

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



January 21, 2018

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 All You People"

- insert

CALL TO WORSHIP

- responsive reading

SONG OF PRAISE

"Holy, holy, holy! Lord God Almighty!"

- Blue Hymnal #138

Children from 2 years to 6th 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.

TIME OF CONFESSION

Silent Prayer followed by Prayer of Forgiveness and Assurance of Pardon

SONG OF RESPONSE

"Jesus Our Divine Companion"

- insert

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

"Though I May Speak"

- Blue Hymnal # 335

LISTENING FOR GOD'S WORD

READING OF SCRIPTURE

John 2:13-25

-

pp. 1029

SERMON

"Religious and/or Spiritual?"

- Rev. Monte McClain

RESPONDING TO GOD'S WORD

SONG OF RESPONSE

"Jesus Christ is Waiting"

- 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 CHRIST

["hananim-ui pyeong-gang"]

(Korean)

하나님의 평강

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

John 2:13-25

Today's scripture goes straight to the ways in which it is different than the other three (Synoptic) gospels (Matthew, Mark, Luke). In the latter, Jesus goes to Jerusalem once. It serves as the climactic focus and end of the story of his story. Here in John, Jesus goes back and forth to Jerusalem several times. The Temple was in Jerusalem: the spiritual, political and economic capital of Israel, or Palestine (as the Romans called it).

The Temple was the "eternal dwelling place for the Name of the Lord God" (Deut 14:23). It was where you went to encounter God's presence. Since the days of the Exodus – the deliverance of the people from slavery in Egypt – when they first truly encounter the power of Yahweh – the presence of God dwelt in the center of the people. First it was as a pillar of fire and a column of smoke in the desert as they wandered towards the Promised Land. Then later the presence of God hovered over and resided at the center of the Tabernacle – of the "Tent of Meeting." This was the movable worship sanctuary of the Israelites in the desert. Then in the time of King David and Solomon, the Israelites built a permanent worship space – the First Temple. God's presence was thought to sojourn in the Holy of Holies, the most sacred part of the Temple Edifice. This Temple was later destroyed during the Babylonian invasion and occupation around 586 BCE. Later a second Temple was rebuilt, beginning in 516 BCE until it was finished by Herod the Great (the first century CE). This was where one went to encounter the God known by the name of יהוה or Yahweh. It was a name that transcends words and descriptions, meaning "I am who I am" or "I will be who I will be." This was esteemed to be the sojourn of the God who could not be put in a box, nor captured in an image. It was the center of all Jewish life.

In John's gospel, the Temple isn't just a place or setting, it is presented as a character in the life of Jesus. Jesus goes back and forth to the capital, to the space in which God is thought to be encountered, known, and experienced. Yet in today's scripture Jesus turns things upside down. He attacks the institution that the Temple has become, stratified by regulations, seemingly paralyzed by rituals and traditions. For him it seems to no longer be a living place, but one that needs reform, rehabilitation, liberation. He asserts a strange correlation between the Temple and his body. He advances a heresy that the God who will be who God will be is known not in the space between four walls but in the life of Jesus (whose name means Yahweh saves!) It doesn't seem shocking to us, but for the people of his day, Jesus was turning the world upside down.



Questions for the practice of Examen & Contemplation

- What shimmers for you in this passage?
- Of what is this story a sign?
- The Temple was the place of worship of God, where one offered a sacrifice as a sign of one's devotion, petition or faith. Jesus says that his body will replace the temple. What does that mean?
- How, where and when do you encounter, or experience, the presence of God in the world? When, how and where do you worship God?

ANNOUNCEMENTS & COMMUNITY NEWS

January Birthdays

20 Daniel Geary 25 Joy Barnes
29 Bill Beatty

UPCOMING EVENTS & ANNOUNCEMENTS

Nominating Committee, Today 12-1pm

Youth Group | meets 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

Friday Night Meal Fridays 6-7pm

The Vocabulary of Faith | Sundays 9:30-10:20am, starts again on Sunday, January 7th at 9:30 in the Library Find the text we study in the entry or online.

Spiritual Journey Groups are beginning this month through Easter, around both a reading of the gospel of John and spiritual practices. More info & sign-ups online at www.capcoakland.org/journey-groups or contact Monte.

La Ceiba Coffee | Purchase a bag of coffee to support our emerging relationships with the community of Palín, Guatemala. Talk with Karl Shadley.

Feedback survey on Christmas Season | Look for a digital survey in your email next week or in next week's electronic newsletter.

Daffodil Party: | We have 400+ daffodil bulbs to plant in the front yard. Will you help organize a planting day – to which we can invite our neighborhood – talk to Monte today! *This is a fun outreach opportunity!!!*

Thank You to Today's Leadership:

Ushers: Bill Beatty, Sharon Nelson
Reader: Can you help? Talk to Monte
Fellowship: Michael Mendonca, Toni Proulx
Godly Play: Cameron Beatty (ST); Beth Beatty (DK)
Musicians: Dave Eagle, Kevin Goldberg, Pete Feltman

Leadership for next week, 1/28/17:

Ushers: Louise Hirschman, Albert Hussian
Reader: Can you help? Talk to Monte
Fellowship: Marge & Richard Harvey
Godly Play: Ellen Brylawski (ST); Linda Davis (DK)

LYRICS & WRITTEN RESPONSES FOR TODAY'S WORSHIP

"Come All You People"

Author (st. 1): Alexander Gondo; Translator (st. 1): I-to Loh
Tune: UYAI MOSE

Come all you people, come and praise your maker
Come all you people, come and praise your maker
Come all you people, come and praise your maker
Come now and worship the lord.

U-yeh-ee moh-seh, tin-a-ma, teh Mwa-reh (x3)
U-yeh-ee moh-seh zvi-no

Call to Worship || Responsive Reading

*The community is invited to respond to each phrase in the bold font.
The reader reads the plain font. ~ based on Isaiah 12:1-6*

One: In that day you will say:
"I will praise you, O LORD.
Although you were angry with me,
your anger has turned away
and you have comforted me."

**People: Surely God is our salvation;
We will trust and not be afraid.
The LORD is our strength and our song;
he has become our salvation."**

One: With joy you will draw water
from the wells of salvation.
In that day you will say:
"Give thanks to the LORD, call on his name;
make known among the nations what he has done
and proclaim that his name is exalted."

**People: Surely God is our salvation;
We will trust and not be afraid.
The LORD is our strength and our song;
God has become our salvation."**

One: Sing to the LORD, for he has done glorious things;

**People: Shout aloud and sing for joy, people of Zion,
for great is the Holy One of Israel among you!**

"Holy, holy, holy! Lord God Almighty!"

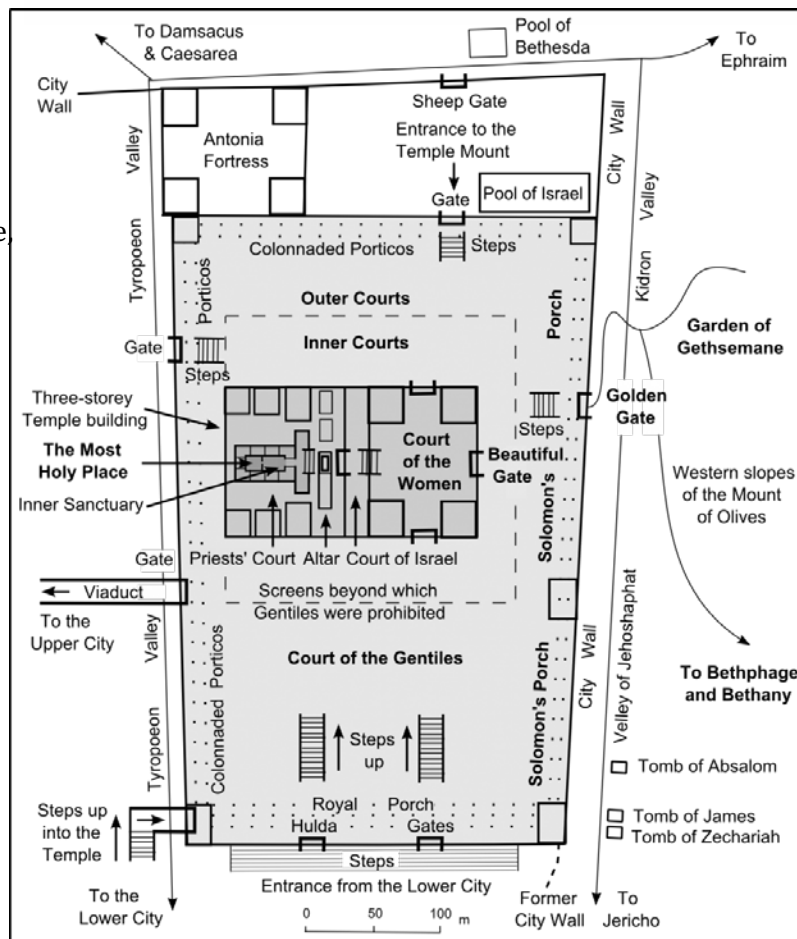
Author: Reginald Heber (1826)
Blue Hymnal #138

1 Holy, holy, holy! Lord God Almighty!
Early in the morning our song shall rise to Thee;
Holy, holy, holy! merciful and mighty!
God in three Persons, blessed Trinity!

2 Holy, holy, holy! all the saints adore Thee,
Casting down their golden crowns
around the glassy sea;
Cherubim and seraphim falling down before Thee,
Who wert, and art, and evermore shalt be.

3 Holy, holy, holy! though the darkness hide Thee,
Though the eye of sinfulness Thy glory may not see,
Only Thou art holy; there is none beside Thee
Perfect in power, in love, and purity.

4 Holy, holy, holy! Lord God Almighty!
All Thy works shall praise Thy Name,
in earth, and sky, and sea;
Holy, holy, holy! merciful and mighty!
God in three Persons, blessed Trinity!



“Jesus, Thou Divine Companion”

Author: Henry Van Dyke (1909; alt.)

1 Jesus, Thou divine Companion,
By Thy lowly human birth
Thou hast come to join the workers,
Burden-bearers of the earth.
Thou, the Carpenter of Nazareth,
Toiling for Thy daily food,
By Thy patience and Thy courage
Thou have taught us toil is good.

2 They who tread the path of labor
Follow where Thy feet have trod;
They who work without complaining
Do the holy will of God.
Thou, the Peace that passeth knowledge,
Dwellest in the daily strife;
Thou, the Bread of heaven, art broken
In the sacrament of life.

3 Every task, however simple,
Sets the soul that does it free;
Every deed of love and kindness
Done to man is done to Thee.
Jesus, Thou divine Companion,
Help us all to work our best;
Bless us in our daily labor,
Lead us to our Sabbath rest.
Amen.

“Though I May Speak”

Author: Hal H. Hopson (1972)

Tune: O WALY WALY

Blue Hymnal # 335

1. Though I may speak with bravest fire
And have the gift to all inspire
And have not love my words are vain
As sounding brass and hopeless gain

2. Though I may give all I possess
And striving so my love profess
But not be given by love within
The profit soon turns strangely thin

3. Come spirit come our hearts control
Our spirits long to be made whole
Let inward love guide every deed
By this we worship and are freed

4. And as we talk of things in our world
Help us to hear your word unfurled
That we may live beyond compare
Until that day we meet you there.

“Jesus Christ is Waiting”

Author: John L. Bell; Author: Graham Maule

Tune: Noel Nouvelet

©1988 WGRG, Iona Community, Govan, Glasgow

1. Jesus Christ is waiting,
Waiting in the streets;
No one is his neighbor,
All alone he eats.
Listen, Lord Jesus,
I am lonely too.
Make me, friend or stranger,
Fit to wait on you

2. Jesus Christ is raging,
Raging in the streets,
Where injustice spirals
And real hope retreats.
Listen, Lord Jesus,
I am angry too.
In the Kingdom's causes
Let me rage with you.

3. Jesus Christ is healing,
Healing in the streets;
Curing those who suffer,
Touching those he greets.
Listen, Lord Jesus,
I have pity too.
Let my care be active,
Healing just like you.

4. Jesus Christ is dancing,
Dancing in the streets,
Where each sign of hatred
He, with love, defeats.
Listen, Lord Jesus,
I should triumph too.
On suspicion's graveyard
Let me dance with you.

5. Jesus Christ is calling,
Calling in the streets,
"Who will join my journey?
I will guide their feet."
Listen, Lord Jesus,
Let my fears be few.
Walk one step before me;
I will follow you

Jesus Christ Is Waiting

Em A Em Am B7 Em

1 Je - sus Christ is wait - ing, wait - ing in the streets,
 2 Je - sus Christ is rag - ing, rag - ing in the streets,
 ♦ 3 Je - sus Christ is heal - ing, heal - ing in the streets;
 4 Je - sus Christ is danc - ing, danc - ing in the streets,
 5 Je - sus Christ is call - ing, call - ing in the streets,

Em A Em Am B7 Em

no one is his neigh - bour, all a - lone he eats.
 where in - just - ice spi - rals and real hope re - treats.
 ♦ cur - ing those who suf - fer, touch - ing those he greets.
 where each sign of hat - red he, with love, de - feats.
 "Who will join my jour - ney? I will guide their feet."

Em A D B Em A D B7

*Lis - ten, Lord Je - sus, I am lone - ly too.
 Lis - ten, Lord Je - sus, I am an - gry too.
 ♦ Lis - ten, Lord Je - sus, I have pit - y too.
 Lis - ten, Lord Je - sus, I should tri - umph too.
 Lis - ten, Lord Je - sus, let my fears be few.

* or: "Listen, my Jesus"

Words: John L. Bell 1984

Music: French carol, 15th century, harm. The Iona Community 1984

Words and harmony copyright © 1988 WGRG, The Iona Community (Glasgow, Scotland), G.I.A. Publications, Inc., Chicago, Illinois, exclusive agent.

NOËL NOUVELET

11 11 10 11

Uyai mose

Ahom

Ahmed

Ahom

WGSN... Alexander Corrado, 2001 Cent., art. John L. Bell, 1994
Music Arr. © 1994 WCGC, Iona Community (admin. GIA Publications, Inc.)

Abstract

Ahom

Ahom

Ahmed