

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  
 montemclain@gmail.com



**THE MESSAGE OF GOD'S VICTORY  
 OVER THE FORCES THAT DIMINISH LIFE**

December 29, 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 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

**GATHERING AROUND GOD'S WORD**

GATHERING SONG "O Come, O Come Emmanuel" - *Insert*

CALL TO WORSHIP - *Insert*

SONG OF PRAISE "Away in a Manger" - *Blue Hymnal #24*

*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.*

**LISTENING FOR GOD'S WORD**

**ACT OF CONFESSION**

*OPENING OURSELVES TO BEING UNDONE, THAT WE MIGHT BE REDONE*

SUNG RESPONSE "Rise Up Shepherd and Follow" - *Insert*

**DECLARATION OF GOD'S GRACE**

*THE IN-BREAKING OF GOD'S GRACE DISRUPTS OUR HUMAN CONDITION OF SIN*

PRAYERS OF THE PEOPLE & THE LORD'S PRAYER - *Deacon Janet Majors*

*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 "Raise a Song of Gladness" - *Insert*

LISTENING TO SCRIPTURE Mark 1:1-20 *Pew Bible pp. 968*

SPEAKING OF FAITH "Victory!" - *Monte McClain*

**RESPONDING TO GOD'S WORD**

SONG OF RESPONSE "Go Tell it on The Mountain" - *Blue Hymnal # 29*

**THE LIFE OF THE CHURCH**

**SENDING CALL AND RESPONSE**

Leader: God is good! Leader: And all the time!

**People: All the time! People: God is good!**

EXHORTATION & SUNG CHORAL BENEDICTION "The Lord Bless You And Keep You"

PASSING THE PEACE OF GOD "Salam almasih" or "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 Reading Mark 1:1-20

# εὐαγγέλιον

euangelion / good news

Mark's gospel opens with an evocation of the creation story of Genesis 1. But instead of "In the Beginning..." here the story starts with a bang. "The beginning of the good news of Jesus Christ." Abruptly the narrative moves to an account of an unusual scene unfolding in the Judean wilderness near the Dead Sea east of Jerusalem (*the boonies*). A somewhat oddly dressed prophet by the name of John who made wilderness his home was calling upon strangers from all over Judea to repent and be baptized. John's diet likely points to his membership in one of the Qumran communities and his clothing has intertextual allusions to prophet Elijah in 2 Kings. His lifestyle was consistent with someone living in the wilderness and, more importantly within that historical context, was characterized by poverty, likely voluntary poverty.

In a culture where poverty was a source of profound embarrassment and shame, John appears to be embracing it as a marker of his identity and wearing it proudly on his sleeve. But John's lifestyle—clothing and food habits—was not simply indicative of his location and identity but should be seen in the context of the nature of his mission.

John is preaching a baptism of repentance. It seems as if all of residents of Judean countryside and Jerusalem went to him. His message is that another one is coming. To prepare for the arrival of the Great One repentance is necessary. It's not merely individual, but a corporate and national repentance that leads to changing existing structures in the face of the extreme of poverty known during this time of Roman Occupation.

The Greek word *metanoia* which is often translated as repentance is the combination of two words—*meta* and *noos*—that together describe a process of stepping out of one's existing mindset and adopting a characteristically different mindset. *Metanoia* has the connotation of having one's perception of the world and of oneself transformed, adopting a radically different worldview and relating to the world in new ways. *Metanoia* can also mean making a U turn and changing course. Within this literary context in Mark, the term pertains to one's ethos and is about turning his or her back on existing socio-economic structures.

To receive the good news one has to change one's way of thinking, seeing the world and being in it. In the text the Greek word *euangelion* means *gospel*, also translated as *good news*. It originally meant *a message of good news*, specifically of *military victory*. It's like the message that the Athenian runner named Pheidippides supposedly ran 25 miles from Marathon to the city of Athens to deliver in 490 BC, telling the city of their victory over the invading Persians. The whole gospel is a message of this victory of God in Jesus over the powers that diminish life, reducing our understanding of us created in the image of God, as God's beloved.

### QUESTIONS FOR THE PRACTICE OF EXAMEN & CONTEMPLATION

- **What word, phrase or image grabs your attention?**
- **How do you need, or our nation/culture, a metanoia change of mindset?**
- **How or where have you seen or experienced the life-changing *euangelion* of this victory of God in Jesus over the powers that diminish life in the past year?**

Some of today's writing is redacted from a textual commentary written by Raj Nadella and posted online at [www.workingpreacher.org/?lectionary=nl](http://www.workingpreacher.org/?lectionary=nl)

### ANNOUNCEMENTS & COMMUNITY NEWS

#### DECEMBER BIRTHDAYS

15 Janet Majors      31 Giannele Beatty

#### COMMUNITY LIFE CALENDAR

**Join our Choir!** Tuesdays 5:30-6:30p, Sunday 12-1p | Contact Pete Feltman in person or by email at [petefeltman@gmail.com](mailto:petefeltman@gmail.com)

**Celtic Prayer Group**, Wednesdays 6:45-8:15pm

**Friday Night Meal, 6-7pm** (1/3) There is no meal this week. We need to host, cook and serve. *Interested? Talk to Monte to learn more & get involved.*

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

**The Vocabulary of Faith** | Sundays 9:30-10:15am  
*A weekly intro to learning how to read the Bible.*

**Happy Half-Hour Thursdays 6-6:30pm** – wind down your week with a communal spiritual practice then grab a bit or drink along the Ave. *Starts up again January 9<sup>th</sup>.*

**La Ceiba Coffee Holiday Pack** for sale for \$15  
A great gift idea! Find them in the café.

#### Thank you to this Week's Leadership:

Counting: Lina Foltz, Richard Harvey  
Deacon Liturgist: Janet Majors  
Fellowship: Margaret Smith  
Godly Play: Beth Beatty (ST), Elaine Price (DF)  
Greeters: Joy Barnes, David Kittams

#### Leadership for next week, 1/5/2020:

Counting: Marge Harvey, Marda Strothers  
Deacon Liturgist: David Kittams  
Fellowship: Joy & Al Barnes  
Godly Play: Children stay in worship  
Greeters: Chickwendu Okereke, Fredora Darmstadt



## LYRICS & WRITTEN RESPONSES FOR TODAY'S CELEBRATION

### "O Come, O Come Emmanuel"

Composer: John Weaver (1988)

Adapter: Thomas Helmore (1854)

1 O come, O come, Emmanuel,  
and ransom captive  
Israel, that mourns in lonely exile here  
until the Son of God appear.

*Refrain:*

Rejoice! Rejoice!

Emmanuel shall come to thee, O Israel.

2 O come, thou Key of David, come,  
and open wide our heavenly home;  
make safe the way that leads on high,  
and close the path to misery.

3. O come, thou Dayspring, come and cheer  
our spirits by thine advent here;  
disperse the gloomy clouds of night,  
and death's dark shadows put to flight.

4. O come, Desire of nations, bind  
All peoples in one heart and mind;  
Bid envy, strife, and discord cease;  
Fill the whole world with heaven's peace.

### CALL TO WORSHIP RESPONSIVE READING

Posted by Joanna Harader on Spacious Faith.

<http://spaciousfaith.com/>

The People read the **BOLD** print

One: We come as seekers,

**ALL: Unsure of what we seek.**

One: We come as followers,

**ALL: Not understanding the One we follow.**

One: We come to worship,

**ALL: Even though we don't know how.**

One: Holy One, by your grace,

**ALL: Meet us where we are.**

**Meet us here. Meet us now.**

### "Away in a Manger"

William James Kirkpatrick (1895)

Blue Hymnal #24

1 Away in a manger, no crib for a bed,  
The little Lord Jesus laid down His sweet head.  
The stars in the bright sky looked down where  
He lay, The little Lord Jesus, asleep on the hay.

2 The cattle are lowing, the poor Baby wakes,  
But little Lord Jesus, no crying He makes;  
I love Thee, Lord Jesus, look down from the sky,  
And stay by my side until morning is nigh.

3 Be near me, Lord Jesus; I ask Thee to stay  
Close by me forever, and love me, I pray.  
Bless all the dear children in Thy tender care,  
And fit us for Heaven to live with Thee there.

### "Still, Still, Still"

Translator: George K. Evans

Austrian carol | Blue Hymnal #47

1. Still, still, still, He sleeps this night so chill!  
The Virgin's tender arms enfolding,  
Warm and safe the Child are holding.  
Still, still, still. He sleep this night so chill.

2. Sleep, sleep, sleep, He lies in slumber deep  
While angel hosts from heaven come winging,  
Sweetest song of joy are singing.  
Sleep, sleep, sleep, He lies in slumber deep.

