

Wednesday Jan 15 for the Second Sunday in Ordinary time

OPENING PRAYER: We are back to ordinary time, O Lord. No fasting or feasting, just common, plain time – days drifting into nights and then dawning new days again. Ordinary time is your time to do extraordinary things, like changing water into wine, into ice and snow; tears into laughter, into hugs and kisses. Let us notice your ways of keeping ordinary time. Help us keep time with you. Amen.

- In the words of Saint Benedict, “Listen with the ears of your heart.”
- Please note a word, phrase, or verse that seemed to really catch your notice.
- A volunteer slowly read aloud today’s passage Afterwards, we have a few minutes of silent reflection.

**READING OF THE ASSIGNED GOSPEL ACCORDING TO JOHN
John 2:1-11**

The Wedding at Cana.

1* On the third day there was a wedding* in Cana* in Galilee, and the mother of Jesus was there.^a

2 Jesus and his disciples were also invited to the wedding.

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

4* [And] Jesus said to her, “Woman, how does your concern affect me? My hour has not yet come.”^b

5 His mother said to the servers, “Do whatever he tells you.”^c

6* Now there were six stone water jars there for Jewish ceremonial washings,^d each holding twenty to thirty gallons.

7 Jesus told them, “Fill the jars with water.” So they filled them to the brim.

8 Then he told them, “Draw some out now and take it to the headwaiter.”* So they took it.

9 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

10 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.”

11 Jesus did this as the beginning of his signs* in Cana in Galilee and so revealed his glory, and his disciples began to believe in him.^e

12* After this, he and his mother, [his] brothers, and his disciples went down to Capernaum and stayed there only a few days.*

Notes:

* [2:1–6:71] Signs revealing Jesus as the Messiah to all Israel. “Sign” (*sēmeion*) is John’s symbolic term for Jesus’ wondrous deeds (see Introduction). The Old Testament background lies in the Exodus story (cf. Dt 11:3; 29:2). John is interested primarily in what the *sēmeia* signify: God’s intervention in human history in a new way through Jesus.

* [2:1–11] The first sign. This story of replacement of Jewish ceremonial washings (Jn 2:6) presents the initial revelation about Jesus at the outset of his ministry. He manifests his glory; the disciples believe. There is no synoptic parallel.

* [2:1] Cana: unknown from the Old Testament. The mother of Jesus: she is never named in John.

* [2:4] This verse may seek to show that Jesus did not work miracles to help his family and friends, as in the apocryphal gospels. Woman: a normal, polite form of address, but unattested in reference to one’s mother. Cf. also Jn 19:26. How does your concern affect me?: literally, “What is this to me and to you?”—a Hebrew expression of either hostility (Jgs 11:12; 2 Chr 35:21; 1 Kgs 17:18) or denial of common interest (Hos 14:9; 2 Kgs 3:13). Cf. Mk 1:24; 5:7 used by demons to Jesus. My hour has not yet come: the

translation as a question (“Has not my hour now come?”), while preferable grammatically and supported by Greek Fathers, seems unlikely from a comparison with Jn 7:6, 30. The “hour” is that of Jesus’ passion, death, resurrection, and ascension (Jn 13:1).

* [2:6] Twenty to thirty gallons: literally, “two or three measures”; the Attic liquid measure contained 39.39 liters. The vast quantity recalls prophecies of abundance in the last days; cf. Am 9:13–14; Hos 14:7; Jer 31:12.

* [2:8] Headwaiter: used of the official who managed a banquet, but there is no evidence of such a functionary in Palestine. Perhaps here a friend of the family acted as master of ceremonies; cf. Sir 32:1.

* [2:11] The beginning of his signs: the first of seven (see Introduction).

* [2:12–3:21] The next three episodes take place in Jerusalem. Only the first is paralleled in the synoptic gospels.

* [2:12] This transitional verse may be a harmonization with the synoptic tradition in Lk 4:31 and Mt 4:13. There are many textual variants. John depicts no extended ministry in Capernaum as do the synoptics.

Questions for sharing

1. “They have no more wine” could symbolize a time when our lives are on empty, when we have no more to give. What helps you to deal with such times?
2. “Everyone serves good wine first... but you have kept the good wine until now.” What does this say about the nature of humanity in contrast to the ways of God?
3. The Gospel is a powerful example of Mary’s intercessory role before the throne of God. How real is this Marian role in your spirituality?

Commentary

In John’s Gospel, miracles are signs intended to manifest the glory of God through Jesus and to lead people to faith. Toward the end of the Gospel, we

read the words: “Thus did he reveal his glory, and his disciples believed in him.” Jesus uses a simple wedding occasion to reveal himself as the bridegroom Israel has waited for, for hundreds of years. He is sent by God to woo and wed a new bride, a new Israel, joining Jews and Gentiles into one body. A central theme in John’s Gospel is what scholars call replacement theology. John presents Jesus as the one who replaces Jewish customs, rituals and feasts with himself. Previously used as a means to holiness, these customs and rituals are now replaced by Jesus himself, whose teaching, Death and Resurrection saved us and offer us new life. “They have no more wine.” On a literal level, these words mean that the wine for the wedding has run out. But on a deeper level, it signifies the end of one dispensation and the beginning of another, the end of salvation through the observance of the law and purification rites, and the beginning of salvation with our acceptance of Jesus by doing whatever he tells us. “My hour has not yet come,” is a reference to Jesus’ Death and Resurrection. The “abundance of wine” is a reference to the resurgence of new life which Jesus brings, and the wine of the Eucharist which symbolizes the new covenant. Also in his Gospel, John shows Mary as involved at the beginning of Jesus’ ministry, and again at the end when she is present at the foot of the cross. Notice how Mary does not draw attention to herself. Rather, she tells the waiters to “do whatever Jesus tells you to do.” The essence of faithful discipleship is doing whatever Jesus tells us to do. When it comes to faithful discipleship, Mary is our model. John’s Gospel never calls Mary by her name. At the beginning and end of the Gospel, Jesus addresses his mother, “Woman,” which defines her larger role in salvation history as the ‘New Eve,’ the universal woman.

IS THERE A CAUSE FOR GRATITUDE THIS WEEK?

IS THERE A PRAYER REQUEST YOU HAVE?

CLOSING PRAYER - The Lord’s Prayer

Bible Sharing Parish Hall and Zoom
Wednesday, Jan 15 6:30 – 7:30pm

Weekly on Wednesday
Zoom Meeting

Description: Blessed Sacrament is inviting you to a scheduled Zoom meeting.

Topic: Blessed Sacrament's Zoom Meeting

Time: Jan 15, 2025 06:30 PM Eastern Time (US and Canada)

Please download and import the following iCalendar (.ics) files to your calendar system.

Weekly: https://us02web.zoom.us/meeting/tZolduisqDosE923wHRoszXqNBSkCL57ORPg/ics?icsToken=98tyKuGhpjorHtKTthCORpx5Goj4d-jwpiFdj_oPzwjNMS9AeDvnGMBxOZFTRY

Blessed Sacrament is inviting you to a scheduled Zoom meeting.

Join Zoom Meeting

<https://us02web.zoom.us/j/85136740699?pwd=Q2pXLzdzZFdNNU1NajVpeEtKUohJQT09>

Meeting ID: 811 6265 5618

Passcode: 280607