



The Holy Scriptures
are our letters
from home

2nd Sunday Ord. Time, Yr C

Lectio Divina

Lectio: Before starting continuous readings from Luke's Gospel for Sunday gospel texts, our text this Sunday is from John's Gospel. Last Sunday with Jesus' baptism he began his public ministry. In Luke's Gospel there is a pause after Jesus' baptism before Jesus starts his preaching and teaching. Luke comments on Jesus' family origins and then presents Jesus in the desert being tempted, Lk 4:23-4:13. This time in the desert would be perceived to be a time during which Jesus contemplates what he should do, his plan for action, in his public ministry. So in our text from John's Gospel we hear about Jesus' first of seven signs¹, though this is not Jesus' first action as presented in John's Gospel.

The setting in John's Gospel of our text is as follows. John begins with his Prologue Jn 1:1-18. Then John the Baptist presents Jesus, the Lamb of God, Jn 1:19-36. After that Jesus is followed by two of John the Baptist's disciples. These disciples invite others they know to join with Jesus, including Simon², saying: *"We have found the Messiah" (which means the Christ)*, Jn 1:37-51 & quote 1:41b. Jesus moves on and comes upon Philip and invites him to follow. Philip seeks out Nathanael and says to him: *"We have found the one that Moses wrote about in the Law, and the prophets as well: he is Jesus, son of Joseph, from Nazareth."*, Jn 1:45. Jesus greets Nathanael as the one he saw under the fig tree. This causes Nathanael to answer: *"Master, you are the Son of God! You are the King of Israel!"*, Jn 1:49. These disciples met with Jesus for their first times, Jn 1:35-51, would their predictions of his identity be proved true?³

Jesus concludes this chapter: *"Truly, I say to you, you will see the heavens opened and the angels of God ascending and descending upon the Son of Man"*, Jn 1:51. This verse refers to Jesus' baptism though John's Gospel does not relate details about Jesus' baptism. But these new disciples would have heard of what happened at Jesus' baptism – the Holy Spirit appeared above Jesus as a dove and the Father's voice was heard approving of Jesus. John's seven signs might also be seen as fulfilling the predictions of this same verse, i.e. Jn 1:51.

► So our text is presented, after last Sunday recalling Jesus' baptism from Luke's Gospel, as the 'first⁴ action of Jesus' public ministry. Something new is happening! Jesus is revealing his true identity! A time of abundance (of salvation) is upon us! *"He let his glory be seen"*, Jn 2:11b!

Read: John 2: 1 – 11

Meditatio: Have some weddings and/or wedding receptions been memorable for me? Have I been invited to a wedding but I didn't know the couple at all well? How do I relate to my relatives I 'only know from weddings and funerals'? Have I been at a wedding when things went wrong – did I help out? Are there right times for me to act or to refrain from action? Has a present need caused me to change my plans? Have I ever been surprised by how (wonderfully) my prayers have been answered? Do I look to Mary to intercede on my behalf? Do I have a devotion to Mary? Am I ready to pray to Jesus and leave the response to him? Am I confident that Jesus hears all my prayers? With what is my life filled? Do I feel filled with new life through the waters of my baptism? Do I know that my faith comes to me as a gift from God? What do I think is the new wine that Jesus brings to my world? Can I recognize all the God-given blessings that I have? When, where and how have I seen the glory of God? For me, what confirms my belief in Jesus? What does the sign of 'the miracle at Cana' tell me about Jesus? Who is Jesus for me?

Oratio: Pray in thanks for the love of couples united by the Sacrament of Marriage. Pray in wonder for the closeness of God to us in Jesus through the Holy Spirit. Pray that Marriages will be joyfully celebrated and be life-giving experiences. Pray for mutual forgiveness when faithfulness in marriage has broken down. Pray in adoration to God who is always faithful in love to us. Pray in thanks for the gift of the new life we have through Baptism? Pray in wonder for the glory of God around us. Pray for Mary's care and inspiration. Pray that we will recognize the signs guiding us to Jesus.

Contemplatio – Dwell in stillness, simply aware of the boundless expanse of mercy that surrounds you.

After your prayer – Surprise people with the joy and peace of following Jesus.

✍ Fr Joe

John 2: 1 - 11

There was a wedding at Cana in Galilee. The mother of Jesus was there, and Jesus and his disciples had also been invited. When they ran out of wine, since the wine provided for the wedding was all finished, the mother of Jesus said to him, 'They have no wine.' Jesus said, 'Woman, why turn to me? My hour has not come yet.' His mother said to the servants, 'Do whatever he tells you.' There were six stone water jars standing there, meant for the ablutions that are customary among the Jews; each could hold twenty or thirty gallons, Jesus said to the servants, 'Fill the jars with water,' and they filled them to the brim. 'Draw some out now' he told them 'and take it to the steward.' They did this; the steward tasted the water, and it had turned into wine. Having no idea where it came from – only the servants who had drawn the water knew – the steward called the bridegroom and said, 'People generally serve the best wine first, and keep the cheaper sort till the guests have had plenty to drink; but you have kept the best wine till now.'

This was the first of the signs given by Jesus: it was given at Cana in Galilee. He let his glory be seen, and his disciples believed in him.

Notes:

1 While Luke's Gospel is built on a 'journey with Jesus', the first part John's Gospel is structured around 'Seven Signs' i.e. seven miracles of Jesus. The Prologue begins John's Gospel (Jn 1:1-18) then the first part of John's Gospel is: "Jesus Reveals Himself Through Signs" (Jn 1:19 – 12:50). The second part is: "Jesus Completes His Work" (Jn 13:1 – end, 21:25).

2 Jesus renames Simon, Cephas (rock), i.e. Peter, Jn 1:42.

3 Luke refers to Jesus' identity, in the pause between Jesus' baptism and his first actions of his public ministry, through the genealogy Lk 4:23-38, as well as, the Messiah Lk 3:15f.

4 This is not Jesus' first action according to John's Gospel but rather his first Sign. Next Sunday we return to Luke's Gospel and Jesus' first actions according to Luke's Gospel. After Jesus' baptism, Luke reaffirms Jesus' identity then relates Jesus' temptations in the desert*. I refer to this pause in the first paragraph for Lectio herewith and above in note 2.

* The first Sunday of Lent Year C uses the text from Luke of Jesus' temptations in the desert.