

If we are ever tempted to see the Gospel as unduly complex, we would do well to recall the wisdom of St. Teresa of Calcutta. Mother Teresa frequently reminded her sisters of the “five fingered Gospel.” It went like this, touching each of the fingers: “You-did-it-to-me.” In addition, she also referred to the five words that Mary spoke to the servants at the wedding at Cana in a similar way: “Do-whatever-he-tells-you.”

Today’s Gospel of the wedding feast of Cana provides powerful insight. John’s Gospel relates that Mary was at the wedding and that Jesus and his disciples were also invited. This appears to signal that she was the primary reason for the invitation.¹ At Cana, as in the fundamental event of the Incarnation, it is Mary who introduces the Savior.²

Both the meaning and the role of the Blessed Virgin's presence become evident once the wine runs out. Mary intervenes to preserve the joy of the wedding feast. She also gestures to Jesus in a way that expects him to do something about it. His response puzzles many. “Woman, how does your concern affect me?” Who speaks to his mother in this way?

It is not a rebuke. Rather, it recalls the prophecy of Genesis 3:15– the “proto-Gospel”– “I will put enmity between you and the woman, and between your offspring and hers; They will strike at your head, while you strike at their heel.” St. John Paul II’s encyclical *Redemptoris Mater* (*Mother of the Redeemer*), explains: “By his redemptive death Jesus Christ conquers the evil of sin and death at its very roots.”³ As Genesis 3:15 makes clear, this cosmic drama between Christ and Satan also involves another person. In addressing Mary in this way, then, Jesus is confirming her universal role is this conflict between heaven and hell.

¹ Pope John Paul II, cf. *Redemptoris Mater*, n. 21 (25 March 1987)

² *L'Osservatore Romano*, Weekly Edition in English, 5 March 1997

³ *Ibid*, *Redemptoris Mater*, paragraph #24

The miracle at Cana represents an opportunity for each of us to look deep into our hearts and ask ourselves if we are truly ready to trust the words of Mary- "Do whatever he tells you." Most of us tend to be suspicious of anyone who would require total obedience from us. Blind faith is even phrased in a pejorative sense. "If your friends told you to run and play on the freeway, would you do that?" We know the story.

Yet, what is blind obedience? To what kind of obedience is it compared? If I trust in the words of the Lord, I have by very definition qualified my obedience. It cannot be blind obedience if I have discerned rightly His will. On the other hand, if I trust a stranger who tries to sell me a Rolex watch on the street, and knowing nothing about Rolex watches, there is a real sense in which that is blind trust.

Trusting the Lord can never be compared with that because the object of our trust is God himself who cannot deceive. True enough, we ourselves may be deceived in our belief that we are hearing God's the voice. But God does not deceive

Our reason must discern the various voices to which we are subjected on a daily basis. We must listen with a discriminating ear, after having studied and carefully prepared ourselves. Part of this includes listening to others. Trust the judgment of those who are close to you. You need not discern major decisions of life alone- seek out the wise counsel of others.

One of those consequences is an honest admission that we need to trust others, that we are not the final arbiters of our futures. "Do whatever he tells you" is not a command to disconnect from our intellect, but an invitation to communion with our Lord and Savior. There is great freedom in that, the freedom of sitting at the feet of our Lord and taking in all the wisdom His Word offers.