

THE SECOND SUNDAY AFTER THE EPIPHANY (THE WEDDING AT CANA)



Bethany Evangelical Lutheran Church
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JANUARY 16, 2022 † 11:00 A. M.

WELCOME TO ALL! We are pleased you are here! **GUESTS** – if you are participating in the live stream during this time, welcome to our Divine Service! If we can assist you in any way with questions about our confession of faith, spiritual struggles, understanding our liturgical service, or any other need, please let us know. It is our prayer that the Gospel of Jesus Christ will strengthen and comfort you.

† In the Name of Jesus †

Prayer before Worship: O Lord, our Maker, Redeemer, and Comforter, we are assembled in Your presence to hear Your holy Word. We pray You to open our hearts by Your Holy Spirit, that through the preaching of Your Word we may be taught to repent of our sins, to believe on Jesus in life and death, and to grow day by day in grace and holiness. Hear us for Christ's sake. Amen.

The Divine Service: Rite Two
Evangelical Lutheran Hymnary: p. 60

The Office of Preparation
(Confession & Holy Absolution)

Prelude Music

Hymn of Invocation: 169, *Brightest and Best*

C: Brightest and best of the stars of the morning,
Dawn on our darkness and lend us thine aid.
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid.

Cold on His cradle the dewdrops are shining;
Low lies His head with the beasts of the stall;
Angels adore Him in slumber reclining,
Maker and Monarch and Savior of all.

Shall we not yield Him, in costly devotion,
Fragrance of Edom and off'rings divine,
Gems of the mountain and pearls of the ocean,
Myrrh from the forest and gold from the mine?

**Vainly we offer each ample oblation,
Vainly with gifts would His favor secure.
Richer by far is the heart's adoration;
Dearer to God are the prayers of the poor.**

**Brightest and best of the stars of the morning,
Dawn on our darkness and lend us thine aid.
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid.**

The Invocation: p. 60-61

P: In the Name of the Father and of the Son † and of the Holy Spirit.

C: Amen.

The Confession of Sin (form I): pp. 60-62

P: Beloved in the Lord! Let us draw near with a true heart and confess our sins to God, our Father, beseech Him in the name of our Lord Jesus Christ to grant us forgiveness.

P: Our help is in the name of the Lord.

C: Who made heaven and earth.

P: I said, I will confess my transgressions to the Lord;

C: And You forgave the iniquity of my sin.

P: Almighty God, our Maker and Redeemer, we poor sinners confess unto You that we are by nature sinful and unclean, and that we have sinned against You by thought, word, and deed. Therefore we flee for refuge to Your infinite mercy, seeking and imploring Your grace for the sake of our Lord Jesus Christ.

C: O most merciful God, You have given Your only-begotten Son to die for us; have mercy upon us and for His sake grant us remission of all our sins; and by Your Holy Spirit increase in us true knowledge of You, and of Your will, and true obedience to Your Word, to the end that by Your grace we may come to everlasting life; through Jesus Christ, our Lord. Amen.

P: Almighty God, our heavenly Father, has had mercy upon us and has given His only-begotten Son to die for us, and for His sake forgives us all our sins. To all who believe on His

name He gives power to become the children of God, and has promised them His Holy Spirit. He who believes and is baptized shall be saved.

C: Grant this unto us, O Lord. Amen.

The Liturgy of the Word

Introit (spoken responsively)

Antiphon

P: All the earth shall worship You: And sing praises to You, O God.

C: They will sing praise to Your name: O Most High.

Psalm

P: Make a joyful shout to God, all the earth: Sing out the honor of His name; make His praise glorious.

C: Say to God, “How awesome are Your works: All the earth shall sing praises to You.”

P: Come and see the works of God: He is awesome in His doing toward the sons of men.

C: Blessed be God, who has not turned away my prayer: Nor His mercy from me!

Gloria Patri

(All) Glory be to the Father and to the Son and to the Holy Ghost.

As it was in the beginning, is now and ever shall be, forevermore. Amen.

Antiphon

P: All the earth shall worship You: And sing praises to You, O God.

C: They will sing praise to Your name: O Most High.

The Kyrie Eleison (form I): p. 63

**C: Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.**

Gloria in Excelsis: pp. 64-66

P: Glory be to God on high:

C: And on earth peace, good will toward men.

We praise You, we bless You, we worship You,
we glorify You, we give thanks to You, for Your great glory.
**O Lord God, heav’ly King,
God the Father Almighty.
O Lord, the only-begotten Son, Jesus Christ;
O Lord God, Lamb of God, Son of the Father,**

You take away the sin of the world, have mercy upon us.

You take away the sin of the world, receive our prayer.

You are seated at the right hand of God the Father, have mercy upon us.

For You only are holy. You only are the Lord. You only, O Christ, with the Holy Spirit, are most high in the glory of God the Father. Amen.

The Salutation: p. 66

P: The Lord be with you.

C: And with your spirit.

Collect for the Day: p. 66

P: Almighty and everlasting God, You govern all things in heaven and earth: mercifully hear the prayers of Your people, and grant us Your peace all the days of our life; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one true God, now and forever.

C: Amen.

Old Testament: *Exodus 23:12-23*

P: *In those days* Moses said to the Lord, “See, You say to me, ‘Bring up this people.’ But You have not let me know whom You will send with me. Yet You have said, ‘I know you by name, and you have also found grace in My sight.’ Now therefore, I pray, if I have found grace in Your sight, show me now Your way, that I may know You and that I may find grace in Your sight. And consider that this nation is Your people.” And He said, “My Presence will go with you, and I will give you rest.” Then he said to Him, “If Your Presence does not go with us, do not bring us up from here. For how then will it be known that Your people and I have found grace in Your sight, except You go with us? So we shall be separate, Your people and I, from all the people who are upon the face of the earth.” So the Lord said to Moses, “I will also do this thing that you have spoken; for you have found grace in My sight, and I know you by name.” And he said, “Please, show me Your glory.” Then He said, “I will make all My goodness pass before you, and I will proclaim the name of the Lord before you. I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion.” But He said, “You cannot see My face; for no man shall see Me, and live.” And the Lord said, “Here is a place by Me, and you shall stand on the rock. So it shall be, while My glory passes by, that I will put you in the cleft of the rock, and will cover you with My hand while I pass by. Then I will take away My hand, and you shall see My back; but My face shall not be seen.”

P: This is the Word of the Lord.

C: Thanks be to God.

Gradual (spoken responsively)

P: The Lord sent His word and healed them: And delivered them from their destructions.

C: Oh, that men would give thanks to the Lord for His goodness: And for His wonderful works to the children of men!

Epistle: Romans 12:6-16

P: Brethren: Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith; or ministry, let us use it in our ministering; he who teaches, in teaching; he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness. Let love be without hypocrisy. Abhor what is evil. Cling to what is good. Be kindly affectionate to one another with brotherly love, in honor giving preference to one another; not lagging in diligence, fervent in spirit, serving the Lord; rejoicing in hope, patient in tribulation, continuing steadfastly in prayer; distributing to the needs of the saints, given to hospitality. Bless those who persecute you; bless and do not curse. Rejoice with those who rejoice, and weep with those who weep. Be of the same mind toward one another. Do not set your mind on high things, but associate with the humble.

P: This is the Word of the Lord.

C: Thanks be to God.

Alleluia Verse (spoken)

Alleluia! Alleluia! Praise Him, all His angels: Praise Him, all His hosts! Alleluia!

C: Alleluia! Alleluia! Alleluia!

Sequence Hymn: 173, *The Star Proclaims the King Is Here*

**C: The star proclaims the King is here; But, Herod, why this senseless fear?
He takes no realms of earth away Who gives the realms of heavenly day.**

**The wiser Magi see from far And follow on His guiding star;
And led by light, to light they press And by their gifts their God confess.**

**Within the Jordan's crystal flood In meekness stands the Lamb of God
And, sinless, sanctifies the wave, Mankind from sin to cleanse and save.**

**At Cana first His power is shown; His might the blushing waters own
And, changing as He speaks the word, Flow wine, obedient to their Lord.**

**All glory, Jesus, be to Thee For this Thy glad epiphany;
Whom with the Father we adore And Holy Ghost forevermore.**

Holy Gospel: *St. John 2:1-11*

P: The Holy Gospel according to † St. John, the 2nd chapter:

C: **Glory be to You, O Lord.**

P: *At that time* On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. Now both Jesus and His disciples were invited to the wedding. And when they ran out of wine, the mother of Jesus said to Him, “They have no wine.” Jesus said to her, “Woman, what does your concern have to do with Me? My hour has not yet come.” His mother said to the servants, “Whatever He says to you, do it.” Now there were set there six waterposts of stone, according to the manner of purification of the Jews, containing twenty or thirty gallons apiece. Jesus said to them, “Fill the waterpots with water.” And they fill them up to the brim. And He said to them, “Draw some out now, and take it to the master of the feast.” And they took it. When the master of the feast had tasted the water that was made wine, and did not know where it came from (but the servants who had drawn the water knew), the master of the feast called the bridegroom. And he said to him, “Every man at the beginning sets out the good wine, and when the guests have well drunk, then the inferior. You have kept the good wine until now!” This beginning of signs Jesus did in Cana of Galilee, and manifested His glory; and His disciples believed in Him.

P: This is the † Holy Gospel.

C: **Praise be to You, O Christ.**

Apostles' Creed: pp. 68-69

P: Let us confess our holy faith in the words of the Apostles' Creed:

**C: I believe in God the Father Almighty,
 Maker of heaven and earth.
 And in Jesus Christ,
 His 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 into hell;
The third day He rose again from the dead;
He ascended into heavenly
and is seated at the right hand of God the Father Almighty;
From there He shall come to judge the living and the dead.

I believe in the Holy Spirit,
the holy Christian Church,
the Communion of Saints,
the Forgiveness of sins,
the Resurrection of the body,
and the Life everlasting. Amen.

Chief Hymn: 224, *The Only Son from Heaven*

C: The only Son from heaven, Foretold by ancient seers,
By God the Father given, In human shape appears;
No sphere His light confining, No star so brightly shining
As He, our Morning Star.

O time of God appointed, O bright and holy morn!
He comes, the King anointed, The Christ, the Virgin born,
His home on earth He maketh, And man of heav'n partaketh,
Of life again an heir.

O Lord, our hearts awaken To know and love Thee more,
In faith to stand unshaken, In Spirit to adore,
That we, still heavenward hastening, Yet here Thy joy foretasting,
May reap its fullness there.

Sermon

Pulpit Hymn: 583, *God's Word Is Our Great Heritage*

C: God's Word is our great heritage, And shall be ours forever;
To spread its light from age to age Shall be our chief endeavor.
Through life it guides our way; In death it is our stay.

**Lord, grant while worlds endure, We keep its teachings pure,
Throughout all generations.**

Installation of Congregational Officers

The Intercessions: *each petition concludes:* Lord, in Your mercy: **Hear our prayer.**

The Lord's Prayer

Hymn: 179, *Jesus Loves Me*

C: **Jesus loves me! This I know, For the Bible tells me so.
Little ones to Him belong; They are weak, but He is strong.
Yes, Jesus loves me! ... The Bible tells me so.**

**Jesus loves me! See His grace! On the cross He took my place.
There He suffered and He died, That I might be glorified.
Yes, Jesus loves me! ... The Bible tells me so.**

**Jesus loves me! God's own Son Over sin the vict'ry won.
When I die, saved by His grace, I shall see Him face to face.
Yes, Jesus loves me! ... The Bible tells me so.**

**Jesus loves me! He is near. He is with His Church so dear.
And the Spirit He has sent By His Word and Sacrament.
Yes, Jesus loves me! ... The Bible tells me so.**

The Collect (II): p. 86

P: Grant, we beseech You, Almighty God, unto Your Church Your Holy Spirit and the wisdom which comes down from above, that Your Word, as becomes it, may not be bound, but have free course and be preached to the joy and edifying of Christ's holy people, that in steadfast faith we may serve You and in the confession of Your name abide unto the end; through Jesus Christ our Lord, who lives and reigns with You and the Holy Spirit, one true God, now and forever.

C: Amen.

The Benediction: p. 84

P: The Lord bless you and keep you. The Lord make His face shine upon you and be gracious unto you. The Lord lift up His countenance upon you and † give you peace.

C: Amen. Amen. Amen.

Dismissal Hymn: 172, *Songs of Thankfulness and Praise* (Tune: 461)

C: Songs of thankfulness and praise, Jesus, Lord, to Thee we raise;
Manifested by the star To the sages from afar,
Branch of royal David's stem In Thy birth at Bethlehem:
Anthems be to Thee addressed, Word in flesh made manifest.

Manifest at Jordan's stream, Prophet, Priest, and King supreme;
And at Cana, wedding Guest, In Thy Godhead manifest;
Manifest in pow'r divine, Changing water into wine;
Anthems be to Thee addressed, God on earth made manifest.

Manifest in making whole Palsied limbs and fainting soul;
Manifest in valiant fight, Quelling all the devil's might;
Manifest in gracious will, Ever bringing good from ill;
Anthems be to Thee addressed, God for us made manifest.

Grant us grace to see Thee, Lord, Mirrored in Thy holy Word;
May we imitate Thee now And be pure as pure art Thou;
That we like to Thee may be At Thy great epiphany,
And may praise Thee, ever blest, God for all made manifest.

OUR LIFE TOGETHER

Bible Studies: Today we will look at James chapter 2. The Thursday morning study continues its look at John 13-17 by finishing chapter 15. Everyone is invited and encouraged to attend one or both of the bible studies either in person or online via the google hangout link. Much learning and growth in our understanding of the Sacred Scriptures takes place as we study and talk together.

Voters Meeting Report: This past Tuesday the voters discussed (and informally approved) a proposal to reduce congregational voters meetings from five to two per year – and annual meeting in January and a semi-annual meeting in June. Since this would be a change in

church's bylaws it needs to follow the procedure outlined in our constitution & bylaws: A resolution will be written up and recommended by the board of directors. The resolution will then be posted publicly (in the bulletin and on the email list) two weeks in advance of the next quarterly meeting (date in April yet to be determined). The resolution will be adopted and bylaw changed if 2/3 of the voters present at the meeting approve.

Call Meeting: There will be a meeting on Sunday, January 30, after the Service to issue a call for a Preschool Director. ELS Director of Schools, Shu Ting Lai will be here to run the meeting. Our pre-certification visit from the Oregon Dept. of Education is Tuesday, Jan. 25 at 10:00am.

Snow Plowing Costs: The church has already had to have the parking lot plowed out four times because of all the snowfall. Each time is \$100, so we have already spent \$400 on snow removal, and there will certainly be more plowing to come. It would be to the church's financial advantage if we could try to offset these costs with additional donations.

New Website: Check out the new parish website: gorgelutherans.com. Thank you to Debbie Larson for volunteering to manage the site.

Bethany's Anniversary Potluck is scheduled for Sunday, February 13, following the Service. The Mary/Martha Circle has decided to also hold the annual Bunco Game at the same time. Also, since that day is Super Bowl Sunday, everyone is invited to stick around so we can enjoy the game together. Kickoff is 3:30pm.

The Center for Apologetics & Worldview January article is available in hard copy on the back table. This month's article was written by Pastor David Thompson, of St. Timothy Lutheran Church in Lombard, Ill. The title of this month's article is *What Is A Worldview? (And Why Do Worldviews Matter?)*. A worldview is the basic assumptions and presuppositions that we have about the world we live in and about life in general. It includes the principles we live by. Most people don't deliberately think about (or think through) their worldview. Pastor Thompson briefly and clearly explains why thinking about worldview is important. Take extra copies to pass out to family and friends!

More Topics, More Guests, More Jesus...Issues, Etc. is a radio talk show produced by Lutheran Public Radio in Collinsville, IL and hosted by LCMS Pastor Todd Wilken. *This week's teachings include: A Biblical View of Marriage, The Book of James, The Confession of*

Peter, Old Testament Matriarch Sarah, Jesus Blessing the Children and more. You can listen at your convenience at issuesetc.org, or download the free LPR mobile app on your cellphone.

Feasts, Commemorations, and Events this Week

***The Office of Matins (“Morning Prayer”) is live streamed
Tuesday through Saturday at 8:00am***

Monday: Pastor’s Day Off

Tuesday: FEAST OF THE CONFESSOR OF ST. PETER
Pastor at Circuit Conference in Gresham

Wednesday: Pastor at Concordia

Thursday: *Commemoration of Old Testament Matriarch Sarah*
Pastor at Bethany; Bible Study, 10:00am

Friday: Pastor at Concordia

Saturday: Pastor at Concordia; Concordia Voters Meeting, 10:00am

Next Sunday: *Third Sunday After Epiphany*
Concordia Service of the Word, 9am
Bethany Holy Communion, 11am; James Study for the Parish 12:30pm

Communion Every Sunday and Festival, Why? Communion Frequency During the 19th & 20th Centuries

In the apostolic period of the church (as recorded in Acts), in the early church (first 3-4 centuries), and throughout the centuries leading up to the Lutheran Reformation, the church celebrated and offered the Lord's Supper every Sunday and festival. At the time of Luther and for fully 200-250 years after the Reformation the Lutheran church celebrated Holy Communion and offered the Lord's Body and Blood to spiritually hungry and thirsty members every Sunday and festival day (sometimes even more frequently!).

By the first half of the twentieth century many Lutheran churches only offered communion once a quarter (think of it: a mere four times a year!). By the 1970s, when I was born, quarterly communion was a thing of the past, but most churches still only celebrated Communion once a month.

What happened? Well, Old habits die hard, and pious habits must be guarded with great vigilance. Three factors lead to the loss of the practice of weekly communion among the Lutherans. The first is called **Pietism**. The Pietists stressed the importance of personal preparation for communion. This, in itself, is good. Luther said that fasting is good outward preparation. And the Lutheran Church has always insisted that the communicant be prepared by learning the basic teachings of the catechism. Also, establishing a routine of regular confession & absolution with one's pastor is a very spiritually healthy thing. These practices are all reflected in the Book of Concord, "Among us...the sacrament is available for all who wish to partake of it after they have been examined and absolved."

The preparation expected by the Pietists was different, though. It wasn't about learning the true faith, or about hearing the forgiveness of sins for the strengthening of faith in anticipation of the gift of Jesus' Body & Blood. Instead, there was an exaggerated and almost morbid emphasis placed upon personal holiness and worthiness through intense personal introspection. The Sacrament was surrounded with an atmosphere of awe and fear, and there developed in the people's minds a dread of possibly being unworthy and of "being guilty" of the body and blood of Christ.

These attitudes are still lurking about today. Some might say that they are uncomfortable with weekly communion because they require time and spiritual effort to prepare themselves for the Sacrament. "If I take it too often I will not be able to be prepared."

While the attitude about serious preparation is commendable, it isn't good if taken too far. Jesus certainly doesn't want us to focus on our sins and our repentance so much that we neglect the forgiveness in the Sacrament. How does one prepare for the Sacrament? You learn the catechism. Remember your baptism. Confess your sins. Hear and believe the absolution. That's preparation.

The second factor that caused the Lutherans to give up weekly Communion was far worse: **Rationalism**. Pietists were Christians with a misplaced faith. Rationalists weren't Christian at all. Leading rationalists were men whose names you vaguely remember from high school: Descartes, Rousseau, Voltaire, Locke. Rationalists believed that their reason and understanding was the measure of all things. Their creed was that creeds were bad. The Rationalists spawned the Unitarian Church, the FreeMasons, Secular Humanism and the general age of unbelief in which we live.

Rationalists rejected the belief that people are sinful. They denied the great events of God in Christ. Churches were turned into lecture halls. Preaching Christ was replaced by inspiring speeches. Sunday services became a time for religious lectures and sing-alongs so all could feel good about themselves. Rationalists had no use for sacraments because they rejected the supernatural. In Germany the frequency of communion plummeted dramatically in the 1800s.

Many of the Lutherans who began migrating to America in the 1840s were not healthy. Their worship was impoverished and their practices lax. They had lost much of their doctrinal heritage and good, confessional pastors were rare. The pastors who did come to America, while dedicated, were often young and inexperienced; and the New World was teeming with forces that were foreign to Lutherans and to the gospel itself.

The third factor, which led to a decrease in the frequency of the Sacrament especially in America, is the influence of non-Lutheran theology and preachers. Early American revivalistic preachers denied that the Lord's Supper is the true body and blood of Jesus for the forgiveness of sins. To them it was fellowship meal of bread and grape juice, which was not needed more than a handful of times annually. Many early Lutherans came to America to escape the crass unbelief being promoted in European churches. These pioneers often found themselves with neither church nor pastor. They lived among the Mennonites, Moravians, and Methodists of America.

The genuine Lutheran pastors who did serve faithful Lutheran churches often had to attend the needs of literally dozens of parishes. These "Circuit Riders" could visit their parishes only periodically and the people never could find a rhythm of regular Divine Services. Quarterly Communion became common, especially in the

Midwest, because that's all the more frequently the circuit-riding pastor could be at your church.

Fast forward to the first third of the 20th century. By this time every Lutheran congregation had its own pastor and Circuit Riders were a thing of the past. Old habits die hard. Quarterly Communion was preserved, now not out of necessity, but out of habit: "That's the way we've always done it!"

So Pietism, Rationalism, the influence of non-Lutheran, sectarian Churches, and just the practical realities of life on the frontier all worked their influence on Lutherans until we lost something very precious.

The 20th century scholar Luther Reed Summarizes: "Luther and his associates never would have approved of the "half-mass" commonly found among us today as the normal Sunday worship of our congregations. For two hundred years, or nearly half the time from the Reformation to the present, the normal Sunday service in Lutheran lands was the purified Mass, or *Divine Service* with its twin peaks of Sermon and Sacrament. There were weekly celebrations and the people in general received the Sacrament much more frequently than before. The ravages of war, the example of non-Lutherans, the later subjective practices of Pietistic groups in a domestic type of worship, and the unbelief of rationalism, however, finally broke the genuine Lutheran Tradition.



Today's CHIEF HYMN *The Only Son from Heaven* (ELH 224) was written by the first female hymn writer of the Reformation era, Elizabeth Cruciger (1500-1535). Her family fled religious persecution in Poland, and settled in Wittenberg. There, Elizabeth met and married Casper Cruciger, one of Luther's most promising students. Casper eventually became pastor in Magdeburg and professor in Wittenberg. The Cruciger family and the Luther family were friends. Luther's hymns were a regular part of the Crucigers' family life and influenced Elizabeth's own hymn writing. It is supposed that she wrote other hymns, but she died at a young age and *The Only Son from Heaven* is the only one that has survived. The strong Epiphany text reinforces Christ's fulfillment of prophecy: He is the Light in the darkness, who opens heaven for sinners and gives life to the dead. Christians journey through life with Christ before us, allowing us a foretaste of heaven until we "may reap its fullness there" (st. 3). The tune was an existing one chosen by Cruciger for her text.