

College Avenue Presbyterian Church
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February 4, 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 Just As You Are"

- insert

CALL TO WORSHIP

- responsive reading

SONG OF PRAISE

"For All The Faithful Women"

- insert

CELEBRATING THE WIDTH AND DEPTH OF GOD'S GOOD CREATION
 THROUGH BLACK HISTORY MONTH "Ida B. Wells"

- Monte McClain

TIME OF CONFESSION

Silent Prayer followed by Prayer of Forgiveness and Assurance of Pardon

- responsive reading

SONG OF RESPONSE

"Forgive Our Sins As We Forgive"

- 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

"Lift Every Voice And Sing"

- insert, verse 1

LISTENING FOR GOD'S WORD

READING OF SCRIPTURE

John 4:1-42

- Readers' Theatre
 pp. 1032

SERMON

"#METOO, How About You?"

- Rev. Monte McClain

RESPONDING TO GOD'S WORD

SONG OF RESPONSE

"Jesus Met The Woman At The Well"

- insert

COMMUNION: STRENGTH FOR THE JOURNEY OF FAITH

We celebrate by intinction, coming forward to receive the meal. If you'd prefer an individual cup or to be served at your seat, please raise your hand during our celebration as we'll attend to you.

SONG SUNG DURING COMMUNION

"Hungry"

- 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 4:1-42



Today's scripture is easy to follow, but without some background information it's also easy to misunderstand.

Samaria: For Jews in Israel, Samaria is a place to be avoided. Before Solomon's death 1,000 years earlier, the regions of Samaria and Judea were part of a united Israel. After the rebellion that divided the kingdom, Samaria became a hotbed of idol worship. The northern kings made alliances that corrupted the people by introducing foreign customs and strange gods. They even had the nerve to build a temple to the True God on Mt. Gerizim to rival the one in Jerusalem. By the time the twelve are traveling with Jesus, it has long been evident that the Samaritans have lost their way. By marrying outsiders imported from Assyria during their occupation of the land, the Samaritans have polluted the land. Israel's Jews consider them to be half-breeds—mongrels—impure and unworthy. And yet while it's a place to be avoided, it's the land that exists between Judah (Jerusalem) in the south and Galilee in the north. You can take the long way around it, or do like Jesus here and the shortcut straight through it.

Jacob's well (site where the story unfolds) : Throughout the First Testament wells are sites of romantic encounter, much like in a romantic comedy the eventual lovers often bump into each other spilling papers and packages. Could it be that the disciples are upset (in verse 27) when they return to find Jesus talking with a woman at a well because they are thinking of such stories, as happens in Genesis 24 Abraham's servant finds a bride for Isaac, in Genesis 29 Jacob finds his future wife Rachel and Moses, in Exodus 2, meets his future wife Zipporah.

The woman with five husbands: She has either been divorced or widowed five times. We tend to think of her as a sexually or morally loose woman, yet it's much more likely that she has been divorced five times because she is barren, unable to have children – the worst thing possible for a woman at the time. She most likely is living with the brother of her 5th husband, who was obligated to take her in should his brother die, or leave his wife. (Deuteronomy 25:5-6) She is rejected by all, not because of what she's done, but because of something she cannot control or change. Meeting Jesus rocks her world.

The Woman as a Radical Evangelist: the woman is the only other person to testify, besides John the baptizer (John 1:6-8) to the life-changing experience of being in relationship with Jesus. We forget that by the time of Christ, the role of women had drastically changed for the worse in Israel/Palestine. In theory, women were held in high regard by first-century Jewish society, but in practice, this was not always true. Women were not allowed to testify in court, engage in commerce and would rarely be seen outside her home. The women with whom Jesus spoke were very likely illiterate, since the rabbis did not consider it incumbent upon women to learn to read in order to study the Scriptures. This story, the last verse, is the only use of the word "Savior" in John's gospel, the only time Jesus is called this. The word "to save" in Greek means simultaneously "to heal" "to deliver" "to make whole". How then is Jesus Savior of the World?

Questions for the practice of Examen & Contemplation

- What shimmers for you in this story & sermonette?
- With whom do you identify in the story? Why?
- What good news is God's Spirit speaking to you through this story?

ANNOUNCEMENTS & COMMUNITY NEWS

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 – studying John's gospel

Church Picture Directory | Pick up yours today

Readers Theatre | Sign up to help next week!

Theology on Tap | Tuesday, 2/6 @ 7pm at the Golden Squirrel Pub – safe, open, BYO discussion

Surprise 90th Birthday Party for Cecelia Jackson - Thursday, February 8th at her house – look for the info flyer in the entryway.

Community Bulb Planting | Saturday, 2/10 @ 9am. Help plants 400+ daffodils in our front yard – they should be blooming by Easter!

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

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

Meeting of the Congregation Sunday, 2/11 to elect new elders and deacons.

Mardi Gras Pancake Dinner & Games, Tuesday, 2/12 6-7pm in the Gym Come to help, to eat & bring your skillet for the games!

Thank You to Today's Leadership:

Ushers: Sharon Nelson, Anne Marie Adams
Reader: Readers' Theatre
Fellowship: Margaret Smith
Musicians: Dave Eagle, Kevin Goldberg, Pete Feltman

Leadership for next week, 2/11/18:

Ushers: Fredora Darmstadt, Jeff Trowbridge
Reader: Readers' Theatre
Fellowship: Bill Beatty, Monte McClain
Godly Play: Linda Davis (ST); Beth Beatty (DK)

LYRICS & WRITTEN RESPONSES FOR TODAY'S WORSHIP

"Come Just As You Are"

Crystal Lewis

Come just as You are
Hear the spirit call
Come just as You are

Come & see, come receive
Come and live forever

Life everlasting
Strength for today
Taste the living water
And never thirst again

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 by Psalm 42:1-2, Psalm 63:1-2, Isaiah 55:1-5, John 4:13-15, John 7:37-39, Revelation 21:6)
taken from [http:// re-worship.blogspot.com](http://re-worship.blogspot.com)*

One: We've come to worship God,

People: who makes streams flow from rock,

One: who turns the parched earth into springs of
water,

People: who sends the rain from heaven.

One: and makes the wilderness blossom and flourish.

People: As the deer thirsts for flowing streams,

One: so we thirst for You, O God.

**People: Come, let's worship our life-giving God,
who pours out living water on all who thirst.**

"For All the Faithful Women"

*Author: Herman G. Stuempfle
Glory to God Hymnal #324*

1 For all the faithful women who served in days of old,
To you shall thanks be given; to all, their story told.
They served with strength
and gladness in tasks your wisdom gave.
To you their lives bore witness,
proclaimed your power to save.

2. We praise your name for Miriam, who sang triumphantly
while Pharaoh's vaunted army lay drowned beneath the sea;
For Ruth, who left her homeland and ventured forth in faith,
Who pledged to serve and worship Naomi's God till death.

3. We sing of busy Martha, who toiled with pot and pan
While Mary sat in silence to hear the word again.
We praise the other Mary, who hastened to the tomb
And found her Lord arisen, dispelling doubt and gloom.

4. Lord, hear our praise of Dorcas,
who served the sick and poor.
Her hands were cups of kindness, her heart an open door.
O God, for saints and servants, our fervent prayer we raise,
That, faith, in your service, our lives may sing your praise.

Call to Confession

Key Fact

According to the Pew Center, only 7 percent of American churches are racially integrated.

<<The word is near you, on your lips and in your heart"
(that is, the word of faith that we proclaim); because if
you confess with your lips that Jesus is Lord and believe in
your heart that God raised him from the dead, you will be
saved. For one believes with the heart and so is justified,
and one confesses with the mouth and so is saved. The
scripture says, "No one who believes in him will be put to
shame." For there is no distinction between Jew and
Greek; the same Lord is Lord of all and is generous to all
who call on him. For, "Everyone who calls on the name of
the Lord shall be saved.>>

Romans 10:8b-13

Confession of Sin || Responsive Reading

The community is invited to respond to each phrase in the bold font.

*The reader reads the plain font. ~ from the United Church of Canada,
www.united-church.ca/bfw/resources.shtm*

One: For the racism which denies dignity to those who
are different, Lord, forgive us:

People: Lord, have mercy.

One: For the racism which recognizes prejudice in others
and never in ourselves, Christ, forgive us:

People: Christ, have mercy.

One: For the racism which will not recognize the work of
your Spirit in other cultures, Lord, forgive us:

People: Lord, have mercy.

"Forgive Our Sins As We Forgive"

(Land Of Rest Tune)

1 Forgive our sins as we forgive
You taught us Lord to pray
But You alone can grant us grace
To live the words we say

2 How can your pardon reach and bless
the unforgiving heart
That broods on wrongs
and will not let old bitterness depart

3 In blazing light Your cross reveals
the truth we dimly knew
What trivial debts are owed to us
how great our debt to you

4 Lord cleanse the depths within our souls
and bid resentment cease
Then bound to all in bonds of love
our lives will spread Your peace

"Lift Every Voice And Sing"

James Weldon Johnson, 1871 – 1938

Lift every voice and sing Till earth and heaven ring
Ring with the harmonies of liberty
Let our rejoicing rise high as the listening skies
Let it resound loud as the rolling sea
Sing a song full of the faith that the dark past has taught us
Sing a song full of the hope that the present has brought us
Facing the rising sun of our new day begun
Let us march on till victory is won



"Jesus Met The Woman At The Well"

Traditional gospel song

1 Jesus met the woman at the well
Jesus met the woman at the well
Jesus met the woman at the well
And he told her everything she'd ever done

2 He said, "Woman, woman, where is your husband?"
He said, "Woman, woman, where is your husband?"
He said, "Woman, woman, where is your husband?"
"I know everything you've ever done"

3 She said, "Jesus, Jesus, I ain't got no husband"
She said, "Jesus, Jesus, I ain't got no husband"
She said, "Jesus, Jesus, ain't got no husband"
"And You don't know everything I've ever done"

4 He said, "Woman, woman, you've got five husbands"
He said, "Woman, woman, you've got five husbands"
He said, "Woman, woman, you've got five husbands"
"And the one you have now, he's not your own"

5 She said, "This man, this man, He must be a prophet"
She said, "This man, this man, He must be a prophet"
She said, "This man, this man, He must be a prophet"
"He done told me everything I've ever done"

"Hungry (Falling On My Knees)"

Joy Williams

Hungry I come to you for I know you satisfy
I am empty but I know your love does not run dry
So I wait for you,
So I wait for you

(chorus)
I'm falling on my knees
Offering all of me
Jesus you're all this heart is living for

Broken I run to you for your arms are open wide
I am weary but know your touch restores my life
And so I wait for you
So I wait for you
I'm falling on my knees
Offering all of me
Jesus you're all this heart is living for

324 For All the Faithful Women

Capo 3: (C) (Am7) (F) (G) (C)
 E^b Cm7 A^b B^b E^b

1 For all the faith - ful wom - en who served in
 2 We praise your name for Mir - iam, who sang tri -
 3 We sing of bus - y Mar - tha, who toiled with
 4 Lord, hear our praise of Dor - cas, who served the

(G) (C) (Am7) (Dm) (G)
 B^b E^b Cm7 Fm B^b

days of old, to you shall thanks be giv - en; to
 um - phant - ly while Pha - raoh's vaunt - ed ar - my lay
 pot and pan while Mar - y sat in si - lence to
 sick and poor. Her hands were cups of kind - ness, her

(C) (G7) (C) (Am)
 E^b B^b7 E^b Cm

all, their sto - ry told. They served with strength and
 drowned be - neath the sea; for Ruth, who left her
 hear the word a - gain. We praise the oth - er
 heart an o - pen door. O God, for saints and

(D) (G) (F) (G) (C)
 F B^b A^b B^b E^b

glad - ness in tasks your wis - dom gave. To you their
 home - land and ven - tured forth in faith, who pledged to
 Mar - y, who has - tened to the tomb and found her
 ser - vants, our fer - vent prayer we raise, that, faith - ful

(Am7) (F) (G) (C) (Dm) (G) (C)
 Cm7 A^b B^b E^b Fm B^b E^b

lives bore wit - ness, pro - claimed your power to save.
 serve and wor - ship Na - o - mi's God till death.
 Lord a - ris - en, dis - pel - ling doubt and gloom.
 in your ser - vice, our lives may sing your praise.

Guitar chords do not correspond with keyboard harmony.

Created to honor the tenth anniversary of the first ordination of a woman in the Lutheran Church in America, this text celebrates representative women of the Bible: Miriam and Ruth from Hebrew Scripture, Mary, Martha, and Mary Magdalene from the gospels, and Dorcas from Acts.

339 Lift Every Voice and Sing

1 Lift ev - ery voice and sing till earth and heav - en
2 Ston - y the road we trod, bit - ter the chas - tening
3 God of our wea - ry years, God of our si - lent

ring, ring with the har - mo - nies of lib - er -
rod, felt in the days when hope un - born had the
tears, thou who hast brought us thus far on

ty. Let our re - joic - ing rise high as the lis - tening
died. Yet, with a stead - y beat, have not our wea - ry
way; thou who hast by thy might led us in - to the

skies; let it re - sound loud as the roll - ing sea.
feet come to the place for which our par - ents sighed?
light, keep us for - ev - er in the path, we pray.

Initially a poem for a school assembly at which Booker T. Washington spoke on Lincoln's birthday in 1900, this text and tune have gained national recognition and devotion, not only within the African American community, but also among all who seek liberation from oppression.

Sing a song full of the faith that the dark past has taught us;
We have come o - ver a way that with tears has been wa - tered;
Lest our feet stray from the plac - es, our God, where we met thee;

sing a song full of the hope that the pres - ent has brought
we have come, tread - ing our path through the blood of the slaugh -
lest, our hearts drunk with the wine of the world, we for - get

us. Fac - ing the ris - ing sun of our new day be -
tered, out from the gloom - y past, till now we stand at
thee; shad - owed be - neath thy hand may we for - ev - er

gun, let us march on, till vic - to - ry is won.
last where the white gleam of our bright star is cast.
stand, true to our God, true to our na - tive land.