

Second Sunday in Ordinary Time – 01-16-2022

“You shall be called ‘My Delight’...For the Lord delights in you...As a young man marries a virgin, your Builder shall marry you; As a bridegroom rejoices in his bride so shall your God rejoice in you.”

Our Lord’s relationship to his people has often been described analogously as a nuptial union – a marriage.

Of course an analogy can only go so far to explain this. Ultimately, God’s ways are rather mysterious to human beings. He is God and will always be God so we cannot know him or his will directly like we know created things. That’s why we use analogies to understand God and his ways better.

On the other hand, Jesus is God. And when he assumed a human nature God allowed himself to be seen, heard and touched. Albeit, through the veil of our human nature.

By assuming our human nature he permanently united his divinity to our humanity – like a nuptial bond.

Marriage is the union of one man and one woman in a sacred bond and according to Church teaching the couple becomes one flesh.

In a perfect marriage the husband and wife share everything in common.

What they bring into the marriage and what they acquire during the marriage they share completely with one another.

That's what God wants to do for us – share all of himself. This is why the union between the Creator and his creatures is analogous to marriage.

It's no coincidence that Saint John essentially began Jesus' public ministry at a wedding feast.

What is interesting though is that he began by saying, "There was a wedding at Cana in Galilee, and the mother of Jesus was there. (period)

And then it's almost like an afterthought that he adds, (Oh and I almost forgot!) "Jesus and his disciples were also invited to the wedding."

Saint John's gospel is the most Christocentric of all the gospels. It's all about Jesus and his divinity. Chapter one set it all in motion. So why in chapter two would he almost seem to shift gears?

I'm guessing it was a purely spiritual move on the part of Saint John. Jesus is the new Adam and the bridegroom. Mary is the new Eve and the bride. What he gave to Mary he wants to give to us as well.

By setting the beginning of Jesus' public ministry in the context of a wedding feast was his way of showing us that God intends to unite himself to his creatures in a perfect bond of love – analogous to an ideal marriage.

At a wedding feast at that time I have been told that it was the bride alone who was allowed to make requests to her betrothed on her nuptial day.

And it was Mary who requested that Jesus do something about the wine that was running short.

And Jesus referred to her as 'Woman' a reference to Eve, the first woman and Adam's bride.

Jesus wants to take water of our humanity and turn into the wine of his divinity.

Before the consecration, I will mingle a few drops of water with the wine in the chalice and say the following words: "By the mystery of this water and wine may we come to share in the divinity of Christ who humbled himself to share in our humanity."

Turning water into wine was Jesus first public miracle at the request of Mary. "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.

Today as we approach Jesus in the Blessed Sacrament and he offers himself to us let's examine ourselves and see if we really believe.

Jesus wants to turn the water of our humanity into the wine of his divinity and he can do so at the simple request of his mother if we are only humble enough to bring our needs to her.