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First Reading: *Isaiah 62:1-5*
Response: **"Proclaim the wonders of the Lord among all the peoples"** (Ps.95:3)
Responsorial Psalm: *Psalm 95:1-3,7-10*
Second Reading: *I Corinthians 12:4-11*
Gospel: *John 2:1-11*

Although we are sinful, the Risen Lord comes to be one with us, to save us and bind us together. As sinners we are the unfaithful bride, he the forgiving bridegroom. Marriage means deeper relationships and transformations of love, like water becoming wine.

Jesus has an ongoing relationship with his people, of forgiveness and love, from exile to homecoming. **"No longer are you to be named 'Forsaken'...but you shall be called 'My Delight'"** (Is.62:4). The bride takes joyfully the new married name from the bridegroom.

Such relationships involve commitments of love. This is how the Lord sees his people, as his bride and says **"the one who built you weds you, and as the bridegroom rejoices in his bride, so will your God rejoice in you"** (Is.62:5).

People have favourite love songs. What is yours? Do you have one for your tremendous lover (God)? The responsorial psalm challenges us to **"sing a new song to the Lord"** (Ps.95:1) and **"proclaim the wonders of the Lord among all the peoples"** (Ps.95:3).

Like a faithful bride, the believer's whole life is one with the spouse and should witness to who rules her heart. **"Proclaim to the nations: 'God is king'"** (Ps.95:10).

When people come together, they share their lives and gifts. Sometimes one considers one-self doing more than another. We recognize **"the variety of gifts but always the same Spirit"** (I Cor. 12:4) of love that guides us in serving one another as a family.

We have to ask ourselves how we use our gifts, *charisms*, not for ourselves but for others. It is the Holy Spirit **"who distributes different gifts to different people"** (I Cor.12:11), for the building of the Kingdom.

The Gospel today shows a wedding feast. **"The mother of Jesus was there, and Jesus and his disciples"** (Jn.2:1). Mary draws Jesus' attention to a problem. **"They have no wine"** (Jn.2:3).

Jesus calls her **'woman'**, indicative of the woman in Genesis whose Son will crush the serpent's head. They play their prophetic roles. These are signs of the new covenant.

The woman says, **"Do whatever he tells you"** (Jn.2:5). She knows her son and it is wise to follow her advice. And what he does John calls it a sign, sign of the Kingdom.

Read the **Gospel** of today and ponder the Jesus' first sign at the wedding feast (Jn.2:1-12).

Is it prophetic of the great sign, the miracle of transformation of wine, in the **Eucharist**.

Miracle of Cana and all miracles in John's Gospel are *signs*, **Teachings** of the Kingdom.

We can ask people to pray for us. Do we ask Mary, the mother of Jesus? Jesus works miracles at her request. The Gospel is a model for Christian life and **Witness**.

FOR THE CHILDREN

Read and discuss the miracle of water changing into wine at Cana. Gospel

Discuss the miracle of wine changing into blood of Christ in the Eucharist.

Give Teaching on the Sacrament of the Eucharist.

Live the miracle of how we have changed into becoming believers and disciples of Christ.

FOR TEENAGERS (Shared Christian Praxis)

My Present Action: *What does the marriage feast of Cana mean to you?*

Your Story and Vision: *Has Cana and any signs of Christ in your life made a difference to you?*

Church's Story: *Teacher explains signs (miracles) in John's Gospel.*

Church's Story and Yours: *What are the Signs of the Kingdom in the Church and in your life?*

Church's Vision and Yours: Seek ways of working with the Church for the building of the Kingdom of God.

RCIA

The wedding feast of Cana is another *Epiphany*, revelation of who is Jesus Christ. John calls the transformation of water into wine his first sign. Note the powerful intercession, influence of his mother Mary, the prophetic woman whose seed will crush the serpent, *Domino specialiter sua singularitur*, she is special to the Lord and uniquely his.⁽ⁱ⁾

⁽ⁱ⁾ *THE LETTERS OF ABELARD AND HELOISE*. Letter 5. *Heloise to Abelard*. transl. H. Weddell. Penguin Book. 1974. p.159

LIFE EXPERIENCE

Reading about Archbishop Hurley, reminded me of the times I travelled with him on car journeys and he would often say the rosary. I have similar experiences when travelling with some Catholic families. On one occasion a family wanted to know about the insertion of the 'Luminous Mysteries' of John Paul II, possibly questionable as the insertion of the feast of Divine Mercy into the Easter Octave. The traditional mysteries of the rosary are categorically clear but not the mixture of the luminous. Are they *epiphanic*, in the sense of manifestations of special events in the life of Jesus, moments of revelation, as would be the Epiphany, Baptism of Jesus, Miracle at Cana, Transfiguration, and *Qol Yahweh* (voice from heaven), *Jn.12.28*? If so, then the mysteries of the proclamation of the Kingdom and institution of the Eucharist are not specifically such but from the ministry of Christ in word and sacraments. Indeed our faith is full of mysteries and we should not muddle up the order. At times we even wonder how our Church leaders muddled up the sacred liturgy. In spite of confusion, for the good of heart, "*Grieve not Arjuna, for heaven is our final end*"⁽ⁱ⁾

P.S. I grew up in a family in the spirit of the rosary crusade (Fr. Patrick Peyton) and still say rosary *traditionally*, and hold intact the primacy of the *Easter Octave* in the Liturgical Year.

⁽ⁱ⁾ *THE BHAGAVAD GITA*. Translat. Juan Mascaro. Penguin Books. Aylesbury, U.K. 1985. p.109.

LITTLE ANGELINA

Not as many people attend the wedding ceremony in the church as those that come to the celebration later in the hall. "That is because the priest doesn't give much wine," remarked Angelina. Angelina's mother was not pleased not only because her daughter was speaking out of turn in grown-ups' company but also because she did not consider the answer correct. I thought Angelina had a point. Why is Marriage more a celebration in the hall than in the church? And what did Jesus mean when he said "Take and drink", not sip? What if Angelina was told that there were at least three cups of wine served at the Last Supper, the first Eucharist? Even children have questions about the liturgy. We adults certainly have a lot teaching to do.

IMPORTANT WORDS: *Fill the jars, Implete hydrias, Gemisate tas hudrias (Jn.2:7)*

When Jesus tells the servants to “**fill the jars**,” he is about to do a sign, the miracle of changing the water into wine. See how God’s grace builds on nature. From the water comes wine and the stewards are told to serve it to the people, a sign of how God’s grace is shared and Jesus’ concern is for all. Wine has significance, one drink coming from many grapes and bringing people together. If drunken selfishly one becomes besotted with oneself. The wine Jesus made is sobering wine, tastier and more enjoyable. Later will be a greater sign where Jesus changes the wine into his life-blood. Today’s miracle is a Eucharistic sign.

Watchword: “*Do whatever he tells you*” (Jn.2:5)

Hebrew: ככל-אשר יאמר לכם תעשו

Kekol-asher yo'mar lakem ti'asu.

Greek: Ὅτι ἂν λεγῆ ὑμῖν ποιῆσατε

Ho ti an lege humin poiesate.

Latin: Quodcumque dixerit vobis, facite.

Spanish: Haced todo lo que os dijere.

Portuguese: Fazei tudo quanto ele vos disser.

French: Faites tout ce qu'il vous dira.

German: Was er euch sagt, das tut.

Afrikaans: Wat Hy ook al vir julle sê, moet julle doen.

Zulu: Yenzani lokho angase anitshene khona.

Xhosa: Kwenzani konke anixelelayo.

Sotho: Eng le eng eo a le bolellang yona, le e etse.

Irish: *Deanaige cibe ni a deir se libh.*