

*Refrain*

Glo-ry to God in the high - est, and peace to God's peo-ple on earth.

2 Lord Je-sus Christ, on-ly Son of the Fa-ther, Lord God, Lamb of

God, you take a-way the sin of the world: have mer-cy on us;

you are seat-ed at the right hand of the Fa-ther: re-ceive our prayer.

*Refrain*

Glo-ry to God in the high - est, and peace to God's peo-ple on earth.

3 For you a - lone are the Ho - ly One, you a - lone are the

Lord, you a - lone are the Most High, Je - sus Christ, with the

Ho - ly Spir - it, in the glo - ry of God the Fa - ther.

A - men, a - men.

#### 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** *God like the bridegroom and the bride*

Isaiah 62:1-5

For Zion's sake I will not keep silent,  
and for Jerusalem's sake I will not rest,  
until her vindication shines out like the dawn,  
and her salvation like a burning torch.

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

The people's return to Judah after the exile was marred by economic and political troubles.

Nevertheless, the prophet declares, Jerusalem and Judah will be restored. God will rejoice over Jerusalem as a bridegroom rejoices over his bride; and the people are called to the celebration.



The congregation at Corinth experienced division as people were comparing one another's spiritual gifts, thinking some to be superior to others. Paul invites this fractured community to trust that God's Holy Spirit has gifted them all perfectly for their mission together.

<sup>2</sup>The nations shall see your vindication, and all the kings your glory; and you shall be called by a new name that the mouth of the LORD will give.

<sup>3</sup>You shall be a crown of beauty in the hand of the LORD, and a royal diadem in the hand of your God.

<sup>4</sup>You shall no more be termed Forsaken, and your land shall no more be termed Desolate; but you shall be called My Delight Is in Her, and your land Married; for the LORD delights in you, and your land shall be married.

<sup>5</sup>For as a young man marries a young woman, so shall your builder marry you, and as the bridegroom rejoices over the bride, so shall your God rejoice over you.

The word of the Lord.

**All** Thanks be to God.

### PSALM

Psalm 36:5-10

**Choir** Refrain

**All** Refrain



We feast on the a - bun-dance of your house, O



Lord; We feast on the a - bun-dance of your house.

**Choir** Your love, O Lord, reaches to the heavens, and your faithfulness to the clouds, Your righteousness is like the strong mountains, your justice like the great deep; you save humankind and animals, O Lord.

**All** Refrain

**Choir** How priceless is your love, O God! All people take refuge under the shadow of your wings. They feast upon the abundance of your house. you give them drink from the river of your delights.

**All** Refrain

**Choir** For with you is the well of life, and in your light we see light. Continue your lovingkindness to those who know you, and your favor to those who are true of heart.

**All** Refrain

### SECOND READING *A variety of gifts but one Spirit* 1 Corinthians 12:1-11

Paul writes:

Now concerning spiritual gifts, brothers and sisters, I do not want you to be uninformed. <sup>2</sup>You know that when you were pagans, you were enticed and led astray to idols that could not speak. <sup>3</sup>Therefore I want you to understand that no one speaking by the Spirit of God ever says "Let Jesus be cursed!" and no one can say "Jesus is Lord" except by the Holy Spirit.

<sup>4</sup>Now there are varieties of gifts, but the same Spirit;  
<sup>5</sup>and there are varieties of services, but the same Lord;  
<sup>6</sup>and there are varieties of activities,  
but it is the same God who activates all of them in everyone.  
<sup>7</sup>To each is given the manifestation of the Spirit for the common good.  
<sup>8</sup>To one is given through the Spirit the utterance of wisdom,  
and to another the utterance of knowledge according to the same Spirit,  
<sup>9</sup>to another faith by the same Spirit, to another gifts of healing by the one Spirit,  
<sup>10</sup>to another the working of miracles, to another prophecy, to another the  
discernment of spirits, to another various kinds of tongues, to another the  
interpretation of tongues. <sup>11</sup>All these are activated by one and the same Spirit,  
who allots to each one individually just as the Spirit chooses.

The word of the Lord.

**AD** Thanks be to God.

**GOSPEL ACCLAMATION**

John 2:11

*The assembly welcomes the Gospel,  
singing the ALLELUIA before and after the cantor sings the verse.*

**AD**

Al - le - lu - ia, al - le - lu - ia.

Al - le - lu - ia, al - le - lu - ia.

**L** *Jesus revealed his glory,  
and his disciples believed in him.*

*The assembly repeats the ALLELUIA.*

**GOSPEL**

*The wedding at Cana*

John 2:1-11

The holy gospel according to John.

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

*Turning water to wine at the  
wedding at Cana is described  
as the first of Jesus' signs.*

*Through many such  
epiphanies, Jesus reveals that  
he bears God's creative power  
and joyful presence  
into the world.*



On the third day there was a wedding in Cana of Galilee, and the mother of  
Jesus was there. <sup>2</sup>Jesus and his disciples had also been invited to the wedding.

<sup>3</sup>When the wine gave out, the mother of Jesus said to him,

"They have no wine." <sup>4</sup>And Jesus said to her,

"Woman, what concern is that to you and to me?"

My hour has not yet come."

<sup>5</sup>His mother said to the servants, "Do whatever he tells you."

<sup>6</sup>Now standing there were six stone water jars for the Jewish rites of

purification, each holding twenty or thirty gallons. <sup>7</sup>Jesus said to them,

"Fill the jars with water." And they filled them up to the brim.

<sup>8</sup>He said to them, "Now draw some out, and take it to the chief steward."

So they took it. <sup>9</sup>When the steward tasted the water that had become wine,  
and did not know where it came from (though the servants who had drawn the  
water knew), the steward called the bridegroom

<sup>10</sup>and said to him, "Everyone serves the good wine first,

and then the inferior wine after the guests have become drunk.

But you have kept the good wine until now."

<sup>11</sup>Jesus did this, the first of his signs, in Cana of Galilee,  
and revealed his glory; and his disciples believed in him.

The gospel of the Lord.

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

## SERMON

Pastor Rick Nelson

“The Ministry of Abundance”

*silence for reflection*

## HYMN OF THE DAY

(hymn) 312

“Jesus, Come! For We Invite You”

## 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.

**Al** 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** Blessed by the light of Christ incarnate,  
let us pray for the church, the world, and all those in any need.

*after each petition:*

Lord in your mercy,

**Al** hear our prayer.

**P** Into your hands, O God, we commend all for whom we pray,  
trusting in your mercy; through Jesus Christ, the Word made flesh.

**Al** Amen.

## MEAL

*God feeds us  
with the presence  
of Jesus Christ*

## 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

*An offering is gathered for the mission of the church, including the care of those in need. During this time, the table is set. After the offering is gathered, bread, wine, money, and other gifts are brought forward. The assembly stands as the procession reaches the chancel.*

“Psalm 128”

Robert Wetzler

*Blessed is everyone who fears the Lord, who walks in his ways!  
You shall eat the fruit of the labor of your hands.  
You shall be happy, and it shall be well with you.  
And you will be like a fruitful vine within your house;  
your children will be like olive shoots around your table.  
Lo, thus shall you all be blest who fear the Lord.  
The Lord bless you from Zion!  
May you see the prosperity of Jerusalem all the days of your life!  
May you see your children’s children!  
Peace be upon Israel!*

**Offertory Prayer**

- A** Let us pray together:  
**All** **God of creation,**  
**all you have made is good, and your love endures forever.**  
**You bring forth bread from the earth and fruit from the vine.**  
**Nourish us with these gifts, that we might be for the world**  
**sings of your gracious presence in Jesus Christ,**  
**our Savior and Lord. Amen**

**GREAT THANKSGIVING**

- P** The Lord be with you.  
**All** **And also with you.**
- P** Lift up your hearts.  
**All** **We lift them to the Lord.**
- P** Let us give thanks to the Lord our God.  
**All** **It is right to give our thanks and praise.**
- P** It is indeed right, our duty and our joy ... join their unending hymn:

**Holy, Holy, Holy**

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and  
might, heav - en and earth are full of your glo - ry. Ho -  
san - na in the high - est, 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, ho - san - na in the high - est.

*The presider continues with the Great Thanksgiving concluding:*



All are invited to receive these gifts of God.

Children are welcome to receive communion or a blessing.

Communion at this service is served standing by individual chalices. Please follow the direction of the ushers to a communion station. You are invited to kneel following communion if you desire.

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

### Lord's Prayer (1975)

**A** 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.

##### "Come, Join in Cana's Wedding Feast"

*Dietrich Buxtehude*

*Come, join in Cana's wedding feast  
where Christ is honored guest.  
He welcomes all who come to taste  
the wine his hands have blessed.  
The old wine now has been consumed  
from jars that stand apart.  
No longer can it satisfy the yearning, thirsting heart.*

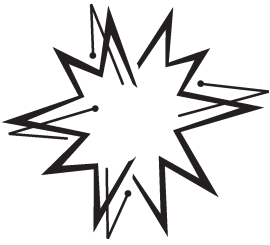
*Come, friends, and share the glorious feast;  
here, drink the wine supplied  
by him who is both guest and host,  
God's Son, the crucified.  
He fills our empty cups again  
in this miraculous sign.  
His glory here now is revealed  
with grace and truth divine. (text: Herman Stuempfle, adapted)*

#### Prayer after Communion

**A** God of abundance,  
you have fed us with the presence of Christ.  
Use us as beacons of light and bearers of Christ's love  
for the sake of the whole world. In Jesus' name we pray.  
**A** Amen.

# SENDING

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



## BLESSING

**P** May the love of Jesus Christ,  
the light of the world,  
fill your hearts and illumine your path.

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

**All** Amen.

## RECESSIONAL HYMN

“When Christ’s Appearing Was Made Known”

When Christ's ap - pear - ing  
The east - ern sa - ges  
With - - - in the Jor - dan's  
For this his glad e -

was made known, King Her - od  
saw from far and fol - lowed  
sa - cred flood the heav'n - ly  
pi - phan - y, all glo - ry

trem - bled for his throne; But  
on his guid - ing star; by  
Lamb in meek - ness stood, that  
un - to Je - sus be; whom

he who of - fers heav'n - ly  
light their way to light they  
he, of whom no sin was  
with the Fa - ther we a -

birth seeks not the king - doms  
trod, and by their gifts con -  
known, might cleanse his peo - ple  
dore; and Ho - ly Ghost for -

of — this earth.  
fessed — their God.  
from — their own.  
ev - er - more.

Words: Coelius Sedulius, 5th c.  
tr. composite  
Music: J. Klug  
*Geistliche Lieder, 1533*

## DISMISSAL

*Please face the entrance for the dismissal.*

**A** Go in peace. Share the good news.

**All** Thanks be to God.

*The carillon sends the assembly into mission.*

*Please gather for fellowship following worship in fellowship hall or south commons.  
Brief sanctuary tours will be offered this morning following the postlude.  
Gather at the pulpit.*

## **POSTLUDE**

*“Festival Voluntary”*

*Flor Peeters*

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**Chancel flowers today** are given in honor of Millie Starr’s 92<sup>nd</sup> birthday by Karl Starr and Christopher Haug. If you wish to donate chancel flowers contact Gloria Hahn ten days in advance at 952-545-6109.

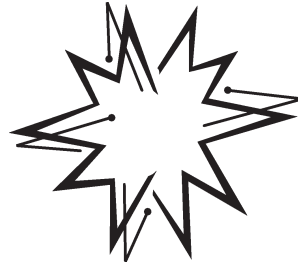
**Sunday worship** is broadcast locally on WDGY 740 AM at 11 a.m.; or listen online from anywhere at [wdgyradio.com](http://wdgyradio.com). To sponsor a Sunday morning radio broadcast or refreshments in honor or memory of a loved one or a special occasion, contact Barbara Brown at 612.767-9210.



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



## SERVING TODAY



Pastor D. Foy Christopherson	<i>presiding</i>
Pastor Rick Nelson	<i>preaching</i>
Julie Anderson	<i>assisting minister</i>
Mark Sedio	<i>cantor/organist</i>
Jane Lien	<i>associate cantor</i>
Susan Troselius	<i>soloist</i>
David West	<i>reader, 8:30</i>
Brad Boogren	<i>crucifer, 8:30</i>
Mariel Wolter	<i>reader, 11:00</i>
Central Choir	<i>choir, 11:00</i>
Rick Johnston	<i>crucifer, 11:00</i>
Richard Stegall	<i>sacristan</i>
David Molvik	<i>sound operator</i>
Verne Melberg	<i>radio announcer</i>
Rod Richter, Earl Carson	<i>lead ushers</i>
Karin Lilleodden, Linda Singer, Allison Winblad, Barb Hoernemann, Phil Ranheim, Rolf Lowenberg-DeBoer, Rick Johnston	<i>communion ministers</i>
Pastor Kristen Jacobson, Mary Gunderson, Melvin & Lillian Weiss, Dennis & Louise Griffin, Gary Johnson & Lance Olson Janet Freitag, Pat Forse	<i>hosts and greeters</i> <i>docents</i>
Kris Stedje, Christopher Haug, David Nelson, Michael Wickman, Paul Troselius, John Troselius, Stephen Shearer, Karl Starr, Sara Klomp, Maggie Peterson, Judith Stone	<i>seasonal environment</i>
Phil & Laura Holst, Trudy Ness, Mary Jo Olson, Michael Wickman Richard Stegall, David West	<i>seasonal worship team</i>

## WORSHIP LIFE

### *Weddings in Cana*

Marriage has, from its origins, been both a social and religious event. The wedding at Cana was a Jewish (there was water for ritual cleansing), domestic (household) celebration that lasted for several (likely seven) days. This wedding was in a rural area and Jesus attended as a guest. The celebration would have been held in the home of the groom, and with the political and economic head of the household (*pater familiaris*) serving as host and “presider.” Not until after Jesus’ passion and the destruction of the Jerusalem temple (AD 70) did the later Jewish practice of a wedding canopy (*huppah*) outside the home and breaking of the wineglass by a rabbi (symbolizing the temple) emerge.

The heart of the marriage celebration was and remains the public consent or commitment of the couple to one another and a (usually seven-fold) nuptial blessing spoken over them.

Pagan (non-Jewish), pre-Christian celebrations of the time would have been similar – household parties lasting several days with the public consent of the couple at the core. They were likely influenced by three myths about fertility, marriage, and passion, respectively. In a similar way Jewish weddings were influenced by the stories of Tobit Isaac and Rebecca, God’s “marriage” of Israel, and *Talmudic* practice. It is most likely that Jewish practice influenced the earliest Christian marriage practices that remain mostly unknown to us.

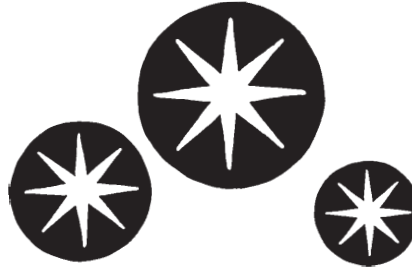
Roman imperial law allowed local religions relative freedom to practice marriages as long as consent of the partners was made during the celebration. In AD 312 Christianity became the religion of the empire and in the fourth century we begin to see evidence of the Church inserting itself into these domestic celebrations with the priest coming to the home to lead the blessings and witness the contract of commitment.

By the ninth century the Church is insisting that bride and groom come to the church for wedding blessings. These protests and admonitions serve to suggest that many (like today) were not, but rather were building households together by simple consent. The earliest “Lutheran” marriage rite appears in the 1520’s.

In almost every time the bride and groom have remained the primary ministers or actors in these celebrations, making public commitment to one another, with others serving as witness and ministers of blessing.

Today the civic (wedding license/contract) and religious (blessing/covenant) dimensions of the celebration have been completely blurred to most couples preparing for marriage, not to mention other more nuanced historical, ritual or theological patterns. Some pastors today would be happy to return the civic dimensions of marriage to the courts and attend to those who seek a life together in covenant with God and the Christian community.

# 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 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 21<sup>st</sup> 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.

