to publicly testify to our hope in the cynicism of our hard days. This includes opening the sanctuary on election day.

**The Vocabulary of Faith** Sundays 9:30-10:15am  
we're working our way through the Beatitudes, focusing on the scripture for each service

**Care Giver Support Group** | Sunday 10/21 3-5pm  
Near CAL Campus. For info call Marda 540-1713.

**Annual RDA Halloween Celebration along College Ave** | Sunday, 10/28. Want to help us plan for this special day of community building along College Ave? Talk to Monte. You're also invited to come "in costume" to worship on the 28<sup>th</sup>.

**Thank you to Today's Leadership Fellowship:**  
Godly Play: Linda Davis (ST); Mercy Beatty (DK)

**Leadership for next week, 10/21/18:**  
Fellowship:  
Godly Play: E. Brylawski (ST); F. Darmstadt (DK)

## LYRICS & WRITTEN RESPONSES FOR TODAY'S WORSHIP

### **"Down By The Riverside"**

*African-American Spiritual*

1. Gonna lay down my burden  
Down by the riverside, down by the riverside  
Gonna lay down my burden  
Study war no more

Refrain:

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

2. Gonna put on my long white robe  
down by the riverside
3. Gonna put down my sword and shield  
down by the riverside
4. Gonna feed people instead of fight  
down by the riverside

### **GATHERING WORDS | CALL TO WORSHIP**

*(Based on Psalm 34:8)*

*The congregation responds with **the text in BOLD PRINT***

Leader: In Psalm 34 the poet writes:

"O taste and see that the Lord is good;  
happy are those who take refuge in God."

**People: We come to church hungry, Lord!**

Leader: hungry for love,

**People: thirsty for a new way of living,**

Leader: hungry for your word,

**People: thirsty for the hope that only you give.**

Leader: Thank you for giving us this place  
and this time to gather in your presence,

**People: looking for your leading,**

Leader: rooting ourselves in your love,

**People: tasting your goodness,**

Leader: reminding ourselves of who we are  
as we remember who you are.

**People: Bless us as we gather together.**

### **"The Summons"**

*John L. Bell & Graham Maule*

*Glory to God Hymnal #726*

1 Will you come and follow me  
if I but call your name?  
Will you go where you don't know  
and never be the same?  
Will you let my love be shown?  
Will you let my name be known,  
will you let my life be grown in you  
and you in me?

2. Will you leave yourself behind  
if I but call your name?  
Will you care for cruel and kind  
and never be the same?  
Will you risk the hostile stare  
should your life attract or scare?  
Will you let me answer prayer in you  
and you in me?

3. Will you let the blinded see  
if I but call your name?  
Will you set the prisoners free  
and never be the same?  
Will you kiss the leper clean  
and do such as this unseen,  
and admit to what I mean in you  
and you in me?

4. Will you love the "you" you hide  
if I but call your name?  
Will you quell the fear inside  
and never be the same?  
Will you use the faith you've found  
to reshape the world around,  
through my sight and touch and sound in you  
and you in me?

5. Lord your summons echoes true  
when you but call my name.  
Let me turn and follow you  
and never be the same.  
In Your company I'll go  
where Your love and footsteps show.  
Thus I'll move and live and grow in you  
and you in me.

## Prayer of Confession

—Book of Common Worship, p.54

Eternal God, our judge and redeemer,  
we confess that we have tried to hide from you,  
for we have done wrong.  
We have lived for ourselves,  
concerned with our own righteousness & piety,  
and apart from you,  
untethered from your vision of justice for all.  
We have turned from our neighbors  
and refused to bear the burdens of others.  
We have ignored the pain of the world  
and passed by the hungry, the poor, and the  
oppressed.  
We have turned a deaf ear to angry cries for justice,  
We have silenced our own voices when we needed  
justice.  
In your great mercy, forgive our sin  
and free us from both selfishness and fear,  
making all things new,  
that we may choose your will  
and live the life you call us to,  
through Jesus Christ our Savior. Amen.

## Assurance of Forgiveness

From A Wee Worship Book, pp. 19-20 © 1999, by WGRG The Iona  
Community (Scotland)

Leader: Among the poor, among the proud,

**Men: among the persecuted,**

*Women: among the privileged,*

**ALL: CHRIST IS COMING TO MAKE ALL THINGS NEW.**

Leader: In the private house, in the public place,

**Men: in the wedding feast,**

*Women: in the judgment hall,*

**ALL: CHRIST IS COMING TO MAKE ALL THINGS NEW.**

Leader: With a gentle touch, with an angry word,

**Men: with a clear conscience,**

*Women: with burning love,*

**ALL: CHRIST IS COMING TO MAKE ALL THINGS NEW.**

Leader: That the kingdom might come,  
that the world might believe,

*Continued in the next column...*

**Men: that the powerful might stumble,**

*Women: that the hidden might be seen,*

**ALL: CHRIST IS COMING TO MAKE ALL THINGS NEW.**

Leader: Within us, without us, behind us, before us,

**Men: in this place, in every place,**

*Women: for this time, for all time,*

**ALL: CHRIST IS COMING TO MAKE ALL THINGS NEW.**

## “Blest Are They”

Author: David Haas

Glory to God Hymnal #172

1. Blest are they, the poor in spirit;  
theirs is the kingdom of God.  
Blest are they, full of sorrow;  
They shall be consoled.

*Refrain:*

Rejoice and be glad!  
Blessed are you; Holy are you!  
Rejoice and be glad!  
Yours in the kingdom of God!

2. Blest are they, the lowly ones;  
they shall inherit the earth.  
Blest are they who hunger and thirst;  
they shall have their fill.

## “Softly and Tenderly Jesus Is Calling”

Author: Will L. Thompson

Glory to God Hymnal #418

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?



## 726 Will You Come and Follow Me

## The Summons

Capo 3: (D) (A7) (Bm) (Em7) (Asus) (A)  
F C7 Dm Gm7 Csus C

1 "Will you come and fol - low me if I but call your name?  
2 "Will you leave your-self be-hind if I but call your name?  
3 "Will you let the blind-ed see if I but call your name?  
4 "Will you love the 'you' you hide if I but call your name?  
5 Lord, your sum-mons ech - oes true when you but call my name.

(D) (A7) (Bm) (Em7) (G) (D)  
F C7 Dm Gm7 B<sup>b</sup> F

Will you go where you don't know and nev - er be the same?  
Will you care for cruel and kind and nev - er be the same?  
Will you set the pris-oners free and nev - er be the same?  
Will you quell the fear in - side and nev - er be the same?  
Let me turn and fol - low you and nev - er be the same.

(Em7) (G) (Asus)(A) (Em7) (G) (D)  
Gm7 B<sup>b</sup> Am7 B<sup>b</sup> Csus C

Will you let my love be shown; will you let my name be known;  
Will you risk the hos - tile stare should your life at-tract or scare?  
Will you kiss the lep - er clean, and do such as this un - seen,  
Will you use the faith you've found to re-shape the world a - round,  
In your com - pa - ny I'll go where your love and foot-steps show.

(D) (A7) (Bm) (Em7) (G) (D)  
F C7 Dm Gm7 B<sup>b</sup> F

will you let my life be grown in you and you in me?"  
Will you let me an - swer prayer in you and you in me?"  
and ad - mit to what I mean in you and you in me?"  
through my sight and touch and sound in you and you in me?"  
Thus I'll move and live and grow in you and you in me.

The first four stanzas of this ballad-like hymn are understood to be in the voice of Christ, with the fifth reflecting the individual singer's response. Created for this traditional Scottish tune, the text was written to mark the conclusion of a youth volunteer's time of ministry.

TEXT: John L. Bell and Graham Maule, 1987  
MUSIC: Scottish melody; arr. John L. Bell, 1987  
Text and Music Arr. © 1987 WJRC, Iowa Community (admin. GIA Publications, Inc.)

KEVINGROVE  
13.13.7.13

## 700 God of Freedom, God of Justice

## Unison

1 God of free-dom, God of jus - tice, you whose love is  
2 Rid the earth of tor - ture's ter - ror, you whose hands were  
3 Make in us a cap - tive con - science quick to hear, to

strong as death, you who saw the dark of pris - on,  
nailed to wood, hear the cries of pain and pro - test,  
act, to plead, make us tru - ly sis - ters, bro - thers

you who knew the price of faith: touch our world of sad op -  
you who shed the tears and blood: move in us the power of  
of what - ev - er race or creed: teach us to be ful - ly

pres - sion with your Spir - its heal - ing breath.  
pit - y rest - less for the com - mon good.  
hu - man, o - pen to each oth - er's need.

Words: Shirley Erena Murray 1980  
Music: French traditional carol 17th century  
Words copyright © 1992 Hope Publishing Company

PICARDY  
8 7 8 7 8 7



## Blest Are They

172

*Gsus Leader or All*

1 Blest are they, the poor in spir - it; theirs is the  
 2 Blest are they, the low - ly ones; they shall in -  
 3 Blest are they who show mer - cy; mer - cy  
 4 Blest are they who seek peace; they are the  
 5 Blest are you who suf - fer hate, all be -

*Dsus D7 Gsus G*

king - dom of God. Blest are they, who  
 her - it the earth. Blest are they, the  
 shall be theirs. Blest are they, who  
 chil - dren of God. Re - joice, be glad; who  
 cause of me.

*D C Dsus D Gsus G*

full of sor - row; they shall be con - soled.  
 hun - ger and thirst; they shall have their fill.  
 pure of heart; they shall see God.  
 suf - fer in faith; the glo - ry of God is theirs.  
 yours is the king - dom; shine for all to see.

*Refrain All C D7 G D Em G C G*

Re - joice and be glad! Bless - ed are you;  
 Am A D C D7 Em Em7  
 ho - ly are you! Re - joice and be glad!  
 C Dsus D C G  
 Yours is the king - dom of God!

This hymn paraphrases the Beatitudes (Matthew 5:1-12), the opening portion of Christ's Sermon on the Mount. Similar words of blessing also occur in the Sermon on the Plain (Luke 6:20-23). Both sets of sayings reverse worldly values and offer a new understanding of God's ways.

TEXT: David Haas, 1985  
 MUSIC: David Haas, 1985; arr. David Haas and Michael Joncaß, 1985  
 Text and Music © 1985 GIA Publications, Inc.

BLEST ARE THEY  
 Irregular

## CONFESSION

## 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. "Come home, come home!

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