



“For this reason the Church has always venerated the Scriptures as she venerates the Lord’s Body. She never ceases to present to the faithful the Bread of Life, taken from the one table of God’s Word and Christ’s Body.” Dei Verbum, 21

Second Sunday of Ordinary Time

Reading 1 - Isaiah 62:1-5

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

Reading 2 - 1 Corinthians 12: 4-11

Gospel - John 2:1-11

Reading 1

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.

1602 Sacred Scripture begins with the creation of man and woman in the image and likeness of God and concludes with a vision of "the wedding-feast of the Lamb."⁸⁵ Scripture speaks throughout of marriage and its "mystery," its institution and the meaning God has given it, its origin and its end, its various realizations throughout the history of salvation, the difficulties arising from sin and its renewal "in the Lord" in the New Covenant of Christ and the Church.

1604 God who created man out of love also calls him to love the fundamental and innate vocation of every human being. For man is created in the image and likeness of God who is himself love.⁹⁰ Since God created him man and woman, their mutual love becomes an image of the absolute and unfailing love with which God loves man. It is good, very good, in the Creator's eyes. And this love which God blesses is intended to be fruitful and to be realized in the common work of watching over creation: "And God blessed them, and God said to them: 'Be fruitful and multiply, and fill the earth and subdue it.'"

What is the significance to us of God being referred to as a Builder and a bridegroom?

Responsorial 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.

R. Proclaim his marvelous deeds to all the nations.

Announce his salvation, day after day.

Tell his glory among the nations;
among all peoples, his wondrous deeds.

R. Proclaim his marvelous deeds to all the nations.

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

R. Proclaim his marvelous deeds to all the nations.

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.

R. Proclaim his marvelous deeds to all the nations.

Why or why not do you think it is important to dress in your best for worship?

Reading II

1 Cor 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.

2003 Grace is first and foremost the gift of the Spirit who justifies and sanctifies us. But grace also includes the gifts that the Spirit grants us to associate us with his work, to enable us to collaborate in the salvation of others and in the growth of the Body of Christ, the Church. There are *sacramental graces*, gifts proper to the different sacraments. There are furthermore *special graces*, also called *charisms* after the Greek term used by St. Paul and meaning "favor," "gratuitous gift," "benefit." Whatever their character - sometimes it is extraordinary, such as the gift of miracles or of tongues - charisms are oriented toward sanctifying grace and are intended for the common good of the Church. They are at the service of charity which builds up the Church.

What is your experience with charismatic gifts?

Gospel

Jn 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.

We know that Jesus would not be rude to his mother, so how do you understand the exchange between Jesus and Mary in this reading? Why does He refer to her as women?

This is Jesus first “sign” in his public ministry. Why do you think He chose this sign versus a physical healing or say raising from the dead?