

1. Read — Read the verses slowly and prayerfully several times. Write down any words or phrases that seem to stand out:

2. Meditate — Now begin to reflect on the verses and ask God what it means and how he wants to speak to you through the passage. **God what are you saying to me through this?**

3. Pray — Respond from your heart to what God has been saying to you. **What do you want me to know?** Write down your prayer to him or record whatever he says to you.

4. Contemplate — Be quiet before the Lord enjoying His presence.
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**How is God calling you to act in response to what he has shown you?**

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# Quick Connect

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

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 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 fol-

lowed 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.

#### **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 there was not passion there is no Resurrection, or according to Apollinaris, 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 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.

#### **Jesus: Divinity, Humanity and Mission - Lesson and Discussion**

*"I have come to believe that you are the Messiah, the Son of God..."*

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 Jesus?" 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?"

**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.