

07_MarriageFull

00:00 S?: If you like having Bible study in your pocket and you have an iPhone or iPad, why don't leave a review? Search Bible Study Evangelista in iTunes and tell everyone how you're loving and lifting all you've been given. Here's Sonja.

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00:14 Sonja Corbitt: Let's get social. Connect with me at Bible Study Evangelista on Facebook, Instagram, Pinterest; and now you can also find me on the number one Catholic app for iPhone and Android, Laudate. Let's connect. And now let's get some Bible study in your pocket.

[music]

00:55 SC: Welcome to the Bible Study Evangelista Show. I'm Sonja Corbitt. I'm gonna love and lift you with some Bible study spinach that taste like cake. We are in our series on A Biblical Walk Through the Sacraments, and we have been through Baptism, the Eucharist, Confession, Confirmation, and Holy Orders. And today we're going to look at Marriage as a vocation, and then next week, we'll finish up with the Anointing or the last rites, and then I'll probably take a week or two of a break, and we'll begin our new series. I want to do a series on Worship. We're gonna look at Bible study in a little more detail. I know that I have spent a lot of time showing you and teaching you how to love the Word, L-O-V-E, and we're gonna look at something called worship. And we're going to delve into the Scriptures in a little more depth.

01:40 SC: So that'll be our next series in a few weeks. But today we're looking at the second of our vocational sacraments. Last week we looked at Holy Orders, and today we're gonna look at Marriage. There are, of course, religious orders and there are singles. If you're coming to the retreat, Standing in the Word, in October, I hope that you will look at Julian Bartlett. She is one of our speakers, and she speaks on marriage and the call to marriage, and she puts forth the idea that if you're not married and if you don't have a vocation to the Religious Life or Holy Orders, that God wants you to be married. And I think she does so pretty convincingly, which is not an argument I really wanna have right now. Right now, we need to get into the sacrament of marriage.

02:24 SC: And it begins... I love this idea that the Bible begins and ends with marriage, and so it begins in Genesis 1 with that covenant that God makes at creation with man and woman. And he has built a house, the cosmos, he has built the cosmos to be inhabited by people. And so He makes Adam and Eve, and of course, we talked about that quite a bit when we looked at our vision for 2020, and we looked at the priorities, the order of priorities. We talked about Genesis 1 being a house-building. And the Jewish people actually put this forth quite a bit too, that God was building a house for us really 'cause He doesn't need one, right? So the Bible then begins with marriage. Adam and Eve are created and given to one another in marriage. And that is part of their covenant with God and God's with them.

03:21 SC: The catechism says, in 1602, sacred Scripture begins with the creation of man and woman in the image and likeness of God, and concludes with a vision of the wedding feast of the Lamb. Scripture speaks throughout of marriage and its mystery, we'll talk about that in the latter

part of the show, its institution and the meaning God has given it, its origin and its end, its various realizations throughout history of salvation, the difficulties arising from sin and its renewal in the Lord, in the New Covenant of Christ and the church. In 1604, it says, "God who created man out of love also calls him to love. The fundamental and innate vocation of every human being, which is that love, that love of God, which is holiness. For man is created in the image and likeness of God, who is Himself love."

04:10 SC: Since God created him, man and woman, their mutual love becomes an image of the absolute and unfailing love with which God loves man. It is good, very good in the Creator's eyes. And this love which God blesses is intended to be fruitful and to be realized in the common work of watching over creation. And it quotes, "And God blessed them, and God said to them, 'Be fruitful and multiply and fill the earth and subdue it.'" Holy Scripture affirms that man and woman were created for one another. Quote, "It is not good that the man should be alone. The woman, flesh of his flesh, his equal, his nearest in all things is given to him by God as a helpmate. She thus represents God from whom comes our help. Therefore, a man leaves his father and his mother and cleaves to his wife and they become one flesh. The Lord himself shows that this signifies an unbreakable union of their two lives by recalling what the plan of the Creator had been in the beginning. So they are no longer two, but one flesh."

05:12 SC: So marriage then is between... First, it was between Adam and Eve and God, and then as the covenants grew from Adam and Eve to... They were the couple or the marriage. And then there was a family in Noah. And then there was a tribe in Abraham. And then there was a nation in Moses. And then there was a kingdom in David. And then there was a church in Christ. And so, in the beginning, that marriage covenant then, it moved to God and his people, Israel, and they prepared the way for the new and everlasting covenant in which Jesus by becoming incarnate and giving his life, He gave himself in a way to all mankind, because humanity is saved by Him, not each individual, but humanity as a whole through His passion and death and resurrection. And then we can see that that then is the preparation for the wedding feast of the Lamb, which will occur at the resurrection. I think that would actually be a really good series to maybe do a whole series on the wedding feast of the Lamb.

06:20 SC: But in any case, at the very beginning of Jesus's public life, He performs his first sign, and it was at his mother's request, and it was at Cana at a wedding feast. And so that is also a foretaste of that wedding feast of the Lamb, and so the church attaches a whole lot of importance to Jesus's presence at the wedding at Cana. And we'll look at that probably in the second segment here of the show, we're gonna look at Cana in detail. But the church has always seen in that miracle at Cana, the confirmation of the goodness of marriage, and then the proclamation that from that point forward, marriage would be a sign of Jesus's presence and... Well, I don't wanna get ahead of myself, but the Bible then begins and it ends with marriage.

07:07 SC: And so when we talk about marriage, we have to begin with the Trinity, because the Trinity, if we look at the Trinity as the origin and creator, and even we could say, standard, the ideal standard of marriage, then we can understand why marriage cannot be dissolved, why there can't be divorce. We can understand why contraception is illicit in the church, which I hope we'll have time to get to in the show as well. We can see why those "rules" are in place for God's people because it images the relationship of the Trinity. And so in the Trinity, Father, Son, Holy Spirit, we see that relationship. We see that it's infinitely creative. We see the cosmos as an example of that, but when we talk about marriage then, it's creative in the physical way, souls; it creates new souls, new

human beings. We see the love of the Trinity, we see it as a union. We see that it is a foretaste of Christ in the church. We see that it's permanent. And we see that it's Eucharistic. I can't wait to get into that.

08:17 SC: But because marriage was given as part of the covenant between God and the cosmos, and Adam and Eve, it is part of natural law. And that's why we have the commandments against adultery and that kind of thing. Marriage is built into natural law, and that's also part of why gay marriage or polygamy or any of those things are also illicit, because marriage then is an image of the Trinity. Now, when we get into the protoevangelium, which is a big old church word that just means the first gospel. "Proto" means first or before. And then "evangelium" means gospel or good news. So in Genesis 3, we see that after the fall, there were blessings and curses, and the serpent was actually cursed itself. But Adam and Eve were not cursed. Adam's labor was cursed, and Eve's childbearing was cursed, but Adam and Eve themselves could not be cursed because they had already been blessed by God, and God does not and cannot revoke a blessing that He has already pronounced. Those are eternal.

09:31 SC: And so Adam then is the first man in whom all of humanity was present, because he was the first. That's why the Bible calls him the head of the human race, he's the head. And so Jesus then corresponds to the New Adam, according to Paul. But Adam then is man, he is man in its entirety. So man, we looked at last week, we talked about man is called to fatherhood and woman is called to motherhood. And what's interesting is that Adam as the first priest, the domestic priest, but a priest nonetheless, he is called then to that fatherhood. And what was cursed after their sin was his labor. And so we can see that the curse actually involved something that was inherent and that was part of Adam's identity, something about work and men is indivisible, we could say. And equally, for woman, there's something about motherhood that is indivisible from the woman. So that's why John Paul II said that humanity is given to woman because she is mother.

10:46 SC: And so Eve, her name means "mother of all the living". So man is called to fatherhood, woman is called to motherhood. Now, that doesn't mean that if you're not able to have children, that there's something wrong with you. It just means that then that motherhood has to be turned into a spiritual motherhood. If there's an issue with being able to have children either by the man or the woman, it doesn't negate the fact that man is called to fatherhood and woman is called to motherhood. It's inherent, it's built into the gender, is my point. And so we see then in Ephesians 5:22, Paul talks about marriage in these absolutely beautiful, lofty, almost unreachable terms. He talks about Jesus and the bride. And I want to read that to you in its entirety, but I'll have to do that when I get back. We have to take a break. I'm Sonja Corbitt, your Bible Study Evangelista. More in a moment.

[music]

11:53 S?: You're listening to the Bible Study Evangelista Show, Bible study spinach that taste like cake.

12:00 S?: Sonja created the Love the Word Bible Study method just for you. Based on Mary's personal practice and formulated for your personality and temperament. Get your Love the Word meditations every Monday morning by signing up at biblestudyevangelista.com. Now, here's Sonja.

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12:33 SC: "Marriage is what brings us together today," says the priest in *The Princess Bride*, one of my favorite movies of all time. And every time I see her type the word marriage, that's what I think of. But we're talking about marriage, and we're gonna look at Ephesians 5:22. I wanna read that to you. I'm actually gonna begin in verse 21, but this is St. Paul speaking directly to wives and husbands to the church in Ephesians. He says, "Be subordinate to one another out of reverence for Christ. Wives should be subordinate to their husbands as to the Lord, for the husband is the head of his wife just as Christ is head of the church. He himself, the savior of the body. As the church is subordinate to Christ, so wives should be subordinate to their husbands in everything. Husbands, love your wives, even as Christ loved the church and handed himself over for her, to sanctify her, cleansing her by the bath of water with the Word... " That's baptism.

13:34 SC: "The bath of water with the Word, that he might present to himself, the church in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. So also, husbands should love their wives as their own bodies. He who loves his wife loves himself, for no one hates his own flesh, but rather nourishes and cherishes it, even as Christ does the church, because we are members of His body. For this reason, a man shall leave his father and his mother and be joined to his wife and the two shall become one flesh. This is a great mystery, but I speak in reference to Christ in the church. In any case, each one of you should love his wife as himself and the wife should respect her husband."

14:19 SC: Now, there is a whole lot in that passage to unpack because he gives us a nice little group of principles here for marriage, he speaks to both the wives and the husbands, and then later he actually speaks to children and parents in chapter 6, but we won't get into that simply 'cause we just don't have the time. But he says, "Wives, submit to your husbands." Now, I read that out of the NAB and now I am switching to my other version here. "Wives, submit to your own husbands as to the Lord." So submitting, now that is not a good word for us, is it, ladies? [chuckle] But here's the first principle, he says, "Submit to your own husband as to the Lord." And so, of course, our husbands are gonna do dumb things, they're gonna make bad decisions, they're gonna make decisions that may not even be bad, but just wouldn't be what we would do, or they'll do it differently or whatever.

15:12 SC: But we should always allow that. We should let them make the decision, the final decision in the home. And as we do it, we're not submitting to him necessarily, we're submitting to God through him. And this is the key to humility in a marriage for a woman. We are not submitting to them and their... And this is actually true in the church too, so we could... We're gonna extrapolate some. We're getting ahead a little bit here in talking about the church, but we don't have the right to veto a decision, a final decision by our husbands, in the same way that we don't have the right under God to veto a decision by our priest, because the priest then stands in as the husband for the church.

16:00 SC: So we're not submitting then to the husband or to the priest, we're submitting to God through them. Now, this doesn't mean that we submit to sin. If a husband wants us to sin, then of course we don't, and there is a way to protest, and... Wow, I wish I had time... I think I should get into that just a little bit because I have embarked on that subject. But when we find ourselves in a situation... Think of the situation with Mary and Joseph. Joseph, first of all, didn't tell her she couldn't say yes to God, he didn't even know about it, so she said yes to God before Joseph even knew, and it troubled him greatly when he learned. And yet Mary didn't try to defend herself. She didn't try to convince him, she didn't manipulate him. She didn't nag him. She just let God handle it,

and God did handle it. He intervened with Joseph through a dream.

16:53 SC: Now, I mentioned last week that I had a very similar situation with my husband, and I have learned... This is actually, this whole submission idea will be the lesson that I'm learning on my deathbed. And so I have a lot of experience here in this area in submission and in rebellion actually. But what I know is this, we're not submitting to our husbands, we're not submitting to the church, we're not submitting to the priest, we're submitting to God through them, and God will honor that humility, if we will take the risk and do it. Will they always make the right choices and do the right things? No, they won't, but if it's not a matter of sin or a matter of something dangerous, then we should just go with it, and allow God to do whatever God is going to do through them.

17:42 SC: Because we see, the husband is the head of the wife as Christ is head of the church, and he is the savior of the body, therefore, just as the church is subject to Christ, let the wives be to their own husbands in everything. And now he says everything. That's what it says in the Bible, y'all. Verse 25, here's the kicker for the husbands: "Husbands, love your wives as Christ also loved the church and what he gave himself for her." So how husbands do you love your wives? That you give yourself for her in whatever way that means, that's what you're to do, you give yourself for her as Christ gave Himself for the Church. Why? So that he could sanctify and cleanse her with the washing of water by the Word that he might present her to himself, a glorious church." Jesus gave himself body and blood to the bride, the church, he gave himself completely and totally. So every man is head of the wife in order to give himself to her. She is his Eucharist and his bride.

18:51 SC: Paul goes on to say, This is a great mystery, but I speak concerning Christ and the church nevertheless, let each one of you in particular, so love his own wife as himself, and let the wife see that she respects her husband. And so we see there then that it is something that the man needs to be respected by his wife. And what does that mean? It means letting him know, you believe he's capable, he's competent, and he's affirmed. You affirm him. And this is why a lot of our marriages don't do well, and we have seasons in our marriages that don't do well because one or the other or both of us are working against this principle for a good marriage. A good marriage is one in which the wife submits to the husband and respects him.

19:42 SC: And the man gives himself to her, he loves her by giving himself up for her. What does that mean? Well, I don't know, it's gonna be different in everybody's marriage, but that's the standard that we're called to. And if we look back to Genesis, we see that Adam did not give himself for his wife, he allowed the serpent to deceive her, and then he followed her in that sin. And so that's part of why in 1 Timothy 2:15 it says, that woman will be saved through childbearing if she continues in faith and love and holiness with modesty. Why does it say that? That's one of those offensive verses that feminists get all up in arms about, but what we're seeing there is the redemption of child birth. And so the curse was on Eve's child birth, it was going to produce pain. In pain she would give birth. And now we can give birth toward redemption, so instead of giving birth towards sin, as Eve did, we can give birth toward redemption, and we can work toward a home, a house building, the way God did in Genesis 1, we can work toward that house building that produces souls for God.

20:55 SC: And that's the goal, because a family, a marriage, first of all, your marriage, your spouse, you're meant to sanctify one another. That's why you need the graces of a sacrament, and we'll get to that in just a moment, but it's hard. Is it not? We have to have that grace because the whole point of marriage is to get each other to heaven, and that means you and your spouse and your children.

And so now we can give birth toward redemption, whereas before Christ, everybody just gave birth to sin. We all, every human being after Eve sinned and fell into sin and was part of sin, original sin and each of us still is, but in Christ, we can be redeemed. And that's the point. So that's why Paul says that woman will be saved through the bearing of children, so we should have children, we should not want to not have children, and in fact that's, I'm getting ahead of myself, but that's part of what marriage is.

21:51 SC: So we've looked at Eve and Mary, we see that woman receives. She receives from the man and she obeys, she receives from God through the man, and she obeys God through the man. And that's why John Paul II said that God has given humanity to woman because woman is mother, man is father, woman is mother.

22:14 SC: Anne Catherine Emmerich, she is the nun whose visions were used in part to make the Passion of the Christ, and she goes so far as to say that the health, the spiritual health of a family is completely dependent on the mother. The woman, the wife, the mother is the one who has the duty to raise her children in that spiritual way. Now the final authority, obviously rests with the man, the father, but it's a daunting thing to think about that the responsibility for the spiritual well-being of your home is the woman's. And when I say that I'm... And she did too, she's speaking in the spiritual, in the nurturing kind of terms. Men don't nurture well. They're not really made for it, they're made to give themselves for the woman to lay down their lives, to lay down their bodies, to give all of that on behalf of the family, on behalf of the wife, the woman is inherently made to mother, she nurtures, she grows, she teaches, she brings along.

23:26 SC: So the attitude in the Spirit then of the home and the marriage, depends on the wife. The final authority depends on the husband. More on that when we get back.

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29:28 SC: Will they always make the right choices and do the right things? No, they won't. But if it's not a matter of sin or a matter of something dangerous, then we should just go with it and allow God to do whatever God is going to do through them. Because we see, the husband is the head of the wife as Christ is head of the church. And he is the savior of the body, therefore, just as the

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30:11 SC: So how husbands do you love your wives? You give yourself for her. In whatever way that means, that's what you're to do, you give yourself for her as Christ gave himself for the church. Why? So that he could sanctify and cleanse her with the washing of water by the word, that He might present her to himself a glorious church. Jesus gave himself, body and blood, to the bride, the church. He gave himself completely and totally. So, every man is head of the wife in order to give himself to her. She is his Eucharist and his bride.

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34:40 SC: Now, the final authority, obviously rests with the man, the father, but it's a daunting thing to think about that the responsibility for the spiritual well-being of your home is the woman's. And when I say that I'm... And she did too, she's speaking in the spiritual, in the nurturing kind of terms. Men don't nurture well. They're not really made for it, they're made to give themselves for the woman to lay down their lives, to lay down their bodies, to give all of that on behalf of the family, on behalf of the wife, the woman is inherently made to Mother, she nurtures she grows, she teaches. She brings along, so the attitude and the spirit then of the home, and the marriage depends on the wife, the final authority depends on the husband. More on that when we get back.

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[music]

36:24 SC: So we left off looking at how the spiritual and emotional well-being of the home rests with the mother, and then the final word and also the final responsibility for how that goes, rests with the man, because he is the head of the home, the head of the marriage as Christ is head of the church.

36:42 SC: The promises that God made to Adam and Eve, they were not just for them, they were for everyone after them, and so they were born really to be blessings for everyone else, and so that shows the principle that the marriage exists for God in the world, not just for itself. So it's meant to be in a way an icon of God in the world, and also through the children that will come of that union, they're meant to be sent forth to populate the world with God lovers. So, man gives himself for the wife and woman receives man. Warts and all, right? [chuckle]

37:18 SC: He chose to make man male and female, why? Because he wanted to make them partners with himself to produce new life. See how that images the Trinity. So this union that we call a sexual union, in that union, man and woman then fashion another physical image of themselves and into that new body begun by them, God infuses a spiritual and immortal soul. So there's a cooperation then between the union of the man and the woman, I think that's beautiful. So sex is holy, y'all. It's sacred, and it's interesting, it's very Eucharistic, because it is the giving of one's body,

and in the same way that Jesus gave his body for the church. Well, not the same way, but in a similar way, right? So we give our bodies to one another. And woman gives her body to a child, and so the woman is also... Motherhood is also Eucharistic because you're giving up your body for that child, and that's another way that it is redemptive to have children. That's why part of why Paul says women will be saved through the bearing of children because it's Eucharistic. It follows Christ who is the head of the church.

38:27 SC: And if you think about some of the sermons that we've maybe heard from priests who make that correlation, that's part of why we shouldn't abstain from sexual relations for very long. Look at your sex life and imagine if you went that long without the Eucharist, on a regular basis. Now, I know we're in this pandemic mess right now, and it's difficult, and most of us are able to at least return to church and receive the Eucharist, but if you're... I mean that's a great example of not being able to become one with Christ in the Eucharist, so you don't want then... So you just need to think about then how often you have sex compared to how often you receive the Eucharist, is all I'm saying.

39:05 SC: So, we're talking about procreation, and we know that God founded that institution of marriage, and it is a lifelong and irrevocable union between one man and one woman, that's written in natural law, and that's necessary, obviously, because it's essential that children not just be born, but that they're reared and cared for by the mother and father who bring them into the world, and we all have seen and know, and many of us have experienced what happens when that's not working properly. So if it is a valid sacramental marriage, then it is indissoluble.

39:39 SC: What does it mean to have a sacramental marriage? Well, first of all, if you're non-Catholic, then you have two baptized people who give themselves to one another. Interestingly enough, the sacrament of marriage is the only sacrament that the priest does not confer himself on us. In a marriage, in the sacrament of marriage, the two parties are the two that confer the Sacrament on one another. Now the priest is present and he should be and must be actually, but it's the people who actually confer the Sacrament on one another, and that comes through that vow, that promise that they make to one another. So if they're non-Catholic, as I and my husband were, we were both baptized, that was the first thing. Second, we understood and committed that it would be forever, and thirdly, we were open to life, we were open to having children. And so those really are the conditions, you have to be open to life and intend that it be forever, that's for non-Catholics.

40:30 SC: If you're Catholic, you must be Catholic, you must marry another Catholic unless you have a dispensation. It is permanent. An annulment in the church is not a Catholic divorce. It is the proclamation that the marriage that occurred was not sacramental to begin with, that is what an annulment is. It is not a divorce. You can't just go get an annulment because you're mad at each other, that's not how it works. When you're married, you are married forever, it is indissoluble, and if you do split up and divorce civilly, in God's eyes you're still married to that person if it was sacramental. Now, that's a whole can of worms, I don't have time to open, but I just wanted to mention that because we're talking about marriage being the image of the Trinity, and that indissolubility and also permanence.

41:12 SC: So why is it actually even a sacrament? Well, it's a sacrament, 'cause we need the grace to get through marriage, don't we? It is not good that man be alone, God said in Eden, he said, I will make a helper like himself, and so God, it was His design that man and woman should complete each other. They draw strength from each other, they contribute to each other's spiritual growth. You

know, if you're married that the faults of one fit into the perfections of the other, and then there is a new unity that arises through time. It should, in the ideal world, right? There's a new unity that arises from the differences of the two people, and the parents will have to answer to God for the souls of the children who have been entrusted to them, and so if there was ever a state of life that called for grace, marriage is it. It is permanent, it's indissoluble, there are children involved and everybody's souls are involved. We need grace for that, and that is why Christ made it a sacrament.

42:07 SC: Now when did he? Well, something that it was at the marriage feast at Cana, as I do, and others think it might have been at the time he was talking to the Pharisees and he said, "Have you not read that the Creator from the beginning made them male and female, and said, For this cause, a man shall leave his father and mother and cleave to his wife and the two shall become one flesh. Therefore, now they are no longer two, but one flesh. What therefore God has joined together, let no man put asunder." That's Jesus speaking in Matthew 19. So we don't really know. I actually do think it was at Cana, because of the symbolism involved there.

42:39 SC: So, we have Jesus and Mary, I love this, the way this was depicted in the series, The Chosen, but we have this wedding, and Mary is there and Mary asks Jesus to perform his first miracle, and He does so. The word Cana comes from the root for reeds, as in the reeds that grow in water, and it's very interesting because there is water in these water pots, right? And the Red Sea was called the Reed Sea. That's actually, I'm not sure why they translated it red, I think that grew out of the original meaning, which was the Reed Sea. So when the children of Israel left Egypt through the Exodus and they crossed the Red Sea on dry land, remember that was the Reed Sea. And so, Cana comes from that root, that very same root for reeds.

43:26 SC: And so there's a lot of water and baptism imagery here with the baptismal water pots, those were Jewish washing pots. Remember how they wash the cups and the dishes that they ate from, and they washed their hands, there were lots and lots of baptisms we'll call them, but washings in Judaism, and that's what those water pots were there for. And so here they are in Cana, where the reeds were, or a watery place. It was actually right there in Galilee. If you go with me to the Holy Land next year in October, Father Larry Richards is gonna go with me again, and we're going back to the Holy Land. I cannot wait. I have absolutely, I have thought about the Holy Land every single day. I think of Lent, and I can't get it out of my head now. But if you go with me, we'll go there to Cana and last time last year we were there, we renewed our marriage vows there, as most people do. It's a custom when you go there.

44:18 SC: But the point is, it's right there with all this water imagery. And so, Mary is present and Jesus is present, that's a big thing, Jesus is present at this wedding. Okay? So, he's present, which tells us that He's present at every wedding, that's the point. And Mary is also present at every wedding. She is positioned as the conduit of the grace that will come through Christ, and so Jesus is present, Mary is present. He turns this water into wine, wine is a biblical symbol of grace, and that is what a sacrament is, it is an outward sign of an inward reality that communicates grace. The outward sign in marriage is the vows that are taken between the two people in the presence of the priest and the whole community, it must be done in the community because it's a community thing, and so the vows that are taken between the two people and the exchange of rings, that kind of thing and then the consummation, all of those things are part of marriage.

45:14 SC: And so, Jesus is present and he turns the water into wine. He is then giving the wedding grace. See the imagery, how beautiful that is? And so that was his very first miracle, his very first

miracle was to give grace at a wedding, and to be present at a wedding. I don't know why, but this makes me cry, I think it's because it just feels so big. It's bigly. It's bigly that Jesus is present in our marriages. You know, we lose sight of that pact in the day-to-day grind. Do we not? It's this whole domestic thing is hard, and it's doubly hard now that we've been quarantined with our families 24/7 for so long. So it cries out for grace. Marriage cries out for grace, and Jesus was faithful to give us the grace to be able to rise to the calling of motherhood and fatherhood, of giving ourselves Eucharistically to one another in the procreation of children and in populating the world with new souls for God.

46:14 SC: And of course, these are all ideals, and it doesn't always work out like that, but I want you to see the beauty of it and the bigness of it. Marriage is a huge deal in God's eyes. Because it is a great mystery. The mystery is that Jesus gives himself as the bridegroom to the bride, the church, and He will marry us in that day, the whole of us, the whole collection of us in the church at the wedding supper of the lamb. But at every single Eucharist, Jesus gives himself in that marital way, in the Eucharist at every single mass.

46:50 SC: And that's really what marriage is meant to be. It's meant to be Eucharistic. And so if we look at it in those terms, the hardness of marriage takes on a light. Light as in illumination, but also light as in it's not so heavy. The graces of matrimony are enough to get you through all the way to the end. And that's what we need a sacrament for, and that's why Jesus was present at that miracle and why he made that miracle there and why he was present at that wedding. So we can be sure that we have the grace that we need. There was so much of that wine at that wedding, and he gave it to them when they had run out of what they already had.

47:28 SC: So dear one, if you're one of those in a marriage that is difficult. Hear me, Jesus wants you to know there is always grace available. More and better grace than you ever had before in Him. In the name of the Father and the Son and the Holy Spirit, Amen.

[music]

47:51 S? Thank you for listening to the Bible Study Evangelista Show. Find out more at biblestudyevangelista.com.