

**Sunday 16 January 2022**

# The Second Sunday after Epiphany



**Sermon** © Pete Haslam.

**Liturgy and prayers of intercession** © 2000 The Archbishops' Council.

**Bible readings** © the publishers of the NRSV translation.

- The liturgy assumes the service is Eucharistic. The prayers of consecration appear at the end.
- To hear the hymns please hover the mouse over each link, press Ctrl and then return.
- To see service transcripts from previous weeks, please visit the page, <http://www.medlockhead.co.uk/resources/index.htm>

## Introduction and welcome

HYMN 1 [Lord of the dance](#)

(please click on this link to hear the hymn)

## The Welcome

In the name of the Father, and of the Son, and of the Holy Spirit

**All Amen.**

The Lord be with you

**All And also with you.**

## The Preparation

**All Almighty God,  
to whom all hearts are open,  
all desires known,  
and from whom no secrets are hidden:  
cleanse the thoughts of our hearts  
by the inspiration of your Holy Spirit,  
that we may perfectly love you,  
and worthily magnify your holy name;  
through Christ our Lord. Amen.**

Our Lord Jesus Christ said:

The first commandment is this:

‘Hear, O Israel, the Lord our God is the only Lord.

You shall love the Lord your God with all your heart,  
with all your soul, with all your mind,  
and with all your strength.’

And the second is this: ‘Love your neighbour as yourself.’

There is no other commandment greater than these.

On these two commandments hang all the law and the prophets.

**All Amen. Lord, have mercy.**

The grace of God has dawned upon the world  
through our Saviour Jesus Christ,  
who sacrificed himself for us to purify a people as his own.  
Let us confess our sins.

**All** Almighty God, our heavenly Father,  
we have sinned against you  
and against our neighbour  
in thought and word and deed,  
through negligence, through weakness,  
through our own deliberate fault.  
We are truly sorry  
and repent of all our sins.  
For the sake of your Son Jesus Christ,  
who died for us,  
forgive us all that is past  
and grant that we may serve you in newness of life  
to the glory of your name.  
**Amen.**

Almighty God,  
who forgives all who truly repent, have mercy upon you,  
pardon and deliver you from all your sins,  
confirm and strengthen you in all goodness,  
and keep you in life eternal;  
through Jesus Christ our Lord.

**All** Amen.

## **The Gloria**

This Gloria is sung to the tune of 'Cwm Rhondda'. Click [here](#) for the tune.

**All** Glory be to God in Heaven,  
Songs of joy and peace we bring,  
Thankful hearts and voices raising,  
To creation's Lord we sing.  
Lord we thank you, Lord we praise you,  
Glory be to God our King:  
Glory be to God our King.  
  
Lamb of God, who on our shoulders,  
Bore the load of this world's sin;  
Only Son of God the Father,  
You have brought us peace within.  
Lord, have mercy, Christ have mercy,

**Now your glorious reign begin:**

**Now your glorious reign begin.**

**You O Son of God are Holy,**

**You we praise with one accord.**

**None in heav'n or earth is like you,**

**Only you are Christ the Lord.**

**With the Father and the Spirit,**

**Ever worshipped and adored:**

**Ever worshipped and adored.**

### **The Collect for the Second Sunday after the Epiphany**

Almighty God,

in Christ you make all things new:

transform the poverty of our nature by the riches of your grace,

and in the renewal of our lives

make known your heavenly glory;

through Jesus Christ your Son our Lord,

who is alive and reigns with you,

in the unity of the Holy Spirit,

one God, now and for ever.

**All Amen.**

### **First reading**

A reading from the book of the Prophet Isaiah

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.

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. You shall be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of your God. 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. 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. *Isaiah 62:1-5*

This is the Word of the Lord

**All Thanks be to God.**



## Second reading

A reading from St Paul's First Letter to the Corinthians

Now concerning spiritual gifts, brothers and sisters, I do not want you to be uninformed. You know that when you were pagans, you were enticed and led astray to idols that could not speak. 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. Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, 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. All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses.

*1 Corinthians 12:1-11*

This is the Word of the Lord

**All Thanks be to God.**

**HYMN 2 I received the living bread** [\(please click on this link to hear the hymn\)](#)

## Gospel reading

Hear the Gospel of our Lord Jesus Christ according to John

**All Glory to you O Lord.**

On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. Jesus and his disciples had also been invited to the wedding. When the wine gave out, the mother of Jesus said to him, 'They have no wine.' And Jesus said to her, 'Woman, what concern is that to you and to me? My hour has not yet come.' His mother said to the servants, 'Do whatever he tells you.'

Now standing there were six stone water jars for the Jewish rites of purification, each holding twenty or thirty gallons. Jesus said to them, 'Fill the jars with water.' And they filled them up to the brim. He said to them, 'Now draw some out, and take it to the chief steward.' So they took it. 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 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.’

Jesus did this, the first of his signs, in Cana of Galilee, and revealed his glory; and his disciples believed in him. *John 2:1-11*

This is the Gospel of the Lord

**All Praise to you O Christ.**

## Sermon

At just about every wedding I’ve been to, there has always been some reference to the Wedding Feast at Cana. Sometimes the reference takes place as one of the selected readings. Other times it takes place as part of a blessing. But there always seems to be this one singular reference to Jesus’ presence at this wedding. Now, we don’t know much about the wedding. We don’t know the names of the bride and groom. And sometimes that makes me feel just a little bit sorry for them. It was their big day ... or rather big week, as Jewish custom at that time called for a feast that lasted six days. So, Jesus goes to this wedding feast in Cana of Galilee. The Gospel says that he was there with his mother, Mary. It also indicates that Jesus’ disciples were there. But it also indicates that Jesus had not yet begun his active ministry. So, we can conclude that while Jesus had begun calling his disciples, he was still living either at home or at least close to home—near his mother.

Now, the plot of this text is made apparent in the third sentence ‘When the wine ran out, Jesus’ mother said to him, “They have no wine”.’ Nothing worse could possibly happen for a bride and groom than for the wine to run out. It was expected that the food and the wine would flow continuously during this week-long party. Now, we don’t know on which day of the feast this occurred: maybe it was the last day, but the fact remains that they ran out. Imagine being the young couple who would be remembered as the ones at whose wedding the wine ran out! So, now somehow, Mary has figured this out. Maybe she noticed the anxious steward or perhaps she noticed some guests who were getting a bit upset. Regardless of how she figured it out, Mary gets up from her seat and casually walks over to where Jesus is sitting with his disciples. And she says to him, ‘They have no wine’—meaning, ‘Son, this is serious. *Do something.*’

Now, I want to stop right here for a moment, because I want you to understand where I’m going with this. because there is a message hidden in this Gospel lesson that we are likely to miss. It’s a message for us to be able laugh; to be able to find humour in the Bible Sometimes it’s okay to laugh or at least smile just a little bit. And I think that this Gospel lesson is one of those times. I’m not trying to make

light of this Gospel message. There is an important message that we need to hear. But we also need to view it through the eyes of Jesus' humanity—and his relationship with his mother—*particularly* with regard to Jesus' relationship with his mother; because this moment is a priceless moment. Some of us here will be able to remember those Kodak film commercials? In an age when cameras actually had film in them? Well, Kodak had a series of television commercials that highlighted moments that just had to be captured on film. They called such a moment a 'Kodak moment.' In today's Gospel, we read about just such a Kodak moment in the relationship of Jesus and his mother. It's a classic moment—the kind that often occurs between a mother and her adult son.

You really have to picture this situation. Here's Jesus, sitting with his new disciples; they're eating good food, drinking some wine, laughing, getting to know each other better—having a really good time. Mary's been off with her friends eating and laughing and having a nice time, too ... when somehow she realises that the party has just run out of wine. So, what does she do? She gets herself up, tells the wine steward to follow her, she walks herself over to her son—who is, mind you, still sitting with his friends having a good time—she taps him on the shoulder, and she says, 'They have no wine.'

Now, all you mothers who have adult sons and all you adult sons—try to visualise this moment. Try to visualise facial expressions and reactions that you are familiar with. Let's picture this interaction while visualising our own interactions between our mothers and adult children. Mary doesn't say, 'They have no wine. Is there anything you can do?' She just says, 'They have no wine;' then she stands there staring at Jesus. You can almost hear the implied, 'Get up out of that chair and do something.' She doesn't just think Jesus might be able to do something; she absolutely, unquestioningly, knows he will do something. That's faith my friends. But it is also just a little funny when you put it in the context of mother and adult son. And how does Jesus respond? Well, it sounds more just a little rude, but here again, remember, this is mother and adult son. Jesus responds:

'Woman, what does that have to do with you and me?

My hour has not yet come.'

Now, I don't know about the other adult sons here today, but from my own experiences with my own mother, the look that Mary most likely gave Jesus at that moment probably would have curled his hair ... or singed it off. I don't care how old you are, as a son one does not dismiss one's mother with that kind of statement.

There's also that pesky little commandment ... you know the one that says, 'Honour your father and your mother.' Jesus probably knew without any doubt at

that moment, that he had better do something and do it quickly, if he knew what was good for him. Such is the power of a mother throughout one's life. So, Mary does what any good mother would have done—after giving him the look. She just puts him on the spot in a way that he can't get out of. She turns to the servants and says, 'Whatever he says to you, do it'. Then with another meaningful look at her son, she goes back to enjoying the party with her friends. Like I said, you have to let yourself read between the lines here and allow yourself to see the humour in the story. I can imagine Jesus' friends—his disciples, sitting there with him, had a pretty good laugh about it. And once we've understood the humour, we can go back and have better appreciation for the enormity of what has just happened here. Think about what Mary has just done. She has just kickstarted Jesus' ministry—a ministry that will lead to our salvation.

You see, Jesus was hesitating here. God the Father had sent him into the world on a world-saving mission, but he didn't yet feel that the time had come for him to reveal himself. But his mother knew. She knew that the time had come. She was pushing him into a place that he was still hesitating to go. He didn't feel ready, but she knew he was. Just as any mother knows her son; Mary knew Jesus. She didn't argue with him. She just said to the servants, 'Whatever he says to you, do it.' She knew that he would step up and help. So, the moment came. Jesus began his ministry with a sign. That sign may seem a bit innocuous in the grand scheme of things; a sign that may seem trivial when compared with other signs he gave. He didn't think he was really ready yet, but his mother knew he was. He saw six huge, stone water jars designed for holding water, water that would be used for the rites of purification—for cleansing. Think of the rites as being similar to baptismal rites. So, being the good son and not wanting to get on the bad side of his mother, he tells the servants to fill the jars with water, and these men—who are probably also sniggering at that point take these huge jars and fill them to the brim with water. Then Jesus says, 'Now draw some out, and take it to the ruler of the feast'.

That's it. That's all he does. No prayers. No waving of hands. Just, 'take it to the chief steward.' So the servants do. The chief steward—the man in charge of making sure that everything goes well at the wedding—kind of like the best man at a wedding today—the chief steward tastes the wine and says,

'Everyone serves the good wine first,  
and when the guests have drunk freely,  
then that which is worse.

You have kept the good wine until now!' (2:10).

The author of this Gospel finishes the story by saying,



‘This beginning of his signs  
Jesus did in Cana of Galilee,  
and revealed his glory;  
and his disciples believed in him’ (2:11).

But there is so much more to this story. If there wasn’t something more, why did Gospel writer feel the need to include it? I believe the Gospel writer needed for us—the readers, to have an anchor point for what was to come. The writer needed us to understand, and I think he did it intentionally with some humour, he needed for us to have starting point that showed Jesus as being—at the same time—fully human and fully divine. From this point forward, it becomes more difficult to sort out the *fully human* when we view Jesus’ ministry. But here, at the very beginning, it’s readily apparent. And that’s important for us. It’s important because we need to understand that Jesus—in being fully human; God as human—Jesus knows who we are, how we feel, how we react; he knows what it’s like to be us. That’s important for us to understand, because when we understand Jesus as being fully human and fully divine, then we begin to better understand just what his sacrifice means for us. Because as fully divine—as God—he has the power to save us from our sins; but as fully human he knows exactly what it meant to suffer for us in order to save us. And that, my friends, is the greatest gift we could receive.

So, as we go forward in our daily lives, if you begin to lose track of Jesus’ humanity in the signs and miracles and parables and teachings; take a moment and go back to read about the Wedding Feast at Cana. It’s where his ministry began—with a little bit of humour. Amen

## The Creed

Do you believe and trust in God the Father,  
the source of all being and life,  
the one for whom we exist?

**All We believe and trust in him.**

Do you believe and trust in God the Son,  
who took our human nature,  
died for us and rose again?

**All We believe and trust in him.**

Do you believe and trust in God the Holy Spirit,  
who gives life to the people of God  
and makes Christ known in the world?

**All We believe and trust in him.**

This is the faith of the Church.

**All This is our faith.**

**We believe and trust in one God,**

**Father, Son and Holy Spirit.**

**Amen.**

### **Prayers of intercession**

Let us worship the Saviour with joy  
and make our prayer to our heavenly Father.

The magi came from the east to worship your Son:

Father, grant to Christians everywhere

the spirit of adoration ...

Lord of glory,

**hear our prayer.**

The infant Christ received gifts of gold, incense and myrrh:

Father, accept the offering of our hearts and minds

Lord of glory,

**All hear our prayer.**

The kingdoms of this world have become

the kingdom of our Lord and of his Christ:

Father, grant an abundance of peace to your world ...

Lord of glory,

**All hear our prayer.**

The Holy Family lived in exile and in the shadow of death:

Father, look in mercy on all who are poor and powerless, those forced to flee  
their homes; and all who suffer ...

Lord of glory,

**All hear our prayer.**

Your Son shared the life of his home and family at Nazareth:

Father, protect in your love our neighbours,

our families and this community of which we are a part ...

Lord of glory,

**All hear our prayer.**

Father, we rejoice in our fellowship

with the shepherds, the angels, the magi,

the Virgin Mary, Saint Joseph

and all the faithful departed.

In your unfailing love for us and for all people,  
hear and answer our prayers through your Son,  
our Saviour Jesus Christ.

**All Amen.**

Merciful Father,

**All accept these prayers  
for the sake of your Son,  
our Saviour Jesus Christ.  
Amen.**

## The peace

Christ is our peace.

If anyone is in Christ, there is a new creation.

The old has passed away: behold, everything has become new.

The peace of the Lord be always with you,

**All And also with you.**

**HYMN 3 Bread of heaven on thee we feed** ([click on this link to hear the hymn](#))

The liturgy of the Communion Service appears below

## The Dismissal

Christ the Son of God perfect in you the image of his glory  
and gladden your hearts with the good news of his kingdom;  
and the blessing of God almighty,  
Father, Son, and Holy Spirit,  
be with you now and remain with you always.

**All Amen.**

**HYMN 4 I am the bread of life** ([please click on this link to hear the hymn](#))

Go in peace to love and serve the Lord.

**All In the name of Christ. Amen.**

## The Liturgy of the Sacrament

### Eucharistic Prayer (prayer E)

The Lord be with you

**All and also with you.**

Lift up your hearts.

**All We lift them to the Lord.**

Let us give thanks to the Lord our God.

**All It is right to give thanks and praise.**

Father, you made the world and love your creation.  
You gave your Son Jesus Christ to be our Saviour.  
His dying and rising have set us free from sin and death.  
And so we gladly thank you,  
with saints and angels praising you, and saying,

**All Holy, holy, holy Lord,  
God of power and might,  
heaven and earth are full of your glory.  
Hosanna in the highest.  
Blessed is he who comes in the name of the Lord.  
Hosanna in the highest.**

We praise and bless you, loving Father,  
through Jesus Christ, our Lord;  
and as we obey his command,  
send your Holy Spirit,  
that broken bread and wine outpoured  
may be for us the body and blood of your dear Son.

On the night before he died he had supper with his friends  
and, taking bread, he praised you.  
He broke the bread, gave it to them and said:  
Take, eat; this is my body which is given for you;  
do this in remembrance of me.

When supper was ended he took the cup of wine.  
Again he praised you, gave it to them and said:  
Drink this, all of you;  
this is my blood of the new covenant,  
which is shed for you and for many for the forgiveness of sins.  
Do this, as often as you drink it, in remembrance of me.

So, Father, we remember all that Jesus did,  
in him we plead with confidence his sacrifice made once for all upon the cross.

Bringing before you the bread of life and cup of salvation,  
we proclaim his death and resurrection  
until he comes in glory.

Great is the mystery of faith:

**All Christ has died.**  
**Christ is risen.**  
**Christ will come again.**

Lord of all life,  
help us to work together for that day  
when your kingdom comes  
and justice and mercy will be seen in all the earth.

Look with favour on your people,  
gather us in your loving arms  
and bring us with all the saints  
to feast at your table in heaven.

Through Christ, and with Christ, and in Christ,  
in the unity of the Holy Spirit,  
all honour and glory are yours, O loving Father,  
for ever and ever.

**All Amen.**



## The Lord's Prayer

As our Saviour taught us, so we pray

**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.  
Lead us not into temptation  
but deliver us from evil.**

**For the kingdom, the power,  
and the glory are yours  
now and for ever. Amen.**

## Breaking of the Bread

We break this bread to share in the body of Christ.

**All Though we are many, we are one body,  
because we all share in one bread.**

**All Lamb of God,  
you take away the sin of the world,  
have mercy on us.**

**Lamb of God,  
you take away the sin of the world,  
have mercy on us.**

**Lamb of God,  
you take away the sin of the world,  
grant us peace.**

Draw near with faith.

Receive the body of our Lord Jesus Christ  
which he gave for you,  
and his blood which he shed for you.

Eat and drink in remembrance that he died for you,  
and feed on him in your hearts  
by faith with thanksgiving.

**All** We do not presume  
to come to this your table, merciful Lord,  
trusting in our own righteousness,  
but in your manifold and great mercies.  
We are not worthy  
so much as to gather up the crumbs under your table.  
But you are the same Lord  
whose nature is always to have mercy.  
Grant us therefore, gracious Lord,  
so to eat the flesh of your dear Son Jesus Christ  
and to drink his blood,  
that our sinful bodies may be made clean by his body  
and our souls washed through his most precious blood,  
and that we may evermore dwell in him,  
and he in us.  
**Amen.**

Communion is distributed.

### **Prayer after Communion**

God of glory,  
you nourish us with your Word  
who is the bread of life:  
fill us with your Holy Spirit  
that through us the light of your glory  
may shine in all the world.  
We ask this in the name of Jesus Christ our Lord.

**All** **Amen**

**All** **Almighty God,**  
**we thank you for feeding us**  
**with the body and blood of your Son Jesus Christ.**  
**Through him we offer you our souls and bodies**  
**to be a living sacrifice.**  
**Send us out in the power of your Spirit**  
**to live and work**  
**to your praise and glory.**  
**Amen.**