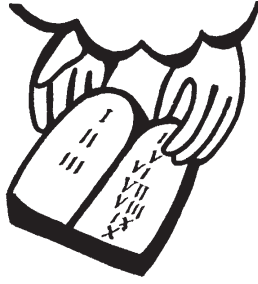


HOLY COMMUNION



The Third Sunday in Lent
March 15, 2009 + 8:30 & 11:00 a.m.

Central - in the heart of the city, welcomes all people to celebrate, discover and share the love of Christ

The Holy Spirit gathers
us in unity
on the first day
of the week, the day of
Christ's resurrection

In Jesus our temple, we have room to roam

The third covenant in this year's Lenten readings is the central one of Israel's history: the gift of the law to those God freed from slavery. The ten commandments are one of the chief parts of Luther's catechism, a core piece of baptismal instruction. They begin with the statement that because God alone has freed us from the powers that oppressed us, we are to let nothing else claim first place in our lives. When Jesus throws the merchants out of the temple, he is defending the worship of God alone and rejecting the ways commerce and profit-making can become our gods.

Pachelbel (1653 -1706)
a prolific composer, organist
and teacher, brought the south
German middle Baroque organ
tradition to its peak.

GATHERING

PRELUDE

"Chaconne in d minor"

Johann Pachelbel

The carillon calls the assembly to worship.

The assembly stands to face the baptismal font (in the front) for the confession.

CONFESSION AND FORGIVENESS

As the presiding minister begins from the font,
the sign of the cross may be made by all in remembrance of their baptism:

P In the name of the Father,
and of the + Son, and of the Holy Spirit.

AU Amen.

P If you record our sins, Lord, who could survive?

Psalm 130:3-4

AU But because you forgive we stand in awe.

P Let us confess our sins in the presence of God and of one another.
silence for reflection

Kyrie (8:30)

Leader	Assembly
Lord, have mer - cy.	Lord, have mer - cy.
Christ, have mer - cy.	Christ, have mer - cy.
Lord, have mer - cy.	Lord, have mer - cy.

Little is known about the early life of Italian composer Caccini (1551–1618) who was associated with music in both Rome and Florence as well as with the famous Medici family. This Kyrie is a reworking of the composer's "Ave Maria."

God speaks to us in
scripture reading,
preaching,
and song

After escaping from slavery, the Israelites come to Mount Sinai, where God teaches them how to live in community. The ten commandments proclaim that God alone is worthy of worship. Flowing from God, the life of the community flourishes when based on honesty, trust, fidelity, and respect for life, family, and property.

"Kyrie eleison" (11:00)

Giulio Caccini

Lord have mercy. Christ have mercy. Lord have mercy.

P Rock of our salvation,
A **we confess that we live in opposition to your gracious will for us. We have failed to be a blessing to others by turning our backs on the needs of the poor. We have exploited your creation without regard for those who come after us. By our sin, we are exiled from your presence; our bones are dried up, and our hope is lost. Breathe your Spirit on us, O God, that we may live.**

P God's love is shown to us in that while we still were sinners, Christ died for us. In the name of Jesus Christ, you are forgiven. Your sin is washed away. In the waters of baptism you were joined with Christ, reborn as children of God, and anointed with the Holy Spirit. You are free to live as God's people in the world.

A Amen.

GATHERING HYMN

(hymn) 324

"In the Cross of Christ I Glory"

stanzas 2 & 3 in harmony

GREETING

P The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.

A And also with you.

PRAYER OF THE DAY

P ...one God, now and forever.

A Amen.

WORD

CHILDREN'S MESSAGE

Children are invited to come forward; parents are welcome to come with their children.

FIRST READING *The commandments given at Sinai*

Exodus 20:1–17

God spoke all these words:

²I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery; ³you shall have no other gods before me.

⁴You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. ⁵You shall not bow down to them or worship them; for I the LORD your God am a jealous God, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject me, ⁶but showing steadfast love to the thousandth generation of those who love me and keep my commandments.

⁷You shall not make wrongful use of the name of the LORD your God, for the LORD will not acquit anyone who misuses his name.

⁸Remember the sabbath day, and keep it holy. ⁹Six days you shall labor and do all your work. ¹⁰But the seventh day is a sabbath to the LORD your God; you shall

not do any work — you, your son or your daughter, your male or female slave, your livestock, or the alien resident in your towns. ¹¹For in six days the LORD made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the LORD blessed the sabbath day and consecrated it.

¹²Honor your father and your mother, so that your days may be long in the land that the LORD your God is giving you.

¹³You shall not murder.

¹⁴You shall not commit adultery.

¹⁵You shall not steal.

¹⁶You shall not bear false witness against your neighbor.

¹⁷You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbor.

The word of the Lord.

AD Thanks be to God.

SECOND READING

1 Corinthians 1:18–25

Christ crucified, the wisdom of God

The word of the cross is pure foolishness and nonsense to the world because it claims that God is mostly revealed in weakness, humiliation, and death. But through such divine foolishness and weakness, God is working to save us. The center of Paul's preaching is Christ crucified.

Paul writes:

For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

¹⁹For it is written,

“I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart.”

²⁰Where is the one who is wise? Where is the scribe? Where is the debater of this age?

Has not God made foolish the wisdom of the world?

²¹For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe. ²²For Jews demand signs and Greeks desire wisdom, ²³but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, ²⁴but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God.

²⁵For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength.

The word of the Lord.

AD Thanks be to God.

GOSPEL ACCLAMATION FOR LENT



Text: Gracia Grindal, based on Joel 2:13
Music: KAS DZIEDAJA, Latvian folk tune
Text © 1998 Augsburg Fortress

Jesus attacks the commercialization of religion by driving merchants out of the temple. When challenged, he responds mysteriously, with the first prediction of his own death and resurrection. In the midst of a seemingly stable religious center, Jesus suggests that the center itself has changed.



GOSPEL

The cleansing of the temple

John 2:13–22

The holy gospel according to Mark.

AD **Glory to you, O Lord.**

The Passover of the Jews was near, and Jesus went up to Jerusalem. ¹⁴In the temple he found people selling cattle, sheep, and doves, and the money changers seated at their tables. ¹⁵Making a whip of cords, he drove all of them out of the temple, both the sheep and the cattle. He also poured out the coins of the money changers and overturned their tables. ¹⁶He told those who were selling the doves, "Take these things out of here! Stop making my Father's house a marketplace!" ¹⁷His disciples remembered that it was written, "Zeal for your house will consume me." ¹⁸The Jews then said to him, "What sign can you show us for doing this?" ¹⁹Jesus answered them, "Destroy this temple, and in three days I will raise it up." ²⁰The Jews then said, "This temple has been under construction for forty-six years, and will you raise it up in three days?" ²¹But he was speaking of the temple of his body. ²²After he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word that Jesus had spoken.

The gospel of the Lord.

AD **Praise to you, O Christ.**

SERMON

Pastor Rick Nelson

"A 40-Day Journey: A Radical Life"

silence for reflection

HYMN OF THE DAY

"You Are the Way"

(hymn) 758

stanzas 2 & 3 in harmony

APOSTLES' CREED

A We have been made God's people through our Baptism into Christ. Living together in trust and hope, we confess our faith.

AD **I believe in God, the Father almighty, creator of heaven and earth.**

I believe in Jesus Christ, God's only Son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; he descended to the dead.

On the third day he rose again; he ascended into heaven, he is seated at the right hand of the Father, and he will come to judge the living and the dead.

I believe in the Holy Spirit, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

PRAYERS OF INTERCESSION

A Led by Christ in our journey of repentance and moved by his compassion, let us pray for the church, those in need, and all of God's creation.

after each petition:

Lord in your mercy,

AD **hear our prayer.**

*God feeds us
with the presence
of Jesus Christ*

- P** Into your hands, merciful God,
we commend these and all for whom we pray,
trusting in your guidance and your grace; through Jesus Christ our Savior.
AD Amen.

MEAL

PEACE

- P** The peace of the Lord be with you always.
AD And also with you.
The assembly is invited to share God's peace with one another.

GATHERING OF GIFTS

*While the collection is received lay ministers prepare the table.
The assembly stands as the procession reaches the chancel.*

Music for Bells

"When I Survey the Wondrous Cross"

Arnold Sherman

Offertory Prayer

- A** Together let us pray.
AD Merciful Father,
we offer with joy and thanksgiving what you have first given us—
our selves, our time, and our possessions, signs of your gracious
love. Receive them for the sake of him who offered himself for us,
Jesus Christ our Lord. Amen.

GREAT THANKSGIVING

- P** The Lord be with you.
AD And also with you.
P Lift up your hearts.
AD We lift them to the Lord.
P Let us give thanks to the Lord our God.
AD It is right to give our thanks and praise.

- P** It is indeed right, our duty and our joy ... join their unending hymn:



Ho - ly, ho - ly, ho - ly Lord, God of pow - er and might,



heav'n and earth are full of your glo - ry. Ho -



san - na in the high - est, ho - san - na in the high - est.



Blessed is he who comes in the name of the Lord. Ho -



san - na in the high - est, ho - san - na in the high - est.



All are invited to receive these gifts of God.
Grape juice is available upon request.
Children are welcome to receive communion or a blessing.
Communion at this service is served kneeling (as you are able) by individual chalices around the communion rail.

British composer Andrew Fletcher composed this setting of a portion of St. Thomas Aquinas' Lenten text "Pange lingua" for the 1999 St. Stephen's Festival in Bournemouth (southern England).

Eucharistic Prayer

Lord's Prayer (1975)

AD Our Father in heaven,
hallowed be your name, your kingdom come,
your will be done, on earth as in heaven.
Give us today our daily bread.
Forgive us our sins as we forgive those who sin against us.
Save us from the time of trial and deliver us from evil.
For the kingdom, the power, and the glory are yours,
now and forever. Amen.

Breaking of the Bread and Invitation to the Table

Communion

"Lamb of God"

Lamb of God, you take a - way the sin of the world; have mer-cy on
us. Lamb of God, you take a - way the sin of the
world; have mer-cy on us. Lamb of God, you take a - way the
sin of the world; grant us peace, grant us peace.

"Tantum ergo sacramentum" (11:00)

Andrew Fletcher

*Let us therefore, bowing low, give honor to so great a Sacrament,
and let the old law give way to a new rite;
let faith afford assistance to the deficiency of the senses.
To the Begetter and the Begotten let there be praise and jubilation,
salvation and honor, power and blessing,
and to the one proceeding from both let there be equal praise.*

Table Blessing and Prayer after Communion

P The body and blood of our Lord Jesus Christ
strengthen you and keep you in his grace.

AD Amen.

A Let us pray.

O God, our beginning and our end,
you kept Abraham and Sarah in safety
throughout the days of their pilgrimage,
and you led the children of Israel through the midst of the sea.
Protect and guide us in our journeys.
Make our ways safe and our home-comings joyful,
and bring us at last to our heavenly home,
where you dwell in glory with our Lord Jesus Christ
and the life-giving Holy Spirit, one God, now and forever.

AD Amen.

*God blesses and sends us
in mission to the world*

*In his very brief life Russell
(1777-1813) composed a
variety of music for the
church including
"Voluntaries" (English
versions of the German
prelude and fugue form) as
well as oratorios – most
importantly his "Job." His
style displays a clear lineage
between Handel and Haydn.*

Sunday worship is
broadcast locally on
WDGY 740 AM at 11
a.m.; or listen online
from anywhere at
wdgyradio.com.
To sponsor a Sunday
morning radio broadcast
or refreshments in honor
or memory of a loved one
or a special occasion,
contact Julie Pinomaki at
612.767-9212.

SENDING

BLESSING

P May the Lord turn his face toward us,
and guide our feet into the way of peace.

Almighty God, Father, † Son, and Holy Spirit,
bless you now and forever.

A Amen.

SENDING HYMN

"Sent Forth by God's Blessing"

(hymn) 547

DISMISSAL

Please face the entrance for the dismissal.

A Go in peace. Christ goes with you.

A **Thanks be to God.**
The carillon sends the assembly into mission.

POSTLUDE

"Voluntary in a minor"

William Russell

*Portions of the liturgy are from Sundays and Seasons.com © 2008 Augsburg Fortress.
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SERVING TODAY

Pastor D. Foy Christopherson	<i>presiding</i>
Pastor Rick Nelson	<i>preaching</i>
Berit Aus	<i>assisting minister</i>
Jim Heintz	<i>intercessor</i>
Mark Sedio	<i>cantor/organist</i>
Jane Lien	<i>associate cantor</i>
Campanas Central	<i>bell choir</i>
Kris Schoephoerster, Mariel Wolter	<i>readers, 8:30</i>
David Molvik	<i>sound operator, 8:30</i>
Lois Wolff, Christopher Haug	<i>readers, 11:00</i>
Central Choir	<i>choir, 11:00</i>
Mark Brodin	<i>sound operator, 11:00</i>
Richard Stegall	<i>sacristan</i>
Verne Melberg	<i>radio announcer</i>
Robert Tufford, Jean Matheson, Bob Ylvisaker	<i>lead ushers</i>
Karin Lilleodden, Jean McGrath, Amanda Highben, Shirley Dahl, Leon & Deanne Tibben, Arlene Murphy, Pramila Nelson, Phil Ranheim, Barb Hoernemann, Judy Berge, Rick Johnston	<i>communion ministers</i>
Pastor Kristen Jacobson, Mary Gunderson, Carney Meekins, Mark Forsberg, Patti Brestrup, Jane Panzer	<i>hosts and greeters</i>

WELCOME!



Everyone is welcome. As a community of the people of God, the members of Central Lutheran Church are called to welcome all people regardless of age, economic status, ethnic background, gender, physical or mental ability, race or sexual orientation. We affirm that in Christ “there is neither Jew nor Greek, there is neither slave nor free, there is neither male or female” (Galatians 3:28). Christ has made us one.

Guests are welcome. We are pleased you are worshiping with us today. We invite guests to complete the “Welcome to Central” card found in the pew racks and leave it with an usher or place it in the offering plate. If you would like more information about Central, please speak to a staff member or call the church at 612-870-4416.

Children are welcome at all services. Worship bulletins for children and activity bags are available at Sanctuary entrances. If you would prefer to use Central’s nursery (available for children ages four and younger), you will find it on the second floor of the Education Building. An usher will be glad to assist you.

Welcome to the Lord’s Table. All are welcome at the Lord’s Table. Please follow the guidance of the ushers and instructions in the order of service. During communion, ministers will bring bread and wine to persons in designated access seating areas. If you are not in a designated access seating area and desire to commune where you are seated, please notify an usher who will direct communion ministers to come and serve you. Communion may be received in one kind (only bread or only wine) from any station if wheat bread or alcohol presents a health concern. Gluten-free breads and alcohol-free wine are available by request at most liturgies from most communion stations.

We envision becoming a thriving, vibrant model of urban Lutheran ministry for the 21st century. This lofty vision requires us to ask each day if our goals for worship, learning, and service are clearly reaching a diverse neighborhood and city in language and action that reflect the world as well as our heritage.



Large print service folders,
assisted listening devices, and access seating
are available to aid your participation in worship.
Please inquire with an usher.



CENTRAL LUTHERAN CHURCH
*in the heart of the city, welcomes all people
to celebrate, discover and share the love of Christ*
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