

Life can sometimes feel like it's on autopilot. We go through the motions. We do what needs to be done. We show up, we work, we carry responsibilities—but something inside remains untouched, unresolved, even buried. For some, it's the weight of past wounds. For others, it's fear—fear of pain, fear of loss, fear of facing something we would rather avoid. And so we push those things down as deeply as we can. But they don't go away.

They resurface—sometimes in quiet ways, sometimes in destructive ways. Like a recurring dream that keeps returning, as if something within us is trying to bring about healing, trying to restore what is broken. Deep down, we know that fear is not the way to live. It closes us in. It diminishes us. It leads, ultimately, to a kind of death.

But love—love, though often more demanding—leads to life. And that is exactly what today's readings proclaim. St. Paul tells us, "The one who raised Christ from the dead will give life to your mortal bodies also, through his Spirit dwelling in you." God does not want us merely surviving. He desires that we live—fully, deeply, abundantly—through His Spirit.

And we see what that looks like in the Gospel. Jesus returns to Judea, even though He knows it is dangerous. There are people actively trying to kill Him. And yet He goes anyway. Why? Because of love. His love for Lazarus. His love for Martha and Mary. His love is stronger than fear. And that love draws Him into the very place of death.

When He arrives, we encounter two very different responses in two sisters, Martha and Mary—and in them, we can see ourselves. Martha is the one of action. She goes out to meet Jesus. She speaks directly, even boldly: “Lord, if you had been here, my brother would not have died.” We can hear in her words faith but also frustration. She believes—but she is also trying to make sense of what has happened. Her unspoken question is clearly communicated, “*Why did you not come earlier, Lord?*” Like many of us, she wants to fix things, to resolve the situation, to understand.

And Jesus meets her there. He doesn’t dismiss her. He doesn’t correct her harshly. Instead, He leads her deeper: “I am the resurrection and the life.” And then He asks her a question that is not theoretical, but personal: “Do you believe this?” And Martha makes one of the most profound professions of faith in all the Gospels: “Yes, Lord. I have come to believe that you are the Christ.”

Martha’s resurrection begins there—not at the tomb, but in her faith. Her way of encountering Jesus is through understanding, through confession, through a growing clarity of who He is.

But then we meet Mary. Martha goes to her secretly and says, “The Teacher is here and is asking for you.” Jesus never explicitly asks for Mary—but Martha knows. She senses His desire. And perhaps more importantly, Mary hears the call through her sister. Sometimes the voice of Christ reaches us through the faith of another. Mary rises immediately and goes

to Him. But unlike Martha, she says very little. She falls at His feet and weeps. No argument. No explanation. Just grief.

And here we encounter the shortest verse in the entire bible: “And Jesus wept.” Before He raises Lazarus, before the miracle, He enters into Mary’s sorrow. He does not stand at a distance. He shares in her pain. Mary’s resurrection begins not in words, but in relationship—in bringing her grief to the feet of Jesus and allowing Him to enter into it.

So we have two sisters, two paths, and two kinds of healing: Martha—the one who seeks understanding—is led to deeper faith. Mary—the one who is overwhelmed by sorrow—is met with compassion and presence. And Jesus brings life to both.

And then, finally, He calls Lazarus from the tomb: “Lazarus, come out.” This is not just about one man long ago. It is about us.

Because each of us has places in our lives that feel like tombs: old wounds we have buried, fears we avoid, habits or sins that keep us stuck, grief we have never fully faced.

And into those places, Christ speaks the same words: “Come out.” He does not want us living half-alive, going through the motions. He desires fullness of life. For some of us, like Martha, that begins with a deeper act of faith: “Lord, I believe.” For others, like Mary, it begins by simply coming to Him as we are—bringing our sorrow, our confusion, our pain—and placing it at His feet.

But for all of us, it requires responding to His call. Because the same Spirit that raised Jesus from the dead is at work in us. And that means this: No tomb is final. No wound is beyond healing. No life is beyond resurrection. The question is not whether Christ can bring life. The question is: Will we come out when He calls?