

Rectoría de San Juan de Dios
Epiphany-Cycle B
Is 60, 1-6; Ps 72; Eph 3, 2.3.5-6; Mt 2, 1-12
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Signs of Encounter

The “Epiphany,” as a manifestation of God, occurs in a continuous movement of response to God. The start of this movement is the Incarnation, the movement of God toward us, and the continuity of the movement that happens at the Epiphany is our movement toward God, adoration.

The powerful images of the “Wise Men,” or the Magi, can inspire us daily with a hopeful and wise attitude toward life.

Those who look for the Child are intelligent, educated persons, sages or scientists from the East, according to the narration of Matthew. They are persons who are not satisfied with the world they live in nor with the discoveries that they have made until now. This attitude is attractive; in truth, intelligent people naturally follow the light, seeking to reach the limit of all that exists.

For unbelievers, the opening of new knowledge could be enough, as it was for the Magi, to dislodge them from their places and set them on their way, following the signs and the intuitions of their science. At the end of all his searching, what Man wants is God; it can be from the transcendentals: Truth, Goodness, and Beauty.

The Magi reached the Truth in the newborn Child; if that were not so, they would not have prostrated themselves before Him nor adored Him. But, what is the

Truth? How does one remain in front of the transcendent? This answer seems clear in this Gospel: the Truth is found in God's design of the human person. At the end of all the scientific and technological advances, the Truth will remain in the human being that God has created. It is with Man every time that God has a dialogue and a salvific encounter with him.

These personages from two thousand years ago provoked King Herod; they made him tremble and all of Jerusalem with him because, being men of science, they had left their palaces in search of the Universal King, for an encounter with the one who transcends all knowledge, the one who is the origin of life.

So we too want to be mirrors of these Magi, capable of provoking the men of our time, so distracted by their own individual matters and ignorant of the true movement of wisdom and life in God.

How important it is that we accept being "*signs of encounter*" in a world so wounded by its failed encounters; a world that is losing the universe of the symbolic, that has emptied itself of the signs that transcend man!

In order to begin to be "signs of encounter," let us try these three ideas:

1-Let us rise up.

As in the song of Isaiah to Jerusalem in the first reading, the Magi rise up, leaving their comforts behind, to go in search of the transcendent.

To rise up means to search in the sanctuary of our consciousness for the Truth that is going to satisfy our

anxieties about eternity. It means permitting God to shine in us who before were without God.

At our rising up, we can understand that the heart expands, preparing itself for a better knowledge and life; it is overwhelmed by the intuition of the mystery that is about to be revealed, and then it is filled with certainties.

2-Let us interpret the signs.

In following the trail of the manifestations of God, be attentive to the places where God appears: the Magi saw a star. What do we see? The Truth of humanity in the life of the Child. The equality of men before God. The Child makes us equal to shepherds and wise men. The authenticity of the New King...who is our king? By what paths do we find Him?

One thing should make us equal to the Magi: they knew that, even as wise men, they had not reached the limit of their knowledge nor their life experience. For that reason, they sought to go beyond the social representations of their time, behind the sign that gives us substance.

3-Let us prostrate ourselves.

Before the Universal King, before the royal couple, before the proposal of a covenant that God presents to us in Jesus.

It is hard work for us to prostrate ourselves; we are not accustomed to it because we have built ourselves up in the place of God. But really, we have already prostrated ourselves at times, and not before God, but before the expressions of our pride, before the advantages of wealth, power, and fame; perhaps before violence and more...

To be prostrate before the Child, God allowed the wise men to exchange gazes with the Son of God. What did

they see in that small one before whom they prostrated themselves in adoration and for whom they brought the gifts that they had kept for Him throughout their journey?

Perhaps they would answer: “We see ourselves; in an instant all things were clear to us, those of heaven and earth; for an instant, we caught a glimpse of the unfathomable universe of God.” And they would say, in addition, that they found their own identity in the one who made them for eternity.

Finally, these Magi prostrated themselves to bring out from their inner being, in the intimacy of that encounter, the gift of God that they had already received.

What is the gift that God has given us and what could we present to Jesus as a guarantee of life? How do I draw near to the mystery of the Incarnation of God to anchor myself in His movement of transcendence?

The world in which we live needs us, more than ever, as “signs of encounter,” that we see ourselves reflected in the image of those wise men of the East.