

### Outline of Fr. Patrick Winslow's Lecture on Lesson 3

#### A. The New Creation

- 1) "In the beginning": seven days of creation; the Spirit hovering over the water – clues connect what is happening in John's gospel with the creation account → John is depicting a "new creation".
- 2) Why a new creation?
  - a) In the beginning man was in harmony with God, spouse, himself and creation. The original sin damaged all these relationships. Everything in the created order was impacted.
  - b) In his fallen state man was incapable of fulfilling his destiny - proven to be true by a constant cycle of covenants and sin. Man could not remain faithful to a covenantal bond (sacred familial bond) with God. This condition of fallen man sets the stage for the need of a new creation.

#### B. Miracle at Cana

- 1) Takes place on the seventh day of John's gospel → the seventh day is the sign of God's first covenant with man in the Genesis creation account.
- 2) A marriage feast is taking place on the seventh day of this "new creation" is of great importance.
  - a) The first marriage occurred between a man and a woman in Genesis - between Adam and Eve arranged by God.
    - i. God set out to create man (male and female) in His own image. He began with the male and declared this not to be good, mainly that he should not be alone.
      - ✧ God refers to Himself in the first person plural; "our image," and "let us." → God is Himself a communion of divine persons: Father, Son and Holy Spirit.
      - ✧ Alone the male could not love or experience "communion" with another who is his equal. God creates Eve – Adam's bride. Now they begin to reflect more the image of their Creator. They are of the same nature, while related to one another as a communion of persons. The Father gives Himself to the Son, the Son to the Father. So, too, does the male give his whole self to the female, and she offers the same in return.
      - ✧ The communion between the Father and the Son gives rise to a third divine person, the Holy Spirit → the communion between the man and the woman give rise to a third person - a child. The Divine Trinity is reflected in the natural created order by a human trinity - the family.
      - ✧ Marriage and family → intended to reflect something of the interior life of God.

- ii. This “new creation” has on its seventh day a marriage feast. Now marriage will take on a new meaning in Christ → Marriage not only reflects something of the interior life of God (as designed by God from the beginning) but it now also reflects something of God’s love for man.
  - ✧ A new Adam (Christ) and a new Eve (Mary who is a sign of the Church to come). Marriage now represents how God weds Himself to man (the Church) as the word made flesh. He will enter into a one flesh union with the Church and His conjugal act will be the crucifixion.
  - ✧ Marriage becomes a sacrament (a sacred oath) that reflects not only God’s love in Himself, but also His love for man.
  
- b) It corresponds to the ancient Jewish practice of purifications.
  - i. The water jars – used purification rituals (See Numbers 19:11-13.)
    - ✧ The practice is to cleanse a man who has been made unclean so that when he approaches the “tabernacle” he does not defile the Lord.
    - ✧ These washings are to take place not only on the seventh day but the third day as well. John refers the day of the miracle at Cana to be both the third and the seventh day - each counting from different starting points.
  
  - ii. Jesus is God “tabernacled” among us (John 1:14) → the people must be cleansed - purified if they are to approach Him.
    - ✧ This cleansing/washing/baptism connects to the ritual washing He just took part in - His baptism by John in the Jordan.
    - ✧ In the Exodus, Moses’ “first sign” like “first sign” of Jesus at Cana involves the changing of water (with particular mention of the water in *jars*) to blood. In Exodus, the river and even water in jars turned to blood. In Cana, Jesus turns the water in these jars into a different “blood” the “blood of the grape.”
    - ✧ In the Exodus, this “first sign” served the purpose of leading the people out of their slavery, (particularly the slavery of idolatry that defiled them and made them unclean), through the waters of the Red Sea to worship God in the Promised Land. This first sign in John’s gospel leads people through the waters of baptism to be set free from defilement in order to worship God in the Promised Land of the Eternal Jerusalem.
    - ✧ In the Exodus, blood as the first sign and the blood of the lamb was brushed over doorposts for the angel of death to pass-over. At Cana, the blood of the grape, set in purification jars it will be used to wash the defiled people and it will be consumed by them as part of the nuptial exchange between Jesus and His bride, the Church. The blood of the grape will become the blood of the new lamb - the Lamb of God. At Cana, water becomes the blood of the grape; and the blood of the grape will become at the last supper, the blood of the Lamb of God.

### 3) Mary at Cana

- a) Mary is the new Eve. Mary is the “woman” foretold in Genesis 3:15. She is the one through whom the “undoing” of what was done in the garden will proceed. Through Eve the reign of sin was inaugurated by the prompting of Adam, now the Reign of God inaugurated by Mary’s prompting of Jesus to perform His first miracle.
- b) Mary as the new Eve is a model of fidelity, whereas the first Eve is one of infidelity; one who was not faithful to God. In Mary we see in one person an image of what the Church will be –
  - ✧ a faithful bride to the new Adam;
  - ✧ a faithful mother to the human race; and
  - ✧ a faithful daughter of the Eternal Father.
- c) Mary is the perfect created human. The perfect created human is a female. We enter into divine life with God through a nuptial union with the Eternal Son. The Church (consists of men and women) is therefore the bride of the Eternal Bridegroom. It is proper then that the one perfect created human is a woman because her gender reflects man’s high destiny.

### C. The “Lamb of God” goes to the Temple on the feast of the Passover.

- 1) John depicts Jesus going to the Temple at the time of the Passover after he has made clear that Jesus
  - a) is the Lamb of God
  - b) is one with the Eternal Father
  - c) is sent to undo what was done at the first creation and
  - d) inaugurates a new creation in His own blood,
- 2) The Lamb of God has arrived to be sacrificed. And it is here that he explains how this will take place.
  - a) The sacrifice will take place in the true Temple (not a man-made construction) - the Temple of His body.
  - b) This temple (both the actual temple building in Jerusalem and His body) will be destroyed. The Temple of His body, however, will not remain so - He will raise it in three days.

D. Note: The wedding feast at Cana is a good example as to how we need to look back to the Old Testament that we might see what is happening in John’s gospel. This enlightened understanding of what takes place in a given moment of John’s gospel will enable us to better understand what will happen.