

Our reading looks forward to Jesus' resurrection and glorification ("on the third day", v. 1), the Last Supper, and the messianic banquet expected at the end of time, when Christ comes again. The "mother of Jesus" appears for the first time in the gospel; the last time is when she stands at the foot of the cross. On both occasions, Jesus addresses her as "Woman" (v. 4), a title roughly equivalent to Madam today: Jesus is guided in his ministry only by the Father's will ("my hour ..."). Mary's words in v. 5 suggest that she believes in Jesus, as she does at the foot of the cross. Jesus has the water jars filled completely ("to the brim", v. 7) with water. In Judaism, the "rites of purification" (v. 6, washing before and after eating) were ceremonial, but in totally transforming water into wine, Jesus replaces the old (Judaism) with the new; wine is a symbol originating in Christ. In Isaiah, marriage between God and his people symbolizes the fulfilment of God's purpose for his people; here the abundance of good wine symbolizes the joy accompanying the arrival of the end of the era (as foretold in several prophetic books). John presents "signs" (v. 11) as aids to people in reaching his objectives (20:31). Jesus shows that God is present in his very nature ("his glory").

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~ Notices ~

Prayers - Prayers are said daily for the welfare of our community, our nation and the world. If you have any particular issue that you would like to be prayed for, do please email me on frkevinobrien@me.com or call me on 065 672 4721.

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Poem

"Hope" is the thing with feathers

By Emily Dickinson

"Hope" is the thing with feathers -
That perches in the soul -
And sings the tune without the words -
And never stops - at all -

And sweetest - in the Gale - is heard -
And sore must be the storm -
That could abash the little Bird
That kept so many warm -

I've heard it in the chilliest land -
And on the strangest Sea -
Yet - never - in Extremity,
It asked a crumb - of me.

ooOoo



**2nd Sunday
of Epiphany
2022
(Year C)**

Collect

Eternal Lord, our beginning and our end: bring us with the whole creation to your glory, hidden through past ages and made known in Jesus Christ our Lord. **Amen**

Suggested Hymns - *For the online service you might like to view these hymns with lyrics on YouTube.*

- 1) O for a heart to praise my God
<https://www.youtube.com/watch?v=0FyAY9fzcnU>
- 2) Immortal, invisible, God only wise
<https://www.youtube.com/watch?v=spE-BE23qxA>
- 3) O thou who at thy Eucharist didst pray
<https://www.youtube.com/watch?v=u4FERL8Xeno>
- 4) Songs of thankfulness and praise
<https://www.youtube.com/watch?v=XjT2SPzLw90>

Isaiah 62: 1-5

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.
Your love, O Lord, reaches to the heavens ♦
and your faithfulness to the clouds.
Your righteousness stands like the strong mountains,
your justice like the great deep; ♦
you, Lord, shall save both man and beast.
How precious is your loving mercy, O God! ♦
All mortal flesh shall take refuge
under the shadow of your wings.
They shall be satisfied with the abundance of your house; ♦
they shall drink from the river of your delights.
For with you is the well of life ♦
and in your light shall we see light.
O continue your loving-kindness to those who know you ♦
and your righteousness to those who are true of heart.

Psalms 36:5-10

Your steadfast love, O Lord, extends to the heavens,
your faithfulness to the clouds.
Your righteousness is like the mighty mountains,
your judgements are like the great deep;
you save humans and animals alike, O Lord.
How precious is your steadfast love, O God!
All people may take refuge in the shadow of your wings.
They feast on the abundance of your house,
and you give them drink from the river of your delights.
For with you is the fountain of life;
in your light we see light.

O continue your steadfast love to those who know you,
and your salvation to the upright of heart!

1 Corinthians 12: 1-11

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.

John 2: 1-11

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.

Post Communion Prayer

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. **Amen**

Commentary

Isaiah 62:1-5

Persia has conquered Babylon and has permitted the people of Israel to return to a small parcel of land round Jerusalem. The land is ravished, and after initial elation, the people feel that God has ceased to care for them. The prophet has told of a new Zion – of a renewed city and people. The new Jerusalem will be built by foreigners (61:5); people will be more faithful to God; he will establish a pact with them that will last forever.

Now either the prophet or God tells of the cleansing of Israel's reputation ("vindication", 62:1): it will break forth with the suddenness of dawn in the desert – there one moment it is dark, and the next light. So too will her "salvation" be seen – to the extent that "all the kings" (v. 2, all nations) will see God's glory, his power, reflected in, and radiated by, Israel. When God made a pact with Abram, giving him new status as "ancestor of a multitude of nations" (Genesis 17:5), he changed his name. So too will God's people enjoy a new status: they will be a "royal" (v. 3) people protected by God.

V. 4 tells us Israel's new status: she will become God's spouse. The image of Israel's salvation as "a burning torch" (v. 1) is reminiscent of the many torches illuminating the city on the Feast of Tabernacles, a festival like our Harvest Thanksgiving. God promises that no longer will he give Israel's harvests to her enemies (v. 8), as punishment for disobedience. God will be seen to love Israel again: a truly joyous event.

Psalm 36:5-10

This psalm opens and closes in typical wisdom style. Vv. 1-4 tell of the "wicked", the ungodly: as the Spirit of God "speaks" in the very being of the godly, so "transgression" (personified) speaks to the ungodly. They convince themselves that God will not punish them (v. 2). They are thoroughly rotten; their ways are neither wise (v. 3) nor moral in God's eyes.

On the other hand, the faithful enjoy God's "love" (v. 5) and "faithfulness" (part of his covenantal pact with his people). God's integrity ("righteousness", v. 6) and justice is immense, as great as the "mighty mountains" and the "great deep". He restores, gives life to, all rational beings; he protects "all people" (v. 7). Vv. 8-10 say, using the image of a banquet, that knowing God's life-giving presence in the Temple ("your house") is the supreme experience of his love. In v. 9, to "see light" is to live. God's luminance, as encountered in the temple liturgy, dispenses good ("fountain") and enables us to live. Vv. 10-11 are a prayer: please, God, continue to love us and to restore us who are faithful at heart! Do not allow me to be oppressed by "the arrogant", the ungodly!

1 Corinthians 12:1-11

Early in this letter, Paul has noted that the Christians at Corinth "are not lacking in any spiritual gift" (1:7); even so, they appear to have written to him "concerning spiritual gifts" (v. 1): it seems that there are questions in the community. One gift inspires speech. The tests for whether one speaks under the influence of the Holy Spirit are:

that one accepts Christ's authority and pledges obedience to him, "Jesus is Lord" (v. 3) and that one does not curse Jesus (even under duress).

Speech that fails these tests is influenced by other (pagan, v. 2) spirits.

"Gifts" is widely defined, and includes "services" (v. 5, ministries) and "activities" (v. 6, operations). Note the suggestion of the Trinity: "same Spirit ... same Lord ... same God" (vv. 4-6), and note also:

the Spirit himself is a gift of the Father;

Christ was sent to serve or minister; and

the Father is the source of all being and "activities", i.e. ways in which God's power is applied.

With a common origin, all gifts are shown through the Holy Spirit, not for personal edification but "for the common good" (v. 7), for building up the Church. While the gifts in vv. 8-10 can be grouped, the precise meanings are uncertain:

"wisdom ... knowledge ... faith";

"healing ... working of miracles ... prophecy";

"discernment ... tongues ... interpretation".

"Wisdom" and "knowledge" seem to be the ability to instruct; "faith" seems to be exceptionally deep faith – that God can do anything. "Discernment" is the ability to tell whether gifts genuinely come from God. "Tongues" may be unintelligible speech which needs "interpretation". Each of us receives a gift (perhaps not one listed); God chooses, not us.

John 2:1-11

John uses symbolism extensively in his telling of the good news. He says in 20:31: "these [signs] are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name".