

College Avenue 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



February 27, 2022
 at 10:30am in Person & on Zoom

**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.

**VIRTUAL WORSHIP
 THIS MONTH**

Due to the Omicron Surge in Covid transmission we are meeting virtually through mid-February to keep everyone safe and community spread of COVID at bay. You're invited to participate in worship via CHAT function and the open audio channel after service.

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 "A Change Is Gonna Come"

GATHERING SONG "Pass Me Not O Gentle Savior"

CALL TO WORSHIP

SONG OF PRAISE "Ain't That Good News"

HEARING GOD'S WORD

REMEMBERING THE BIGNESS OF IMAGO DEI THROUGH BLACK HISTORY STORIES
 - Sharon Nelson

LISTENING TO SCRIPTURE John 9:1-41

PROCLAIMING GOD'S WORD "Basketball, Disordered Power & Privilege"
 - Rev. Monte McClain

RESPONDING TO GOD'S WORD

SONG OF RESPONSE "A Man Who Could Not See"

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

"Lift Every Voice And Sing" verse 3

THE LIFE OF THE CHURCH

SENDING SONG "This Little Light Of Mine"

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 "Amani ya Mungu" (Swahili)

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 "Iko Iko "

Reflections on Today's Readings John 9:1-41

Our reading today teases the question of choosing to support the unjust status quo or embracing something different through the leveraging and transformation of our privilege. We're working through the gospel of John: one of the four stories of the good news of Jesus. Gospel means *good news*, and is a narrative telling his life, actions, words and mission. It's believed that John's account is the last one written as his retelling of the story reflects considerable theological reflection and uses metaphors and poetic language. John's account also contains only seven miracles – or *signs* as they're called. A symbolic number in Jewish tradition that represents the divine and also recall the days of creation in the foundational story of Genesis. In this way the John tells the life of Jesus as the recreation of the world.

Jesus and his disciples are on the move, traveling the Way through their people and society. They comment to their teacher about the status quo that they observe. The blind beggar on the side of the road. They don't ask how to help him. They don't inquire why the village lets a member simply beg on the street. They point to what we believe was a common understanding of sin and sickness. If you weren't "perfect" or "normal" or "whole" then it was because of sin – either yours, or that you inherited from your parents. Writings of that time convey the rabbinical thought that a mother could pass her sin in utero to her unborn baby. Sin was thought to be everything or anything that fell short of what God wants of and for us. It's not one specific action, but rather the losing out on communion with God by missing the mark.

We see in the story that the status quo is that the man is tolerated, albeit cut off from his society and community. When he's healed, some in the town don't recognize him or the miraculous sign. Others only see him as a beggar. And when he insists upon testifying that Jesus was the one that healed him, he's cast out of their community by the religious leaders. How did this become the status quo in a culture that was rooted in the teachings of the Hebrew Scriptures in which we're told that we are our brother's [or sister's] keeper (responsible to care for them) Genesis 4:1-12 and that God prioritizes the care of the marginalized and dispossessed symbolized in the orphan, widow and refugee? [Deuteronomy 10:17-22, 24:17-19; Isaiah 1:10-17; Psalm 68:1-6]

Those with privilege and power in the society are feared. The parents throw their son under the bus, rather than be themselves cast out and rejected by their community. Jesus confronts the pharisees for remaining focused on the status quo of tolerating injustice so long as the rules of rest (sabbath) are observed. Jesus challenges them to use their privilege to transform a world of disordered power. But they will not repent. They refuse to see what they don't want to see.

QUESTIONS FOR REFLECTION & EXAMEN:

- What engaged you, enraged you, or surprised you in the text?
- Who has closed eyes in this story? ... closed to what? Why?
- What are you unable to see? Or, how are you blind?
- What invitation do you hear the Spirit of God speaking to you – or to us, as a church – to act, speak, be or change through this word of scripture?

March Birthdays

1 Al Barnes	6 Jeff Trowbridge
11 Michael Evans	12 Kristy McClain
17 Louise Hirschman	22 Ellen Brylawski
24 Marda Stothers	28 Lucian Haynes

March Anniversaries

3 Mike and Lori Castner	1979
10 Richard and Marge Harvey	2011

Weekly Calendar

We have re-started In-person worship. For those who come in person we will continue the previously practiced protocol including:

- asking all those present to wear masks
- doing contact tracing sign-in sheets
- using the three colored dots for navigating social interactions
- coffee hour outside

Connection Calls Mondays & Fridays 12-12:30pm a time for holy conversation (Mondays) and the practice of Lectio Divina (Fridays). On our regular Zoom channel.

Race Matters Group Mondays - 6pm on Zoom Monday 6-7pm - talking about how we talk about how race matters to and in how we articulate our faith in Jesus. We're reflecting from the Confession of 1967. Find info at www.capcoakland.org/race-matters

Ash Wednesday Labyrinth Walk – Wed., March 2nd 5:00-7:00PM. Mark the beginning of Lent with a prayerful labyrinth walk and the traditional imposition of ashes.

Friday Night Meal – Friday, March 4th 6:00-7:00PM. Our partners of Trinity Fellowship Berkeley are cooking. Sign up online to help with set-up and serving, and clean-up.

Women's Group Saturday 9:30-10:30am on Zoom. Contact Anne Marie Adams for info.

Godly Play Sundays 9:30-10am on Zoom

Thank you to Today's Leadership:
Black History Month Sharing: Sharon Nelson
Coffee Barista: Janet Majors
Garden Party Food: Joy Barnes
Godly Play: Beth Beatty
Music: Pete Feltman, Dave Eagle, Ben Karmariz, Roger Kim
Prayer Liturgist: Myrna Shadley
Preaching: Monte McClain
Video Tech: Thom Faulkner, Albert Hussian,

LYRICS & RESPONSES FOR TODAY'S CELEBRATION

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 through using gender inclusive language.

“Pass Me Not O Gentle Savior”

Text by Fanny J. Crosby. (1868)

Tune: Pass Me Not with Refrain by William H. Doane.

African American Heritage Hymnal #435

1 Pass me not, O gentle Savior,
Hear my humble cry,
While on others Thou art calling,
Do not pass me by.

Refrain:

Savior, Savior,
Hear my humble cry;
While on others Thou art calling,
Do not pass me by.

2 Let me at a throne of mercy
Find a sweet relief;
Kneeling there in deep contrition,
Help my unbelief.

3 Trusting only in Thy merit,
Would I seek Thy face;
Heal my wounded, broken spirit,
Save me by Thy grace.

4 Thou the Spring of all my comfort,
More than life to me,
Whom have I on earth beside Thee?
Whom in heav'n but Thee?

Call to Worship

Habakkuk 3:16-19

One: God of the orphan, widow, and refugee;
We come to you unsure of what you're up to.

ALL: War rears its head, and the threat of nuclear weapons of which we have for long not contemplated, rears its head again.

One: God who overcomes all war horses and armies,
We come to you recognizing our fear...

ALL: fear of war, fear of loss, fear of change. How fast our world is changing. How different things can seem in the blink of an eye.

One: God who is like a sure rock
and steady fortress,
We come to you looking for comfort,
reassurance and resilience.

ALL: We're not that different than the ancient Israelites in the 7th century, as the armies of Babylon threatened their capital.

One: Light of the World,
“our insides are in a knot,
our lips quiver,

ALL: we tremble while we stand waiting, Looking with anticipation for what will come to be.

One: Though the fig tree doesn't bloom,
and there's no produce on the vine;
though the olive crop withers,
and the fields don't provide food;
though the sheep are cut off from the pen,
and there are no cattle in the stalls;

ALL: We will rejoice in the Lord. We will rejoice in the God of our deliverance. The Lord God is our strength. God will set our feet like the deer. God will let us walk upon the heights.”

“Ain't That Good News”

Traditional Spiritual, recorded by Sam Cooke, 1964

1. I got a crown up in that kingdom
Ainta that good news
I got a crown up in that kingdom
Ainta that good news
I'm a gonna lay down this world
gonna shoulder up a my cross
Gonna take it home to my Jesus
Ainta that good news
I'm a gonna lay down this world
gonna shoulder up a my cross
Gonna take it home to my Jesus
Ainta that good news

2. I got a savior up in that kingdom
Ainta that good news
I got a savior up in that kingdom
Ainta that good news
I'm a gonna lay down this world
gonna shoulder up a my cross
Gonna take it home to my Jesus
Ainta that good news

3. I got a harp up in that kingdom
Ainta that good news
I got a harp up in that kingdom
Ainta that good news
I'm a gonna lay down this world
gonna shoulder up a my cross
Gonna take it home to my Jesus
Ainta that good news

4. I'm a gonna lay down this world
gonna shoulder up a my cross
Gonna take it home to my Jesus
Ainta that good news
Gonna take it home to my Jesus
Ainta that good news
Gonna take it home to my Jesus
Ainta that good news good news
good news my lord

Aint'a a that good news!

“A Man Who Could Not See”

Biblical Reference: John 9:1-41

Tune: Traditional Hebrew melody (“The God of Abrahah Praise”) Text: Copyright © 2011 by Carolyn Winfrey Gillette.

1. A man who could not see received the gift of sight;
O Lord, you spoke and he believed and saw the light. His
joy was greater still than sight that was restored; He
saw, when you had made him well, that you are Lord.
2. Some leaders were distressed and said it was a sin,
For it was on the day of rest that you healed him.
They could not see the grace or know how much God
cares;
The lack of vision in that place was truly theirs.
3. O Christ, you are the light to all who follow you;
You give to us the gift of sight — a new world-view.
When culture hems us in with values that destroy, Lord,
help your church to see again your kingdom's joy.

“Lift Every Voice And Sing”

James Weldon Johnson (1900)

The Blue Presbyterian Hymnal #563

3. God of our weary years, God of silent tears
Thou who has brought us thus far on the way
Thou who hast by thy might led us into the light
Keep us forever in the path we pray
Lest our feet stray from the places
our God where we meet thee
Lest our hearts drunk with the wine
of the world we forget thee
Shadowed beneath thy hand
may we forever stand
True to our God, true to our native land

“This Little Light Of Mine ”

Traditional Spiritual

1. This little light of mine, I'm gonna let it shine
This little light of mine, I'm gonna let it shine
This little light of mine, I'm gonna let it shine
Let it shine, let it shine, let it shine
2. Hide it under a bushel NO I'm gonna let it shine
Hide it under a bushel NO I'm gonna let it shine
Hide it under a bushel NO I'm gonna let it shine
Let it shine, let it shine, let it shine
3. Won't let satan blow it out Im gonna let it shine
Won't let satan blow it out I'm gonna let it shine
Won't let satan blow it out I'm gonna let it shine
Let it shine, let it shine, let it shine
4. Everywhere I go I'm gonna let it shine
Everywhere I go I'm gonna let it shine
Everywhere I go I'm gonna let it shine
Let it shine let it shine let it shine
5. Jesus gave it to me I'm gonna let it shine
Jesus gave it to me I'm gonna let it shine
Let it shine, let it shine, let it shine