



## Second Sunday of the Year

In the first reading (1 Sm 3:3b-10, 19) Samuel was sleeping near the Ark of the Covenant when he heard his name called three times. Each time he went to Eli to ask he wanted. The third time Eli understood that the Lord was calling him. He told Samuel that the next time he heard the voice he should respond, “Speak Lord, for your servant is listening.” The next time Samuel responded as Eli had directed him. Samuel grew up and the Lord was with him, not permitting any of his words to be without effect.

### **Something to Think About:**

1. Samuel was the son of Elkanah and Hannah who had conceived him in her old age after praying for a child at the shrine in Shiloh. She promised that she would devote her child to the service of God. For this God blessed her with another four children. As a result young Samuel was placed in the charge of Eli, a Judge of Israel and a priest. The Ark of the Covenant was in his custody and it was Samuel’s duty was to keep the lamp burning before the Ark. Samuel was the last of Israel’s Judges and the first of their prophets. In his first prophecy he denounced the sons of Eli as wicked for keeping the choice portions of sacrifices for themselves. After a defeat at the hands of the Philistines the people asked God for a king. This angered God. Nonetheless with God’s instructions and after warning about the consequences of such an action Samuel anointed Saul as king. Later he conveyed the message that God had rejected Saul and he anointed David as king. After his death, Samuel’s ghost appeared to Saul reminding him that he had been rejected by God.

2. Who has been or is the Eli in your life? Who has shown you how to find God? Who had taught you what to say to Him? Without Eli’s assistance Samuel would not have been able to find God. Do you listen to them? Have you thanked God for them? Because Samuel listened to God, God made him a great prophet. Do I listen for God to speak to me? What

does He want of me?

3. While prior to the incident that is described in today’s reading Samuel did not know God, he was living in the house of God near the Ark of the Covenant. He was placed in a location where he could hear God speak to him. Today we do the same through prayer. We may not know God as we should. We may not know what God wants of us as we should. However, if we place ourselves in the hands of God and are open, He will reveal these things to us. He loves us more that we love ourselves. He has great plans for each of us to help Him fulfill the promises that He has made to all mankind. He is looking for our willingness to accept our role in His plan. If we do accept, He will reveal Himself to us and will bestow on us every grace we need to fulfill our mission.

In the second reading (1 Cor 6:13c-15a, 17-20) Paul reminds the Corinthians that our bodies are for the Lord and not immorality. God has the power to raise our bodies. Our bodies are members of Christ. We are one Spirit with Him. Avoid immorality; all other sin is outside the body but the immoral person sins against his own body. Your body is the temple of the Holy Spirit. You are no longer your own for you have been purchased at a great price. Therefore glorify God in your body.

### **Something to Think About:**

1. The city of Corinth was situated on a seven-mile isthmus between the Adriatic Sea on the west and the Aegean sea on the east. A “slipway” allowed small ships to be carried across the isthmus on wheeled conveyances, thus allowing the ships to avoid the dangerous journey around the Peloponnese. Corinth also controlled foot traffic between the Peloponnese and the mainland. The city itself was virtually impregnable at an altitude of 1886 feet. It was known for its wealth and for its licentiousness. However, by

establishing a Christian community there, Paul was able to spread the gospel to many other places throughout the world. There he had encountered a Jewish community in which he met Priscilla and Aquilla. He later would write this letter to this community to help them remain faithful to the gospel.

2. Against this background Paul will argue against immorality. There were some in Corinth that believed in the Greek philosophy of dualism. By this they meant that things to do with the spirit were much more significant than things that dealt with the body. The body was relatively unimportant. Paul begins his argue by reminding his readers that God will one day raise their bodies from the dead and that therefore their bodies must be important. The body is more than just a vessel for carrying their spirit.

3. Paul continues by arguing that their bodies are members of the Body of Christ. Later on in this letter he will expand the idea that when we are joined to the Lord we become members of His body. We are individually parts of His body and contribute to the well-functioning of the whole. When part of the body hurts, the whole body hurts as well. We are not just our own.

4. Finally Paul argues that through baptism we have become temples of the Holy Spirit. We are no longer our own. We have been redeemed or purchased at a great price. God dwells within us. We have been made tabernacles for the Most High God. The Most Holy God cannot dwell in anything that is impure.

In the gospel (Jn 1:35-42) John the Baptist tells two of his disciples, "Behold, the Lamb of God" as he sees Jesus walk by. The two disciples began to follow Jesus. He turned and asked, "What are you looking for?" They asked, "Teacher where are you staying?" He said, "Come and you will see." They stayed with Him that day. At about four in the afternoon, Andrew, one of the two, went and found his brother Simon and told him, "We have found the Messiah." When Jesus saw Simon He said, "You are Simon the son of John, you will be called Cephas."

### **Something to Think About:**

1. Andrew and John were two of John the Baptist's disciples. They must have been with him for some time. They were far from their home in a wilderness across the Jordan at a place called Bethany. They had been seeking the Messiah, the salvation of the people of Israel. Of all his followers, the Baptist chooses

these two for being mature enough in faith to follow the Lord. At the direction of their teacher the two immediately leave to follow after Jesus. They had been marked out by God from all eternity to become Jesus' own disciples. It was a vocation that had first led them to the Baptist and now to Jesus. Prior to this they had not known their destiny but now it was marked out for them. By turning and following Jesus, they had accepted their call. When we first turn to the Lord, we do not know what is in store for us. We simply follow out of love for Him. We only know that He will lead us to salvation and we willingly accept whatever is on the road in front of us.

2. The two disciples simply begin to follow the Jesus. They do not make themselves known to Him. They do not call out to Him. They do not run to catch up with Him. Their acceptance rests solely on the Lord. He turns and takes notice of them. He sees their openness even before He turns and He accepts them as He would accept any sincere follower. He asks them, "What do you seek?" This is rhetorical question because He already knows the answer. On their part they are not yet ready to make the full commitment so they answer the question with another question, "Where are you staying?" Jesus invites them to come and see. He does not overwhelm them with outward signs and wonders. He wants them to accept Him for who He is. He wants their love. So it is with each of us. The Lord does not overwhelm us. He wants us to accept Him for who He is and not what He can do for us. Like the two disciples we might begin by seeking our salvation. While this is not a bad beginning, it is not what He is really after. He wants us to enter into a loving relationship with Him.

3. It is interesting to note that John the Baptist did not introduce Peter to Jesus. Rather from a human standpoint the impetuous Simon would not have seem to be the material of a true disciple. However, when Andrew, his brother, had become sure that he had met the Messiah, he was quick to bring Simon into Jesus' company. He knew his brother's heart and in spite of his brother's outward appearance of immaturity Andrew knew him to be a sincere seeker of the Lord. The gospel says that when Jesus saw Simon, He spoke with him. The word that is translated "saw" means a concentrated, intent gaze. Jesus saw beyond the surface and read Simon's heart. He gave Simon a new name. In the Old Testament often a man was given a new name when he had an encounter with God: e.g. Abram became Abraham, Jacob became Isaac, etc. When Jesus saw Simon, He

saw not only the actuality but also the possibility. He saw what Simon could become. He called him Rock upon whom He would build His church. Someone once saw Michelangelo chipping away at a block of marble and asked him what he was doing. He responded that he was releasing an angel that was imprisoned inside the marble. So it is with us, Jesus sees the possibilities in each on us and provides us the grace to release the angel within.

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