

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
 montemclain@gmail.com



THE STORIES
 THAT SHAPE US
**seeing our sisters
 in the wilderness**
 Genesis 16:1-16 & 21:9-21

September 26, 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've reconfigured out how to do our Godly Play program for children via Zoom. We meet 9:30-10am on Sundays via Zoom. Info in the announcements on the back.

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 card and share it with the liturgist or to share you requests in the chat on ZOOM labeling it with 'prayer.'

CCL #1137062.

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

PRELUDE: "Rainbow Connection"

GATHERING SONG "It Is Well With My Soul"

CALL TO WORSHIP

SONG OF PRAISE "Cantad al Senor"

HEARING GOD'S WORD

LISTENING TO SCRIPTURE Genesis 16:1-16 & 21:9-21

PROCLAIMING GOD'S WORD "Seeing our Sisters in the Wilderness"

RESPONDING TO GOD'S WORD

SONG OF RESPONSE "For All The Faithful Women"

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 -

"God Whose Giving Knows No Ending" - verse 1

THE LIFE OF THE CHURCH

REPORT FROM SESSION ON OUR COVID RESPONSE - Elder Marge Harvey

SENDING SONG "In Christ There Is No East Or West"

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 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 "Skip To My Lou"

Reflections on Today's Readings Genesis 16:1-16 & 21:9-21

Last week we heard about the arrival of the long-promised genetic son Isaac to Abraham and Sarah in Genesis 21:1-8. Today we hear the larger part of that story. Desperate to have children, drowning in their confusion (as they remain barren despite God's promises in Genesis 12), Abraham and Sarah take matters into their own hands in Genesis 16. By chapter 21 the miracle has happened. She has given birth to her own son, Isaac. But now they're in a bind. How do you undo what you tried to do to control God when God didn't seem to be acting?

Hagar is a slave girl that belongs to Sarah. We've softened the story in the past by calling her a handmaiden. She belongs (her body and her reproductive capacities) to Sarah. Abraham, still without children, sought to adopt a male slave from his household who would then become heir to the family fortune. Abraham seems to have considered this option legal in that time option in Genesis 15:2-3. But he and Sarai instead settled on Hagar as the way where they see no other way. Sarah gives her slave Hagar to Abraham who then impregnates her. More than likely raping her as she would have been a virgin to be a hand-maiden responsible for caring for her mistress, her household and eventually as wet nurse for the mistress' children. Abraham then gives Hagar back to Sarah.

But Sarah grows jealous? Or does Hagar shows off? We forget that in the ancient near East a woman's worth was in large part decided by the children she bore. As a rich woman without children, Sarah was in a sense a nobody, shamed culturally. It would seem likely that a nobody-slave would lord it over her mistress who was somebody in the world but nobody in terms of being a mother. It's the only thing Hagar has going for her. Sarah makes her run away, then she comes back, and the story repeats itself again. Hagar was needed, but not now is seen as expendable by her owners. Yet lost in the desert wilderness, without family and tribe to protect her, God sees her and she sees God. In genesis, Hagar is the only woman to be promised a great inheritance of progeny and also who gives a name to God "El-roi" (the God who sees). So in the way that the story is told she's not a nobody.

This story has been used throughout history to justify slavery and animosity versus Arabs and Muslims (said to be descendants of Ishmael). It's also at the foundation of the modern story *The Handmaid's Tale* – a dystopian take on twisted Christianity that can lead to horrible misogyny and violence. So should we just get rid of it?

QUESTIONS FOR REFLECTION & EXAMEN:

- What engaged you, enraged you, or surprised you in the text?
- The story is complex. What relationships of oppression do you see? Freedom? The wilderness is the lonely desolate place of testing and trial in the Bible. Who is in the wilderness in the story? Who sees God – in terms of eye-vision; in terms of spiritual-vision
- How has the story shaped you? Our culture? What have we maybe missed?
- How is the Spirit of God inviting you – or us – to act, speak, be, or change our relationships through this story of Hagar in the wilderness?

October Birthdays

5 Emma Fleming turning 102!
7 Cameron Beatty 14 Mike Castner
26 Chinyere Okereke
30 Robbin Peach Joshua Beatty

Weekly Calendar

Race Matters Group Starting up again in September. Go to capcoakland.org/racematters to vote for what you'd like us to do going forward.

Friday Night Meal – Friday, October 1st 6:00pm.

Sign up online w/ the QR Code to help with set-up and serving, and clean-up. Trinity Fellowship of Berkeley is cooking.



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

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

Godly Play for Children/Youth Sundays 9:30-10am

More info online via this QR Code.



FALL CLASSES AND WEEKLY BIBLE STUDY

Tuesdays 7pm on Zoom – **Sabbath as Resistance** – starts TUESDAY Sept 28th.

Wrestling with Scripture Thursdays at 7pm on Zoom. Reading the weekly text in community. – starts this Thursday - 9/30.



More info about the classes online via this QR Code.

Deacons Meeting – today after worship in person & on zoom

Thank you to Today's Worship Leadership:

Godly Play: Beth Beatty
Greeters: Fredora Darmstadt
Music: Pete Feltman, Ben Kramarz, Dave Eagle
Video Tech: Albert Hussian, Dann Wilkens

LYRICS & RESPONSES FOR TODAY'S CELEBRATION

We seek to use gender inclusive language, as we affirm that God is neither male or nor female – but wholly and Holy other. In doing so we seek to empower each person to participate fully in worship, able to identify with the lyrics of songs and the words of our communal prayers.

“It Is Well With My Soul”

Horatio Gates Spafford (1873)

Glory to God #840

1. When peace like a river attendeth my way;
when sorrows like sea billows roll,
Whatever my lot, thou hast taught me to say,
“It is well, it is well with my soul.”

chorus

It is well (it is well) with my soul (with my soul).
It is well, it is well with my soul

2. Though Satan should buffet, though trials should come,
let this blest assurance control,
That Christ has regarded my helpless estate,
and hath shed his own blood for my soul.

3. My sin o’er the joy of this glorious thought;
my sin not in part, but the whole
Is nailed to the cross, and I bear it no more,
praise the Lord, praise the Lord, my soul

4. And Lord haste the day when my faith shall be sight
the clouds be rolled back as a scroll
The trumpet shall sound and the Lord shall descend,
even so, it is well with my soul

Call to Worship Litany –

from litany by Rev. Anna Blaedel. From a Womanist Gathering around the role of Women in the Church

One: Blessed are you who are raging.

People: blessed are you who are mourning.

Leader: blessed are you who feel sick. and tired.
and sick and tired because things don’t change.

People: blessed are you who have been organizing.

Leader: blessed are you who have been testifying.

People: blessed are you who have been hearing.

Leader: blessed are you who have been resisting.

People: blessed are you who are marching.

Leader: blessed are you who are weeping.

**People: blessed are you who preach and know
that divinity resides in despised,
abused, even violated flesh.**

Leader: blessed are you who know deep in your bones
that you are good. and beautiful. and beloved;
and sacred. and worthy. and believed. and held.
and capable of healing beyond
their wildest imagination.

**People: blessed are we when we dare to dream
of a world without sexual violence,
without white supremacy – of one over many
without misogyny,
without the criminalization of poverty,
without anti-trans and anti-queer violence.**

All: blessed are we when we labor together
to make it so that each life is respected & valued,
as worthy and created in the image of God.

“Cantad al Senor Cantad al Senor/ O Sing to the Lord”

Public Domain

Glory to God #637

Cantad al Senor un cantico nuevo
Cantad al Senor un cantico nuevo
Cantad al Senor un cantico nuevo
Cantad al Senor, cantad al Senor

O sing to the Lord O sing God a new song
O sing to the Lord O sing God a new song
O sing to the Lord O sing God a new song
O sing to our God, O sing to our God

By God’s holy power our Lord has done wonders
By God’s holy power our Lord has done wonders
By God’s holy power our Lord has done wonders
O sing to our God, O sing to our God

So dance for our God and blow all our trumpets
So dance for our God and blow all our trumpets
So dance for our God and blow all our trumpets
O sing to our God, O sing to our God.

Cantad al Senor un cantico nuevo
Cantad al Senor un cantico nuevo
Cantad al Senor un cantico nuevo
Cantad al Senor, cantad al Senor

Ending

Oh sing to our, sing to our sing to our God 3x

“For All The Faithful Women”

Herman G. Stuempfle

Text © 1993 GIA Publications, Inc.

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.



“Hagar In The Desert”
From Drawings For The Bible
by Marc Chagall, 1960

“God Whose Giving Knows No Ending”

Robert L. Edwards (1961)

Glory to God #716

1. God, whose giving knows no ending,
From your rich and endless store:
Nature's wonder, Jesus' wisdom,
Costly cross, grave's shattered door,
Gifted by You, we turn to You,
Off'ring up ourselves in praise;
Thankful song shall rise forever,
Gracious donor of our days.
and when from death I'm free, I'll sing on,
and when from death I'm free, I'll sing and joyful be,
and through eternity I'll sing on, I'll sing on,
and through eternity I'll sing on.



Jean-François Millet's unfinished painting
of Hagar and Ishmael, 1849.

“In Christ There Is No East Or West”

John Oxenham (1908)

The Blue Presbyterian Hymnal #439

Glory to God #317

1. In Christ there is no east or west
In him no south or north
But one great fellowship of love
Throughout the whole wide earth
2. In Christ shall true hearts everywhere
Their high communion find
His service is the golden cord
Close binding humankind
3. Join hands disciples of the faith
Whatever your race may be
All children of the living God
Are surely kin to me
4. In Christ now meet both east and west
In him meet south and north
All Christly souls are one in him
Throughout the whole wide earth