

College Avenue Presbyterian Church  
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## Welcome to CAPC Oakland!

We are a reformed, multicultural, 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 simple drink and 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.

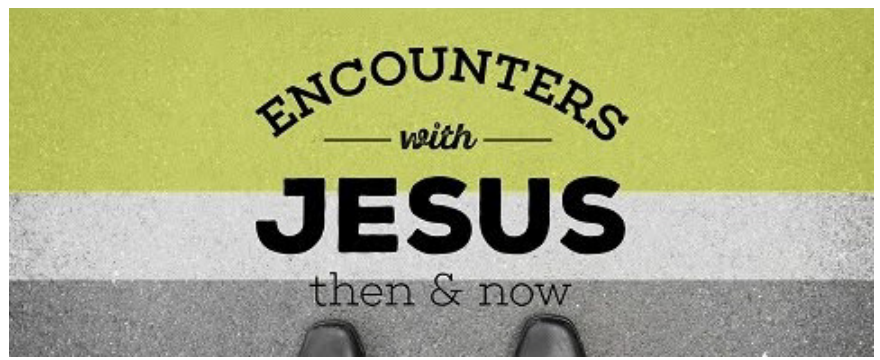
### WIFI & SOCIAL MEDIA

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



February 5, 2017

- GATHERING SONG "Let Us Talents And Tongues Employ" - Blue Hymnal #514
- CALL TO WORSHIP
- SONG OF PRAISE "The Summons" - insert
- TIME OF CONFESSION - Ben Bencomo  
*Silent Prayer followed by Prayer of Forgiveness and Assurance of Pardon*
- SONG OF RESPONSE "Forgive Us Lord" - insert
- PRAYERS OF THE PEOPLE & THE LORD'S PRAYER - Ben Bencomo  
*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 in the lounge off the entryway.*
- CELEBRATING THE DIVERSE BEAUTY OF GOD'S GOOD CREATION: BLACK HISTORY MONTH
- GIVING OF OUR TITHES & OFFERINGS TO EMPOWER THE WORK OF GOD IN THE CHURCH
- OFFERTORY SONG "Lift Every Voice And Sing" - insert, v.1
- LISTENING FOR GOD'S WORD
- READING OF SCRIPTURE - Ben Bencomo  
 Luke 7:1-17 - Pew Bible, p. 1000
- SERMON "Sowing Disorientation" - Monte McClain
- RESPONDING TO GOD'S WORD
- SONG OF RESPONSE "Jesus Christ Is Waiting" - insert
- ONE BREAD & ONE BODY : REMEMBERING THE PAST TO REORIENT OUR FUTURE  
 All those who are hungry for God's presence, looking to the teachings of Jesus as the Way are invited to share in our table meal today. All are welcome! If you need gluten free bread, please let us know.
- COMMUNION SONG "Come Thou Fount" - Blue Hymnal #356
- 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 "Ping An" (Mandarin)  
 Ni Hao (Mandarin); Gong Hey Fat Choy (Cantonese)

*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 Bible Text | Luke 7:1-17

The gospel of Luke is written with a Gentile or Greek-speaking cultured people in mind. To them the author writes an account, composed using eyewitness accounts, of the life, death and



resurrection of Jesus of Nazareth. Luke, compared to the other gospels, includes more of the role and importance of women and the poor, and relates the most parable teachings of Jesus in his story of who Jesus is, how he was and is in the world, and how that changes even us, today.

In the unfolding story of Jesus, he has begun preaching and teaching publicly to immediate interest and acclaim. Today's selection relates two healing miracles which reveal the heart of both Jesus and his understanding of God.

The first tells of a man defined not by name or age, but by his tribe and vocation. He's a Roman occupier, a foreign soldier, a leader of many. And while one would (at least then) assume that this man didn't believe in the God of the Bible, he does. He comes to Jesus for help. He comes as one who would usually not deign to ask a Hebrew for assistance. He comes as one that usually Hebrews would only interact with out of fear and political obligation. Here though is an open relationship, one in which Jesus lifts up the one who is not a usually invoked example of faith, as a paragon.

The second encounter with Jesus seems to be a redo of the story of Elijah resurrecting the dead son of a widow related in 1 Kings 17:17-24. There are striking differences though. Elijah is told by God what to do. Jesus is motivated by his own deep compassion, feelings arising from his "bowels" the deepest part of his being. That's word the word means in Hebrew and Greek. It points to the heart of Jesus who is broken in seeing the brokenness of this grieving woman. He shares in it. He literally does in touching the coffin, becoming himself ritually (or religiously) unclean according to their Torah tradition – as association with sinfulness and broken humanness. He acts, restoring not just the dead boy to life, but this woman who seems to have become a zombie like walking dead person of great grief, broken by life.

### Questions for the practice of Examen & Contemplation

\*What strikes you in this passage? How does it interact with your life today, the questions you have, the issues you're facing?

\*At the root of these encounters is the healing and relationship. Jesus sees the centurion and the woman for who they truly are. He doesn't just empathize with them, his deep compassion is a radical solidarity that makes all things new, creating a new wholeness. How do you long to be seen by Jesus? How do you need healing and relationship with him?

\*As the fame of Jesus grows, people are moved by his power, passion and prophetic word. He disorients a culture of mistrust and tribalism. How do you find him re-orienting today?

## ANNOUNCEMENTS & COMMUNITY NEWS

### February Birthdays

4 (2008) William Markman 8 Cecelia Jackson  
9 (2008) Chelsea Osoria 9 (2002) Angel Carney  
21 (2008) Elena Wenzler

### UPCOMING EVENTS

**Tax Letters** | This past week we sent out letter regarding tax deductible donations. If you didn't get one talk to Monte

**Presbytery Meeting** | Tuesday, 2/7, 3-9pm at Lafayette Orinda Presbyterian. More info at [www.presbyteryofsf.org](http://www.presbyteryofsf.org)

**CAPC Choir** | Wed 6-7pm and Sun at 11:50am. Talk to Pete for more information, or just come and join in!

**Friday Night Meal** | Friday 6-7pm. Talk to Ellen Brylawski to help: [ellenbry@comcast.net](mailto:ellenbry@comcast.net)

**The Vocabulary of Faith Bible Study** | Sunday 9:30-10:15a. Each week find the text we study together at [capcoakland.org](http://capcoakland.org) under "resources" and a copy in the entry

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

**Women's Group** | 1st, 2nd & 3rd Saturdays of the month 8:30-10am in the library. Currently discussing Romans.

**Youth Group** | tonight Sunday, February, 5-7pm For middle & high schoolers.

**CAPC Book Club:** Our next meeting is Tuesday, March 7<sup>th</sup> We're discussing *All the Light We Cannot See*.

**Potluck Movie Night** | Thursday, 2/9 @ 7:00pm "Motorcycle Diaries" (the story of Che Guevera) Bring a Latin or Mexican dish to share.

**Coffee & Conversations** | Tuesday, 2/14th 10-11am on the patio in front of Safeway at Claremont @ College.

**Public Theology – get involved!** | How can we articulate our values and beliefs today in concrete actions? Pick up a flyer in the entryway or check out the blog post at [www.capcoakland.me](http://www.capcoakland.me)

**Happy New Year!** | 新年快樂 Ni Hao; Gong Hey Fat Choy

### Thank You to Today's Leadership:

Ushers: Albert Hussian, Louise Hirschman  
Liturgist: Ben Bencomo  
Fellowship: Linda Davis; Louise Hirschman  
Godly Play: Children stay in worship with a special craft!  
Musicians: Dave Eagle, Swen Hendrickson, Roger Kim & Pete Feltman

### Leadership for next week, 2/12/17 :

Ushers: Anne Marie Adams, Emma Fleming  
Liturgist: Can you help?  
Fellowship: Fredora Darmstadt, Kristy Parsons McClain  
Godly Play: Ellen Brylawski (ST); Maya Patil (DK)

## CALL TO WORSHIP

*Leader reads plain font, the people the bold.*

Leader: We have chosen to be here,  
forming one body out of many.

**All: We are one in the Spirit; we are one in Christ.**

Leader: With us are those we see and those who share our  
vision but are spread out across creation.

**All: We are one in the Spirit; we are one in Christ.**

Leader: We share a vision coming from differing  
experiences—

**All: : men and women, gay and straight, rich and  
poor, of many races, creeds and cultures we one  
with us are one in the Spirit;  
we are one in Christ in this moment.**

Leader: We have chosen to be here in a time of war  
when we have called for peace.

**All: We have chosen to be here in a time of injustice  
when we have called for liberation.**

Leader: We have chosen to be here in a time of fear  
when we have called for hope.

**All: We have chosen to be here in a time of action  
as a sign of faith.**

One: We have chosen to be here in a time of darkness  
as a sign of light.

**All: We are one in the Spirit; we are one in Christ.**

## SONG LYRICS

### “Let Us Talents And Tongues Employ”

*Fred Kaan (1975); Blue Hymnal #514*

1 Let us talents and tongues employ,  
Reaching out with a shout of joy:  
Bread is broken, the wine is poured,  
Christ is spoken and seen and heard.

*Refrain:*

Jesus lives again, earth can breathe again,  
pass the Word around: loaves abound!

2 Christ is able to make us one.  
At the table He sets the tone,  
Teaching people to live to bless,  
Love in word and in deed express.

3 Jesus calls us in, sends us out  
Bearing fruit in a world of doubt,  
Gives us love to tell, bread to share:  
God (Immanuel) everywhere!

### “The Summons”

*John L. Bell & Graham Maule, 1987*

1. Will you come and follow me  
if I but call your name  
Will you leave yourself behind  
if I but call your name  
Will you let the blinded see  
if I but call your name  
Will you love the “you” you hide  
if I but call your name  
Lord your summons echoes true  
when you but call my name

2. Will you go where you don’t know  
and never be the same  
Will you care for cruel and kind  
and never be the same  
Will you set the prisoners free  
and never be the same  
Will you quell the fear inside  
and never be the same  
Let me turn and follow you  
and never be the same

3. Will you let my love be shown  
Will you let my name be known  
Will you risk the hostile stare  
Should you life attract or scare  
Will you kiss the leper clean  
And do such as this unseen  
Will you use the faith you’ve found  
To reshape the world around  
In your company I’ll go  
Where your love and footsteps show

4. Will you let my life  
be grown in you and you in me  
Will you let me answer prayer  
in you and you in me  
And admit to what I mean  
in you and you in me  
Through my sight and touch  
and sound in you and you in me  
Thus I’ll move and live  
and grow in you and you in me

### **“Forgive Us, Lord (Pardon, Señor)”**

*Author: Jorge Lockward (1995)*

*Translator: Raquel Mora Martínez (1995)*

*Glory to God Hymnal #431*

Forgive us, Lord. Forgive us, Lord.

1. For grievance and injustice:

Forgive us, Lord.

Aloofness and indifference.

Forgive us, Lord.

2. For weakness and transgression:

Forgive us, Lord.

Resistance and rebellion:

Forgive us, Lord.

3. In your eternal mercy:

Forgive us, Lord.

In your sustaining grace:

Forgive us, Lord.

### **“Lift Every Voice and Sing”**

*Author: James Weldon Johnson (1921)*

1. 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 Christ Is Waiting”**

*Author: John L. Bell; 1984*

1. Jesus Christ is waiting,

Waiting in the streets;

No one is his neighbor,

All alone he waits.

Listen, Lord Jesus,

I am lonely too.

Make me, friend or stranger,

Fits 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.

### **“Come Thou Fount of Every Blessing”**

*Author: Robert Robinson (1758); Tune: NETTLETON;*

*Blue Hymnal #356*

1 Come, thou Fount of every blessing,

tune my heart to sing thy grace;

streams of mercy, never ceasing,

call for songs of loudest praise.

Teach me some melodious sonnet,

sung by flaming tongues above.

Praise the mount I'm fixed upon it

mount of God's redeeming love.

2 Here I find my greatest treasure;

hither by thy help I've come;

and I hope, by thy good pleasure,

safely to arrive at home.

Jesus sought me when a stranger,

wandering from the fold of God;

he, to rescue me from danger,

bought me with his precious blood.

3 Oh, to grace how great a debtor

daily I'm constrained to be!

Let thy goodness, like a fetter,

bind my wandering heart to thee:

prone to wander, Lord, I feel it,

prone to leave the God I love;

here's my heart, O take and seal it;

seal it for thy courts above.