

Six stone water jars were standing there—for use in the Jewish purification ritual—and each could hold twenty or thirty gallons.

"Fill the jars with water," Jesus tells them.

So they filled them to the brim. Then he tells them, "Now dip some out and take it to the caterer."

And they did so. When the caterer tasted the water, now changed into wine—he had no idea where it had come from even though the servants who had taken the water out knew—he calls the groom aside and says to him,

"Everyone serves the best wine first; later, when people are drunk, they serve the cheaper wine. But you've held back the good wine until now."

Jesus performed this sign, his first, in Cana, Galilee; it displayed his glory, and his disciples believed in him.

READING

On the Marriage at Cana

Rainer Maria Rilkiⁱ

*How could she not take pride in him since he
could make (to her) the plainest things adorned?
Wasn't even the large and lofty night
all in disarray when he appeared?*

*And didn't that time he got lost
end up, amazingly, a glory of his?
Hadn't the wisest then exchanged
their tongues for ears? Didn't the house*

*become fresh at his voice? She had
repressed, surely a hundred times,
the display of her delight in him.
She followed him with astonishment.*

*But at that wedding-feast, there when
unexpectedly the wine ran out,--
she begged him for a gesture with her look
and didn't grasp that he resisted her.*

*And then he did it. Later she understood
how she had pressured him into his course:
for now he really was a wonder-worker,
and the whole sacrifice was now ordained,*

*irrevocably. Yes, it was written.
But had it, at the time, as yet been readied?
She: she had driven it forth
in the blindness of her vanity.*

*At the table piled with fruits and vegetables,
she shared everybody's joy and didn't know
that the water of her own tear ducts
had turned to blood with this wine.*

ANTHEM Shed a Little Light, arr. Greg Jasperse Chancel Choir
*Let us turn our thoughts today to Martin Luther King
and recognize that there are ties between us, all men and women living on the Earth.
Ties of hope and love, sister and brotherhood, that we are bound together
in our desire to see the world become a place in which our children can grow free and
strong.
We are bound together by the task that stands before us and the road that lies ahead.
We are bound and we are bound.*

*There is a feeling like the clenching of a fist
There is a hunger in the center of the chest
There is a passage through the darkness and the mist
And though the body sleeps the heart will never rest*

*Shed a little light, oh Lord, so that we can see, just a little light, oh Lord.
Wanna stand it on up, stand it on up, oh Lord,
wanna walk it on down, shed a little light, oh Lord.*

*Can't get no light from the dollar bill, don't give me no light from a TV screen.
When I open my eyes I wanna drink my fill from the well on the hill.*

READING Letter from a Birmingham Jail Rev. Dr. Martin Luther King, Jr.ⁱⁱ
*I had also hoped that the white moderate would reject the myth concerning time in
relation to the struggle for freedom. I have just received a letter from a white brother in
Texas. He writes: "All Christians know that the colored people will receive equal rights
eventually, but it is possible that you are in too great a religious hurry. It has taken
Christianity almost two thousand years to accomplish what it has. The teachings of
Christ take time to come to earth." Such an attitude stems from a tragic misconception
of time, from the strangely irrational notion that there is something in the very flow of
time that will inevitably cure all ills. Actually, time itself is neutral; it can be used either
destructively or constructively. More and more I feel that the people of ill will have used
time much more effectively than have the people of good will. We will have to repent in
this generation not merely for the hateful words and actions of the bad people but for
the appalling silence of the good people. Human progress never rolls in on wheels of*

inevitability; it comes through the tireless efforts of men [and women] willing to be co-workers with God, and without this hard work, time itself becomes an ally of the forces of social stagnation. We must use time creatively, in the knowledge that the time is always ripe to do right. Now is the time to make real the promise of democracy and transform our pending national elegy into a creative psalm of brotherhood. Now is the time to lift our national policy from the quicksand of racial injustice to the solid rock of human dignity.

SERMON

The Hour Has Come

Rev. John Shuck

*HYMN

I Want Jesus to Walk with Me

#775

***AFFIRMATION OF LIFE**

Rosa Parks

I am leaving this legacy to all of you...to bring peace, justice, equality, love and a fulfillment of what our lives should be. Without vision, the people will perish, and without courage and inspiration, dreams will die - the dream of freedom and peace.

SUNG PRAYER

"Ubi Caritas" – (sing four times)

Ubi caritas

Et amore

Ubi caritas

Deus ibi est

("Where there is love and kindness, there is God").

MEDITATION AND NAMING

COMMUNAL PRAYER

The Lord's Prayer Revisedⁱⁱⁱ

**Indwelling God, who art infused throughout all existence,
we hallow thee with many names.**

Thy Kingdom is within the human heart.

**We accept life for all that it can be,
on Earth as throughout all creation.**

**May we continue to draw sustenance from this earth,
and may we receive forgiveness equal to our own.**

**May we ever move from separation toward union,
to live in grace, with love in our hearts, forever and ever. Amen**

A TIME FOR OFFERING

INVITATION TO GIVE

MUSIC FOR OFFERING

Pie Jesu, arr. Douglas Wagner

Bell Choir

***DOXOLOGY**

**Through all our living, we our fruits must give.
Good works of service are for offering
When we are giving, or when receiving,
We belong to God.
We belong to God.
We belong to God.
We belong to God.**

***PRAYER OF THANKS**

***HYMN I'm Gonna Eat at the Welcome Table #770**

***BLESSING AND SENDING FORTH**

***MUSIC FOR LEAVING**

ⁱ Translated from the German by David Curzon, ed., *The Gospels In Our Image: An Anthology of Twentieth-Century Poetry Based on Biblical Texts* (New York: Harcourt, Brace & Co., 1995), p. 63.

ⁱⁱ 16 April 1963 http://www.africa.upenn.edu/Articles_Gen/Letter_Birmingham.html

ⁱⁱⁱ <https://www.uua.org/worship/words/meditation/5589.shtml>