

Week Four/Day Four: *Cana and the Hour*

1. **Place yourself in God's presence.**
2. **Ask for the grace that you seek in this meditation:** *knowledge of Jesus Christ so as to love Him more deeply and serve Him with greater fidelity.*
3. **Today's Meditation:**

"This, the first of his signs, Jesus did at Cana in Galilee, and manifested his glory; and his disciples believed in him." (Jn 2:11).

Cana in Galilee was witness to many "firsts" in relation to the Scriptures. Cana is the only place in the Gospels where Mary was mentioned *first*, before Jesus. Cana was also the place of Jesus' *first* miracle. It's the *first* time we hear Jesus call His Mother, "Woman". And, it was at Cana in Galilee where Jesus *first* mentioned His "hour".

It is this last "first" that is of most importance to us as we try to grow in knowledge of Our Lord Jesus Christ in this final week of preparation for total consecration to Him through Mary. Jesus cannot be separated from His "hour".

But what does Jesus mean by "his hour"? His Passion. "Whenever Our Blessed Lord used that expression, 'hour,' it was in relation to His Passion and His Death," writes Ven. Fulton Sheen (*World's First Love*, 114). The purpose of Christ's Incarnation was to prepare him a body and soul, but for what? To sacrifice it as a sign of the Father's love for humanity. Jesus became man to become our Paschal sacrifice: *Behold the Lamb of God; behold him who takes away the sins of the world.*

And yet, at Cana in Galilee, who is it that is ushering Him into this "hour"? Mary.

Jesus understood this, and this is why we responds with the encrypted "Woman" instead of "Mother" (cf. Jn 2:4). But do we really understand what is taking place here?

Ven. Fulton Sheen writes, "Our Blessed Lord, was obviously, at Cana, saying that the hour in which He was to reveal Himself had not yet come according to His Father's appointment. And yet, implicit in Mary's statement was a request that He actually begin it. Scriptures tell us: *So in Cana of Galilee, Jesus began His miracles, and made known the glory that was within Him, so that His disciples learned to believe in Him* (Jn 2:11). In our own language, Our Lord was saying to His Blessed Mother:

"My dear Mother, do you realize that you are asking me to proclaim my Divinity—to appear before the world as the Son of God and to prove my Divinity by my works and my miracles? The moment that I do this, I begin the royal road to the Cross. When I am no longer known among men as the son of the carpenter, but as the Son of God, that will be my first step toward Calvary" (*World's First Love*, 114)."

The moment Jesus performs His first miracle at Cana He begins His march to Calvary. Jesus' whole life was ordered toward this work of Redemption. But God did not intend that Jesus fulfill this work

alone; there must be co-redeemers. Mary is the first. This is why Jesus calls her “Woman” at Cana and not “Mother”.

When Jesus called her “Woman” it was as if He were saying: “To indicate the role that you will play in Redemption, I now bestow upon you the that title of universal motherhood; I call you—*Woman*” (Ven. Fulton Sheen, *The World's First Love*, 115).

Christ is the Redeemer. Mary is the Mother of the Redeemer. As members of Christ’s Body and as children of Mary we too have a role to play in the great work of Redemption. Knowing Jesus’ and Mary’s role helps us to contemplate our own. It is humbling to think that God who created us without us, does not wish to save us without us. So, are you actively seeking to help Christ? What share in the work of Redemption are you taking up? How are you living the call to be a coworker with Christ and Mary in the greatest work known to human history: the work of Redemption?

- Today’s Prayer –

O Jesus living in Mary, come and live in your servant in the Spirit of your holiness, in the fullness of your gifts, in the perfection of your ways, in the truth of your virtues, in the communion of your mysteries. Subdue within me the power of flesh and demon by you Holy Spirit, for the glory of God the Father. Amen.