

The Wedding Feast at Cana: A Mariophany of the Mother of Mercy (John 2:1-11)

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Abstract

Not just a simple story/narrative. It is a story, not just of transformation from water to wine, but more also of self-transformation: of Jesus from an anonymous Galilean preacher into the man who would be missal, of many from an invited guest into a mother of the house of every other person who is to overwhelmed with the enormous range of human sinfulness into the fact of hopefulness only if one can “do whatever He tells you”. In the wedding feast of Cana, Mary is encountered deploring and announcing hope at the same time. Far from silent, she speaks; far from passive, she acts, far from yielding to a seemingly impossible situation, Mary takes charge and in the end brought benefit to those in need. Thus, “they have no wine” was an appeal of faith in the hope for a change. This is especially so when the one who made the appeal have come to understand God as one on a mission to bring lasting good to this people, and so we had only to trust and obey to receive mercy, for the miracle of newness of life to happen.

Keywords: wine; mercy; mother; wedding at Cana; Mary

Introduction

It is important that we go beyond the simple praising on the fact of Jesus being capable of changing water into wine. That, Jesus can very easily do, even with a flick of his wrist. Considering the understanding of miracles as signs of Jesus in John’s Gospel, and John’s rich allusions of the Old Testament in the wedding feast narrative; it is important to see in the (wedding feast at Cana) narrative a disclosure to a reality that is not yet, but yet overwhelming: God willing to offer us mercy if we are ready.

In the past, studies have concentrated on Jesus’ reply to Mary’s appeal. Often such findings have gone on to doubt of Mary “They have wine” is an appeal at all.¹ Also, some authors have gone on to focus on Jesus’ reply as dismissive of Mary’s intrusion in the divine mandate of Christ, and so Jesus was expressing a very definite denial of any community between him and his mother.²

Surely, we may know that Jesus’ first reported miracle was turning water into wine at the wedding event at Cana. But have we really understood WHY Jesus would CARE

¹ Leal, 1952; Brown, 1953; Gaechter, 1953; McGill, 2015.

² McGill, 2015; Augustine Hippo, 2007; Copper, 1979.

about turning water into wine? Also, the three parts of Jesus' reply are considerably most perplexing; yet they make up the disposing of a single thought, one that activates all of our salvation history. A history of God's redeeming initiative that necessitated the incarnation mystery. Hence, John denoting the miracle as the 'arche' (beginning of Jesus's signs), reminds us of the beginning phrase of the Bible and of his own Gospel-an 'arche' – all pointing to the "opening" a new era. In this beginning signs of a new era, the significance of Mary has often been poorly highlighted for all its imports. At best, references have largely been about the reply of Jesus to her presentation. Certainly, Mary's presentation of the situation (lack of wine) at the wedding says a bunch about Mary's role in the economy of human salvation. It's not only highlights a model of trust and obedience which progresses from her "*Fiat*" (Lk. 1:38). It equally and more important identifies her as the Mother of Mercy who participates in our intimate and continuing reconciliation with God and one another.

"They have no wine", arose from a concrete situation of helplessness in the face of a grave social lack which Mary wants to prevent so, Mary was not just asking that wine be provided, but more than that; that the shame and disgrace, bad-imaging of the newly-weds, and despair be averted. Her goal was charity. Thus, the reply of Jesus ought to be understood as "what to me and to you is their helplessness?" Jesus calling, her "woman" then, would be reassuring her that the problem is solvable, and thus disposes her to an obedient hope in this Divine ability to provide in helpless situations. "They have no wine", was thus revelation of Mary's compassion and attentiveness to other's needs, a hidden maternal trust and a further concealed thanksgiving. The words have peppered in them, a petition, an act of confidence, and a silent gratitude. This is because Mary knew her son could act, and would do something not only at that scene of need but subsequently for those who would follow at the feast where wine could turn to His blood: Eucharist.

In Mary's "They have no wine", thus we see the beginning scene to that realization of the promise made her and a disclosure of what is required of us who NEEDS HIM. This, therefore, makes her request a perfect one, an appeal that is sensitive enough not to be blunt and yet bold enough to be precisely clear. It is a request from a tireless hidden gladness of the heart of a mother, whose trust and confidence were enough to move the heart of God to himself. Hence, Jesus' reply in its best, shows affability and tenderness.³ For to think otherwise could be to judge Jesus with what is common in twenty-first century English vernacular. As can be seen in various instance (Matthew.15:28; John 2:4; 19:26, 20:15; 1 Corinthians 7:16) in the first century setting, addressing a lady by saying "woman" is a highly respectful and affectionate mode of address.⁴ Jesus response to Mary then indicating primarily his acknowledgement of her obedient faith in God's power in transforming any situation for the best, Mary's true

³ Miller, 2003; Clarke, 1996; Keener, 2003; Lenski, 1961

⁴ Vincent, 1997; Morris, 1995.

motherhood even as she remains completely open to God's grace⁵, and Mary's role in inaugurating the divine plan of mercy, which she activated by her "*Fiat*". Hence, Mary's "Do whatever, he tells you" is an invitation to mercy, to meet Jesus in our trust – believing that He will not turn us down as He will turn sorrows to joy, grief to sadness, cries to laughter, is the quality of God's transformative mercy.

Noticing the lack without being told and presenting to her son because she who has so penetrated the profound mystery of the incarnation, have her whole structured after the presence of mercy made flesh; and tasking us to "do whatever he tells us", as depicting Mary showing us that the only way to obtain God's mercy is by just leaving our doubts to meet Jesus re-introduces Mary to us as our mother of mercy.

The Wedding event at Cana: A Sign and Reminder

In the many paintings of the "wedding feast at Cana" in museums or at least in prints, we see illustrations of the scriptural event not exactly in the garb of first century Palestinians, but in the style of the artist's own time and circumstance. The messages they express are often clear only after patient waiting, looking, thinking and listening.

A closer look at the nature of miracles as signs of Jesus in John's Gospel and John's allusions to the Old Testament, presents one with an understanding of the wedding event in Cana as a pointer to something deeper that is yet to come up.

In a typical Jewish setting, marriages are more of contractual agreements drawn by both families which could include among other things how, where and with – what could the feast be. Wine holds a prominent place in such feasts. In fact, lack of wine or its inadequacy is enough to end a wedding feast; including bringing shame, or spite to the hosting family (the groom's family). Just like the Igbo tribe in western Africa, which share similar stance on plan of wine; and where elaborate hosting by/at the groom's family, such serves equally as an opportunity to *perspectivise* what awaits the bride. As such, it was a feast that involves a whole lot of preparations and resources; so as to project a higher social status and honour of the family. To run out of wine, thus, was a huge humiliation, this; every typical Jew knows. Also, in a society and at an event where serving at table or, playing host is exclusively women's responsibility; it is then clear to understand the situation that *coloured* the trouble the groom's family faced. This is the situation that, Mary stepped – in to avail: "Son, they have no wine", (John 2:3).

Mary's sympathetic disposition to the lack of wine was helped by her being discreet. She made sure the lack was not made public, and by remedying the lack; approached Jesus for help. These made her presentation to Jesus not just a simple observation but also a compassionate attentiveness to others' needs. She was not just "moved by pity" and prompted by her merciful heart, she was also filled with confident trust that her Son

⁵ Joannes Paulus PP. II, *Veritatis Splendor*, n. 120, Rome, 1993; NDUGBU, 2020.

could save the situation. Again, presenting the situation tells us what Mary continues to do for us, her children: she solicits for human beings wants and needs.

Importantly, the presentation by Mary tells us about the ending quality of Jesus's mother: a woman who waits. She was found waiting by the time the angel Gabriel visited, and so was able to give her "*Fiat*".⁶ She waited as others' favours made her glad, and so sang her Magnificat.⁷ She waited while she served the guests at the wedding at Cana, and so she was able to notice their lack (John 2:3). Mary, after her presentation waited for the beginning phase of her request to commence.

Jesus "harsh" Response as a Sign

Surely, Mary's "They have no wine" (John 2:3), have encouraged debates, and raised various interpretation. Yet, this is mostly because of the response of Jesus to Mary's presentation of a deficit.

Following Mary's presentation was Jesus' "woman, what have I to do with you, my time is not yet come?" (John 2:4). This response of Jesus has been considered the most perplexing verse about Mary in all the scriptures.⁸ As it seems to express "a very definitive, even harsh denial of any association between him and her". For some authors,⁹ Jesus' response depicts Jesus distancing himself from her mother as far as divine will is concerned. So, interpreting his use of "woman" as a replacement of her motherhood as a further proof of the scene,¹⁰ some authors saw Jesus' response as Christ's rejection of the maternal relationship, and a declining of the proposal.¹¹

However, much as the response of Jesus may appear negative in words, they are positive in action as both remained practically simultaneous.¹² Calling Mary, his mother "woman" may appear harsh to our contemporary ear. Yet, in the typical ancient Jewish cultural context, "woman" is a polite and dignified way of addressing a woman, it shows great amount of a cordial relationship. This especially the case when one considers the contexts in (John 20:15) Mary Magdalene on Easter; (John 8:10) the woman caught in adultery; (John 4:21) the Samaritan woman at the well, in the admired woman of Canaan (Matthew 15:28).¹³ Again, in biblical times, it was forever rare for a son to

⁶ Luke 1:38.

⁷ Luke 1:46-55.

⁸ Moloney, 1998; O'Day, 1995.

⁹ Brown, 1953; Keck, 1995; Gaechter, 1953.

¹⁰ Matthew 12:48-50; Luke 11:27.

¹¹ Lagrange, 1938; Morris, 1995; Miller, 2003; Lenski, 1961.

¹² Lilly, 1946; Miller, 2003; Ratzinger, 2011; Rosales, 2020; Vincent, 1997; Clarke, 1996.

¹³ Koester, C., "The Wedding at Cana (John 2:1-11): Reading the text in the Cultural Context of Ephesus" in the Opening of John's Narrative (John 1:19-2; 22); Historical, Literary, and Theological Readings, ed., R. Alan Culpepper et al., Tubingen: Mohr Siebeck, 2017.

address his mother as “woman”. Hence, the uniqueness of Jesus’s address of his mother as “woman” invites a careful reading/knowing.

Surely, the fact that Jesus’ address of his mother as “woman” meant no insult or sadness can be adduced from Mary “completing” her act of intercession: “Do whatever he tells you” (John 2:5). Mary, thus, saw positivity with Jesus’ reply. For us, to think otherwise could be to be unkind to the mood of the context, and insensitive to the flow of understanding that has grown between the petitioner and the petitioned. Mary was confident that her faith in her Son will NEVER fail, thus, she got everyone ready. Also, in calling his mother “woman” Jesus could be understood as situating Mary appropriately within the context of renewing of all creation which Jesus is so missioned. We saw John’s Gospel beginning with words that oscillates us back to Genesis (1:1). With themes like light, life, creation, light shining in darkness - taken from the images of Genesis, he introduces the story of Jesus entrance into the creation story. Going on to begin the story of the event at Cana as happening on the third day which represents the seventh day of Genesis; we see in John’s wedding at Cana a renewal of the Genesis story of fall.¹⁴ Such that, the old Eve who played a vital role in the first prophecy given to humanity is by her intercessory role been replaced by the New Eve who would confront Satan, and the “lack of wine”, of “life” which he represents (Gen. 3:15).

Calling his mother “woman”, therefore was Jesus particularly identifying Mary as the woman of Genesis (3:15), honouring and reminding her of her role as the New Eve, mother whose Son will fulfil the prophecy of Genesis; just as Mary’s presentation of “they have no wine” problem is a reminder to Jesus of the need to not only give life to those who need it, but also to begin the revelation of his divinity so as to save humanity.¹⁵ Furthermore, calling his mother “woman” at the beginning of an “hour” that could culminate in the “hour” is Jesus’ transcending of Mary’s motherhood of him alone. Hence, he will repeat this title at the cross, the second annunciation at which he will entrust all of us, represented by John to her motherly care. This is the context then to clearly understand what was referred in Jesus’ “who is my mother?”¹⁶ There, he honoured Mary for allowing the word of God to take flesh in her; even as she takes on her role in wonder and gratitude.¹⁷

“My hour has not yet come”

If the Cana narrative was presented to introduce the first phase of Jesus’s public ministry, which we believe it to be, the context and the miracle, which John presents as a sign, must be an invitation to faith, as Jesus’s miracles show/disclose the power of

¹⁴ Gen. 2:23; 3:20.

¹⁵ Sri, 1968; Pitre, 2018.

¹⁶ Matthew 12:46-50; Mk. 3:31-35.

¹⁷ Pitre, 2014; Seward, 1993; Rosales, 2020.

God at work in Him. In the context of this narrative, and especially in his reply to Mary's presentation, the "hour" Jesus referred to is an "hour" on a journey to his passion, a potential time. Much as one may be tempted to construe the "hour" meant here to refer to the passion and resurrection of Jesus relying on Johannine several use of the term,¹⁸ it is important to avoid such plausibility considering that the core of the conversation between Jesus and Mary in the Cana narrative is the manifestation/self-revelation of Jesus by means of the signs, not the passion.¹⁹

Therefore, in the context of not only identifying Mary as the new Eve, but Jesus was also pointing out to her that there is an implication to her witnessing the beginning of the "hour". That is, that she will equally have to witness it to the end, she will have to be actively part of it to the end, because the event at Cana would have to meet the event at Calvary, in the same way turning water to wine would meet turning wine to his bleed to not only bring the "hour" to actuality but also to perpetuate her changing role of "*ecce ancilla Domini*" to "*fiat voluntas tua*", of his "mother" to our mother. Thus, making the wedding event at Cana, a dramatization of a covenantal fulfillment.²⁰ In pointing out the opportune nature of the "hour" for which Mary beckons, Jesus was reminding Mary also that the beginning event of the present time is not the greatest there is. It is only going to be a sign. Such that by providing wine at the wedding could properly place Jesus in the role of the bridegroom who would restore all things in God at the end of time, point out the "hour" as being likened to the later experience of the widow following Elijah's healing of her Son (1Kgs. 17:18). As such, Jesus is saying in practical terms: "woman, are you seeing this the way I see it? Woman, has not my hour now come?" To this, one could see Mary's confident instruction to the servants: "Do whatever he tells you" (John 2:5).

"Do whatever he tells you" (John 2:5)

Mary's request of Jesus was one based on her prior accommodation of the realities of Christ's divinity while being His mother. Hence, her delicate presentation, "they have no wine", was at the best a masterpiece of non-authoritative strategy. Thus, she was not just asking for a natural solution, alone but for a miraculous intervention, and so her request was an act of faith – she believed therefore she asked. Against those who would understand Jesus' reply as a declaration of his independence, of a separation from his mother, or even a negative reply or refusal to Mary's presentation.²¹ Mary's "Do whatever he tells you," depicts an anticipation of an intervention²² and so removes any burden of refusal on Jesus' reply. Any attempt at recourse to an omission in the passage is at best a poor substitute for explaining the narrative as it stands. Following Christ's reply,

¹⁸ John 7:30; 8:20; 12:23; 12:27; 13:1; 17:1.

¹⁹ Ceroke, 2020; Bryne, 2015.

²⁰ McGill, 2015.

²¹ Brown,1970; Leal,1952; Bryne, 2015; Freed, 2001.

²² Prat, 1950; Rosales, 2020; Zeremik, 1949; Gaechter, 1953.

Mary moved from word to deed, making the miracle an anticipation of her intercession. This is not surprising! Would the woman who has learnt even in her tender age to wait on divine intervention to rouse the tension and uncertainties surrounding her pregnancy side-by-side her betrothal of Joseph (Matthew 1:18), lack unwavering faith (obedient faith) even when her request is for others' good (obedient charity)? Certainly not! Her duty is to present the lack, the situation as it is. Her role is to alert Jesus, and trust that whatever he does next will be good. Thus, her instructions to the servants which is similar to Pharaoh's expression of confidence in Joseph's ability to address the lack of food (Gen. 41:55), shows Mary's trust in Christ's ability to address the presented petition.²³ Mary understood that we often miss out when we are too prescriptive with our requests or solutions.

Hence, in "Do whatever he tells you", Mary invites the servants to cooperate, at best to be actively involved in what is about to happen. They have not just to wait for which the reality of the lack of wine predisposes; but be more ready to obey instructions even when they seem not to understand the immediate motive. As such, the instruction was not: "He will tell you what to do", but "Do whatever he tells you". While the latter (would) requires obedience, the former could tempt to argumentation. While, the former would be a principle for a natural solution, the latter indicates a solution beyond the known, the natural.²⁴

In Mary's "Do whatever he tells you", one finds the best response of humanity to God, which no prophet or prophesy could do. The instruction sets the pace that not only initiated the hour but also points to the impact of human cooperation in the divine action of salvation, a reality which Jesus would later instruct us: "Do this in remembrance of me (*Hoc facite in meam commemorationem*)" in order for wine to become his blood, the sacrifice for our salvation (Lk. 22:19-20; 1Cor. 11:25). In her instruction, Mary not only shows her total confidence in Jesus; she equally in a most perfect and complete manner reverses the human estrangement from God which defined the fall of man, and thus, makes it a model of instruction and mission. For the purpose of her role, Mary's "Do whatever he tells you", therefore, become an invitation to fully trust in Christ's mission of mercy, of restoration.

"Do whatever he tells you" shows us the quality of her in whose obedient faith, obedient hope and obedient charity that God fell in love with humanity.²⁵ As such, these dispositions of Mary represent what our right relationship with God the Father should be. God, rarely lays out the whole plan. It was only AFTER not BEFORE Joshua puts his foot, did it stop; the Israelites had only to "cross over the River Jordan into the

²³ Moloney, 1998; Farkasfalvy, 2014.

²⁴ Keener, 2003.

²⁵ Harslander, 2006

promised land”.²⁶ As such, trust and obedience rooted in faith is what pleases God, and it is the conduit through which power flows.

The instructed servants have only to do whatever he told them. The length of time it took for them to fill the pots essentially highlighted the length any waiting on God could take. The fact remains that faith is active waiting.

Mary in the Cana Narrative as Mother of Mercy

The miracle at Cana points to a restoration. Just as in the tragic culmination of the creation story of the fall of man, we see Adam’s blame game (Gen. 3:13) which shows his estrangement from his wife and God; the reply of Jesus at the Cana event depicts the estrangement of humans from another, and the woman (the human race) from God,²⁷ of the broken relationship between God and man, evidence by an absence of wine.

First, the wedding feast at Cana described as Jesus’ first public ministry points to a transformative role that denotes Christ’s mission. Such that, the wine that ran out were contained in clay pots, it served merely those who would want to be drunk, those who would want to live by the letters of the laws. This wine must give way to a new wine to be continued in store pots, which is generally seen in Levitical homes. This new wine is the goodness of Christ’s death and resurrection, this new wine surpasses rituals and the letters of the law, being a living source to constantly and readily cleanse us from the old life of sin to newness of holiness;²⁸ it is God’s mercy. It is in the realization of this necessity for us that Mary makes her presentation to Jesus: “they have no wine”. This revealed more than the obvious. It not only harbours a hidden maternal trust and a further concealed thanksgiving, but also a petition, an act of confidence, and a silent gratitude; it is a presentation at the tribunal of mercy for those who would follow at the banquet where wine would turn to Christ’s blood: Eucharist.

“They have no wine” was Mary taking up for all those who fly to her patronage – and no one who calls on her remains the same. It was Mary substituting for us, our brokenness; our lacks; before her Son, for whose sake she exists; was made pure, and was given to us. In her presentation, Mary brought us to the Saviour; because she has her whole life structured after the presence of mercy made flesh²⁹, she knew her son was called in a most special way to bring close to people the love that fulfills their lack.³⁰

“They have no wine” makes it obvious that Mary is a woman full of maternal love, often the touchstone of our longing for meaning in dire circumstances. With her presentation,

²⁶ Joshua 1:4; Deut. 1:19-45; Ex. 3:8.

²⁷ Is. 54:5; Hos. 2:16-20.

²⁸ Matthew 5:17; Rom. 3:20.

²⁹ Francis PP, Apostolic Letter *Misericordiae Vultus*, n. 24, Rome 2015.

³⁰ Jonannes Paulus PP. II, *Dives in Misericordia*, n. 97, Rome 1980.

her tone rings with the tone of prophecy, deploring and announcing hope at the same time. And so, she stands in solidarity with women especially around the world who struggle for sound justice for themselves and for their children, especially their daughters.

“They have no wine”, could therefore be: many women have no security from bodily violations, no equal access to education, no healthcare, no economic opportunity, no cultural respect because of race, ethnic heritage, no dignity due to them as created in the image and likeness of God. To our situations necessitating our deep desire for divine intervention, “they have no wine”, becomes “they have no peace”, “they have no freedom”, “they have no food”, health, housing, jobs and shelter”.

Simply put, pointing out Mary, as Mother of Mercy for all the disenfranchised and poor everywhere, “they have no wine” challenges the conscious of the Body of Christ today. It positions Mary as no less, an apostolic witness who leads others to Christ, and so presents us a prayerful story that challenges the mutuality of both men and women as we are called to live out our Christian faith as missions to the world.

Second, in replacing her title with “woman”. We see a word wrapped in affability and tenderness, declaring her role as mother of mercy. In the title is the transcending of her motherhood of Him alone (Matthew 12:48-50) and so, her identification as the woman of Genesis (3:15). In the title “woman” is Jesus’ declaration of the maternal mediation of many in bringing the lost world its Saviour, such that she becomes the new Eve whose “*fiat*” (Lk. 1:38) would have not only given the Redeemer, his instrument of redemption (human body) but would also require her to remain by her sacrifice; a willing participant in our ultimate and continuing reconciliation with God, and one another. Thus, Mary’s new role, signified by the title “woman” is a fulfillment of Simeon’s enigmatic 4-component prophecy (Lk. 2:34-35). Precisely, in calling Mary “woman” at the Cana wedding event, Jesus acknowledged the transparency of her maternal care and love in presenting the lack, the hopelessness to him. He identified her as the new Eve, the prophet of great³¹ restoration, a new role he would re-emphasize at the scene of the greatest work of mercy, the passion on the cross: “Mother, behold thy Son, Son behold thy mother”.³²

Third, in “Do whatever he tells you”, we see Mary’s eloquent accent to the task assigned her; not just as the new Eve, the mother of mercy but more also as the pre-disposer, the preparer to Christ’s miracle. Her maternal love to care for those in need, her restless disposition to attend to our needs; her action-inspiring instruction, springing obedient faith in the face of odds, appropriately places Mary as a mother of mercy who participates in our ultimate and continuing reconciliation with God and one another.

³¹ Clarke, 1996; Farkasfalvy, 2014.

³² John 19:26-27; Matthew 27:56.

In “Do whatever he tells you”, Mary, understanding that we often miss out when we are too prescriptive with our solutions/requests, simply tells us to meet Jesus in our trust; if we must gain the transformative impact of God’s mercy. No matter the extent of dirt, no matter how impossible the situation may be; no matter how foolish it may seem, God’s mercy will always bring about a change in goodness and generosity; only if we “do whatever he tells us”. Thus, Mary’s “do whatever he tells you” presents her as one who is at home with; and shares in our human condition, even as she remains completely open to God’s grace.³³

Also, in “Do whatever he tells you”, we see our mother of mercy indicating the disposition that should represent our right relationship with God, a resulting disposition of obedient faith, obedient hope and obedient charity which Jesus highlighted as inimitable of Mary.³⁴ Thus, our depression, discouragements, disappointments may not force God to change “it” for us. Something could come, but not in the way we want them. All we need do, is to be ready, to obey. When we consider the length of time it took the servants to fill the pots, we see the length of time of “doing whatever he tells you” could take. Thus, showing us that obedience is active waiting; as God’s mercy never ceases.

Again, the sensitivity to discern the lack at Cana, indicates that even among today’s ups and downs, twists and turns, Mary with her eyes turned towards and watching us as the true mother of mercy that she is;³⁵ invites us to “do whatever he tells you”.

Conclusion

Surely, the Cana miracle story is a prologue of a new creation idea. In it, we see Mary being presented not only as the New Eve, but also as the bride of Christ, the mother of mercy taking the helping and interceding role of the old Eve; and who by an enduring “*Fiat*” and obedient faith showed how the collective people of God must relate with God.

In the Cana event, we heard the lack of wine, of God’s presence, of life³⁶ even with Jesus being at the wedding feast. This makes our today’s problem-free Christianity not only unbiblical but also anti-biblical. It contraries Jesus actual words that “in the world you will have trouble (John 16:33). However, just as the “many situations in our world today could make us say we “have no wine”, our problems will not trouble us when we present them to Jesus through Mary, who would instruct us “do whatever he tells you”. When we obey God, our “no wine” equals new wine.

Mary in the wedding feast is definitive of a mother who takes the good of others’ seriously. She is a mother who brings our brokenness to the source of newness, which is mercy. The reply of Jesus was a further definition of Mary’s role in bringing the lost

³³ Joannes Paulus PP. II, *Veritatis Splendour*, n. 120, Rome 1993.

³⁴ Matthew 12:46-50; Mk. 3:31-35; Luke 11:27-28.

³⁵ Francis PP, Apostolic Exhortation *Evangelii Gaudium*, n. 286, Rome 2013.

³⁶ Amos 9:13; Joel 3:18.

humanly to the new life in God. Such that, Mary's instruction to the servants, and to us becomes an invitation to trust and obey.

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