



# SECOND SUNDAY AFTER EPIPHANY

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January 16, 2022

*The Sundays after Epiphany continue to celebrate the revelation of the glory of God to us as it was made known to the magi and to those on Jordan's banks at the baptism of Jesus of Nazareth—today using wedding imagery. Our God rejoices over God's people "as the bridegroom rejoices over the bride." By the power of the Spirit, there are gifts galore for everyone. In Christ Jesus, the best wine is saved for last. Taste and see.*

Justinus Knecht, a figure who straddles the eighteenth and early nineteenth centuries, seems to have thought of himself as something of a reformer. His light, tuneful, music, the structure of which is still informed by the study of counterpoint, can be viewed as a reaction to the rigorous art of writing music in layers that is counterpoint.

## Prelude

*Cantabile*

Justinus Heinrich Knecht  
(1752-1817)

## Hymn

### All Praise to You, O Lord

(tune: *Festal Song*)

All praise to you, O Lord,  
who by your mighty pow'r  
did manifest your glory forth  
in Cana's marriage hour.

You speak, and it is done;  
obedient to your word,  
the water redd'ning into wine  
proclaims the present Lord.

Oh, may that grace be ours,  
in you fore'er to live,  
and drink of those refreshing streams  
which you alone can give.

So, led from strength to strength,  
grant us, O Lord, to see  
the marriage supper of the Lamb,  
the great epiphany.

Text: Hyde W. Beadon, 1812-1891

## Apostolic Greeting

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

## Prayer of the Day

*Lord God, source of every blessing, you showed forth your glory and led many to faith by the works of your Son, who brought gladness and salvation to his people. Transform us by the Spirit of his love, that we may find our life together in him, Jesus Christ, our Lord. Amen*

# WE GATHER AROUND THE WORD AND THE PRAYERS

## First Lesson - Isaiah 62:1-5

*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.*

<sup>1</sup>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. <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.

## Psalm 36:5-10

*The psalmist sings a hymn celebrating God's love in the Temple.*

<sup>5</sup>Your love, O Lord, reaches to the heavens,  
and your faithfulness to the clouds.  
<sup>6</sup>Your righteousness is like the strong mountains, your justice like the great deep;  
you save both man and beast, O Lord.  
<sup>7</sup>How priceless is your love, O God!  
Your people take refuge under the shadow of your wings.  
<sup>8</sup>They feast upon the abundance of your house;  
you give them drink from the river of your delights.  
<sup>9</sup>For with you is the well of life,  
and in your light we see light.  
<sup>10</sup>Continue your lovingkindness to those who know you,  
and your favor to those who are true of heart.

## Second Lesson - 1 Corinthians 12:1-11

*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>1</sup>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.

## Holy Gospel - John 2:1-11

*Turning water to wine at the wedding at Cana is described as the first of Jesus of Nazareth's signs. Through many such epiphanies, Jesus reveals that he bears God's creative power and joyful presence into the world.*

<sup>1</sup>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.

## Sermon

It seems that each new day brings news of **scarcity**. We are inundated with messages about supply chain challenges and interruptions that are impacting grocery stores, speciality stores, car dealerships, health care providers, even the ABC stores. Eggs, meats, fresh produce, furniture, appliances, computer chips for automobile manufacturers, COVID tests, hospital beds, and distilled spirits are among those things in short supply right now – not to mention truck drivers, nurses, doctors, and other critical personnel to deliver crucial goods and services. It doesn't help that we humans have been hard-wired in the evolutionary process to pay attention to scarcity. It's part of our survival instinct.

It is a scarcity of wine at a wedding celebration that is the issue and challenge in our gospel reading this morning. The author of the gospel according to John paints for us a mystical Jewish wedding scene. Keep in mind the setting: Jesus of Nazareth and his disciples are in Cana of Galilee at a wedding celebration, and the wine runs out – wine that the psalmist says “gladdens the heart.” This is much more than a mere *inconvenience*, or *embarrassment*, or *social faux pas* – it is a **DISASTER**. In that culture, wine isn't merely a social lubricant. It is a sign of the harvest, of God's **abundance**, of **joy**, and **gladness**, and **hospitality**.

When the party hosts run short on wine, it is seen as a scarcity of blessing. This is when Jesus, prompted by his mother, steps in and provides not just *more* wine, but an extravagant amount of really, really *good quality* wine – an additional thousand bottles based on the quantity of water indicated – the **best** wine served at the party. And that, according to this gospel parable, is what God's **GRACE** looks like: only the best – an overflowing of **joy**, **blessing**, and the **presence** of God.

Grace, of course, is one of those words that, while central to our theological identity and vocabulary as Lutherans, is often hard for us to define, let alone *describe* in a concrete and meaningful way. We think of grace as free and undeserved, as God's generous dealing with us, as a gift of God's love. Yet, in today's parable about the wedding in Cana, the gospel writer moves us beyond the “free gift” and “generosity” sense of grace to remind us that grace also means “**ABUNDANCE**,” as in unbelievable, more-than-you-can-possibly-imagine abundance.

Sometimes, however, the message of God's grace is portrayed – quite legalistically by some – through the lens of **scarcity**. They say that God's love is limited: only for certain people, who must believe in certain ways and/or have certain experiences to earn or deserve that love. However, the point of today's gospel is that God's grace provides **MORE** than we can ever imagine or deserve. After all, Jesus could have provided just enough wine for the party to go on, and, given that the wedding guests were already celebrating, even a few cases of the old Charles Shaw wine “Two Buck Chuck” would have been readily consumed. However, the emphasis in the parable is that Jesus went way, way **beyond** expectations to provide **more quantity** and **better quality** wine than the villagers in Cana could have ever expected or deserved.

There's a great picture that regularly makes the rounds on the Internet that shows a grocery store shelf, with a sign hanging overhead that reads “water.” However, sitting on the shelf are a variety of bottles of **wine**. The caption at the bottom of the picture reads: “**Jesus was here.**”

This raises several questions: What is our Lord changing and transforming in **OUR** world **today**? What is the “water” in **OUR** lives that our Lord has come to turn into fine and abundant “wine?” Do **OUR** lives communicate in deed and word that “Jesus was here?” That he **IS** here as the crucified and risen Christ?

The presence of the risen Christ brings **resurrection** and **abundance**. When we gather for in-person worship, his presence transforms ordinary bread and wine into his very body and blood – in, with, and under the bread and wine. Because of his presence in our lives, an ordinary hug can convey unbounded love and blessing. The smallest donation of food or money can tip the balance between scarcity and abundance. A simple act of kindness can make all the difference in the world. A smile, shared at just the right time, can shine the light of his love and grace into the darkest of places.

This new age inaugurated by Jesus the Christ is an ongoing age of **transformation** and **growth**. We are not the people we once were; nor, are we the people we will someday become. **WE** are in a state of transformation. **WE** are water being changed into wine. We can either allow ourselves to be held captive by scarcity thinking and face the future with fear and resistance; or, we can in faith embrace the way of **abundance** and **excitement**, living into lives of more generosity and care for others. The new age is upon us, the water is changing, and God is smack dab in the middle of it all through Jesus the Christ who **IS** here. That’s what grace looks like.

Those who are familiar with Jewish social customs – or the portrayal of those customs on stage or in movies – have heard the Hebrew word **L’chaim** – a toast meaning **"TO LIFE,"** a toast used especially when a couple gets engaged or married. According to the Jewish Talmud, when people share a drink together and wish each other **L’chaim**, it brings them closer together and channels God’s peace and blessings into the world.

One can practically hear shouts of **L’chaim** in the background of our gospel reading this morning. **L’chaim!** **"TO LIFE,"** in all its abundance in a world plagued by scarcity. May **WE**, each and every day, be conduits for God’s peace and blessings in the world God loves so very much. Amen

## Hymn

### Jesus, Come! For We Invite You



1 Je - sus, come! for we in - vite you, guest and mas - ter,  
 2 Je - sus, come! trans-form our plea - sures, guide us in - to  
 3 Je - sus, come! in new cre - a - tion, heav'n brought near in  
 4 Je - sus, come! sur - prise our dull - ness, make us will - ing



friend and Lord; now, as once at Ca - na's wed - ding,  
 paths un - known; bring your gifts, com-mand your ser - vants,  
 pow'r di - vine; give your un - ex - pect - ed glo - ry,  
 to re - ceive more than we can yet im - ag - ine,



speak and let us hear your word: lead us through our need or  
 let us trust in you a - lone: though your hand may work in  
 chang-ing wa - ter in - to wine: rouse the faith of your dis -  
 all the best you have to give: let us find your hid - den



doubt - ing, hope be born and joy re - stored.  
 se - cret, all shall see what you have done.  
 ci - ples— come, our first and great - est Sign!  
 rich - es, taste your love, be - lieve, and live!

Text: Christopher Idle, b. 1938

Music: UNION SEMINARY, Harold Friedell, 1905–1958

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Music © 1957, 1985 H. W. Gray, admin. CPP/Belwin.

## The Prayers

Let us pray for the whole people of God in Christ Jesus, and for all people according to their needs.

By your Spirit, activate within your Church gifts of faith, healing, and prophecy. Unite those who profess your name across congregations, denominations, and geographic boundaries. Open our hearts to recognize and celebrate surprising signs and miracles.

Your creation reflects your generosity. Bless farmers, migrant farmworkers, orchard-keepers, ranchers, and all who tend the abundance of the land. Help us protect food and water sources from destruction, that all may eat and drink and be satisfied.

By your Spirit, grant wisdom, knowledge, and discernment to those who hold leadership positions at any level. Direct policymakers toward compassionate decisions that build up safe and just communities. Lead all authorities in seeking and serving the common good.

As Jesus provided generously in a moment of need, provide generous gifts of healing for those in need this day. Help us provide abundantly for all who are hungry or thirsty, all seeking shelter, and all who seek peace.

You see us for who we are and you delight in us. Embrace those struggling with self-worth, wrestling with self-identity, or facing significant life transitions. Remind us that nothing can separate us from your love. You bless us through the spiritual gifts of the saints who have gone before us. We give thanks for the life of Martin Luther King Jr. and all who have modeled the way of courageous faith.

Into your hands, O Lord, we commend all for whom we pray, trusting in your mercy; through your Son, Jesus Christ our Lord. Amen

## WE WORSHIP WITH OUR OFFERINGS

The needs of Holy Trinity's mission and ministry are ongoing.

May we be faithful and generous as we support our mission

“to care actively in the name of Jesus Christ.”

Offerings may be mailed to the church or dropped off at the church office.

You may also use the online giving portal on our website.

Go to [www.holytrinitylynchburg.org](http://www.holytrinitylynchburg.org) and click on “Give.”

You may also download the “Vanco Mobile” app for your smart phone from Apple or Google.

## Offertory Prayer

*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*

## Lord's Prayer

*Our Father, who art in heaven, hallowed be thy name,  
thy kingdom come, thy will be done, on earth as it is in heaven.  
Give us this day our daily bread; and forgive us our trespasses,  
as we forgive those who trespass against us;  
and lead us not into temptation, but deliver us from evil.  
For thine is the kingdom, and the power, and the glory,  
forever and ever. Amen*

## Blessing

*Almighty God, Father, ☩ Son, and Holy Spirit, bless you now and forever. Amen*

## Hymn

### For the Beauty of the Earth



1 For the beau - ty of the earth, for the beau - ty of the skies,  
2 For the won - der of each hour of the day and of the night,  
3 For the joy of ear and eye, for the heart and mind's de - light,  
4 For the joy of hu - man love, broth - er, sis - ter, par - ent, child,  
5 For your - self, best gift di - vine to the world so free - ly giv'n;



for the love which from our birth o - ver and a - round us lies:  
hill and vale and tree and flow'r, sun and moon and stars of light:  
for the mys - tic har - mo - ny link - ing sense to sound and sight:  
friends on earth and friends a - bove; for all gen - tle thoughts and mild:  
a - gent of God's grand de - sign, peace on earth and joy in heav'n:



Christ, our Lord, to you we raise this our sac - ri - fice of praise.

Text: Foliott S. Pierpoint, 1835–1917, alt.  
Music: DIX, Conrad Kocher, 1786–1872

## Dismissal

*Our service now begins. Go in peace. Be the light of Christ.  
Thanks be to God.*

## Postlude

*Nachspiel (Postlude)*

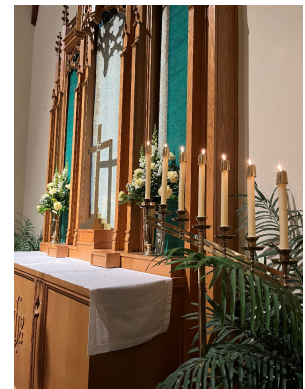
Justinus Heinrich Knecht





*The altar flowers are given to the Glory of God  
by Sally and Jeff Schneider  
in honor of their fifty-first wedding anniversary.*

*The candles are given to the glory of God  
by Tama Howell  
in memory of Grace Coles.*



**ALL IN-PERSON WORSHIP SERVICES and ACTIVITIES ARE CANCELED  
SUNDAY, JANUARY 16.**

<b>THIS WEEK AT HOLY TRINITY</b>		
<b>Sunday, January 16</b>		Worship Service (via YouTube)
	8:30 a.m.	Service of Holy Communion
	9:30 a.m.	Sunday Church School (adult class only)
	10:30 a.m.	Service of Holy Communion
	5:00 p.m.	Holy Trinity Youth
	5:00 p.m.	Thomas Mass
<b>Monday, January 17</b>	9:15 a.m.	Strength & Balance Exercise Class
	9:50 a.m.	Chair Yoga Class
	7:00 p.m.	Bible Study - <i>The Invention of Heaven and Hell</i> (via Zoom)
<b>Tuesday, January 18</b>	1:00 p.m.	Bible Study - <i>The Gospel According to John</i>
	7:00 p.m.	Church Council (via Zoom)
<b>Wednesday, January 19</b>	12:10 p.m.	Service of Holy Communion
	3:30 p.m.	Holy Trinity Youth Service Project (at Park View Mission)
	7:00 p.m.	Adult Choir Rehearsal
<b>Thursday, January 20</b>	9:00 a.m.	Parish Nurse Available (until 10:00 a.m.)
<b>Friday, January 21</b>	9:15 a.m.	Strength & Balance Exercise Class
	9:50 a.m.	Chair Yoga Class
	11:00 a.m.	Book Discussion Group - <i>The Call to Unite</i> (via Zoom)
	6:00 p.m.	Dinner for Residents of The Gateway
<b>Saturday, January 22</b>	10:00 a.m.	Red Cross Bloodmobile (until 3:00 p.m.)
<b>Sunday, January 23</b>		Worship Service (via YouTube)
	8:30 a.m.	Service of Holy Communion
	9:30 a.m.	Sunday Church School (adult class only)
	10:30 a.m.	Service of Holy Communion
	5:00 p.m.	Holy Trinity Youth

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***Our Mission: "To care actively in the name of Jesus Christ."***

**Holy Trinity Lutheran Church  
1000 Langhorne Road  
Lynchburg, Virginia 24503**

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***President:*** Eric R. Kenny

***Pastor:*** Dennis S. Roberts

***Organist-Choirmaster:*** J. William Greene

***Director of Youth and Campus Ministries:***

***Parish Administrator:*** Carol Dee Robertson

Susan H. Williams

***Parish Nurse:*** Gail Midkiff

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