



Anglican Diocese of Wangaratta
Wangaratta West and The Warbys
The Second Sunday after Epiphany
19th January 2025
11.00 a.m. Ante Communion

GATHERING IN GOD'S NAME

The Acclamation

Open our lips, O Lord,
and we shall declare your praise.

This is the day that the Lord has made,
we will rejoice and be glad in it.

The Sentence

Jesus revealed his glory, and his disciples believed in him.

John 2.11

The Prayer of Preparation

**Almighty God,
to whom all hearts are open,
all desires known,
and from whom no secrets are hidden:
cleans 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.**

Opening Hymn: TiS 179. Tune, Praise, My Soul.

- 1. Praise with joy the world's Creator,
God of justice, love and peace,
source and end of human knowledge,
force of greatness without cease.
Celebrate the Maker's glory,
power to rescue and release.**

2. **Praise the Son who feeds the hungry,
frees the captive, finds the lost,
heals the sick, upsets religion,
fearless both of fate and cost.
Celebrate Christ's constant presence —
Friend and Stranger, Guest and Host.**
3. **Praise the Spirit sent among us,
liberating truth from pride,
forging bonds where race or gender,
age or nation dare divide.
Celebrate the Spirit's treasure —
foolishness none dare deride.**
4. **Praise the Maker, Son and Spirit,
one God in community,
calling Christians to embody
oneness and diversity.
Thus the world shall yet believe, when
shown Christ's vibrant unity.**

John L. Bell 1949–
and Graham Maule 1958–

The Two Great Commandments

'Hear, O Israel, the Lord our God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.' Jesus said: 'This is the great and first commandment. And a second is like it: you shall love your neighbour as yourself.'

God is steadfast in love and infinite in mercy, welcoming sinners and inviting them to the Lord's table.

Silence may be kept.

Let us confess our sins in penitence and faith,
confident in God's forgiveness.

**Merciful God, our maker and our judge,
we have sinned against you in thought, word, and deed,
and in what we have failed to do:
we have not loved you with our whole heart;
we have not loved our neighbours as ourselves;
we repent, and are sorry for all our sins.
Father, forgive us.
Strengthen us to love and obey you in newness of life;
through Jesus Christ our Lord. Amen.**

The minister stands and declares God's forgiveness

God desires that none should perish,
but that all should turn to Christ, and live.
In response to his call we acknowledge our sins.
God pardons those who humbly repent, and truly
believe the gospel.
Therefore we have peace with God, through Jesus Christ. **Amen.**

The minister may read this sentence of Scripture

Neither death, nor life, nor angels, nor rulers, nor things present,
nor things to come, nor powers, nor height, nor depth,
nor anything in all creation,
will be able to separate us from the love of God
in Christ Jesus our Lord.

Romans 8.38–39

All stand. The minister says

Give thanks to the Lord, for he is good.
His steadfast love endures for ever!

The minister greets the people, who may greet one another.

Grace and peace be with you
and also with you.

The Hymn of Praise, Gloria in excelsis (said or sung)

**Glory to God in the highest,
and peace to God's people on earth.
Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.**

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

**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.**

The Collect

Let us pray

Bountiful God,

whose Son revealed his glory at Cana of Galilee:

help us to believe and obey,

so that, as our Saviour promised,

we may be filled with the wine of new life

and show forth his joy and love;

who lives and reigns with you in the unity of the Holy Spirit,

one God, now and for ever. **Amen.**

THE MINISTRY OF THE WORD

A reading from the prophecy of Isaiah [62. 1-5]

The LORD says this:

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.

Hear the Word of the Lord

Thanks be to God

Psalm 36. 5-10

**Your unfailing kindness, O Lord, is in the heavens:
and your faithfulness reaches to the clouds.**

**Your righteousness is like the strong mountains:
and your justice as the great deep;
you, O Lord, save both man and beast.**

**How precious, O God, is your enduring kindness:
the children of Adam shall take refuge
under the shadow of your wings.**

**They shall be satisfied with the good things of your house:
and you will give them 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 merciful kindness
toward these who know you:
and your righteous dealing
to those that are true of heart.**

A Reading from the First Letter of Paul to the Corinthians [12. 1-11]

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.

Hear the Word of the Lord, **thanks be to God.**

Gradual Hymn: Tune St George's Windsor (AHB 290(i))

- 1. 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,
God in man made manifest.**

2. **Manifest at Jordan's stream,
Prophet, Priest and King supreme;
and at Cana, wedding guest, in thy Godhead manifest;
manifest in power divine, changing water into wine;
anthems be to thee addressed,
God in man made manifest.**
5. **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 in man made manifest.**

Christopher Wordsworth (1807-1885), 1862

The Gospel of Our Lord Jesus Christ According to John [2. 1-11] **Glory to you, Lord Jesus Christ**

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.

For the Gospel of the Lord,
praise to you, Lord Jesus Christ.

The Creed

Let us together affirm the faith of the Church:

We believe in one God, the Father, the almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one being with the Father; through him all things were made.

For us and for our salvation he came down from heaven, was incarnate of the Holy Spirit and the virgin Mary and became truly human.

For our sake he was crucified under Pontius Pilate; he suffered death and was buried.

On the third day he rose again 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.

We 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 worshipped and glorified, who has spoken through the prophets.

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead, and the life of the world to come. Amen.

A time of reflection

THE PRAYERS OF THE PEOPLE

We pray for the peace of the world,

the leaders of the nations, and for all in authority.

We pray for those affected by the wildfires in California, and for those leading the response efforts. We pray for the continued recovery effort following the earthquake in Vanuatu.

We pray this week for the nations of the Arabian Peninsula.

God of grace, **hear our prayer.**

We pray for the welfare of your holy Church, our Bishop Clarence, and for all the clergy and people.

In the Anglican Diocese of Australia we pray for the diocese of Perth - Archbishop Kay Goldsworthy, and assistant bishops Kate Wilmot, David Bassett, Hans Christiansen - and for the clergy and people.

In this Diocese we pray for the Parish of Yarrawonga - for their Vicar Roberta Hamilton, and for all parish leaders and communities.

We pray for our Parish council as it meets this Wednesday, and for your Spirit to guide and prompt us in the co-operation of the Wangaratta Anglican Parishes.

God of grace, **hear our prayer.**

We pray for seasonable weather, and for an abundance of the fruits of the earth.

We pray that we may share with justice the resources of the earth and live in trust and goodwill with one another.

God of grace, **hear our prayer.**

We pray for the aged and the infirm, for the bereaved and the lonely, and for the sick and suffering. We pray for the poor and the oppressed, for prisoners and captives, and for all who care for them.

God of grace, **hear our prayer.**

We pray for ourselves and for each other.

We pray for all in our community who are involved in Local Government, for Councillors, for council Staff and council Officers.

We remember those who have asked for our prayers, Sharon.

Margot. Warren. Rob. Mark. Gwen. Shirley. Bp Garry. Josef. Wayne. Michael. Kaye.

God of grace, **hear our prayer.**

We praise you, Lord God, for the communion of saints and for the glorious hope of the resurrection to eternal life.

This week we give thanks for the life of Keith Raynor, former Bishop of this Diocese, Archbishop of Adelaide and Melbourne and Primate of the Anglican Church of Australia.

We give thanks for the life of Edward McGeehan whose funeral is this week.

We pray for their family and friends, and for all who mourn.

Rest eternal grant unto them O Lord,

and may light perpetual shine upon them.

The priest says

Accept our prayers through Jesus Christ our Lord, who taught us to pray

**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.
Save us from the time of trial and deliver us from evil.**

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

Offertory Hymn—[tune—Westminster Abbey]

- 1. Jesus, come! for we invite you,
Guest and Master, Friend and Lord;
now, as once at Cana's wedding,
speak, and let us hear your word:
lead us through our need or doubting,
hope be born and joy restored.**
- 2. Jesus, come! transform our pleasures,
guide us into paths unknown;
bring your gifts, command your servants,
let us trust in you alone:
though your hand may work in secret,
all shall see what you have done.**
- 3. Jesus, come in new creation,
heaven brought near in power divine;
give your unexpected glory
changing water into wine:
rouse the faith of your disciples
come, our first and greatest sign!**
- 4. Jesus, come! surprise our dullness,
make us willing to receive
more than we can yet imagine,
all the best you have to give:
let us find your hidden riches,
taste your love, believe, and live!**

Christopher Idle from John 2. © Christopher Idle/Jubilate Hymns Ltd
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THE SENDING OUT OF GOD'S PEOPLE

Offertory prayer

Blessed are you, Lord, God of all creation.
Through your goodness we have these gifts to share.
Accept and use our offerings for your glory
and for the service of your kingdom.

Blessed be God for ever.

Notices

Hymn The Summons. Tune, Kelvingrove.

1. **Will you come and follow me if I but call your name?
Will you go where you don't know
and never be the same?
Will you let my love be shown,
will you let my name be known,
will you let my life be grown in you and you in me?**
2. **Will you leave your self behind if I but call your name?
Will you care for cruel and kind
and never be the same?
Will you risk the hostile stare
should your life attract or scare,
will you let me answer prayer in you and you in me?**
3. **Will you let the blinded see
if I but call your name?
Will you set the prisoners free
and never be the same?
Will you kiss the leper clean
and do such as this unseen,
and admit to what I mean in you and you in me?**
4. **Will you love the 'you' you hide
if I but call your name?
Will you quell the fear inside
and never be the same?
Will you use the faith you've found
to reshape the world around
through my sight and touch and sound in you
and you in me?**

**5. Lord, your summons echoes true
when you but call my name.
Let me turn and follow you
and never be the same.
In your company I'll go
where your love and footsteps show.
Thus I'll move and live and grow in you
and you in me..**

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the following, or a similar prayer, is said,

Eternal God and Father,
**by whose power we are created,
and by whose love we are redeemed:
Guide and strengthen us by your Spirit,
that we may give ourselves to your service,
and live this day in love to one another
and to you;
through Jesus Christ our Lord. Amen.**

The minister says

May the Lord bless us and keep us;
May the Lord make his face to shine upon us,
and be gracious to us.
May the Lord lift up his countenance upon us,
and give us peace. **Amen.**

Go in peace to love and serve the Lord:
In the name of Christ. Amen

Nuptial imagery rings through the Bible like a peal of wedding bells. The first two chapters of Genesis reach their climax in the creation of man and woman in God's image; the last two chapters of Revelation unveil the New Jerusalem, dressed as a bride adorned for her husband. In between, weddings form significant steps in the story of God and his people (Isaac/Rebecca, Ruth/Boaz, and many others); marriage failure reflects covenant disaster (Hosea); marriage renewal-after-failure follows the work of the Servant (Isaiah 54). In today's reading, Jerusalem's vindication and glory is to be revealed before the nations, resulting in joy like that of a happy young couple (Isaiah 62). In the New Testament, Ephesians joins Revelation in picturing marriage as a sign and sacrament of Christ's union with his people. The world (or is it just the journalists?) may scorn, sentimentalize or trivialize marriage; God still celebrates it.

Hardly surprising, then, that the first 'sign' of Jesus' glory in John's Gospel takes place at a wedding, and lifts the party to new heights. This 'sign' begins a series; John underlines the second one, too (4:54), and leaves us to work out the rest for ourselves. Though the point is debated, it seems likely that he intends the seventh (or perhaps it's the eighth, the first of a new sequence?) to be the resurrection. The present 'sign' takes place 'on the third day', pointing forwards to that great fulfilment.

But of course Jesus' glory is fully revealed, as far as John is concerned, on the cross. There, when 'the hour has come' at last, Jesus' strange question (literally 'Woman, what is there to you and me?') is replaced by 'Woman, behold your son; son, behold your mother'. As at Cana Jesus takes the Jewish purification-water and turns it into wine, so at Calvary he takes the Jewish Passover festival and transforms it into the great revelation-in-action of God's glory and love. God has kept the best wine until now: Israel and the world look on in wonder as the true Bridegroom confounds custom and expectation, redeeming Israel and the world in a way neither would have imagined possible.

The only reason for including 1 Corinthians 12 here would have been verse 13, where Paul speaks not only of being immersed in the Spirit, but actually of drinking it. This is reflected in the choice of Psalm 36, where God 'gives his people drink from the river of his delights'. Getting drunk on the Spirit, *à la* Acts 2, is so un-Anglican that the lectionary-mongers seem to have lost their nerve and stopped two verses short. But pause to reflect on God's choice of weddings and wine as signs of glory. When we leave church, or rise from prayer (why does that phrase sound old-fashioned?), would people mistake us for wedding guests? For party-goers? Why not? Did we 'do whatever he tells' us? Did we see his glory and believe?