

SECOND SUNDAY IN ORDINARY TIME

LECTIONARY #66

READING I Isaiah 62:1-5

A reading from the Book of the Prophet Isaiah

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**.

Isaiah = Ī-ZAY-uh

Declare newness and joy from the first lines!

The sound of the words is as important as the words themselves. Make this announcement personal, intended for each member of your assembly.

When an idea is stated twice ("silent"/quiet, "crown"/"diadem") greater energy goes to the second term. That's what we call "build."

Again, the key is to make this a personal message directed at your listeners. It is a message for both the nation and the individual.

Slow down and soften your tone for this very intimate imagery. Convey the love, not just the words.

READING I The exile is officially over, and the Jews returning to their home country expect the restoration of the sovereignty of Judah promised by the prophets. The return was not immediately accompanied by joy, however. The once-defeated Jerusalem, slow to recover from the recent disaster, remains a palpable sign of God's distance. But the prophet is not carried away by sorrow; on the contrary, he announces the salvation that God will soon fulfill among his people: justice and salvation will shine brightly, and this will happen in the sight of all peoples; Jerusalem will be

a precious jewel, in which God himself will be pleased. The relationship between God and the people will imitate the true love that unites wife and husband. The prophetic voice infuses hope. The people, personified by their capital city, Jerusalem, is God's beloved fiancée. He will not abandon her. The prophet instills confidence in the changing times and the celebration of a wedding feast between God and his people.

READING II Paul displays the character of the charisms, or spiritual gifts, highlighting how they flow from the

grace of the one Spirit. The accent on "the same Spirit," "the same Lord," "the same God," contrasts with the diversity of "gifts," which are manifestations of the Spirit for the common good. Far from being exclusive rights, everyone shares in the gifts, because "one and the same Spirit produces all of these, distributing them individually to each person as he wishes," for the good of the community. As the gifts and services have their origin in the Holy Spirit, who grants them for the good of all, we are urged to recognize them, give thanks, and accept them in other persons. The body of

For meditation and context:

TO KEEP IN MIND

Repetition of the same word or phrase over the course of a reading emphasizes a point. Make each instance distinct, and build your intensity with each repetition.

Corinthians = kohr-IN-thee-uhnz

The salutation helps set the conciliatory tone of Paul's teaching.

Be aware of the reasons for sharing this teaching: to foster appreciation of each other's gifts and to heal division.

This summary sentence ends the opening section. Speak it with authority. Then elaborate with what follows.

In the listing of gifts, you need not emphasize "another" each time it recurs. However, the new gift named in each line must be stressed.

Speak each "gift" as a treasure that adds to the community's storehouse of grace. Don't rush the naming of gifts, but varying your pace can be helpful.

Pause before this important closing summary. Speak with awareness of Paul's authority to share this instruction.

Christ is no place for envy or ill will about gifts, distributed and received according to God's will. Recognizing and accepting the diversity of charisms opens the door to union in the Body of Christ.

GOSPEL

Two scenes help us grasp the meaning of the wedding of Cana. The first goes back to Genesis and the couple at the point of leaving paradise, where abundant water fertilized and refreshed the garden, with four rivers flowing to all parts. In this departure from paradise, nothing is cheerful. In another scene,

RESPONSORIAL PSALM Psalm 96:1-2, 2-3, 7-8, 9-10 (3)

R. 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.

Announce his salvation, day after day.
Tell his glory among the nations;
among all peoples, his wondrous deeds.

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

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.

READING II 1 Corinthians 12:4-11

A reading from the first Letter of Saint Paul to the Corinthians

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**.

woman and man again meet. The woman stands facing the cross, contemplating her Son's death. The voice from the cross, "Woman, there is your son," echoes his voice at Cana, "Woman, what can we do?" Just as Cana abounds in water, transformed into an exquisite wine, two fountains, water and blood, spring forth from the pierced body of the Crucified.

Just so, Cana becomes a perfect setting for the formation of a new family. But, as the evangelist neglects to report on the identity of the bride and groom, a symbolism resounds. John informs us, "Jesus did

this as the beginning of his signs." Cana represents the marriage covenant between God and his people (Isaiah's prophecy), the marriage consummated in the sacrifice of the bridegroom on the cross. In the New Testament, marriage continues to be a symbol of the love between God and the Church.

The abundant water transformed into wine symbolizes the effervescent joy that flows from this union. It is a sign of the vitality of the wedding feast that has no end. Wine—happiness—runs dry when the sense of God is lost, when we abandon our