

Sunday January 17, 2016

Second Sunday in Ordinary Time

Isaiah 62:1-5

Psalm 96:1-3, 7-10

1 Corinthians 12:4-11

John 2:1-11

In the first reading Isaiah says he must speak out and prophesy that Jerusalem will be renewed and even given a new name by the Lord. Jerusalem is compared to a royal diadem and will be the Lord's delight. No longer shall it be considered "Forsaken," and "Desolate," but will be considered the Lord's "Delight," and "Espoused."

The psalmist blesses the name of the Lord because he recognizes the Lord is worthy of praise. God made the world, will govern with equity, and he brings the gods of the heathens to naught. The Lord is King and he will judge the people in fairness.

In the second reading Paul indicates that the spiritual gifts, ministries, and works flow from the Holy Spirit, Jesus Christ, and the Father respectively. The various gifts, such as wisdom, knowledge, prophecy, and healing are distributed by the Holy Spirit for the common good.

In the Gospel, Mary tells Jesus the wine has run out at the Cana wedding and instructs the servants to "do whatever he tells you." This leads to the first of Jesus' signs, the turning of six jars of water into wine and the disciples believed in him and stayed with him.



**The Father empowers us through the ministry opened to us by the Son,
Where the gifts of the Holy Spirit are used for the common good.**

Spiritual Gifts

Paul reminds us that Father, Son, and Holy Spirit are involved in our spiritual giftedness. We are encouraged to seek continual renewal as we praise our God and recognize that he still accomplishes wondrous deeds through the same Christ Jesus who turned water into wine.

We do not fully comprehend the mystery of the Trinity but our faith tells us that the unity of the Trinity is the foundation of all things and is the originating and creative power behind all things. This is especially true in regards to the completeness of spiritual gifts.

The Holy Spirit graces the faith community with spiritual gifts; Jesus guides the gifted to appropriate ministries where the gifts can be used and perfected; the Father's power working through us enables the gifts to accomplish the tasks set out before us. Since it is the power of the Father at work we need not feel hesitant of accomplishing difficult tasks. Even Jesus mentions *the works the Father has given to me to accomplish* (John 5:36). Furthermore the workings of the gifts are not to be hindered by precedent since Jesus also said, *I solemnly assure you, the man who has faith in me will do the works I do, and greater far than these* (John 14:12).

1Peter 4:10 says the *gifts are to be used in the service of one another*. In other words the gifts must be used in harmony within the community. Furthermore the use of the gifts must harmonize without antagonizing the exercise of other gifts by the faithful in and out of our community. The image of the people of God as the Body of Christ also gives us a paradigm of working together. One unfulfilled person in the community, one person who is hurting in some way, can cause disruption in the parts working together. When we see this we need to help and affirm our brothers and sisters and bring them back to where they need to be....for the good of the community.

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