

1-12-2025

Second Sunday in Ordinary Time - 19 January 2025

Pina Ford

Urgent Appeal - Pastoral Liturgy needs help

Follow this and additional works at: <https://researchonline.nd.edu.au/pastoral-liturgy>



Part of the [Catholic Studies Commons](#), and the [Liturgy and Worship Commons](#)

Recommended Citation

Ford, Pina. "Second Sunday in Ordinary Time - 19 January 2025." *Pastoral Liturgy* 55, no. 1 (2024): 1-5.
<https://researchonline.nd.edu.au/pastoral-liturgy/vol55/iss1/16>

This Liturgical Resource is brought to you by ResearchOnline@ND. It has been accepted for inclusion in Pastoral Liturgy by an authorized administrator of ResearchOnline@ND. For more information, please contact researchonline@nd.edu.au.





19 January 2025

Second Sunday in Ordinary Time

Reflection by Pina Ford

Introduction

In the Church's liturgical calendar, the readings for this Sunday follow smoothly from the baptism of the Lord and the adoration of the Magi because the miracle or sign that Jesus performs at Cana offers an epiphany or manifestation of his divine identity.

We now spread these moments out over three weeks but originally, they formed one great feast. As the Liturgy of the Hours for the Epiphany says: 'Three mysteries mark this holy day: today the star leads the Magi to the infant Christ; today water is changed into wine for the wedding feast; today Christ wills to be baptised by John in the river Jordan to bring us salvation.'

For the ancient Christians the miracle of Cana was seen as a foretelling of the heavenly wedding banquet, when in the place of water, representing our humanity, we would receive the wine that represents a share in God's own life and nature.

Penitential Act

Use one of the *Roman Missal* texts or this optional litany form:

Lord Jesus, you show us the power of your love so that we can trust you. Lord, have mercy.

You came to show us your love and supply all our needs. Christ, have mercy.

You have shown us your glory so that we can believe. Lord, have mercy.

Collect

*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.*

The community invokes God in light of its faith that everything in heaven, and at the same time everything on earth, falls under the divine. The sense of 'govern' includes the harmony that comes from God ruling all things within their own rhythm and

measure. It also carries the understanding that God's rulership is grounded in the love and fidelity that the creator has towards creation itself. It resonates with the conviction that through Christ all things were made, named as good, restored and are continually guarded. This pairing of 'heaven' and 'earth' also connotes God's use of the celestial and the earthly for the sake of salvation. From all this emerges the community's confidence that we will hear and respond with that self-same mercy.

The second petition is for peace in the present. The invocation of divine mercy sets this peace within the context of the peace that Christ has wrought. More particularly, on earth the prayer tradition links this with inner peace, freedom from sin, righteous living, and the absence of civil strife. It is a foretaste of eternal life, which itself is marked by light, truth and communion with the saints. This is a great prayer with which to begin the new year.

Collect commentary by Gerard Moore: The discussion of the collect, slightly adapted, was composed by me for the Canadian liturgical journal Celebrate! (Novalis Press). My thanks to them for permission to reuse the material.

First Reading

Isaiah 62:1–5

God's desire for the restoration and salvation of the people is urgent and will not cease until God's joy and delight in them comes to fulfillment.

Responsorial Psalm

Psalm 95:1–3, 7–10

Proclaim his marvellous deeds to all the nations.

The psalmist calls us to a great and joyful worship of God, and to obedience.

Second Reading

1 Corinthians 12:4–11

The Spirit of God lavishes the Christian community with many gifts. These are unique for each one but their source is the one Spirit, and they must be used for the common good.

Gospel Reading

John 2:1–11

The Wedding at Cana

The miracle at the wedding feast of Cana is a sign of the abundance of life and joy Jesus has come to pour out on all who are open to receive him.

Reflection

This wonderful, familiar story of the wedding feast at Cana occurs early in the Gospel of John and has no parallel in the Synoptics. It introduces us to Jesus' ministry, laying the foundations for what Jesus came on earth to do.

The scene unfolds with an engaging concreteness. What could be more down to earth and colourful than the real dramas that go on behind the scenes at wedding celebrations? But there is much more. The wedding is 'on the third day' and weddings are about the transformation that happens when two people come together to live a radically new life. This wedding celebration is the context for the profound multi-layered symbolism so typical of the fourth evangelist.

John's Gospel refers to Jesus' miracles as 'signs' because we are invited to look beyond the deed that Jesus performs to what these deeds point to or signify, especially about Jesus' identity. According to the summary statement at John 20, 30-1 the response being sought is belief in Jesus so as to receive God's own life:

Now Jesus did many other signs in the presence of his disciples that are not written in this book. But these are written so that you may continue to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.

This story certainly bears some relationship in its structure and meaning with the 'feeding' stories, and so with the Eucharist. It has at its core not the bread of life, but the wine of life, and both flow from the same divine desire and infinite generosity to meet humanity's need beyond expectations. Whenever there is 'no wine', in our lives, our institutions, or our world – life is dry, empty, tasteless and sour. Essential to living a truly human life is the wine of love, intimacy and friendship; the wine of meaning, purpose and direction, the wine of belief, trust and enthusiasm; the wine of justice, mercy and forgiveness; the wine of hospitality, welcome and inclusion.

The deeply human miracle at Cana is capable of encompassing all these needs. We have all in some way echoed Mary's words: 'They have no wine' – for ourselves, for those we love, for the world. Every prayer of petition is a cry to God for the wine that has run out. Mary is the one who cared enough to name this reality and bring it to Jesus' attention. Her action opens the door to new possibility, new life and hope. We might even say that this is John's 'birth narrative': Mary's compassion and her complete trust in her son, gives birth to his public ministry. We will encounter Mary only once again in this Gospel, at the foot of the cross on Calvary where what is begun here is completed. Her unnamed but powerful presence 'bookends' Jesus' ministry, initiating it and furthering it as the mother of all who have life in his name.

Jesus' initial response to his mother's pointing out that there is no wine 'what concern is that to you and to me?' (2.4) is a question the narrative readily answers: it is of great concern to both. They care and they reveal that God cares – and does so with extravagant generosity. The six stone jars filled with water will now overflow with up to 700 litres of choice wine. As in the feeding stories there is likely to be plenty left over! We notice that Jesus does not actually do anything that causes the water to change to wine. He speaks as does God at the beginning of time. The transformation

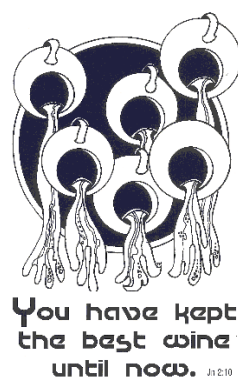
happens when the words are acted upon by those who follow Mary's directions 'Do whatever he tells you' (2.6).

Precisely when the transformation of the water occurred is a mystery. But while the lowlier servants (who in the Gospels have the characteristic 'insider knowledge' of the marginalised) know the source of the wine is Jesus, the chief steward assumes it must have come from the bridegroom. They are both right: for John, Jesus is the real Bridegroom (see 3:29). His coming into the world, reveals God's tender relationship with humanity. This relationship gives rise to the timeless love song of the first reading. Attributed to Third Isaiah and written when the people return from exile, it is filled with God's urgent desire for their restoration. God rejoices and delights in them with the exhilaration of a nuptial love that John signifies throughout his gospel to be fulfilled in Christ.

In John's layered meanings, the water in the stone jars used for the ritual purification to become acceptable to God is no longer needed. It is transformed into the wine of the New Covenant - the 'grace upon grace' (1:16) freely given so that all may believe. The old way of purification is to be replaced with the faith to receive the loving gift of Christ and be born of the Spirit. In the second reading perhaps the community at Corinth was still stuck in the old ways of trying to be holy through personal merit and hoarding their gifts as markers of their own importance. Paul's letter to them makes clear their unique gifts come from the abundance of the Spirit and are for the benefit of all.

The Wedding Feast of Cana is one of the iconic stories of the Gospel but we can trivialise its meaning if we remain on the surface: that Jesus wants the newlyweds to have a good party and not be embarrassed. This is unlikely to be enough to 'reveal his glory' so that his newly called disciples begin to believe in him as John writes at the end. Certainly, it would seem to be of lesser importance than healing the sick, feeding the hungry or raising the dead. But Jesus' first sign is foundational to and encompasses all that will follow. When those water jars are 'filled to the brim' and flow with wine, John signifies the 'fullness we have all received' (1:16) in Christ.

As we move through this year's lectionary with its predominantly Lukean readings revealing God's mercy towards the lost, the last and the least, we may continue to recall that whenever the wine has run out for humanity, we have the fullness of God's life and the gifts of the Spirit to generously respond to every manner of human suffering and need.



Prayer of the Faithful

Introduction

Isaiah tells us that God takes delight in Zion, and we know that God takes delight in us so we offer to God our needs.

Petitions

We pray for the leaders of our Church, particularly Pope Francis, that they will remain strong in faith and spirit as they lead us in a synodal way to be a delight to God.

(Pause) Lord hear us OR We pray to the Lord.

We pray for leaders of the world that they will allow all people of religious belief to proclaim in freedom the marvellous deeds of God. May they lead their people in justice and compassion.

(Pause) Lord hear us OR We pray to the Lord.

We pray for people of all gifts that they will use their gifts in the service of the community as described by St Paul. May we recognise the gifts of those in our community who are differently abled and share their delight in God.

(Pause) Lord hear us OR We pray to the Lord.

We pray for all those who are married or about to be married that they will have both Mary and Jesus spiritually present at their wedding as in Cana.

(Pause) Lord hear us OR We pray to the Lord.

We pray for all those who are suffering in our community that we can in generosity reach out to help them and bring them to the knowledge of God's marvellous deeds.

(Pause) Lord hear us OR We pray to the Lord.

We pray for all those suffering due to violent conflicts. We pray that the frontline workers will be kept safe and well and continue to have the strength to help all in need. We pray also for those who grieve for family members who have died in isolation and war, that they will find peace.

(Pause) Lord hear us OR We pray to the Lord.

Conclusion

Father, we know that you listen to our petitions and that we will be transformed by your love and so we bring these prayers to you through the power of the Spirit and in the name of Jesus, the Lord.

Amen.

Music selections by Alessio Loiacono and Chris deSilva

Second Sunday in Ordinary Time, Year C (19 January 2025)

Title	AOV	AOV2	AOVK	CWB	CWBII	GA
All you nations, sing out your joy				616	347	353
Baptised in water					99	179
Bridegroom and bride		42				220
Filled with the Spirit's power, with one accord				676	385	
Gift of finest wheat				685	651	191
Gifts of the Spirit (Bell and Maule)					113	
Gifts of the Spirit (Willcock)					383	183
God in the planning						220
Jesus, come! for we invite you					527	
Lord, you give the great commission					308	313
O Christ the great foundation					565	483
Praise to the Lord, the almighty		132		792	586	421
Shepherd me, O God	33				597	24
Songs of thankfulness and praise					279	
The Church's one foundation					614	484
The gift of the Holy Spirit					112	
There is one Lord (Berthier)						346
There is one Lord (Alstott)		148				
This day God gives me					625	536
We are many parts	86					523
We live and love your word			118			

Psalms Selected by Chris deSilva and Angela McCarthy

Psalm 95: *Proclaim his marvellous deeds to all the nations.*

	CWB	JOBC	LPC
Psalm 95	354	pg. 56	pg. 84

Music selections by Michael Mangan

Sing out with joy (FWS) *based on Ps 65(66)* [Gathering]

Sing new songs of joy (FWS/CWB II) *based on Ps 97 (98)* [Gathering, Recessional]

Holy Spirit, come (TCS) [Gifts, Reflection]

Come, O come, Holy Spirit (TWB)

Hearts on fire (SHOF/SYJ) [Gathering, Recessional]