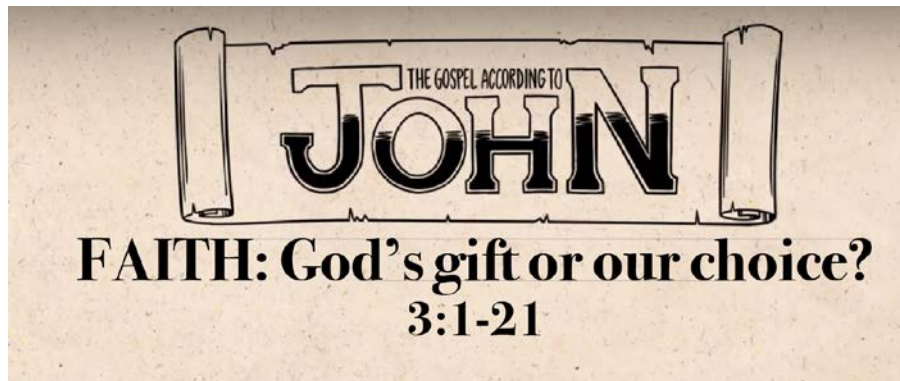


College Avenue Presbyterian Church  
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[montemccclain@gmail.com](mailto:montemccclain@gmail.com)



January 28, 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 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

GATHERING SONG

"He's Got The Whole World "

- insert

CALL TO WORSHIP

- responsive reading

SONG OF PRAISE

"As the Wind Song" (風之頌)

- 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.*

TIME OF CONFESSION

*Silent Prayer followed by Prayer of Forgiveness and Assurance of Pardon*

- responsive reading

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 3:1-21

-

pp. 1030

SERMON

"Resisting the Status Quo of Complacency"

- Rev. Monte McClain

RESPONDING TO GOD'S WORD

SONG OF RESPONSE

"Praise the One Who Breaks the Darkness"

- insert

ANNOUNCEMENTS

SENDING CALL AND RESPONSE

Leader: God is good!

Leader: And all the time!

**People: All the time!**

**People: God is good!**

EXHORTATION & BLESSING

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 3:1-21

Today's scripture contains the most often quoted Bible verse in American culture (3:16). But we often forget the context, because you can't fit that on a hand-held cardboard sign at a football game.

The story of the late night visit of Nicodemus is unique to John who tells this story with majestic poetry, a easy-to-miss double entendre, and much dualism. Notice the wordplay and dualism throughout: the images of light and darkness; earthly things and heavenly things; the true and the false; salvation and condemnation; and the flesh compared with the spirit.



Nicodemus comes at night to ask Jesus a question of clarification. How's he doing these miraculous signs? And why? Is he sympathetic to Jesus, but fearful of the opinion of other Pharisees and so comes under cover of darkness to camouflage his visit? Or is he against Jesus, coming in the confusion and division of darkness to harass or test Jesus? What do you think?

Jesus answers his question with an answer that confuses or makes it all clear.... He says that one must be born anōthen [ἀνωθεν]. In Greek the expression can mean both that one must be born from on high, from heaven, as in by the Spirit of God; and it can mean that you must be born again. The former insists on the action and agency of God to give faith. The latter insists upon faith as our choice. Jesus presents faith as being a born a child of God, [John 1:11-13] of the Spirit, on top of being born of the flesh (regular human existence). Nicodemus seems to not understand, and so asks a comical question about re-entering a mother's womb.

It's in the context of this exchange and fundamental question that the famous verse of John 3:16 asserts that God sends his Son into the world to save the world through his life. While many love this verse, some don't. It, like the answer of Jesus to Nicodemus, point to a theological division at the root of American Christianity: is faith a gift, or a choice?

How do you feel about the phrase "born again" Christian? What does it mean for you? How do you employ it? ... as a self-identifier?; or as a stance, you don't embrace?; or maybe both? It has come to be the main distinction between what we call evangelical christian faith and mainline tradition. In our current political context, it contributes to the polarization and division among American followers of Jesus in regards to immigration, civil rights, and nationalism.

What do you think? How are this scripture and idea the root of your faith?

### Questions for the practice of Examen & Contemplation

- What shimmers for you in this story & sermonette?
- What word, phrase or image touches your life today?
- What does being born again or "from above" mean for you?
- In Greek the word "to save" or "salvation" (sozo) means: to save, to deliver or protect to heal, preserve, to make whole. How has knowing, seeing, following Jesus saved you? How do you need or want Jesus to save you today? How does the world need saving?

## ANNOUNCEMENTS & COMMUNITY NEWS

### January Birthdays

29 Bill Beatty

### February Birthdays

4 William Markman      8 Cecelia Jackson  
9 Chelsea Casey Osoria      Angel Carney  
21 Elena Wenzler

## UPCOMING EVENTS & ANNOUNCEMENTS

**Youth Group** | meets tonight at 7:00pm

**CAPC Choir** | Talk to Pete for rehearsals times.

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

**Friday Night Meal** Fridays 6-7pm

**The Vocabulary of Faith** | Sundays 9:30-10:20am, in the Library.

**Church Picture Directory** | Pick up yours today after worship. There is also a digital copy on our website under resources>members

**Readers Theatre** | We need readers to help dramatize our upcoming Sunday scripture readings. Sign up for a part and day today.

**Help Needed today with moving some things in the sanctuary** | Look for Albert Hussian after worship! Thanks in advance for your help.

**Teaching ESL at Primera Iglesia** | Sign for your volunteer dates today on the master calendar.

**Tax Deduction Letters for 2017** | We mailed out letters this week. If you don't receive one, or yours is incorrect, contact Mahri in the office.

**Word by Heart - Possible Presentation:** | We can host a Biblical performance (a recitation of the gospel of Luke) in the future. If you are interested in pursuing this opportunity and helping talk to Marda Stothers or call her.

### Thank You to Today's Leadership:

Ushers: Louise Hirschman, Albert Hussian  
Reader: Readers' Theatre  
Fellowship: David Kittams  
Godly Play: Ellen Brylawski (ST); Linda Davis (DK)  
Musicians: Dave Eagle, Kevin Goldberg, Pete Feltman

### Leadership for next week, 2/4/17:

Ushers: Louise Hirschman, Albert Hussian  
Reader: Readers' Theatre  
Fellowship: David Kittams  
Godly Play: Ellen Brylawski (ST); Linda Davis (DK)

**LYRICS & WRITTEN RESPONSES FOR TODAY'S  
WORSHIP**

**"He's Got The Whole World"**

*Anonymous*

He's got the whole world in His hand  
He's got this whole, in His hand  
He's got this whole world in His hand  
He's got the whole world in His hand

He's got you and me sister in His hand  
He's got you and me sister in His hand  
He's got you and me sister in His hand  
He's got the whole world in His hand

He's got everybody here right in his hand  
He's got everybody here right in his hand  
He's got everybody here right in his hand  
He's got the whole world in His hand

If religion was a thing, money could buy  
The whole wide world in His hand  
The rich would live and the poor would die  
The whole world in His hand

The spirit can't move without  
the world in his hands  
The spirit can't move without  
the world in his hands  
The spirit can't move without  
the world in his hands  
He's got the whole world in his hands

He's got the whole world in His hand  
He's got this whole, in His hand  
He's got this whole world in His hand  
He's got the whole world in His hand

**Call to Worship || Responsive Reading**

***The community is invited to respond to each phrase in the bold font.***  
*The reader reads the plain font. ~ inspired from*  
*(Genesis 12, Psalm 121);*  
*taken from <http://www.ministrymatters.com>*

One: Look up to the mountains;  
does our strength come from mountains?

**People: No, our strength comes from God,  
who made heaven and earth and mountains.**

One: Look to the world for affirmation of our worth;  
does our blessing come from the world?

**People: No, our blessing comes from God,  
who has blessed all the families of the earth.**

**"As the Wind Song" (風之頌)**

*Author: Shirley Erena Murray (2004)*

*Translator: Ee Suen Wong (2005)*

*Tune: WAIRUA TAPU from the Glory to God (purple) hymnal*

1 As the wind song through the trees,  
as the stirring of the breeze,  
so it is with the Spirit of God,  
as the heart made strangely warm,  
as the voice within the storm,  
so it is with the Spirit of God.  
Never seen, ever known  
where this wind has blown  
bringing life, bringing power to the world,  
as the dancing tongues of fire,  
as the soul's most deep desire,  
so it is with the Spirit of God.

2 As the rainbow after rain,  
as the hope that's born again,  
so it is with the Spirit of God,  
as the green in the spring,  
as a kite on a string,  
so it is with the Spirit of God,  
making worlds that are new,  
making peace come true,  
bringing gifts, bringing love to the world,  
as the rising of the yeast,  
as the wine at the feast,  
so it is with the Spirit of God.

**Confession of Sin || Responsive Reading**

***The community is invited to respond to each phrase in the bold font.***  
*The reader reads the plain font. ~ inspired from (Numbers 21);*  
*taken from <http://www.ministrymatters.com>*

One: God, we have sinned against you.  
We have spoken against you  
and your servant Jesus.

**People: We have uttered lies.**

**We have cursed you and others.**

**We have said vulgar things.**

**We have been consumed by doubt.**

One: We have been bitten with the venom of hatred  
in our world.

**People: We have oppressed the helpless.**

**We have been intolerant of others.**

**We have delighted in violence.**

**We have spent money foolishly.**

**Holy, Lord God, forgive us our transgressions,  
that we may be healed of our sin.**

### **"Jesus, Thou Divine Companion"**

*Author: Henry Van Dyke (1909; alt.)*

1 J Jesus our divine companion  
by Your lowly human birth  
You have come to join the workers  
burden bearers of the earth  
You the carpenter of Nazareth  
toiling for Your daily food  
By Your patience and Your courage  
You have taught us work is good

2 Where the many toil together  
there you are among Your own  
Where the solitary labor  
You are there with them alone  
You the peace that passes knowledge  
dwelling in the daily strife  
You the bread of heaven are broken  
in the sacrament of life

### **"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.

### **"Praise the One Who Breaks the Darkness"**

*Author: Rusty Edwards, 1997*

*Tune: Nettleton ["Come Thou Font of Every Blessing"]*

*©1988 WGRG, Iona Community, Govan, Glasgow*

1. Praise the One who breaks the darkness  
With a liberating light;  
Praise the One who frees the pris'ners,  
Turning blindness into sight.  
Praise the One who preached the gospel,  
Healing every dread disease,  
Calming storms and feeding thousands  
With the very bread of peace.

2. Praise the One who blessed the children  
With a strong, yet gentle word;  
Praise the One who drove out demons  
With the piercing two-edged sword.  
Praise the one who brings cool water  
To the desert's burning sand;  
From this well comes living water  
Quenching thirst in every land.

3. Praise the one true love incarnate:  
Christ, who suffered in our place'  
Jesus died and rose for many  
That we may know God by grace.  
Let us sing for joy and gladness,  
Seeing what our God has done.  
Praise the one redeeming glory;  
~~Praise the One who makes us one~~



# 293 Praise the One Who Breaks the Darkness

293

Praise the One Who Breaks the Darkness

1. Praise the One who breaks the dark-ness With a  
2. Praise the One who blessed the chil-dren With a  
3. Praise the one true love in-car-nate: Christ, who

lib-er-at-ing light; Praise the One who frees the  
strong yet gen-tle word; Praise the One who drove out  
suf-fered in our place; Je-sus died and rose for

Turn-ing blind-ness in-to sight.  
With a pierc-ing two-edged sword.  
That we may know God by grace.

Praise the One who preached the gos-pel, Heal-ing  
Praise the One who brings cool wa-ter To the  
Let us sing for joy and glad-ness See-ing

ev-ery dread dis-ease, Calm-ing storms and feed-ing  
des-ert's burn-ing sand; From this well comes liv-ing  
what our God has done. Praise the one re-deem-ing

thou-sands With the ver-y bread of peace.  
wa-ter Quench-ing thirst in ev-ery land.  
glo-ry; Praise the One who makes us one.



## As the Wind Song

風之頌



1 風之頌, 虹, 林雨 吹送, 輕生  
2 彩之之, 虹, 雨 吹送, 輕生



送, 盼, 心 人 中 間 再 現, 上 上 主 主 的 的 靈 如 風 風 吹 吹



送; 送; 心 溫 天 裡, 春 天 裡, 明, 風 浪  
送; 送; 心 溫 天 裡, 春 天 裡, 明, 風 浪



中, 繫 靜 飛 聽 主 風 箏, 上 上 主 主 的 的 靈 如 風 風 吹 吹



送; 送; 眼 不 地 萬 見, 萬 象 更 新, 明, 風 和 來 平 終 何 實

Reversing the usual order, this hymn began with the music rather than the words. The composer (from Singapore) sent this tune to the author (in New Zealand) to see what text it might inspire from her. She also suggested the tune name, a Maori phrase meaning "Holy Spirit."

TEXT: Shirley Erena Murray, 2004; Chinese trans. Ee Suen Wong, 2005

MUSIC: Swee Hong Lim, 2004

Text and Music © 2005 Hope Publishing Company

WAIKUA TAPU  
Irregular

## GIFT OF THE HOLY SPIRIT



to the world, 量物;  
to the world, 量物;  
加和禮物;  
加和禮物;



火麵之之, 舌, 跳 悄 然 動 飛 膨 舞, 心 深 處, 朝 醇 思 香 美  
火麵之之, 舌, 跳 悄 然 動 飛 膨 舞, 心 深 處, 朝 醇 思 香 美



吹吹送送, 吹吹送送, 吹吹送送, 吹吹送送, 吹吹送送, 吹吹送送