

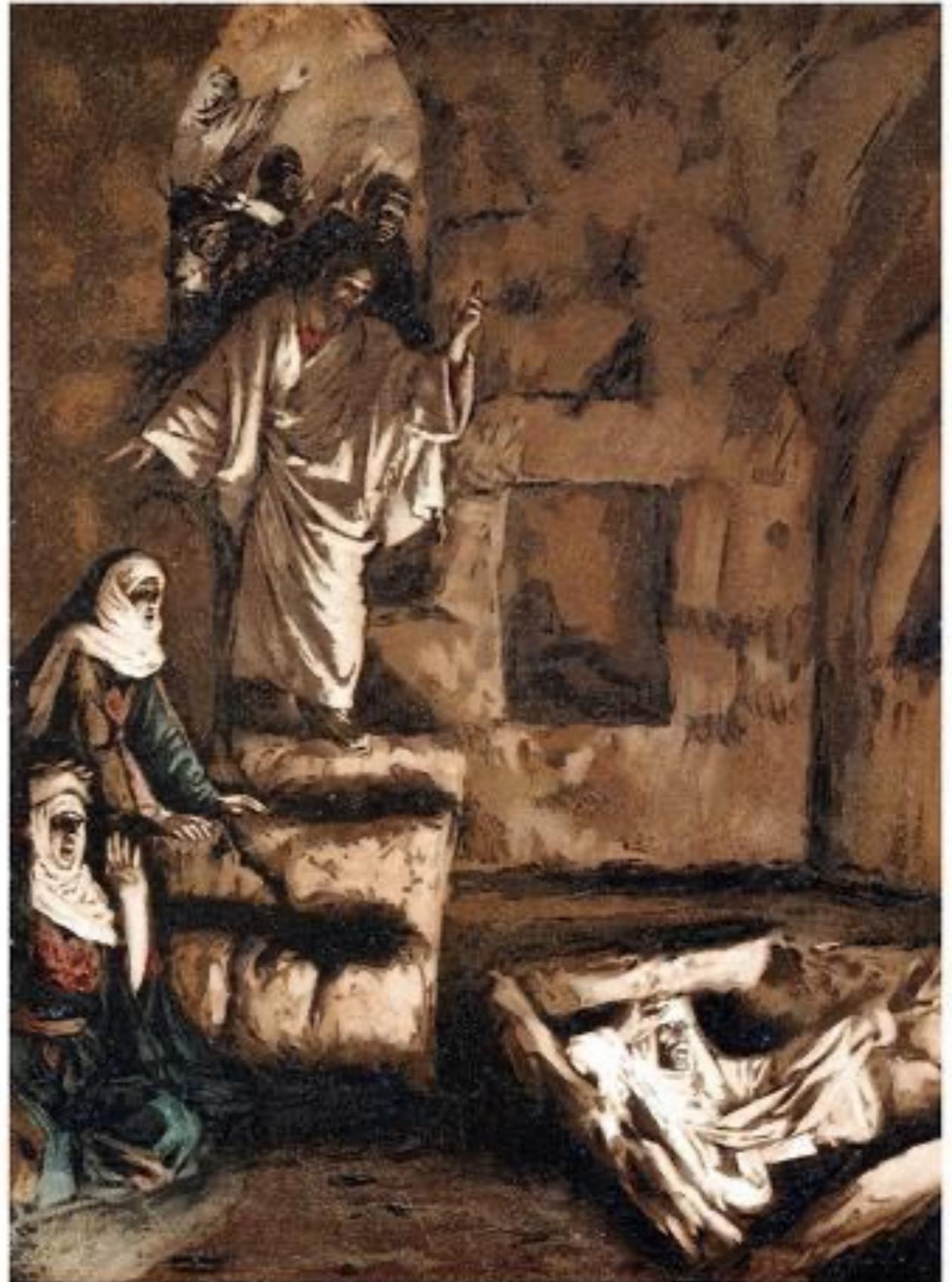


FINAL DAYS

JESUS ENTERS HIS FINAL TWO WEEKS

THE RAISING OF LAZARUS

John 11: 1-44



I BELIEVE

in the resurrection
of the body
and life everlasting



RAISING OF LAZARUS

Read John 11: 1-44*

- The evangelist first **sets the scene** (verses 1–16)
- He introduces **Lazarus** and his Village as the village of **Mary and Martha**. That village is **Bethany**.
- Interesting that in writing his gospel, St John notes that the **Mary of Chapter 11** is the *same Mary that he will speak about in Chapter 12*.
- The **historicity** of the Gospel is implicitly acknowledged by this non-chronological sequence.

RAISING OF LAZARUS

- The evangelist is writing to communities that have already heard these stories in homilies.
 - The communities **know these people or know of them.**
- It would be as if I said: *“I remember when Frank helped me buy a new car when I was first getting married. Frank is the same guy who sang a solo song at our 10th Wedding Anniversary party.”*
 - The clarification with the later story **testifies that John is simply writing down stories that he had already taught** - but now is writing chronologically.

RAISING OF LAZARUS

- The tenderness and **love** ❤️ that Jesus had for this family is captured by the Gospel account.
 - v. 3 - “Master **the one you love** is ill.”
 - v. 5 - “Now Jesus loved **Martha** and **her sister** ...”
 - v. 36 - Even the Jews noticed his care. “**See how He loved him.**”
- **Bethany** is only about three kilometers (**2 miles**) from **Jerusalem** (v. 18). Prior to His passion, Jesus often visited this family, to which he was very attached.

WHICH MARY



- Were **Mary of Bethany**, **Mary Magdalene** and the “sinful” woman who anointed Jesus’ feet in Galilee (cf. Lk 7:37) one, two or three women?
- Some mystics have connected the **first two** - but that is highly unlikely. No persistent tradition supports it. Magdalene was from **Galilee at Magdala**.
- **The third also being from Galilee** would not likely be the same Mary as the one from Bethany.
 - Nor would Mary of Bethany appear to anoint Jesus twice - though the process, feet and hair was very similar.

WHICH MARY

- For the sake of completeness we also note from the account in Luke that **Mary Magdalene is not the sinful woman who anoints Christ in Galilee.**
 - First we observe that the **sinful woman in Luke 7:37 is not named.**
 - Secondly, we see in Lk 8:2 that **Mary Magdalene is *named along with Joanna and Susanna and many others*** (presumably other women) who accompanied Jesus and provided for His ministry from their own resources.
 - If the sinful woman had seven demons, Mary's exorcism would have been captured in Luke 7

ANOINTING



- Why are there so many accounts of Jesus being anointed? **We look to Hebrew Hospitality.**
- When a guest arrived, he was provided **water** to wash his face, hands and feet.
 - We see this in John 2 at the wedding of cana. (cf Jn 2:6)

ANOINTING



- Additionally perfumed oil was offered, since baths were infrequent. **Perhaps olive oil with myrrh or olive oil with spikenard**, or another fragrance would be given.
- This would be the **equivalent of modernly - welcoming a visitor, offering to take their coat, perhaps offering something to drink, or even pointing to the restroom.**

GLORY OF GOD

- “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.”
- The glory which Christ speaks of here, **St Augustine says**”
 - “**Was no gain to Jesus; it was only for our good.** Therefore, Jesus says that his illness is not unto death, because **this particular death was not for death but rather for a miracle**, which being done, men should **believe in Christ and thereby avoid the true death.**”
(In Ioann. Evang., 49, 6). **cf. John 11:15***

DANGER

- The *danger* inherent in this journey to Bethany is explained in verses 7-16. (it follows Jn 10: 39-40).
 - **Stoning** was the official form of Capital Punishment for being a false prophet.
 - **The Apostles expected that Jesus might be killed.**
 - **Thomas called Didymus, who is later to be maligned for doubting the Resurrection, speaks heroically:**
“Let us go with Him, that we may die with Him.”

LIGHT & DARKNESS

- Yet Our Lord speaks of daylight and light - **What does He mean**, in His answer to the concern over His life?
- Prior attempts by the Jewish authorities to stone Jesus failed because **His “hour” had not yet come**—that is, the time laid down by his Father for his death and resurrection. **cf Jn 5:18; and 10:39-40**
- When the crucifixion comes, it will be the hour of his enemies and of **“the power of darkness” (Lk 22:53*)**. **But until that moment it is daytime**, and our Lord can walk without his life being in danger. **cf Jn 13:30***

RAISING OF LAZARUS



- When Jesus heard that Lazarus was ill, He remained two days ... When Jesus arrived in Bethany, Lazarus had already been in the Tomb for four days.
- According to Midrashic tradition, the **soul (nephesh) hovers** over the body for **three** (**Genesis Rabbah 100:7** and **Leviticus Rabbah 18:1**) **days** after death.
 - Thereafter, the **nephesh** returns to God.

RAISING OF LAZARUS



- Jesus was also in the Tomb for three days, before He rose. According to this Midrash, this would be proof that He had really died (was irrevocably and completely dead) before He rose again!
 - This is consistent with the number 3 = completion.
- Jonah - whose journey in the belly of the whale prefigures Jesus, likewise would have been “irrevocably lost” after three days, such that his recovery was supernatural.

RAISING OF LAZARUS



- **It is interesting** to read the analysis offered by biblical commentators trying to explain why Jesus waited two days after receiving the news that Lazarus was very ill.
- **None seems satisfying apart from some fact or tradition that we might otherwise be unaware.**
 - After waiting two days, Jesus says in v. 14 - “**Lazarus is dead.**” Then and only then He goes to Bethany.

My favorite
theory

OF LAZARUS

2 3 4

- An interesting possibility (*that might just be the right one*) centers around a joint reading of verses 11:5 & 6.



“Now Jesus **loved** Martha and her sister and Lazarus. **SO**, when He heard that he was ill, He remained two days in the place where He was.

He remained because He **loved** them - **SO**
Jesus wanted to show them, His plan of
Resurrection for all the ones that He loves.

RAISING OF LAZARUS

- We must note, here, that the raising of Lazarus account describes the three persons by name. Unlike all the other healings, where persons are described by their affliction: blindness, etc..
 - **Lazarus**, is the one Jesus loves. Jn 11:3
 - Names matter. We have seen this over and over.
 - **Lazarus** comes from the Hebrew word **Eleazar** - which means “**God has helped.**”
 - **But Here, there is more!**

RAISING OF LAZARUS

- Here, it is not what the name means that matters, but that **Jesus calls Lazarus out by name, in a loud voice**
 - **Lazarus must hear His voice!**
- It is no accident that this account follows the Good Shepherd account of the preceding chapter, Chapter 10!
 - There, **the faithful sheep** are the ones who **hear the voice of the shepherd.**
 - They **follow the shepherd** because **they recognize his voice. He calls his own sheep by name** and leads them out. (cf Jn 10: 3-4)

RAISING OF LAZARUS

- Jn 10:6 - “Although Jesus used this figure of speech, they did not realize what He was trying to tell them.”
 - The Apostles did not understand the imagery of a Good Shepherd who knows and calls out the sheep by name, and that those who enter the sheep gate through Him will be saved. (v9)
 - He therefore **waited two days in Judea after hearing about Lazarus**, so that they could see His saving power overcoming death by **resurrection**, and that He would call out each sheep on that day by name. **Cf Jn 5:28-29***

RAISING OF LAZARUS



- *By the way*
 - Lets read **John 20: 11-18**
 - **What strikes you?**
- Verse 16 is the key. **Mary Magdalene** did not recognize the resurrected Jesus on Sunday Morning, even though she has seen Him as recently as Friday.
 - Until he called her by **name**. She knew his **voice**.

RAISING OF LAZARUS

- verse 11: He said this, and then told them, “Our friend Lazarus is asleep, but I am going to awaken him.”
 - “To men indeed he was dead, but to God he slept. For the Almighty as easily raised him from his grave, as man can raise the slumberer from his bed.”

Anonymous Author

RAISING OF LAZARUS



- Here Jesus offers a **contrast in words**. He has done this elsewhere in John's gospel
 - **Asleep (awaken) v. Dead (brought to life)**
 - **Born Anothen** - Born Again or from Above
 - **Pneuma** - Spirit and Wind
 - **living water** - to satisfy bodily thirst and spiritual thirst.

RAISING OF LAZARUS

- Jesus returns to Judea knowing He would face certain death. He knows the Good Shepherd of Ch 10 will lay down His life for His sheep. Jn 10:11
 - He arrives after Lazarus has been in the tomb for 4 days. Jesus rose on the 3rd day. Lazarus on the 4th day. Significance?
 - Ps 16:10 - “For you will not abandon me to Sheol, nor will you suffer your holy one to see corruption.”

Jesus remained incorrupt, *but by contrast*, Lazarus body had become corrupted. Jn 11:39. There was a **stench**.

MARTHA OF BETHANY

John 11: 20-28

The faith of Martha.



Important
contrast with an
Apostle

An amazing
confession.

MARTHA OF BETHANY

- Martha believes in the Resurrection on two levels:
 - **First**, the view among many Jews that there would be a **Resurrection of the Dead** in the future, when God's plan was fully revealed.
 - See for example: 2 Mac 12:43, Dan 12:2, Wis 3: 1-12; and, Ez 37:5-11.
 - **Second**, she **believes Jesus can do it. (Jn 11:22)** That Jesus can be the instrument of raising a person from the dead - after they are corrupted.

MARTHA OF BETHANY

- When **Martha** heard that Jesus was coming, she went to meet Jesus, while **Mary** sat at home.
- **Some see a role reversal.**
 - Where Martha had been perceived as the one who was too busy to be with Jesus, it was now Mary that seems to not go to Jesus.
 - Based on verse 32 - **some believe that Mary was distraught that Jesus had not come sooner.**

MARTHA OF BETHANY

- **Martha's Confession of Faith** *before* the miracle:
 - Yes, Lord, I have come to believe that YOU are the **Messiah, the Son of God**, the one who is coming into the world.” v. 27
 - Compare other confessions:
 - **Simon Peter's** confession at Mt 16: 16
 - and **Andrew** and **Nathaniel** at Jn 1:41 + Jn 1:49

MARTHA OF BETHANY

- Martha's Confession that He is the Christ - the Messiah, the anointed one is important in what it signifies:
 - The anointed one of Isaiah 11 has the Holy Spirit in Him, the breath of God;
 - In Genesis 2 - it is the breath of God that gives life to Adam.
- The Messiah - having the breath of God in Him, can give life to clay and therefore raise even the dead.

MARTHA OF BETHANY

- And so Martha with perfect faith can say:
 - “EVEN NOW, I know, that whatever you ask of God, God will give you.”
 - “I AM the Resurrection and the Life, whoever believes in me, even if he dies, will live...”
“Do you believe this?”
 - “YES, Lord, I have come to believe ...”

MARTHA OF BETHANY



- **Martha** believes before she sees.
- Compare with **Thomas** called **Didymus**, who is also there, as the *only Apostle* named in the narrative.



- “Unless I see... I will not believe.”
(Jn 20:25)
- *Before we get too comfortable beating up St Thomas, we need to remember he ultimately was martyred (some say July 3, 72AD) for the faith while seeking the conversion of India to Christianity.*

MARTHA OF BETHANY

- St John, here draws us to the **contrast** intentionally.
 - John's communities would all know about **Thomas** and the later resurrection account from previous homilies, and would remember Our Lord's own words:
 - "Blessed are they who have not seen and have believed."
 - **Martha is truly blessed...** as are we, **but only if we believe** as Martha believed!

MARTHA OF BETHANY

- and so we ponder the true mystery of death,

- **EVEN** if we die, we will never die.

- **Do you believe this?**



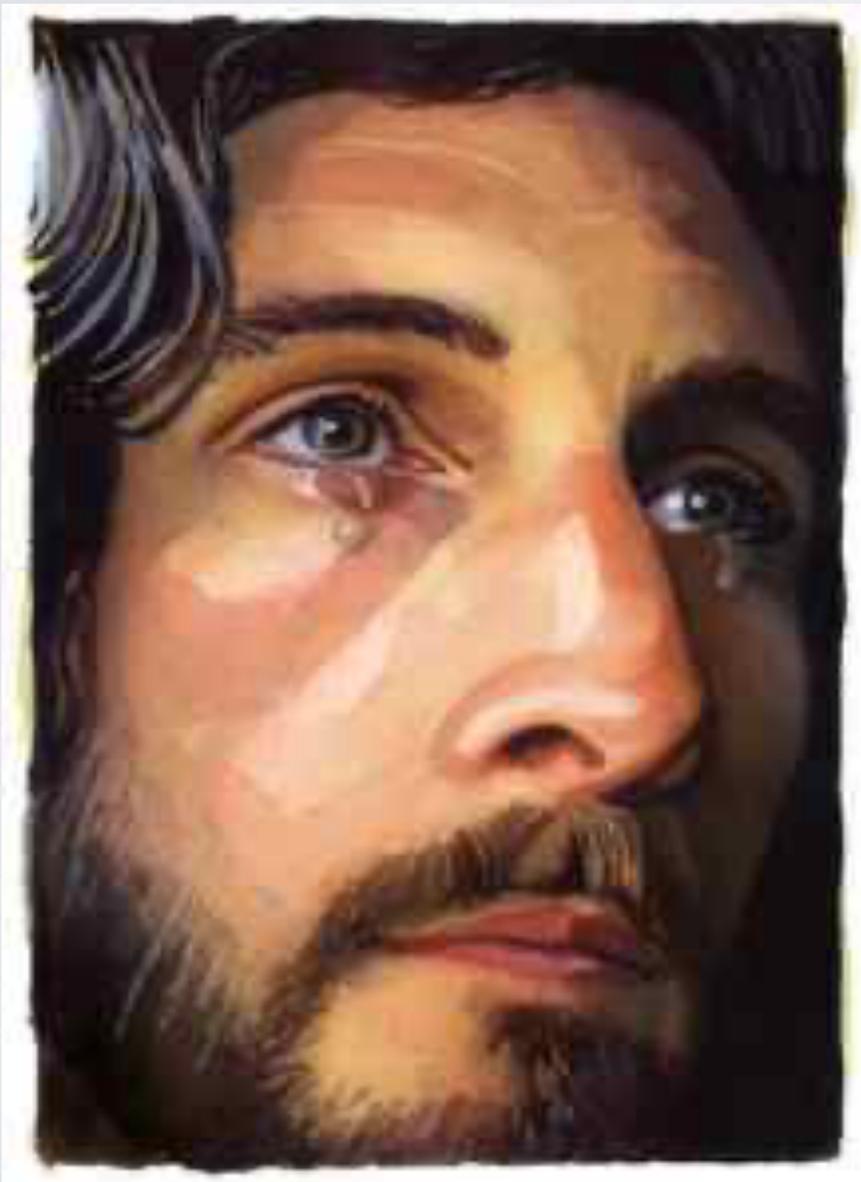
MARTHA OF BETHANY

- Remember the stench? v. 39
 - The stench reveals to us that Lazarus body had begun to decay. This is highly significant.
 - No matter how we die, or the state of our remains on the day of the Resurrection, we CAN know that Christ is able to do what He promised.



He can and will raise us on the last day!

JESUS WEPT



- Jesus cries twice for people in the Gospels
 - Once - because of Lazarus
 - Jn 11:35
 - The Other - on the Palm Sunday route
 - Lk 19:41 et seq.

JESUS WEPT

- **John 11:28-26***
- **Mary comes to Jesus, sees him and falls to his feet weeping.** In her sorrow, she says her brother might still have been alive if Jesus had been there.
 - Jesus became **perturbed** and deeply troubled - perhaps because of the insinuation that he did not care enough.
 - cf. v38 -Jesus becomes **again perturbed** when some of the Jews say the same thing.

JESUS WEPT

- Mary is weeping and He is being taken to the tomb of Lazarus, whom he loved.
- **He wept.**
- **Creator** beholds His **creation** and **weeps**
- Not unlike a **skilled carpenter** who builds a **beautiful chair**. He labors with all care, and it is beautiful **He loves it**.
Upon returning he finds that a horrible thing has happened to his precious chair.
It is in pieces, **destroyed**. **So, he cries.**

JESUS WEPT

- **Jn 11:35** - We have the beautiful image that Our Lord weeps for us in sorrow for our sufferings.
 - He is not detached. We are called to unite our sufferings with His, even as He suffers along with us.
- **Jn 13:34** - We see Jesus crying over Jerusalem. We will later see the expression of the people on Palm Sunday is misplaced.
 - They missed who He was and what He came to do. He cried knowing what was to happen in the future.

JESUS TRULY HUMAN

- We see the true **Humanity** of Jesus and John's testimony that the Word, who is God, became man and dwelt among us.

- **True God and True Man.**

- Recall that one of the purposes of John's Gospel is to **defeat the Gnostic teaching of Cerinthus:**

- *that Jesus only appeared to be human.*



JESUS TRULY HUMAN

- In John's Gospel:
 - **Jesus is tired and thirsty** - when interacting with the Samaritan woman;
 - **Wept** - at the Tomb of Lazarus;
 - **Bled** - when pierced at Calvary;
 - **Ate fish** - after the resurrection from a charcoal fire. He even retains His human nature after.

cf Lk 24: 39-43

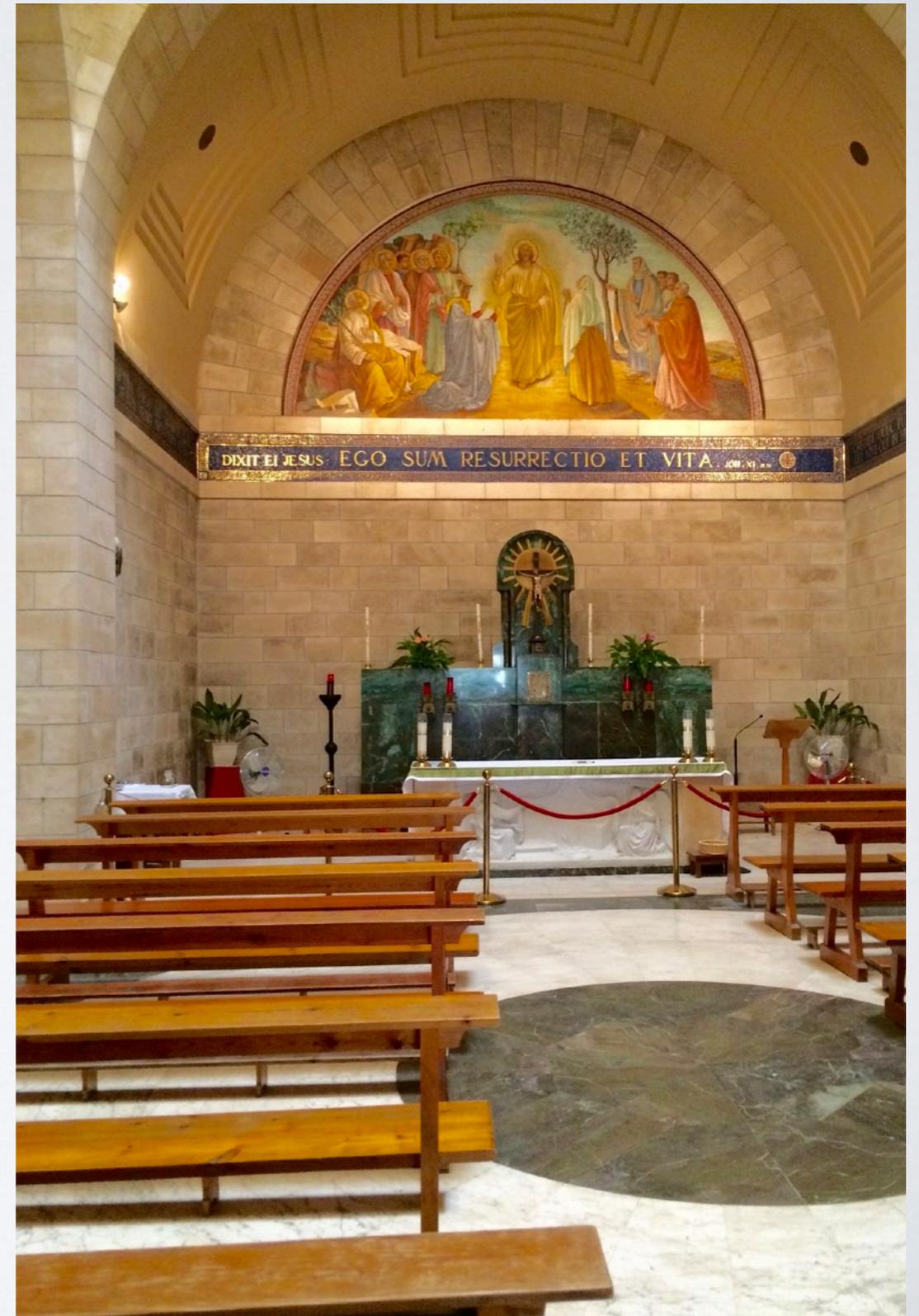


THE TOMBS OF LAZARUS



- Unlike the rest of us, Lazarus had to die twice.
- What happened to Lazarus after Jesus ascended into Heaven?
- Where is he buried now?

THEIR HOUSE



THEIR HOUSE



ASHES 2019



THE TOMB



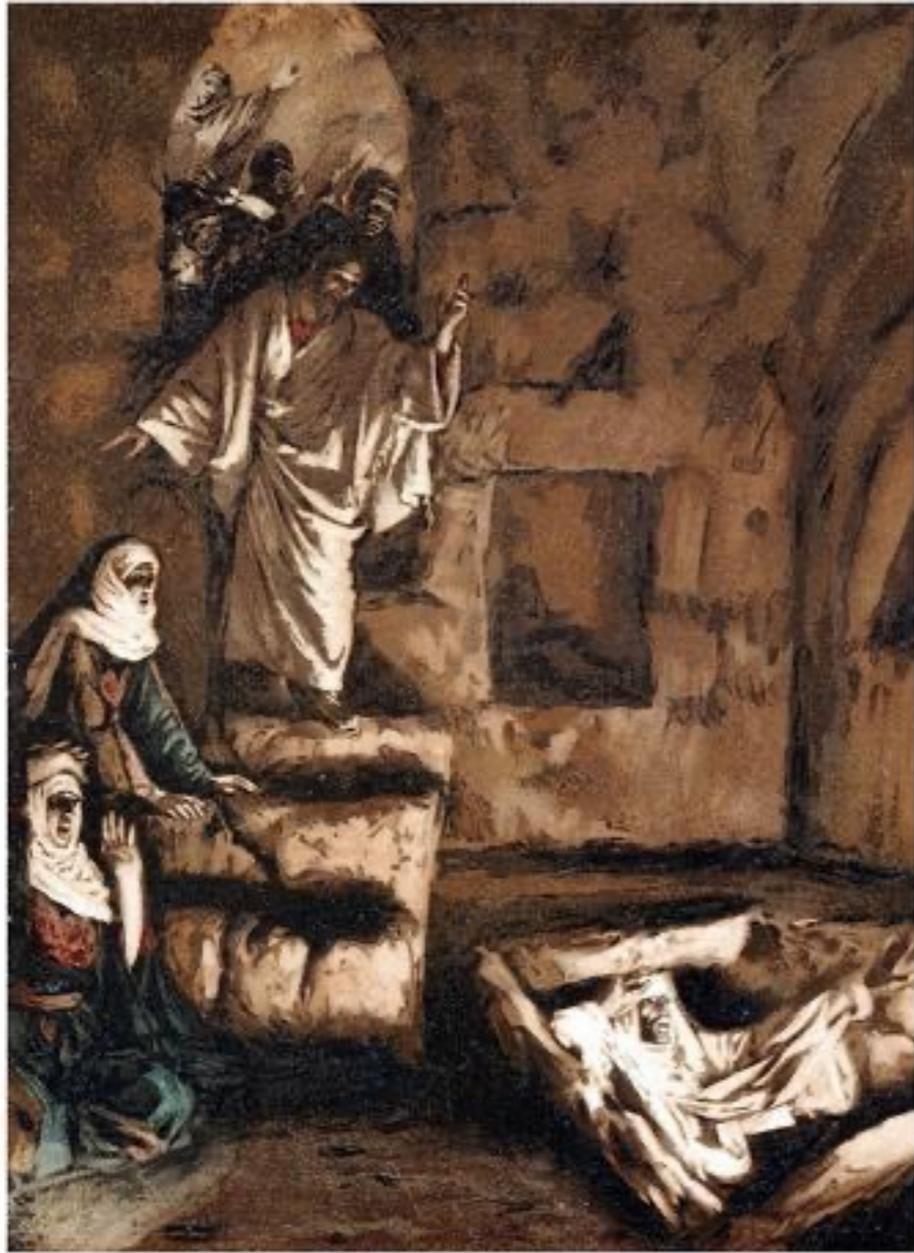
THE TOMB



THE TOMB



THE TOMB





THE TOMB

As incredible as it may seem, sometimes you will find looters or tourists in the Tomb of Lazarus

THE SECOND TOMB

- There are two versions of what subsequently happened to Lazarus
 - **Eastern** - Bishop of Larnaca, Cyprus
 - **Western** - Bishop of Marseille, France
 - The Eastern tradition appears more credible due to a 9th century event.

EASTERN TRADITION

- **According to Orthodox Eastern tradition** - sometime after the Resurrection of Christ, Lazarus is forced to flee Judea with his family.
- This happens, due to plots on his life from “the chief priests” (John 12:10-11).
- The priests decide to kill him, because they believe Jews are leaving their religion due to the miracle of life performed by Jesus on Lazarus.

EASTERN TRADITION

- **So Lazarus, came to Cyprus!**
- There, Barnabas and Paul the Apostle appoint him as the **first Bishop of Kition** (present-day Larnaka).
- They say, Lazarus lived here for 30 years.
- After his second death he was buried for the last time in Larnaca, Cyprus.



Church of Saint Lazarus - Cyprus

EASTERN TRADITION

- **Saint Lazarus Church** (known also as the Agios Lazarus Church) is a church located in **Larnaca, Cyprus**.
- This church dates to the late 9th century, making it one of the oldest churches on the island.
- Saint Lazarus Church was built to house the reputed **(second) tomb of Lazarus of Bethany**, said to have been raised from the dead by Jesus.

EASTERN 2ND TOMB



EASTERN TRADITION

- In 898 AD the remains of Lazarus were transferred to Constantinople (Istanbul) by Emperor Leo VI.
- Then in 1204 AD during the 4th Crusade, when Constantinople was sacked by the Crusaders, the tradition suggests some of the relics were taken to **Marseille** where they were later lost.
- The people of **Lamarca** claim that they retained some of the relics from being transferred in 898 and those *are still available* in Cyprus, even today.

EASTERN TRADITION

- The people of Lamarca purportedly retained a portion of the skull of Lazarus, still in Lamarca



WESTERN TRADITION

- **According to Western tradition** - The Jews placed Lazarus and his sisters in a boat without sails or oars, and put them out to sea.
- Eventually, the three landed on the shores of the region of **Provence, France, and travelled to Marseille**, where they began converting people to Christianity.

WESTERN TRADITION



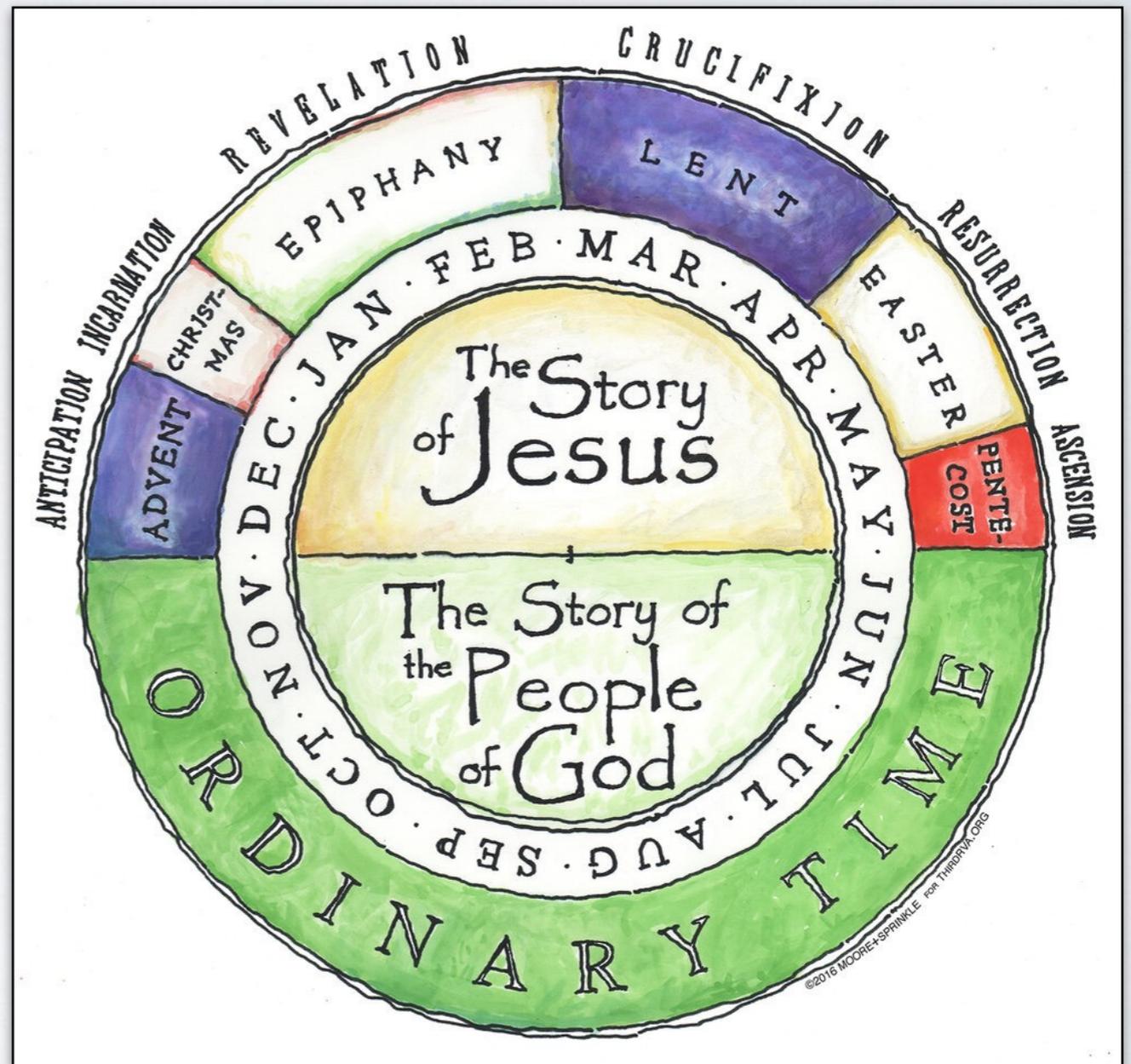
- Lazarus became the **first bishop of Marseille**, and is recorded to have been martyred either during the reign of Claudius or Domitian, and his body eventually came to rest in the Church of Saint Lazarus in Avallon.

WESTERN TRADITION



LITURGICAL OVERLAY

- **The raising of Lazarus** narrative is read every year on the **5th Sunday of Lent** as we near Palm Sunday and Holy Week.
- Contemplation of the raising of Lazarus, prepares us for a greater contemplation - the resurrection of Jesus.



SANHEDRIN MEETING

Read Jn 11: 45-53*

The Decision that better One should die ...

- The Jewish Tradition regarding the High Priest



- Social Justice teaching on how one might lawfully bring about good.

PROPHECY



- John records that Caiaphas prophesies about Jesus.
 - Further that “He did not say this on his own, but since he was High Priest for that year, he prophesied that Jesus was going to die for the nation, and ... gather into one ... Israel.”

PROPHECY



- **Did those events happen?**
 - **YES**, and Caiaphas prophesied pursuant to Torah authority that there was a sort of understanding of infallibility attributed to the *High Priest* when making a decision wearing the **Breastplate of decision**. See. **Ex 28: 29-30**.

PROPHECY



- Jesus no longer walked about in public among the Jews. He left for an area near the desert.
 - *Why? Was Jesus afraid?*
 - **NO.** His hour had not yet come.
- People looked for Jesus and wondered, will He come to the **Passover** feast?
 - We now know He would. He was the **Passover Lamb**.

- Does this decree of infallibility attributed to the High Priest in the Old Testament, seem to have a parallel in the New Testament?
 - To ask the question is to answer it.
- **YES, Simon Peter**, having the keys - was the Chief Priest of the new priesthood of Melchizedek.



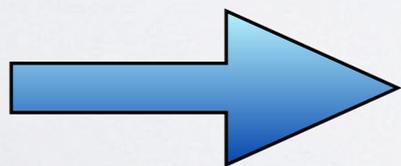
- If Aaron's power continued to passed on to Caiaphas 1300 years later - could Simon Peter's power also pass on to future chief priests, that we call Popes?



SANHEDRIN MEETING

- There seems to be a dilemma being assessed by the Sanhedrin ...
 - Jesus' increased following may be misinterpreted by the Romans as the precursor to a revolution against Rome.
- What then becomes the Moral issue?

Is it lawful to kill one person to save a whole nation?



- What if that person is Osama Bin Laden?



Catholic Social Teaching

A KEY TO CATHOLIC IDENTITY



Major Themes from Catholic Social Teaching

1. Human dignity
2. Community
3. Rights and duties
4. Option for the poor
5. Participation
6. Economic Justice
7. Stewardship of Creation
8. Solidarity
9. Role of Government
10. Promotion of Peace

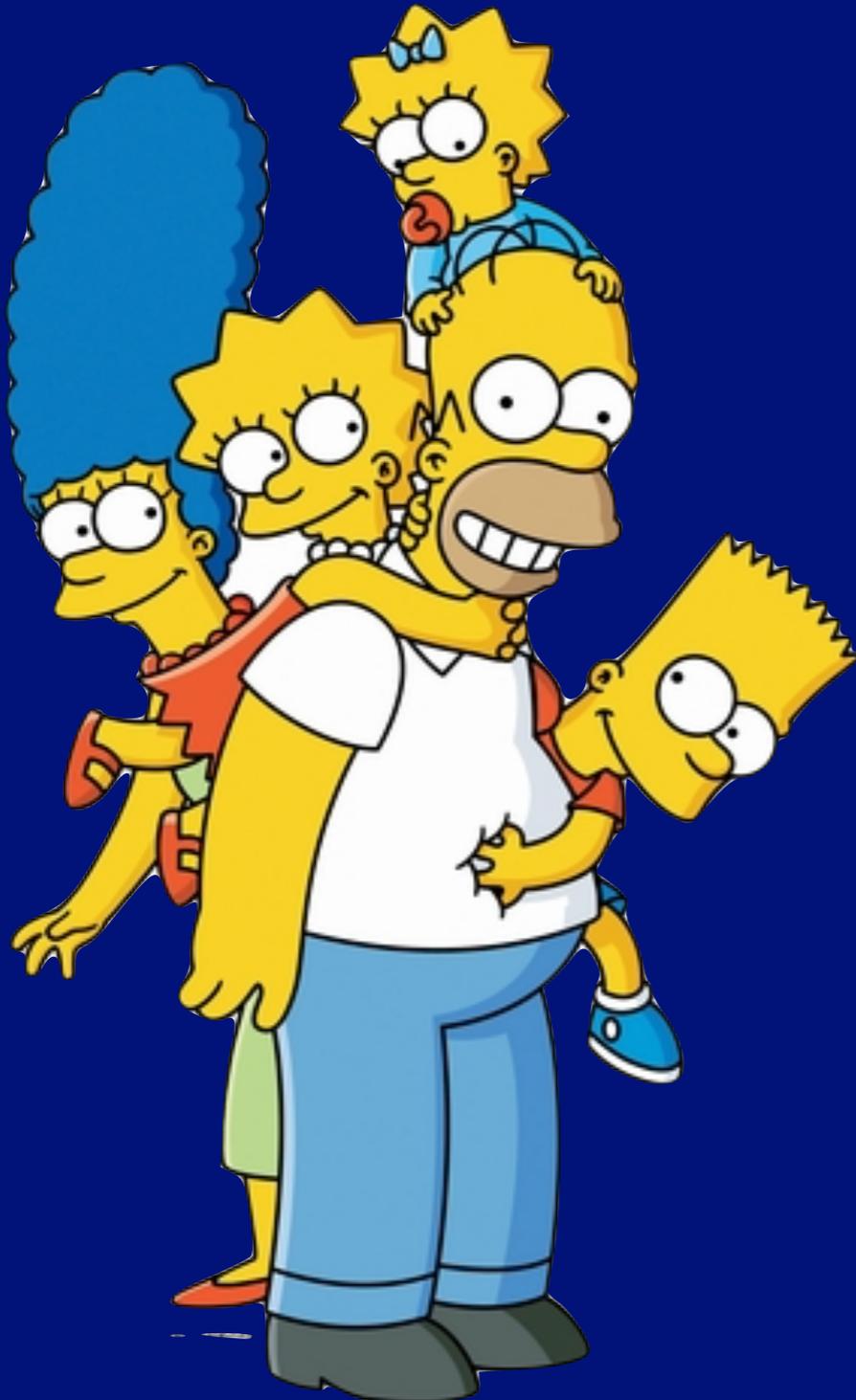
1. Human dignity

- All human life is sacred
(we are created in the image and likeness of God)
- We do not lose **dignity** because of:
 - Disability or Poverty;
 - Age or Race.
- **Dignity** - Emphasizes people over things,
Emphasizes being over having.



2. Community / Common Good

The social nature of the human person



- The human person is also **social**. We are created for fellowship.
- The **family** is society's central institution
- Families **must be supported and strengthened**

3. Rights and duties



- People have fundamental *right of access* to the following:

- ◆ Food and shelter
- ◆ Health care
- ◆ Education
- ◆ Employment



- We have a *duty to respect* the rights of others
- We must *participate* in Society & the Political System to promote the common good

4. Option for the Poor



- The Option is the poor's moral claim on the conscience of the nation.
- Test - How do we treat our most vulnerable members?
- How do our public policies affect the poor?

5. Participation

- All people have a right to a minimum level of participation in the
 - ◆ economic,
 - ◆ political, *and*
 - ◆ cultural life of society.



6. Economic Justice

- Economy must **serve** people, not the other way around.
- All **workers** have a right to:
 - ◆ **productive work**
 - ◆ **decent wages**
 - ◆ **safe working conditions**
- Workers have a right to **organize and join unions.**
- Have right to **economic initiative/private property**
- ★ *But all these rights have limits.*



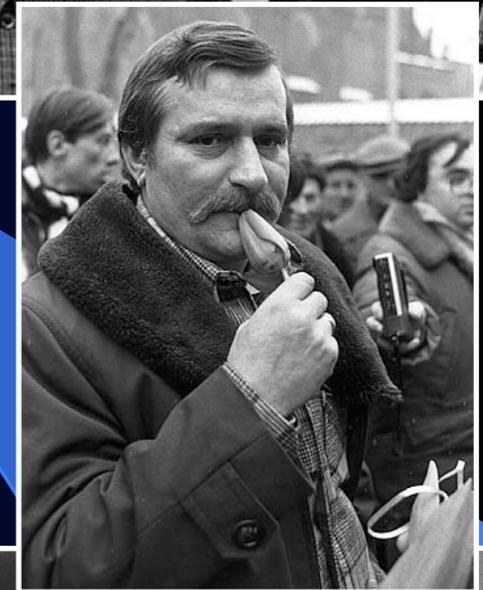
7. Stewardship of Creation



- The goods of the earth are gifts from God intended for the benefit of everyone
- We have responsibility to be good stewards
- Protecting environment shows respect for Creator

8. The Virtue of Solidarity (*Solidarnosc*)

- We are **one human family** despite:
 - ◆ national, racial, economic, ideological differences
- **Authentic development must respect and promote:**
 - ◆ personal, social, economic, and political rights
 - ◆ include the rights of nations and of peoples
- **Accumulating goods & technical resources wrong IF there is no respect for:**
 - ◆ moral, cultural, and spiritual dimensions of persons



9. Role of Government



- The state has a positive moral function to:
 - ◆ promote human dignity
 - ◆ protect human rights
 - ◆ build the common good
- Subsidiarity Principle
 - ◆ As small as possible
 - ◆ Only as big as necessary



10. Promotion of Peace



- **Peace** is a positive, action-oriented concept, **not just the absence of war**
 - Includes mutual respect and collaboration between peoples and nations
- Close relationship between **peace and justice**
 - ◆ ***“If you want peace, work for justice.”***

Pope Paul VI, 1972, World Day of Peace Message

Major Themes from Catholic Social Teaching

1. Human dignity
2. Community
3. Rights and duties
4. Option for the poor
5. Participation
6. Economic Justice
7. Stewardship of Creation
8. Solidarity
9. Role of Government
10. Promotion of Peace

Catholic Moral Principles

**MAKING
RIGHT CHOICES**

Catholic Moral Principles

- ◆ We **must** follow our conscience
- ◆ We can **never** do evil to bring about Good
- ◆ The principle of “**Double Effect**”
- ◆ Principle of **Totality**
- ◆ Choosing the **lesser** of two evils
- ◆ **Minimize** the greater evil

1. We must follow our conscience

CCC 1776 "Deep within his conscience man discovers a law which he has not laid upon himself but which he must obey. Its voice, ever calling him to love and to do what is good and to avoid evil, sounds in his heart at the right moment. . . .

CCC 1790 A human being must always obey the certain judgment of his conscience. If he were deliberately to act against it, he would condemn himself. Yet it can happen that moral conscience remains in ignorance and makes erroneous judgments about acts to be performed or already committed.

Rom 2: 14-17



2. We can never do evil to bring about Good

The Ends do not justify the Means



3. The principle of “Double Effect”

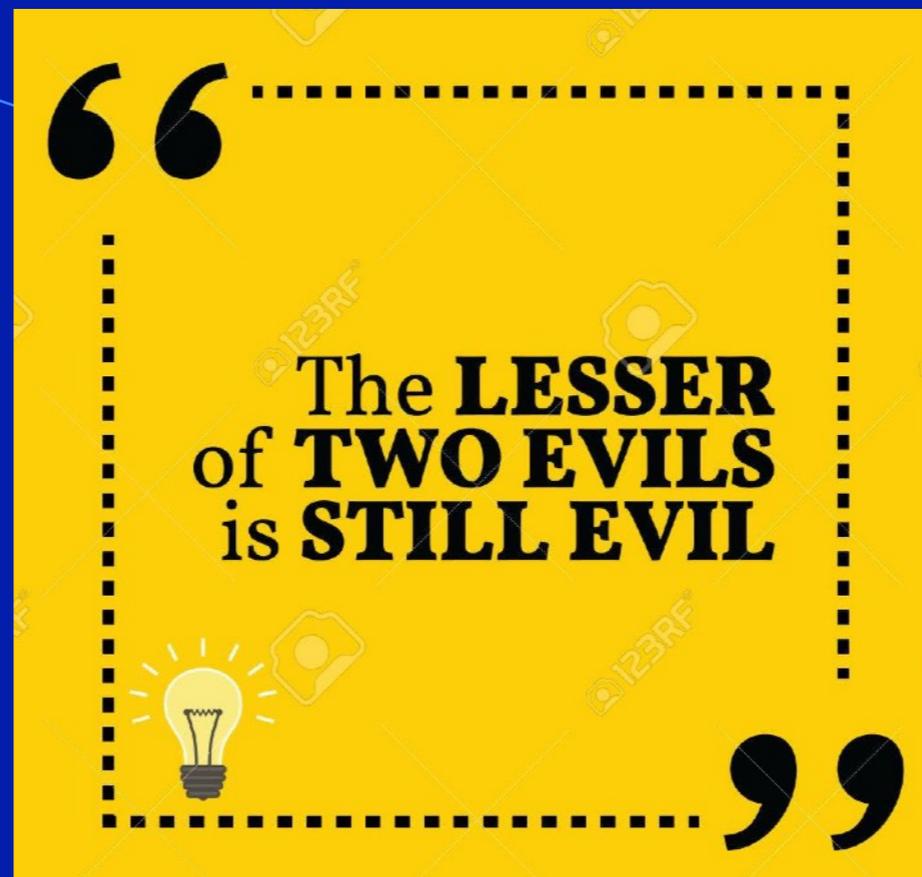
- 1) The Good must be Willed – the Evil must NOT be Willed
- 2) The Good desired must **clearly outweigh** the Evil
- 3) There must be a **proportionately** serious reason to do the Act

4. Principle of Totality

For the sake of our overall health we can “mutilate, modify, or remove” an organ or body part.

Examples:

- ◆ Remove cancerous kidney – OK
- ◆ Therapeutic sterilization.
for instance: remove diseased ovaries
– OK
- ◆ Contraceptive sterilization – NOT OK



5. Choosing the lesser of two evils

If faced with two or more **unavoidable evils**, we **must choose the lesser consequence**.

6. Minimizing the greater evil – incrementally is acceptable

Example:

- ✿ A Catholic legislator *may support incremental legislation*, which will continue to permit some aspects of an immoral law to survive while banning parts that were previously permitted, if the legislator realizes it is not politically possible to ban ALL aspects of the immoral law at the time.

FALSE MORAL PRINCIPLES

- ✓ **Situational Ethics**
- ✓ **The Ends Justify the Means**
- ✓ **Cultural Clichés**

1. Situational Ethics

No moral absolutes – **RELATIVISM**
that **everything depends** on the situation, without a prior guiding principle.

(Generally - empathy, rationalization or subjectivity rather than an objective standard becomes the moral ruler).

2. The Ends Justify the Means

Ex: We cannot kill one innocent person to save 100 others.

“The Caiaphas standard.”

BUT - The intent to kill would need to be the guiding factor in that decision rather than death being a foreseeable consequence that is unintended

4. Cultural Clichés - Modernism

- * Look out for #1. (survival of the fittest)
- * If it doesn't hurt anyone else, then it should be available as a personal choice.
- * If you don't like my lifestyle, don't be like me, but you shouldn't have the right to impose your morality on me.
- * We can't legislate morality.
- * Sometimes a person has to be sacrificed for the good of society. (lifeboat scenario)

MORAL ISSUES

DIVING IN



MORAL ISSUES

- ◆ James 3:1-2
 - ◆ Not many of you should become **teachers**, my brothers, for you realize that **we will be judged more strictly**

ABORTION:



1. All human life is **sacred**

- Thou shalt not kill (5th Commandment)

2. Human life begins at **conception**

- Before I formed you in the womb I knew you, and before you were born I consecrated you
Jeremiah 1:5

3. From the **Beginning**

- You shall not kill the embryo by abortion and shall not cause the newborn to perish (**Didache 70-90AD**)

ABORTION:



- ◆ **Exception** - To save the life of the mother, by conducting a procedure that saves the life.
- ◆ **Ectopic pregnancy** - egg stuck in the fallopian tube and never makes it to the uterus
- ◆ **Radiation or chemotherapy** - due to cancer
- ◆ **Not an Exception** - High blood pressure, Heart disease, diabetes, etc... **Conditions where aborting a baby is not part of normal treatment to save a life.**

Moral Principles

- ❖ We must follow our conscience
- ❖ We can never do evil to bring about Good
- ❖ The principle of “Double Effect”
- ❖ Principle of Totality
- ❖ Choosing the lesser consequence of two evils
- ❖ Minimize the greater evil
- Situational ethics
- The Ends justify the Means
- Its my choice, if it is not hurting somebody
- My body, my choice
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- Its legal to do the act

COVID-19:



- ◆ **VACCINE** - is it or is it not?
- ◆ **Personal Rights** - doctor / patient status
- ◆ **Community Rights** - societal protection
- ◆ **Government Mandates**
 - ◆ *Is there a line? When is it too far vs. OK*
 - ◆ *Lose Job?*
 - ◆ *Lose health insurance?*
- ◆ **Vaccine source** — *What if from aborted babies?*

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MARRIAGE:

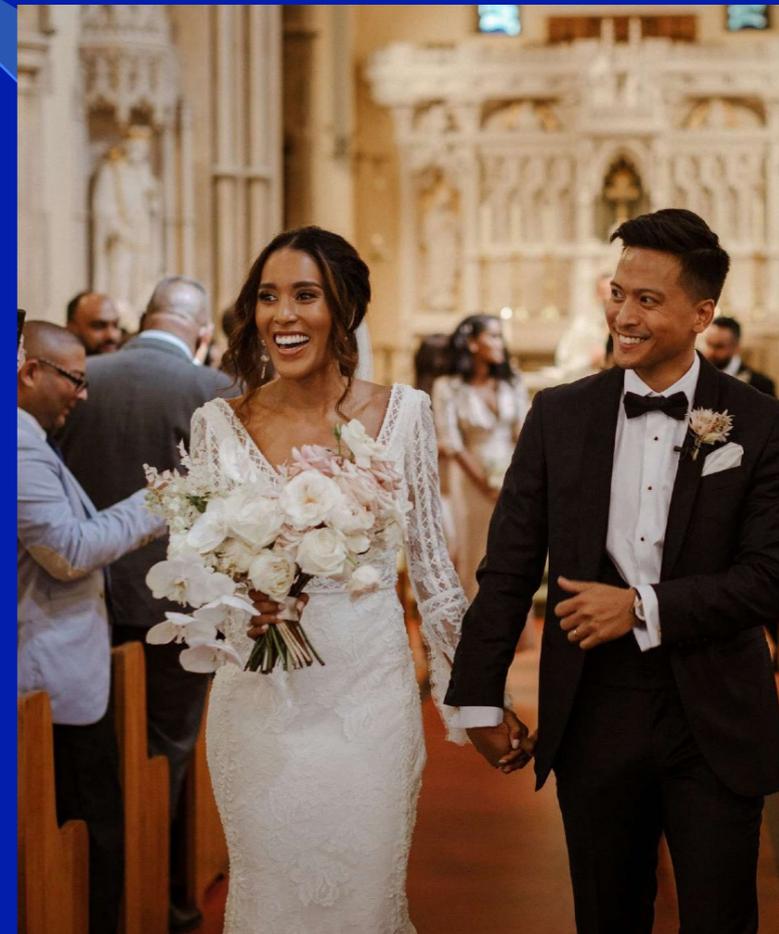
- ◆ CCC 1601 - "The matrimonial covenant, by which a man and a woman establish between themselves a partnership of the whole of life, is by its nature ordered toward the good of the spouses and the procreation and education of offspring; this covenant between baptized persons has been raised by Christ the Lord to the dignity of a sacrament."



MAN & WOMAN

MARRIAGE:

- ◆ **UNTIL** a spouse dies
- ◆ What God joins **MAN** can not separate
- ◆ **SEPARATION** - not necessarily a sin
- ◆ **DIVORCE** - without remarriage is not necessarily a sin
- ◆ **REMARRIAGE** - *unless prior marriage ANNULLED* (meaning God never joined) is **ADULTERY**
 - ◆ A mortal sin
(Jesus in Mt 19:6,9,12)
 - ◆ *Annulment Process - Did God join?*



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END OF LIFE DECISIONS

- ◆ **EUTHANASIA**
- ◆ **Immoral** - The **intentional killing** of another person due to incapacity or old age is **always a mortal sin**.
- ◆ **Comfort Care** - designed to ease pain, but which may accelerate death **can be acceptable**.
- ◆ **Extraordinary Actions** - that **artificially prolong life** are not required.



END OF LIFE DECISIONS

- ◆ **ASSISTED SUICIDE**
- ◆ **Immoral** - The **intentional killing** of another person due to incapacity or old age is **always a mortal sin**.
- ◆ **NOT Comfort Care** - Assisting someone in **committing suicide**, is not CARE and is prohibited by the 5th Commandment.
- ◆ **Physician Assisted** - especially immoral due to influence on family.



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TATTOOS & PIERCINGS

- ◆ **ARE OK** - as a general rule.
- ◆ Analogy to **Makeup**
- ◆ **SUBJECT matter** - matters!
- ◆ Not immoral or sexually explicit, or opposed to the faith.
- ◆ like other morally neutral laws, just because not prohibited does not mean one should do it.



TATTOOS & PIERCINGS

- ◆ **LEV 19:28** properly understood was related to pagan rituals
- ◆ *Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the LORD*

- ◆ **Jimmy Akin - Catholic Answers:**

- ◆ *There is no reason why one cannot color one's skin, which is what tattooing amounts to.*

One can apply color to one's skin by make-up (as is common among women), magic markers (as is common among children), press-on tattoos (as are common at fairs), or with real tattoos.

The mere fact that the ink goes into the skin in the latter case does not create a fundamental moral difference.



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WAR

- ◆ Citizens/governments are to work to **avoid war**
- ◆ (CCC 2308)
However, "as long as the danger of war persists and there is no international authority with the necessary competence and power, **governments cannot be denied the right of lawful self-defense**, once all peace efforts have failed."

JUST WAR - Analysis

★ Damage inflicted by aggressor must be:

✓ lasting, grave, and certain;

★ All other means must be impractical and ineffective

JUST

◆ There must be serious prospects of success

◆ Must **NOT** produce even greater evils/disorders

PRUDENT

Power of modern weapons weighs very heavily in evaluating this condition.

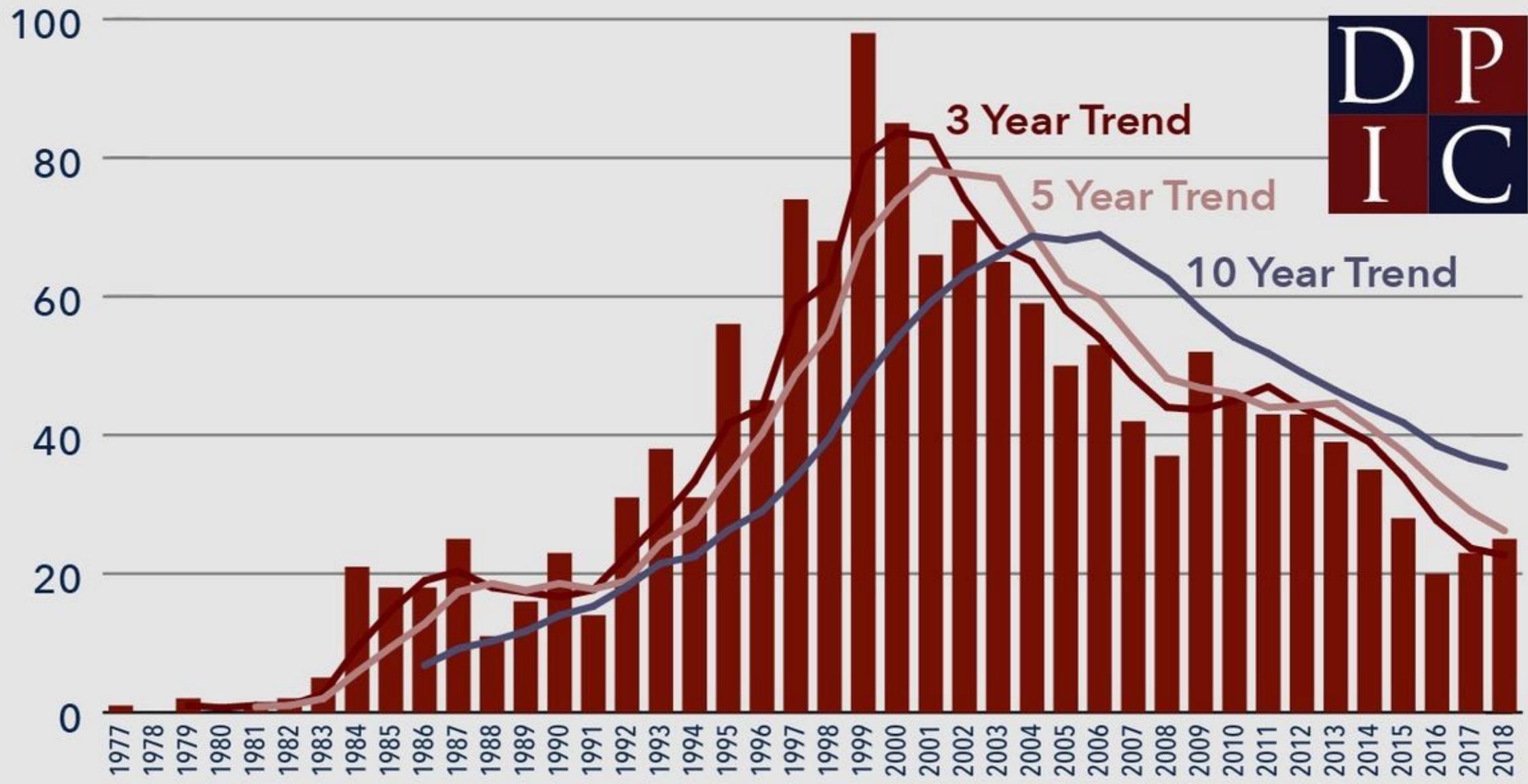
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DEATH PENALTY:

- ◆ Legitimate public authority has the right to inflict punishment proportionate to the offense.
- ◆ Recourse to the death penalty not prohibited, if:
 - ◆ Person's identity/responsibility fully determined
 - ◆ **Only effective way** to protect society
- ◆ If non-lethal means are sufficient, authority **should** limit itself to such means

Executions 1977 - 2018



DEATH PENALTY:

Today, in fact, as a consequence of the possibilities which the state has for effectively preventing crime, by rendering one who has committed an offense incapable of doing harm—without definitively taking away from him the possibility of redeeming himself—the cases in which the execution of the offender is an absolute necessity "are very rare, if not practically non-existent." (CCC 2267)



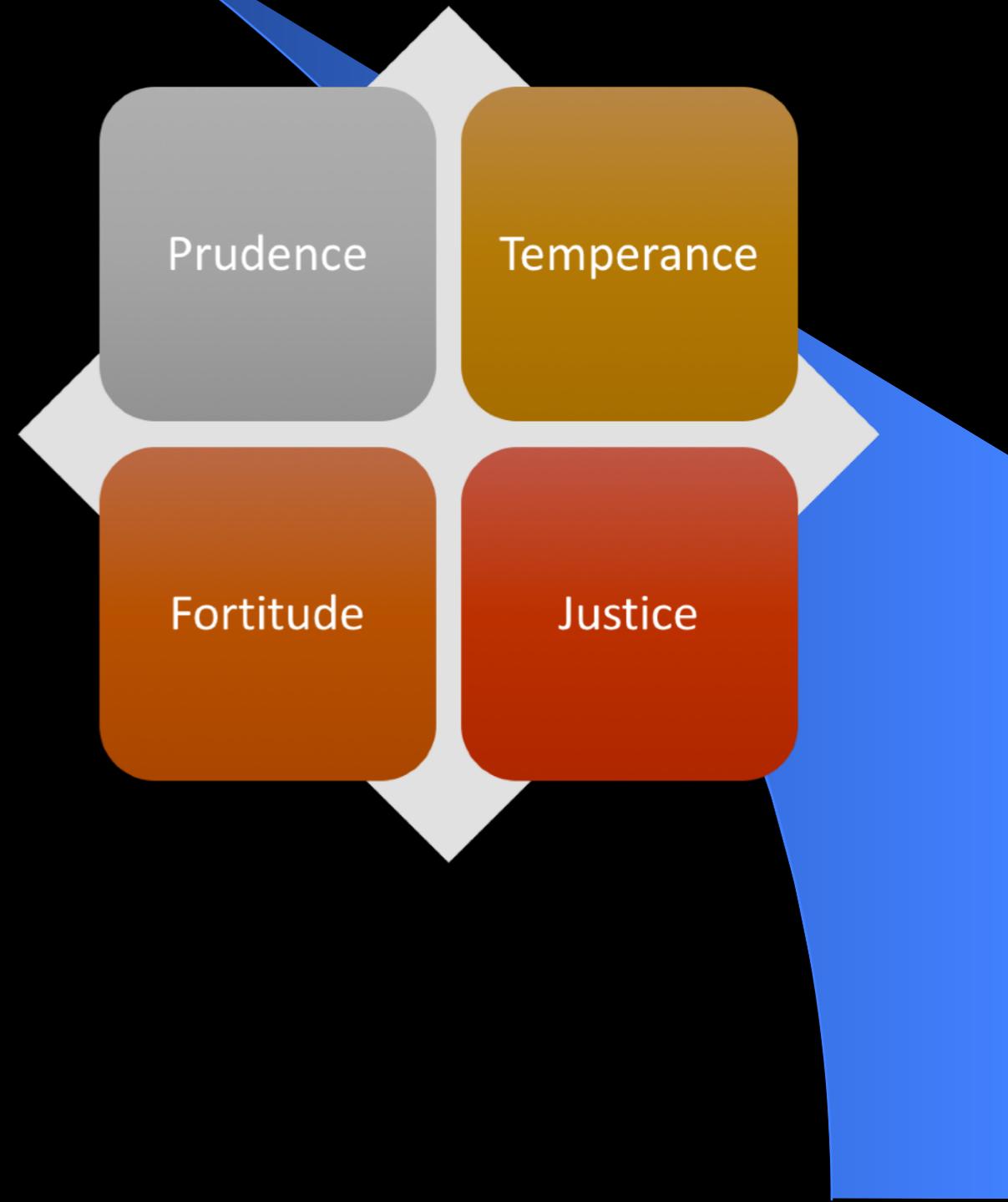
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OTHER ISSUES

◆ **CARDINAL VIRTUES**

- ◆ Prudence
 - ◆ Temperance
 - ◆ Courage
 - ◆ Justice
- ◆ Can be guided consistently with other Catholic principles
- ◆ Atheists can possess these cardinal virtues





ANOINTING AT BETHANY

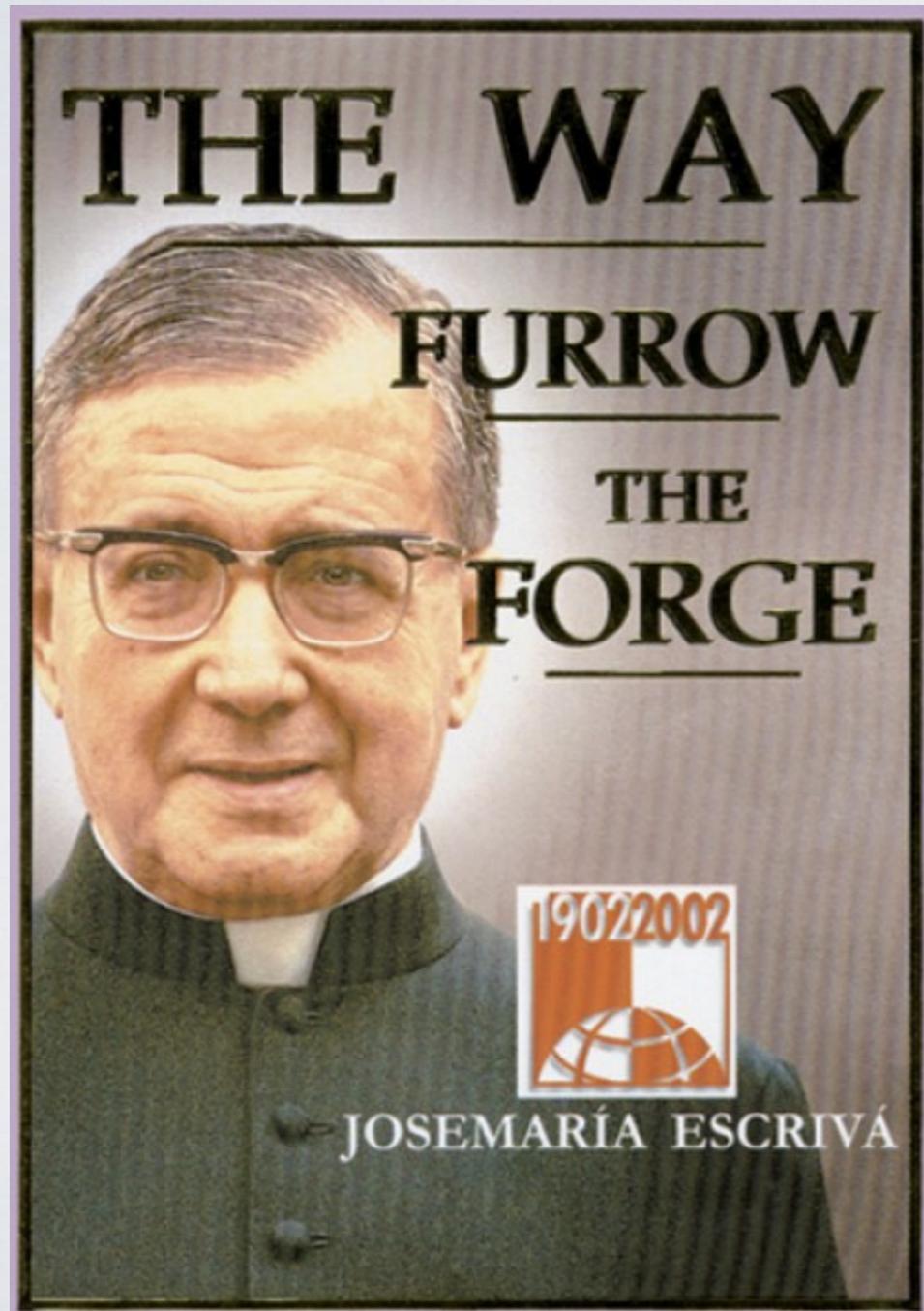
John 12: 1-9

ANOINTING AT BETHANY

Jn 12: 1-9 - The anointing at Bethany

- Very touching to see the continued friendship between Jesus and Lazarus, and the two sisters, as expressed in their frequent contact.
- How fun it must have been for **Martha** to serve Jesus in the company of Lazarus, her brother, again - while **Mary**, equally moved, anointed Jesus' feet and dried them with her hair.

ANOINTING AT BETHANY



- We will see during **Holy Week** account that Jesus will spend almost every evening in Bethany.
- **St Josemaria Escrivá**, founder of **Opus Dei** - used to call the Tabernacle in his chapel "**Bethany**" because Jesus could always be found there!

The Way, page 322

ANOINTING AT BETHANY

- Matthew tells us they were at the house of **Simon the Leper**. Presumably, not still afflicted with leprosy, he might have been cured by Jesus on a prior stay in Bethany. **Martha served, so they must have been close.**
- *Matthew names the Leper, but not the woman - who we know to be **Mary** from John's account!*
***Why?** More on that later.*
- Matthew (26: 6-13), though he does not name the 'woman,' yet, records Jesus' prophesy that **wherever the Gospels is proclaimed ... what she has done will be spoken of, in memory of her.**

ANOINTING AT BETHANY

- Three hundred days wages.
Some translations say 300 denarius.
- Both mean the same. A **denarius** was a **day's wage** of an **agricultural worker** in the days of Jesus.



- **Denarius Tiberias**
- This would have been the coin given to Jesus in Matthew 22: 19

ANOINTING AT BETHANY



- Spikenard - (v. 3) is very aromatic. The plant is a **flowering plant** of the valerian family which **grows in the Himalayas of Nepal, China, and Northern India**
- Imported into the Middle East it would be **very expensive.** (*pistikos - pure*) Perhaps a lifetime of savings.
- Mary used a full **liter** of **Spikenard** on Jesus feet!

ANOINTING AT BETHANY



Spikenard for Women Cologne Magdalena 1.7 oz / 50 ml (From Bethlehem, Israel) by Spikenard Magdalena
by Spikenard Magdalena
★★★★☆ 17 ratings

Price: \$45.00 ✓prime

Pay \$45.00 \$20.37 after using available Amazon Rewards Visa Card Points.

Item is returnable in 30 days and restocking fee may apply

- A perfume of great value used in Biblical times, Spikenard is best known for being the perfume that Mary Magdalene used to anoint Jesus. Moisturizing and therapeutic body cleanser.

2 new from \$45.00

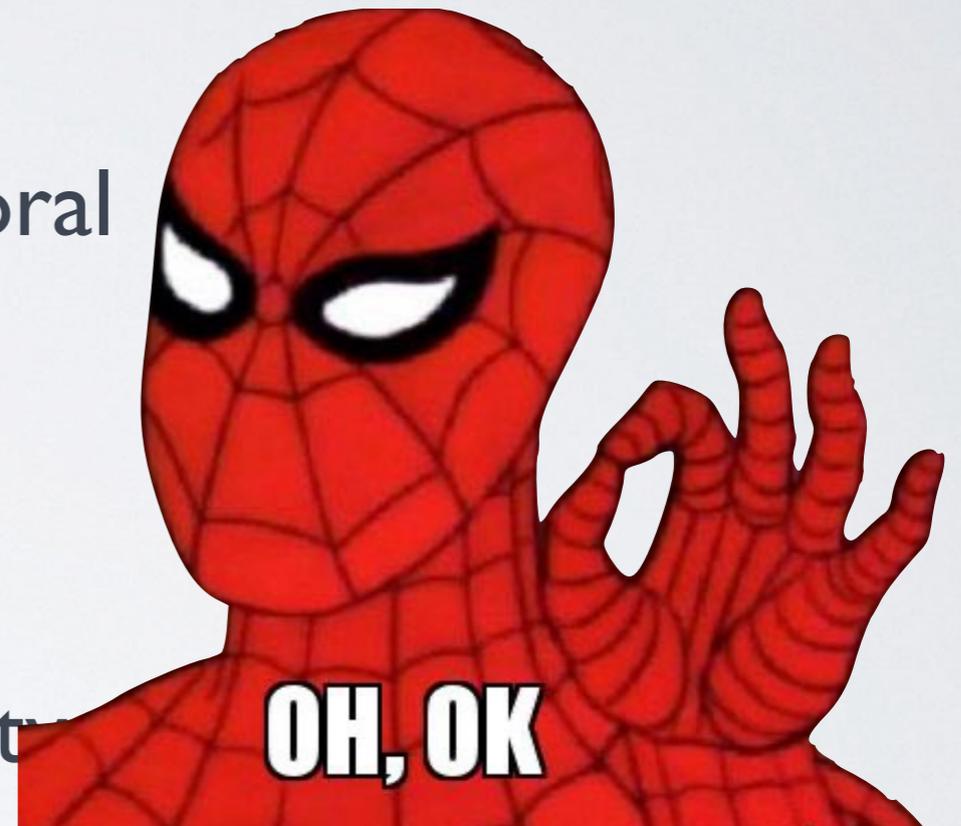
[Report incorrect product information.](#)

❑ at 33.814 oz per liter, 1 liter today costs **\$895.**

☑ It either has become more affordable now - or it was more than a pint* to equal a year's wages.

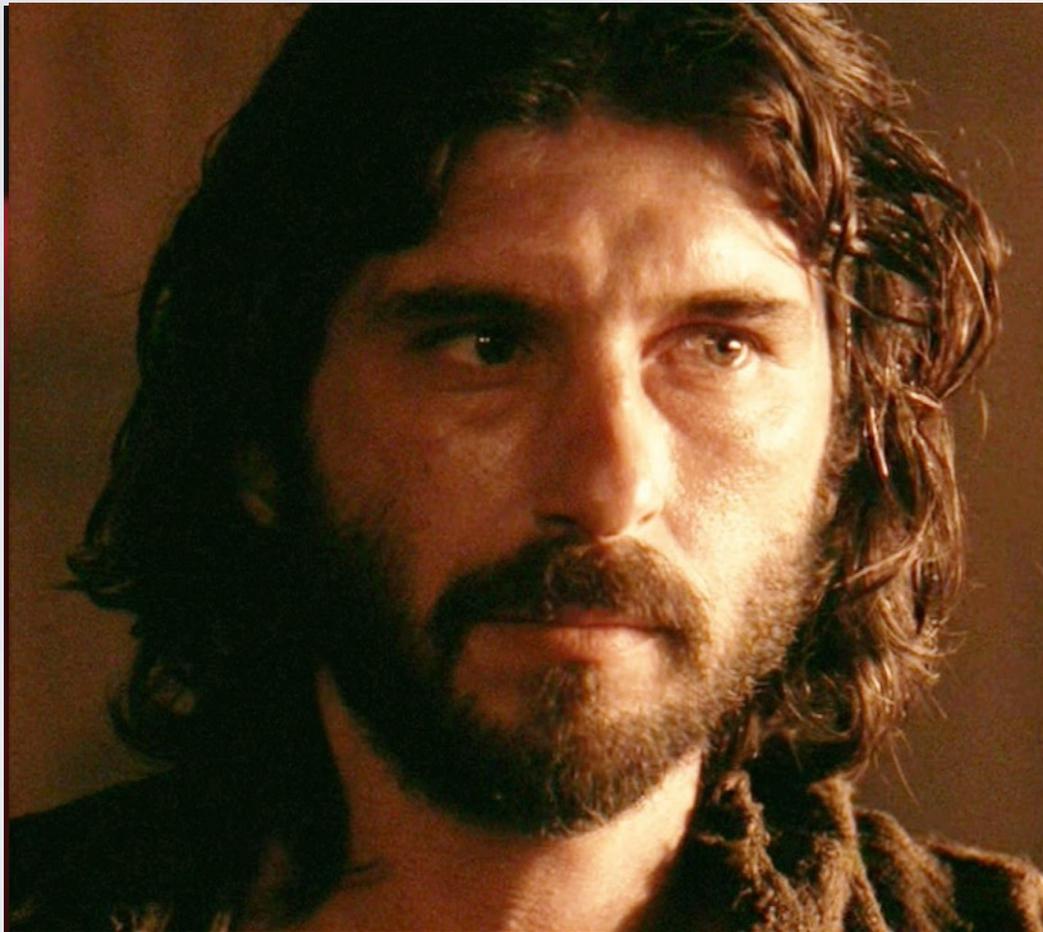
THE LORD'S PRESENCE

- “You will always have the poor with you, but you do not always have me.”
 - Here He speaks of His temporal corporate presence.
- “Behold, I am with you always, even to the end of the age.”
 - Here, He speaks of His majestic providence, and ineffable and invincible grace - spiritually and sacramentally.



St Augustine, tract 50. in John

JUDAS ISCARIOT



- Recall **John 6:70-71***
- Recall **John 8:44***
- **12:6** - Now we see Judas identified as a **thief**, because he *stole* from the contributions.
- Like father ... like son

JUDAS ISCARIOT

- Judas is a Greek transliteration of the Hebrew name “Judah.” He is the Son of Simon. His mother is unknown.
- In Matthew, Mark and Luke he is called, Judas Iscariot. In John 12:4 as Judas, the Iscariot, and elsewhere son of Simon Iscariot.
- Iscariot (Ish Kerioth) has different possible meanings, the most probable: Ish = man of, “Man of Kerioth” a village in Judea. The Judean Kerioth was situated south of Hebron and west of the Dead Sea in the Negev desert.

JUDAS ISCARIOT

- Many theologians have noted that only Judas Ish Kerioth (Iscairiot) is an Apostle from Judea.
- All the other 11 Apostles are from sea of Galilee area. (cf Acts 1:11).
 - Are Galileans, Jews?
- John's Gospel which is often seen to emphasize the "Jewish" role in the killing of Jesus, emphasizes the legacy aspect to Judas. Not only is Judas from Judea, but so is his father Simon.

JUDAS ISCARIOT

- Richard Baukham - in *Jesus and the Eyewitnesses* at p. 106, asserts the text is clear and thereby notes:
- If we take seriously into account John's way of referring to Judas as "Judas son of Simon Iscariot," reference to a place of origin seems almost the only plausible explanation of "Iscariot." Evidently the second name "man of Kerioth" passed from Simon to his son Judas, constituting therefore a family name as well as a reference to his [Judas'] place of origin.

JUDAS - THE THIEF



- **At the Anointing:**
- **Whereas Mary gave openly and sacrificially, in thanksgiving for Her Lord,**
- **Judas wanted to hoard money for himself secretly and selfishly.**

JUDAS - THE THIEF



- “He [Judas] said this not because he cared about the poor but because he was a **thief** and held the money bag and used to steal the contributions.” verse 6
- John’s Gospel seems to be clear - Judas would have preferred to steal it than see it used on Jesus.

JUDAS - THE THIEF

- Judas' value system is later confirmed
- **John 13:27*** - At the last supper, some of the Apostles thought Judas left to give money to the poor.
- St John reflecting back on Judas' life now realizes that *Judas' comment chastising Mary, at the anointing in Bethany, was already revealing Judas' self-interest.*
- No surprise Judas would later deliver Jesus for money.

PLOT TO KILL LAZARUS



- **Jn 12: 9-11***
 - The crowd wanted to see Lazarus.
 - The Chief Priests wanted to kill Lazarus.

PLOT TO KILL LAZARUS



- “—O foolish thought, and blinded rage! As if you could, by putting Lazarus to death, take away power from the Lord; as if Christ, who had already raised one that had died, could not as easily have raised one that was slain.

But, lo! He has done both.

Lazarus dead, He hath restored to life, and himself slain, He hath raised to life.”

S. Aug. tract 50 in Joan.

PLOT TO KILL LAZARUS



Recall Luke 16:31

- Realize that the **Chief Priests** **KNEW** Jesus had raised Lazarus
- They **KNEW** people would **believe** in Jesus
- Yet, rather than believing, they sought to kill the evidence of the Miracle.

PLOT TO KILL LAZARUS



- Why would Matthew's Gospel not name MARY, but John's Gospel would name Mary?
- Why would the Synoptic Gospels NOT mention the raising of Lazarus at all?
 - Clue? 
 - The Dating of the Gospels.

PLOT TO KILL LAZARUS



- When Matthew wrote,
 - **Mary, Martha and Lazarus were probably still alive** *and*
 - **their lives might have been compromised.**
- **When John wrote,** since Lazarus had lived only 30 years after Jesus, **Lazarus (and his sisters) were already dead** and *could be mentioned by name.*

IS IT POSSIBLE?

Recall the Rich Man and Lazarus
Luke 16: 19-31

- Luke wrote after Matthew & Mark, but before John.
- Luke found out about the Parable of the Rich Man and Lazarus through his investigation (Lk 1:2)
- Luke saw the predictive nature of Luke 16:31 - *with the story of a real man named Lazarus* and included it in his Gospel thus documenting that Jesus' parable was also prophetic. Jesus **knew** He would one day **raise Lazarus!**

THE GOSPELS

A Scholarly Biblical Study

