

Presbyterian Church  
 5951 College Avenue | Oakland | 94618  
 www.capcoakland.org | www.capcoakland.me  
 Office : 510.658.3665 | capc.manager@gmail.com  
 Pastor Monte: Cell 510.520.0746  
 montemcclain@gmail.com



# TRUE RELIGION



August 1, 2021

## Welcome to CAPC Oakland!

We are a reformed, multicultural, politically purple, community of followers of Jesus. Together we seek to vigorously live our faith in our words, actions, and relationships in the East Bay.

In this time of disruption and new normal we gather hybrid-ly (both in person and via Zoom). This is our new normal.

It's something that we'll get better at each time we gather, allowing us to gather together and be consistent with our values and commitments. We ask that you wear a mask during worship as some of our community (our children in particular) are not yet vaccinated.

### CHILDREN

We're figuring out how to do our Godly Play program with our new normal. We'll restart that program after July 11<sup>th</sup>.

### POST-SERVICE GARDEN PARTY

We are serving a light snack and coffee after worship in the garden throughout the summer. You can enjoy that mask-free. We ask you to not touch any of the food or drink, instead let us serve you.

### PRAYER CARDS

To operationalize participation in our Prayers of the People we invite you to fill out a prayer cards and share it with the liturgist or to share you requests in the chat on ZOOM labeling it with 'prayer.'

CCL #1137062.

PRELUDE:

GATHERING AROUND GOD'S WORD BOTH IN PERSON & VIA ZOOM

GATHERING SONG "God Welcomes All" – CAPC Ensemble

CALL TO WORSHIP

SONG OF PRAISE "Taste and See"

MISSIONAL CONNECTION The Ministry of our Deacons – Fredora Darmstadt

HEARING GOD'S WORD

LISTENING TO SCRIPTURE Amos 5:14-24; Luke 4:14-30 –

PROCLAIMING GOD'S WORD "True Religion" – Rev. Monte McClain

RESPONDING TO GOD'S WORD

SONG OF RESPONSE "God of Freedom, God of Justice"

COMMUNION: FINDING GOD AROUND OUR HYBRID TABLE

TODAY WE'LL CELEBRATE THIS FOUNDATIONAL MEAL BY INTINCTION WHEREVER YOU ARE. IN PERSON WE'RE USING PRE-PACKAGED WAFERS AND JUICE CUPS YOU CAN FIND IN THE ENTRYWAY.

PRAYERS OF THE PEOPLE & THE LORD'S PRAYER

WE USE A CALL AND RESPONSE LITURGICALLY PRAYED AT THE CONCLUSION OF SHARING A PRAYER.

Leader: God, in your mercy.

**People: Hear our prayer.**

COLLECTION OF OUR OFFERINGS AND GIFTS - "Seek Ye First"

THE LIFE OF THE CHURCH

SENDING SONG "The Summons"

SENDING CALL AND RESPONSE

Leader: God is good!

**People: All the time!**

Leader: And all the time!

**People: God is good!**

EXHORTATION & BENEDICTION Peace Be With You – CAPC Ensemble

PASSING THE PEACE OF GOD "The Peace of Christ"

*In the season of a pandemic new normal, you're invited to pass the peace of God however and to whoever you can this day as we live our lives of disciples of Jesus sheltering-in-place, as a living sign of the Dominion of God at work moving us toward the healing transformation of the world.*

POSTLUDE

## Reflections on Today's Readings Amos 5:14-24 & Luke 4:14-30

When I think of the word justice I hear the protest chant "No Justice, No Peace." Then hear the hashtags that have populated the public conversations in our digital public square these past months/years. #blacklivesmatter. #metoo. #stopasianhate. #sayhername. #BLM. #cancelled. #cancelCovid. #instajustice. But justice doesn't just come with a tweet or a hashtag. It's not instant. It's a fight, a work of organizing and deep change.

The Six Great Ends of the Church is the articulation by our church system – the Presbyterian Church USA– of what it means to be Church – and how we are called together to be the people of God. The fifth of the six ends is the promotion of social righteousness.

Curiously in the biblical languages of the Bible (Hebrew and Greek) the words for justice and righteousness and basically interdependent or intersectional. Justice (MISHpAT in Hebrew) is the right: that which God wants in and for the world. It's the ruler by which good is measured against evil. Righteousness (TSEDAQAH) is God's justice enacted: it's living rightly, truthfully, in a God-like way. They're inter-related and also have meaning that is moral, economic, financial, political and spiritual.

The prophet Amos is likely the earlier of the Hebrew prophets and writers, unique in that he was neither a priest nor a professional prophet, but a shepherd. Easily underestimated in terms of his intelligence and education, he ministered during when Israel was experiencing great prosperity albeit under the wicked king, Jeroboam the Second. This king was a successful military leader but he allowed idol worship of the Canaanite gods and turned a blind eye to injustice and neglect of the poor. This led to national apathy overall and in relation to God. Amos speaks out against idolatry and economic inequality, equating the two as injustice – or anti-God. It's hard to say if it's idolatry that leads to unjust economic activity, or the other way around.

In Luke we read of the first speaking of Jesus in the public square (at least recorded by Luke). Participating in the weekly service, he reads from Isaiah 61. God proclaims good news, active liberation and radical healing to all peoples, especially the poor and broken symbolized in the literary phrase of "the orphan, widow and the refugee." Here too social righteousness (justice-doing) is equated with faith-full living (or personal righteousness).

### QUESTIONS FOR REFLECTION & EXAMEN:

- What engaged you, enraged you, or surprised you in the text?
- Why do you think God is so angry with the people in Amos 5? Why do the people of Nazareth go turn so quickly from adoring Jesus to wanting to kill him in Luke 4?
- How is the Spirit of God inviting you – or us as a church – to promote social righteousness today, here in the East Bay?

## August Birthdays

5 Lori Castner Amber Beatty  
8 Anne Marie Adams  
12 Sharon Nelson David Kittams

## Weekly Calendar

**Our New Normal.** We all are adjusting in diverse and different ways to our new normal. We're doing this with a specific protocol as we meet in person and continue also online with zoom. If you need or want help finding a vaccination option for you, talk to Monte today.

**Music Today** - We're grateful for our guest accompanist this morning (and regular choir pillar) Jen Huang. Pete Feltman our minister of music is on vacation, returning Sunday Aug 8<sup>th</sup>

**Deacons Sharing:** Fredora Darmstadt is sharing with us today about the Deacons Ministry and how you can be involved.

**Daily Zoom Calls – every day at 12pm.**

**Race Matters Zoom Meeting** Monday, August 2nd at 7pm (Zoom). We're hearing from Ann Iverson about her recent trip and work with refugees along the southern border.

**Friday Night Meal - Friday, August 4<sup>th</sup> 6:00pm.** Sign up online at <http://www.capcoak-land.org/friday-night-meal> or contact Monte to help with set-up and serving, and clean-up. Our partners of Trinity Fellowship of Berkeley are preparing the meal.

**Women's Group – Saturdays at 9:30am on Zoom.** Contact Anne Marie Adams for info about joining - amadams44@gmail.com

**Godly Play** is returning mid-August. More info on the yellow sheet in the entryway.

**Letters of Love** send a greeting card to someone who could use a good word or to one of our governmental representatives (back wall).

**Origami Cranes** pick up a bag of origami cranes from Monte today to help finish our sanctuary installation.

**Thank you to Today's Worship Leadership:**  
Chat Master: Kristy & Sophie Parsons McClain  
Greeters: Fredora Darmstadt  
Music: Jennifer Huang & the CAPC Ensemble  
Preaching: Monte McClain  
Video Tech: Dann Wilkens

LYRICS & RESPONSES FOR TODAY'S CELEBRATION

**"God Welcomes All"**

Author: John L. Bell (2008) Tune: AMEN THEMBA  
© 2008 WGRG, Iona Community  
Glory to God Hymnal #399

God welcomes all, strangers and friends;  
God's love is strong and it never ends.

**Call to Worship Litany -**

One: O taste and see that the Lord is good;  
happy are those who take refuge in God  
(Psalm 34:8)

**PEOPLE: We come to church hungry, Lord!**

One: We are hungry for comfort,

**PEOPLE: hungry for love,**

One: hungry for a new way of living,

**PEOPLE: hungry for your word.**

One: Thank you for giving us this place  
and this time to worship and work together,

**PEOPLE: and we are eager to taste your goodness  
in community, with our brothers and sisters.**

One: Bless us as we feast on the Bread of Life today.

**PEOPLE: In Jesus' name we pray, Amen.**

**"Taste and See"**

Author: James E. Moore  
Glory to God #520

Refrain:

Taste and see, taste and see  
the goodness of the Lord.  
Oh, taste and see, taste and see  
the goodness of the Lord, of the Lord.

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.

(Refrain)

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.

(Refrain)

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.

(Refrain)

God Welcomes All 399

God wel - comes all, strang - ers and friends;

The first line of musical notation is in 4/4 time with a key signature of one sharp (F#). It consists of a treble and bass staff. The melody is primarily in the treble staff, with accompaniment in the bass staff. The lyrics are placed below the notes.

God's love is strong and it nev - er ends.

The second line of musical notation continues the melody and accompaniment from the first line. It ends with a double bar line. The lyrics are placed below the notes.

This "short song," as the Iona Community calls it, can be especially effective as a means of setting a welcoming tone for a service (especially an ecumenical one). Like most such songs, it needs to be sung several times, adding and improvising harmony with each repetition.

### **“God of Freedom, God of Justice”**

Author: Shirley Erena Murray (b. 1931)  
© 1992 Hope Publishing Company  
Sung to PICARDY – “Let all mortal flesh keep silence”

1 God of freedom, God of justice,  
you whose love is strong as death,  
you who saw the dark of prison,  
you who knew the price of faith --  
touch our world of sad oppression  
with your Spirit's healing breath.

2. Rid the earth of torture's terror,  
you whose hands were nailed to wood;  
hear the cries of pain and protest,  
you who shed the tears and blood --  
move in us the power of pity  
restless for the common good.

3. Make in us a captive conscience  
quick to hear, to act, to plead;  
make us truly sisters, brothers  
of whatever race or creed --  
teach us to be fully human,  
open to each other's needs.

### **“Seek Ye First”**

Karen Lafferty (1972)  
© 1972, Maranatha! Music  
The Blue Presbyterian Hymnal #333

1. Seek ye first the kingdom of God  
And His righteousness;  
And all these things shall be added unto you.  
Hallelu, Hallelujah!

2. Ask, and it shall be given unto you;  
Seek, and you shall find.  
Knock, and it shall be opened unto you.  
Hallelu, Hallelujah!

3. We shall not live by bread alone,  
But by every word  
That proceeds out from the mouth of God.  
Hallelu, Hallelujah!

### **“The Summons”**

Words by John Bell, © 1987, Iona Community, GIA  
Publications, Inc. Music: Traditional Scottish.  
Glory to God Hymnal #726

1 Will you come and follow me  
if I but call your name?  
Will you go where you don't know  
and never be the same?  
Will you let my love be shown,  
will you let my name be known,  
Will you let my life be grown  
in you and you in me?

2. Will you leave yourself behind  
if I but call your name?  
Will you care for cruel and kind  
and never be the same?  
Will you risk the hostile stare,  
should your life attract or scare?  
Will you let me answer prayer  
in you and you in me?

3. Will you let the blinded see  
if I but call your name?  
Will you set the prisoners free  
and never be the same?  
Will you kiss the leper clean  
and do such as this unseen,  
and admit to what I mean  
in you and you in me?

4. Will you love the 'you' you hide  
if I but call your name?  
Will you quell the fear inside  
and never be the same?  
Will you use the faith you've found  
to reshape the world around,  
Through my sight and touch  
and sound in you and you in me?

5. Lord, your summons echoes true  
when you but call my name.  
Let me turn and follow you  
and never be the same.  
In your company I'll go,  
where your love and footsteps show.  
Thus I'll move and live and grow  
in you and you in me.