

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



March 10, 2019

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 AROUND GOD'S WORD

GATHERING SONG

"All Hail The Power Of Jesus Name" - Blue Hymnal #142

CALL TO WORSHIP

SONG OF PRAISE

"Turn Your Eyes Upon Jesus" - Insert

LISTENING FOR GOD'S WORD

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

SUNG RESPONSE

"Take O Take Me" - 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

"Siyahamba" - Insert

READING OF SCRIPTURE

John 9:1-41 Pew Bible, pp. 1038

SERMON

"Being Treated Like Dirt" - Monte McClain

RESPONDING TO GOD'S WORD

SONG OF RESPONSE

"You Are Mine" - 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 GOD

"Shalom Elohim"

(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

John 9:1-41

While we talk about soil and dirt this week it can be hard to see the connection with this story of miraculous healing. Jesus opens the eyes of a man born blind by rubbing mud and spittle on his eyes and asking him to wash. Maybe it was an ancient medicinal recipe?; maybe it was folkloric hocus-pocus?; or maybe the mud is to be taken more metaphorically or lyrically than literally?



The story is of Jesus who gives sight to a man who previously had a limited amount of it. He is able to survive and live with his blindness. Yet because of historical and theological beliefs dating back to the scripture of Exodus 20:5 "You shall not bow down to foreign gods or idols or worship them; for I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject me.." If this man was born blind, undoubtedly it was because of the sin of his parents or other ancestors. Jesus is asked about the reason for the man's blindness, but he answers instead about its purpose. The rest of the story, following the healing, is about theological constructions and conflict. The religious leaders cannot tolerate this healing, the sight that the man's opened eyes bring about the practice of sabbath, the role of sin in society, the institutional power of the clergy which structures Jewish life. The end up driving out the man because they deem him unclean: a sinner. Jesus finds him, brings him in, recognizing him as a child of God, worthy of God's love, spiritual wholeness, and full sight. The story is punctuated with contrasting metaphors of blindness/seeing; light/dark; chased out/found; judged for who one is/judged for what one does or says.

The underlying theme of the story is fertility. That's what's important about land, dirt and mud. It can produce miraculous harvests, seemingly by itself. Yet if the land is infertile, worn out, worn down, overworked, mistreated, trampled upon, then it is good for nothing. But what we deem to be "good" or "fertile" soil is different than how Jesus judges and plans. Think of the parable of the Sower and the Seed. The farmer sows the seed everywhere, on the soil that were told is bad (on the path, in the thorns, among the rocks) and in the good stuff. For God though all soil is fertile, laden with the possibility of growth in God's love, grace and call. We never want to be treated like dirt, yet maybe that's the point from which God wants to gather us in through love into his will which is often poetically portrayed as a harvest meal (Isaiah 2, 25; Micah 4).

QUESTIONS FOR THE PRACTICE OF EXAMEN & CONTEMPLATION

- **What shimmers in your attention in this reading?**
- **How do you treat yourself like dirt? How might God be longing for you to realize that you're good soil?**
- **How is God calling you – and us – to sow the seeds of God's Word and Kingdom in all dirt, recognizing God's power to make everything fertile?**

ANNOUNCEMENTS & COMMUNITY NEWS

MARCH BIRTHDAYS

1	Al Barnes	6	Jeff Trowbridge
12	Kristy McClain	17	Louise Hirschman
22	Ellen Brylawski	24	Marda Stothers
28	Lucian Haynes	31	Gordon Laverty

COMMUNITY LIFE CALENDAR

Rituals during Lent | Each Sundays you can arrive early to begin worship with a self-directed spiritual practice ritual on the round table in the center of the sanctuary.

The Vocabulary of Faith | Sundays 9:30-10:20a

Youth Group – we're headed to the movies today at the Grand Lake Theatre to see the Green Book at 2:15pm. Check in with Monte.

ESL – Immigrant Ministry | Mondays from 7-9pm at Primera Iglesia of Oakland (High Street)
It's a great way to love our neighbors and join in what God's doing right here in Oakland.

Choir Practice | Tuesdays 5:30pm

There is NO Friday Night Meal this week

Men's Breakfast & Fellowship Saturday 8:30-10am Contact Bill Beatty to RSVP.

Women's Group, Saturday 8:30am | in the church library (meets 1st, 2nd, 3rd Saturdays)

Lent Small Groups & Worship – Grounded
In Lent (starting March 6th) we're forming small groups to read and interact around the questions raised in the book *Grounded* by Diana Butler Bass. *Join a group and order a book this morning!*

Group 1 meets Tuesdays 12-1pm at the church.
Group 2 meets Wednesdays 6:45-8:15 near CAL at the home of Marda Stothers

Congregational Meeting | Sunday, March 17th after worship

Give a Relational Tithe | Encourage another with a hand-written note. Cards on the back wall!

Thank you to Today's Leadership

Fellowship: Sharon Nelson, Anne Marie Adams
Godly Play: Linda Davis ST, Elaine Price DK

Leadership for next week, 3/17/19:

Fellowship: Bob & Ellen Brylawski
Godly Play: Bill Beatty ST, Joy Barnes DK

LYRICS & WRITTEN RESPONSES FOR TODAY'S CELEBRATION

"All Hail The Power Of Jesus Name"

Edward Perronet (1780) | Blue Hymnal #142

1. All hail the power of Jesus' Name!

Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all!
Bring forth the royal diadem,
And crown Him Lord of all!

2. Ye chosen seed of Israel's race,

Ye ransomed from the fall,
Hail Him who saves you by His grace,
And crown Him Lord of all!
Hail Him who saves you by His grace,
And crown Him Lord of all!

3. Let every kindred, every tribe,

On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all!
To Him all majesty ascribe,
And crown Him Lord of all!

4. O that with yonder sacred throng

We at His feet may fall!
We'll join the everlasting song,
And crown Him Lord of all!
We'll join the everlasting song,
And crown Him Lord of all!

CALL TO WORSHIP RESPONSIVE READING

Today's response is based upon Grounded chapter 1.

One: Beginning with the first chapter of Genesis, there is no talk of the relationship between God and humanity that doesn't talk about the land and its fertility.

All: God said, "Let the waters under the sky be gathered together into one place, and let the dry land appear." And it was so. God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. Genesis 1:9-10

One: The whole story of the Hebrew Bible is that of land, its abundance and fruitfulness.

All: The Lord said, "When you enter the land that I am giving you, the land shall observe a sabbath for the Lord. Six years you shall sow your field, and six years you shall prune your vineyard, and gather in their yield; but in the seventh year there shall be a sabbath of complete rest for the land, a sabbath for the Lord: you shall not sow your field or prune your vineyard. You shall not reap the aftergrowth of your harvest or gather the grapes of your unpruned vine: it shall be a year of complete rest for the land. You may eat what the land yields during its sabbath—you, your male and female slaves, your hired and your bound laborers who live with you; for your livestock also, and for the wild animals in your land all its yield shall be for food. Leviticus 25:2-7

One: The Hebrew Bible tells of how humans are disconnected from the land by sin or connected to it through acts of faith and justice.

All: Keep the commandments of the Lord your God, by walking in his ways and by fearing him. For the Lord your God is bringing you into a good land, a land with flowing streams, with springs and underground waters welling up in valleys and hills, a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive trees and honey, a land where you may eat bread without scarcity, where you will lack nothing, a land whose stones are iron and from whose hills you may mine copper. You shall eat your fill and bless the Lord your God for the good land that he has given you.

Take care that you do not forget the Lord your God, by failing to keep his commandments and ways. When you have eaten your fill, built fine houses and live in them, and when your herds and flocks have multiplied, do not exalt yourself, forgetting the Lord your God, who brought you out of the house of slavery in Egypt, through the wilderness: an arid wasteland with poisonous snakes and scorpions. God provided you with water from a rock, fed you with manna to do you good. Do not say to yourself, "My power and the might of my own hand have gotten me this wealth." But remember the Lord your God, for it is God who gives you power to get wealth. (Deuteronomy 8:6-18)

One: We live in a technological time when our machines can increase productivity, our systems can maximize production, we can get whatever we want.

**All: But we are more than what we consume.
God alone is the refuge for the poor, a refuge of hope for those in need, a shelter from the storm, a sanctuary from the heat. God alone is the hope for which we look.**

“Turn Your Eyes Upon Jesus”

*Helen Howarth Lemmel (1922)
Hymns of Faith #87*

1. O soul are you weary and troubled
No light in the darkness you see
There's light for a look at the Savior
And life more abundant and free
2. Turn your eyes upon Jesus
Look full in his wonderful face
And the things of earth will grow strangely dim
In the light of his glory and grace
3. Through death into life everlasting
He passed and we follow him there
Over us sin no more hath dominion
For more than conquerors we are
4. His word shall not fail you He promised
Believe Him and all will be well
Then go to a world that is dying
His perfect salvation to tell

“Take o Take Me”

*John L. Bell
© 1995 Iona Community*

Take, O take me as I am;
summon out what I shall be
Set your seal upon my heart and live in me

“Siyahamba”

*South African Traditional Song
English; Xhosa | Glory to God Hymnal #853
© 1984, Utryck, Walton Music Corporation,*

We are marching in the light of God
We are marching in the light of God
We are marching, we are marching oh
We are marching in the light of God
We are marching, we are marching oh
We are marching in the light of God

Siyahambay kookay nyen kwen kos

“You Are Mine”

*David Haas | © 1991, GIA Publications, Inc.
Glory to God Hymnal #177*

1. I will come to you in the silence
I will lift you from all your fear
You will hear my voice I claim you as my choice
Be still and know I am here
 2. I am hope for all who are hopeless
I am eyes for all who long to see
In the shadows of the night
I will be your light
Come and rest in me
- (chorus)**
Do not be afraid I am with you
I have called you each by name
Come and follow me I will bring you home
I love you and you are mine

3. I am strength for all the despairing
Healing for the ones who dwell in shame
All the blind will see
The lame will all run free
And all will know my name

chorus

4. I am the word that leads all to freedom
I am the peace the world cannot give
I will call your name
Embracing all your pain
Stand up now walk and live

chorus