

**ENTRANCE ANTIPHON**

All the earth shall bow down before you,  
O God,  
and shall sing to you,  
shall sing to your name, O Most High!

**GLORIA**

Gloria to God in the highest,  
and on earth peace to people of good will.

We praise you,  
we bless you,  
we adore you,  
we glorify you,  
we give you thanks for your great glory,  
Lord God, heavenly King,  
O God, almighty Father.

Lord Jesus Christ, Only Begotten Son,  
Lord God, Lamb of God, Son of the Father,  
you take away the sins of the world,  
have mercy on us;  
you take away the sins of the world,  
receive our prayer;  
you are seated at the right hand of the Father,  
have mercy on us.

For you alone are the Holy One,  
you alone are the Lord,  
you alone are the Most High, Jesus Christ,  
with the Holy Spirit,  
in the glory of God the Father.  
Amen.

**COLLECT**

Almighty ever-living God,  
who govern all things,  
both in heaven and on earth,  
mercifully hear the pleading of your people  
and bestow your peace on our times.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of  
the Holy Spirit,  
one God, for ever and ever.  
Amen.

**FIRST READING**

Isaiah 62:1-5

A reading from the prophet Isaiah.

About Zion I will not be silent,  
about Jerusalem I will not grow weary,  
until her integrity shines out like the dawn  
and her salvation flames like a torch.  
The nations then will see your integrity,  
all the kings your glory,  
and you will be called by a new name,  
one which the mouth of the Lord will confer.  
You are to be a crown of splendour in the  
hand of the Lord,  
a princely diadem in the hand of your God;  
no longer are you to be named "Forsaken",  
nor your land "Abandoned",  
but you shall be called "My Delight"  
and your land "The Wedded";  
for the Lord takes delight in you  
and your land will have its wedding.  
Like a young man marrying a virgin,  
so will the one who built you wed you,  
and as the bridegroom rejoices in his bride,  
so will your God rejoice in you.

The word of the Lord.

Thanks be to God.

**PSALM**

Psalm 95

Response:

Proclaim the wonders of the Lord  
among all the peoples.

1. O sing a new song to the Lord,  
sing to the Lord all the earth.  
O sing to the Lord, bless his name. (R.)
2. Proclaim his help day by day,  
tell among the nations his glory  
and his wonders among all the peoples.  
(R.)
3. Give the Lord, you families of peoples,  
give the Lord glory and power,  
give the Lord the glory of his name. (R.)
4. Worship the Lord in his temple.  
O earth, tremble before him.  
Proclaim to the nations: "God is king."  
He will judge the peoples in fairness. (R.)

**SECOND READING** 1 Corinthians 12:4-11

A reading from the first letter of St Paul to the Corinthians.

There is a variety of gifts but always the same Spirit; there are all sorts of service to be done, but always to the same Lord; working in all sorts of different ways in different people, it is the same God who is working in all of them. The particular way in which the Spirit is given to each person is for a good purpose. One may have the gift of preaching with wisdom given him by the Spirit; another may have the gift of preaching instruction given him by the same Spirit; and another the gift of faith given by the same Spirit; another again the gift of healing, through this one Spirit; one, the power of miracles; another, prophecy; another the gift of recognising spirits; another the gift of tongues and another the ability to interpret them. All these are the work of one and the same Spirit, who distributes different gifts to different people just as he chooses.

The word of the Lord.

Thanks be to God.

**GOSPEL ACCLAMATION**

Alleluia! alleluia!

Your words are spirit, Lord,

and they are life:

you have the message of eternal life.

Alleluia!

**GOSPEL**

John 2:1-11

A reading from the holy Gospel according to John.

There was a wedding at Cana in Galilee. The mother of Jesus was there, and Jesus and his disciples had also been invited. When they ran out of wine, since the wine provided for the wedding was all finished, the mother of Jesus said to him, "They have no wine." Jesus said, "Woman, why turn to me? My hour has not come yet." His mother said to the servants, "Do whatever he tells you." There were six stone water jars standing there, meant for the ablutions that are customary among the Jews: each could hold twenty or thirty gallons. Jesus said to the servants, "Fill the jars with water," and they filled them to the brim. "Draw some out now," he told them, "and take it to the steward." They did this; the steward tasted the water, and it had turned into wine. Having no idea where it came from – only the servants who had drawn the water knew – the steward called the bridegroom and said, "People generally serve the best wine first, and keep the cheaper sort till the guests have

had plenty to drink; but you have kept the best wine till now."

This was the first of the signs given by Jesus: it was given at Cana in Galilee. He let his glory be seen, and his disciples believed in him.

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

**PROFESSION OF FAITH**

I believe in one God,  
the Father almighty,  
maker of heaven and earth,  
of all things visible and invisible.

I believe in one Lord Jesus Christ,  
the Only Begotten Son of God,  
born of the Father before all ages.  
God from God, Light from Light,  
true God from true God,  
begotten, not made, consubstantial with  
the Father;

through him all things were made.

For us men and for our salvation  
he came down from heaven,

*(all bow during the next three lines)*

and by the Holy Spirit was incarnate of the  
Virgin Mary,  
and became man.

For our sake he was crucified under

Pontius Pilate,  
he suffered death and was buried,  
and rose again on the third day  
in accordance with the Scriptures.

He ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory  
to judge the living and the dead  
and his kingdom will have no end.

I believe in the Holy Spirit, the Lord,  
the giver of life,

who proceeds from the Father and the Son,  
who with the Father and the Son is adored  
and glorified,  
who has spoken through the prophets.

I believe in one, holy, catholic and  
apostolic Church.

I confess one Baptism for the forgiveness  
of sins  
and I look forward to the resurrection of the  
dead  
and the life of the world to come. Amen.

**PRAYER OVER THE OFFERINGS**

Grant us, O Lord, we pray,  
that we may participate worthily in these  
mysteries,  
for whenever the memorial of this sacrifice is  
celebrated  
the work of our redemption is accomplished.  
Through Christ our Lord.  
Amen.

**COMMUNION ANTIPHON**

You have prepared a table before me,  
and how precious is the chalice that  
quenches my thirst.

**PRAYER AFTER COMMUNION**

Pour on us, O Lord, the Spirit of your love,  
and in your kindness  
make those you have nourished  
by this one heavenly Bread  
one in mind and heart.  
Through Christ our Lord.  
Amen.

## WATER INTO WINE

(JOHN 2:1-11)



Our cycle of Gospel readings, in which we consider the ministry of Jesus, begins today with the story from the Gospel according to John (not Luke). It is the narrative of “the first of his signs”, which he performed at Cana in Galilee.

It is the first act in the revelation of who Jesus truly is, which will culminate in “the hour”, the complex of events which will reach its climax in his being lifted up in glory on the cross.

There are many biblical symbols in this passage, and the marriage feast is perhaps the one we might consider. The Messianic Age is often portrayed as a banquet of rich food and fine wine, so underlying the story is the message that in the ministry of Jesus, the Messianic Age, in which God’s promises will be fulfilled, has begun.

The mother of Jesus appears; she is the first person to be mentioned. Her comment to Jesus about the shortage of wine provokes a sharp rebuke. Her more significant remark is what she says to the servants: “Do whatever he tells you.” They do so, twice, in filling the jars to the brim and then taking them to the person in charge of the arrangements. It is the unquestioning faith of his mother and the obedience of the servants to his command which make possible the sign which points towards Jesus’ glory. Throughout the fourth Gospel, this accepting of the word of Jesus is a major theme.

However, we are at the beginning of Jesus’ ministry and our readings in the coming weeks will be taken from the third version of the Gospel, that of Luke. The evangelist sets out his narrative as Jesus’ journey to Jerusalem, the place where God’s plan will be worked out, just as John hints in his mention of “the hour”. ■

### LEARN

The fourth Gospel presents a small number of Jesus’ miracles as “signs”.

A sign points beyond itself, and these signs indicate something about Jesus, which is explained by a discourse or a comment.

“The hour of Jesus” in the fourth Gospel is the complex of events, his passion and death on the cross, which result in his exaltation (his being lifted up) in glory.

The fourth evangelist never refers to the mother of Jesus and “the disciple Jesus loved” by name.

### DO

Look at any sign. Its purpose is to give information about something beyond itself. This is the point of the miracle stories in the Gospel. Ask yourself if you look beyond the signs to the deeper (and intended) meaning.



### SAY

**Do whatever he tells you.**

### REFLECT

**T**he mother of Jesus speaks twice in the Gospel episode today, and the second comment is the one to which we perhaps should pay more attention. The fourth evangelist begins his Gospel with the line “In the beginning was the Word”. John emphasises the importance of believing in Jesus and his word, and the story at Cana sets the scene for the rest of the Gospel. In Christian tradition and piety, the mother of Jesus has a prominent place. We are accustomed to the idea of her having influence with her Son and asking her to

intercede on our behalf; very often the incident at Cana is advanced in support of this notion. But perhaps we might think about this in a different – and more demanding – way. The water is changed into wine following Jesus’ mother’s command to the servants, when she tells them, “Do whatever he tells you.” How often do we imagine the mother of Jesus saying the same thing to us? Perhaps she is not only speaking to Jesus on our behalf, but telling us to put his teachings into practice in our daily lives and to take being his disciples more seriously. ■