

**ENTRANCE ANTIPHON** (or a hymn) All the earth shall bow down before you, O God, and shall sing to you, shall sing to your name, O Most High!

**RESPONSORIAL PSALM** (Ps 95)

**ANTIPHON:** Proclaim his marvellous deeds to all the nations.

**RESPONSE:** Proclaim his marvellous deeds to all the nations.

**LECTOR:** O sing a new song to the Lord, sing to the Lord all the earth. O sing to the Lord, bless his name. **R.**

**LECTOR:** Proclaim his help day by day, tell among the nations his glory and his wonders among all the peoples. **R.**

**LECTOR:** Give the Lord, you families of peoples, give the Lord glory and power, give the Lord the glory of his name. **R.**

**LECTOR:** Worship the Lord in his temple. O earth, tremble before him. Proclaim to the nations: "God is king." He will judge the peoples in fairness. **R.**

**GOSPEL ACCLAMATION** Alleluia, alleluia! God has called us with the gospel to share in the glory of our Lord Jesus Christ. Alleluia!

**COMMUNION ANTIPHON** (or a hymn) You have prepared a table before me, and how precious is the chalice that quenches my thirst.

**Or**

We have come to know and to believe in the love that God has for us.

**TODAY'S READINGS** Isaiah 62:1-5; 1 Corinthians 12:4-11; John 2:1-11

**NEXT WEEK** (3rd Sunday of Year C) Nehemiah 8:2-6, 8-10; Psalm 18; 1 Corinthians 12:12-30; Luke 1:1-4; 4:14-21

*The Majellan  
continues to  
inspire*

### The Majellan

The Majellan magazine has been published by the Redemptorists for 76 years and is still considered one of Australia's favourite Catholic family magazines. Stories assist families with the struggles and challenges of everyday life, as well as spiritual guidance when it is needed most. Further details and subscription rates at: [www.majellan.media](http://www.majellan.media)



# majellan

*A new wine for  
our age*



January 19 2025 2nd Sunday, Year C

Of all Jesus' miracles, we might think his turning water into wine is the least significant. However, for John, this miracle at the wedding feast of Cana takes pride of place as the first of the 'signs' given by Jesus.

Other 'signs' in John's gospel include healing miracles, feeding the 5,000, Jesus walking on water and raising Lazarus from the dead. While John acknowledges there were "many other signs", he chooses these seven 'signs' so "you may believe Jesus is the Christ, the Son of God; and that believing you may have life in His name" (Jn. 20:30).

Each of these miracle-signs is a foretaste of the single, great miracle of Jesus' resurrection. So, what lessons can we draw from the wedding feast of Cana? First, this is the only recorded miracle that Jesus performed for friends and family. Elsewhere, he seems to dismiss any special significance for family: "Whoever does the will of my Father in Heaven is my brother and sister and mother" (Mtt. 12:50). On another occasion, when returning to Nazareth, we are told Jesus was so "amazed by their lack of faith ... he could work no miracles there" (Mk 6:5f.).

Second, there is the extraordinary interchange between Jesus and his mother, Mary. It is Mary who confronts her son with the problem: "They have no wine!" We need to note, at this point, Jesus had not given any indication of special powers. Next, we cannot help but notice Jesus' annoyance in

stating his time had not yet come. But Mary, unperturbed, tells the waiter: "Do whatever he tells you". We know the rest of the story: Jesus not only turns water into wine, but it is the best possible wine.

The human dimension of this story is compelling. Jesus and his disciples know how to celebrate life. No doubt they told yarns, sang songs and danced well into the night. But the time would come when they would face a crisis and be asked to lay down their lives. Interestingly, the next time we hear of Mary in John's gospel is at Jesus' crucifixion. Just as Mary is present to witness the beginning of Jesus' public life at Cana, she is also there to witness what is, for John, the birth of the Church at Calvary.

We are similarly living in a time of transition – what Pope Francis calls a "change of era" – when the old wine seems to be running out. Like Mary, we are being asked to place our vulnerable trust in Jesus who, with the gift of the Spirit, is the new wine for our age.

Like the first disciples and early Christians, we know we live in a time of human and political crisis that also embroils society and church. We can only but trust in God who alone is able to turn the water of our fears into the new wine of God's creative presence and enduring love.

Gerard Hall SM  
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