



## 2nd Sunday Ordinary C 2022

**W**e have just concluded the season of Christmas, and we are now into seven weeks of Ordinary time until we begin the season of Lent with Ash Wednesday on March 2nd. Being the liturgical year C, the gospel readings are generally from the Gospel of Luke.

However, today is an exception. We have the gospel reading from John. John's Gospel can be divided into three sections: the prologue (Chapter 1), the Book of Signs (2–12), and the Book of Glory (13–21). The Book of Glory can be divided into three sections: the Last Supper (13–17), the Passion (18–19) and the Resurrection (20–21).

The Book of Signs contains the wedding feast at Cana where Jesus changed water into wine, healing the son of an official, healing of a man at the pool of Bethesda, feeding the 5,000, walking on water, healing the blind man and raising Lazarus. John does

not call these works of Jesus as miracles but, instead, he calls them “signs.” Why? For John, those are more than miracles. Signs are not ends in themselves; rather, they point to something beyond. John presents the wedding feast at Cana at the beginning of Jesus’ ministry and concludes the gospel saying, “Jesus did this as the beginning of His signs at Cana in Galilee and so revealed His glory.” If changing water into wine at a wedding feast at Cana is a sign, what does this point to?

First, Christ is revealing Himself. We have seen Christ being revealed from the time He was born. The visit of the Shepherds revealed Jesus to the Jewish world, the visit of the Magi revealed Jesus to the gentile world, at the baptism of Jesus, the Father revealed Jesus as His beloved Son, and at Cana Jesus reveals Himself—His glorious nature, as the Christ—the son of God, the Messiah, and the one who was to come. But Jesus says, “My hour has not yet come.” It means that His hour of glorification or revelation has not yet come. In John 17:1 after the last supper when Jesus prays for His disciples, He says, “Father, the hour has now come.” Jesus will be fully revealed only on the cross, by His passion, death and resurrection. By saying, “They have no wine,” Mary was implicitly asking Jesus to reveal Himself.

Second, the changing of water into wine reveals the role of Mary. The dialogue between Mary and Jesus teaches us a lot. Mary noticed that the host had run out of wine. That was not good for the family because people would talk about it for years to come. Mary wanted to save them from that embarrassment, so she went to her son and said, “They have no wine.” It demonstrates the intercessory role of our Blessed Mother.

So Mary intercedes for us with her son, Jesus. Mary is very attentive to our needs. When there was a need, Mary went to Jesus. When you are in need, or in trouble, or in conflict, where do you go? Do you go to Jesus and Mary? Just as Mary noticed the other's need, do you notice the other's need and plead with Jesus on their behalf? Maybe Jesus already knew that they had run out of wine and was waiting for someone to ask Him to do something. That means we should make our needs known to God. So then, what Jesus said, "Ask and you shall receive," makes sense.

Third, the wedding at Cana reveals Mary as the new Eve—the mother of the people of God. Jesus' response to Mary was, "Woman, what concern is it to you and me?" Some people would see it as Jesus not having enough respect for His mother by calling her "woman." In the creation story in Genesis, God always called Eve, woman. To the serpent God said, "I will put enmity between you and the woman and between your seed and her seed." Here is a reference to Mary and her son, Jesus. In Genesis 3:20 we read, "The man called his wife Eve because she was the mother of all living." By calling Mary "woman," Jesus is revealing that she is the new Eve of the new covenant. She is the mother of the redeemed, the Church. Mary as our mother will be fully revealed on the cross. Hanging on the cross, Jesus said to Mary, "Woman, behold your son" and to John "Behold your mother."

Fourth, the Cana event reveals Jesus as the divine bridegroom. By saying, "What concern is it to you and me?" Jesus was saying that they were just guests, and supplying wine was the task of the host who was the bridegroom (the headwaiter compliments the bridegroom for supplying ex-

cellent wine till the end) and not the task of the guests. However, Jesus complied with the wish of His mother by working a miracle. By doing so, Jesus was revealing Himself as the Divine Bridegroom.

Jesus is the bridegroom and the Church is His bride. The divine bridegroom has come to unite the Church with God. This is the theme of the first reading where Isaiah says, "As a bridegroom rejoices over the bride, so shall your God rejoice over you." In the Old Testament, God is the bridegroom, and Israel the bride. In the New Testament, Jesus is the bridegroom, and the Church is the bride.

Fifth, at the wedding feast at Cana, Jesus inaugurates the Messianic banquet. And it is the heavenly banquet when the Bride—the Church—is united with its Groom, who is Christ. The key feature of the Messianic banquet is that there will be plenty of food and drinks. Everything will be available in super abundance. Six stone jars, each holding 30 gallons. That is 180 gallons, which is like a 1,000 bottles of wine. That is a lot of wine to drink. Where else in the gospel do we find a superabundance of food?

We read in the gospel that after feeding the 5,000, Jesus' disciples gathered the leftovers into 12 full baskets, and again after feeding the 4,000, they gathered the leftovers into 7 full baskets. It points to the fact that Jesus has come to give us life in abundance. "I have come that you may have life and have it abundantly." (John 10:10).

In the Eucharist, we have the foretaste of that heavenly banquet. Here, Christ gives Himself totally to us, and we are united to Him in His body and blood. May this Eucharist strengthen us and prepare us for the heavenly banquet—our final reunion with Christ, the bridegroom.