

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

Glory 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,
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; 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

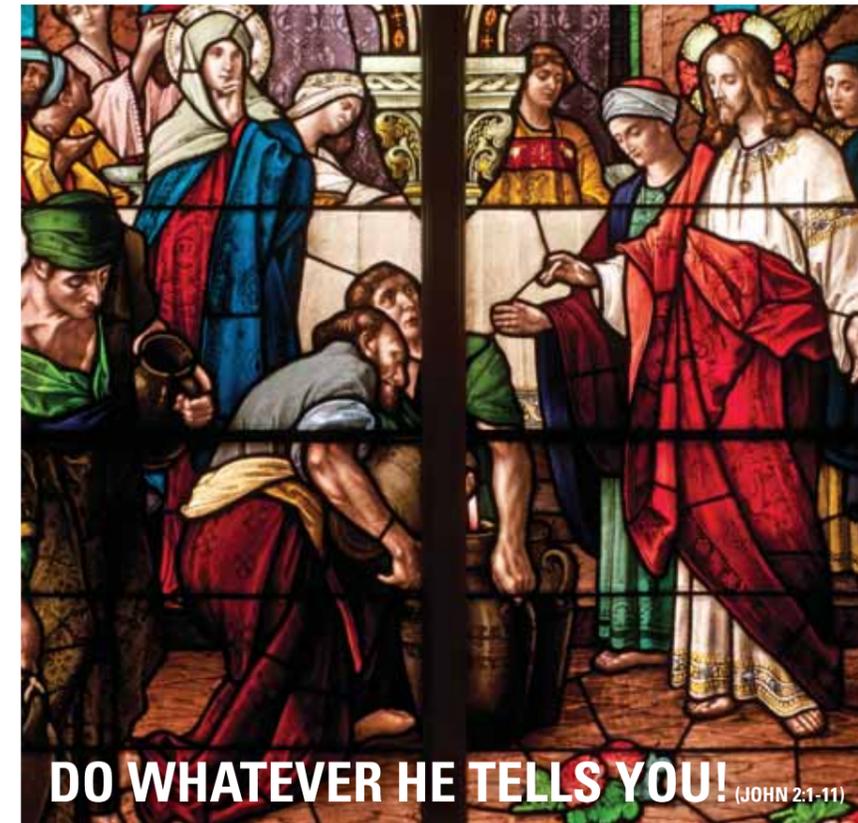
Grant us, O Lord, we pray,
that we may participate worthily in these
mysteries,
for whenever the memorial of this sacrifice is
celebrated
the work of our redemption is accomplished.
Through Christ our Lord.
Amen.

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.

THE WORD

Stained glass window depicting the wedding feast of Cana and Jesus turning water into wine

Although our Gospel readings in this liturgical year are taken from the account of Luke, the scene is set for the ministry of Jesus by the story of the first of Jesus' signs in the narrative of John the evangelist, the well-known episode of the marriage feast at Cana in Galilee.

The person first invited was apparently the mother of Jesus, to whom John never refers by name. The mother is accompanied by Jesus and his disciples, who have not yet come to a proper understanding of who Jesus is.

In the Bible, a marriage feast with an abundance of food and wine is used to symbolise the messianic kingdom in its completeness. The exhausting of the supplies provided is the occasion for the revealing of Jesus' glory and the beginning of people putting their faith in him. The final manifestation of this glory comes with "the hour" of Jesus, which forms the core of his rebuke to his mother's pointing out the need of the moment.

Perhaps we might concentrate on the unconditional faith, or trust, shown by the mother of Jesus. The main relationship in the Fourth Gospel is between Jesus and the Father: anyone else is outside of this. The point is that his mother shows unconditional trust in Jesus without any clue from the Gospel narrative as to why she should. She tells the servants, "Do whatever he tells you." It is her complete trust in Jesus which leads to his revealing his glory and the disciples putting their faith and trust in him. The scene is set for his ministry which will culminate in the full revelation of his glory on the cross. ■

SAY

Do whatever he tells you.
(John 2:5)

DO

Pour a glass or cup of water. Think of the first sign of Jesus and, like the disciples, put your trust in him.

REFLECT

We have to read each of the Gospel accounts according to its author's understanding of Jesus and this will affect how the other characters in the story appear. We are not dealing with biography or history, but with expressions of faith. Thus the Jesus of the Fourth Gospel is different from the figure presented by the Synoptic evangelists. He is much more conscious of his coming from God and of his relationship with the Father.

There is a natural inclination to import details from other Gospel accounts into any of the versions, especially if we find passages difficult to understand, but in doing so we can dilute the meaning of the text in front of us. In the present case, we can think that it is about Jesus responding to the hint or request of his mother. But there is something more profound at work. His (unnamed) mother is the first person to show unconditional trust in Jesus. The more important words she says are those addressed to the servants, "Do whatever he tells you." She has no idea what Jesus is going to do, but she trusts him.

It is this trust (or faith) which leads to Jesus revealing his glory and to the disciples "believing in him". This is far more important than rescuing the wedding party from their embarrassment. ■

LEARN

In the biblical languages, the terms "faith" and "trust", or "believing" and "trusting", are often interchangeable.

In the Fourth Gospel, the mother of Jesus and the disciple whom Jesus loved are never referred to by name.

The changing of water into wine is a symbol of the arrival of the messianic kingdom in the person and ministry of Jesus.

