



SUNDAY REFLECTION

In St. John's Gospel our Lady is given a strategic role in her Son's earthly ministry. She is there at its beginning at Cana and again at its end on Calvary. A change in the relationship between Jesus and His mother takes place at Cana. The family relationship, in which she can influence Him and expect Him to help, ceases. He must now, as He indicated when He was a 12-year-old who had been left behind in the Jerusalem Temple, proceed according to the will of His Father in heaven. In a new relationship going beyond the ties of flesh and blood, she becomes the New Eve and she issues a command that is evocative of that issued by Pharaoh in relation to Joseph when famine was threatening Egypt: 'whatever he asks you to do, do it'. She has spoken her last words given us in Scripture and what a striking message they contain: 'whatever He asks you to do, do it'.

When Jesus says to His mother at the wedding 'my hour has not yet come', He is not dismissing her request, He is referring to His passion and death on Calvary, the hour in which He will have the final victory over the evil one. In a sense He is also saying to her that her hour has not yet come either because for her too life will take on a new significance after Calvary.

In John's Gospel, as Jesus is about to breathe His last, He significantly turns to His mother and addresses her as He addressed her at Cana as 'Woman', adding the words: 'behold your son'. Then He said to the [beloved] disciple 'behold your mother'. This is not just Jesus making material provision for His mother for whatever number of years she has left. If that were the case there would have been no need according to the conventions of the time to say anything to His mother.

It is clear that this is no ordinary mother, this is no ordinary son and this is no ordinary friend. The Fourth Gospel once more presents Mary as the new Eve, her Son as the Messiah, and John the beloved disciple as representative of Jesus' followers. In saying 'Woman, behold your son', Jesus is entrusting Mary, the new Eve, as she stands at the foot of the cross, not only with the care and protection of John, the beloved disciple, but with that of all disciples of all times of whom he is the collective representative. Just as He gave Peter and the apostles their tasks in the Church, He entrusts Mary, the new Eve, with special responsibility for protecting His followers in their continuing struggle with Satan in his many guises.

There is one detail that makes us think: the new wine; that good wine mentioned by the steward at the wedding feast of Cana, came from the water jars, the jars used for ablutions, we might even say from the place where everyone had left their sins ... it came from the 'worst' because 'where sin increased, grace abounded all the more' (Rom. 5:20). In our own families and in the greater family to which we all belong, nothing is thrown away, nothing is useless ... I ask you to pray fervently for this intention, so that Christ can take even what might seem to us impure, like the water in the jars scandalizing or threatening us, and turn it – by making it part of His 'hour' – into a miracle. (Pope Francis)

[Jesus said to His mother, 'you know what orders to give the servants ... We'll part here, beside that jar full of water. Soon it will be wine. One day I'll change wine too and that will be my last miracle'.

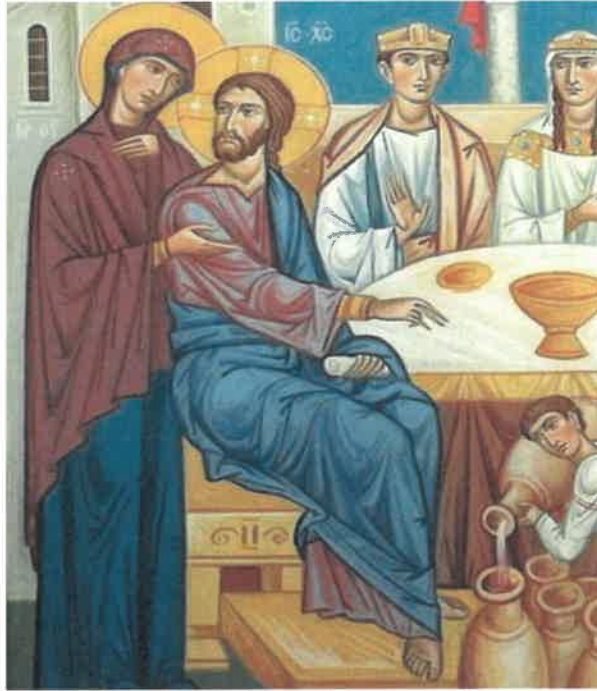
Mary ... looked at her Son and the revelers who were amazed to find themselves drinking vintage wine. She was happy. She would have liked her Son's whole mission to stop there at the table in Cana, with that jolly subterfuge among the servants, that small triumph, because now everyone had noticed the prodigy and were queuing up to be His disciples. She didn't realize that this happening had set everything going before time. The miracle machine was turning ... [and] she ... had no idea where it would lead Him.

(Luigi Santucci, *Wrestling with Christ*, Collins, 1972, pp.58f)

A religious journey must begin with some experience of wonder; otherwise one will neither be in touch with one's deepest hungers nor be able to listen to the love poem of God which is called revelation. (Michael Paul Gallagher)

When the Mother of Jesus declares that they have no wine she is describing the plight of the people who long for the messianic banquet of the end time. She is describing the situation of sadness in which they find themselves where their much-anticipated marriage to their Lord remains only a dream. With her simple statement, 'They have no wine', she names the problem and is also uttering a prayer.

(Sean Goan, *The Sign: Reading the Gospel of John*)



STEWARDSHIP: In today's second reading, St. Paul tells the Corinthians (and us) that all of our gifts are from God and that they are given, not for ourselves alone, but for the common good. But the generosity of God knows no limits – the miracle at Cana reminds us that whenever we faithfully do as God asks, He can change our gifts of water into wine!

READINGS THIRD SUNDAY

23 JAN '22

Neh. 8:2-6, 8-10: After their return to their homeland from exile, the people of Israel are moved to tears by the public reading of God's word.

1 Cor. 12:12-30: St. Paul teaches that we together are Christ's body, made up of many different parts.

Lk. 1:1-4, 4:14-21: The beginning of Luke's Gospel: Jesus proclaims God's word and sets out His mission statement.



ST. LUKE THE EVANGELIST

During this Liturgical Year the majority of gospel readings on weekends will be taken from the Gospel of Luke.

Luke was an Evangelist, the writer of the third Gospel. He never met Christ in person, but in his Gospel he says that he came to know about Jesus by talking to eyewitnesses to the events of Jesus' life, death, and Resurrection. Hearing those stories helped Luke to become a believer, and he wrote his Gospel so that others would come to know and love Jesus.

Luke was a doctor and he traveled with St. Paul on his second missionary journey. In fact, Paul calls Luke his "beloved physician" (Col. 4:14). Because he cared for the bodily needs of others. Luke is the patron saint of doctors. He is also the patron saint of artists because it is believed that he painted a famous portrait of the Virgin Mary.

In his Gospel, Luke helps us to know how concerned Jesus was for the sick, the poor, and anyone in need of help, mercy, and forgiveness. Luke tells us that Jesus came to save all people. Through Luke's Gospel, we learn how compassionate and caring Jesus was. Some of the most famous stories Jesus told are found in Luke's Gospel: The Good Samaritan (Lk. 10:29-37) and the Lost Son (Lk. 15:11-42).

The symbol for Luke's Gospel is an ox, an animal that was often sacrificed as an offering to God in ancient times. In his writings about Jesus, Luke reminds us of the great sacrifice Jesus made to save all people through His death on the cross and His Resurrection.

Luke is also the author of the Acts of the Apostles. In Acts, we learn about the coming of the Holy Spirit; the work of the Apostles, especially St. Paul; and how the Church grew in the world. He was the one person who was said to have remained with St. Paul during his imprisonment and until his death.

We celebrate St. Luke's service to the Church each year on 18 Oct. We remember that his Gospel continues to help us know and love Jesus. Luke's Gospel also reminds us to look for ways to imitate Jesus by reaching out to help our brothers and sisters in need.

Luke came from the large metropolitan city of Antioch, a part of modern-day Turkey. In Luke's lifetime, his native city emerged as an important center of early Christianity. During the future saint's early years, the city's port had already become a cultural center, renowned for arts and sciences. Historians do not know whether Luke came to Christianity from Judaism or paganism, although there are strong suggestions that Luke was a gentile convert.

Educated as a physician in the Greek-speaking city, Luke was among the most cultured and cosmopolitan members of the early Church. Scholars of archeology and ancient literature have ranked him among the top historians of his time period, besides noting the outstanding Greek prose style and technical accuracy of his accounts of Christ's life and the apostles' missionary journeys.

Other students of biblical history adduce from Luke's writings that he was the only evangelist to incorporate the personal testimony of the Blessed Virgin Mary, whose role in Christ's life emerges most clearly in his gospel. Tradition credits him with painting several icons of Christ's mother, and one of the sacred portraits ascribed to him – known by the title "Salvation of the Roman People" – survives to this day in the Basilica of St. Mary Major.

Some traditions hold that Luke became a direct disciple of Jesus before his ascension, while

others hold that he became a believer only afterward. After St. Paul's conversion, Luke accompanied him as his personal physician-- and, in effect, as a kind of biographer, since the journeys of Paul on which Luke accompanied him occupy a large portion of the Acts of the Apostles. Luke probably wrote this text, the final narrative portion of the New Testament, in the city of Rome where the account ends.

Luke was also among the only companions of Paul who did not abandon him during his final imprisonment and death in Rome. After the martyrdom of St. Paul in the year 67, St. Luke is said to have preached elsewhere throughout the Mediterranean, and possibly died as a martyr. However, even tradition is unclear on this point. Fittingly, the evangelist whose travels and erudition could have filled volumes, wrote just enough to proclaim the gospel and apostolic preaching to the world.

Patronage: doctors, physicians, surgeons, artists, painters, sculptors, bachelors, bookbinders, brewers, butchers, glass makers, glassworkers, stained glass workers, gold workers, goldsmiths, lace makers, lace workers, notaries.



THE MASS

I don't believe we have covered the last portion of the first portion of the Mass, The Liturgy of the Word and that would be the Prayers of the Faithful, or The Universal Prayer.

From the [General Instruction of the Roman Missal](#):

69. In the Universal Prayer or Prayer of the Faithful, the people respond in some sense to the Word of God which they have received in faith and, exercising the office of their baptismal Priesthood, offer prayers to God for the salvation of all. It is desirable that there usually be such a form of prayer in Masses celebrated with the people, so that petitions may be offered for holy Church, for those who govern with authority over us, for those weighed down by various needs, for all humanity, and for the salvation of the whole world.

70. The series of intentions is usually to be:

- a) for the needs of the Church;
- b) for public authorities and the salvation of the whole world;

- c) for those burdened by any kind of difficulty;
- d) for the local community.

Nevertheless, in any particular celebration, such as a Confirmation, a Marriage, or at a Funeral, the series of intentions may be concerned more closely with the particular occasion.

71. It is for the Priest Celebrant to regulate this prayer from the chair. He himself begins it with a brief introduction, by which he calls upon the faithful to pray, and likewise he concludes it with an oration. The intentions announced should be sober, be composed with a wise liberty and in few words, and they should be expressive of the prayer of the entire community.

They are announced from the ambo or from another suitable place, by the Deacon or by a cantor, a reader, or one of the lay faithful.

The people, for their part, stand and give expression to their prayer either by an invocation said in common after each intention or by praying in silence.

PRAYERS

ST. LUKE THE EVANGELIST PRAYER

Almighty god, You inspired Your servant St. Luke the Evangelist and Physician to set forth in the gospel the love and the healing power of Your Son. In faithfully detailing the humanity of Jesus, he also showed the divinity of Jesus and His genuine compassion for all human beings.

May St. Luke intercede for us that we may deepen our understanding of the gospel and grow in compassion of Jesus. May his intercession enable us to follow Your way and plan for us.

We ask this through our Lord Jesus Christ who lives and reigns with You and the Holy Spirit, one God forever and ever. Amen

PRAYER TO St. LUKE FOR PHYSICIANS

Most charming and saintly Physician,
you were animated by the heavenly Spirit of love.
In faithfully detailing the humanity of Jesus,
you also showed his divinity
and his genuine compassion for all human beings.

Inspire our physicians with your professionalism
and with the divine compassion for their patients.
Enable them to cure the ills of both body
and spirit that afflict so many in our day.
Amen.

**SECOND WEEK ORDINARY TIME
15 – 23 JANUARY 2022**

Saturday 15 Jan Weekday 1

8:30 a.m. Mass Mary, Image & Mother of the Church II
Proper of Day, Preface of BVM I, Eucharistic Prayer II

1:30 – 4:30 p.m. Confessions

5:00 p.m. Vigil Mass Second Sunday of Ordinary Time
Mass Proper, Gloria, Creed, Sunday Preface II, Eucharistic
Prayer III

Sunday 16 Jan Second Sunday of Ordinary Time

7:00 a.m. Mass Proper, Gloria, Creed, Sunday Preface II, Eucharistic Prayer II

8:30 a.m. Mass Proper, Gloria, Creed, Sunday Preface II, Eucharistic Prayer III

11:30 a.m. Mass Proper, Gloria, Creed, Sunday Preface II, Eucharistic Prayer III

Monday 17 Jan Day Off

Tuesday 18 Jan Weekday 2

8:30 a.m. Mass Evangelization of Peoples #18
Preface, Eucharistic Prayer III
(Intention)

Wednesday 19 Jan Weekday 2

6:30 a.m. Mass Persecuted Christians
Proper, Preface, Eucharistic Prayer II

7:00 – 8:30 a.m. Confessions

8:30 a.m. Mass Persecuted Christians
Proper, Preface, Eucharistic Prayer II
(Intention:)

Thursday 20 Jan Weekday 2 St. Fabian Pope, Martyr

8:30 a.m. Mass Proper, Preface, Eucharistic Prayer III

5:00 – 6:30 p.m. Confessions

6:30 p.m. Mass Proper, Preface, Eucharistic Prayer III
(Intention:)

Friday 21 Jan M St. Agnes Virgin, Martyr

8:30 a.m. Mass Proper of Saint, Preface of Martyrs, Eucharistic Prayer III
(Intention:)

5:00 – 7:00 p.m. Confessions

Saturday 22 Jan Weekday 2

8:30 a.m. Mass For USA Eucharistic Prayer II

1:30 – 4:30 p.m. Confessions

5:00 p.m. Mass Vigil Third Sunday of Ordinary Time
Proper, Gloria, Creed, Preface III, Eucharistic Prayer III
(Intention:)

Sunday 23 Jan Third Sunday of Ordinary Time

7:00 a.m. Mass Proper, Gloria, Creed, Preface III, Eucharistic Prayer II
(Intention:)

8:30 a.m. Mass Proper, Gloria, Creed, Preface III, Eucharistic Prayer III
(Intention:)

**11:30 a.m. Mass Proper, Gloria, Creed, Preface III, Eucharistic Prayer III
(Intention:)**

2:00 p.m. Brig Mass

