

The Wedding at Cana
(2nd Sunday in Ordinary Time, Year C)

Isaiah 62:1-5—The Bride of the LORD

1. New Jerusalem:
 - a. Bride of God, the city of “Zion” (62:1)
 - b. Salvation: her salvation will be like a “burning torch” (62:1)
 - c. Virgin Bride: “like a young man marries a virgin” (62:5)
2. New Clothing: a “crown of beauty” and a “royal diadem”
3. New Name:
 - a. Not “Forsaken” (Hebrew *Azubah*)
 - b. Not “Desolate” (Hebrew *Shemamah*)
 - b. But “My Delight is in Her” (Hebrew *Hephzibah*)
 - d. And “Married” (Hebrew *Beulah*)
4. Bridegroom God: “your Builder shall *marry* you” (62:5)

Psalms 96—Worship the LORD in Holy Attire

1. Temple: “worship the LORD in *holy array*” (96:9)

1 Corinthians 12:4-11—The Different Gifts of the Spirit

1. Spiritual Gifts: varieties of “gifts” (Greek *pneumatikōn*) of the Holy Spirit (12:1)

John 2:1-11—The Wedding at Cana

1. First Miracle: the “first of his signs” (Greek *semeion*) (2:11)
2. Jewish Wedding: lasted an entire week” (Gen 29:22-27; Judges 14:17)
3. Mary’s (Implicit) Request:
 - a. Practical Problem: “They have no wine” (2:3)
 - b. Messianic Banquet: “a feast of fine wine” (Isa 25:6-8)
4. Jesus the Bridegroom:
 - a. Not *Jesus*’ responsibility to provide the wine at the wedding
 - b. Responsibility of the Jewish “Bridegroom” (Greek *nymphios*) (2:9)
 - c. Mary is asking Jesus to assume the role of the Jewish bridegroom
 - d. Mary is inviting Jesus to reveal his identity as the *divine* Bridegroom

The Living Tradition

Cyril of Jerusalem: Jesus once in Cana of Galilee turned the water into wine by a word of command at Cana in Galilee. *Should we not believe him when he changes wine into his blood?* It was when he had been invited to an ordinary bodily marriage that he performed the wonderful miracle at Cana. Should we not be much more ready to acknowledge that to the “sons of the bridal chamber” he has granted the enjoyment of his body and blood? (Cyril of Jerusalem, *Mystagogical Catechesis* 4:2).

Augustine of Hippo: Every celebration [of the Eucharist] is a celebration of Marriage; the Church’s nuptials are celebrated. The King’s Son is about to marry a wife, and the King’s Son [is] himself a King; and the guests frequenting the marriage are themselves the Bride... (Augustine, *Homilies on 1 John* 2:12-17).

Questions for Discussion and Reflection (2nd Sunday in Ordinary Time, Year C)

1. In the Old Testament, what does it mean to say that the LORD is the “bridegroom” and Jerusalem is his “bride”?

2. Why is the miracle at Cana the “first” of Jesus miracles? What is he revealing about his identity?

3. Why does Mary invite Jesus to solve the problem of the wine when he is just a guest at the wedding? In light of the Jewish tradition of the messianic banquet, what is the deeper significance of her action?

For Further Study

1. Brant Pitre, *Jesus the Bridegroom: the Greatest Love Story Ever Told* (New York: Image, 2014), 1-54.