



# HOLY COMMUNION

*Third Sunday in Lent  
The parable of the fig tree*

March 7, 2010 + 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*

## **Christ is the gardener who saves the trees from destruction**

*The warnings are plentiful and blunt on the third Sunday in Lent. Lent is a season of repentance. Cut it out or get cut down! The warnings are accompanied by God's invitation to attentiveness: "Incline your ear, and come to me; listen, so that you may live." The landowner's ultimatum is forestalled by the gardener's readiness to till the ground one more year. That is good news for all of us. Thanks be to God!*

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

## GATHERING

### PRELUDE

"Larghetto"

J. S. Bach

*The carillon calls the assembly to worship.*

*At the sound of the carillon, the assembly stands and faces the entrance.*

### PROCESSIONAL HYMN

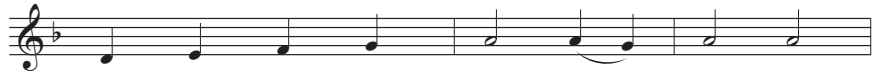
"As the Deer Runs to the River"



As the deer runs to the riv - er,  
When your Is - rael crossed the des - rt  
"Come and drink," I sa - iah sum - moned,  
Christ, we come from des - ert plac - es,



parched and wea - ry from the chase,  
where no stream of spring was seen,  
"all who for God's mer - cy plead!  
deep - est thirst un - sat - is - fied.



we have come from hurt and hur - ry,  
Mo - ses struck the rock, and wa - ter  
God's for - give - ness, like a foun - tain,  
Lead us to the wa - ters flow - ing



thirst - ing for your heal - ing grace.  
flowed for them, re - fresh - ing clean.  
flows to sat - is - fy your need."  
from the cross on which you died.



Je - sus, source of liv - ing wa - ter,



may we drink of you and live!

Text: Herman G. Stuempfle Jr, b. 1923  
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Music: Picardy, French folk tune, 17th century

## 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.

## KYRIE



In peace, let us pray to the Lord.



Lord, have mer - cy.



For the peace from a - bove, and for our sal - vation, let us pray to the Lord.



Lord, have mer - cy.



For the peace of the whole world, for the well-being of the church of



God, and for the u - ni - ty of all, let us pray to the Lord.



Lord, have mer - cy.



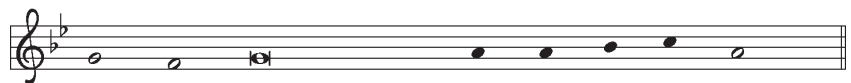
For this ho - ly house, and for all who offer here their wor - ship and



praise, let us pray to the Lord.



Lord, have mer - cy.



Help, save, comfort, and de - fend us, gra - cious Lord.



A - men.

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

To those who have experienced  
long years in exile, the return  
to their homeland is a  
celebration of abundant life.  
God calls them into an  
everlasting covenant of love.  
Those who return to the Lord  
will enjoy new life and  
forgiveness, because God's  
ways are not our ways.



## PRAYER OF THE DAY

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

**All** Amen.

## WORD

### CHILDREN'S MESSAGE

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

### MUSIC FOR BELLS

"What Wondrous Love Is This"

*arr. Douglas Wagner*

### FIRST READING

Isaiah 55:1-9

*Everyone who thirsts, come to the water; seek the Lord*

Ho, everyone who thirsts, come to the waters;  
and you that have no money,  
come, buy and eat!

Come, buy wine and milk without money and without price.

<sup>2</sup>Why do you spend your money for that which is not bread,  
and your labor for that which does not satisfy?

Listen carefully to me, and eat what is good,  
and delight yourselves in rich food.

<sup>3</sup>Incline your ear, and come to me; listen, so that you may live.  
I will make with you an everlasting covenant,  
my steadfast, sure love for David.

<sup>4</sup>See, I made him a witness to the peoples,  
a leader and commander for the peoples.

<sup>5</sup>See, you shall call nations that you do not know,  
and nations that do not know you shall run to you,  
because of the LORD your God, the Holy One of Israel,  
for he has glorified you.

<sup>6</sup>Seek the LORD while he may be found,  
call upon him while he is near;

<sup>7</sup>let the wicked forsake their way,  
and the unrighteous their thoughts;

let them return to the LORD, that he may have mercy on them,  
and to our God, for he will abundantly pardon.

<sup>8</sup>For my thoughts are not your thoughts,  
nor are your ways my ways, says the LORD.

<sup>9</sup>For as the heavens are higher than the earth,  
so are my ways higher than your ways  
and my thoughts than your thoughts.

Word of God, word of life.

**All** Thanks be to God.

**PSALM** O God, eagerly I seek you; my soul thirsts for you. Psalm 63:1-8

**Choir** Refrain

**All** Refrain

I will bless you, Lord, as long as I live, I will  
lift my hands in your name.

**Choir** O God, you are my God; eagerly I seek you;  
my soul thirsts for you, my flesh faints for you,  
as in a barren and dry land where there is no water.  
<sup>2</sup>Therefore I have gazed upon you in your holy place,  
that I might behold your power and your glory.

**All** **Refrain**

**Choir** <sup>3</sup>For your lovingkindness is better than life itself;  
my lips shall give you praise.  
<sup>4</sup>So will I bless you as long as I live  
and lift up my hands in your name.

**All** **Refrain**

**Choir** <sup>5</sup>My soul is content, as with marrow and fatness,  
and my mouth praises you with joyful lips,  
<sup>6</sup>when I remember you upon my bed,  
and meditate on you in the night watches.

**All** **Refrain**

**Choir** <sup>7</sup>For you have been my helper,  
and under the shadow of your wings I will rejoice.  
<sup>8</sup>My whole being clings to you;  
your right hand holds me fast.

**All** **Refrain**

## SECOND READING

1 Corinthians 10:1-13

*Israel, baptized in cloud and seas, ate the same spiritual food as Christians*

*Paul uses images from Hebrew story and prophecy to speak the truth of Jesus Christ: He is our rock, our water, our food, and our drink. Christ is the living sign of God's faithfulness.*

*Paul writes:*

I do not want you to be unaware, brothers and sisters, that our ancestors were all under the cloud, and all passed through the sea, <sup>2</sup>and all were baptized into Moses in the cloud and in the sea, <sup>3</sup>and all ate the same spiritual food, <sup>4</sup>and all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and the rock was Christ. <sup>5</sup>Nevertheless, God was not pleased with most of them, and they were struck down in the wilderness.

<sup>6</sup>Now these things occurred as examples for us, so that we might not desire evil as they did. <sup>7</sup>Do not become idolaters as some of them did; as it is written, "The people sat down to eat and drink, and they rose up to play."  
<sup>8</sup>We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day. <sup>9</sup>We must not put Christ to the test, as some of them did, and were destroyed by serpents. <sup>10</sup>And do not complain as some of them did, and were destroyed by the destroyer. <sup>11</sup>These things happened to them to serve as an example, and they were written down to instruct us, on whom the ends of the ages have come. <sup>12</sup>So if you think you are standing, watch out that you do not fall. <sup>13</sup>No testing has overtaken you that is not common to everyone. God is faithful, and he will not let you be tested beyond your strength, but with the testing he will also provide the way out so that you may be able to endure it.

Word of God, word of life.

**All** **Thanks be to God.**

## GOSPEL VERSE

*The assembly welcomes the Gospel singing:*

We are turn - ing, Lord, to hear you; you are mer - ci - ful and kind,  
slow to an - ger, rich in bless - ing, and with love to us in - clined.



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

Asked about current tragic events, Jesus turns a lesson about whether suffering is deserved into a hard call to obedience. He then tells a parable that holds out hope that the timeline for ultimate judgment will be tempered by patience.



**GOSPEL** *Unless you repent, you will perish: parable of the fig tree* Luke 13:1-9

The holy gospel according to Luke.

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

At that very time there were some present who told him about the Galileans whose blood Pilate had mingled with their sacrifices. <sup>2</sup>Jesus asked them, “Do you think that because these Galileans suffered in this way they were worse sinners than all other Galileans? <sup>3</sup>No, I tell you; but unless you repent, you will all perish as they did. <sup>4</sup>Or those eighteen who were killed when the tower of Siloam fell on them— do you think that they were worse offenders than all the others living in Jerusalem? <sup>5</sup>No, I tell you; but unless you repent, you will all perish just as they did.”

<sup>6</sup>Then he told this parable: “A man had a fig tree planted in his vineyard; and he came looking for fruit on it and found none. <sup>7</sup>So he said to the gardener, ‘See here! For three years I have come looking for fruit on this fig tree, and still I find none. Cut it down! Why should it be wasting the soil?’ <sup>8</sup>He replied, ‘Sir, let it alone for one more year, until I dig around it and put manure on it. <sup>9</sup>If it bears fruit next year, well and good; but if not, you can cut it down.’”

The gospel of the Lord.

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

**SERMON**

Pastor Rick Nelson

“Turning Around, Starting Anew: One More Year?”

*silence for reflection*

**HYMN OF THE DAY**

(hymn) 777

“Come to Me, All Pilgrims Thirsty”

stanzas 1-4

stanza 1 - all in unison; 2 - all in harmony;

3 - in canon; women begin, men enter one measure later; 4 - all in unison

**CONFESSION**

*The assembly stands to face the baptismal font at the front for the confession.*

*The sign of the cross may be made by all in remembrance of their baptism:*

**P** Trusting in the word of life given in baptism,  
 Let us confess our sin in the presence of God and of one another.  
*silence is kept*

**P** Merciful God,

**AD** **we have sinned against you in thought, word, and deed,  
 and are not worthy to be called your children.  
 Have mercy on us and turn us from our sinful ways.  
 Bring us back to you as those  
 who once were dead but now have life,  
 through our Savior Jesus Christ. Amen.**

**P** The Lord is gracious and full of compassion,  
 slow to anger and abounding in steadfast love.  
 Through the Holy Spirit, God gives life,  
 freedom from the power of sin,

and resurrection from the dead.  
In the name of † Jesus Christ,  
your sins are forgiven.  
Live in newness of life.

**AI** Amen.

### APOSTLES' CREED

**A** In Holy Baptism we have been made God's people,  
redeemed and forgiven. Turning around and starting anew,  
let us respond in faith.

**A** Do you believe in God the Father?

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

**A** Do you believe in Jesus Christ?

**AI** 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.

**A** Do you believe in the Holy Spirit?

**AI** 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

*After each bid is announced, a period of silence is kept  
during which the assembly may offer prayers.*

**A** Gathered by the Spirit, let us return to the Lord our God.  
and pray for the church, the world, and all who yearn for new life.

*The assembly responds after a period of silence:*  
Renew us, O God,

**AI** your mercy is great.

**P** Hear our prayers, merciful God, and transform our lives by your grace.  
Into your hands, O Lord, we commend all for whom we pray,  
trusting in your abundant mercy, through your Son,  
Jesus Christ our Lord.

**AI** Amen.

## MEAL

### PEACE

**P** The peace of the Lord be with you always.

**AI** And also with you.

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

*God feeds us  
with the presence  
of Jesus Christ*

## 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.*

“Like as the Hart” (11:00)

Herbert Howells

*Like as the hart desireth the waterbrooks, so longeth my soul after thee, O God.*

*My soul is athirst for God yea, even for the living God.*

*When shall I come to appear before the presence of God?*

*My tears have been my meat day and night,*

*while they daily say unto me where is now thy God?*

*Like as the hart desireth the waterbrooks, so longeth my soul after thee, O God.*

*My soul is athirst for God yea, even for the living God.*

*When shall I come to appear before the presence of God?*

### Offertory Prayer

**A** Let us pray together:

**All** **Holy God, gracious and merciful, you bring forth food from the earth and nourish the whole creation. Turn our hearts toward those who hunger in any way, that all may know your care; and prepare us now to feast on the bread of life, 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.



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

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

*Communion at this service is served kneeling (as you are able) by individual chalices.*

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

**P** Blessed are you, O God of the universe.  
 ... we proclaim the Lord's death until he comes.  
**All** Christ has died. Christ has risen. Christ will come again.

**P** ... blessed and holy Trinity, now and forever.  
**All** Amen.

**Lord's Prayer (1975)**

**All** 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.

**Hymn**

*"I Heard the Voice of Jesus Say"*

*(hymn) 611*

**Prayer after Communion**

**A** God of pilgrimage,  
 in this meal you nourish us with the gifts of faith and hope.  
 Sustain us on our journey that,  
 refreshed by your grace,  
 we may reach the promised land,  
 the Easter feast of victory,  
 in Jesus Christ our Lord.  
**All** Amen.

# SENDING

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

## BLESSING

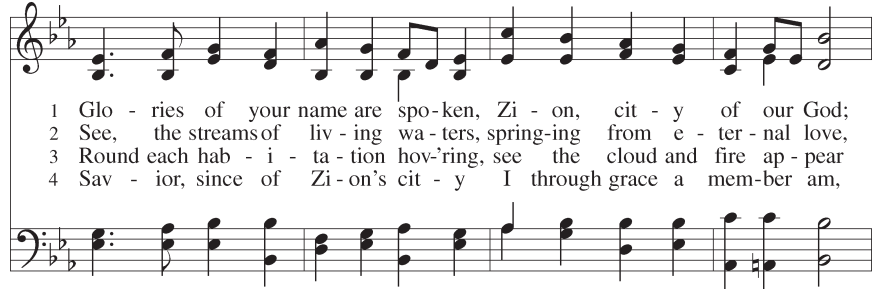
**P** Almighty God, Father, † Son, and Holy Spirit,  
bless you now and forever.

**A** Amen.

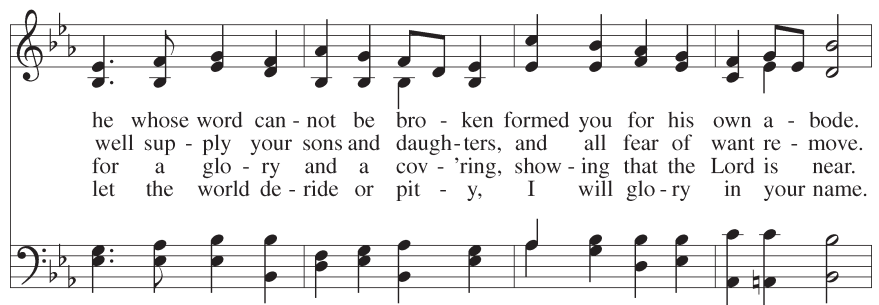
## RECESSIONAL HYMN

“Glories of Your Name Are Spoken”

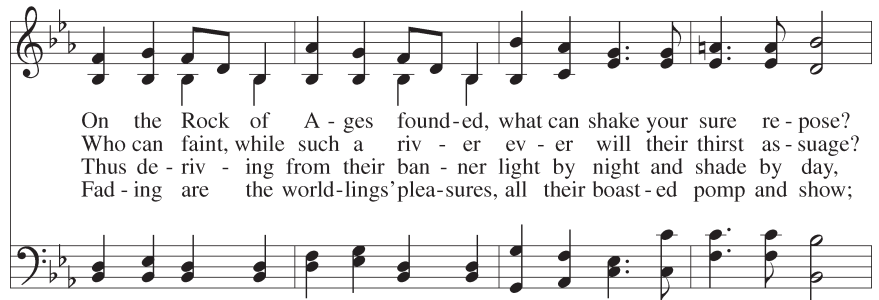
*stanzas 2 & 3 in harmony*



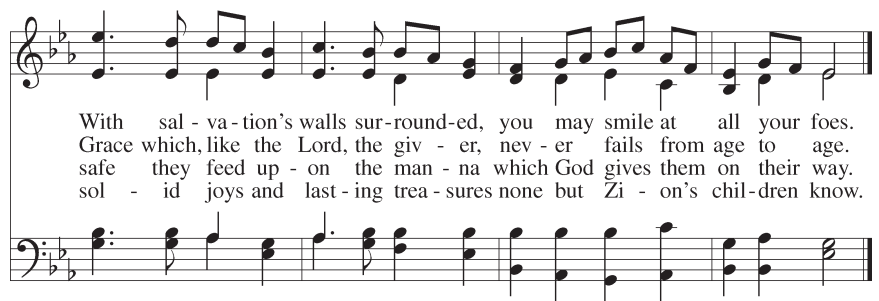
1 Glo - ries of your name are spo - ken, Zi - on, cit - y of our God;  
2 See, the streams of liv - ing wa - ters, spring - ing from e - ter - nal love,  
3 Round each hab - i - ta - tion hov - ring, see the cloud and fire ap - pear  
4 Sav - ior, since of Zi - on's cit - y I through grace a mem - ber am,



he whose word can - not be bro - ken formed you for his own a - bode.  
well sup - ply your sons and daugh - ters, and all fear of want re - move.  
for a glo - ry and a cov - ring, show - ing that the Lord is near.  
let the world de - ride or pit - y, I will glo - ry in your name.



On the Rock of A - ges found - ed, what can shake your sure re - pose?  
Who can faint, while such a riv - er ev - er will their thirst as - suage?  
Thus de - riv - ing from their ban - ner light by night and shade by day,  
Fad - ing are the world - lings' plea - sures, all their boast - ed pomp and show;



With sal - va - tion's walls sur - round - ed, you may smile at all your foes.  
Grace which, like the Lord, the giv - er, nev - er fails from age to age.  
safe they feed up - on the man - na which God gives them on their way.  
sol - id joys and last - ing trea - sures none but Zi - on's chil - dren know.

## DISMISSAL

*Please face the entrance for the dismissal.*

**A** Go in peace. Serve the Lord.

**A** Thanks be to God.

*The carillon sends the assembly into mission.*

*Please gather for fellowship following worship in the fellowship hall or south commons.*

*Brief sanctuary tours will be offered this morning following the postlude.*

*Gather at the pulpit.*

## POSTLUDE

"Allegro" from *Concerto in g minor*

Karl Heinrich Graun

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## SERVING TODAY



Pastor D. Foy Christopherson	<i>presiding</i>
Pastor Rick Nelson	<i>preaching</i>
Lorene Gilliksen	<i>assisting minister</i>
Mark Sedio	<i>cantor/organist</i>
Jane Lien	<i>associate cantor</i>
Campanas Central	<i>bell choir</i>
Deanne Tibben	<i>reader, 8:30</i>
Brad Boogren	<i>crucifer, 8:30</i>
Ron Fiscus	<i>reader, 11:00</i>
Central Choir	<i>choir, 11:00</i>
Erica Doss	<i>crucifer, 11:00</i>
Richard Stegall	<i>sacristan</i>
David Molvik, Mark Brodin	<i>sound operators</i>
Annette Nelson	<i>radio announcer</i>
Bob Tufford, Jean Matheson, Bob Ylvisaker	<i>lead ushers</i>
Karin Lilleodden, Pramila Nelson, Sara Stensaas, Barb Hoernemann, Bruce Bergeson, Roberta Groening, Rick Johnston	<i>communion ministers</i>
Pastor Kristen Jacobson, Melvin & Lillian Weiss, Roberta Groening, Harris & Maryon Lee, Brian McKinley, Dave Forse	<i>hosts and greeters</i>
Dick Hilden, Phil Holst, Steffen Meyer, Kris Stedje, Richard Stegall, David West, Michael Wickman	<i>seasonal worship team</i>

## WORSHIP LIFE

### *The labyrinth prayer tool*

*The labyrinth is available on Thursdays during Lent in the community room on the lower level.*

The labyrinth, an ancient prayer tool, is a walking path that guides the participant from the outside edge to the center and back out again. Walking this path provides an opportunity to go on a metaphorical spiritual journey to the center of our being and then back out into the world, inspired by our experience. Labyrinths are currently being used world-wide as a way to quiet the mind, find balance, and encourage meditation, insight, and prayer. Central acquired a portable labyrinth in 2009.

#### **What is a labyrinth? Why do we walk them?**

A labyrinth is a walking meditation device. It is a prayer tool or prayer helper, much like a cross, a candle, an icon, incense, prayer beads or shawl, or a devotion book. A labyrinth helps us pray with our bodies and not just our heads; and may be especially helpful for those who need to move to concentrate. Walking a labyrinth is a right brain task (creative, intuitive, imaginative), and can induce or enhance a contemplative or meditative state of mind. It is not a maze; it has only one path.

#### **How do I do it?**

Relax and enjoy it. There is no wrong way to use this ancient meditation tool. The labyrinth can be thought of as a journey inward, a time centered, and a return to the everyday world. At most basic, there are three steps to praying with a labyrinth – the way in; being in the middle; and the way out. Each step can take on different meanings for each individual. Most commonly the way in is a way to focus, the middle is for your prayer time, the way out is to return to the concerns of life. In many ways it is like entering a sanctuary, chapel, or special/holy space/place for prayer or meditation. You might walk the labyrinth in silence or with a personal music device.

#### **Where do labyrinths come from?**

The labyrinth is not a Christian invention or practice but a human invention/practice that we find in place long before Jesus. Christians or anyone can use a labyrinth as a prayer tool. They have no specific theological meaning – in that sense they are prayer tools more like a candle or incense. The labyrinth is an ancient human symbol known to go back at least 3,500 years, and is probably much older. It appeared on all inhabited continents in prehistory. Labyrinths were incorporated into the floors of the great Gothic pilgrimage cathedrals of Europe in the twelfth and thirteenth centuries. The most famous extant design is at Notre Dame de Chartres outside Paris. This labyrinth made of limestone and marble was built around the year 1200 AD and is now over 800 years old. Labyrinths come in many sizes and are made of many materials. They are generally distinguished by the number of circuits from outside to inside.

*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.



## 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.

