

SPIRITUAL LIFE

Second Sunday in Ordinary Time

Adopted from 'Homilies Alive'

Ordinary time! We return today to ordinary time in our liturgy celebrations. I have never liked the expression "ordinary time". How can the Christ events that we celebrate in liturgy ever be considered ordinary? Ordinary Time every year leads us on a gospel journey with Jesus—a journey through his public ministry to his death and resurrection. This liturgical journey symbolizes our life journey as Christians.

The public ministry of Jesus begins, as John tells today, at the wedding feast in Cana. What a striking beginning it was! Mary notes that the wine is about to run out and she is concerned. How embarrassing it would be for this young couple to begin their lives together if they could not provide sufficient food and drink for their guests. Mary brings her concern to Jesus and water is turned into wine in abundance. The wedding reception continues and the party goes on. What a wonderful work Jesus does! Because of him the joy and happiness of the celebration continues. Think of that, the first of the signs that Jesus does is to insure that the joy and gladness of a wedding celebration continues. Somehow that is fitting! It is Jesus who supplies not only what is lacking but who exceeds all expectations. He does the same for us. As Mary brought her concern to Him, so bring yours to Him, "Come to me, all you who labor and are burdened." "Come to me", He says.

John leads us in the telling of the Cana story to the critical last sentence of the gospel: "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." This sentence is crucial for John. The divinity of Jesus is manifest in this sign and His glory is revealed. Seeing these great wonders, His disciples begin to believe in Him.

In the waters of Baptism we became alive in the Lord, Jesus Christ. His glory has been revealed to us and we have been enlivened by the Holy Spirit. That same Spirit who manifests himself in each of us

through his gifts. St. Paul describes these gifts to us in the readings today. All of us are gifted but not all in the same way. These gifts are given for our benefit and for the benefit of all God's people. You have gifts to give and the Church awaits your gifts. "The spirit produces all of these (gifts) distributing them individually to each person as he wishes." Baptism is the beginning of our public ministry and our discipleship expressed through the use of our gifts, an ongoing expression of our belief and commitment to Jesus.

In Cana of Galilee Jesus worked the first of His signs and throughout his public ministry He would continue to work and perform miracles. For the most part what He did was either ignored or rejected. His public ministry would culminate in the saving act of our redemption — His death and resurrection. In this Christ event He revealed His glory for all. His disciples believed even more fully that He truly was God's Son.

Jesus continues to work His saving acts in our midst occasionally in extraordinary ways. Most often they were in the quiet events of mundane, everyday living. Maybe that's why we call it "ordinary time". Day in and day out Jesus is there for us. Without fanfare and in the quiet of our souls He works with us. The trick is to see these saving acts and to know of His presence so that we can believe even more fully that Jesus is the very center of our being and, then to publicly avow this.

When the headwaiter tested the water that had become wine he said to the bridegroom, "Everyone serves good wine first but you have kept the good wine until now." in other words, as wondrous and as marvelous as the saving acts of Jesus in our lives have been in the past, more and better is yet in store. In the words of Isaiah: "For the Lord delights in you . . . and as a bridegroom rejoices in his bride so shall your God rejoice in you."

READINGS OF THE WEEK

Isaiah 62:1-5

1 Corinthians 12:4-11

John 2:1-12

January 20, 2013

靈 修 生 活

新 郎 來 了

陳 日 君 樞 機 主 教

這個常年期的主日其實還是主顯節的尾聲。東方賢士來訪、耶穌受若翰的洗禮及加納婚宴上變水為酒，是吾主籍以顯現於世的三件事跡。當我們聽若望在福音第一章說：「聖言成了血肉，居住在我們中間」時，我們未必會想到這降生成人的天主，竟真的和人類打成一片，甚至帶著他的門徒去赴婚宴、去飲酒。

若翰的作風多麼不同。他不吃人間煙火，以「出世」的生活方式表達出：在遠離天主的人辛苦地尋找祂時，根本沒有心情去享樂。

當然耶穌在加納不是為享樂，而是為帶來喜樂。聖母瑪利亞更常常忘記自己關心別人。她做了她兒子的眼睛，注意到了這對新人面對的困境：「他們沒有酒了！」那會使這對新人多麼尷尬，會在他們心靈上留下難除的陰影。

天主降生成人就是為使我們「體驗」到天主的、富有人情味的愛。正如若望說：「我們親眼看見過，瞻仰過以及我們親手摸過的生命的聖言。」現在我們可以「想像」我們的天主：祂曾經行過世上的道路，感到疲倦、飢餓、口渴；祂曾經高興、忿怒、流淚、害怕痛苦、死亡，祂以一顆血肉的心愛我們、同情我們。

祂還恩上加恩，不但把自己給了我們，還把祂的母親也給了我們，讓一個女性的、母性的、無微不至的愛「進一步」顯示天主的愛，使我們在生命的任何階段，心靈的任何處境，都能堅信並體驗天主和祂母親的眷顧陪伴著我們。

從加納我們知道聖母是喜歡「多管閒事」的，現在在天堂上她也不肯罷休，她在露德、在花地瑪不厭其煩地大聲疾呼：「他們沒有酒了！」「罪人們逼得天主再難忍受了。大家快快悔改，平息天主的義怒吧！祈禱和補贖是取悅天主的美酒。」

回到加納。不論耶穌對聖母的答覆是多麼難懂：「女人，這於我和你有甚麼關係？我的時刻尚未到」，聖母似乎很肯定耶穌答應了她的要求，所以她吩咐僕人們作好準備。這樣耶穌就行了祂第一個神跡，祂的門徒信了祂：他們的師傅是一位富有同情心又擁有奇異神能的大先知。

讀經一鼓勵我們作更深一層的默想。依撒意亞先知說：「就如青年怎樣娶處女，你的創造者也要怎樣娶你，新郎怎樣喜愛新娘，你的天主也要怎樣喜愛你。」

路加福音裡(五 33-35) 法利塞人問耶穌為甚麼若翰的門徒禁食，祂的門徒卻又吃又喝。耶穌說新郎在時，伴郎不該禁食。

這樣看來，在加納耶穌不但參加了一個婚宴，祂也顯示了祂新郎的身分：新郎已來了！

讓聖誕期、主顯期留下這美麗的結論。天主取了人性，把自己的天主性與人分享。天主和人的這個結合比任何婚姻更親密，更恩愛。新郎為奪得新娘先犧牲了自己，把新娘從敵人手中救了出來，用自己的血洗淨了她。

讓我們重溫厄則克耳先知動人的一頁：第十六章：「…… 妳誕生的那一天…… 沒有一個人憐視妳…… 對妳表同情…… 把妳拋棄在田野間。我從妳身邊經過…… 妳遂漸漸發育長大到了青春年華…… 我又經過妳身旁…… 我向妳發了誓、立了約，妳遂成了我的…… 我給妳穿上錦繡衣服…… 又用珠寶裝飾妳…… 妳實在美麗絕倫，堪登后位……」

摘自「公教報」

本 週 讀 經

二 零 一 三 年 一 月 廿 日

依 62:1-5； 格前 12:4-11； 若 2:1-12