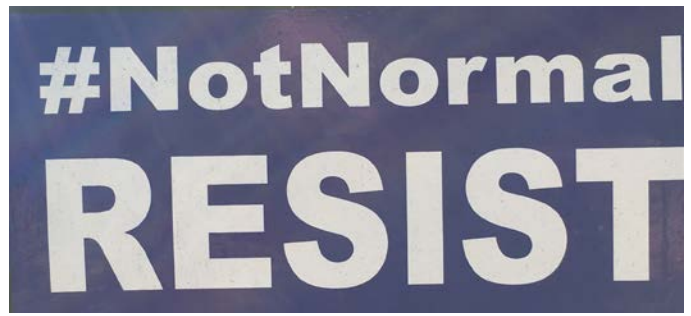


College Avenue Presbyterian Church
 5951 College Avenue | Oakland | 94618
 www.capcoakland.org | www.capcoakland.me
 Office : 510.658.3665 | capc1@sbcglobal.net
 Pastor Monte: 510.658.3666 | Cell 510.520.0746
 montemcclain@gmail.com



December 3, 2017

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 6th 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

GATHERING SONG

"Come Thou Long Expected Jesus"

- Blue Hymnal # 2

LIGHTING THE ADVENT WREATH

SONG OF PRAISE

"Comfort, Comfort you my people"

- Blue Hymnal #3

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

"He Came Down"

- insert

CHORAL MUSIC

"Shepherds & Shepherdesses"

- CAPC Choir

LISTENING FOR GOD'S WORD

RESPONSEIVE READING OF SCRIPTURE

Daniel 3:1-30

- Patt Schroeder
pp. 857

SERMON

"#NotNormal"

- Rev. Monte McClain

RESPONDING TO GOD'S WORD

TIME OF CONFESSION

SONG OF RESPONSE

"Silently We look for God"

- insert

STORIES OF THE LIFE THAT IS OUR LIGHT

"EDUCATION"

- Gary Yee, Cameron Beatty, Kristy Parsons McClain

SHARING OF THE LOAF AND CUP : STRENGTH FOR THE JOURNEY

We're celebrating communion by intinction (taking a piece of bread and dipping it into a common cup). You're invited to come forward through the center of the sanctuary space, and return to your seat via the aisles along the walls. A plate of individual cups is available for those who prefer that form of communion.

COMMUNION SONG

"O Come, O Come Emmanuel"

- Blue Hymnal #9

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"

(Arabic)

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 | Daniel 3:1-30

Resistance. It's a word that populates our current culture in politics, art and conversation. Not often associated with Advent, it's actually quite appropriate. Advent means coming, it's the season in which we actively wait not just for Christmas, but for the return of Christ, the victorious, final coming of the Messiah to make all things new. It's the ultimate form of resistance to the world in which we often think of as normal. But as many bumperstickers today proclaim, what we see is #notnormal.

Rarely used in Advent, our scripture comes from the most famous resistance literature of the Bible: the book of Daniel. Written down while, Antiochus IV Epiphanes (the worst of the worst) was ruling over the Jewish Nation, it wrestles with tough existential questions. He had outlawed all Jewish practices. He again destroyed the Temple in Jerusalem 164 bce (just as King Nebuchadnezzar did in 597 bce). How does one live faithfully in a culture and kingdom based upon idolatry? How does one live in a swamp of xenophobia, which rejects the Jewish people and actively works to subvert and annihilate their culture and religion? Where does one draw the line between what could be seen as collusion or collaboration and standing for what is just, true or right?

Our story is satirical. It uses humor as a subversive tool, much like the political comedy shows of today such as The Daily Show. The King is portrayed as an insecure buffoon. He builds this ridiculously large statue of himself to puff up his already over-inflated sense of importance. He convokes the whole government to the dedication to ensure huge public adoration. But our three refugee heroes refuse to bow to the idol. Their stories of faith-full resistance are similar to those of Joseph in the court of Pharaoh, and Esther in the Persian Court.



The King condemns their civil disobedience. Yet they respond not in fear, but persist in the trust of the saving sovereignty of God, whether God intervenes to deliver them from death or not, they will nevertheless persist, never doubting that God is with them; among them, even in the fire of persecution. We see this in the appearance of this mysterious divine being in the flames, among them, where none are burnt or harmed. Their hope is greater than their fear. They know why the law is unjust, why they resist, what they stand for. Rev. Dr. Martin Luther King Jr. cites their story in his Letter from a Birmingham Jail. We might ask ourselves how their story is present today? How does it speak to us in a time which the public witness of Christians is being questioned and shaken?

Questions for the practice of Examen & Contemplation

- What shimmers for you in this passage?
- What word, phrase or image touches your life today?
- What do you find comical or challenging in the text?
- How and What are the three heroes willing to sacrifice for their beliefs? Are they resisting or standing for something?
- What idolatries do you see in the text? How do they touch, confront us in your life?
- How does this story bring you hope in the season of Advent: the coming of Christ?

ANNOUNCEMENTS & COMMUNITY NEWS

December Birthdays

1	Barbara Epstein-Eagle	Megan Beatty
2	Annette Laverty	
8	Taylor Beatty	Cristina Ramirez-Fonua
9	Laura LaMotte	10 Carol Zappin
13	Lane Stahl	31 Giannele Beatty

UPCOMING EVENTS

Advent Family Dinners. We're again celebrating Advent by gathering on Sunday nights for a simple pot-luck dinner. You're invited to come to this week's dinner - Sunday, December 3rd from 6-8pm at the home of Richard and Marge Harvey. 427 Lagunitas Ave. #205, 94618; (510)823-04716. Near the Lake.

Advent Opportunities | Ways to Prepare the Way
Help shape our space, bring a photo/picture that goes with each week's theme, and add it to the entry collage.

Monte is writing daily devotions at montemcclain.com

You can find a mission-focused devotional in the entry

Deacons Tree & Happy Birthday Jesus - 2 ways to give!

Youth Group Tonight at 7:00pm

CAPC Choir | after worship & Tuesdays 5:30-6:30pm

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

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

The Vocabulary of Faith | Sunday 9:30 in the Library
Find the text we study copied in the entry or online.

Theology on Tap | Tuesday, December 5th 7:30pm at the Golden Squirrel. Safe, Open BYO conversation.

Crossroads Antiracism & Training Event Saturday, December 9th @ 9am - 5pm at Primera Iglesia Presbiteriana Hispana Flyers in the Entryway.

Thank You to Today's Leadership:

Ushers: Bob Brylawski; Jeff Trowbridge

Liturgist: Patt Schroeder

Fellowship: Fredora Darmstadt, Kristy McClain

Godly Play: Children Remain in Worship

Musicians: Dave Eagle, Eli Torrez,
Kevin Goldberg, Pete Feltman

Leadership for next week, 12/10/17:

Ushers: Chickwendu Okereke

Liturgist: Can you help as liturgist/reader?

Fellowship: Linda Trowbridge; Patt Schroeder

Godly Play: Ellen Brylawski (ST); Emma Fleming (DK)

CALL TO WORSHIP

*The community is invited to respond to each phrase in the bold font.
The reader reads the plain font. ~ prayer inspired from John 1.*

One: In the beginning was the Word, and the Word was with God, and the Word was God.

People: The Word was in the beginning with God. All things came into being through the Word, and without it not one thing came into being.

One: What has come into being in the Word was life, and the life was the light of all people.

People: The light shines in the darkness, and the darkness did not overcome it.

One: In a time of anxiety and uncertainty, darkness and lack of clarity, we listen for prophetic words calling us to hope...

People: Hope that is not in what is seen but in the conviction of that which is not yet glimpsed... the completion of peace, the reconciliation of the nations, the feeding of all the hungry, the welcoming of all people to God's table, the definitive coming of Christ into the world to make all things new.

One: We light this candle as a symbol of our hope:

People: Hope in God, and our hope that is God.

ALL: COME LORD JESUS, COME.

LYRICS TO THIS MORNING'S SONGS:

"Come Thou Long Expected Jesus"

Author: Charles Wesley, 1744 | Blue Hymnal # 2

1. Come, thou long expected Jesus,
born to set thy people free;
from our fears and sins release us,
let us find our rest in thee.
Israel's strength and consolation,
hope of all the earth thou art;
dear desire of every nation,
joy of every longing heart.

Continued next column....

2. Born thy people to deliver,
born a child and yet a King,
born to reign in us forever,
now thy gracious kingdom bring.
By thine own eternal spirit
rule in all our hearts alone;
by thine all sufficient merit,
raise us to thy glorious throne.

"Comfort, Comfort you my people"

Author: Johannes Olearius (1671)

Translator: Catherine Winkworth (1863, alt.); Blue Hymnal #3

1. Comfort, comfort you my people,
Tell of peace, thus saith our God;
Comfort those who sit in darkness
Bowed beneath oppression's load.
Speak ye to Jerusalem
Of the peace that waits for them;
Tell them that their sins I cover,
And their warfare now is over.

2. For the herald's voice is crying
In the desert far and near,
Bidding us to make repentance
Since the kingdom now is here.
O that warning cry obey!
Now prepare for God a way;
Let the valleys rise in meeting
And the hills bow down in greeting.

3. Make ye straight what long was crooked,
Make the rougher places plain:
Let your hearts be true and humble,
As befits God's holy reign,
For the glory of the Lord
Now o'er earth is shed abroad;
And all flesh shall see the token
That God's word is never broken.

"He Came Down"

*Traditional Cameroon Song, Lyrics by John L. Bell, 1986
Iona Community*

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.

"Silently We Look with God"

John Bell

Silently We Look with God
On all that God has made
Improvised eternally
God's wonder is displayed.

“O Come, O Come, Emmanuel”

Translator: John Mason Neale (1851)
Tune: VENI EMMANUEL (Chant)

1. O come, O come, Emmanuel,
and ransom captive Israel,
that mourns in lonely exile here
until the Son of God appear.

Refrain:

Rejoice! Rejoice! Emmanuel
shall come to thee, O Israel.

2. O come, thou Wisdom from on high,
who orderest all things mightily:
to us the path of knowledge show;
and teach us in her ways to go.

[Refrain]

3. O come, O come, thou Lord of might,
who to thy tribes on Sinai's height
in ancient times didst give the law
in cloud and majesty and awe.

[Refrain]

4. O come, thou Root of Jesse, free
thine own from Satan's tyranny;
from depths of hell thy people save
and give them victory o'er the grave.
[Refrain]

5. O come, thou Key of David, come,
and open wide our heavenly home;
make safe the way that leads on high,
and close the path to misery.
[Refrain]

6. O come, thou Dayspring, come and cheer
our spirits by thine advent here;
disperse the gloomy clouds of night,
and death's dark shadows put to flight.
[Refrain]

7. O come, Desire of nations, bind
all peoples in one heart and mind;
bid envy, strife, and discord cease;
fill the whole world with heaven's peace.
[Refrain]

JESUS CHRIST: BIRTH

He Came Down 137

The musical score is written for four voices: Soprano, Alto, Tenor, and Bass. It begins with a treble clef and a key signature of one sharp (F#). The tempo/mood is indicated as 'Moderato'. The lyrics are: 'He came down that we may have love; he came down that we may have peace; he came down that we may have joy.' The score includes various musical notations such as notes, rests, and dynamic markings like 'p' (piano) and 'f' (forte). There are also triplets indicated by a bracket with a '3'.

He came down that we may have love; he
came down that we may have peace;
he came down that we may have joy

Additional stanzas:

... that we may have light
... that we may have peace
... that we may have joy

Because this traditional Cameroon piece begins with the refrain, it does not initially reveal that it is cast as a call-and-response song. Assigning the answers to the congregation rather than to the leader is a notable affirmation of the corporate wisdom of God's people.

HE CAME DOWN
LIVIN' ON THE
MUSIC: Cameroon song
TEXT: Cameroon song
MUSIC: Cameroon melody; transcr. and arr. John L. Bell, 1986
Media: Acc 8, 1986, 147-50; *East Caribbean Edition* (CD Publications, Inc.)