

1. Read — Read the verses slowly and prayerfully several times. Write down any words or phrases that seem to stand out:

2. Meditate — Now begin to reflect on the verses and ask God what it means and how he wants to speak to you through the passage. **God what are you saying to me through this?**

3. Pray — Respond from your heart to what God has been saying to you. **What do you want me to know?** Write down your prayer to him or record whatever he says to you.

4. Contemplate — Be quiet before the Lord enjoying His presence.

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**How is God calling you to act in response to what he has shown you?**

[1] Abbot Gueranger, O.S.B.; The Liturgical Year; Christmas – Book II

[2] Abbot Gueranger, O.S.B.; The Liturgical Year; Christmas – Book II

[3] Psalm 23:5-6 [4] Anima Christi Prayer

[5] John 15:13 [6] Matthew 20:22

[7] The Order of the Mass; Communion Rite

[8] The Order of the Mass; Eucharistic Prayer

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# Quick Connect

**What is the Gospel saying? John 2:1-11** — Pg. 1

**What is the Church saying Past and Present?** Pages 1-3

**What is God saying to you through this passage?** Page 4

## **Gospel Reading – John 2:1-11 – Daily Roman Missal**

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.

## **Spiritual Reading – Office of Readings**

From a Letter to the Ephesians by Saint Ignatius of Antioch, bishop and martyr

*The harmony of unity*

It is right for you to give glory in every way to Jesus Christ who has given glory to you; you must be made holy in all things by being united in perfect obedience, in submission to the bishop and the presbyters. I am not giving you orders as if I were a person of importance. Even if I am a prisoner for the name of Christ, I am not yet made perfect in Jesus Christ. I am now beginning to be a disciple and I am speaking to you as my fellow disciple. It is you who should be strengthening me by your faith, your encouragement, your patience, your serenity. But since love will not allow me to be silent about you, I am taking the opportunity to urge you to be united in conformity with the mind of God. For Jesus Christ, our life, without whom we cannot live, is the mind of the Father, just as the bishops, appointed over the whole earth, are in conformity with the mind of Jesus Christ. It is fitting, therefore, that you should be in agreement with the mind of the bishop as in fact you are. Your excellent presbyters, who are a credit to God, are as suited to the bishop as strings to a harp. So in your harmony of mind and heart the song you

sing is Jesus Christ. Every one of you should form a choir, so that, in harmony of sound through harmony of hearts, and in unity taking the note from God, you may sing with one voice through Jesus Christ to the Father. If you do this, he will listen to you and see from your good works that you are members of his Son. It is then an advantage to you to live in perfect unity, so that at all times you may share in God. If in a short space of time I have become so close a friend of your bishop—in a friendship not based on nature but on spiritual grounds—how much more blessed do I judge you to be, for you are as united with him as the Church is to Jesus Christ, and Jesus Christ to the Father, so that all things are in harmony through unity. Let no one make any mistake: unless a person is within the sanctuary, he is deprived of God's bread. For if the prayer of one or two has such power, how much more has the prayer of the bishop and the whole Church.

### **New Vine, New Wine – Lesson and Discussion**

*“They have no wine.”*

The wedding at Cana is the third event of the Epiphany following the adoration of the Magi, and the Baptism of the Lord. “The star has led the soul to faith; the sanctified Waters of the Jordan have conferred purity upon her; the Marriage-Feast unites her to her God...the Bridegroom revealing himself to the Spouse...after having enlightened and purified her, he invites her to the heavenly feast, where she is to receive the Wine of his divine love.”[1]

**What does the wine symbolize?** “Wine is the symbol of Charity or Love, and Charity had failed on the earth; for the Gentiles had never tasted its sweetness...The True Vine is our Jesus, and he calls himself by that name. He alone could give that Wine which gladdeneth the heart of man (Psalm 104:15); he alone could give us that Chalice which inebriateth, (Psalm 23:5), and of which the Royal Psalmist prophesied.”[2]

### **CHANT - COMMUNION Holy Thursday - POP CULTURE CONNECTION – 1:23**

<http://youtu.be/cDmhQT39HBI>

Psalm 23 is read in a Eucharistic sense. Jesus in the Eucharist is our Good Shepherd, our Host, and our King. We are His sheep: we are His guests. “You have set a table before me as my enemies watch; You anoint my head with oil, my cup overflows. Only goodness and love will pursue me all the days of my life; I will dwell in the house of the Lord for years to come.”[3]

Another translation for Psalm 23:5 says, “My chalice which inebriateth me, how goodly it is” This is why we pray in the Anima Christi prayer “Soul of Christ, sanctify me. Body of Christ, save me. Blood of Christ, inebriate me. Water from Christ's side, wash me...”[4] To inebriate is to intoxicate or to exhilarate. It is the Blood of Christ that intoxicates us with the love of God. At the wedding at Cana, Our Lord performs His first miracle of changing water into wine. At the Last Supper, Our Lord performs one of His last miracles, while on earth, changing wine into

blood. He wishes to give us the greatest charity (wine) living out the words He spoke, “No one has greater love than this, to lay down one's life for one's friends.”[5] The wine of charity is therefore changed into the blood of Sacrifice. This charity gushes forth from His Sacred Heart to the whole world. It is in the Sacrifice of the Christ, that not only is the charity of wine, turned into the sacrifice of blood, but Jesus Christ who was present at the Wedding Feast is not presented to the world on the Cross, drawing all to Himself and to the Wedding Feast of Heaven. It was at first that He was invited to a feast, now it is He, our Host, that invites us to the feast.

### **ACTIVITY – Read Psalm 22 and 23**

**What does Psalm 22 remind us of in the Life of Christ? What does Psalm 23 remind us of in the Life of Christ, especially in regard to the Sacraments?** It is by no mistake that Psalm 23, we speak of Christ as the Good Shepherd and the Host is preceded by Psalm 22 which Jesus prays on the Cross, “My God, My God, why have you abandoned me?” God can never be with sin. Jesus took on all of humanities sin, and thus felt the pain of humanity separated from God the Father. Without Psalm 22 (the Cross), there would not be the “green pastures”, “safe waters”, “right path”, or table set before us in which our “cup overflows”. Thankfully we know that Jesus by submitting to His Father's will, conquers sin and death thus enabling us to have no fear as Psalm 23 says.

Mystically and miraculously Psalm 22 and 23 are united in the Mass. For it is at the holy sacrifice of the Mass that we are at the heavenly wedding feast. Jesus, our good shepherd leads us by the “safe waters” of baptism, but then as our host, He turns that water into wine as our “cup overflows”. He moves us from the safety of baptism, into the intoxicating intimacy of the holy Eucharist. We sing in the offertory antiphon at today's mass, “You have prepared a table before me, and how precious is the chalice that quenches my thirst.”

Jesus asks the apostles Saints James and John, “Can you drink the cup that I am going to drink?”[6] At each Mass, we are “called to the supper of the Lamb”[7] and invited to drink the cup that Jesus drank as we receive His body and drink His blood. At mass the priest prays, “he took this precious chalice in his holy and venerable hands, and once more giving you thanks, he said the blessing and gave the chalice to his disciples, saying: take this, all of you, and drink from it, for this is the chalice of my blood, the blood of the new and eternal covenant, which will be poured out for you and for many for the forgiveness of sins. do this in memory of me.”[8]