

# 12. ACT VI : THE FINAL PASSOVER DRAWS NEAR

John 11:1 - 12:50





John is about to present the last of the **signs** which express the essence of Jesus' mission in symbolic action and prepare us for what we shall see when we contemplate Jesus on the cross and experience his continued presence among us.

Looking back over the Gospel we have witnessed the emptying of the temple and Nicodemus coming to Jesus by night. The Christian community is reaching out to the Jews inviting them to enjoy the embrace of their Messiah, inviting them to be cleansed in the waters of Baptism and experience the presence in their lives of the Spirit of Jesus, the intimate communion with God for which we all long.



This invitation is offered to the followers of John the Baptist, to the Samaritan people, symbolised by the woman whose thirst for life-giving water brought her and her people to Jesus, and to every nation, symbolised by the court official whose faith brought healing to his son.

The Beloved Disciple then showed us Jesus enabling a sick man at the pool of Beth-zatha to 'stand up' and 'walk'. God wants this for everyone. The Gospel recalls the crossing of the Red Sea and the manna in the desert to show that God wants us to bring our hunger for meaning, our hunger for life, to Jesus who is always wanting to nourish us on our journey to the Promised Land of communion with God. Jesus wants to share with us his faith, his hope, his love, his communion with God.



In the context of the Festival of Booths, the high point of the Jewish New Year celebrations, Jesus is portrayed as the light of the world and the source of living water, whose mission is not to condemn us in our sin but to love us into the fulness of life for which we all long.

A blind man symbolises us all. To see, to be enlightened, we need the healing touch of Jesus. We need to hear the comforting voice of the Good Shepherd, calling us to live and to live to the full.



Providing the background to all these scenes is the Marriage Feast of Cana. The Beloved Disciple is not interested in portraying Jesus as saving the embarrassment of a couple by turning water into wine. The Marriage Feast is for us all. The Beloved Disciple wants us to know that religion is about love. He wants to portray Jesus as the bridegroom who reveals God as love. It is this fundamental truth that is demonstrated in the scenes that we have just recalled.



And now we come to the final scene. We will witness Lazarus emerging from the darkness of death (11:43) freed from its bonds (11:44), and given life by Jesus (11:25-26).

Here, too, the Beloved Disciple is not interested in telling us about a person called Lazarus who died and was miraculously restored to this life by Jesus. This scene is for us all. God is holding us in existence to enjoy the communion that God has with Jesus. And this is not limited to this life. It is not something that ends with physical death. When our turn comes to die, Jesus will call us as we hear him calling Lazarus, from death into the embrace of God, into eternal life, free from all that binds us, free to share in the risen life of Jesus, free to live and live to the full with him and with all our brothers and sisters.



In the Older Testament we find a legend about Elijah restoring to life the son of a widow of Zarephath (1Kings 17:17-24) and a similar legend concerning Elisha and the son of a Shunammite woman (2Kings 4:17-24). In the Newer Testament the three Synoptic Gospels tell us about Jesus restoring a young girl to life (Mark 5:22-43; Matthew 9:18-26; Luke 8:41-56), and Luke recounts the restoring to life of the only son of a widow from Nain (Luke 7:11-17). In the Acts, Luke tells us of Peter and Tabitha (Acts 9:36-42) and of Paul and Eutyches (Acts 20:9-10). It is impossible to get behind popular reaction and symbolic expression to the nature of the event which is at the heart of the narratives.



The Gospel writers are not interested in raising our hopes that we will be restored to this life once we have died. They are demonstrating Jesus' power over death and illustrating Christian faith and hope that after death we, like Jesus, will be raised to a life of eternal communion with God.

Lazarus is portrayed as a symbol for every disciple loved by Jesus, every disciple to whom Jesus promises 'eternal life'. After the healing of the man by the pool of Beth-zatha, Jesus says: 'Just as the Father raises the dead and gives them life, so also the Son gives life to whomever he wishes' (5:21). Lazarus illustrates this truth.



## Scene 1 : Jesus hears of the illness of Lazarus (11:1-16)

### John 11:1-6

Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. Mary was the one who anointed the Lord with perfume and wiped his feet with her hair (see 12:1-8); her brother Lazarus was ill. So the sisters sent a message to Jesus, “Lord, he whom you love is ill.” When Jesus heard it, he said, “This illness does not lead to death; rather it is for God’s glory, so that the Son of God may be glorified through it.” Accordingly, though Jesus loved Martha and her sister and Lazarus, after having heard that Lazarus was ill, he stayed two days longer in the place where he was.



## John 11:7-13

Then after this he said to the disciples, “Let us go to Judea again.” The disciples said to him, “Rabbi, the Jews were just now trying to stone you, and are you going there again?” Jesus answered, “Are there not twelve hours of daylight? Those who walk during the day do not stumble, because they see the light of this world. But those who walk at night stumble, because the light is not in them.” After saying this, he told them, “Our friend Lazarus has fallen asleep, but I am going there to awaken him.” The disciples said to him, “Lord, if he has fallen asleep, he will be all right.” Jesus, however, had been speaking about his death, but they thought that he was referring merely to sleep.



## John 11:14-16

Jesus said, “Lazarus is dead. For your sake I am glad I was not there, so that you may believe. But let us go to him.” Thomas, who was called the **Twin**, (Aramaic **Teômah**) said to his fellow disciples, “Let us also go, that we may die with him.”



## Scene 2: Jesus restores Lazarus to life (11:17-44)

John 11:17-22

When Jesus arrived, he found that Lazarus had already been in the tomb four days. Bethany was near Jerusalem, some fifteen stadia (3ks) away. Many of the Jews had come to Martha and Mary to console them about their brother. When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. Martha said to Jesus, “Lord, if you had been here, my brother would not have died. But even now I know that God will give you whatever you ask of him.”



## John 11:23-27

Jesus said to her, “Your brother will rise again.” Martha said to him, “I know that he will rise again in the resurrection **on the last day.**” (see 6:39,40, 44,54; 12:48). Jesus said to her, “I am (ἐγώ εἰμι) the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die. Do you believe this?” She said to him, “Yes, Lord, I believe that you are the **Messiah, the Son of God, the one coming into the world.**”



When the Samaritan woman declared her faith in the coming Messiah, Jesus declared: 'I am he, the one who is speaking to you' (4:26). Speaking to the blind man about the Son of Man (linked with the last day), Jesus declared: 'The one speaking with you is he' (9:37). To Martha he proclaims: 'I am the resurrection and the life'. Jesus is the Word of God. In him is life and this is his gift to the world (1:4). The Word became flesh in Jesus who was sent by his Father into the world to give us this life (10:10).



## John 11:28-32

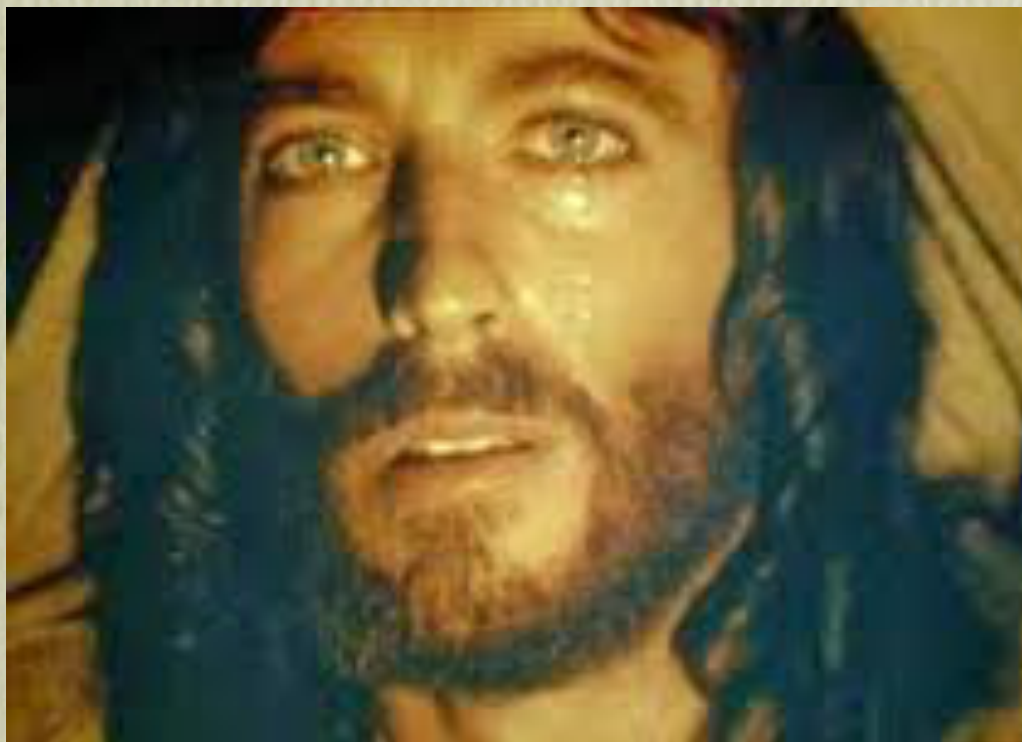
When Martha had said this, she went back and called her sister Mary, and told her privately, “The Teacher is here and is calling for you.” When Mary heard it, she got up quickly and went to him. Now Jesus had not yet come to the village, but was still at the place where Martha had met him. The Jews who were with her in the house, consoling her, saw Mary get up quickly and go out. They followed her because they thought that she was going to the tomb to weep there. When Mary came where Jesus was and saw him, she knelt at his feet and said to him, “Lord, if you had been here, my brother would not have died.”

(= Martha verse 21)



## John 11:33-38

When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. He said, “Where have you laid him?” They said to him, “Lord, come and see.” Jesus began to weep. The Jews said, “See how he loved him!” But some of them said, “Could not he who opened the eyes of the blind man have kept this man from dying?” Then Jesus, again greatly disturbed, came to the tomb.



Jesus of Nazareth, Franco Zeffirelli



The point being made throughout this scene is that physical death for those who believe is not death, for it does not separate a believer from God, the source of life, or from the intimate communion which we experience with Jesus and the Father. Jesus is about to give a powerful symbolic sign to illustrate this truth.

John 11:38-39

Jesus came to the tomb. It was a cave, and a stone was lying against it. Jesus said, “Take away the stone.” Martha, the sister of the dead man, said to him, “Lord, already there is a stench because he has been dead four days.”





## John 11:40-44

Jesus said to her, “Did I not tell you that if you believed, you would see the glory of God?” So they took away the stone. And Jesus looked upward and said, “Father, I thank you for having heard me. I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me.”

When he had said this, he cried with a loud voice, “Lazarus, come out!” The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, “Unbind him, and let him go.”



Earlier Jesus had said: ‘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’ (5:25). He calls Lazarus from the tomb and commands those standing by to free him from his bonds. It is the Son who is making Lazarus free.



‘I have given you as a covenant to the people, a light to the nations, to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness’ (Isaiah 42:6-7).

In a time of favour I have answered you, on a day of salvation I have helped you; I have kept you and given you as a covenant to the people, to establish the land, to apportion the desolate heritages; saying to the prisoners, ‘Come out,’ to those who are in darkness, ‘Show yourselves’ (Isaiah 49:8-9).



## John 11:45-46

Many of the Jews therefore, who had come with Mary and had seen what Jesus did, believed in him. But some of them went to the Pharisees and told them what he had done.



## Scene 3 : The Jewish Council plans to kill Jesus (11:47-57)

John 11:47-52

So the chief priests and the Pharisees called a meeting of the council, and said, “What are we to do? This man is performing many signs. If we let him go on like this, everyone will believe in him, and the Romans will come and destroy both our holy place and our nation.”

Caiaphas, a member of the council who was high priest that year, said to them, “You know nothing at all! You do not understand that it is better for you to have one man die for the people than to have the whole nation destroyed.”

He did not say this on his own, but being high priest that year he prophesied that Jesus was about to die for the nation, and not for the nation only, but to gather **into one** the dispersed children of God.

‘Father, may the love with which you have loved me be in them, and I in them’ (17:26).



## John 11:53-54

So from that day on they planned to put him to death. Jesus therefore no longer walked about openly among the Jews, but went from there to a town called Ephraim in the region near the wilderness; and he remained there with the disciples.



## Scene 4. The pilgrims discuss Jesus (John 11:55-57)

Now the **Passover** of the Jews was near (compare John 2:13 and 6:4), and many went up from the country to Jerusalem before the Passover to purify themselves. They were looking for Jesus and were asking one another as they stood in the temple, “What do you think? Surely he will not come to the festival, will he?” Now the chief priests and the Pharisees had given orders that anyone who knew where Jesus was should let them know, so that they might arrest him.



## Scene 5 : Mary anoints Jesus (12:1-11)

John is drawing on a scene from the tradition (Mark 14:3-9)

‘While he was at Bethany in the house of Simon the leper, as he sat at the table, a woman came with an alabaster jar of very costly ointment of nard, and she broke open the jar and poured the ointment **on his head**. But some were there who said to one another in anger, “Why was the ointment wasted in this way? For this ointment could have been sold for more than three hundred denarii, and the money given to the poor.” And they scolded her. But Jesus said, “Let her alone; why do you trouble her? She has performed a good service for me. For you always have the poor with you, and you can show kindness to them whenever you wish; but you will not always have me. She has done what she could; she has anointed my body beforehand for its burial. Truly I tell you, wherever the good news is proclaimed in the whole world, what she has done will be told in remembrance of her.”



## Scene 5 : Mary anoints Jesus (12:1-11)

John 12:1-3

Six days before the Passover Jesus came to Bethany, where Lazarus was, whom he had raised from the dead. There they gave a dinner for him. Martha served, and Lazarus was one of those at the table with him. **Mary** took a litre of costly perfume made of pure nard, anointed Jesus' **feet**, and wiped them with her hair. The house was filled with the fragrance of the perfume.



Ettore Masina, Jesus of Nazareth, Libreria Borgo, Rome, 1977.



## John 12:4-11

But Judas Iscariot, one of his disciples (the one who was about to betray him), said, “Why was this perfume not sold for three hundred denarii and the money given to the poor?” (He said this not because he cared about the poor, but because he was a thief; he kept the common purse and used to steal what was put into it.) Jesus said, “Leave her alone. She bought it so that she might keep it for the day of my burial. You always have the poor with you, but you do not always have me.”

When the great crowd of the Jews learned that he was there, they came not only because of Jesus but also to see Lazarus, whom he had raised from the dead. So the chief priests planned to put Lazarus to death as well, since it was on account of him that many of the Jews were deserting and were believing in Jesus.



## Scene 6 : Jesus is welcomed into Jerusalem (12:12-19)

This scene draws on the tradition (see Mark 11:12-10)

### John 12:12-15

The next day the great crowd that had come to the festival heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, shouting, “Hosanna! Blessed is the one who comes in the name of the Lord – the King of Israel!” (see Psalm 118:26-237). Jesus found a young donkey and sat on it; as it is written: “Do not be afraid, daughter of Zion. Look, your king is coming, sitting on a donkey’s colt!” (see Zechariah 9:9).

Compare the vision in the Book of Revelation (7:9): ‘After this I looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands.’



## John 12:16-19

His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things had been written of him and had been done to him. The crowd that had been with Jesus when he called Lazarus out of the tomb and raised him from the dead continued to testify. It was also because they heard that he had performed this sign that the crowd went to meet him.

The Pharisees then said to one another, “You see, you can do nothing. Look, the world has gone after him!”



Scene 7 : Jesus draws everyone to himself to share  
with them his life with his Father (12:20-36)

John 12:20-23

Among those who went up to worship at the festival were some **Greeks**. They came to Philip, who was from Bethsaida in Galilee, and said to him, “Sir, we wish to see Jesus.” Philip went and told Andrew; Andrew and Philip went and told Jesus. Jesus answered them, “The hour has come for the Son of Man to be glorified.

‘**The hour has come**’ (see also Mark 14:41). We have been waiting for these words ever since Cana. Now Jesus is about to make a complete gift of himself in love even to embracing the cross which others thrust upon him. God will glorify him, because by offering his life in love he will reveal the intimate love that binds him to the Father, and in revealing this communion he is revealing God.



## John 12:24

Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit.

It is the love with which Jesus gave his life that broke down the barrier between Jew and Gentile and enabled them to come together into community to form 'one flock' with 'one shepherd' (10:16). Addressing the Gentiles, Paul wrote: Now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us. He has abolished the law with its commandments and ordinances, that he might create in himself one new humanity in place of the two, thus making peace, and might reconcile both groups to God in one body through the cross, thus putting to death that hostility through it' (Ephesians 2:13-16).



## John 12:25

Those who love their life lose it, and those who hate their life in this world will keep it for eternal life.

John uses a typically stark Semitic contrast between love and hate to indicate the need to choose what kind of life we want to live. If we choose first the kind of life that this world offers, in the sense that it is this present physical existence which matters most to us, we will end up destroying ourselves and losing real life, the life that comes from communion with God and is experienced through intimacy with Jesus. This is the life that Jesus calls ‘eternal’ and which we can experience only by being ‘born from above’ (3:3).

If, on the other hand, we give priority to the ‘eternal life’ that God shares with Jesus and that Jesus has come to give us abundantly (10:10), then we will know real life.



## John 12:26

Whoever serves (διακονέω) me must follow me, and where I am, there will my servant (διάκονος; only here and 15:15) be also. Whoever serves me, the Father will honour.

Jesus is saying that if we want to serve him, we must follow him in doing his Father's will. We, too, are to find our food in carrying out the will of the one who draws us to Jesus and from our communion with Jesus sends us to the world (4:34). We, too, are to learn to 'always do what is pleasing to God' (8:29). If we follow Jesus to his death, if we are not scandalised by the cross, we will experience the intimacy which he was sent from God to share with us: 'Where I am, there will my servant be'. God will honour us by sharing with us the intimacy which he shares with his Son. We will also share Jesus' life-giving and so his suffering.



## John 12:27

“Now my soul is troubled. What should I say – ‘Father, save me from this hour’? But it is for this reason that I have come to this hour.”

Through experiencing a special intimacy with Jesus and through years of personal and communal reflection upon this experience, the Beloved Disciple came to a faith-knowing of who Jesus truly is. The aim of John’s Gospel is to portray this Jesus for us. Being like us in everything but sin, Jesus would have experienced the human feelings and reactions that were appropriate to one so sensitive, so innocent, so wholly obedient and so aware of the human condition in himself and in others. Here in this passage John gives us one of his rare insights into Jesus’ feelings: ‘Now my soul is troubled’. John does not present the agony of Jesus in the garden of Gethsemane the way the other Gospel writers do, but he gives us the equivalent here.



## John 12:27-28

“Now my soul is troubled. What should I say – ‘Father, save me from this hour’? But it is for this reason that I have come to this hour. Father, glorify your name!”

In the tradition expressed in the Synoptic Gospels Jesus prays: ‘remove this cup from me’ (Mark 14:36). In John’s text Jesus is praying that the hour will achieve its goal. With all his heart Jesus wants his Father to be revealed to the world: ‘Father, glorify your name’. All Jesus wants is his Father’s glory. The passion that stirs the heart of Jesus is to bring all God’s children to experience the liberation that follows on their coming to see who God really is and respond to this revelation, for, as he has already said: ‘I came that they may have life, and have it abundantly’ (10:10).



## John 12:28

A voice came from heaven, “I have glorified it, and I will glorify it again.”

God has glorified his name in that the love communion between himself and Jesus – a love communion in which God wills everyone to share – has been revealed in the signs which God has worked through Jesus. God will glorify his name again by gracing Jesus to be faithful unto death. When Jesus is lifted up in faithful love all God’s scattered children will be attracted to Jesus and hence drawn to share in the love that unites Jesus and his Father.

God will be glorified and his Son with him every time a disciple says Yes to grace and accepts the life that Jesus is now offering, for, in the words of Irenaeus: ‘The glory of God is a human being who is fully alive’.



## John 12:29-30

The crowd standing there heard it and said that it was thunder. Others said, “An angel has spoken to him.” Jesus answered, “This voice has come for your sake, not for mine.

We find examples of God responding in the Synoptic accounts of the Baptism of Jesus (Mark 1:11) and his Transfiguration (Mark 9:7). Here the crowd think that they are hearing thunder or perhaps an angel for they cannot discern what comes ‘from above’.

John reminds us that Jesus needs no confirmation of the communion of love which he has with his Father (compare 11:42). God spoke for the sake of the crowd. Unless people realise that Jesus is the Son of God and that he is on a mission from his Father, they will never succeed in grasping his revelation.



## John 12:31-33

Now is the judgment of this world; now the ruler of this world will be driven out. And I, when I am lifted up from the earth, will draw all people to myself.” He said this to indicate the kind of death he was to die.

We do not have to await the ending of this world or of time and space as we know it to discover God’s judgment. Jesus is ‘the light of the world’ (8:12; 9:5), the ‘true light who enlightens everyone’ (1:9). We stand judged by our response to this light. If we ‘hate the light and do not come to the light’ (3:20) and if we oppose the light, we will remain in darkness, but the light will continue to shine, for ‘the light shines in the darkness and the darkness did not overcome it’ (1:5). Furthermore, through Jesus’ love given unto death the power of darkness is itself overthrown and ‘the ruler of this world is driven out’. Evil can have no power over those who remain in communion with Jesus.



And what is Jesus' response to the darkness that is closing in on him? When he is lifted up on the cross his arms will be stretched out in a gesture of welcome. He will draw everyone without exception to himself, including those who reject him. It is we who judge ourselves by our responses (see 3:14-21). Jesus' part is only to love: 'I have loved you with an everlasting love; therefore I have continued my faithfulness to you' (Jeremiah 31:3). And there is more to Jesus' being lifted up. His Father is lifting Jesus up to himself in love: 'See, my servant shall be exalted and lifted up, and shall be very high' (Isaiah 52:13).



Jesus' words reveal that 'the kind of death that he was to die' is a death that will reveal the glory of God and that will 'gather into one the dispersed children of God' (II:52). The scene began with some Gentiles expressing to Jesus' disciples their desire to see Jesus. They are being told that to do this they will have to look upon him crucified, for it is there that they will see God's love revealed and be attracted to share in Jesus' life.



## John 12:34-36

The crowd answered him, “We have heard from the law that the Messiah remains forever. How can you say that the Son of Man must be lifted up? **Who is this Son of Man?**” Jesus said to them, “The light is with you for a little longer. Walk while you have the light, so that the darkness may not overtake you. If you walk in the darkness, you do not know where you are going. While you have the light, believe in the light, so that you may become children of light.” After Jesus had said this, he departed and hid from them.

John does not attempt here to answer the question: Who is this Son of Man? Instead Jesus invites us to come to him, to watch him and to walk with him. Only thus can we come to know the wisdom of the cross. The crowd is unwilling to journey in the light and so ‘Jesus departed and hid from them’. ‘He came to what was his own, and his own people did not accept him’(1:11).The light goes. They choose to remain in darkness.



## Scene 8 : Conclusion to Jesus' public ministry (12:37-50)

John 12:37-38

Although Jesus had performed so many signs in their presence, they did not believe in him. This was to fulfill the word spoken by the prophet Isaiah: “Lord, who has believed our message, and to whom has the arm of the Lord been revealed?” (Isaiah 53:1).

How is it that people could resist such love? John is asking the question about Jesus' contemporaries. We are being challenged to ask the same question about ourselves: how fully have we embraced Jesus? How closely are we following him?

In an attempt to throw some light on the amazing fact of this rejection of Jesus, John turns first to a poem which reflects on the people's rejection of the Suffering Servant of the Lord.



## John 12:39-41

Although Jesus had performed so many signs in their presence, they did not believe in him. And so they could not believe, because Isaiah also said, “He has blinded their eyes and hardened their heart, so that they might not look with their eyes, and understand with their heart and turn – and I would heal them.” (Isaiah 6:10). Isaiah said this because he saw his glory and spoke about him.

John then turns to a text from Isaiah in which the prophet is warned that his words will, to a large extent, fall on deaf ears. God was sending him to bring about a change in people’s lives, but his words would fail to penetrate their hardened hearts, and though God wanted to heal them through the ministry of his servant, this would not happen because they rejected him. John sees the same pattern being repeated in the life of Jesus.



## John 12:42-43

Nevertheless many, even of the authorities, believed in him.  
But because of the Pharisees they did not confess it,  
for fear that they would be put out of the synagogue;  
for they loved human glory more than the glory that comes from God.

When John speaks of those who believed in Jesus but were afraid to say so ‘for fear that they would be put out of the synagogue’, he has an eye on his own contemporaries, for in the closing decades of the first century this was the price that Jews had to pay for following Jesus. Let us not forget that, according to Luke, ‘a great many of the priests became obedient to the faith’ (Acts 6:7), and from John himself we have already seen Nicodemus, a member of the Sanhedrin, showing interest in Jesus and his teaching (3:1; 7:50).



To conclude the first part of the Gospel, John gives us a precis of Jesus' teaching.

John 12:44-50

Then Jesus cried aloud: 'Whoever believes in me believes not in me but in him who sent me. And whoever sees me sees him who sent me. I have come as light into the world, so that everyone who believes in me should not remain in the darkness. I do not judge anyone who hears my words and does not keep them, for I came not to judge the world, but to save the world. The one who rejects me and does not receive my word has a judge; on the last day the word that I have spoken will serve as judge, for I have not spoken on my own, but the Father who sent me has himself given me a commandment about what to say and what to speak. And I know that his commandment is eternal life. What I speak, therefore, I speak just as the Father has told me.'



The curtain falls on a tragic note of rejection, but we are encouraged by Jesus reminding us that he is not condemning us: ‘**I came not to judge the world but to save the world**’ (12:47). He will remain faithful to his mission and so he will remain faithful to us. While the light is still shining there is still time for us to believe in him and so to walk in the light. But ‘the hour has come’ (12:23). ‘We must work the works of him who sent me while it is day; night is coming when no one can work’ (9:4). All that remains is for John to take us through that ‘hour’ in a final invitation to look upon Jesus, to see God’s love revealed and to respond to what we see with a decision to open our hearts to the divine intimacy for which we are made, for which we long, and which we are being offered.



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