

Closing Prayer

You are glorified, O God,
in the One you have declared
to be your servant and your Son.
Be glorified also in those he has called
to be disciples and saints.
Keep fresh in them the baptism they have received
and let the Creator Spirit
daily renew and fashion their lives
into a joyful announcement of your good news.
We ask this through Jesus Christ our Lord.

Celebrating the Christian Year · Epiphany 2, Year A²

CPL • LBC Year A Epiphany 2.odt • 2022-10-23

² *Celebrating the Christian year : prayers and resources for Sundays, holy days and festivals, years A, B and C / compiled by Alan Griffiths. – 3 vols. – Norwich : Canterbury Press, 2004-5.*

The Second Sunday of Epiphany

Second Sunday in Ordinary Time · Sunday between 14 and 20 January inclusive

Principal Service readings

Isaiah 49.1-7	Second song of the servant
Psalms 40.1-12	Song of praise for God's help
1 Corinthians 1.1-9	Greetings and thanksgiving
John 1.29-42	John testifies to Jesus, the Lamb of God; the first disciples

Opening Prayer

Lord Jesus Christ,
speak to our hearts in the stillness,
keep us steadfast in the foundation that cannot be shaken,
lift up our eyes to behold the vision of your glory;
and perfect our faith, now and always. Amen.

Society of Saint Francis

Gospel Reading

Jesus calls his first disciples

²⁹John the Baptist saw Jesus coming towards him and declared, 'Here is the Lamb of God who takes away the sin of the world! ³⁰This is he of whom I said, "After me comes a man who ranks ahead of me because he was before me." ³¹I myself did not know him; but I came baptizing with water for this reason, that he might be revealed to Israel.' ³²And John testified, 'I saw the Spirit descending from heaven like a dove, and it remained on him. ³³I myself did not know him, but the one who sent me to baptize with water said to me, "He on whom you see the Spirit descend and remain is the one who baptizes with the Holy Spirit." ³⁴And I myself have seen and have testified that this is the Son of God.'

³⁵The next day John again was standing with two of his disciples, ³⁶and as he watched Jesus walk by, he exclaimed, 'Look, here is the Lamb of God!' ³⁷The two disciples heard him say this, and they followed Jesus. ³⁸When Jesus turned and saw them following, he said to them, 'What are you looking for?' They said to him, 'Rabbi' (which translated means Teacher), 'where are you staying?' ³⁹He said to them, 'Come and see.' They came and saw where he was staying, and they remained with him that day. It was about four o'clock in the afternoon. ⁴⁰One of the two who heard John speak and followed him was Andrew, Simon Peter's brother. ⁴¹He first found his brother Simon and said to him, 'We have

found the Messiah' (which is translated Anointed). ⁴²He brought Simon to Jesus, who looked at him and said, 'You are Simon son of John. You are to be called Cephas' (which is translated Peter).

John 1.29-42 NRSV¹

Comments and Questions

After the prologue (1.1-18), we are given the narrative proper. The description of events surrounding a Jerusalem delegation to John the Baptist occupies the first day (1.19-28). Three further days are highlighted: 'the next day' (1.29), 'the next day again' (1.35), and 'the next day' (1.43). Commentators don't agree about the significance of the 'days', some linking them with the seven days of creation, while others see little significance in them.

On day two, then, John the Baptist witnesses to Jesus as the Lamb of God and the Son of God, fulfilling the promise of the prologue. John the Baptist identifies Jesus as the pre-existent one who takes away the sin of the world (1.29), the one on whom the Spirit descended (1.32), and the one who baptizes with the Holy Spirit (1.33).

Whereas the other three gospels give a descriptive account of the baptism of Christ, John's gospel gives a report about it, coming from the mouth of John himself.

On day three, the focus is on disciples (1.35.-42), firstly two disciples of John the Baptist (1.35), who then become followers of Jesus (1.37). Jesus turns and asks them, 'What are you looking for?' (1.38). These unnamed disciples ask where he is staying, and Jesus invites them to stay with him, which they do from 4 o'clock to the end of the day. We are not told what they discuss. However, one of the disciples is named now as Andrew, Simon Peter's brother, who informs his brother, 'We have found the Messiah' (1.41). Does Andrew understand Jesus' messianic identity satisfactorily? Perhaps not, when we compare what he says with the prologue or with what John the Baptist affirms.

The initiative comes from Jesus to tell Simon who he is, where he comes from and what he will become (1.42).

¹ *New Revised Standard Version Bible* is copyright © 1989 Division of Christian Education of the National Council of the Churches of Christ in the United States of America.

Quotations

1

The first ministers were the twelve disciples. There is no evidence that Jesus chose them because they are brighter or nicer than other people. Their sole qualification seems to have been their initial willingness to rise to their feet when Jesus said, 'Follow me'.

Frederick Buechner, 1926–2022

2

It used to be said that when the Baal Shem Tov came into a town, his impact was so strong, he didn't have to speak. His disciples had to dance or to sing or to preach to have the same effect. I think a real messenger, myself or anyone, by the very fact that he is there as a person, as a symbol, could have the same impact.

Elie Wiesel, 1928–2016

3

To be a Christian is to believe we are commanded and authorised to say certain things to the world; to say things that will make disciples of all nations.

Rowan Williams. 1950–

Related topics

For further study:

Jesus Christ; conversion; Christian witness; grace; baptism; paschal mystery; christology; evangelisation