

College Avenue Presbyterian Church  
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February 9, 2020

**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 "God the Spirit Guide and Guardian" - *Insert*

CALL TO WORSHIP - *Insert.*

SONG OF PRAISE "O Carpenter Why Leave the Bench" - *Insert*

**LISTENING FOR GOD'S WORD**

CELEBRATING GOD'S GOOD CREATION IN BLACK HISTORY MONTH THROUGH THE LIFE STORY OF Cecilia Jackson - *Sharon Nelson*

**ACT OF CONFESSION**

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

SUNG RESPONSE "If Not For Your Grace" - *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 Fredora Darmstadt*  
*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 "Lift Every Voice and Sing" - *Insert, v.2*

LISTENING TO SCRIPTURE Mark 6:1-21 *Pew Bible pp. 973*

SPEAKING OF FAITH "Resisting Repentance & Repentance as Resistance" - *Monte McClain*

**RESPONDING TO GOD'S WORD**

SONG OF RESPONSE "The Lord Now Sends Us Forth" - *Insert*

**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 & BLESSING**

PASSING THE PEACE OF GOD "Ping An" (Cantonese, Chinese)

*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 6:1-21



*Resistance* is a word we often hear today in our society and culture. But *repentance* much less so. Curiously in the narratives of the Bible it's the opposite. Resist rarely occurs, but is in fact within the notion of repentance – metanoia (Greek) to turn around and head in a different direction, to make a course correction after seeing what really is. Today's scripture wrestles with both resistance to repentance and repentance as resistance.

The first narrative in our section relates Jesus sending his disciples out to share his message of God's reign which turns the world upside down. This kingdom is a 180 degrees turn-around course correction of the injustice of the world. They are to take tools for traveling, but nothing else. Like modern day guerilla fighters, they're to depend upon the people for what they need. It's not a mission of crowd-pleasing or realigning the message about God's reign in the world through polling and product research through focus groups. If those to whom they're sent resist and reject them, they are to move on.

The second half tells of responses to the notion of moral courage: one is moral, another immoral, and the seemingly decisive one is amoral. John the Baptizer has been arrested for speaking up and out against the evils he sees in his society, inviting people to repent of it as a resistance to the world powers. He lived in the time of the King Herod Antipas, son of Herod the Great, who had been named tetrarch over the regions of Galilee and Perea. He was a man who hungered for power, trying to live the Hellenistic lifestyle of the elites of the Roman Empire while also seeking to appear Jewish enough to maintain popular support among his subjects.

He had entered into a political marriage with his first wife Phasaelis, who was the daughter of the king of the neighboring kingdom of Nabatea. But he divorced her to better align himself with more advantageous governmental, military, and commercial interests by marrying his half-brother's wife Herodias.

In today's story and the story of Herod we see that he is immoral, wanting to protect and expand his power base at all cost. And he is also intrigued and respects (seemingly) the prophet and his role. But he is ultimately pliable to the amoral whims of Herodias – his wife – who operates from a point of amorality, doing whatever she needed to gain power, believing that the ends justify any and all means. She pushes and tricks her husband to kill John, in order to silence the populist resistance to which John gives breath in his calls to repentance. Ironically when the angry King of Nabatea (father of Herod's humiliated first wife) attacks and defeats Antipas in 37AD but no one came from Rome to help.

How do we approach resistance and repentance? We tend to think of repentance as a spiritual, religious, and individual action, whereas resistance is a collective political one. But that's not always the case.

#### QUESTIONS FOR THE PRACTICE OF EXAMEN & CONTEMPLATION

- **What part of today's passage disturbs or bothers you?**
- **How do these stories intersect with what we live today?**
- **What invitation to moral courage do you hear in this text?**

## ANNOUNCEMENTS & COMMUNITY NEWS

### FEBRUARY BIRTHDAYS

8 Cecelia Jackson 9 Angel Carney

### COMMUNITY LIFE CALENDAR

**Join our Choir!** Tuesdays 5:30-6:30p, Sundays 12-1p | Contact Pete Feltman

**Celtic Prayer Group**, Wednesdays 6:45-8:15pm  
Talk to Marda Stothers for more information.

**This week's Friday Night Meal** is being served by the Piedmont High School Community Service Crew. **Fri 2/14 6-7pm**

**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 bite or drink along the Ave.

**English as a Second Language Classes** | our ministry with local immigrants here in Oakland – Mondays, 7-9pm – tomorrow 2/3.

**Schools & Communities First** –this Initiative aims to reclaim \$12 billion per year for local schools & communities by closing commercial property tax loopholes in Prop 13. *Sign a petition today – take a petition home to have other sign!*

**Coffee & Conversation** Tuesday, Feb 11<sup>th</sup> 10-11am on the patio in front of Safeway – BYO safe, open Conversation around a faith question.

**Presbytery Meeting** – Tuesday, 2/11 3-9pm at Irvington Presbyterian. Info at presbyteryofsf.org

**Men's Breakfast** Saturday, Feb 22<sup>nd</sup> 8:30am

**Tastes of India** a cultural exchange program around a lunch next Sunday, Feb 16<sup>th</sup>.

**Black History Month** – would you like to do one of our weekly sharing moments in worship during Black History Month? Talk to Monte.

**Thank you to this Week's Leadership:**  
Black History Month Sharing: Sharon Nelson  
Counting: Margaret Smith, Anne Marie Adams  
Fellowship: Patt Schroeder, Lina Foltz  
Godly Play: Cameron Beatty (ST), Elaine Price (DK)  
Greeters: Cristina Fonua, Anne Marie Adams

**Leadership for next week, 2/16/2020:**  
Black History Month Sharing: Monte McClain  
Counting: Jeff Trowbridge, Albert Hussian  
Fellowship: Linda Davis, Louise Hirschman  
Godly Play: Bill Beatty ST, Radman Beatty DK  
Greeters: Elaine Price, Biruta Vinerts

## LYRICS & WRITTEN RESPONSES FOR TODAY'S CELEBRATION

### "God the Spirit Guide and Guardian"

Carl P. Daw Jr. (1987, alt.); *Glory to God #303*  
© 1989 Selah Publishing Co., Inc.

*Text Information: This text affirms that the church's ministry is the combined witness of all its members. The first half of each stanza addresses either one of the divine Persons or the full Triune God, and the second half forms a prayer drawing on the attributes recalled in the first half.*

1. God the Spirit, guide and guardian,  
wind-sped flame and hovering dove,  
breath of life and voice of prophets,  
sign of blessing, power of love:  
give to those who lead your people  
fresh anointing of your grace;  
send them forth as bold apostles  
to your church in every place.

2 Christ our Savior, sovereign, shepherd,  
Word made flesh, Love crucified,  
teacher, healer, suffering servant,  
friend of sinners, foe of pride:  
in your tending may all \*pastors  
learn and live a shepherd's care;  
grant them courage and compassion  
shown through word and deed and prayer.

3 Great Creator, life-bestower,  
truth beyond all thought's recall,  
fount of wisdom, womb of mercy,  
giving and forgiving all:  
as you know our strength and weakness,  
so may those the church exalts  
oversee its life steadfastly,  
yet not overlook its faults.

4 Triune God, mysterious being,  
undivided and diverse,  
deeper than our minds can fathom,  
greater than our creeds rehearse:  
help us in our varied callings  
your full image to proclaim,  
that our ministries uniting  
may give glory to your name.

### CALL TO WORSHIP RESPONSIVE READING

written by Rev. Mindi, and <http://rev-o-lution.org>  
inspired from Isaiah 58:3, 7, 10-12

The People read the **BOLD print**

One: Do not serve your own interests, but choose the way of God:

**ALL: Loose the bonds of injustice, let the oppressed go free!**

One: Share your bread with the hungry, house the homeless poor,

**ALL: Clothe the naked, and remember that all people are our family.**

One: If you offer food to the hungry and satisfy the needs of the afflicted,

**ALL: Your light shall rise in the darkness.**

One: God will satisfy your needs like a spring whose waters never fail,

**ALL: You shall be called  
repairers of the breach,  
The restorer of streets to live on.**

One: Come, worship God, who restores us and gives us a new name;

**ALL: Worship God, who calls us children,  
and kin to one another,  
with family and neighbors, we gather:**

### "O Carpenter Why Leave the Bench"

Richard Leach (1989) | *Glory to God #162*  
© 1978 Lutheran Book of Worship

*Text Information: By dismissing Jesus as "the carpenter" (Mark 6:3) or "the carpenter's son" (Matthew 13:55), his neighbors convinced themselves that they could ignore his teaching. This reflective text explores the distance between that humble craft and the great importance of Christ's true work.*

1. O carpenter, why leave the bench  
where wood yield to your art,  
and take instead, to try your skill,  
the stony human heart?

2. O carpenter, why leave the tools  
to carry out your plans,  
and go instead to do God's work  
with empty, open hands?

3. O carpenter, why leave the world  
of table, bed, and house,  
to face the empire's carpentry,  
to life a Roman cross?

*Continued on back of the page....*

4. O carpenter, why leave repairs  
with wood and clamp and glue,  
and rise from death to seek instead  
to make the whole world new?

5. O carpenter, who else could do  
the work that you have done?  
what can we do but sing your praise,  
O Savior, Mary's son!

### **Prayer of Brokenness/Confession**

**ALL: Holy One,**

**We confess that we have fallen short.**

**We have failed to repair the relationships we  
have broken.**

**We have not sought forgiveness where we have  
gone wrong.**

**We have shirked our responsibilities in the  
wounding of the world.**

**Call us into accountability.**

**Call us to take responsibility when we accept the  
systemic sin in the world without question as  
it benefits us.**

**Guide us in Your wisdom to seek the righteous  
life, to live into Your ways of justice.**

**Help us to recognize the places where we have  
privilege,**

**and work for those who have been pushed to the  
margins or completely shut out.**

**In the name of Christ,**

**who builds the kin-dom,**

**who repairs the world,**

**and who restores us to life, we pray.**

**Amen.**

### **"If Not For Your Grace"**

*Israel & New Breed*

Where would I be if not for your grace  
Carrying me in every season  
Where would I be if not for your grace  
You came to my rescue  
and I want to thank you for your grace

Grace that restores, grace that redeems,  
grace that releases me to worship  
Grace that repairs, visions and dreams,  
grace that releases miracles  
Your grace, Your grace

### **Blessing/Assurance**

God is with us. God is encouraging us. God is there  
when we recognize our wrongdoings. God is there  
to lift us up and restore us. Know that you are  
God's beloved. Repair what has been broken,  
restore what has been taken, and do the hard  
work to live into God's ways. You are not alone.  
We are all here on the journey with you, together.  
Go and share the Good News. Amen.

### **"Lift Every Voice and Sing"**

*James Weldon Johnson (1900)*

*Glory to God Hymnal #339*

2. Stony the road we trod, bitter the chastening rod  
Felt in the days when hope unborn had died  
Yet with a steady beat, have not our weary feet  
Come to the place for which our parents sighed  
We have come over a way  
that with tears has been watered  
We have come treading our path  
through the blood of the slaughtered  
Out of the gloomy past, till now we stand at last  
Where the white gleam of our bright star is cast

### **"The Lord Now Sends Us Forth"**

*Spanish Title: Enviado soy de Dios*

*Translator (English): Gerhard M. Cartford (1998)*

*Author: José Aguiar (20th cent.)*

*English Trans. © 1998 Augsburg Fortress*

*Glory to God #747*

*Text Information: This text by a Cuban Pentecostal pastor is  
plural here in English and singular in the original Spanish  
version; singing both languages helps to show how the call to  
action in the world is both corporate and individual. The minor  
tune suggests the resolve needed to do God's work.*

The Lord now send us forth  
with hands to serve and give,  
to make of all the earth a better place to live.

The angels are not sent into  
our world of pain to do  
what we were meant to do in Jesus' name,  
that falls to you and me  
and all who are made free.  
Help us, O Lord, we pray,  
to do your will today.

# 339 Lift Every Voice and Sing

1 Lift ev - ery voice and sing till earth and heav - en  
 2 Ston - y the road we trod, bit - ter the chas - tening  
 3 God of our wea - ry years, God of our si - lent

ring, felt in the days of lib - er -  
 rod, thou who hast brought us thus far on had the  
 tears, thou who hast brought us thus far on

ty. Let our re - joic - ing rise high as the lis - tening  
 died. Yet, with a stead - y beat, have not our wea - ry  
 way; thou who hast by thy might led us in - to the

skies; let it re - sound loud as the roll - ing sea.  
 feet come to the place for which our par - ents sighed?  
 light, keep us for - ev - er in the path, we pray.

Initially a poem for a school assembly at which Booker T. Washington spoke on Lincoln's birthday in 1900, this text and tune have gained national recognition and devotion, not only within the African American community, but also among all who seek liberation from oppression.

TEXT: James Weldon Johnson, 1900  
 MUSIC: J. Rosamond Johnson, 1905

LIFT EVERY VOICE  
 Irregular

Sing a song full of the faith that the dark past has taught us;  
 We have come o - ver a way that with tears has been wa - tered;  
 Lest our feet stray from the plac - es, our God, where we met thee;

sing a song full of the hope that the pres - ent has brought  
 we have come, tread - ing our path through the blood of the slaugh -  
 lest, our hearts drunk with the wine of the world, we for - get

us. Fac - ing the ris - ing sun of our new day be -  
 tered, out from the gloom - y past, till now we stand at  
 thee; shad - owed be - neath thy hand may we for - ev - er

gun, let us march on, till vic - to - ry is won.  
 last where the white gleam of our bright star is cast.  
 stand, true to our God, true to our na - tive land.

# 40 Womb of Life, and Source of Being

1 Womb of life, and source of be - ing, home of ev - 'ry  
 2 Word in flesh, our bro - ther Je - sus, born to bring us  
 3 Brood - ing Spir - it, move a - mong us; be our part - ner,  
 4 Moth - er, Broth - er, ho - ly Part - ner; Fath - er, Spir - it,

rest - less heart, in your arms the worlds a - wak - ened; you have  
 sec - ond birth, you have come to stand be - side us, know - ing  
 be our friend. When our mem - 'ry fails, re - mind us whose we  
 On - ly Son: we would praise your name for - ev - er, one - in -

loved us from the start. We, your chil - dren, gath - er  
 weak - ness, know - ing earth. Priest who shares our hu - man  
 are, what we in - tend. La - bor with us, aid the  
 three, and three - in - one. We would share your life, your

'round you, at the ta - ble you pre - pare. Shar - ing sto - ries,  
 strug - gles, Life of Life, and Death of Death, ris - en Christ, come  
 birth - ing of the new world yet to be, free of ser - vant,  
 pas - sion, share your word of world made new, ev - er sing - ing,

WORDS: Ruth Duck (b. 1947)  
 MUSIC: Traditional Dutch melody; arr. Julius Roentgen (1855-1933)  
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 IN BABYLONE  
 8.7.8.7.D.