

## Second Sunday in Ordinary Time – January 20, 2019 – Good Shepherd Parish

### Scripture Reading Isaiah 62:1-5

For Zion's sake I will not be silent, for Jerusalem's sake I will not be quiet, until her vindication shines forth like the dawn and her victory like a burning torch.

Nations shall behold your vindication, and all the kings your glory; you shall be called by a new name pronounced by the mouth of the LORD. You shall be a glorious crown in the hand of the LORD, a royal diadem held by your God. No more shall people call you "Forsaken," or your land "Desolate," but you shall be called "My Delight," and your land "Espoused." For the LORD delights in you and makes your land his spouse. As a young man marries a virgin, your Builder shall marry you; and as a bridegroom rejoices in his bride so shall your God rejoice in you.

### Psalm: Ps 96:1-2, 2-3, 7-8, 9-10

R. (3) **Proclaim his marvelous deeds to all the nations.**

Sing to the LORD a new song;  
sing to the LORD, all you lands.  
Sing to the LORD; bless his name.

Announce his salvation, day after day.  
Tell his glory among the nations;  
among all peoples, his wondrous deeds.

Give to the LORD, you families of nations,  
give to the LORD glory and praise;  
give to the LORD the glory due his name!

Worship the LORD in holy attire.  
Tremble before him, all the earth;  
Say among the nations: The LORD is king.  
He governs the peoples with equity.

### Scripture Reading: 1 Corinthians 12:4-11

Brothers and sisters: There are different kinds of spiritual gifts but the same Spirit; there are different forms of service but the same Lord; there are different workings but the same God who produces all of them in everyone. To each individual the manifestation of the Spirit is given for some benefit. To one is given through the Spirit the expression of wisdom; to another, the expression 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, mighty deeds; to another, prophecy; to another, discernment of spirits; to another, varieties of tongues; to another, interpretation of tongues. But one and the same Spirit produces all of these, distributing them individually to each person as he wishes.

### Gospel John 2:1-11

There was a wedding at Cana in Galilee, and the mother of Jesus was there. Jesus and his disciples were also invited to the wedding. When the wine ran short, the mother of Jesus said to him, "They have no wine." And Jesus said to her, "Woman, how does your concern affect me? My hour has not yet come." His mother said to the servers, "Do whatever he tells you." Now there were six stone water jars there for Jewish ceremonial washings, each holding twenty to thirty gallons. Jesus told them, "Fill the jars with water." So they filled them to the brim. Then he told them, "Draw some out now and take it to the headwaiter." So they took it. And when the headwaiter tasted the water that had become wine, without knowing where it came from — although the servers who had drawn the water knew —, the headwaiter called the bridegroom and said to him, "Everyone serves good wine first, and then when people have drunk freely, an inferior one; but you have kept the good wine until now." Jesus did this as the beginning of his signs at Cana in Galilee and so revealed his glory, and his disciples began to believe in him.

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### Prayer to St. Michael

St. Michael the Archangel,  
defend us in battle.  
Be our defense against the wickedness  
and snares of the Devil.  
May God rebuke him, we humbly pray,  
and do thou, O Prince  
of the heavenly hosts,  
by the power of God, thrust into hell  
Satan, and all the evil spirits,  
who prowl about the world  
seeking the ruin of souls. Amen.

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### **INVITATION TO PRAY**

*Pause for a few moments of silence and enter more deeply into the presence of God.*

#### **Proclaim the Scriptures out loud.**

As you listen to the gospel be attentive to a word, a phrase, a question, an image, or a feeling that emerges. Reflect on this quietly or share it aloud.

### **INVITATION TO REFLECT**

A new season of the Church year is upon us. Without much notice, “Ordinary Time” has replaced the “Christmas season.” Last Sunday climaxed Jesus’ birth, early life, and of course, his baptism. Now it is time to begin hearing about his active and public life as God’s Word. That work is the content of “Ordinary Time,” in spite of the season’s mundane name. How long will “Ordinary Time” last? Every Sunday from now on, except for interventions by the Advent/Christmas season, the Lent/Easter season, or any other special celebration of the Lord. There are three different years’ worth of Ordinary Time readings, one for each year in the three-year cycle, each having a clever name such as A, B, or C (!). In every one of these years one particular “synoptic” Gospel writer is featured, Mark, Matthew or Luke. We are now in year C, which we began in Advent. Thus Ordinary Time for this year will feature the Gospel according to Luke. The following words will be proclaimed before the Gospel reading each Sunday: “A reading from the holy Gospel according to Luke.” To make things more complicated, however, this year’s Second Sunday of Ordinary Time does *not* have a reading from Luke’s Gospel after all. The Church has used instead a reading from the Gospel of John, about an event which took place before Jesus’ public life had begun, as Jesus says explicitly (“My hour has not yet come.”). One way to look at this anomaly is to say that the present Sunday is a brief transition, meant to console us and raise our expectations concerning the Messiah and the Good News.

So, let us get down to business, or rather to symbols. Isaiah in the First Reading says that God is going to give his people a new name. They will be called “My delight.” Their land will be known by the name, “Espoused.” The Lord will marry them and bring forth abundance from their lands. In the familiar Gospel, we are at the wedding feast of Cana in Galilee and the wine has run out. But Jesus is able to transform water into the very best wine, just as the Father can change a forsaken people into ones that are his delight. Water turned to wine is a wonderful image for a people who are fresh out of hope and need to drink of the promise. Only God in Jesus can supply this real refreshment. The Gospel story has more symbolic depth than just a simple story of an amazing miracle would. Mary says modestly to Jesus, “They have no wine” [symbolically, the human race has no real life left in it]. Jesus replies strangely: “Woman, how does your concern affect me? My hour has not yet come.” His public life has not yet come. In that life he will have to preach, heal, suffer, die and rise again, as we will see in the coming weeks. But Mary knew him too well. She did not take seriously all the reasons God’s promise cannot be fulfilled at this time. She knew that the people needed the full, rich wine of life, which is love. She trusted her son. She says to the servants, “Do whatever he tells you.” And then there is wine. On this Sunday we begin to watch Jesus make us into “his delight.”

### **INVITATION TO GROUP SHARING**

1. Why does Isaiah use intimate marital imagery when explaining the relationship between God and the people? Does love between human beings help you understand how much God loves people?
2. Why do you think people are given talents like Van Gogh’s and Bach’s or spiritual gifts like the ones mentioned in the reading? Are they gifts for themselves alone or for sharing with others? Are they to be hidden away or used regularly? Should everyone have the same talents? Are you using whatever talents God gave you?
3. Surprisingly, when his own mother said, “They have no wine.” Jesus replied, “How does your concern affect me?” Wasn’t this a rude answer? Why did he say it? In spite of his response, Mary trusted that he would somehow solve the problem. If this trust rates a 10, where would you put your trust when you go to God with your concerns?

### **INVITATION TO ACT**

Determine a specific action (individual or group) that flows from your sharing. When choosing an individual action, determine what you will do and share it with the group. When choosing a group action, determine who will take responsibility for different aspects of the action. These should be your primary considerations.

### **CLOSING INVITATION TO PRAY**

Give thanks to God (aloud or silently) for new insights, for desires awakened, for directions clarified, for the gift of one another’s openness and sensitivity. Conclude with the following:

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, one God, for ever and ever. Amen