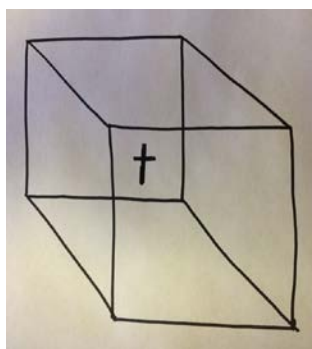


**College Avenue Presbyterian Church**  
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[montemcclain@gmail.com](mailto:montemcclain@gmail.com)



## 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

March 11, 2018

GATHERING SONG "Jesus Walked This Lonesome Valley" -Blue Hymnal #80

CALL TO WORSHIP - responsive reading

SONG OF PRAISE "Just As I Am" - Blue Hymnal # 370

*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.*

ACT OF CONFESSION - responsive reading  
*Silent Prayer followed by Prayer of Forgiveness and Assurance of Pardon*

SONG OF RESPONSE "Nobody Knows The Trouble I See" - 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 "Rain Down" - insert

LISTENING FOR GOD'S WORD

READING OF SCRIPTURE  
 John 18:28-40 pp. 1049

SERMON "The Telling of Truth is a Revolutionary Act" - Rev. Monte McClain

RESPONDING TO GOD'S WORD

SONG OF RESPONSE "In An Age Of Twisted Values" - 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 "Dul thar an suaimehneas Críost" (Irish)

*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.*

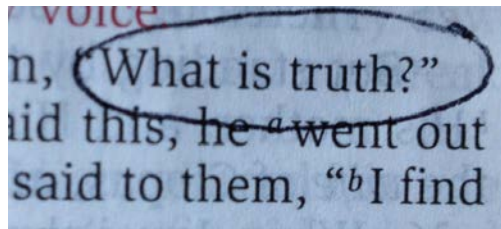
## Thoughts on Today's Scripture

### John 18:28-40

Today's scripture passage relates the climactic moment in a trial motif that spans the Gospel of John. It begins in chapter 1:14-18 with God's Word spoken into being as light in the world and the testimony of the first witness, John the baptizer. It then moves into the future with the Advocate, the Spirit of truth, inspiring Jesus' followers as they also testify (16-17). The text for this week is dominated by the conversation between Jesus and Pilate at its center and the latter's question "What is truth?"

We tend to have a favorable view of Pontius Pilate, who seems to be played by the Jewish authorities. But that's far from the truth. Ancient Jewish historians, including Flavius Josephus tells us of how cruel and sneaky Pilate was. After arriving in Judea in 26CE, he introduced under the cover of darkness at night, into the city, the busts of the emperor that were attached to the military standards. This was scandalous for Jewish law forbid the making of images and in particular their existence in the holy city." *Jewish Antiquities* 18.55-59 His actions nearly provoked a massive uprising and would have required brutal military intervention to subdue the riot. Pilate didn't want to lose face, and was commanded by his superiors to not provoke the people.

Here, Pilate is asked to judge Jesus, to find him guilty of treason and insurrection. For the Roman Empire already had a King – the emperor.



Claiming to be the King of the Jews was committing treason: the penalty for which was death by crucifixion. John tells the story in a way that implies that Pilate is both blind and seeing. John uses the word bandit only twice – once here to describe Barabbas who is chosen for life in the place of Jesus and in John 10:1 to describe those who are opposed to the way of the Good Shepherd whose voice is heard and followed by the sheep. Here though neither the crowd, nor Pilate, recognize the good shepherd as the truth in their midst. Pilate talks philosophy. Jesus talks about truth as a relationship. One of the tragedies of the text is Pilate seemingly so close to the truth, and simultaneously so blind to it.

### Questions for the practice of Examen & Contemplation

- **What shimmers for you in this story?**
- **From the first chapter, John portrays the life of Jesus as a trial between the forces of truth and untruth, to which the Spirit of God is a witness – as are the disciples. How have you experienced the gospel as a light pointing towards, or witnessing to, the truth?**
- **In an age of fake news, how do you answer Pilate's question: "What is truth?"**
- **The link to the teaching of the Good Shepherd insists upon hearing, recognizing the truth-full voice. How do you see that in this passage? How do you wrestle with that in your own life?; in our world?**

*Some text was taken from an article written by Meda Stamper  
www.workingpreacher.org*

## ANNOUNCEMENTS & COMMUNITY NEWS

### MARCH BIRTHDAYS

6 Jeff Trowbridge &	Chris Wenzler
9 Emily Wenzler	12 Kristy McClain
17 Louise Hirschman	21 Joy Dillard
22 Ellen Brylawski	24 Marda Stothers
28 Lucian Haynes	31 Gordon Laverty

### MARCH ANNIVERSARIES

28 Maya Patil's adoption date 2003

## UPCOMING EVENTS & ANNOUNCEMENTS

**CAPC Choir** | Sun 12-1pm, Tues 5:30-6:30pm

**No Youth Group - tonight**

**Worship Matters Meeting** | Sunday, March 11<sup>th</sup>  
Help us shape our Holy Week Gatherings

**Celtic Prayer Mid Week Small Group** | Wed 7-8:15pm, near CAL | Call Marda @ 540.7173

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

**Women's Group – 1,2, 3<sup>rd</sup> Saturdays, 8:30am**

**The Vocabulary of Faith** | Sundays 9:30-10:20am,  
in the Library – studying John's gospel

**Help Teach our ESL Class tomorrow, Mon 7-9pm**

**Coffee & Conversation** | Tuesday, March 13<sup>th</sup> 10-11am on the Patio in front of Safeway at Claremont @ College – safe, open BYO caffeinated conversation.

**Rev. Sarah Reyes will be preaching next Sun, 3/18** Monte will be gone for a short trip to Guatemala, with Karl Shadley and Pablo Morataya (of Primera Iglesia) to visit the coffee plantation and work of La Ceiba Coffee, also looking to see how we might develop short-term mission trips there.

### HOLY WEEK Schedule

Sunday, 3/25 Palm Sunday – service at 10:30am  
Palm parade from the BART station at 10am  
Thursday 3/29 Maundy Thursday Dinner Service  
Friday 3/30 Good Friday Service at 7:30pm  
Sunday 4/1 Easter Sunday Service at 10:30am

### Thank you to today's Leadership

Fellowship: David Kittams, Marda Stothers  
Godly Play: Beth Beatty (ST); Fredora Darmstadt (DK)  
Musicians: Dave Eagle, Kevin Goldberg, Pete Feltman

### Leadership for next week, 3/18/18:

Reader: Would you like to read? Talk to Monte.  
Fellowship: David Kittams, Marda Stothers  
Godly Play: Cameron Beatty (ST); Elaine Price (DK)  
Preaching: Rev. Sarah Reyes

## LYRICS & WRITTEN RESPONSES FOR TODAY'S WORSHIP

### **"Jesus Walked This Lonesome Valley"**

*American Spiritual | Blue Hymnal #80*

1. Jesus walked this lonesome valley,  
He had to walk it by Himself;  
O, nobody else could walk it for Him,  
He had to walk it by Himself.
2. We must walk this lonesome valley,  
We have to walk it by ourselves;  
O, nobody else can walk it for us,  
We have to walk it by ourselves.
3. You must go and stand your trial,  
You have to stand it by yourself,  
O, nobody else can stand it for you,  
You have to stand it by yourself.

### **CALL TO WORSHIP || RESPONSIVE READING**

*The community is invited to respond to each phrase in the bold font.  
Our liturgical prayer is an adaption of John 10:1-18 in the Voice  
Translation to articulate the dialectic relationship in which we live with  
the Jesus of the Bible and the Jesus we know today.*

One: We gather together today in the strength of the  
truth of Jesus told through a profound metaphor.

**People: The one who crawls through the fence of  
the sheep pen, rather than walking through the  
gate, is a thief or a bandit.**

One: The good shepherd walks openly through the  
entrance, opened by t posted guard. And the sheep  
hear his voice.

**People: The Good Shepherd calls the sheep by  
name and leads them out. When all the sheep  
have been gathered, the shepherd walks on  
ahead of them; and they follow him because  
they know his voice.**

One: The sheep would not be willing to follow a  
stranger; they run because they do not know the  
voice of a stranger. Jesus says: I am the gate;  
whoever enters through Me will be liberated, will  
go in and go out, and will lay down in green  
pastures besides still waters.

*Continued in the next column...*

**People: Jesus says: I am the good shepherd. I know  
My sheep, and My sheep know Me. The good  
shepherd lays down His life for the sheep in His  
care. The hired hand is not like the shepherd  
caring for His own sheep. When a wolf attacks,  
snatching and scattering the sheep, he runs for  
his life, leaving them defenseless. The hired  
hand runs because he works only for wages and  
does not care for the sheep.**

One: In an age of twisted values, of unclear vision, of  
multiple choices, we today, like Philip and the  
disciples asked the Lord then, ask we struggle to  
know where You are going Lord, so how can we  
know the path forward?

**People: Jesus responded to Philip then, as he  
responds to us today: I am the way, the truth,  
and the energy of life. No one comes to the  
Father except through Me. If you know Me, you  
know the Father. Rest assured now; you know  
Him and have seen Him. So, come follow me.**

### **"Just as I am, without one plea"**

*Author: Charlotte Elliott | Blue Hymnal #370*

1. Just as I am, without one plea  
But that Thy blood was shed for me,  
And that Thou bidst me come to Thee,  
O Lamb of God, I come, I come!
2. Just as I am, though tossed about  
With many a conflict, many a doubt,  
Fightings and fears within, without,  
O Lamb of God, I come, I come!
3. Just as I am, Thou wilt receive,  
Wilt welcome, pardon, cleanse, relieve;  
Because Thy promise I believe,  
O Lamb of God, I come, I come!
4. Just as I am, Thy love unknown  
Has broken every barrier down;  
Now, to be Thine, yea, Thine alone,  
O Lamb of God, I come, I come!

## THE ACT OF CONFESSION

(Revelation 1, John 18, 2 Samuel 23) taken from  
<http://www.ministrymatters.com/all/entry/6432/worship-elements-november-22-2015>

God of all creation,  
before time and beyond space,  
we admit to our human limits  
as we try to imagine the reign of truth  
that you envision for us.  
When we follow worldly powers  
and stray from the good path  
you desire for all you have created,  
give us Jesus.  
Give us Jesus, O God—  
not a Jesus high and lifted up,  
but chained and arraigned by authorities  
with boldness to tell the truth.  
Speak through our words and deeds,  
that your will may be done in our time.  
Embolden us with the confidence  
that your reign will one day come.  
Come, O Strong One, come.  
You alone know the troubles we've seen  
and the serpentine path we walk.  
Amen.

## "Nobody Knows The Trouble I See"

*Traditional Spiritual (Rare version)*

Nobody knows the trouble I see Lord  
Nobody knows the trouble I see  
Nobody knows the trouble I see Lord  
Nobody knows like Jesus  
Mothers will you pray for me  
Mothers will you pray for me  
Mothers will you pray for me  
An help me to drive ol Satan away

## "Rain Down"

*Jaime Cortez, 1991*

*Glory to God Hymnal, #48*

Rain down; rain down;  
Rain down your love on your people.  
Rain down; rain down;  
Rain down your love, God of life.

## "In An Age Of Twisted Values"

*Music: Alfred V. Fedak*

*Text: Martin E. Leckebusch*

*Copyright 1999 Kevin Mayhew Ltd.*

*Glory to God Hymnal, #345*

1. In an age of twisted values  
We have lost the truth we need  
In sophisticated language  
We have justified our greed  
By our struggle for possessions  
We have robbed the poor and weak  
Hear our cry and heal our nation  
Your forgiveness, Lord, we seek
2. We have built discrimination  
On our prejudice and fear  
Hatred swiftly turns to cruelty  
If we hold resentments dear  
For communities divided  
By walls of class and race  
Hear our cry and heal our nation  
Show us, Lord, your love and grace
3. When our families are broken  
When our homes are full of strife  
When our children are bewildered  
When they lose their way in life  
When we fail to give the aged  
All the care we know they need  
Hear our cry and heal our nation  
Help us show more love, we plead
4. We who hear your word so often  
Choose so rarely to obey  
Turn us from our willful blindness  
Give us truth to light our way  
In the power of your Spirit  
Come to cleanse us, make us new  
Hear our cry and heal our nation  
Till our nation honors you.

# Rain Down

48

Capo 3: (D) (F#7) (Bm) (D7) (G)

F A7 Dm F7 B<sup>b</sup>

Rain down; rain down; rain down your  
(D/F#) (Em7) (A7) (D) (F#7) (Bm)

F/A Gm7 C7 F A7 Dm

love on your peo - ple. Rain down; rain  
(D7) (G) (Em) (A7) (G) (D)

F7 B<sup>b</sup> Gm C7 B<sup>b</sup> F

down; rain down your love, God of life.

This refrain comes from a longer song based on Psalm 33, but the striking image of God's love falling like rain is not actually present in that psalm. That image may be based on Ezekiel 34:26, where God promises to send showers of blessing upon the people of the covenant.

TEXT: Jaime Cortez, 1991

MUSIC: Jaime Cortez, 1991; arr. John Carter, 2001

Text and Music © 1992 Jaime Cortez (Published by OCP)

RAIN DOWN  
Irregular



## In an Age of Twisted Values 345

Capo 1: (Em) (Bm) (Em) (D) (G) (D)  
Fm Cm Fm E<sup>b</sup> A<sup>b</sup> E<sup>b</sup>

1 In an age of twist - ed val - ues we have lost the  
2 We have built dis - crim - i - na - tion on our prej - u -  
3 When our fam - i - lies are bro - ken, when our homes are  
4 We who hear your word so of - ten choose so rare - ly

(Em) (A) (B7) (Em) (Bm) (Em) (D) (G)  
Fm B<sup>b</sup> C7 Fm Cm Fm E<sup>b</sup> A<sup>b</sup>

truth we need. In so - phis - ti - cat - ed lan - guage we have  
dice and fear. Ha - tred swift - ly turns to cruel - ty if we  
full of strife, when our chil - dren are be - wil - dered, when they  
to o - bey. Turn us from our will - ful wan - dering; give us

(Am) (Em) (Bm) (Em) (C) (G)  
B<sup>b</sup>m Fm Cm Fm D<sup>b</sup> A<sup>b</sup>

jus - ti - fied our greed. By our strug - gle for pos - ses - sions  
hold re - sent - ments dear. For com - mu - ni - ties di - vid - ed  
lose their way in life, when we fail to give the a - ged  
truth to light our way. In the pow - er of your Spir - it

(D) (Am) (Em) (B7) (Em) (Bm)  
E<sup>b</sup> B<sup>b</sup>m Fm C7 Fm Cm

we have robbed the poor and weak. Hear our cry and  
by the walls of class and race, hear our cry and  
all the care we know they need, hear our cry and  
come to cleanse us, make us new; hear our cry and

(Em) (D) (G) (Am) (Em) (Bm) (Em)  
Fm E<sup>b</sup> A<sup>b</sup> B<sup>b</sup>m Fm Cm Fm

heal our na - tion; your for - give - ness, Lord, we seek.  
heal our na - tion; show us, Lord, your love and grace.  
heal our na - tion; help us show more love, we plead.  
heal our na - tion till our na - tion hon - ors you.

*Guitar chords do not correspond with keyboard harmony.*

One of the ways Christians can show firm allegiance to the country where they live and express care for its well-being is to ensure that they are mindful of the broad range of human needs within that society. This hymn is a strong reminder of the values that need such attention.