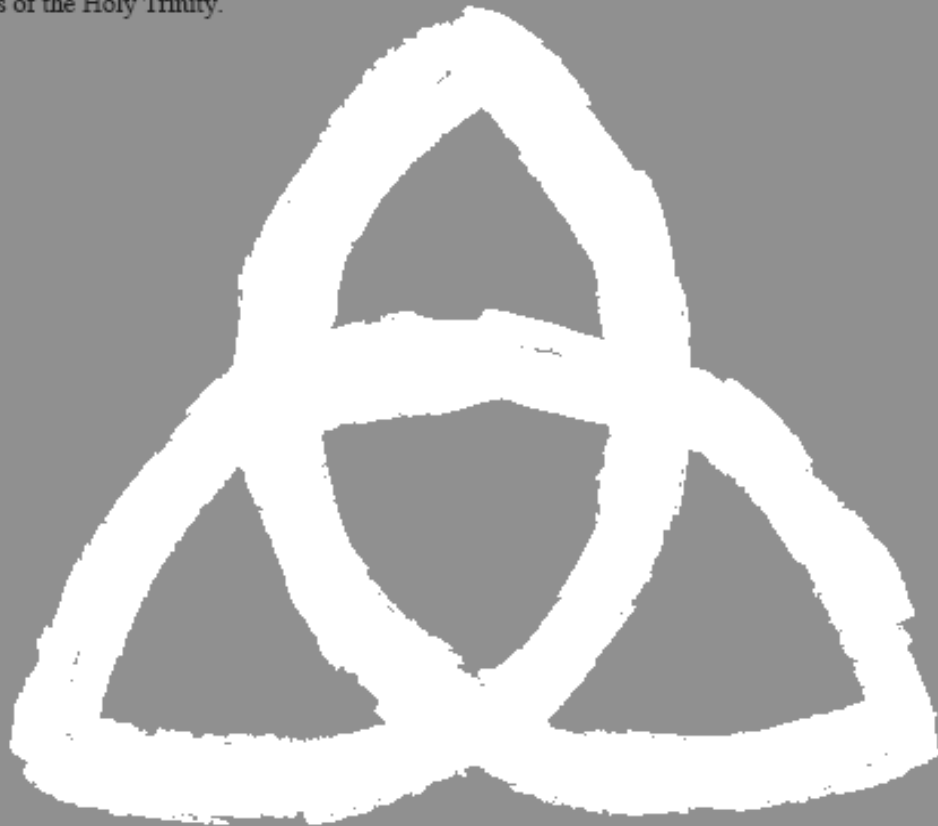


The Triquetre,
combining the shape of three fish
with one continuous line,
is an ancient symbol of the three
Persons of the Holy Trinity.



HOLY
HOLY
HOLY

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 contact us at 612-870-4416, or email info@centralmpls.org.

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 up the steps from the information desk at the south entrance (across from the fellowship hall). An usher or greeter will be glad to assist you.

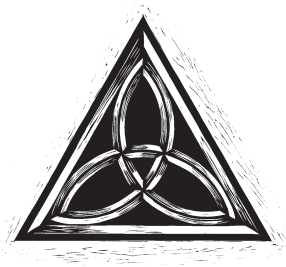
Welcome to the Lord’s Table. All are welcome at the Lord’s Table. Please follow the guidance of the ushers and instructions in the order of service. During communion, ministers will bring bread and wine to persons in designated access seating areas. If you are not in a designated access seating area 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.





HOLY COMMUNION

Holy Trinity

June 7, 2009 + 10:00 a.m.

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

God gives the cup of Christ filled with the Spirit's love

When we say God is the triune God, we are saying something about who God is beyond, before, and after the universe: that there is community within God. Our experience of this is reflected in Paul's words today. When we pray to God as Jesus prayed to his Abba (an everyday, intimate parental address), the Spirit prays within us, creating between us and God the same relationship Jesus has with the one who sent him.

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

*The procession this morning
includes symbols of the Holy
Trinity: smoke, word, fire.*

*This hymn often serves
as the hymn of praise in
Lutheran churches the
world over.*

GATHERING

PRELUDE

"Concerto in d minor"

Alessandro Marcello

*At the sound of the carillon the assembly stands
to face the worship leaders at the back of the church.*

PROCESSIONAL HYMN

"Holy, Holy, Holy"

(hymn) 413

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.

HYMN OF PRAISE

All glo - ry be to God on high and thanks to him for -
 ev - er! What - ev - er Sa - tan's host may try, God
 foils their dark en - deav - or. He bends his ear to
 ev - 'ry call, and of - fers peace, good - will to all, and
 calms the trou - bled spir - it.

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

This reading narrates Isaiah's vision of the Lord surrounded by angels. They sing "Holy, holy, holy," a song the church sings at the beginning of the great thanksgiving. This liturgical text invites the church and all creation to sing in praise of God's glory. That glory is God's mercy toward sinners.

In describing the new life of faith, Paul refers to all three persons of the Trinity: the Spirit leads us to recognize that we are children of God the Father and sisters and brothers with Christ the Son.

PRAYER OF THE DAY

☞ ...who lives and reigns with you and the Holy Spirit, one God, now and forever.

🎵 **Amen.**

WORD

CHILDREN'S MESSAGE

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

FIRST READING

Isaiah's vision and call

Isaiah 6:1-8

In the year that King Uzziah died, I saw the LORD sitting on a throne, high and lofty; and the hem of his robe filled the temple. ²Seraphs were in attendance above him; each had six wings: with two they covered their faces, and with two they covered their feet, and with two they flew.

³And one called to another and said:

"Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory."

⁴The pivots on the thresholds shook at the voices of those who called, and the house filled with smoke. ⁵And I said: "Woe is me! I am lost, for I am a man of unclean lips, and I live among a people of unclean lips; yet my eyes have seen the King, the LORD of hosts!"

⁶Then one of the seraphs flew to me, holding a live coal that had been taken from the altar with a pair of tongs. ⁷The seraph touched my mouth with it and said: "Now that this has touched your lips, your guilt has departed and your sin is blotted out." ⁸Then I heard the voice of the LORD saying, "Whom shall I send, and who will go for us?" And I said, "Here am I; send me!"

Word of God, word of life.

🎵 **Thanks be to God.**

SECOND READING

Living by the Spirit

Romans 8:12-17

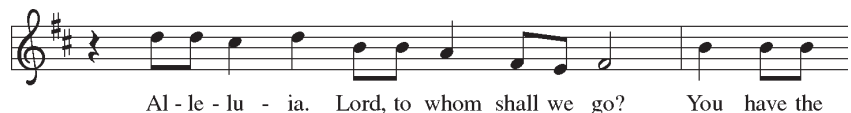
Paul writes:

Brothers and sisters, we are debtors, not to the flesh, to live according to the flesh — ¹³for if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live. ¹⁴For all who are led by the Spirit of God are children of God. ¹⁵For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, "Abba! Father!" ¹⁶it is that very Spirit bearing witness with our spirit that we are children of God, ¹⁷and if children, then heirs, heirs of God and joint heirs with Christ — if, in fact, we suffer with him so that we may also be glorified with him.

Word of God, word of life.

🎵 **Thanks be to God.**

ALLELUIA VERSE



Jesus' miracles prompt Nicodemus to visit him in secrecy. Jesus tells him about being born of the Spirit and about the Son who has been sent by God to save.



The hymn text, by Richard Leach, takes us through the seasons of the church year. It is based on the writings of Julian of Norwich.

The holy gospel according to John.

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

There was a Pharisee named Nicodemus, a leader of the Jews. ²He came to Jesus by night and said to him, "Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God."

³Jesus answered him, "Very truly, I tell you, no one can see the kingdom of God without being born from above."

⁴Nicodemus said to him, "How can anyone be born after having grown old? Can one enter a second time into the mother's womb and be born?"

⁵Jesus answered, "Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. ⁶What is born of the flesh is flesh, and what is born of the Spirit is spirit. ⁷Do not be astonished that I said to you, 'You must be born from above.' ⁸The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit."

⁹Nicodemus said to him, "How can these things be?"

¹⁰Jesus answered him, "Are you a teacher of Israel, and yet you do not understand these things?"

¹¹Very truly, I tell you, we speak of what we know and testify to what we have seen; yet you do not receive our testimony. ¹²If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things?

¹³"No one has ascended into heaven except the one who descended from heaven, the Son of Man. ¹⁴And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, ¹⁵that whoever believes in him may have eternal life.

¹⁶"For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. ¹⁷Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him."

The gospel of the Lord.

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

SERMON

"How Can this Be?"

Pastor Rick Nelson

HYMN OF THE DAY

"Come, Join the Dance of Trinity"

(hymn) 412

NICENE CREED

A With the whole church, let us confess our faith.

AI **We believe in one God,**
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father;
through him all things were made.

For us and for our salvation
he came down from heaven,
was incarnate of the Holy Spirit and the virgin Mary
and became truly human.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is worshiped and glorified,
who has spoken through the prophets.
We believe in one holy catholic and apostolic church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen

BLESSING OF GRADUATES

PRAYERS OF INTERCESSION

A With the people of God in Christ Jesus,
let us pray for the church, those in need,
and all of God's creation.

after each petition:

Lord in your mercy,

Al **hear our prayer.**

P Receive these our prayers, O God,
and give us all that we need for this day and the days to come,
in Jesus' name we pray.

Al **Amen.**

MEAL

PEACE

P The peace of the Lord be with you always.

Al **And also with you.**

The assembly is invited to share God's peace with one another.

GATHERING OF GIFTS

While the offering is received lay ministers prepare the table.

The assembly stands as the procession reaches the chancel.

"What a Friend We Have in Jesus"

arr. Dana Everson

Offertory Prayer

A Let us pray together.

Al **Holy One, Holy Three, we praise you for your wonderful creation and your all-sustaining care. Receive these tokens of our gratitude, and may our lives reflect the goodness and love shown in your Son, Jesus Christ our Lord. Amen.**

*God feeds us
with the presence
of Jesus Christ*

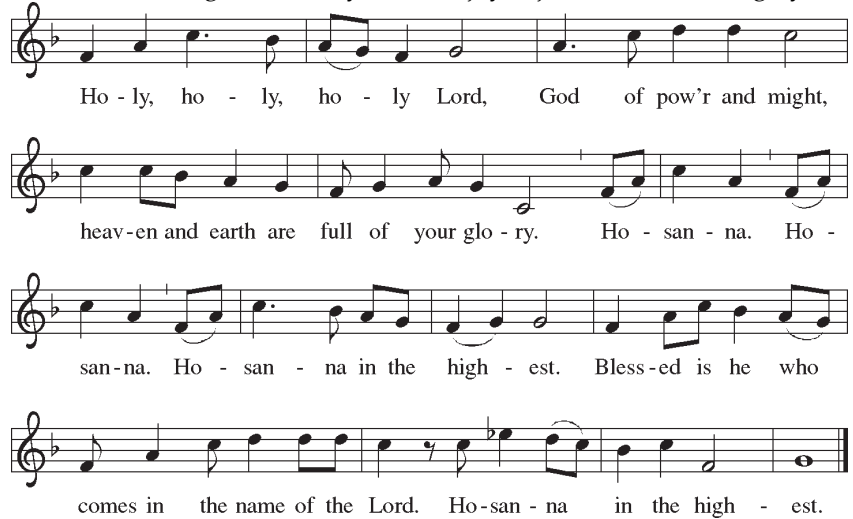
GREAT THANKSGIVING

P The Lord be with you.
AI And also with you.

P Lift up your hearts.
AI We lift them to the Lord.

P Let us give thanks to the Lord our God.
AI 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'r and might,
heav-en and earth are full of your glo - ry. Ho - san - na. Ho -
san-na. Ho - san - na in the high - est. Bless-ed is he who
comes in the name of the Lord. Ho - san - na in the high - est.

Eucharistic Prayer

P Holy God, Holy One, Holy Three...
Let us proclaim the mystery of faith:
AI Christ has died. Christ is risen. Christ will come again.

P ... We look with hope for his coming.
AI Come, Lord Jesus.

P ... Send us forth, burning with justice, peace and love.
AI Come, Holy Spirit.

P To you, O God, Father, Son, and Holy Spirit,
be all honor and glory in your holy church, now and forever.
AI Amen.

Lord's Prayer (1975)

AI 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



*All are invited to receive these
gifts of God.*

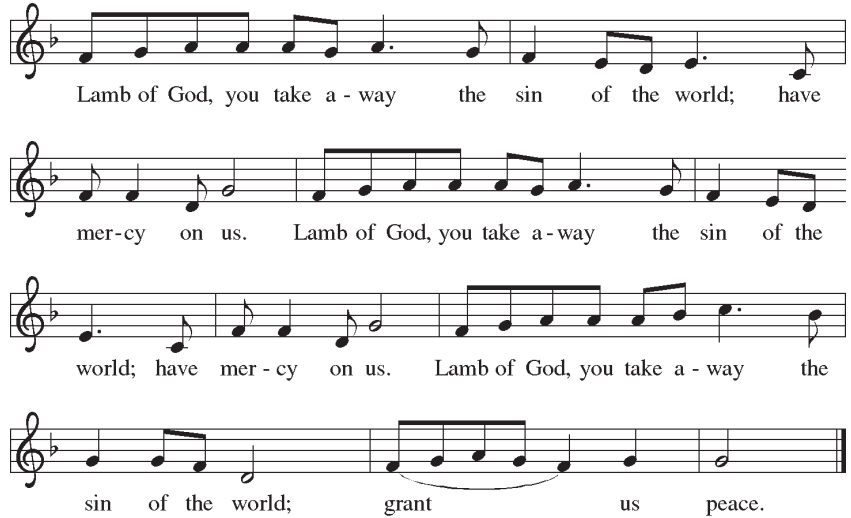
*Grape juice and gluten-free bread are
available upon request.*

*Children are welcome to receive
communion or a blessing.*

*Communion at this service is served
standing by intinction. Please
follow the direction of the ushers
to a communion station. Receive
the bread and dip it in the
chalice of wine.*

Music during 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.

This Summer we will follow the ELW pattern for the time following Communion. When all have communed and returned to their places the assisting minister invites the assembly into the prayer after communion. The blessing (benediction) and recessional hymn follow.

"Ballade"

Alfred Reed

Prayer after Communion

- A** Let us pray.
... through Jesus Christ our Lord.
- AD** **Amen.**
silence for reflection

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

This hymn, commissioned by the the ELCA campus pastors' organization, highlights the three persons of the Trinity in the final line of each stanza.

SENDING

BLESSING

- P** May the Holy and Blessed Trinity bring you all joy and peace in believing, so that you may abound in hope.

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

- AD** **Amen.**

RECESSIONAL HYMN

(hymn) 548

"Rise, O Church, like Christ Arisen"

stanza 1 - all; 2 - women, all at Alleluia... ; 3 - men, all at Alleluia... ; 4 - all

DISMISSAL

Please face the processional cross for the dismissal.

- A** Go in peace. Share the good news.
- AD** **Thanks be to God.**

*The carillon sends the assembly into mission.
The assembly is invited to gather on the north plaza
for fellowship and music by Stomp N'Dixie.*

POSTLUDE

"Festival"

Healy Willan

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SERVING TODAY



Pastor D. Foy Christopherson *presiding*
Pastor Rick Nelson *preaching*
Brian McKinley *assisting minister*
Allison Winblad *reader*

Mark Sedio *cantor/organist*
Markus Hahn *saxophone*

David Molvik *sound operator*
Richard Stegall *sacristan*
Jody Halverson *crucifer*
Dave Dahl *radio announcer*
Bob Boldt *cover art*

Pramila Nelson, Allison Winblad,
Sara Stensaas, Barb Hoernemann,
Kris Stedje, Roberta Groening *communion ministers*

Pastor Kristen Jacobson,
Jon, Jenny, David & Sarah Coltz,
David Johnson,
George and JoAn Carlson *hosts and greeters*
Stomp N'Dixie *music on the plaza*

Christopher Haug, Dave Nelson,
Michael Wickman, David West *seasonal environment & art*

Lynn Olson, Brian McKinley,
Bruce & Joyce Ellingson,
Michael Wickman, David West,
Richard Stegall *summer worship team*



Chancel flowers today are given in loving memory of Don Holicky by his wife, Marian. If you wish to donate flowers contact Gloria Hahn at 952-545-6109.

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 Barbara Brown at 612.767-9210.



PASTORAL STAFF

The Rev. Richard Nelson	<i>senior pastor</i>
The Rev. Kristen Jacobson	<i>associate pastor</i>
The Rev. D. Foy Christopherson	<i>associate pastor</i>
The Rev. Mark Peterson	<i>visitation pastor</i>
The Rev. Charles Anderson	<i>visitation pastor</i>

PROGRAM STAFF

David Alexander	<i>business administrator</i>
Joe Bjordal	<i>communications manager</i>
Barbara Brown	<i>staff & program administrator</i>
Mark Halaas	<i>dir. of development, foundation</i>
Amanda Highben	<i>youth and family minister</i>
Karen Knox	<i>volunteer coordinator</i>
Jane Lien	<i>associate cantor</i>
Rolf Lowenberg-DeBoer	<i>community resources</i>
Mark Sedio	<i>cantor</i>

SUPPORT STAFF

Mark Brodin	<i>sound operator</i>
Harold Clough	<i>radio and tape ministry</i>
Erica Doss	<i>events coordinator</i>
Theresa Dunbar	<i>housekeeper</i>
Pam Fergus, Mary Culbertson,	<i>nursery attendants</i>
Jennifer Fischer	<i>bookkeeper</i>
Ron Henderson	<i>custodian</i>
Jeni Hill	<i>executive assistant</i>
George Jackson	<i>security</i>
David Molvik	<i>sound operator</i>
Bruce Person	<i>food service coordinator</i>
David Rodriguez	<i>building supervisor</i>
Betsi Sample	<i>food service</i>
Marissa Sidars	<i>receptionist/pastoral support</i>
Charles Smith	<i>custodian</i>
Al Thielen	<i>custodian</i>
Malcolm Williams	<i>security</i>
Dwayne Wright	<i>director of security</i>

WORSHIP LIFE

Holy Trinity Sunday



The first Sunday after Pentecost has come to be known as Holy Trinity Sunday, a celebration of the mystery of the Holy Trinity. This festival is different in character from the other major festivals of the church's year in that it does not celebrate a historical event of salvation or event from the life of Jesus. Holy Trinity is a theological festival, celebrating a major Christian doctrine, concerned with the theological question of describing the very being of God's own self – a being that is at its core relational. From the Latin for "three," on this day the Church recalls that all of salvation history was accomplished by God the Father, through the Son, and in the Holy Spirit.

This too is the formula for Christian baptism and Christian prayer at their most orthodox. Notice that in worship our prayer is most times directed to God the Father, in the name of the Son ("anything that you ask in my name...") and through the power of the Holy Spirit. It's most often the Holy Spirit part we forget. Sometimes prayer or baptism are offered simply in the name of Jesus. Sometimes this is shorthand. Sometimes this can indicate theological discomfort with the doctrine of the Holy Trinity.

Holy Trinity Sunday originated in the Western half of the church in the tenth century and spread slowly. The Roman church finally adopted it in the fourteenth century (1334). The celebration became immensely popular in Northern Europe, hence the popularity of Trinity as the title of many Lutheran and Anglican churches.

Today some English-speakers have made us aware of the gender-specific limitations of our formula for the Holy Trinity. Poets, hymn writers, preachers and theologians are developing new ways to describe the Holy Trinity in language to complement the old ways. Worshiping communities like ours are experimenting with this new language. This development will likely become one of the identifying marks of our generation of faith.

The color for the day is white like all the festivals of Jesus. Typically the Nicene Creed is used as in other festivals. Though used rarely in worship, the Athanasius Creed, one of the three ecumenical creeds in the Lutheran Confessions, seeks to intentionally describe the mystery of the Trinity. Today might be a day to review this creed devotionally. It was in LBW but is not included in ELW.



**Evangelical Lutheran
Church in America**

God's work. Our hands.

Grace abounds.

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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