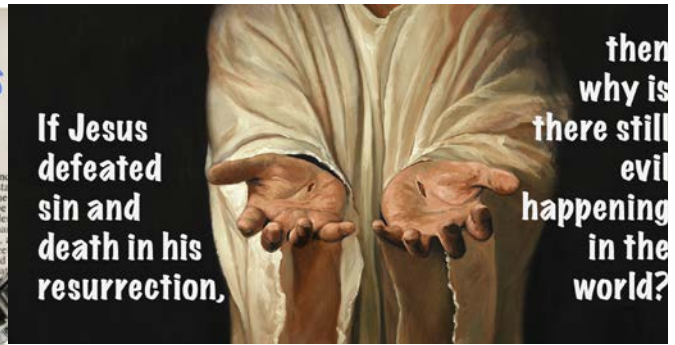
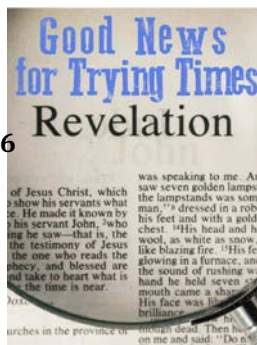


College Avenue Presbyterian Church
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 Pastor Monte: 510.658.3666 | Cell 510.520.0746
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Welcome to CAPC Oakland!

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

May 13, 2018

GATHERING HYMN

"For All The Faithful Women"

- insert

LITURGICAL ACTION: EXPRESSING THAT WE ARE PART OF A LARGER FAMILY CONNECTION IN THE CREATION OF A FLORAL ICON BOUQUET WHILE WE SING

You are invited to come forward, select a flower and add it to our emerging bouquet as a sign and symbol of the women who have mothered you in life, whether biological or chosen.

CALL TO WORSHIP

- responsive reading of Philippians 2:1-11

SONG OF PRAISE

"Blessing and Honor"

- insert

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

SUNG PRAYER OF REPENTANCE

"Open Our Eyes Lord"

- 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

"Jesus Loves Me"

- insert

LISTENING FOR GOD'S WORD

READING OF SCRIPTURE

Revelation 13

- Marda Stothers
p. 1200

SERMON

"Experience is the Mother of Wisdom"

- Rev. Monte McClain

RESPONDING TO GOD'S WORD

SONG OF RESPONSE

"Canticle Of Turning"

- 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

"Salam almasih" | "المسيح سلام"

- Arabic

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 Revelation 13

If God came in Jesus into the world to turn it right side up, defeated sin and death on the cross, and if the Spirit of God is alive and active in the world, then why is there still so much evil happening all the time? This is a question we ask ourselves today, and one that followers of the Way of Jesus asked when John wrote this pastoral letter 1,900 years ago.

Chapters 12 to 14 of Revelation tell a surrealistic drama, Hollywood-like in its exaggeration of the eschatological battle between the forces of God and the force of evil. Its impact comes not from analyzing it but by hearing it read or reading it, with imagination and insight. This can be facilitated, but not replaced, by understanding something of the section's literary context and structure, the cultural context of the mythological pictures contained in it, and by a discussion of the characters and action of the drama that unfolds in it.

The word myth has become associated with falsity or "fake news" in our culture. Yet the word means a story that is told and retold to make sense of something else by explaining it or by giving it meaning. Today's scripture is mythical in the sense that it's aiming to explain how there continues to be evil and hardship in the world even after the definitive victory of God in the resurrection of Jesus the Christ. John uses many other ancient cultural and religious myths of the Roman Empire, ancient Mesopotamia and Greek culture to do just that. The dragon, Leviathan and Behemoth were often-used personifications of evil, chaos, the power opposed to the Divine plan. John paints a marvel-universe-like eschatological battle opera between these beasts and God seated with the Lamb. In fact the former parody the later. (Compare Revelation 4-5 with 12-14). Systemic evil is incarnate in the ways of the world, the requirements of empire and the assumptions of our society. Our battle is against the powers that we don't see.



We have to read the text seriously, but not literally. If not, then we the deeper literary and cultural intersections and multi-layered narratives with which John intended to encourage those facing persecution and hardship in the Roman Empire. As the practice of Emperor Worship solidified as the main political and cultural unifying practice Christians faced a tough choice. If they didn't participate in such rituals at a guild or union meeting, or public holidays they were considered unpatriotic enemies of the state. But in doing so weren't they rejecting their faith? Cheapening the grace of Christ?

Questions for the practice of Examen & Contemplation

- **What jumps out at you in this reading? Why?**
- **John is writing this pastoral letter to encourage, challenge and edifying Christians in Asia Minor facing the pressure to participate in Emperor Worship. What message is here for those facing such a dilemma that might entail religious, political or economic persecution?**
- **How do you understand the persistence of evil in the world today, even after the resurrection of Jesus? How do you find the strength to commit to living the Way of Jesus? Are you either for Jesus or against him? Or can you participate in certain systems of the world and still be for Jesus?**

ANNOUNCEMENTS & COMMUNITY NEWS

MAY BIRTHDAYS

1 Biruta Vinerts	15 Richard Harvey
18 Marge Harvey	23 Rebecca LaMotte
27 Paulette Leston	31 Avery Haynes 2008

UPCOMING EVENTS & ANNOUNCEMENTS

Choir Practice: Sunday 12-1; Tuesday 5:30-6:30

No Youth Group tonight

Card Ministry: Find pre-addressed stamped cards to send to others on the back wall.

Teaching ESL Classes – Mondays 7-9pm. Start up again May 14. Sign up to help!

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

The Vocabulary of Faith | Sundays 9:30-10:20am, pick up the study sheet of the text in the entry or online at www.capcoakland.org

Friday Night Meal Fridays 6-7pm

Women's Group – 1,2, 3rd Saturdays, 8:30a

Nacho Fundraiser for Summer Camp – Next Sunday, 5/20 after worship. Have lunch and help send kids to camp! Donations accepted.

Mission Sharing about Rwanda – Sunday, May 20th 5-6:30pm.

Pentecost is Next Sunday May 20th

Traditionally we wear red (the color of fire and the Holy Spirit) and/or dress reflecting our ethnic and cultural diversity - as we celebrate the birth-day of the Church.

Care Givers Support Group | Sunday 5/20, 3-5 pm 2600 Warring St., Berkeley

Art Show Sundays in May. Our own Barbara Epstein-Eagle has been showing prints of her watercolor paintings. Questions? Ask Barbara

Café Space Take a look at the front room this morning. We're revamping it, to make it even more accessible and welcoming, in a "café" sort of style. You'll continue to find coffee there each week, as well as a nice place to sit, resources and even the service amplified.

Thank you to today's Leadership

Reader: Marda Stothers

Fellowship: Men's Group – Talk to Bill Beatty

Godly Play: Cam Beatty (ST); Patt Schroeder (DK)

Leadership for next week, 5/20/18:

Reader: Want to help? Talk to Monte

Fellowship: Nacho Fundraiser (Elaine Price)

Godly Play: Ellen Brylawski (ST); Maya Patil (DK)

LYRICS & WRITTEN RESPONSES FOR TODAY'S WORSHIP

"For All The Faithful Women"

David Evans (1927); Herman G. Stuempfle Jr. (1975, alt.)
Glory to God #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 WORSHIP

*A reading of Philippians 2:1-11. The congregation responds with **the text in BOLD PRINT**.*

- One: If you've gotten anything at all out of following Christ, if his love has made any difference in your life, if being in a community of the Spirit means anything to you, if you have a heart, if you care— then do me a favor:

Continued next column....

All: Agree with each other, love each other, be deep-spirited friends. Don't push your way to the front; don't sweet-talk your way to the top. Put yourself aside, and help others get ahead. Don't be obsessed with getting your own advantage. Forget yourselves long enough to lend a helping hand.

One: Think of yourselves the way Christ Jesus thought of himself. He had equal status with God but didn't think so much of himself that he had to cling to the advantages of that status no matter what. Not at all. When the time came, he set aside the privileges of deity and took on the status of a slave, became human!

All: Having become human, he stayed human. It was an incredibly humbling process. He didn't claim special privileges. Instead, he lived a selfless, obedient life and then died a selfless, obedient death—and the worst kind of death at that—a crucifixion.

One: Because of that obedience, God lifted him high and honored him far beyond anyone or anything, ever,

All: H so that all created beings in heaven and on earth—even those long ago dead and buried—will bow in worship before this Jesus Christ, and call out in praise that he is the Master of all, to the glorious honor of God the Father.

"Blessing and Honor"

Chip Andrus, 2000, Sing the Faith #2039

Refrain

To the one seated on the throne and to the Lamb,
All blessing and honor, glory and might. (2x)

Verse

I heard every creature
in heaven and on earth signing praise to God
I heard every creature in the sea
singing praises to God.

"Open Our Eyes Lord"

Author: Leon Lumpkins

Open our eyes Lord we want to see Jesus
To reach out and touch him,
and say that we love him
Open our ears Lord and help us to listen
Open our eyes Lord, we want to see Jesus

"Jesus loves me, this I know"

Anna Bartlett Warner (1859)

Jesus loves me, this I know,
for the Bible tells me so.
Little ones to him belong;
they are weak, but he is strong.
Yes, Jesus loves me! Yes, Jesus loves me!
Yes, Jesus loves me! The Bible tells me so.

"Canticle Of Turning"

Rory Cooney, 1990
Glory to God #100

1. My soul cries out with a joyful shout
that the God of my heart is great
And my spirit sings of the wondrous things
that you bring to the ones who wait
You fixed your sight on your servant's plight
and my weakness you did not spurn
So from east to west shall my name be blessed,
could the world be about to turn

chorus

My heart shall sing of the day you bring
Let the fires of your justice burn
Wipe away all tears For the dawn draws near
And the world is about to turn

2. Though I am small, my God,
my all You work great things in me
And Your mercy will last from the depths
of the past to the end of the age to be
Your very name puts the proud to shame
and to those who would for you yearn
You will show Your might, put the strong to flight
for the world is about to turn

chorus

3. From the halls of power to the fortress
tower not a stone will be left unstone
Let the king beware for your justice tears
every tyrant from his throne
The hungry poor shall weep no more for the
food they can never earn
There are tables spread, every mouth be fed
for the world is about to turn

chorus

4. Though the nations rage from age to age
we remember who holds us fast
God's mercy must deliver us from the
conqueror's crushing grasp
This saving word that our forebears heard
is a promise which holds us bound
Til the spear and rod can be crushed by God
who is turning the world around

Prayer from the Northumbria Community

*(used by our Celtic Prayer Group on Wednesday
Nights)*

Lord, You have always given strength for the
coming; and though I am weak, TODAY I
BELIEVE.

Lord, You have always given peace for the
coming day; and though of anxious heart,
TODAY I BELIEVE.

Lord, You have always kept me safe in trials;
and now, tried as I am, TODAY I BELIEVE.

Lord, You have always marked the road for
the coming day; and though the road may
be hidden, TODAY I BELIEVE.

Lord, You have always lightened this darkness
of mine; and though the night is here,
TODAY I BELIEVE.

Lord, You have always spoken when time was
ripe; and though You be silent now, TODAY
I BELIEVE.

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.

Blessing and Honor

2039

Chorus
G D C+2 D G

To the one seat - ed on the throne and to the Lamb, all

Repeat ending D C+2 D G *Song ending* D G

bless-ing and hon - or, glo - ry and might. - or, glo - ry and might.

Verse
D C+2 D G

I heard ev - er - y crea - ture in heav-en and on earth sing-ing

D C+2 D G D C+2

prais - es to God. I heard ev - er - y crea -

D G D C+2 D D.C.

ture in the sea sing-ing prais - es to God.

Congregation: Unison

WORDS: Chip Andrus (Rev. 4-5)

MUSIC: Chip Andrus

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BLESSING AND HONOR
Irregular

100 My Soul Cries Out with a Joyful Shout

Canticle of the Turning

1 My soul cries out with a joy - ful shout that the
 2 Though I am small, my God, my all, you
 3 From the halls of power to the for - tress tower, not a
 4 Though the na - tions rage from age to age, we re -

God of my heart is great, and my spir - it sings of the
 work great things in me, and your mer - cy will last from the
 stone will be left on stone. Let the king be - ware for your
 mem - ber who holds us fast: God's mer - cy must de -

won - drous things that you bring to the ones who wait.
 depths of the past to the end of the age to be.
 jus - tice tears ev - ery ty - rant from his throne.
 liv - er us from the con - quer - or's crush - ing grasp.

You fixed your sight on your ser - vant's plight, and my
 Your ver - y name puts the proud to shame, and to
 The hun - gry poor shall weep no more, for the
 This sav - ing word that our fore - bears heard is the

weak - ness you did not spurn, so from east to west shall my
 those who would for you yearn, you will show your might, put the
 food they can nev - er earn; there are ta - bles spread; ev - ery
 prom - ise which holds us bound, till the spear and rod can be

By employing an energetic Irish folk song for its melody, this ballad-like paraphrase of the *Magnificat*, Mary's song at her meeting with her relative Elizabeth (Luke 1:46-55), recaptures both the wonder and the faith of the young woman who first recognized what God was doing.

name be blest. Could the world be a - bout to turn?
 strong to flight, for the world is a - bout to turn.
 mouth be fed, for the world is a - bout to turn.
 crushed by God, who is turn - ing the world a - round.

My heart shall sing of the day you bring. Let the
 fires of your jus - tice burn. Wipe a - way all tears, for the
 dawn draws near, and the world is a - bout to turn.