

College Avenue Presbyterian Church
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March 6, 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 your requests in the chat on ZOOM labeling it with 'prayer.'

CCL #1137062.

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

PRELUDE "There's A Sweet, Sweet Spirit In This Place"

GATHERING SONG "In Christ Alone"

CALL TO WORSHIP

SONG OF PRAISE "Dig A Little Deeper"

HEARING GOD'S WORD

LISTENING TO SCRIPTURE John 10:1-21 - Sharon Nelson

PROCLAIMING GOD'S WORD "Ordinary Shepherds, Butter & Zelensky"
 - Rev. Monte McClain

RESPONDING TO GOD'S WORD

AFFIRMATION OF FAITH The Belhar Confession, §1 - David Kittams

SONG OF RESPONSE "My Shepherd Shall Supply My Need"

PRAYERS OF THE PEOPLE & THE LORD'S PRAYER - Janet Majors
 WE USE A CALL AND RESPONSE LITURGICALLY PRAYED AT THE CONCLUSION OF SHARING A PRAYER .

Leader: God, in your mercy. **People: Hear our prayer.**

COMMUNION – BEING NOURISHED IN OUR JOURNEY OF FAITH

TODAY WE'RE CELEBRATING THIS FOUNDATIONAL MEAL BY INTINCTION WHEREVER YOU ARE. HERE IN THIS SPACE WE'LL CELEBRATE BY COMING FORWARD SELECTING A PIECE OF BREAD AND A SMALL CUP OF JUICE. PLEASE APPROACH THE TABLE FROM THE CENTER AND RETURN ON THE SIDES. YOU CAN LEAVE YOUR OFFERING ON THE PLATE ON THE COMMUNION TABLE.

COLLECTION OF OUR OFFERINGS AND GIFTS "Come to the Table"

THE LIFE OF THE CHURCH

SENDING SONG "God Is Good"

SENDING CALL AND RESPONSE

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

EXHORTATION & BENEDICTION

PASSING THE PEACE OF GOD (Ukrainian)

"Мир Христа" pronounced [Mwir Hryrsta]

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 "Redemption Song"

Reflections on Today's Readings John 10:1-21

We've all seen or heard this week about leadership. From the Russian Invasion of Ukraine, to the heroic resistance of the Ukrainian inspired by the noble example of their president Volodymyr Zelenskyy, encompassing the decisive action of the German chancellor Olaf Scholz and the radical showing-up of everyday Ukrainians – we've seen what personal agency and collective actions can do. As we continue working through John's gospel retelling of the story of Jesus as a recreation of the world, today's scripture portion talks about leadership, community, and religious action here in the world.

Jesus talks about the power structure and discrepancy that he sees around him. He compares the inadequate leadership of the established order to bad or ordinary shepherds, while talking about the good or noble shepherd as the one to follow. The ordinary shepherd does the minimum to get his salary, caring not so much about the flock or sheep as himself. In this way the ordinary shepherd is like a thief or robber. The noble or good shepherd knows the sheep of the flock intimately, loves them and cares for them to the point of being willing to give his own life for theirs. Jesus crafts his parable teaching by expanding upon the prophecy of Ezekiel 34 which uses the same images of the bad and good shepherd. These were long-used metaphors for leadership among the Hebrew people. Both of God's leadership and role, as well as of human leaders of the people (*prophets and priests*).

It can seem fairly simple and straight-forward, but it's far from basic. The noble shepherd's love and relational presence doesn't just protect but inspires, teaches, guides and empowers. It simultaneously protects and creates community. Rather than being the bare-bones minimum it's extravagant and contagious. Jesus has already said in the earlier passages that he is the bread of life, and living water. Here Jesus says that leads the people to pastures of life, like green grass besides still waters (Psalm 23).

This week in the news in and around the invasion of Ukraine, I've seen reflections of the truth of this sort of contagious leadership, this dynamic of community life, and the transformative power of collective interdependence. It'd be easy to navel-gaze and complain about how we lack such leadership or don't see such extravagant solidarity. The more interesting question for me is to wonder where do we see that? How in our community are we embracing this dynamic of interdependent agency, extravagant grace, contagious love? It's not just the people of Ukraine that need this dynamic but also us. The Church, and Christians, are seen by many today as focused primarily on a different world, on interior or religious things, on themselves. How do we model a different sort of faithful nobility to the world – that we are invested not just in ourselves and thinking of an afterlife, but in the trenches, with our sleeves rolled up, addressing the needs we all share today – here and now?

QUESTIONS FOR REFLECTION & EXAMEN:

- What engaged you, enraged you, or surprised you in the text?
- How have you experienced Jesus as the noble shepherd?; Church community (ours or another) as contagious and empowering?
- 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
8 Breeze Ramirez	11 Michael Evans
12 Kristy McClain	17 Louise Hirschman
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. You can find info about it in the entryway

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 Barman Declaration (WW2). Find info at www.capcoakland.org/race-matters

SPECIAL LENT ACTIVITIES & PROGRAMS

Atonement Theories – Tuesdays at 7pm on Zoom. Talking about why Jesus had to die and what his death means today.

Journey Group Gatherings – various times during the week. Signup for a small group centered around spiritual practices and sharing. www.capcoakland.org/lent

Friday Night Meal – Friday, March 11^h 6:00-7:00PM. Our partners of Piedmont Com Service Crew 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:

Coffee Barista: John LaMotte
Garden Party Food: Beth & Bill Beatty
Godly Play: Beth Beatty
Music: Pete Feltman, Dave Eagle, Ben Karmarz, Roger Kim
Preaching: Monte McClain
Readers: S. Nelson, D. Kittams, J. Marjors
Video Tech: Dann Wilkens, 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.

“In Christ Alone”

Keith Getty and Stuart Townend

1. In Christ alone my hope is found
He is my light, my strength, my song
this cornerstone, this solid ground
firm through the fiercest drought and storm
What heights of love, what depths of peace
when fears are stilled, when strivings cease
My comforter, my all in all
here in the love of Christ I stand

2. In Christ alone, who took on flesh
fullness of God in helpless Babe
This gift of love and righteousness
scorned by the ones He came to save
'Til on that cross as Jesus died
the wrath of God was satisfied
For ev'ry sin on Him was laid
here in the death of Christ I live

3. There in the ground His body lay
Light of the world by darkness slain
then, bursting forth in glorious day
up from the grave He rose again
And as He stands in victory
sin's curse has lost its grip on me
for I am His and He is mine
bought with the precious blood of Christ

4. No guilt in life, no fear in death
this is the pow'r of Christ in me
from life's first cry to final breath
Jesus commands my destiny
No pow'r of hell, no scheme of man
can ever pluck me from His hand
'til He returns or calls me home
here in the pow'r of Christ I'll stand

Call to Worship

Ezekiel 34

One: Like Ezekiel we seek that the Lord's word would come to us:

ALL: Like a shepherdless flock we stray, feeling lost, becoming hungry, threatened by predators.

One: The Lord God proclaims: “I myself will search for my flock and seek them out, rescuing them from all the places where they were scattered during the time of clouds and thick darkness.”

ALL: “I will seek out the lost, bring back the strays, bind up the wounded, and strengthen the weak. But the fat and the strong I will destroy, because I will tend my sheep with justice.

One: God of Life, we come today with doubts and hurts, fear and anxiety, we need your steady hand, your sure presence among and beside us.

ALL: Lead us to green pastures, beside still Waters.

One: Guides us in proper paths.
even when we walk through the darkest valley.

**ALL: For you Lord are good;
your steadfast love endures forever,
It is you who made us, and we are yours;
we are your people, the sheep of your pasture.**

“Dig A Little Deeper”

Mahalia Jackson

1. You got to live, you ought to dig
I want to dig a little deeper in the storehouse
of God's love, eternal love
I hope to shine and love sublime
I want to dig a little deeper in the storehouse
of God's love, eternal love

chorus

I want to dig a little deeper in God's love
I gotta Dig a little deeper down in God's love
I wanna Dig a little deeper in the storehouse
of God's love, eternal love
I want to talk a little moment like Jesus would
I wanna walk just like a good Christian should
I wanna dig a little deeper in the storehouse
of God's love, eternal love

2. I want to do what's always true
I want to dig a little deeper in the storehouse
of his love, eternal love
Each passing hour, I want more power
I want to dig a little deeper in the storehouse
of God's love, eternal love

chorus

“My Shepherd Will Supply My Need”

Isaac Watts (1719) | Glory to God #803

Tune: RESIGNATION (Southern Harmony)

1. My Shepherd will supply my need
Jehovah is His name
In pastures fresh He makes me feed
beside the living stream
He brings my wandering spirit back
when I forsake His ways
And leads me, for His mercy's sake,
in paths of truth and grace

2. When I walk through the shades of death
Your presence is my stay
One word of Your supporting breath
drives all my fears away
Your hand in sight of all my foes
does still my table spread
My cup with blessings overflows,
Your oil anoints my head

3. The sure provisions of my God
attend me all my days
O may Your house be my abode
and all my works be praise
There would I find a settled rest
while others go and come
No more a stranger or a guest,
but like a child at home

“Come to the Table”

Common Hymnal, 2019

Verse 1

Come all proud, come all greedy
Come all liars, come all shamed
Come all wealthy, come receive it
To the table, come today

Verse 2

Come all broken, come all needy
Come all poor, and come all slaves
Come all rulers, come be seated
Come all sinners, come all saints

Chorus 1

Come to the table
From near and far
Come from the shadows
Come out of the dark
There's room at the table
We saved you a seat
Come to the banquet
Come join in the feast

Verse 3

Every race, every nation
Come all rebels, come all gay
From the fringes, come to Jesus
To a table full of grace
To the table, come and stay

Chorus 2

Come to the table
Come eat and drink
There's no inner circle
Come dine with the King
Recline at the table
Come let down your guard
You're never a stranger
Just come as you are

Bridge

Come be whole
Come be loved
Come accepted
Come, now, come
Come be whole
Come be loved
Come accepted
Come, now, come
Come be whole
Come be loved
Come accepted
Come, now, come

Chorus 3

Prepared is the table
We're ready to feast
The party is waiting
There's more still to feed
The harvest is ready
So go fill every seat
Go live out the mission
As a kingdom of priests
Go live out the mission
As a kingdom of priests

Bridge

Come be whole
Come be loved
Come accepted
Come, now, come
(repeat)

Outro

Come, now, come
Come, now, come

Confession of Belhar

September 1986

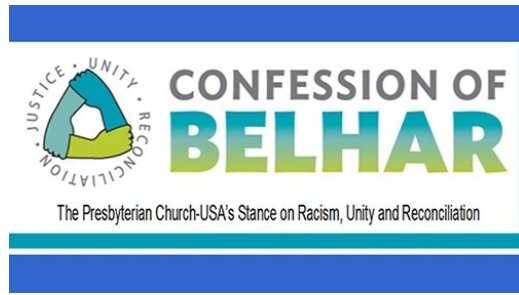
1. We believe in the triune God, Father, Son and Holy Spirit, who gathers, protects and cares for the church through Word and Spirit. This, God has done since the beginning of the world and will do to the end.
2. We believe in one holy, universal Christian church, the communion of saints called from the entire human family.

We believe

- that Christ's work of reconciliation is made manifest in the church as the community of believers who have been reconciled with God and with one another;
- that unity is, therefore, both a gift and an obligation for the church of Jesus Christ; that through the working of God's Spirit it is a binding force, yet simultaneously a reality which must be earnestly pursued and sought: one which the people of God must continually be built up to attain;
- that this unity must become visible so that the world may believe that separation, enmity and hatred between people and groups is sin which Christ has already conquered, and accordingly that anything which threatens this unity may have no place in the church and must be resisted;
- that this unity of the people of God must be manifested and be active in a variety of ways: in that we love one another; that we experience, practice and pursue community with one another; that we are obligated to give ourselves willingly and joyfully to be of benefit and blessing to one another; that we share one faith, have one calling, are of one soul and one mind; have one God and Father, are filled with one Spirit, are baptized with one baptism, eat of one bread and drink of one cup, confess one name, are obedient to one Lord, work for one cause, and share one hope; together come to know the height and the breadth and the depth of the love of Christ; together are built up to the stature of Christ, to the new humanity; together know and bear one another's burdens, thereby fulfilling the law of Christ that we need one another and upbuild one another, admonishing and comforting one another; that we suffer with one another for the sake of righteousness; pray together; together serve God in this world; and together fight against all which may threaten or hinder this unity;
- that this unity can be established only in freedom and not under constraint; that the variety of spiritual gifts, opportunities, backgrounds, convictions, as well as the various languages and cultures, are by virtue of the reconciliation in Christ, opportunities for mutual service and enrichment within the one visible people of God;
- that true faith in Jesus Christ is the only condition for membership of this church;

Therefore, we reject any doctrine

- which absolutizes either natural diversity or the sinful separation of people in such a way that this absolutization hinders or breaks the visible and active unity of the church, or even leads to the establishment of a separate church formation;
- which professes that this spiritual unity is truly being maintained in the bond of peace while believers of the same confession are in effect alienated from one another for the sake of diversity and in despair of reconciliation;
- which denies that a refusal earnestly to pursue this visible unity as a priceless gift is sin;
- which explicitly or implicitly maintains that descent or any other human or social factor should be a consideration in determining membership of the church.



THE STORY BEHIND THE CONFESSION OF BELHAR

Our Race Matters Group recently studied and shared this together

How should the church respond when sin disrupts the church's unity, creates division among the children of God, and constructs unjust systems that steal life from God's creation? Members and leaders of the Dutch Reformed Mission Church in South Africa faced these questions under apartheid, a system of laws that separated people by race from 1948–1994.

Apartheid formed a racially stratified society. Those with the lightest skin tones were offered the greatest protection and opportunity. Non-“white” persons were separated into three categories; each skin tone step away from the “white” category represented a decrease in governmental protections and opportunities. Racial separation was established by law and enforced through violence. Non-white citizens lived with constant and intrusive police presence and interference in the daily functions of life. Those who protested risked punishment, imprisonment, and even death.

The roots of apartheid go back in South African culture and church for several centuries. The Dutch Reformed Church embodied racial separation when it formed three “mission” churches in the late nineteenth century, each categorized by its racial identity. The Dutch Reformed Mission Church was formed for people designated as “coloured” (biracial). The church’s complicity with racial separation kept Christians from worshipping and coming to the Lord’s Table together. The white Dutch Reformed Church (DRC) created an elaborate biblical interpretation and ideology that supported racial separation and then the formal apartheid policies.

The Dutch Reformed Church’s active participation and theological defense of apartheid moved the global church to name apartheid a status confession is a conviction that the Gospel was at stake and thus the faith needed to be proclaimed. Leaders of the Dutch Reformed Mission Church wrestled with this situation theologically and practically. One outcome of their struggles was the emergence of the Confession of Belhar in the early 1980s.

The Uniting Reformed Church of Southern Africa (URCSA), the church that succeeded the Dutch Reformed Mission Church after apartheid, has offered the Confession of Belhar to the global Reformed family as a gift, believing that the themes of unity, reconciliation, and justice issue a call from God to the whole church toward holy action, transformation, and life.

The Special Committee on the Confession of Belhar recommended that the Presbyterian Church (U.S.A.) add Belhar as part of its Constitution because it believed the clarity of Belhar’s witness to unity, reconciliation, and justice might help the PC(USA) speak and act with similar clarity at a time when it faces division, racism, and injustice.

The Presbyterian Church (U.S.A.) approved the Confession of Belhar as part of the *Book of Confessions* at the 222nd General Assembly (2016).

“God is Good ”

Don Moen

Chorus

God is good all the time
 she put a song of praise in this heart of mine
 God is good all the time
 Through the darkest night, his light will shine
 God is good, God is good all the time

1. If you're walking through the valley
 And there are shadows all around
 Do not fear, she will guide you
 she will keep you safe and sound
 'Cause she's promised to never leave you
 Nor forsake you and her Word is true

2. We were sinners - so unworthy
 Still for us he chose to die
 Filled us with her Holy Spirit
 Now we can stand and testify
 That her love is everlasting
 And her mercies - they will never end

3. Lord I may not understand
 All the plans you have for me
 My life is in your hands,
 and through the eyes of faith
 I can clearly see...

