

College Avenue Presbyterian Church
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Blessed are
the dogs, the down-and-out,
those at the end of their rope,
who have nowhere else to go,
they belong to the kingdom of heaven.

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 6th 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

September 16, 2018

GATHERING SONG

"Say Yes"

- Insert

CALL TO WORSHIP

SONG OF PRAISE

"We Are Called"

- Insert

Children from 2 years to 6th grade are invited to gather at the front of the sanctuary and depart for our Godly Play time. You can collect your child(ren) after the service upstairs.

LISTENING FOR GOD'S WORD

READING OF SCRIPTURE

Matthew 4:23-5:3, 15:21-28

Pew Bible, pp. 936, 949

SERMON

"The Great Kingdom War on Poverty"

- Monte McClain

RESPONDING TO GOD'S WORD

SONG OF RESPONSE

"Blessed Are the Poor In Spirit"

- Insert

ACT OF CONFESSION. *OPENING OURSELVES TO BEING UNDONE, THAT WE MIGHT BE REDONE*

SUNG RESPONSE

"Softly And Tenderly"

- Insert

DECLARATION OF GRACE. *THE IN-BREAKING OF GOD'S GRACE DISRUPTS OUR HUMAN CONDITION OF SIN*

PRAYERS OF THE PEOPLE & THE LORD'S PRAYER

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

"Blest Are They"

- Insert

ANNOUNCEMENTS

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

"Ping An"

- Chinese, Mandarin

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 Scripture

Matthew 4:23-5:3, 15:21-28



We begin our Fall series on the Beatitudes with the first of the 8 sayings of Jesus recorded in Matthew 5:1-12. They are the foundation for the larger teachings Matthew records together in his gospel version which we commonly call the Sermon on the Mount (Matthew 5:1-7:29). Throughout the history of those who have followed the teachings of Jesus and claimed him as spiritual master, the Beatitudes have been identified as his vision statement, the constitution of his reign: the kingdom of heaven, his right-side-up vision of our upside-down-world. But while we take it seriously, many in the church have said not to take it literally, seeing it as a poetic portrait of what Jesus wanted, not what he was making happen, or not concrete ways by which we should live. I mean can we really embrace nonviolence and be safe? What about security, if we seek poverty how can we protect ourselves?

Jesus teaches to a crowd made up of his disciples and other people. At the end of the sermon (in Matthew 7:29) we're told that the crowds were amazed by his authority. How did they take his words? Seriously? Metaphorically? Or literally? The crowds were made up of the sick, socially outcast, and broken-down. It's what we're told in the setting up of the context of the teaching in the prologue Matthew narrates in Matthew 4:23-25. Beatitudes, were sayings that were used as a teaching tool in the ancient world. Yet more often than naught, being blessed (the beatitude) related to prosperity, safety in acquisition, being on the right side of history (or whoever was ruling it at the time). Here Jesus says the opposite, radically subverting the way in which we are invited to approach life and understand God's passion and purpose.

Poor in spirit. I've heard it said that it can mean the literal poor, who have nothing. It also could refer to those who are humble, contrite, recognizing their need of God (even if they are prosperous on earth). What the expression means is someone who is down-and-out, at the end of their rope, who has no more doors to open, nowhere else to turn: a dirty dog. The story of the Canaanite woman relates in that she is poor in spirit (Jesus seems to think of her a dog), ethnically other, social outcast, aggressive. Yet in her assertive relentless pleading for help for her child, Jesus opens to a new way of being, thinking, loving and seeing. Could it be that Jesus is saying such openness - when everything is closed - is the beatific key to the meaning of life and personal knowledge of the kingdom of Heaven - God's better way?

Questions for the practice of Examen & Contemplation

- What grabs your attention in this reading?
- How, when, have you experienced poverty of spirit?
- How can such literal poverty lead to literal blessing?
- Who do you glimpse as a dog to avoid in your life, our church, our city? How might God be inviting you to open yourself to the reign of God through that situation?

ANNOUNCEMENTS & COMMUNITY NEWS

SEPTEMBER BIRTHDAYS

19 Sylvan Zappin	23 Karl Shadley
27 Linda Trowbridge	28 Lisa Ko 1997

COMMUNITY CALENDAR

Today - We begin our next preaching and teaching series around the Beatitudes - the essential teaching of Jesus. You can find it in Matthew 5:1-12. Look for blog posts, study aids and links online and via social media! We're also rearranging our regular order of worship to empower the service to be more of a direct response to the word that we read.

Youth Group tonight @ 7pm | We're kicking off for the new year with a Shaving Cream Battle! Your 6th-12th grader can come with a bottle to use

ESL Class Ministry | Monday, 7-9pm at Primera Iglesia (1945 High Street, 94605). Info in entryway.

Choir Practice | Tuesday, 5:30-6:30pm (Sanctuary)

Celtic Prayer Mid Week Small Group | Wed 7-8:30pm, near CAL | Call Marda @ 540.7173

Friday Night Meal | Friday, 6-7pm!
Talk to Ellen Brylawski to help.

Women's Group - 1,2, 3rd Saturdays, 8:30a

Letter Ministry | Encourage another with a hand-written note. Find cards on the back wall!

Photo Board | New photos are up! Add a caption and names to create community-building fun.

Faith in the Public Square | Monte is interested in working on how we can testify publicly to our hope of reconciliation in the political and cultural polarization of this pre-mid-term-season. Join him in the library today at 12:15 for a brief brainstorming conversation.

Outdoor Worship for the Blessing of the Animals | Sunday, 9/30 @ 10:30am

Thank you to Today's Leadership

Fellowship: Sharon Nelson; Anne Marie Adams
Godly Play: David Kittams ST; Radman Beatty DK

Leadership for next week, 9/23/18:

Fellowship: Linda Davis, Louise Hirschman
Godly Play: Cam Beatty ST; Maya Patil DK

LYRICS & WRITTEN RESPONSES FOR TODAY'S WORSHIP

"Say Yes"

Michelle Williams, 2014

When Jesus say Yes nobody can say no
When Jesus say Yes nobody can say no
When Jesus say Yes nobody can say no
When Jesus say Yes nobody can say no

I'm not worried about a thing
cause I know you are guiding me
Where you lead me Lord I will go
I have no fear cause I know who's in control
There's no limit to what you can do
Cause it all belongs to you yes it all belongs to you
You're almighty and all powerful
And it all belongs to you, yes it all belongs to you

GATHERING WORDS | CALL TO WORSHIP

An combination of Isaiah 2 & 25 | The Divine Future

*The congregation responds with **the text in BOLD PRINT***

One: O Lord, you are my God;
I will exalt you, I will praise your name;
for you have done wonderful things,
plans formed of old, faithful and sure.

**ALL: For you have been a refuge to the poor,
a refuge to the needy in their distress,
a shelter from the rainstorm
and a shade from the heat.**

One: When the blast of the ruthless
was like a winter rainstorm,
the noise of invading foreign hordes
like heat in a dry place,
you subdued the heat with the shade of clouds;
the song of the ruthless was stilled.

**ALL: In days to come
the mountain of the Lord's house
shall be established as the highest of the mountains,
On this mountain the Lord of hosts
will make for all peoples
a feast of rich food, a feast of well-aged wines,
of rich food filled with marrow,
of well-aged wines strained clear.**

One: Many peoples shall come and say,
"Come, let us go up to the mountain of the Lord,
to the house of the God of Jacob;
that he may teach us his ways
and that we may walk in his paths."

**ALL: The LORD shall judge
between the nations,
and shall arbitrate for many peoples;
they shall beat their swords into plowshares,
and their spears into pruning hooks;
nation shall not lift up sword against nation,
neither shall they learn war any more.**

One: You will destroy on this mountain
the shroud that is cast over all peoples,
the sheet that is spread over all nations;
swallowing up death forever.

**ALL: Then the Lord God will wipe away
the tears from all faces,
and remove the disgrace of the people
from all the earth.**

One: It will be said on that day,
Look, Here is our God;
we have waited for the LORD, to save us.

**ALL: Today is that day,
let us be glad and rejoice in God's salvation.
Come, let us walk
in the light of the way of the Lord!**

"Come! Live in the Light! (We Are Called)"

Author: David Haas (1988)

Glory to God Hymnal #749 (insert)

1. Come! Live in the light!
Sine with the oy and the love of the Lord!
We are called to be light for the kingdom,
To live in the freedom of the city of God.

Refrain:

We are called to act with justice;
we are called to love tenderly;
we are called to serve one another,
to walk humbly with God.

2. Come! Open your heart!
Show your mercy to all those in fear!
We are called to be hope for the hopeless
So hatred and violence will be no more.

3. Sing! Sing a new song!
Sing of that great day when all will be one!
God will reign, and we'll walk with each other
as sisters and brothers united in love.

"Blessed Are the Poor In Spirit"

New words to an old tune: Carolyn Winfrey Gillette.

NETTLETON 8.7.8.7 D ("Come, Thou Fount of Every Blessing")

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1. Blessed are the poor in spirit;
all God's realm is surely theirs.
Those in mourning will find comfort
as an answer to their prayers.
Meek ones whom this world despises
will inherit everything.
God, your kingdom still surprises;
may we seek the reign you bring.

2. Blessed, too, are those who hunger
and who thirst for what is right.
They will not be prone to wander,
for your will is their delight.
Those who show God's care and mercy
will receive that mercy too.
God, in Christ you show us clearly
of the joy we have in you.

3. Those who share the peace God
gives them will find blessings as God's own.
Those oppressed for faithful living
will call heaven's kingdom Home.
When the world's ways seem distressing
and we feel life's painful sting,
God, remind us of the blessings
of the wondrous life you bring.

Confession of Our Brokenness Responsive Reading:

A response to the first Beatitude rooted in Psalm 51.

**Have mercy on me, O God,
according to your steadfast love;
according to your abundant mercy
blot out my transgressions.
Wash me thoroughly from my iniquity,
and cleanse me from my sin.**

**I am a good student of our world,
easily tempted to believe
I must take care of myself,
that I alone can protect myself,
assuring longevity through my work and possessions.**

All too often I flee the poverty of spirit.

**I am not always teachable,
thinking I know already what is best,
or thinking that I know what I need to learn.**

All too often I flee the poverty of spirit.

**I am tempted by recognition, or pride,
to not be overlooked as unimportant,
forgettable or other.**

All too often I flee the poverty of spirit.

**In my fear I reject those you may send to me,
to bless me, or for me to bless,
as dogs because they are other
than what I expect, desire or understand.**

All too often I flee the poverty of spirit.

**You desire truth in the core of my being
therefore teach me wisdom, give me sight.
Create in me a clean heart, O God,
and put a new and right spirit within me.
Do not cast me away from your presence,
and do not take your holy spirit from me.
Restore to me the joy of your salvation,
and sustain in me a willing spirit.**

Silent Prayer

"Softly and Tenderly Jesus Is Calling"

Author: Will L. Thompson

Glory to God Hymnal #418

1 Softly and tenderly Jesus is calling,
calling for you and for me.
See, on the portals he's waiting and watching,
watching for you and for me.

Refrain:

"Come home, come home!
You who are weary, come home."
Earnestly, tenderly, Jesus is calling,
calling, "O sinner, come home!"

2 Why should we tarry when Jesus is pleading,
pleading for you and for me?
Why should we linger and heed not his mercies,
mercies for you and for me?

3 O for the wonderful love he has promised,
promised for you and for me!
Though we have sinned,
he has mercy and pardon,
pardon for you and for me.

"Blest Are They"

Author: David Haas

Glory to God Hymnal #172

1 Blest are they, the poor in spirit;
theirs is the kingdom of God.
Blest are they, full of sorrow;
They shall be consoled.

Refrain:

Rejoice and be glad!
Blessed are you; Holy are you!
Rejoice and be glad!
Yours in the kingdom of God!

2. Blest are they, the lowly ones;
they shall inherit the earth.
Blest are they who hunger and thirst;
They shall have their fill.

3 Blest are they who show mercy;
mercy shall be theirs.
Blest are they, the pure of heart;
They shall see God.

4 Blest are they who seek peace;
They are the children of God.
Blest are they who suffer in faith;
The glory of God is theirs.

5 Blest are you who suffer hate,
all because of me.
Rejoice, be glad; Yours Is the kingdom;
shine for all to see.

JESUS CHRIST: LIFE

172

Blest Are They

Gsus Lender or All

1 Blest are they, the poor in spir - it; theirs is the
2 Blest are they, the low - ly ones; they shall in -
3 Blest are they who show mer - cy; mer - cy
4 Blest are they who seek peace; they are the
5 Blest are you who suf - fer hate, all be -

D7 Gsus G

king - dom of God. Blest are they, who
her - it the earth. Blest are they, the
shall be theirs. Blest are they, who
chil - dren of God. Re - joice, be glad; who
cause of me.

D Dsus D Gsus G

full of sor - row; they shall be con - soled.
hun - ger and thirst; they shall have their fill.
pure of heart; they shall see God.
suf - fer in faith; the glo - ry of God is theirs.
yours is the king - dom; shine for all to see.

Refrain All C D7 G D Em G C G

Re - joice and be glad! Bless - ed are you;
Am A D C D7 Em Em7
ho - ly are you! Re - joice and be glad!
C Dsus D C G
Yours is the king - dom of God!

This hymn paraphrases the Beatitudes (Matthew 5:1-12), the opening portion of Christ's Sermon on the Mount. Similar words of blessing also occur in the Sermon on the Plain (Luke 6:20-23). Both sets of sayings reverse worldly values and offer a new understanding of God's ways.

749 Come! Live in the Light!

We Are Called

1 Come! Live in the light! Shine with the
 2 Come! O - pen your heart! Show your
 3 Sing! Sing a new song! Sing of that

joy and the love of the Lord! We are called
 mer - cy to all those in fear! We are called
 great day when all will be one! God will reign,

to be light for the king - dom, to live in the
 to be hope for the hope - less so ha - tred and
 and we'll walk with each oth - er as sis - ters and

free - dom of the cit - y of God.
 vio - lence will be no more,
 broth - ers u - nit - ed in love.

Refrain We are called to act with jus - tice; we are called to
 love ten - der - ly; we are called to serve one an -
 oth - er, to walk hum - bly with God.

The thematic and musical center of this hymn on the vocation of all believers is found in the refrain, which is based on the well-known challenge of Micah 6:8, "What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?"

418 Softly and Tenderly Jesus Is Calling

1 Soft - ly and ten - der - ly Je - sus is call - ing, call - ing for
 2 Why should we tar - ry when Je - sus is plead - ing, plead - ing for
 3 O for the won - der - ful love he has prom - ised, prom - ised for

you and for me. See, on the por - tals he's wait - ing and watch - ing,
 you and for me? Why should we lin - ger and heed not his mer - cies,
 you and for me! Though we have sinned, he has mer - cy and par - don,

Refrain
 watch - ing for you and for me. "Come home, come home!
 mer - cies for you and for me? "Come home, come home!
 par - don for you and for me. "Come home, come home!"

You who are wea - ry, come home." Ear - nest - ly, ten - der - ly,
 Je - sus is call - ing, call - ing, "O sin - ner, come home!"

This 19th-century gospel hymn has often been used as a hymn of invitation at evangelistic services. Its imagery is primarily based on Jesus' parable in Luke 15:11-32, commonly called "The Prodigal Son." Each singer thus becomes a wandering child who is urged to return home.