

Link to Liturgy



5th Sunday of Lent Lazarus, Come Forth!

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Lessons and Discussions

Page 5 – Jesus: Divinity, Humanity & Mission

“I have come to believe that you are the Messiah, the Son of God...”

Page 10 – Divinity is Red, Humanity is Blue...

“I am the resurrection and the life...”

Page 14 – Seven Words[1] [Part I]

“Let us also go die with him.”

Page 17 – Seven Words [Part II]

“Let us also go die with him.”

Communion Antiphon – Simple English Propers

This should be chanted so that the time of prayer, study and discussion can be made sacred. Another song can be substituted, but should have the same theme.

When the Lord saw the sisters of Lazarus in tears near the tomb, he wept in the presence of the Jews and cried: Lazarus, come forth. And out he came, hands and feet bound, the man who had been dead for four days.

Alternate options:

Holy and Anointed One

I believe in Jesus

Crossroads (Remnant)

Do you Know Him? (Remnant)

Take the Plunge (Remnant)

Who are You? (Remnant)

Collect – Roman Missal

In the name of the Father, and of the Son, and of the Holy Spirit.
Amen

By your help, we beseech you, Lord our God,
may we walk eagerly in that same charity
with which, out of love for the world,
Your Son handed himself over to death.
Through our Lord Jesus Christ, your Son,
Who lives and reigns with you in the unity
Of the Holy Spirit,
One God, for ever and ever.

In the name of the Father, and of the Son, and of the Holy Spirit.
Amen

Gospel Reading – John 11:1-45 – Roman Missal

A reading from the holy Gospel according to John
- Glory to you O Lord

Now a man was ill, Lazarus from Bethany, the village of Mary and her sister Martha. Mary was the one who had anointed the Lord with perfumed oil and dried his feet with her hair; it was her brother Lazarus who was ill. So the sisters sent word to Jesus saying, “Master, the one you love is ill.” When Jesus heard

- [4] Fr. John A. Hardon, S.J.; *Modern Catholic Dictionary*
- [5] Hebrews 4:15-16
- [6] The Order of the Mass; Roman Missal
- [7] Luke 1:35
- [8] Galatians 4:4-7
- [9] Luke 15:22-24
- [10] Sr. Elena Maria Manganelli, O.S.A.
- [11] Matthew 22:11-13
- [12] Rite of Baptism
- [13] Roman Catholic Daily Missal (1962)
- [14] Isaiah 1:18
- [15] John 20:25
- [16] 1 Corinthians 1:23
- [17] Mark 8:34
- [18] Mark 15:39
- [19] Luke 2:34
- [20] John 14:12
- [21] Luke 22:19
- [22] Ephesians 5:23
- [23] John 15:13
- [24] John 10:10-11
- [25] John 11:25-26
- [26] Blessed John Paul II; Saint Louis; January 26, 1999
- [27] Spiritual Reading in this Link to Liturgy packet
- [28] John 11:9-10

6. 

A -ve Regína caelórum, * Ave Dómina Ange-lórum :

Sálve rádix, sálve pórtá, Ex qua mundo lux est órta :

Gáude Vírgo glo-ri- ósa, Su-per ómnes spe-ci- ósa : Vále,

o valde decó-ra, Et pro nó-bis Chrístum exó-ra.

V. Dignare me laudare te Virgo sacrata.
R. Da mihi virtutem contra hostes tuos.

English Translation

Hail, Queen of Heaven; hail, Mistress of the Angels; hail, root of Jesse; hail, the gate through which the Light rose over the earth.

Rejoice, Virgin most renowned and of unsurpassed beauty.
Farewell, Lady most comely. Prevail upon Christ to pity us.

V. Let me praise thee, most holy Virgin.
R. Give me strength against thine enemies.

Let us pray. Grant, O merciful God, defense to our weakness; that we who now celebrate the memory of the holy Mother of God may, by the aid of her intercession, rise again from our sins. Amen

“The End” Notes

[1] The Seven Words are taken from the Seven Pillar of Transitus (www.thelastmartyrdom.com)

[2] Fr. John A. Hardon, S.J.; *Modern Catholic Dictionary*

[3] John 11:18

this he said, “This illness is not to end in death, but is for the glory of God, the Son of God may be glorified through it.” Now Jesus loved Martha and her sister and Lazarus. So when he heard that he was ill, he remained for two days in the place where he was. Then after this he said to his disciples, “Let us go back to Judea.” The disciples said to him, “Rabbi, the Jews were just trying to stone you, and you want to go back there?” Jesus answered “Are there not twelve hours in a day? If one walks during the day, he does not stumble, because he sees the light of this world. But if one walks at night, he stumbles, because the light is not in him.” He said this, and then told them, “Our friend Lazarus is asleep, but I am going to awaken him.” So the disciples said to him, “Master, if he is asleep, he will be saved.” But Jesus was talking about his death, while they thought that he meant ordinary sleep. So then Jesus said to them clearly, “Lazarus has died. And I am glad for you that I was not there, that you may believe. Let us go to him.” So Thomas, called Didymus, said to his fellow disciples, “Let us also go to die with him.”

When Jesus arrived, he found that Lazarus had already been in the tomb for four days. Now Bethany was near Jerusalem, only about two miles away. And many of the Jews had come to Martha and Mary to comfort them about their brother. When Martha heard that Jesus was coming, she went to meet him; but Mary sat at home. Martha said to Jesus, “Lord, if you had been here, my brother would not have died. But even now I know that whatever you ask of God, God will give you.” Jesus said to her, “Your brother will rise.” Martha said to him, “I know he will rise, in the resurrection on the last day.” Jesus told her, “I am the resurrection and the life; whoever believes in me, even if he dies, will live, and everyone who lives and believes in me will never die. Do you believe this?” She said to him, “Yes, Lord. I have come to believe that you are the Christ, the Son of God, the one who is coming into the world.”

When she had said this, she went and called her sister Mary secretly, saying, “The teacher is here and is asking for you.” As soon as she heard this, she rose quickly and went to him. For Jesus had not yet come into the village, but was still where Martha had met him. So when the Jews who were with her in the house comforting her saw Mary get up quickly and go out, they followed her, presuming that she was going to the tomb to weep there. When Mary came to where Jesus was and saw him, she fell at his feet and said to him, “Lord, if you had been here, my brother would not have died.” When Jesus saw her weeping and

the Jews who had come with her weeping, he became perturbed and deeply troubled, and said, "Where have you laid him?" They said to him, "Sir, come and see." And Jesus wept. So the Jews said, "See how he loved him." But some of them said, "Could not the one who opened the eyes of the blind man have done something so that this man would not have died?"

So Jesus, perturbed again, came to the tomb. It was a cave, and a stone lay across it. Jesus said, "Take away the stone." Martha, the dead man's sister, said to him, "Lord, by now there will be a stench; he has been dead for four days." Jesus said to her, "Did I not tell you that if you believe you will see the glory of God?" so they took away the stone. And Jesus raised his eyes and said, "Father, I thank you for hearing me. I know that you always hear me; but because of the crowd here I have said this, that they may believe that you sent me." And when he had said this, he cried out in a loud voice, "Lazarus, come out!" The dead man came out, tied hand and foot with burial bands, and his face was wrapped in a cloth. So Jesus said to them, "Untie him and let him go."

Now many of the Jews who had come to Mary and seen what he had done began to believe in him.

The Gospel of the Lord.
- Praise to you, Lord Jesus Christ

Spiritual Reading

From Saint Leo the Great

The guile of the devil, Dearly Beloved, against those who strive in this contest for the rewards of heaven, especially lies in wait to undo the faith of those whose virtue he cannot overthrow. For whoever is led away from the path of the true faith, and changed to another, his whole journey is an apostasy; and the further he travels from the Catholic light, the nearer he comes to the darkness of death.

This has happened in our own days to some who through carelessness have caught the infection of an ancient madness, from the evil spirit of an error long since confuted and condemned; and who dare to deny that in Christ there is a twofold nature, either by not accepting the truth of the Incarnation, or that the Divinity became flesh: so that, according to Manichean, where

and the graces necessary for eternal salvation. I promise, in light of my Covenant Promises, to renew my commitment to our Rule and school of perfection – the school of Jesus Christ – once a week, and frequently to consult the Gospel, which is our primary rule, living according to the law of charity under the guidance of my superiors, in solidarity with my fellow oblates and in service to others – going from Gospel to life, and life to the Gospel.

[All Bowing]

O Lord Jesus Christ, in order to live in one single act of perfect Love, with the Father and the Holy Spirit, I offer myself as an oblate – a living sacrifice – to your Divine Merciful Love, asking you to consume me continually, allowing the waves of infinite tenderness stored up within you to overflow into my soul, and thus I may become a martyr of your love, O my God!

May this "last martyrdom", after having prepared me to appear before you, finally cause me to die, and may my soul take its flight without any delay into the eternal embrace of your Divine Merciful Love. I want, O my Beloved, at each beat of my heart to renew this offering to you constantly, until the shadows having disappeared, I may be able to tell you of my love in an eternal face to face!

[All Making the Sign of the Cross]

In the name of the Father, Who created me, and of the Son, Who redeemed me, and of the Spirit, Who sanctifies me. Amen.

Marian Antiphon – Divine Office (Sunday Compline) – Ave Regina Caelorum

what we ask, if it is according to His will. Since the Son and Father are one in substance and in will, everything that Jesus asks will be given to Him.

WORKS – “See how he loved him” – the Jews (verse 36)

The Jews in verse 37 says that Jesus opened the eyes of the blind man. They knew well His miraculous works and reputation, but what impressed them most is that “he loved”.

BODY – “Untie him and let him go” – Jesus (verse 44)

Jesus cares about both body and soul. Not only does He heal the soul but He raises the body of Lazarus, a body that was tied up and bound. He does to Lazarus, what He will do to His own body and what He will also do to our bodies, at the resurrection of the dead. The body is not left to corrupt, nor does it stay bound.

LIFE – “I am the resurrection and the life” – Jesus (verse 25)

Jesus is the life and invites us to live this life. There is only one life and that is the life of Christ. Alban Bulter’s book call “Life of the Saints” does not use the word “lives” but “life”. The Saints live the life. We thorough the liturgical year and the sacraments live the life of Christ.

Profession of Faith or Popular Devotion – Act of Oblation

This Act of Oblation is prayed by members of the Transitus: Oblates of the Last Martyrdom. The prayer is a modified version of the one composed by St. Therese of Lisieux

[All Making the Sign of the Cross]

In the name of the Father, Who created me, and of the Son, Who redeemed me, and of the Spirit, Who sanctifies me. Amen.

Desiring to consecrate myself entirely to Jesus Christ as his disciple, spouse, and member of his Mystical Body, the Church, I unite myself with the members of this new monastic association: Transitus – Oblates of the Last Martyrdom, which has been established in and through Divine Merciful Love under the protection of Our Mother of Perpetual Help – Most Holy Theotokos of the Passion – who is “the Refuge and the Hope of Sinners.”

As patron of our community, I ask St. Francis – the “Little Poor Man” of Assisi – to help me to obtain a perfect love for our Lord Jesus Christ – “Eternal and Sovereign High Priest and King” –

there was not passion there is no Resurrection, or according to Apolinaris, the very Godhead of the Word has become subject to change and to suffering.

To listen to such teaching, to pour it into the ears of Christian people, what is it if not to seek to overthrow the very foundations of our religion, and to deny that the true Son of God is true Son of man, in Whom alone was the restoration of man to his former state testified to by the Law, promised by the Prophets, and announced by all the signs of the Old Testament; so that we may not doubt of the fulfillment, at the time appointed, of that great mystery of the Divine Mercy, so often and so long foreshadowed, which was to benefit all ages?

Whence is it that, because the Word was made flesh, the one person in Christ belongs to both God and man, so that in none of His actions is there a separation between the one nature and the other; yet Evangelical truth repeatedly confesses that He is the Son of man Whom it proclaims is the Son of God, so that though of the things which it records, some belong to His Divinity, and some to His humanity, yet both the one and the other are commemorated under the name of the Son of man: so that the faith which was to believe that Our Lord Jesus Christ, born of the Virgin Mary, was at the same time both God and man, might not hesitate in confessing either humanity in God or Godhead in man; and that the true lowliness of the assumed man was in the Word, and the true Majesty of the assuming Godhead in our flesh.

Responsory – Office of Readings – Fifth Sunday of Lent

Christ Jesus, the radiance of the Father’s glory and the full expression of his being, upholds all things by the power of his word. He cleansed us from our sins,
- and now he has taken his place in heaven, at the right hand of God in his majesty.

Our faith rests on Jesus, who endured the cross for the sake of the joy that lay before him.
- and now he has taken his place in heaven, at the right hand of God in his majesty.

Jesus: Divinity, Humanity and Mission - Lesson and Discussion

“I have come to believe that you are the Messiah, the Son of

God...”

What is the Incarnation? The union of the divine nature of the Son of God with the human nature in the person of Jesus Christ. The Son of God assumed our flesh, body, and soul. He dwelt among us, like one of us, in order to redeem us. His divine nature was substantially united to our human nature.[2]

Incarnation comes from the Latin *incarnatio* that means “in flesh”. The Spanish word *carne*, means meat or flesh. The incarnation is God “becoming flesh”. Because God became flesh, He is able to feed us with His very flesh in the Eucharist.

TV Commercial – “Carne Asada” Taco Bell – POP CULTURE CONNECTION – 0:30

<http://youtu.be/7oN7X9z6Cc4>

In the commercial the lions are talking about the smell of “Carne” or the meat from the taquitos.

TV - The Divine Sense of Humor (Part 1) - Archbishop Fulton Sheen - POP CULTURE CONNECTION – Watch from 2:45 to

<http://youtu.be/sxLdrE7WTaA>

How is the Incarnation like a handshake, a kiss, a word? A handshake is physical, but it is not just two hands grasped together. A person can hold their own hands together, but it is not a handshake. A handshake is more than physical, it communicates something spiritual; a relationship between two people. A kiss hopefully does not just communicate the physical but communicates the emotional as well, something deeper. A word is spoken, which is a physical thing, but the word transcends the physical, pointing to something deeper; the spiritual.

We can ask two questions to better understand the mystery of the Incarnation. If we ask Joe, “Who are you?” He will answer, “I am Joe”. What if we ask him, “What are you?” He will answer, “I am a human.” Now, ask these same questions to Jesus. Who are you? “I am Jesus”. What are you? “I am God! I am human! Jesus is a who (Jesus) with a what, what (God and man).

Martha said to Jesus, “I have come to believe that you are the Messiah, the Son of God...” **What did she believe before?** She believed and knew Him to be human. It was only at the end of His life and after a long meaningful friendship that she came to believe that He was the Son of God. The question, “Who is Je-

These seven words indicate to us, how close or far we are from Christ. **Are we attracted to Him? How much are we attracted to Him? Are we benefiting from a relationship with Him? Do we know His words, His works and how well? Are we in union with Him? Are we laying down our life for Him?** We are Children of the Light and Christ is the source of this light. Are we in the light? If we are how much? The Spiritual Reading in this packet speaks about those that have walked away from the faith “and the further he travels from the Catholic light, the nearer he comes to the darkness of death”[27] This light is necessary if we are to accompany Christ; Jesus says, “If one walks during the day, he does not stumble, because he sees the light of the world. But if one walks at night, he stumbles, because the light is not in him.”[28] Those that are walking toward heaven see glimpses of the light of heaven now, on their journey and as Jesus says will not stumble. Those that are walking toward hell see glimpses of the darkness of hell now, on their journey, and as Jesus says will stumble. Which path will we walk?

In the Gospel of the rising of Lazarus, where do we see these seven words? Each person in the Gospel (Disciples, Mary, Martha, Lazarus, the Jews) is called into a deeper relationship with Christ. How does each of these people respond? What does each of these quotes say about the people and about Jesus?

CROSS – “Let us go die with him” – Saint Thomas (verse 16)
The apostles know that Jerusalem means “death”. They don’t yet know what kind of death. For the apostle the cross is unavoidable. When we encounter the cross a decision must be made.

NAME – “Sir, come and see” – the Jews (verse 34)
Jesus is called many names in the chapter. He is called teacher, master and even calls Himself the Resurrection and Life. The Jews, like the Samaritan call Him “sir”. They do know the power of His holy Name.

WORDS – “Lazarus, come out” – Jesus (verse 43)
By His very words Jesus raises a man from the dead. His words are powerful.

PRAYER – “Whatever you ask of God, God will give you” – Saint Martha (verse 22)
“Father, I thank you for hearing me” – Jesus (verse 41)
The reality of prayer is that God does hear us and will give us

deeper relationship, entails the giving of ones very body to the other. “This is my body, which will be given for you; do this in memory of me.”[21] Jesus therefore gives us His BODY. He not only gives us His Body tells us you are my Body. Saint Paul says, “For the husband is head of his wife just as Christ is head of the church, he himself the savior of the body.”[22] Christ is the head of the Body, we are the members, this unity is most perfectly witness and lived out in Holy Communion. Just as we are called to do the WORKS of Christ, we are also called to be the BODY of Christ. The level of relationship is no longer just attractiveness to each other, but rather, a communion with the other, so eventually there is no “other” but only one. “No one has greater love than this, to lay down one’s life for one’s friends.”[23] Jesus lays down His life and gives us His Body. When a married couple shows this great love, they do this by giving the gift of themselves in the marital act. What happens? Life happens. Love produces life.

Jesus lays down His body and thus gives us LIFE. “A thief comes only to steal and slaughter and destroy: I came so that they might have life and have it more abundantly. I am the good shepherd. A good shepherd lays down his life for the sheep.”[24] A married couple, not only shares life, but also brings forth new life. Christ, not only shares His life with us, but brings forth new life, eternal life, in us. “I am the resurrection and the life; whoever believes in me, even if he dies, will live, and everyone who lives and believes in me will never die. Do you believe this?”[25]

The middle word acts as a hinge and is in relation to the first group and the final group. It is said that in any relationship, communication is at the center. PRAYER is the key to our relationship with Christ. “You are children of the light (cf. Jn 12:36)! You belong to Christ, and he has called you by name. Your first responsibility is to get to know as much as you can about him, in your parishes, in religious instruction in your high schools and colleges, in your youth groups and Newman Centers. But you will get to know him truly and personally only through prayer. What is needed is that you talk to him, and listen to him. Today we are living in an age of instant communications. But do you realize what a unique form of communication prayer is? Prayer enables us to meet God at the most profound level of our being. It connects us directly to God: Father, Son and Holy Spirit, in a constant exchange of love. Through prayer you will learn to become the light of the world, because in prayer you become one with the source of our true light, Jesus himself.”[26]

sus?” has intrigued the world. The Church spent the first five centuries clearing up this question for the faithful and the world. The first four ecumenical councils of the Church answers the question, “Who is Jesus Christ?”

VIDEO – Fr. Barron: Who is Jesus and what makes him unique? – POP CULTURE CONNECTION – 4:35

<http://youtu.be/6aZsH-Ca7WU>

This is an excerpt from the Catholicism Series. Fr. Barron helps us better understand how Jesus wanted to help us better understand fully who He was.

Nicaea I (325) – Condemned Arianism. It defined the Son of God as consubstantial with the Father, formulated in the Nicene Creed which we profess at Mass. Arianism says that there are not three persons of the Holy Trinity, but that there is only one person, God. It therefore states that Jesus was not a divine person, but was created by the Father. Jesus, therefore according to Arianism, was only human and not divine.

Does anyone still believe that Jesus is human but not divine today? This is still believed by Jews, Muslims, Jehovah Witness, Mormons and others.

Constantinople I (381) – Condemned the Macedonians who denied the divinity of the Holy Spirit. It confirmed and extended the Nicene Creed. Macedonians attacked the divinity of the third person of the Trinity, the Holy Spirit. The council explained that Jesus gave His Spirit, the Holy Spirit, to the world. Christ is divine; therefore the Spirit that proceeds from the Father and the Son is also divine.

Ephesus (431) – Condemned Nestorianism, which held that there were two distinct persons in the Incarnate Christ, a human and divine. It defended the right of Mary to be called the Mother of God. We believe that Jesus is one person, not two persons. He is one person, with two natures. Mary is not the mother of two persons, but rather one person. She is the Mother of Jesus and since Jesus is God, she is the Mother of God. She is called the Theotokos, the God-Bearer.

Chalcedon (451) – Condemned Monophysitism or Eutychianism by defining that Christ had two distinct natures, and was therefore true God and true man.

How powerful and real is the person of Jesus Christ that it took

418 years after His death to figure Him out! People debated, fought and even were willing to die, to answer the question, “Who is Jesus?” The Church founded on Christ and the Apostles always knew and believed who Christ was, and it was through Her councils that She confirmed the person and nature of Christ to the world.

The question of Jesus’s humanity and divinity was already being asked and the teaching of the Apostles was already being challenged. Saint John’s Gospel, which was written by Saint John between 90-100 AD, in the first chapter clearly states the teachings of the Apostolic Church on this matter.

Read the following verses: John 1:1; John 1:14; John 1:29. What do these verses say about the divinity of Jesus, the humanity of Jesus and the saving mission of Jesus?

John 1:1 – *“In the beginning was the Word, and the Word was with God, and the Word was God.”* Who is the Word? Jesus is the Word. If we replace the word “Word” with Jesus, the verse reads: In the beginning was Jesus, and Jesus was with God, and Jesus was God. If Jesus is the Word which we believe that He is, then Jesus is God. This verse is proof of the divinity of Jesus.

John 1:14 – *“And the Word became flesh and made his dwelling among us, and we saw his glory, the glory as of the Father’s only Son, full of grace and truth.”* This verse using the words “flesh” and “dwelling” means that Jesus, who is God, became man. **Did He lose some or all of His divinity in becoming flesh?** No. Saint John says “we saw his glory”. This “glory” is His divinity, which is “full of grace and truth.” Who else is called “full of grace”? Mary, the Mother of God is called “full of Grace”. She was preserved from original sin at the Immaculate Conception so that she, as the vessel, “full of Grace”, would bear the Savior of the world, who is “full of grace and truth”. John 1:14 is proof of the humanity of Jesus and that this humanity in no way diminishes His divinity.

John 1:29 – *“The next day he [Saint John the Baptist] saw Jesus coming toward him and said, ‘Behold, the Lamb of God, who takes away the sin of the world.’”* This verse tells us not just who Jesus is, “the Lamb of God” but what He will do, “takes away the sin of the world.” There is only one person, who can take away the sins of the world. This one person must be both human and divine. He must be human, so that He can suffer and take on

Seven Words [Part II] - Lesson and Discussion

“Let us also go die with him.”

The final three words are how we experience Jesus. These words are not what draw us to Christ, but rather what we draw from Christ, what we benefit or experience in a relationship with Him. The WORKS, the BODY, and the LIFE of Christ are what we get and what keeps us united to Him.

The first of the last first three words is WORKS. At some point we expect more than words from a relationship. It is very easy for a man or woman to talk the talk, but not walk the walk. It is easy to say you will do something, but then to not follow through. In the WORKS of Christ we see that everything that Christ says and promises He actually does. His miracles, compassion, and life are proof of His words. He lives out what He speaks. He says, “unless you pick up your Cross” and then He does pick up His Cross. He says, “pray for your enemies” and then prays, “Father, forgive them, they know not what they do.” The Gospel is not just words, but words put into action. Jesus is not just a prophet, speaking the truth, but is the high priest and king, who sacrifices, heals and governs through His actions. There is no separation between what Jesus professes and what He lives. We are called to not only benefit from these works, but have the honor and privilege and indeed the calling to join, to cooperate in these works of Christ. Jesus said to us, “Amen, amen, is say to you, whoever believes in me will do the works that I do, and will do greater one than these, because I am going to the Father.”[20] Seated at the right hand of the Father and fully alive, Jesus continues to work and it is his followers that do the works in Him. We are called also by our baptism to be prophet, priest and king. To not only speak the truth, but to live out the truth.

[See Link to Liturgy Lesson - Priest, Prophet, King]

In human relationships, especially if we look at the relationship between husband and wife, there is a progression. The couple speaks to each other, and then they do things for each other. At some point, after the words and works have proven themselves a question arises: Would the man lay down his life for the woman? Would the woman sacrifice herself for the man? In a marriage, the words and works are not enough; the couple must give the complete gift of self (body and soul) to each other. This love, this

age, her looks. This attraction is still from afar, as he has yet to hear her words or see her actions. The Cross is for many the first image, the first look at Jesus and for many it is in the brutality and humility of the Cross that attract them to the savior and they desire to cry out like the centurion, “Truly this man was the Son of God!”[18]

After the image or first look at a person, what is the next thing we encounter? What further attracts us and draws us into a relationship? The husband that was first attracted to his future wife, had to at some point ask, “Who is that?” It is the NAME of the person that we seek. We desire more intimacy that just seeing the person’s image, we want to know more, and we are drawn closer. On the Cross was nailed INRI, which means, Jesus of Nazareth, the King of the Jews

[See Link to Liturgy Lesson - Take me to your leader]

The name Jesus means “God saves”. The one that we have seen on the Cross, we now know by name. **Do we believe in His name? Do we believe that He is God? Do we believe that He saves?** His name tells us not only who He is, but what He does.

After we are attracted to someone and find out or ask his or her name, what do we do next? We usually talk to that person; we enter into a conversation to find out more. It is the person’s WORDS that draw us deeper into the relationship and attract us more. The words of Jesus are contained in the Gospel and are “a sign that will be contradicted.”[19] The Words of Christ are difficult to hear and sometimes to follow, but at the same time are attractive and intriguing. What are some of the most famous words of Christ? Jesus says to love and pray for our enemies. He says that we must deny our self and pick up our Cross. In His first homily, He preaches the beatitudes in which He speaks about persecution, humility, meekness, peace and other virtues. He speaks about forgiveness of sins, the reality of hell, the meaning of suffering.

Once we have seen a person, know the person’s name and speak to the person, we are in a sense captivated, face to face and must make a decision on whether we want to take the relationship deeper. What will we do? Like the horse, we have been drawn to the water, but will we drink? If we want to benefit draw from a relationship, rather than just be drawn to a relationship, we must take the next step.

our sins. He must be divine, because the sacrifice has to be pure and without sin.

The theme of the humanity of Jesus, the divinity of Jesus and the saving mission of Jesus is seen throughout the Gospel of Saint John. Saint John, as the last Gospel writer, wanted to clear up any confusion that arose in the early Church regarding the person, nature and mission of Jesus. Saint John was also the last Apostle, and thus, the most credible witness to the person, nature and mission of Jesus.

ACTIVITY – Scripture Find

Today’s Gospel, taken from the Eleventh Chapter of Saint John continues to affirm that in deed, Jesus is both human and divine. **What are examples of Jesus’ humanity in the rising of Lazarus? What are examples of Jesus’ divinity in the rising of Lazarus? What are examples of the saving mission of Jesus in the rising of Lazarus?**

Examples of Humanity:

Jesus “loved Martha and her sister and Lazarus” (verse 5)
And the Jews said, “See how he loved him” (verse 36)
And Jesus wept. (verse 35)

Examples of Divinity:

John 11:4 – When Jesus heard this he said, “This illness is not to end in death, but is for the glory of God, that the Son of God may be glorified through it.”
John 11:25 – I am the resurrection and the life; whoever believes in me, even if he dies, will live.
John 11:27 – I have come to believe that you are the Messiah, the Son of God, the one who is coming into the world.
John 11:40 – Did I not tell you that if you believe you will see the glory of God?
John 11:42 – I know that you always hear me; but because of the crowd here I have said this, that they may believe that you sent me.

Saving Mission:

John 11:8 – The disciples said to him, “Rabbi, the Jews were just trying to stone you, and you want to go back there [Jerusalem]?”
John 11:16 – So Thomas, called Didymus, said to his fellow disciples, “Let us also go to die with him.”

The Mission of Christ is to go to Jerusalem and die for the sins of the world. It was clear to the disciples, especially St. Thomas, that going back to Jerusalem meant certain death for Jesus and those who went with Him. This saving mission was first spoken of in John's Gospel by Saint John the Baptist, when he said, "Behold, the Lamb of God, who takes away the sin of the world." The miracle of the rising of Lazarus from the dead was in Bethany, which "was near Jerusalem, only about two miles away." [3] Raising Lazarus, so close to Jerusalem, was a clear indication that Jesus was not running away from His mission. The miracle would have further driven his enemies to a hatred of Him, thus sealing His fate.

Divinity is Red; Humanity is Blue - Lesson and Discussion

"I am the resurrection and the life..."

What is the Hypostatic Union? The Hypostatic Union is the union of the human and divine natures in the one divine person of Christ. At the Council of Chalcedon (AD 451) the Church declared that the two natures of Christ are joined "in one person and one hypostasis" where hypostasis means one substance. [4]



desire of his heart was to "go died with him" and this desire he uttered by his lips, but did not live out in his life. It is a witness to us, that although he failed Jesus in Jerusalem, his desire was still to serve Jesus, and this desire did not die. Saint Thomas took the Gospel to the far off land of India and finally there, the desire of his heart and words, "let us also go die with him" was realized.

[See Link to Liturgy Lesson - Saint Thomas the Apostle]

ACTIVITY – The following seven words all have to do with our relationship with Christ. We can use the following seven words as a gauge to judge the desire of our heart. How close are we to Christ?

- C _ _ _ _
- N _ _ _
- W _ _ _ _
- P _ _ _ _ _
- W _ _ _ _
- B _ _ _ _
- L _ _ _ _

The words can be grouped in three categories.

The first three words are what attract us to Jesus, what intrigues or captivates us about Jesus. In any relationship we have to be drawn or attracted to the one we love. We are first drawn, intrigued, attracted into a relationship. The CROSS, the NAME, and the WORDS of Christ are what intrigue and attract people to Jesus.

The CROSS is the image, symbol or logo of Jesus. The Cross is one of the most recognized signs in the world and when people see it, they think of Christ. Christ crucified is a "stumbling block to the Jesus and foolishness to Gentiles." [16] Whether a stumbling block or foolishness, the Cross is intriguing and causes all people to think, to wonder, and in a certain way is attractive. The Cross is not Christ's alone, but offered to each individual. Our Lord says, "Whoever wishes to come after me must deny himself, take up his cross, and follow me." [17] **What is the first thing we recognize about a person?** We usually recognize a person's image, their style, maybe what they wear or how they carry themselves in public. It is this image that is either attractive or not. A husband is first attracted to his future wife's im-

MUSIC - Jon Foreman - White as Snow - POP CULTURE CONNECTION - 4:11

<http://youtu.be/WucHt6uno1o>

Reconciliation - In the sacrament of Confession “though your sins be like scarlet, they may become white as snow; Though they be crimson red, they may become white as snow.”[14] It is in the sacrament of Confession that the white garment of Baptism is cleaned in the water of our tears, which flow from our sorrow of sin.

Last Rites (Anointing of the Sick) - We also see white at the end of life in the Rite of Christian Burial, when a white pall is placed over the coffin at funeral Masses. This white pall is a sign of our Baptismal Garment.

Priesthood - At the Mass, the white garment is the alb, which is worn by the Priest, deacon and servers at Mass. The priest who is *in persona Christi*, literally “puts on Christ” during the Mass.

Matrimony - The Bride at wedding wears a white dress and veil. When a sister takes vows to be the bride of Christ in religious life, she often wears a white or other color veil.

Seven Words [Part I] - Lesson and Discussion

“Let us also go die with him.”

What makes a disciple willing to say, “Let us also go die with him?” Did Saint Thomas all of a sudden wake up and possess this heroic virtue to unite himself to Our Lord? Saint Thomas and every disciple must first, know and love Jesus, and then serve Him, even to the point of death. **Would we be able to say the words that Saint Thomas spoke?**

Did Saint Thomas live out these words? Eventually, Saint Thomas did go and die with Christ. He died as a martyr in the land of India. At first, however, Saint Thomas did not live out the boldness that he spoke in Bethany. He did go with the others to Jerusalem, but like all the others (excluding Saint John), he did not die for Christ, but rather denied Christ. Saint Thomas was also the one who refused to believe in the Resurrection. At Bethany, it is likely that Saint Thomas might have heard Jesus say to Martha, “I am the resurrection”, yet at Jerusalem, it is Saint Thomas that says that he will not believe that Jesus rose until he put his finger in His wounds and hand in His side.[15] In Saint Thomas the spirit was willing but the flesh was weak. The

Jesus is one person (divine) with two natures (divine and human). This is expressed in icons with two colors, red (divine) and blue (human). Jesus is dressed in red. **What does the red mean?** This means that Jesus is a divine person (the second person of the Blessed Trinity). Since He is a divine person, He has a divine nature. The red means that He is a divine person with a divine nature. **What does the blue mean?** The blue sash or robe goes over the red, which means that the divine person, Jesus, took on or put on “humanity”. The divine person, Jesus, became human, with a human nature. “For we do not have a high priest who is unable to sympathize with our weakness, but one who has similarly been tested in every way, yet without sin. So let us confidently approach the throne of grace to receive mercy and to find grace for timely help”[5]

Why can we be confident in approaching the throne of grace? Jesus sits on the throne of grace. Jesus is divine; therefore He is capable of helping us, He is the fullness of mercy and grace, and He is the almighty one. Jesus shared and perfected our human nature; therefore He completely understands our human needs, because He lived them. He can give us the “timely” or temporal, earthly help we need.

In the icon of Jesus, the two colors (red and blue / divine and human) mingle together and flow as one. At the beginning of the Liturgy of the Eucharist, usually when the Offertory Antiphon is still being chanted or sung, “the Deacon, or the Priest, pours wine and a little water into the chalice, saying quietly: ‘By the mystery of this water and wine may we come to share in the divinity of Christ who humbled Himself to share in our humanity.’”[6] The water (humanity) and wine (divinity) are united becoming one in the chalice. This liturgical action and prayer reminds us of the mystery that in the divine person of Christ, the human and divine natures are one. Jesus took on humanity, to redeem and perfect human nature. All of humanity is now, like a drop of water, able to fall into the loving embrace of divinity, thus being one with God. We are able to share in His divinity, only because He shared in our humanity.

When the colors red and blue mix, what color is created? Red and blue create purple. Purple is the color of Advent and Lent. It is the color that we use when preparing for the Incarnation and when we prepare for the Passion and Death. These two mysteries, the Incarnation and the Crucifixion is when we most clearly witness the mingling, the oneness of humanity and divin-

ity.

Why does Mary wear both red and blue in icons if she is just human? Traditionally icons have Mary wearing blue (humanity) with red (divinity) on top. Mary is a human person with a human nature. She, like all of us is given the gift of Grace; thus can “put on” divinity. At the Annunciation, “the angel said to her in reply, “The holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore the child to be born will be called holy, the Son of God.”[7] We are to be like the Blessed Virgin and allow the holy Spirit to “come upon” us and “overshadow” us. Christ does not come to destroy our blue garment of humanity. He comes to perfect that blue garment and allows us to “put on” the red garment of divinity. “But when the fullness of time had come, God sent his Son, born of a woman, born under the law, so that we might receive adoption. As proof that you are children, God sent the spirit of his Son into our hearts, crying out, ‘Abba, Father!’ So you are no longer a slave but a child, and if a child then also an heir, through God.”[8]

What did the Father do when the prodigal son came home? “But his father ordered his servants, ‘Quickly bring the finest robe and put it on him; put a ring on his finger and sandals on his feet. Take the fattened calf and slaughter it. Then let us celebrate with a feast, because this son of mine was dead, and has come to life again; he was lost, and has been found.’[9] A robe is put on the son. It does not say that the Father takes off the old robe, but that he took the “finest robe” which is divinity and “put it on him”.

Why is Jesus stripped of His robe during His passion? Jesus is stripped of His robe so that *we* can be robbed. We meditate on the tenth station and see that, “Jesus, stripped of his garments, wove from the cross the new robe of our dignity as sons and daughters of God. His seamless tunic remains there, for us, in its integrity: the garment of his divine son ship was not torn, but was bestowed upon us from the height of the cross.”[10]

Where else do we see the image of a robe or garment in scripture? In the parable of the wedding feast “the king came in to meet the guests. He saw a man there not dressed in a wedding garment. He said to him, ‘My friend how is it that you came in here without a wedding garment?’ But he was reduced to silence. Then the king said to his attendants, ‘Bind his hands and feet, and cast him into the darkness outside, where there will be

wailing and grinding of teeth.”[11] Is it harsh to “cast him into the darkness”, which is a reference to hell? Yes. But think of this from the point of view of the king, who is God the Father. He sent His son into the world, to be robed with humanity and suffer alongside humanity. His son was stripped naked, suffered and was crucified so that we could “put on the robe” of son ship. Imagine if we, as ungrateful guests, just leave that robe of son ship, lying on the ground. Imagine what the father of the prodigal son would have felt like if his son, refused the finest robe, ring, sandals and feast. To refuse the robe of son ship is to refuse the Father. This refusal of the Father results in a separation from the Father, which is hell.

[See Link to Liturgy [Lesson - Wardrobe and Garments](#)]

How can we embrace the robe of son ship? How can we embrace the feast? We embrace it in the Sacrament of Baptism and at the Mass. In the Rite of Baptism we are given a white garment and expected to wear it and keep it spotless. During the reception of the white garment in the Rite of Baptism the following is said: **Celebrant:**[Child's Name], you have become a new creation, and have clothed yourself in Christ. See in this white garment the outward sign of your Christian dignity. With your family and friends to help you by word and example, bring that dignity unstained into the everlasting life of heaven.”[12] We are given this “white garment” at Baptism and it is a sign of our Christian dignity or son ship.

What does the color white mean? “White is the sum of all colors and signifies the joy and purity of the soul. The white vestment is the peaceable garment for the feast days of Christ, the Light of the world, of the Holy Trinity, our Lady, the Angels, Confessors, and Virgins. It is also worn from Christmas to the Epiphany and during Eastertide, when the Church sings her most cheerful hymns in honor of the Birth and the Resurrection of the Redeemer.”[13]

Baptism – The white garment is the outward sign of our Christian dignity.

Eucharist –We see the white garment usually at First Communions.

MUSIC - U2 : White As Snow (2009) - POP CULTURE CONNECTION – 4:41

http://youtu.be/LmXo86zx3_c