

January 16, 2022

Second SUNDAY

IN ORDINARY TIME



[Jesus' mother said to the servers,]
“Do whatever he tells you.”

JOHN 2:5

Revelation Of God's Presence

Today's first reading from Isaiah arises out of the ordeal of the people of Jerusalem and Judea as they anticipate the end of seventy years of exile in Babylon. Their sufferings and their oppression will end, and they are promised joy like that of a great wedding upon returning to their homeland. Although this passage is probably set in the early sixth century B.C., it is free of historical particulars. Accordingly, the Church has understood its imagery universally, as it proclaims God's promise of healing, hope, and happiness for all peoples, in this world and in the next. When read against this background, the story of Jesus' turning water into wine at the wedding at Cana becomes a revelation of God's presence in the person of Jesus, making these promises real for us in the here and now, in the transformation of our own lives. Copyright © J. S. Paluch Co.

Saints and Special Observances

Sunday: Second Sunday in Ordinary Time
Monday: Martin Luther King, Jr. Day
Tuesday: Week of Prayer for Christian Unity begins
Wednesday: Julian Calendar Theophany (Epiphany)
Thursday: St. Fabian; St. Sebastian
Friday: St. Agnes
Saturday: Day of Prayer for the Legal Protection of Unborn Children

Readings for the Week

Monday: 1 Sm 15:16-23; Ps 50:8-9, 16bc-17, 21, 23; Mk 2:18-22
Tuesday: 1 Sm 16:1-13; Ps 89:20-22, 27-28; Mk 2:23-28
Wednesday: 1 Sm 17:32-33, 37, 40-51; Ps 144:1b, 2, 9-10; Mk 3:1-6
Thursday: 1 Sm 18:6-9; 19:1-7; Ps 56:2-3, 9-13; Mk 3:7-12
Friday: 1 Sm 24:3-21; Ps 57:2-4, 6, 11; Mk 3:13-19
Saturday: 2 Sm 1:1-4, 11-12, 19, 23-27; Ps 80:2-3, 5-7; Mk 3:20-21, or any of a number of readings for the Day of Prayer
Sunday: Neh 8:2-4a, 5-6, 8-10; Ps 19:8-10, 15; 1 Cor 12:12-30 [12-14, 27]; Lk 1:1-4; 4:14-21

Today's Readings

First Reading — As a bridegroom rejoices in his bride, so God rejoices in the chosen Zion and Jerusalem (Isaiah 62:1-5).
Psalm — Proclaim his marvelous deeds to all the nations (Psalm 96).
Second Reading — All the varied gifts and talents found in the Christian community are products of the same Spirit (1 Corinthians 12:4-11).
Gospel — At a wedding festival in Cana, Jesus changes water into wine at his mother's request (John 2:1-11).
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Prayer Of The Week

Second Sunday in Ordinary Time
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.



Reflection question:

What can I do to help to bring about God's peace?

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Treasures From Our Tradition

We have the wedding at Cana at the heart of today's liturgy because this story of Jesus' first miracle of water turned into wine was originally part of the Epiphany feast. Wedding celebrations always require some savvy planning, and a people who have a talent for hospitality in the mix. The mother of Jesus has been recruited to deal with some of the details of the banquet, and when a very understandable crisis arises, she does what she can to rescue the party. Anyone who has ever run out of ice, dessert, or table settings knows the stress!

Slowly, the memory of Jesus Christ's blessing of this marriage feast led the Church to form a way to bless marriages. A thousand years ago weddings migrated from the family home to the doors of the church, where the celebration was held in public view. From this practice came a prayer called the "Nuptial Blessing," one of the most solemn prayers in our tradition. It is very much like the prayers by which baptismal water and chrism are consecrated, the ordination prayer over a priest, and the Eucharistic Prayers over bread and wine. Four hundred fifty years ago, weddings moved inside the church building. All of this gives married couples good reason to celebrate this day as a mini-anniversary, especially with the clinking of glasses filled with good wine.

—James Field, Copyright © J. S. Paluch Co.

Flipped-out Pharisees

The Gospel reading for this Sunday is not only the first miracle in John's Gospel, it is also John's first mention of Jesus' mother. I used to find it odd that Jesus addressed her as "Woman." I can't imagine my Dad letting me get away with that. But in that time the word was more respectful; it could even be affectionate. (The last time Jesus speaks to his mother--John 19:26--he also calls her "Woman." He certainly wasn't being disrespectful on the cross.) Jesus does help as his mother requested, but he does so in a way that doesn't draw attention to himself and also is a lesson about God's love.

You have probably heard how the Jewish people in Jesus' time performed purification rituals before eating anything. The cleansings were a sign that they wanted to be like God, completely free from sin. Eventually, it came to mean that you could not approach God until you cleansed yourself. Jesus used the miracle to show us a different way of understanding holiness. Jesus could have made the wine in bottles or wineskins to show that it was new. But he used the "six stone water jars there for Jewish ceremonial washings" (John 2:6). That meant that once they were full of wine, no one could wash themselves from the jars. I wonder how many Pharisees flipped out when they saw that.

The point is that no one can cleanse themselves. We don't purify ourselves in order to come to God--we come to God to be purified. God is the only one who can make us holy. God offers this to sinners especially, because sinners who know they need forgiveness are the only ones to receive it. Not because God excludes the rest. Those who don't think they are sinners or don't think they can be forgiven won't ask for it. God never forces mercy on anyone. It is offered to those who ask for it. The amount of wine (six big jars of about twenty-five gallons each) symbolizes the extent of God's mercy. As there was now more than enough wine for the wedding, God has more than enough mercy for those who need it. Wine is also a symbol of joy in the Old Testament. There is no greater joy than knowing that you have been forgiven by the Lord.

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The Existence Of God

No one who understands the reality that God is can think that God does not exist.

—St. Anselm of Canterbury

God's Word for Children

At a wedding at Cana, Jesus turned water into wine (John 2:1-11).

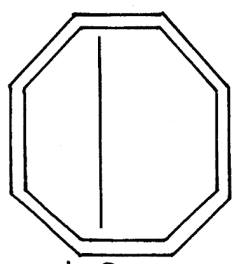
This "sign" told the disciples to believe in Jesus.

Choose a word from the left and write it on the correct traffic sign.

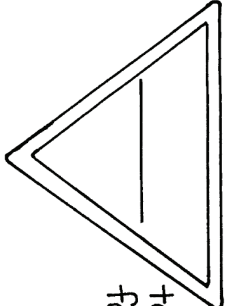
Then read them along with the words beside them.

"Sign" your name at the bottom if you'd like!

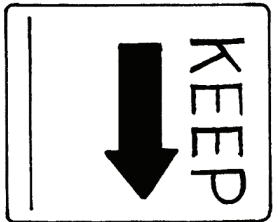
RIGHT and receive Jesus' free gift of love!



STOP to God's plans for you!



YIELD thoughts and habits pleasing to Jesus!



Name _____ will obey these!

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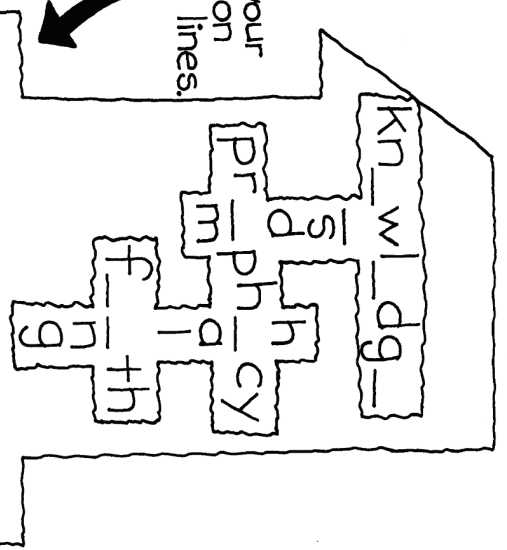


Second Sunday in Ordinary Time

Use any of the vowels on the right to finish spelling the names of some spiritual gifts God gives.

Notice how they are inside a numeral 1. This reminds us that even though the gifts vary, they all come from a single source—God.

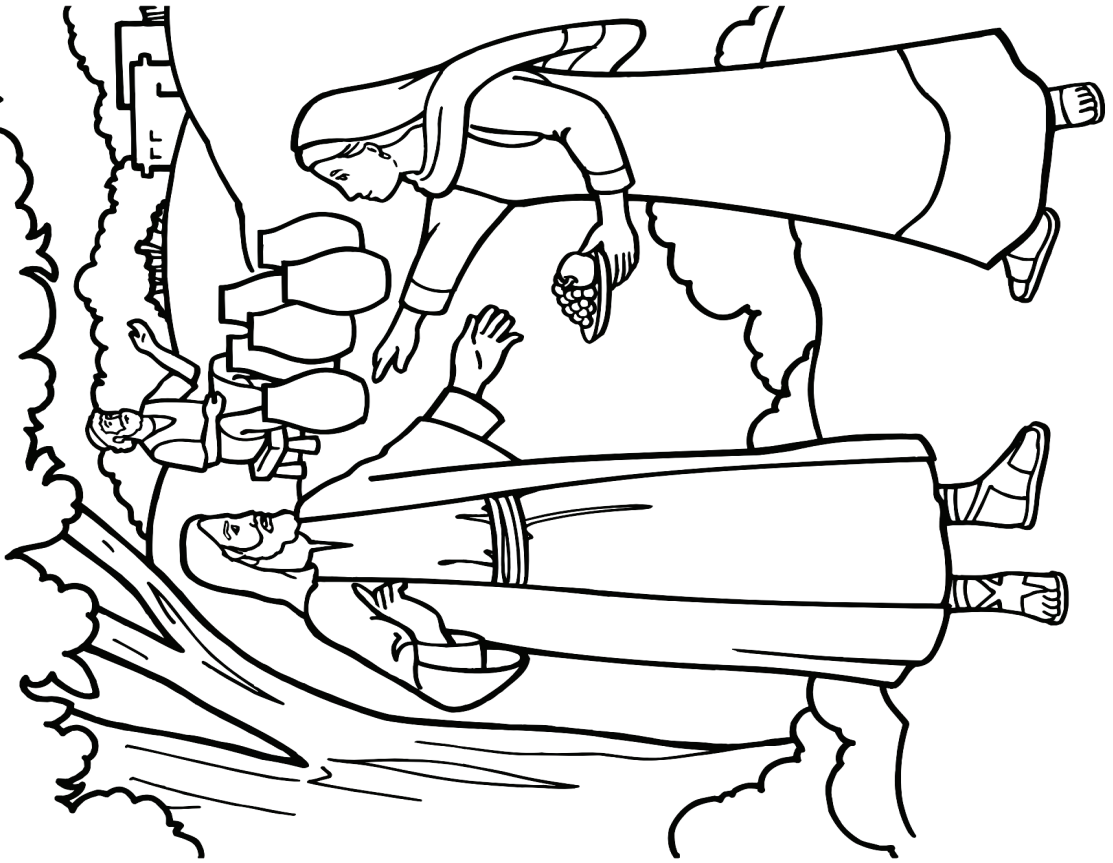
List your gifts on these lines.



o @ e i o u

When the wine ran short, the mother of Jesus said to him, "They have no wine."

John 2 : 3



CATHOLIC CORNER

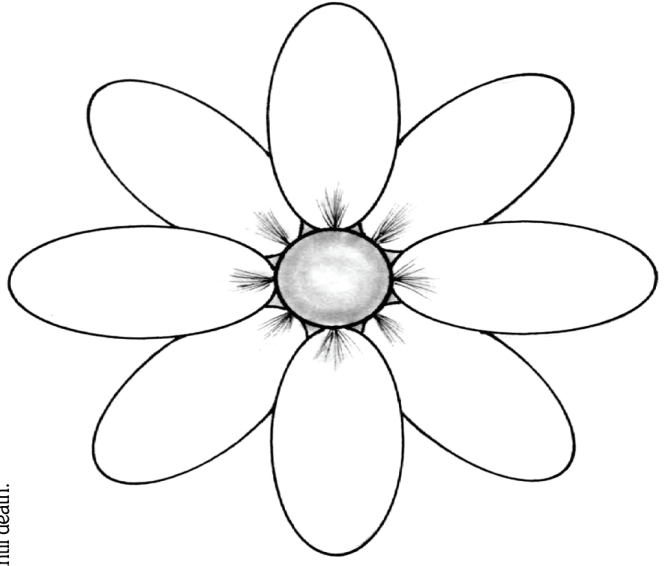
FOR CHRISTIAN UNITY

One of the most important things we can do to help bring about God's kingdom is pray. This week the Church invites us to join in prayer for Christian unity and for the protection of unborn children.

For over a hundred years the "Week of Prayer for Christian Unity" has invited Christians around the world—Catholics, Protestants, all people who believe in Jesus Christ—to take part in an octave of prayer. An octave celebrates a feast or an important event for eight days. This year's Week of Prayer for Christian Unity begins on January 18 and ends on January 25. Each day of the octave should be observed with prayer. You can say the prayer posted on the U.S. bishops' website (uscgb.org) or say one of your own. Jesus himself prayed "that all may be one" when he shared the Last Supper with his friends (John 17:21). We continue this prayer of Jesus as we work toward becoming one family in Christ.

In the middle of this Week of Christian Unity, on January 22, we are called upon to pray that people will recognize the holiness of all life. We especially focus on praying for the unborn and we remember to keep sacred all stages of life until death.

This flower has eight petals, one for each day of the octave of Christian Unity. Number the petals with the dates 18 through 25. On each petal write the name of someone you can pray for during this special time. You might pray for a Christian friend of another tradition, someone who is a member of your parish, or the leaders of different Christian churches that they will work for unity. You might pray for someone who is expecting a baby, someone with a serious illness, or someone who might be dying. Ask Jesus to bring us together as one. Ask Jesus to teach us that each person's life is precious.



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Second SUNDAY

IN ORDINARY TIME

January 16, 2022

[Jesus' mother said to the servers,]
"Do whatever he tells you."

JOHN 2:5

BROKEN SILENCE

"For Pete's sake will you kids be quiet?" This question, no doubt, has passed the lips of numerous parents through the years. It's tempting to speculate as to who, exactly, was instructing Isaiah to be quiet. Neighbors? Fellow prophets? Family? No matter. Isaiah says firmly that for the sake of Jerusalem and Zion he will not be silent. Conversely, in the familiar passage in today's Gospel reading, Mary chides her son to break his silence, to save the wedding soon to run out of wine. Jesus responds with a prophetic action, one that signals the miraculous, bountiful joy flowing at the heavenly wedding feast. Prophetic words, prophetic deeds—both flow from a broken silence.

PROBLEM CHILDREN

The Corinthians seem to have been Paul's problem children. His two letters to them are much longer than any of his other letters—two, three, or four times as long as some. It seems that if the early Christians at Corinth could misunderstand or do something wrong, they would. Fortunately for us, the two letters to the Corinthians, though they contain much didactic or instructional material, also provide some of Paul's most well-crafted and grace-filled writing. This is certainly true today, with Paul's litany of gifts that the Spirit bestows on the faithful, even to this day. Paul seeks to calm the squabbling that seems to have been going on, as the Corinthians tried to claim one gift or another as more important. All gifts come from the same Spirit, Paul reminds them; and the various gifts are given for the benefit of the community. When jealousy arises in our midst today, we can still turn to Paul's insights so we might stop being prideful, problem children.

WONDROUS CHILD

In the Gospel scene at Cana, we see Mary turning to her own child, Jesus. Perhaps she recalled the power of the Spirit that had flowed in her womb at his Incarnation, leading her to discern that surely he must have Spirit-given gifts that could help with the impending crisis at the wedding. As at her Annunciation, she may not have been completely certain, at first, exactly how this would come about, but in faith at Cana she turned to Jesus. In faith, her words, "do whatever he tells you," echoed her reply to Gabriel: "Let it be done to me as you say." In faith, she knows whatever words the Word will speak are bound to bring another inbreaking of the Spirit, another manifestation of God's reign. And she is right. Her wondrous child, John the Evangelist tells us, performed his first wonder there, and signaled the presence of the divine in the everyday.

TODAY'S READINGS

Isaiah 62:1–5
Psalm 96:1–2, 2–3, 7–8, 9–10
1 Corinthians 12:4–11
John 2:1–11

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