

Second Sunday after Epiphany (C) or 2EpiphanyC

Isaiah 62:1-5

Psalm 36:5-10

1 Corinthians 12:1-11

John 2:1-11

- texts do not “go together”
- OT -> dawn, torch, light
 - o familiar Epiphany symbols
 - o changing water to wine... traditional
- 1 Corinthians 12
 - o extended series on this epistle
- common theme
 - o incredible generosity of God
- Psalm 36
 - o God’s *hesed* with you is fountain of life
- Isaiah 62
 - o Jerusalem’s vindication at hand
 - o new name
 - o young man delights and mourns ~ God rejoices over Jerusalem
- John 2
 - o Jesus as generous giver
 - o goes beyond what his host supplies
- 1 Corinthians 12
 - o abundant gifts of Spirit
 - o confession of Jesus as Lord
 - o services for common good of church
- ultimate source “from whom all blessings flow”

John 2, Texts for Preaching year C

- more mystifying scene
- an unusual miracle (blind? heal? rescue?)
- Mary’s question = ???
- Jesus’ response = ?
- holds our attention because challenges
- never says Jesus turned water to wine
- what do people (not) know?
- often interpreted symbolically

- many interpretations = allegorical
- so everything stands for something outside story (Rw – that is a problem)
- a puzzle to be solved? primary function is vexatiously enigmatic
- gospel does not play by expectations
- larger theme of generosity of Jesus
- gifts of Jesus beyond health safety food
- celebration of life itself
- Jesus brings gifts beyond what we ask or know
- not all will welcome these gifts
 - o “hour not yet come” (death!)
- resist need to tie up loose ends of story
- let them shine forth!
- beginning of story
- (Rw – first story)

John 2, Gerald Sloyan, Interpretation

- abrupt opening
- Jesus + disciples “appendages” to presence of Mary
- first of his signs + family piety
 - o only God has a claim on Jesus
 - o disposition of events only in divine hands
- everyone in this gospel has more than ordinary human burden
 - o [1:12](#) God’s design to “beget children of God” in the Son
 - o church as family of believers
 - o Mary as New Eve (so Justin Martyr)
- Cana (otherwise unknown)
 - o in Galilee where Jesus is generally received
- party comes to a halt
 - o maidens? young? vigin? Jeremiah 31:13 and Zechariah 9:17
- archetypal role for mother of Jesus (Rw – see article by Notre Dame graduate student)
- familiar challenge...
- [Judges 11:12, 2 Samuel 6:10, 1 Kings 17:18](#)
- hour of full manifestation not yet come!
 - o “do what he tells you” [Genesis 41:55 LXX](#)
 - o seek life at its source
 - o “ask... will be done” ([John 15:7](#))
- doing what Jesus commands: essence of discipleship

- stone jars! require less purification (because less porous)
- water of one epoch replaced with another
 - o inaugurated by Jesus' words + deeds
- what do people know? and when?
- mystery of "living water"
- whence? from God (where does Jesus come from? not Nazareth)
- John plants clues + waits to see who can understand
- order of life reversed by Jesus
 - o an epiphany -> disclose of glory
- water
 - o its importance to Middle East
- 1 Enoch -> vines produce wine for plenitude ([10:19](#)) (Rw – cannot find the reference)
 - o divine Logos as rich red wine (so Philo)
 - o event a reality only for Mary + new disciples
 - o small company's life is transformed
 - o yet existence goes on as before
- (Gospel moves back and forth from one world/eon to another)
 - o to believe in Jesus is to live a life within a life. Nothing is changed but everything has changed. This is existence at the edge of the ages. A point at which old eon + new dance. What will be is. What seems to be is no more. (37)
- Cana miracle read aloud in older lectionaries
 - o tells disclosure in ordinary family festive circumstances of hidden glory of Jesus the Son
 - o meaning = hidden life of children of God will be inexorably revealed
- we are confronted by interpretation of hope-for final days
- is the time of fulfillment really here?
 - o (Rw – "do we really believe this stuff?!?")
- only those who live in newness know what to make of it
- January... baptismal font life is new
- invites us to consider whether we think the master of the feast makes all things new
- there must be newness of life in many places where Christians assemble if this is not an idle winter's tale