

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 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

The Third Sunday of Advent December 16, 2018

GATHERING AROUND GOD'S WORD

As we gather for worship you're invited to come forward and light a candle, placing it in the sand tray on the table as a sign of your hope & prayers in this Advent Season. You'll find candles on the pull-out table in the back row of our sanctuary space.

GATHERING SONG

"Twas In The Moon Of Wintertime" *insert*

LIGHTING THE ADVENT WREATH

What brings you joy recently?

SONG OF PRAISE

"Joy To The World" - *Blue Hymnal #40*

LISTENING FOR GOD'S WORD

Children are invited to depart for Godly Play

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

SUNG RESPONSE

"While We Are Waiting Come"

- *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

"Raise A Song Of Gladness"

- *Insert*

1st READING OF SCRIPTURE

Isaiah 42:1-9

Pew Bible, p. 703

CHORAL MEDITATION

"Sing & Rejoice"

- *CAPC Oakland Choir*

2nd READING OF SCRIPTURE

Luke 3:7-18

Pew Bible, p. 994

SERMON

"Waiting for the Servant of the LORD"

- *Rev. Monte McClain*

RESPONDING TO GOD'S WORD

SONG OF RESPONSE

"Go Tell It On The Mountain"

- *Blue Hymnal #29*

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

"עֲלֵיכֶם שְׁלוֹם" or "Shalom Aleikhem"

(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 Isaiah 42:1-9; Luke 3:7-18



Our readings in Advent have spread from the terror of the ascendance of the Assyrian Empire and the eventual defeat and deportation of the Hebrew people under the consequent Babylonian empire. Jeremiah, prophet then, wrestled with the question of hope – how do we hope, and trust, in God's goodness, faithfulness and love when evil, darkness, and chaos seem ascendant in the world? Last week we heard the climactic existential faith choice of Esther, confronted with her vocation to act up and speak out when the Hebrew people faced genocide under the Persian Empire (which replaced Babylonia). God is not absent in history, but possibly hidden, made manifest through our actions, speaking and relationships.

Today we return to Isaiah (the Babylonian time) and the promise that emerges of a return home from foreign enslavement, a promise of a mighty leader to lead the people across the desert dividing them from freedom in the promised land. This "leader" is sung (or poetized) as the "Servant of the Lord" in Isaiah 40-55, and in particular in our chapter 42 selection today. This Servant will do God's will, live out the Torah teaching on life, bring about the freedom desired by the God who was, is and is to come; create the fierce community centered in the essence of the God of the widow, the orphan and the refugee. As Christians, we understand this prophetic poem to speak of the Christ to come: Jesus of Nazareth. But Jewish thought interprets this open-worded metaphor to indicate Cyrus of Persia (who would defeat Babylon and send the Hebrews to restore their homeland) or as a different Messiah (promised King) to come, or even as the representation of the people of God, through whom the LORD will bring about this new creation.

The reading from Luke expands the portrait of John the Baptizer. The latter calls his audience to repentance and conversion: to radically reorient the direction that their lives are taking in terms of their ethics, morality and faith. He announces the coming of Isaiah's Servant of the Lord both as the Messiah to be born, and the way in which the people of God enact this new creation through living as God is. God is made manifest explicitly and implicitly, through divine action and through our actions today (just like Esther).

Questions for the practice of Examen & Contemplation

- **What shimmers in your attention to these readings?**
- **How do you recognize something as "of God"?**
- **Do you wait for God to act implicitly or explicitly in the world, directly or through others?**
- **How is the Christmas Story one we are to retell with both the text and in the open book of our lives?**

ANNOUNCEMENTS & COMMUNITY NEWS

DECEMBER BIRTHDAYS

13 Lane Stahl

31 Gianne Beatty (2011)

COMMUNITY LIFE CALENDAR

Ginger Bread House Advent Craft after worship you can make a ginger bread house as our Advent Craft. We'll prioritize our kids and youth, and yet invite everyone who wants to participate to do so. The craft area will be set up in the library.

The Vocabulary of Faith | Sundays 9:30-10:15a

Our Third Advent Family Dinner is tonight from 4-6pm at the home of Cameron & Mercy Beatty (301 Caswell Ave., Oakland 94603) *Bring a potluck dish to share.*

No Youth Group tonight

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

There is no Friday Night Meal this week

Letter Ministry | Encourage another with a handwritten note. Find cards on the back wall!

Sweater & Cookie Sunday 12/23 | Traditionally we celebrate with a little more on the last Sunday before Christmas, wearing Christmas sweaters and sharing in Christmas cookies. We also collect a special offering, inviting you to bring your "change" to help change the lives of Dalit (formerly called Untouchable) children in India via the ongoing work of Witnessing Ministries of Christ.

Deacons Hygiene Bags | We're creating bags we all can distribute to those we encounter on the street. We're aiming for needed daily things such as toothpaste, toothbrushes, hand wipes, dental floss, etc. *Talk to Ben Bencomo for more info.*

The Longest Night Labyrinth Walk Service | Friday, December 21st at 7:30pm. Celebrate the return of light into the darkness on this special day.

Sharing about La Ceiba Coffee & Guatemala | Saturday 12/22 10am-3pm includes a chess tournament and cookie bake-off!

Christmas Eve Celebration 12/24 @ 7:00pm with carols, candles, a kid's impromptu pageant & chocolate!

Thank you to Today's Leadership

Fellowship: Sharon Nelson; Anne Marie Adams

Reader: Michael Mendonca

Godly Play: Linda Davis (ST); Fredora Darmstadt (DK)

Leadership for next week, 12/23/18:

Fellowship: The Women's Group (*Thank you!*)

Reader: Myrna Shadley

Godly Play: Ellen Brylawski (ST); Radman Beatty (DK)

LYRICS & WRITTEN RESPONSES FOR TODAY'S ADVENT CELEBRATION

"'Twas In The Moon Of Wintertime"

Author: Jean de Brébeuf (1641 c.)

Translator: Jesse Edgar Middleton (1926, alt.)

Glory to God Hymnal #142; French folk melody

1. 'Twas in the moon of winter-time,
when all the birds had fled,
A Great Spirit, Lord of all the earth
sent angels choirs instead.
Before their light the stars grew dim and
wandering hunters heard the hymn.

Refrain

Jesus, our king, is born;
Jesus is born. In excelsis gloria.

2. Within a lodge of broken bark
The tender babe was found.
A ragged robe of rabbit skin
wrapped his beauty round.
But as the hungry brave drew nigh
the angel song rang loud and high:

3. The earliest moon of winter-time
Is not so round and fair
As was the ring of glory
on the helpless infant there.
The chiefs from far before him
Knelt with gifts of fox and beaver pelt.

4. O children of the forest free,
The angel song is true:
The holy child of earth and heaven
is born today for you.
Come kneel before the radiant boy
Who brings you beauty, peace, and joy.

CALL TO WORSHIP

Psalm 146 The Passion Translation

People read the bold font.

One: Hallelujah! Praise the Lord!
My innermost being will praise you, Lord!
I will spend my life praising you and
singing high praises to you, my God,
every day of my life!

**ALL: We can never look to men for help;
no matter who they are,
they can't save us,**

continued on next column....

**ALL: ...for even our great leaders fail and fall.
They too are just mortals who will one day die.
At death the spirits of all depart
and their bodies return to dust.
In the day of their death
all their projects and plans are over.**

One: But those who hope in the Lord
will be happy and pleased!
Our help comes from the God of Jacob!

**ALL: You keep all your promises.
You are the Creator of heaven's glory,
earth's grandeur, and ocean's greatness.**

One: The oppressed get justice with you.
The hungry are satisfied with you.
Prisoners find their freedom with you.

**ALL: You open the eyes of the blind
and you fully restore those bent over with shame.
You love those who love and honor you.**

One: You watch over strangers and immigrants
and support the fatherless and widows.
But you subvert the plans of the ungodly.

**ALL: Lord, you will reign forever!
Zion's God will rule throughout time and eternity!
Hallelujah! Praise the Lord!**

"Joy to the world! the Lord is come!"

Isaac Watts (1719)

Blue Hymnal #40

1. Joy to the world, the Lord is come:
Let earth receive her King;
Let every heart prepare Him room,
And heaven and nature sing,
And heaven and nature sing,
And heaven, and heaven, and nature sing.

2. Joy to the world, the Savior reigns:
Let us our songs employ;
While fields and floods, rocks, hills and plains
Repeat the sounding joy,
Repeat the sounding joy,
Repeat, repeat, the sounding joy.

continued on back of the page....

3. No more let sins and sorrows grow,
Nor thorns infest the ground;
He comes to make His blessings flow
Far as the curse is found,
Far as the curse is found,
Far as, far as, the curse is found.

4. He rules the world with truth and grace,
And makes the nations prove
The glories of His righteousness,
And wonders of His love,
And wonders of His love,
And wonders, wonders, of His love.

ACT OF CONFESSION READING

Today's word are the poem, made into a Christmas Carol called "O Holy Night." It was composed by Adolphe Adam in 1847 to the French poem "Minuit, chrétiens" (Midnight, Christians) which was written by a wine merchant and poet, Placide Cappeau (1808–1877). In both the French original and the English version of the carol, as well as many other languages, the text reflects on the birth of Jesus and on humanity's redemption.

In the southern French town of Roquemaure at the end of 1843, the church organ had recently been renovated. To celebrate the event, the parish priest asked wine merchant and poet, Placide Cappeau, a native of the town, to write a Christmas poem, even though the latter had never showed any interest in religion, and Cappeau obliged. Soon afterwards that same year, Adolphe Adam composed the music. The song was premiered in Roquemaure in 1847 by the opera singer Emily Laurey. Unitarian minister John Sullivan Dwight, editor of Dwight's Journal of Music, translated the song into English lyrics in 1855.

People read the bold font.

One: Midnight, Christians, is the solemn hour,
When God as man descended unto us
To erase the stain of original sin
And to end the wrath of His Father.
The entire world thrills with hope
On this night that gives it a Savior.
People, kneel down, await your deliverance.

**ALL: Christmas, Christmas, here is the Redeemer,
Christmas, Christmas, here is the Redeemer!**

One: May the ardent light of our Faith
Guide us all to the cradle of the infant,
As in ancient times a brilliant star
Guided the Oriental kings there.
The King of Kings was born in a humble manger;
O mighty ones of today, proud of your greatness,
It is to your pride that God preaches.

Continued in the next column...

**ALL: Bow your heads before the Redeemer!
Bow your heads before the Redeemer!**

One: The Redeemer has broken every bond:
The Earth is free, and Heaven is open.
He sees a brother where there was only a slave,
Love unites those that iron had chained.
Who will tell Him of our gratitude,
For all of us He is born, He suffers and dies.
People, stand up! Sing of your deliverance,

**ALL: Christmas, Christmas,
sing of the Redeemer,
Christmas, Christmas, sing of the Redeemer!**

"While We Are Waiting Come"

*Claire Cloninger | © Copyright 1986 Word Music
Glory to God Hymnal #92*

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

2. With power and glory, come;
With power and glory, come.
Jesus, our Lord, Emmanuel,
while we are waiting come.

3. Come, Savior, quickly come;
Come, Savior, quickly come.
Jesus, our Lord, Emmanuel,
while we are waiting come.

"Raise A Song Of Gladness"

*Author: Taizé Community (1978)
Glory to God Hymnal #155*

Raise a song of gladness, peoples of the earth.
Christ has come, bringing peace,
joy to ev'ry heart.
Alleluia, alleluia, joy to ev'ry heart!
Alleluia, alleluia, joy to ev'ry heart!

"Go, Tell It on the Mountain"

John W. Work II, 1872-1925
Traditional Spiritual
Blue Hymnal #29

Refrain:
Go, tell it on the mountain
Over the hills and everywhere;
Go, tell it on the mountain,
That Jesus Christ is born.

1. While shepherds kept their watching
O'er silent flocks by night,
Behold throughout the heavens
There shone a holy light.

1. The shepherds feared and trembled,
When lo! above the earth,
Rang out the angels chorus
That hailed our Savior's birth.

2. Down in a lowly manger
The humble Christ was born,
And God sent us salvation
That blessed Christmas morn.

JESUS CHRIST: BIRTH

'Twas in the Moon of Wintertime 142

Capo 3: (Em) Cm (Am) Cm (Bm7) Dm7 (Em) Gm

(Am) Cm (Bm7) Dm7 (Em) Gm

Great Spir - it, Lord of all the earth sent an - gel choirs in - stead.
A rag-ged robe of rab - bit skin en-wrapped his beau-ty round.
as was the ring of glo - ry on the help - less in - fant there.
the ho - ly child of earth and heaven is born to - day for you.

(Bm) Dm (Am) Cm (G) Bb

Be - fore their light the stars grew dim and wan-dering
But as the hunt - ers brave drew nigh the an - gel
The chiefs from far be - fore him knelt with gifts of
Come kneel be - fore the ra - diant boy who brings you

(C) Eb (Am) (Bm7) Dm7 (Em) (Bm) Dm

Refrain
Je - sus, your king, is born;
hunt - ers heard the hymn:
song rang loud and high:
fox and bea - ver pelt.
beau - ty, peace, and joy.

(C) Eb (Bm) (Em) Gm (Am) Cm (Bm7) Dm7 (Em) Gm

Je - sus is born. In ex - cel - sis glo - ri - a.

Guitar chords do not correspond with keyboard harmony.

This English text preserves the earliest known Canadian hymn, originally written in the Huron language by a missionary, later translated into French, and eventually paraphrased in English. It is set to a French Noël tune old enough to have been used for the original version.

TEXT: Jean de Brébeuf, c. 1641; trans. Jesse Edgar Middleton, 1926, alt.
MUSIC: French folk melody; arr. H. Barrie Cabena, 1970
Music Arr. © 1971 H. Barrie Cabena

UNE JEUNE PUCELLE
8.6.8.6.8.8 with refrain