

## 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

Zion = Zī-uhn or Zī-ahn

vindication = vihn-dih-KAY-shuhn

The "you" in this passage is Jerusalem,  
symbolizing the people of God.

Speak this line slowly, emphasizing the  
newness of the name and its source—  
the Lord.

diadem = Dī-uh-dem

Linger over the before-and-after comparison  
here. Emphasize both the old name and the  
new one. Note that even the land receives  
a new name from God, showing the  
completeness of God's intervention.

**READING I** Few images embody the fullness, abundance, newness, and joy of the messianic age like a wedding and its celebration. Weddings celebrate the beginning of new and fruitful relationships, full of promise and goodness. The first reading and the Gospel use this imagery to describe the action of God through Zion and then through Christ, respectively.

The final chapters of Isaiah (56–66), often referred to as Third Isaiah, place Isaiah's focus on the Lord's sovereignty with an emphasis on God's new initiative

regarding Jerusalem (Zion). Today's reading comprises the first five verses of a poem that highlights this new initiative, which is described as God's marriage to Zion, even as it recalls the depths of Zion's wretchedness. The poem affirms several key features of the relationship between God and Zion. First, this renewed relationship gives Zion a new identity and a new chance for life. Second, Zion's previous exilic status as desolate and forsaken is over. And finally, there is nothing secret about God's delight in Zion. God declares that the very nations that oppressed Jerusalem will witness

Zion's vindication. Her oppressors will see these reversals and know that Zion is now a glorious crown, a royal diadem, the Lord's delight, and his virgin bride.

**READING II** Written around AD 50, Paul's letter strives to correct a vibrant community whose boasting and pride have led to divisions and factions. Paul has the delicate task of supporting their enthusiasm for the gifts of the Spirit, while insisting that the gifts be employed for the common good.

For meditation and context:

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.

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

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

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**.

Corinthians = kohr-IN-thee-uhnz

Paul writes in the hope of overcoming some of the ongoing division within the community. Highlight the ideas of “same” and “different,” both of which are grounded in the working of the Spirit. Give a slightly stronger emphasis to the phrases of sameness (Spirit, Lord, God) and to the universality of God’s generosity.

This list is not simply a generic list, nor does it rank the value of the gifts it names. Emphasize the gift itself, and then shift to a stronger tone when you get to “same Spirit”/“one Spirit.”

As part of a larger rhetorical argument moving the community toward responsible unity, Paul contrasts *pneumatika* (Greek, meaning spiritual phenomena, in 1 Corinthians 12:1), which may lead some to enthuse over elemental spiritual forces, with the *charismata* (Greek, meaning spiritual gifts, in 12:4) that each Christian has received through baptism. These gifts not only define part of the individual Christian’s identity, they also define the identity of the community in which they are used. Paul emphasizes that these charisms have a common origin and purpose; they are from

the Spirit to serve the common good. The first section is constructed as a parallelism where the repetitions and contrasts intensify Paul’s message: different gifts, services, and workings but the same Spirit, the same Lord, and the same God. The parallelism is followed by the articulation of nine charisms, some of which work in tandem with others, such as tongues and the interpretation of tongues. In emphasizing the fact that each gift from the Spirit is for the common good, Paul removes any ground for boasting. Rather, each believer is to use his or her gift for the good of the body (12:12).

## GOSPEL

John’s Gospel has often been characterized as a series of encounters with Jesus that elicit a response. There are famous conversations with Nicodemus, a Samaritan woman, Pontius Pilate, and others. There are also moments when groups of people witness a “sign” (the Johannine equivalent of a miracle). All such encounters seek a response and hope for faith.

Today’s Gospel tells of the first of Jesus’ seven signs in John, the transformation of water to wine at the wedding in Cana. The scene is rich in Johannine symbolism,

Cana = KAY-nuh

This passage contains multiple threads for potential emphasis: Jesus' conversation with Mary, the plight of the wedding hosts, the contrast between what the headwaiter knows and what the servers know, or Jesus' revelation of his glory. Consider which theme you might accentuate and adjust your proclamation accordingly.

With the word "now," the narrative picks up energy and pace.

The bridegroom and the headwaiter don't know where the wine came from. Is the headwaiter praising the bridegroom? Questioning him? Simply making an observation? Phrase the statement in a way that communicates some kind of intention.

Highlight this sentence, which connects Jesus' signs and people's belief, by pausing briefly at the end of each line.

with such charged concepts as the "hour" (the moment when Jesus is fully revealed), the "sign," "water," and the revelation of "glory." Although Jesus makes it clear that his hour has not yet come, the setting of a wedding feast and the sign itself point toward the messianic age of abundance.

There are several notable elements in the reading that help us to understand this first sign: an instruction from the mother of Jesus, Jesus' own instructions and the way they are responded to, and a commentary on the significance of the event. Turning our attention first to Mary, we see that the

GOSPEL John 2:1-11

**A reading from the holy Gospel according to John**

There was a **wedding** at Cana in Galilee,  
and the **mother of Jesus** was there.  
**Jesus** and his **disciples** were also invited to the wedding.

When the wine ran **short**,  
the **mother of Jesus** said to him,  
"They have **no wine**."

And **Jesus** said to her,  
"Woman, how does your **concern** affect me?  
My hour has not yet **come**."

His **mother** said to the servers,  
"**Do whatever he tells you**."

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

**Jesus** told them,  
"**Fill the jars with water**."

So they filled them to the **brim**.  
Then he told them,

"**Draw some out now** and **take it** to the headwaiter."  
So they **took it**.

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 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**."

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

Gospel refers to Jesus' mother as it always does, by her relationship and not by her name; she is the "mother of Jesus." And Jesus addresses her, not by the relationship, but with the word "woman." Although the term is not meant to be disrespectful, it does distance Jesus from her, for it is not yet his hour. For her part, Jesus' mother plays a vital role because she is the first person to show that the correct response to Jesus' presence is to trust his word. Based on her example, the servants do just that: they follow Jesus' instructions immediately and fully. As they do so, the water

becomes good wine, thus revealing Jesus' glory, even though his hour has not yet come.

With this revelation, the narrative concludes by interpreting what has happened. It is significant to note that because of this sign and the revelation of Jesus' glory, the disciples "began to believe in him." And with this first sign, Jesus' ministry begins. S.L.