

**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

December 10, 2017

GATHERING SONG

"Prepare the Way O Zion"

- Purple Hymnal #106

LIGHTING THE ADVENT WREATH

SONG OF PRAISE

"Watchmen Tell Us of the Night"

- Purple Hymnal # 97

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, ho, awake"

- CAPC Choir

LISTENING FOR GOD'S WORD

READING OF SCRIPTURE

Ezekiel 37:1-14

- Michael Mendonca  
pp. 840

SERMON

"Get Up, Stand Up..."

- Rev. Monte McClain

RESPONDING TO GOD'S WORD

TIME OF CONFESSION

SONG OF RESPONSE

"While We Are Waiting Come"

- Purple Hymnal # 92

STORIES OF THE LIFE THAT IS OUR LIGHT

"GIVE"

- Beth & Bill Beatty, Marda Stothers

SONG OF RESPONSE

"Let all Mortal Flesh Keep Silence"

- Purple Hymnal # 347

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

"Shalom Elohim"

(Hebrew)

*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

### Ezekiel 37:1-14

We turn this week to the prophet Ezekiel, who was a priest and prophet in ancient Judah, a contemporary of Jeremiah during the time of the Exile. But while the later remain in Judah, Ezekiel was among the elite taken from Jerusalem, who walked an ancient 900 mile trail of tears to captivity in Babylon in the First Exile 597 BCE. He prophesied judgement of Judah from then up until and through the 2<sup>nd</sup> exile in 587 BCE, when the Babylonian Empire destroyed both Jerusalem and the Temple. Towards the end of his prophetic book he shifts to begin talking of a new hope, as we see in today's text.

What transpires is a vision, not a literal experience. The initial insistence upon the hand and the spirit of the Lord indicates that. Bones were part of the poetic



vernacular used by the Israelites to talk about their despair, loss, mourning: They most called it lamentation. It's highly likely that Ezekiel has been hearing his fellow exiles speaking of how their "bones are shaking with terror" Psalm 6:2 ; "or are out of joint" Psalm 22:14, "or waste away"; Psalm 31:10 or even "burn like a furnace" Psalm 102:3." Ezekiel's dramatic easily imagined vision of bones being transformed would speak directly to their loss, turning it upon its head, raising them upon their lamentation.

The vision happens in three moments. The resurrection of the dead bones isn't complete until the third time. It calls to mind the healing of the blind man in Mark 8:22-25 in which the man's eyes are opened, but a second healing touch from Jesus is required before the man's vision is whole. There is more happening then just a returning to how things used to be.

Here the first prophetic resurrection (verse 7) is incomplete without the breath or spirit (ruach in Hebrew) of God, the dead are more zombie-like than living images of God. The second (verse 10) transforms the decomposed corpses, not just resuscitating the dead. The third (verses 12-14), speaks of the way in which the whole people shall be resurrected, not merely returned to their homeland from their captivity in exile; they shall return not to make Israel great again, but to be something wholly new and different.

The vision speaks to us today in our own exiles as individuals, as the church, as the people of God.

### 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 hopeful?; hard to believe in the vision?
- How do you hear this vision speaking to you in your life's journey?; to us as a church in a post-Christian world in which the Church is struggling to grow, maintain and/or find its way?
- How does this story bring you hope in the season of Advent: the coming of Christ?

## ANNOUNCEMENTS & COMMUNITY NEWS

### December Birthdays

9	Laura LaMotte	10	Carol Zappin
13	Lane Stahl	31	Gianelle 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 10<sup>th</sup> from 6-8pm at the home of Marda & Ward Stothers. 2600 Waring St, Berkeley, 94704; (510) 540-7173. Near Cal.

**Advent Opportunities | Ways to Prepare the Way**  
Look for devotionals, liturgical art participation, mission-giving opportunities and more in the entryway also online at [www.capcoakland.org/adventchristmas](http://www.capcoakland.org/adventchristmas)

**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 | Call Marda @ 540.7173

**NO Friday Night Meal** this week.

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

**Next Sunday is Christmas Cookie & Sweater Sunday**  
| Come in your favorite festive sweater, bring a participation for the Change to Change Lives offering to help Dalit Children & Get Ready for some Cookies!!!

**Monte Open Office Hours this Week** | Thursday, 12/14, 10-12 at Peet's Coffee (3200 College, 94618)

**The Longest Night Service.** Thursday, 12/21  
@7:30pm walk a labyrinth of light in this meditative service at the time of the Winter Solstice: the longest night of the year – the point where the light returns.

**Christmas Eve Candelight Service.** Sunday, 12/24 @ 7:00pm Carols, Candles, Chocolate & an Instant Kids' Pageant.

### Thank You to Today's Leadership:

Ushers: Chickwendu Okereke  
Liturgist: Michael Mendonca  
Fellowship: Linda Trowbridge; Patt Schroeder  
Godly Play: Ellen Brylawski (ST); Emma Fleming (DK)  
Musicians: Dave Eagle, Eli Torrez,  
Kevin Goldberg, Pete Feltman

### Leadership for next week, 12/17/17:

Ushers: Fredora Darmstadt, Jeff Trowbridge  
Liturgist: *can you help as liturgist/reader?*  
Fellowship: The Womens' Group is doing Cookies!  
Godly Play: Linda Davis (ST); Elaine Price (DK)

*The community is invited to respond to each phrase in the bold font.  
The reader reads the plain font. ~ prayer inspired from John 1, 1  
Corinthians 13, 1 John 4:7 & 18.*

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 love...

**People: Love that leads to life, a new way of being with God and with one another, a love that is more than metaphor or literal.**

One: A love that drives out fear.

**People: Love that is patient, and kind. It does not envy, it does not boast, it is not proud. It does not dishonor others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. A Love which delights not in evil but rejoices with the truth, always protecting, trusting, hoping, persevering. Such love never fails.**

One: We light this candle as a symbol of the love we know in Christ Jesus:

**People: Let us love one another, for love comes from God. Everyone who loves has been born of God and knows God.**

**ALL: COME LORD JESUS, COME.**

### LYRICS TO THIS MORNING'S SONGS:

#### **"Prepare the Way, O Zion"**

*Author: Frans Mikael Franzen (1812, rev. 1819)  
Purple Hymnal # 106*

1. Prepare the way, O Zion,  
your Christ is drawing near!  
Let every hill and valley  
a level way appear.  
Greet One who comes in glory,  
foretold in sacred story.

*Continued next column....*

Refrain:

O blest is Christ who came  
in God's most holy name.

2 He brings God's rule, O Zion;  
he comes from heaven above.  
His rule is peace and freedom,  
and justice, truth, and love.  
Lift high your praise resounding,  
for grace and joy abounding.

3 Fling wide your gates, O Zion;  
your Savior's rule embrace,  
and tidings of salvation  
proclaim in every place.  
All lands will bow rejoicing,  
their adoration voicing.

#### **"Watchman, Tell Us of the Night"**

*Author: John Bowring (1825, alt.) | Purple Hymnal #97*

1. Watchman, tell us of the night,  
what its signs of promise are.  
Traveler, what a wondrous sight:  
see that glory-beaming star.  
Watchman, does its beauteous ray  
news of joy or hope foretell?  
Traveler, yes; it brings the day,  
promised day of Israel.

2. Watchman, tell us of the night;  
higher yet that star ascends.  
Traveler, blessedness and light,  
peace and truth its course portends.  
Watchman, will its beams alone  
gild the spot that gave them birth?  
Traveler, ages are its own;  
see, it bursts o'er all the earth.

3. Watchman, tell us of the night,  
for the morning seems to dawn.  
Traveler, shadows take their flight;  
doubt and terror are withdrawn.  
Watchman, you may go your way;  
hasten to your quiet home.  
Traveler, we rejoice today,  
for Emmanuel has come!

#### **"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.

## “Let all Mortal Flesh Keep Silence”

*Paraphraser: Gerard Moultrie (1864)*

*Tune: PICARDY / Purple Hymnal 347*

1. Let all mortal flesh keep silence,  
and with fear and trembling stand,  
ponder nothing earthly minded,  
for with blessing in his hand  
Christ our God to earth descendeth,  
our full homage to demand.

2. King of kings, yet born of Mary,  
as of old on earth he stood,  
Lord of lords, in human vesture,  
in the body and the blood,  
he will give to all the faithful  
his own self for heavenly food.

3. Rank on rank the host of heaven  
spreads its vanguard on the way,  
as the Light of light descendeth  
from the realms of endless day,  
that the powers of hell may vanish  
as the shadows clear away.

4. At his feet the six-winged seraph,  
cherubim, with sleepless eye,  
veil their faces to the presence,  
as with ceaseless voice they cry,  
"Alleluia, alleluia,  
alleluia, Lord most high!"

## “While We Are Waiting, Come”

*Author: Claire Cloninger (1986) | Purple Hymnal 92*

1. While we are waiting, come;  
While we are waiting, come.  
Jesus, our Lord, Emmanuel,  
While we are waiting, come.

2. With pow'r and glory, come;  
With pow'r and glory, come.  
Jesus, our Lord, Emmanuel,  
With pow'r and glory, come.

3. Come, Savior, quickly come;  
Come, Savior, quickly come.  
Jesus, our Lord, Emmanuel,  
Come, Savior, quickly come.

[illegible]

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.

TEXT: Cameroon song  
MUSIC: Cameroon melody; transcr. and arr. John L. Bell, 1986  
Music Arr. © 1986 WCRG, Iona Community (admin. GIA Publications, Inc.)

HE CAME DOWN  
LM



# Let All Mortal Flesh Keep Silence 347

Capo 3: (Bm)  
Dm

1 Let all mor-tal flesh keep si-lence, and with fear and  
2 King of kings, yet born of Mar-y, as of old on  
3 Rank on rank the host of heav-en spreads its van-guard  
4 At his feet the six-winged ser-aph, cher-u-bim, with

trem-bling stand; pon-der noth-ing earth-ly  
earth he stood, Lord of lords, in hu-man  
on the way, as the Light of light de-  
sleep-less eye, veil their fac-es to the

mind-ed, for with bless-ing in his hand  
ves-ture, in the bod-y and the blood,  
scend-eth from the realms of end-less day,  
pres-ence, as with cease-less voice they cry,

Christ our God to earth de-scend - eth,  
he will give to all the faith-ful  
that the powers of hell may van-ish  
"Al-le-lu-ia, al-le-lu-ia, al-le-lu-ia,

our full hom-age to de-mand.  
his own self for heaven-ly food.  
as the shad-ows clear a-way.  
al-le-lu-ia, Lord most high!"

The flowering of English hymnody in the 19th century included the rediscovery, translation, and versification of ancient Christian hymns, such as this text from one of the earliest existing Christian liturgies. It is set here to an adaptation of a 17th-century French melody.

TEXT: From Liturgy of St. James, 4th cent.; trans. Gerard Moultrie, 1864, alt.  
MUSIC: French melody; arr. Ralph Vaughan Williams, 1906.

PICARDY  
8.7.8.7.7

# 92 While We Are Waiting, Come

1 While we are wait-ing, come;  
2 With power and glo-ri-ly, come;  
3 Come, Sav-ior, quick-ly come;

while we are wait-ing, come.  
with power and glo-ri-ly, come.  
come, Sav-ior, quick-ly come.

Je-sus, our Lord, Em-man-u-el,  
while we are wait-ing, come.

This simple and meditative Advent hymn is so uncomplicated in both text and tune that it can be learned quickly and sung without reference to a book, which might make it effective as a prayer response. It would also lend itself to improvised stanzas on appropriate occasions.

TEXT: Claire Cluninger, 1986  
MUSIC: Don Cason, 1986

WAITING (Cason)  
SM

# 106 Prepare the Way, O Zion

1 Pre-prepare the way, O Zi - on, your Christ is draw - ing  
 2 He brings God's rule, O Zi - on; he comes from heaven a -  
 3 Fling wide your gates, O Zi - on; your Sav - ior's rule em -

near! Let ev - ery hill and val - ley a lev - el way ap -  
 bove. His rule is peace and free - dom, and just - ice, truth, and  
 brace, and tidings of sal - va - tion proclaim in ev - ery

pear. Greet One who comes in glo - ry, fore -  
 love. Lift high your praise re - sound - ing, for  
 place. All lands will bow re - joic - ing, their

Guiter chords in *Pew Edition* do not correspond with keyboard harmony.

Glory to God 106

TEXT: Frans Mikael Franzen, 1812, rev. 1819; trans. Augustus Nelson, 1908; adapt. Charles P. Price, 1980, alt.; © 1982 Hope Publishing Company, Carol Stream, IL 60188. All rights reserved. Used by Permission.

MUSIC (BEREDEN VÄG FÖR HERRAN 7.6.7.6.7.7 with refrain): *Then Sveriges Psalmboken*, 1697; arr. *American Lutheran Hymnal*, 1930

106

Prepare the Way, O Zion

11 *Refrain*  
 told in sa - cred sto - ry.  
 grace and joy a - bound - ing.  
 ad - o - ra - tion voic - ing.

14  
 came in God's most ho - ly name.

Glory to God 106

TEXT: Frans Mikael Franzen, 1812, rev. 1819; trans. Augustus Nelson, 1908; adapt. Charles P. Price, 1980, alt.; © 1982 Hope Publishing Company, Carol Stream, IL 60188. All rights reserved. Used by Permission.

MUSIC (BEREDEN VÄG FÖR HERRAN 7.6.7.6.7.7 with refrain): *Then Sveriges Psalmboken*, 1697; arr. *American Lutheran Hymnal*, 1930