

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



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 7, 2017

GATHERING SONG

"We Are Your People"

- Blue Hymnal # 436

CALL TO WORSHIP

SONG OF PRAISE

"Wade in the Water"

- insert

TIME OF CONFESSION

Silent Prayer followed by Prayer of Forgiveness and Assurance of Pardon

SONG OF RESPONSE

"Cares Chorus"

- 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 in the lounge off the entryway.

GIVING OF OUR TITHES & OFFERINGS TO EMPOWER THE WORK OF GOD IN THE CHURCH

OFFERTORY SONG

"Goodness Is Stronger Than Evil"

- insert

MOMENT FOR MISSION

The Gideons International

Learn more online at www2.gideons.org

LISTENING FOR GOD'S WORD

READING OF SCRIPTURE

Acts 8:26-39

- Patt Schroeder

- Pew Bible, p. 1064

SERMON

"Foreign & Familiar"

- Monte McClain

RESPONDING TO GOD'S WORD

SONG OF RESPONSE

"All are Welcome"

- insert

ONE BREAD & ONE BODY : TASTING THE FOREIGN GRACE OF GOD TO GUIDE OUR FEET

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

"Taste and See"

- insert

ANNOUNCEMENTS

SENDING CALL AND RESPONSE

Leader: God is good!

People: All the time!

Leader: And all the time!

People: God is good!

EXHORTATION & BENEDICTION

PASSING THE PEACE OF CHRIST

"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 Acts 8:26-39

Luke tells the resurrection of Jesus not as the end of the story, but as the climactic middle, which creates a new beginning, relaunching the story. Acts is like Luke part 2 "A New Beginning" or "The First Christians." It's not just about God coming into our neighborhood as a human being. The divine dynamic continues with people like us – and us – dispersed into the world to disrupt the status quo with Christ's radical message of suffering love, transformative grace, radical equality as children of God, and evangelistic empowerment. In this unfolding story, we see that the early church was messy and beautiful and tragic and hopeful...and God was there and God was faithful. Our lives are messy and beautiful and tragic and hopeful...and God is here and God is faithful.

We jump ahead to chapter 8 and the second of two stories about Philip. Having had an encounter with Samaritans (those who were just barely better than foreigners for the ancient Jews), he here encounters a traveling Ethiopian: the most exotic and foreign that you could get in terms of the Roman Empire. The story recalls to mind that of the Disciples on the Way to Emmaus (in Luke 24). Travelers encounter a stranger, who then reveals the life-changing truth of God's salvation of the nations in Jesus and then who suddenly disappears when the original traveler's eyes are opened. Here though it's an Ethiopian eunuch who serves the line of queen (what the word Casandra means) in his native land (most likely northern Sudan, then called Nubia). Eunuchs were castrated males who were then entrusted with administration of the King's harem or to be near the Queen. They were considered fringe people, almost a non-person, which is why they were not allowed to enter and worship in the Jewish Temple (Deuteronomy 23:1, Leviticus 21:18-20). He is both rejected by civilization and one of the elite of his culture [he's the basically the queen's finance minister]. Ethiopia was considered, in the Roman Empire, to be a nation at the end of the world, on the fringe of civilization. Dark Africans were commonly called "Ethiopians" in both Roman and Jewish culture, not in a racist way, but as a synonym for an exotic foreigner who was as different as one could be. His encounter with Philip, who proclaims the gospel story of Jesus, to which the eunuch responds by asking to be baptized seemed to be the fulfillment of the promise made by Jesus to his followers in Acts 1:8 "But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth."

Questions for the practice of Examen & Contemplation

- What strikes or shimmers for you in this passage ?
- If you were the eunuch, who lived life as a non-person, how would you have experienced reading Isaiah?; encountering Philip?; and Philip's interpretation of the gospel good news? How would your vision of God change in this encounter?
- If you were Philip how would you have responded to this crazy experience?; Being sent into the desert to wait by a road in the heat of the day?; Meeting a foreign eunuch who just happens to be reading scripture?; Hearing the eunuch's enthusiastic response and request to be baptized? How would your vision of God change in this encounter?
- How does your (our) vision of God change in encountering this story?

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

Today | We're hearing about the work of the Gideons International during worship as well as celebrating communion. Immediately after worship we're gathering for an all church photo on the front steps of the church.

Centenary Organizing Meeting after worship in the library starting at 12-12:15pm.

CAPC Choir | Today after worship, Wednesday @ 6pm

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

Friday Night Meal | Friday 6-7pm. Talk to Ellen Brylawski to help: ellenbry@comcast.net

The Bible as an Open Book (Bible Study) | Sunday 9:30 Find the text we study together copied in the entry on online @ www.capcoakland.org/the-vocabulary-of-faith

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

Men's Breakfast Gathering | 3rd Saturdays @ 8:30am Contact Bill Beatty for info billbeatty55@gmail.com

Doubts & Stouts aka "Theology on Tap" | Tuesday, May 2nd 7:30pm at the Golden Squirrel (pub across the street) Safe, Open, Real BYO Conversation about concrete questions of faith, philosophy, & ethics.

Potluck Movie Night | Thursday, May 11th @ 7 pm "Rhapsody in August" by Akira Kurosawa. Food theme Japanese & Hawaiian.

Mission Sharing about Genocide in Rwanda and the Global Church | Monday, May 16th, 7:00pm.

Thinking Theologically | Tuesday, May 16th, 7:30pm. Text driven discussion about a theological conundrum around the work of Kierkegaard who created the "leap of faith" expression. Find the readings online at www.capcoakland.org/thinking-theologically

Thank You to Today's Leadership:

Ushers: Ellen & Bob Brylawski
Liturgist: Patt Schroeder
Fellowship: Margaret Smith
Godly Play: Children remain in worship
Musicians: Dave Eagle, Swen Hendrickson, Pete Feltman

Leadership for next week, 5/14/17 :

Ushers: Anne Marie Adams, Emma Fleming
Liturgist:
Fellowship: The Men's Group
Godly Play: Beth Beatty (ST); Cam Beatty (DK)

CALL TO WORSHIP

Psalms 27 (The Message Version):

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

¹ Light, space, zest—
that's God!

So, with him on my side I'm fearless,
afraid of no one and nothing.

² When vandal hordes ride down
ready to eat me alive,
Those bullies and toughs
fall flat on their faces.

³ **When besieged,
I'm calm as a baby.
When all hell breaks loose,
I'm collected and cool.**

⁴ **I'm asking God for one thing,
only one thing:
To live with him in his house
my whole life long.
I'll contemplate his beauty;
I'll study at his feet.**

⁵ That's the only quiet, secure place
in a noisy world,
The perfect getaway,
far from the buzz of traffic.

⁶ God holds me head and shoulders
above all who try to pull me down.
I'm headed for his place to offer anthems
that will raise the roof!
Already I'm singing God-songs;
I'm making music to God.

⁷⁻⁹ **Listen, God, I'm calling at the top of my lungs:
"Be good to me! Answer me!"
When my heart whispered, "Seek God,"
my whole being replied,
"I'm seeking him!"
Don't hide from me now!**

⁹⁻¹⁰ You've always been right there for me;
don't turn your back on me now.
Don't throw me out, don't abandon me;
you've always kept the door open.
My father and mother walked out and left me,
but God took me in.

¹¹⁻¹² **Point me down your highway, God;
direct me along a well-lighted street;
show my enemies whose side you're on.**

Don't throw me to the dogs,
those liars who are out to get me,
filling the air with their threats.

continued next column...

**13-14 I'm sure now I'll see God's goodness
in the exuberant earth.**

Stay with God!

Take heart. Don't quit.

I'll say it again:

Stay with God.

"We are your people, Lord, by your grace"

Author: Brian A. Wren (1973)

Tune: WHITFIELD (Wilson) Blue 436

¹ We are your people:
Lord, by Your grace,
You dare to make us Christ to our neighbors
of every nation and race.

² Called to portray You, help us to live
Closer than neighbors, open to strangers,
able to clash and forgive.

³ Glad of tradition, help us to see
In all life's changing where You are leading,
Where our best efforts should be.

⁴ Joined in community, breaking Your bread,
May we discover gifts in each other,
willing to lead and be led.

⁵ Lord, as we minister in different ways,
May all we're doing show that you're living,
meeting Your love with our praise.

Cares Chorus

I cast all my cares upon You
I lay all of my burdens down at your feet
And anytime that I don't know what to do
I will cast all my cares upon you

"Goodness Is Stronger Than Evil"

Author: Desmond Tutu

Goodness is stronger than evil;
love is stronger than hate;
light is stronger than darkness;
life is stronger than death.
Victory is ours, victory is ours
through him who loved us.
Victory is ours, victory is ours
through him who loved us.

“Wade in the Water”

Traditional African-American Spiritual, Anonymous

Wade in the water
Wade in the water, children,
Wade in the water
God's a-going to trouble the water

See that host all dressed in white
God's a-going to trouble the water
The leader looks like the Israelite
God's a-going to trouble the water

See that band all dressed in red
God's a-going to trouble the water
Looks like the band that Moses led
God's a-going to trouble the water

Look over yonder, what do you see?
God's a-going to trouble the water
The Holy Ghost a-coming on me
God's a-going to trouble the water

If you don't believe I've been redeemed
God's a-going to trouble the water
Just follow me down to the Jordan's stream
God's a-going to trouble the water

“All Are Welcome”

Marty Haugen (1994)

1. Let us build a house where love can dwell
and all can safely live,
a place where saints and children tell
how hearts learn to forgive.
Built of hopes and dreams and visions,
rock of faith and vault of grace;
here the love of Christ shall end divisions.
All are welcome, all are welcome,
all are welcome in this place.

2. Let us build a house where prophets speak,
and words are strong and true,
where all God's children dare to seek
to dream God's reign anew.
Here the cross shall stand as witness
and as symbol of God's grace;
here as one we claim the faith of Jesus.
All are welcome, all are welcome,
all are welcome in this place.

3. Let us build a house where love is found
in water, wine and wheat:
a banquet hall on holy ground
where peace and justice meet.
Here the love of God, through Jesus,
is revealed in time and space;
as we share in Christ the feast that frees us....

All are welcome, all are welcome,
all are welcome in this place.

4. Let us build a house where hands will reach
beyond the wood and stone
to heal and strengthen, serve and teach,
and live the Word they've known.
Here the outcast and the stranger
bear the image of God's face;
let us bring an end to fear and danger.
All are welcome, all are welcome,
all are welcome in this place.

5. Let us build a house where all are named,
their songs and visions heard
and loved and treasured, taught and claimed
as words within the Word.
Built of tears and cries and laughter,
prayers of faith and songs of grace,
let this house proclaim from floor to rafter.
All are welcome, all are welcome,
all are welcome in this place.

“Taste And See”

Author: James E. Moore; 1983

chorus

Taste and see
Taste and see
The goodness of the Lord
(repeat)

1. I will bless the lord at all times
Praise shall always be on my lips
My soul shall glory in the lord
For God has been so good to me

2. Glorify the lord with me
Together let us all praise God's name
I called the lord who answered me
From all my troubles I was set free

3. Worship the lord all you people
You'll want for nothing if you ask
Taste and see that the lord is good
In God we need put all our trust

Taste and See

(Psalm 34)

Refrain

1 Taste and see, taste and see the good - ness

2 Taste and see, taste and see the good - ness

1 of the Lord. O taste and see, taste and

2 of the Lord. O taste and see, taste and

1 see the good - ness of the Lord, of the Lord.

2 see the good - ness of the Lord, of the Lord.

Leader or All

1 I will bless the Lord, at all times.

2 Glo - ri - fy the Lord, with me.

3 Wor-ship the Lord, all you peo-ple.

1 Taste and see, taste and see the good - ness

2 Taste and see, taste and see the good - ness

WORDS: James E. Moore Jr. (1951-), para. Psalm 34:1-10
 MUSIC: James E. Moore Jr. (1951-)
 Words and Music © 1983 GIA Publications, Inc.

TASTE AND SEE
 Irregular

All Are Welcome

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1 Let us build a house where love can dwell and all can safe - ly

2 Let us build a house where proph-ets speak, and words are strong and

3 Let us build a house where love is found in wa - ter, wine and

4 Let us build a house where hands will reach be - yond the wood and

5 Let us build a house where all are named, their songs and vi - sions

live, a place where saints and chil - dren tell how

true, where all God's chil - dren dare to seek to

wheat, a ban - quet hall on ho - ly ground where

stone to heal and strength-en, serve and teach, and

heard and loved and trea - sured, taught and claimed as

hearts learn to for - give. Built of hopes and dreams and

dream God's reign a - new. Here the cross shall stand as

peace and jus - tice meet. Here the love of God, through

live the Word they've known. Here the out - cast and the

words with - in the Word. Built of tears and cries and

vi - sions, rock of faith and vault of grace; here the love of

wit - ness and as sym - bol of God's grace; here as one we

Je - sus, is re - vealed in time and space; as we share in

strang-er bear the im - age of God's face; let us bring an

laugh-ter, prayers of faith and songs of grace, let this house pro -

Refrain

Christ shall end di - vi - sions:

claim the faith of Je - sus:

Christ the feast that frees us:

end to fear dan - ger:

claim from floor to raf - ter:

All are wel - come,

all are wel - come, all are wel - come in this place.

Text: Marty Haugen, b. 1950
 Music: Marty Haugen
 Text and music © 1994 GIA Publications, Inc.

TWO OAKS
 96 86 87 10 and refrain