

Our Lady of Loretto & St Michael with St Martin of Tours

FIFTH SUNDAY OF LENT

(YEAR A)



Penitential Rite

You are the resurrection and the life: Kyrie, **Kyrie Eleison**

You raise the dead to life eternal: Christe, **Christe Eleison**

You are the Christ the Son of God: Kyrie, **Kyrie Eleison**

FIRST READING A reading from the prophet Ezekiel
(37:12-14)

The Lord says this: I am now going to open your graves, I mean to raise you from your graves, my people, and lead you back to the soil of Israel. And you will know that I am the Lord, when I open your graves and raise you from your graves, my people. And I shall put my spirit in you, and you will live, and I shall resettle you on your own soil; and you will know that I, the Lord, have said and done this – it is the Lord who speaks. **The word of the Lord.**

RESPONSORIAL PSALM (Ps 129. R. v.7)

**R. With the Lord there is mercy
and fullness of redemption.**

Out of the depths I cry to you, O Lord,
Lord, hear my voice!
O let your ears be attentive
to the voice of my pleading. **R.**

If you, O Lord, should mark our guilt,
Lord, who would survive?
But with you is found forgiveness:
for this we revere you. **R.**

My soul is waiting for the Lord,
I count on his word.
My soul is longing for the Lord
more than watchman for daybreak
(Let the watchman count on daybreak
and Israel on the Lord.) **R.**

Because with the Lord there is mercy
and fullness of redemption,
Israel indeed he will redeem
from all its iniquity. **R.**

SECOND READING A reading from the letter of St Paul to
the Romans (8:8-11)

People who are interested only in unspiritual things can never be pleasing to God. Your interests, however, are not in the unspiritual, but in the spiritual, since the Spirit of God has made his home in you. In fact, unless you possessed the Spirit of Christ you would not belong to him. Though your body may be dead it is because of sin, but if Christ is in you then your spirit is life itself because you have been justified; and if the Spirit of him who raised Jesus from the dead is living in you, then he who raised Jesus from the dead will give life to your own mortal bodies through his Spirit living in you. **The word of the Lord.**

**Glory to you, O Christ! You are the word of God
I am the resurrection and the life, says the Lord:
whoever believes in me will never die.
Glory to you, O Christ! You are the word of God**



GOSPEL A reading from the holy Gospel according to John
(11:1-45)

There was a man named Lazarus who lived in the village of Bethany with the two sisters, Mary and Martha, and he was ill. The sisters sent this message to Jesus, 'Lord, the man you love is ill.' On receiving the message, Jesus said, 'This sickness will end not in death but in God's glory, and through it the Son of God will be glorified.' Jesus loved Martha and her sister and Lazarus, yet when he heard that Lazarus was ill he stayed where he was for two more days before saying to the disciples, 'Let us go to Judaea.'

On arriving, Jesus found that Lazarus had been in the tomb for four days already. When Martha heard that Jesus had come she went to meet him. Mary remained sitting in the house. Martha said to Jesus, 'If you had been here, my brother would not have died, but I know that, even now, whatever you ask of God, he will grant you.' 'Your brother' said Jesus to her 'will rise again.' Martha said, 'I know he will rise again at the resurrection on the last day.' Jesus said:

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'I am the resurrection and the life,
if anyone believes in me, even though he dies he will live,
and whoever lives and believes in me
will never die, Do you believe this?'

'Yes Lord,' she said 'I believe that you are the Christ, the
Son of God, the one who was to come into this world.'

At the sight of her tears, and those of the Jews who
followed her, Jesus said in great distress, with a sigh that
came straight from the heart, 'Where have you put him?'
They said, 'Lord, come and see.' Jesus wept; and the Jews
said, 'See how much he loved him!' But there were some
who remarked, 'He opened the eyes of the blind man,
could he not have prevented this man's death?' Still
sighing, Jesus reached the tomb: it was a cave with a
stone to close the opening. Jesus said, 'Take the stone
away.' Martha said to him, 'Lord by now he will smell;
this is the fourth day.' Jesus replied, 'Have I not told you
that if you believe you will see the glory of God?' So they
took away the stone. Then Jesus lifted up his eyes and
said:

'Father, I thank you for hearing my prayer.
I knew indeed that you always hear me, but I speak
for the sake of all these who stand round me,
so that they may believe it was you who sent me.'

When he had said this, he cried in a loud voice, 'Lazarus,
here! Come out!' The dead man came out, his feet and
hands bound with bands of stuff and a cloth round his
face. Jesus said to them, 'Unbind him, let him go free.'
Many of the Jews who had come to visit Mary and had
seen what he did believed in him. **The Gospel of the Lord.**

The Apostles Creed

**I believe in God, the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord**

(All Bow until Mary)

**who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day, he rose again from the dead;
he ascended into heaven,
and is seated at the right hand
of God, the Father almighty;
from there he will come to judge
the living and the dead.**

**I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,**

**the forgiveness of sins,
the resurrection of the body,
and life everlasting. Amen.**

I am the resurrection and the life

The miracle story in this chapter, the raising of
Lazarus, as with other materials in John, is not
arbitrarily placed in the Gospel. John clearly says in
his statement of purpose in 20:30-31 that he
carefully and intentionally decided what miracle
stories to include in the Gospel. The selection is not
arbitrary but fits perfectly his theological and
redemptive purpose, "*so that you may come to
believe that Jesus is the Messiah, the Son of God, and
through believing you may have life in his name.*"

Just as last Sunday's gospel reading, the healing of
the blind man in chapter 9, functions as an object
lesson to illustrate and amplify the theme of Jesus
being the light of the world, so also the raising of
Lazarus plays on the theme of Jesus being the source
of life. The theme of life and death, or more
precisely life out of death, is a keynote that is
sounded throughout the length and breadth of the
Gospel. As noted above, life is alluded to in the
statement of purpose toward the end of the Gospel.
That note is also struck in the Prologue at the
beginning: "*in him was life, and the life was the light
of all people*" (1:5). Not only at the beginning and
end but also throughout the Gospel this theme
comes up over and over. Perhaps the most crucial
statement, which should be taken as a commentary
on the raising of Lazarus in chapter 11, is in 5:21, 25-
26, 28-29:

*Indeed, just as the Father raises the dead and gives
them life, so also the Son gives life to whomever he
wishes . . . Very truly, I tell you, the hour is coming,
and is now here, when the dead will hear the voice of
the Son of God, and those who hear will live. For just
as the Father has life in himself, so he has granted
the Son also to have life in himself . . . Do not be
astonished at this; for the hour is coming when all
who are in their graves will hear his voice and will
come out . . .*

The raising of Lazarus, then, is very much part of the
recurring theme of life, or eternal life, in the Gospel
of John.