

- Sooo many points of importance in or Gospel today. So little time.
 - One of my favorites is the highlighting of the intercessory influence of our Blessed Mother.
 - The Jewish marriage feast was a weeklong event of celebration and joy.
 - Wine was, and is still, the common drink at meals in Mediterranean countries...though it is rarely used to excess...so we shouldn't think of the wedding feast as an orgy of drunkenness.
 - But, through some oversight, the wine ran out...and Mary, seeing the need (as she does with us when we invite her into our lives), intercedes with her Son.
 - Now Jesus' use of the word translated as "woman" when He speaks to Mary is not disrespect; Jesus, as sinless, would not be disrespectful to His own mother, which would be against the commandment.
 - Rather, the Greek term used is "*gune*", which can also be interpreted as "lady"—a respectful form no doubt meant by Jesus.
 - And Mary apparently didn't think His answer a refusal, else she would have not told the waiters to "*Do whatever He tells you*"...as she advises us as well.
 - And, for her, He turns the water into wine.
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 - It's interesting that Mary apparently expects Jesus to perform a miracle. She, of course, knows that He is the Son of God by the message of the angel to her and the virgin birth.
 - But you can't help but wonder if He performed some private miracles in the past? The Gospel says this was the first of His "signs", but a "sign" is public, not private.
 - But...the point is: Jesus is spurred into action by His Mother...and so stay close to Mary in prayer.
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- Another obvious message in this Gospel is the affirmation of the blessing of marriage, in Jesus not only attending, but assisting, at the feast.
- Now one reason that John may relate this story to us is that in early Christianity some heretical groups claimed that marriage was unworthy of a Christian, who they thought should remain completely celibate.
- But the Church has always held marriage in very high esteem... holding that man and wife coming together participate directly in the creative work of God...the creation of a new images of—and children of—God.
- This is why the Church teaches against contraception as being against God’s will, as it is not open to that new precious life and the creative action of God.

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- That actually brings up a larger point: almost all Catholics accept the teaching of the Church on more difficult mysteries like the Trinity, the dual nature of Christ, etc.,...but teachings about sexuality: not so much...whether it be birth control, abortion, or sexual morality.
 - Often we hear the protest: “It’s MY body!” But is it?
 - Certainly we have control over our bodies, but do we own them?
 - St. Paul would certainly disagree. He writes: “*Shun immorality [meaning sexual immorality]. Every other sin which a man commits is outside the body; but the immoral man sins against his own body. Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own; you were bought with a price. So glorify God in your body.*” (1 Cor 6:18-20 RSV)
 - And how do we glorify God in our bodies? By keeping them in holiness—in chastity outside of marriage...in faithfulness to both God and spouse within the marriage...in temperance in food and drink and avoiding the things that destroy the body.

- We are merely stewards of these bodies that God has given us...and if God Himself has given the body to us, should we not then be good stewards? As Paul says: “...*you are Christ's; and Christ is God's.*” (1 Cor 3:23 RSV)
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- It's sort of like the old joke about the contest between the scientist and God in creating life. God picked up a handful of dirt, blew into it, and a man stood forth.
- The scientist stooped down to pick up a handful of dirt...and God said: “Uh-uh. Go make your own dirt.”
- Likewise, we only have these bodies because they are gifts from God...but He retains ultimate title.
- Why else would sexual morality and teaching be so prominent in the Bible? Our body is holy; treat them in holiness.
- How? By trusting in—and following—the teaching of the Holy-Spirit-guided Church that Christ has left us.

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- The wedding at Cana is a reflection of the “renewal of vows” between God and His people with the coming and action of Christ—this new and eternal covenant.
 - In the divine marriage between God and His people, the lesser wine—the grace—of the Old Law has run out, and now Jesus provides the better wine...the good and true wine of the Gospel... which leads mankind to everlasting joy and life.

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- There is also a very Eucharistic aspect of the Cana miracle.
 - At Cana Jesus changed water INTO wine; he didn't annihilate water and then create wine. He altered something into something else. The water became what was needed.
 - And He does this for us in every Mass.
 - Is it so difficult, then, to believe that He—God, who veils Himself in human flesh—can also veil His Body and Blood under the appearance of bread and wine?

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- Finally, we see how our Lord requires our participation... requires something from His human assistants... from us—for His grace to be fulfilled.
- He tells His disciples: “YOU give them something to eat” at the feeding of the 5000... and He tells the waiters at Cana: “YOU fill the waterpots with water.”
- He takes the meager offerings that we are able to give and makes them into a banquet through His grace.
- So in the most holy sacrament of the Eucharist—the sacrament of His Body and Blood—Jesus asks for our participation and cooperation with the grace we receive... and rewards us as He finds in our hearts the good dispositions which He asks of us.
- And so may this sacrament be the constant food of our earthly pilgrimage... and the comfort of our souls until we finally come to see Him unveiled in all His splendor in Heaven.

Reading I

[Is 62:1-5](#)

For Zion's sake I will not be silent,
for Jerusalem's sake I will not be quiet,
until her vindication shines forth like the dawn
and her victory like a burning torch.

Nations shall behold your vindication,
and all the kings your glory;
you shall be called by a new name
pronounced by the mouth of the LORD.
You shall be a glorious crown in the hand of the LORD,
a royal diadem held by your God.
No more shall people call you "Forsaken,"
or your land "Desolate,"
but you shall be called "My Delight,"
and your land "Espoused."
For the LORD delights in you
and makes your land his spouse.
As a young man marries a virgin,
your Builder shall marry you;
and as a bridegroom rejoices in his bride
so shall your God rejoice in you.

Responsorial Psalm

[Ps 96:1-2, 2-3, 7-8, 9-10](#)

(3) Proclaim his marvelous deeds to all the nations.

Sing to the LORD a new song;
sing to the LORD, all you lands.
Sing to the LORD; bless his name.

Proclaim his marvelous deeds to all the nations.

Announce his salvation, day after day.
Tell his glory among the nations;
among all peoples, his wondrous deeds.

Proclaim his marvelous deeds to all the nations.

Give to the LORD, you families of nations,
give to the LORD glory and praise;
give to the LORD the glory due his name!

Proclaim his marvelous deeds to all the nations.

Worship the LORD in holy attire.
Tremble before him, all the earth;
Say among the nations: The LORD is king.
He governs the peoples with equity.

Proclaim his marvelous deeds to all the nations.

Reading II [1 Cor 12:4-11](#)

Brothers and sisters:

There are different kinds of spiritual gifts but the same Spirit;
there are different forms of service but the same Lord;
there are different workings but the same God
who produces all of them in everyone.

To each individual the manifestation of the Spirit
is given for some benefit.

To one is given through the Spirit the expression of wisdom;
to another, the expression of knowledge according to the
same Spirit;

to another, faith by the same Spirit;

to another, gifts of healing by the one Spirit;

to another, mighty deeds;

to another, prophecy;

to another, discernment of spirits;

to another, varieties of tongues;

to another, interpretation of tongues.

But one and the same Spirit produces all of these,
distributing them individually to each person as he wishes.

Gospel [Jn 2:1-11](#)

There was a wedding at Cana in Galilee,
and the mother of Jesus was there.

Jesus and his disciples were also invited to the wedding.

When the wine ran short,
the mother of Jesus said to him,

“They have no wine.”

And Jesus said to her,

“Woman, how does your concern affect me?

My hour has not yet come.”

His mother said to the servers,

“Do whatever he tells you.”

Now there were six stone water jars there for Jewish ceremonial washings,
each holding twenty to thirty gallons.

Jesus told them,

“Fill the jars with water.”

So they filled them to the brim.

Then he told them,

“Draw some out now and take it to the headwaiter.”

So they took it.

And when the headwaiter tasted the water that had become wine,
without knowing where it came from

— although the servers who had drawn the water knew —,
the headwaiter called the bridegroom and said to him,

“Everyone serves good wine first,
and then when people have drunk freely, an inferior one;
but you have kept the good wine until now.”
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.