



ENTERING THE SCENE:

Have you ever had someone look deep into you and ask you what your heart hungers were? We encounter such an event in this gospel. All the people mentioned in this text are longing and looking for something that would meet their heart hungers. Jesus tunes into that energy and invites them to join them in sharing his vision and passion. Try to imagine Jesus calling you by name and revealing his vision and mission to you. You sat all night with him and as you listen, you find a deep peace welling up and a new vision big enough to risk everything for becoming your own.

John 1: 35-42

35 The next day John was there again with two of his **disciples**. 36 When he saw Jesus passing by, he said, "Look, the **Lamb of God!**" 37 When the two **disciples** heard him say this, they followed Jesus. 38 Turning around, Jesus saw them following and asked, "**What do you want?**" They said, "**Rabbi**" (which means Teacher), "where are you **staying?**" 39 **Come**," he replied, "**and you will see.**" So they went and saw where he was staying, and spent that day with him. It was about the **tenth hour**. 40 **Andrew, Simon Peter's** brother, was one of the two who heard what John had said and who had followed Jesus. 41 The first thing **Andrew** did was to find his brother **Simon** and tell him, "We have found the Messiah" (that is, the Christ). 42 And he brought him to Jesus. Jesus looked at him and said, "You are **Simon** son of John. You will be called **Cephas**" (which, when translated, is **Peter**).

DISCUSSION QUESTION: Jesus told the disciples to come and see when they wanted to know where he was staying. If you had been there would you have gone?

PRAYER: Andrew, you were a disciple of John, yet when John told you to follow Jesus you did so without reserve. You called Jesus teacher thereby becoming his student. You are a model of one who learns quickly. Help me when my "Andrew" invites me to a deeper understanding of what God is doing in my life to respond as quickly as you. Amen

WORD STUDY AND QUESTIONS FOR DISCUSSION:

DISCIPLES: A disciple is one who is learning from another.

Have you ever been a disciple? Has a teacher ever passed you on to another teacher more skilled?

LAMB OF GOD: The lamb was a symbol of innocence and helplessness. It was the most often used animal of sacrifice in the temple.
What make a lamb a good metaphor for Jesus? What do you think the people made of John's use of this metaphor?

WHAT DO YOU WANT?: When you are asked what you want, the imitative is left up to you.

Are you comfortable, or able to name what you want in your faith search?

RABBI: Another word for Rabbi was teacher, or my master.

What are the disciples saying to Jesus when they call him Rabbi?

STAYING: This seems a strange response to Jesus' question.

Why do you think they wanted to know where Jesus was staying?

TENTH HOUR: This would have been about 4 in the afternoon, and the Sabbath regulations called for no work or traveling after sundown.

If you wanted to have a long talk with Jesus, would you, like the disciples want to get somewhere to settle in?

COME AND YOU WILL SEE: Some realities just have to be experienced.

Have you ever said "you just had to be there?" What were you trying to say with that? Can this help you understand this response?

ANDREW: This name means 'manly'. He was a disciple of John the Baptist, and the first to call Jesus the "Christ in this gospel.

What does this tell you about the search that Andrew was on at the time?

SIMON / PETER/ CEPHAS: (rock /stone) In many cultures a person is given a new name to signify a change that has occurred in their life.

Have you ever gone through something that changed you enough to need a new name afterwards? How do you think Simon felt after being re-named?

PARALLEL TEXTS: Jn. 1: 33 // Mt. 3:11; Mk. 1:8; Lk. 3:16; Jn. 1: 34 // Is. 42:1; Mt. 3:17; Mk. 1:11; Lk. 9:35;

OTHER TEXTS OF THE WEEK: 1 Sam. 3: 3-10, 19;; Ps. 40: 2-10; 1 Cor. 6: 13-20; Jn. 1: 35-42;

Revised Common Lectionary: 1 Sam. 3: 1-20; Ps. 139: 1-6, 13-18; 1 Cor. 6: 12-20; Jn. 1:43-51.

SUPPORTIVE INFORMATION:

The call of God is always for us to live with noble purpose, with love as our highest motivation. We are in the world to develop ourselves to our highest potential and to make the greatest possible contribution to the world. Anything, therefore, that contributes to our total well-being and to the well-being of others is clearly the will of God.

Rev. Dr. Brooks Ramsey –

Each of us has a mission in life. Jesus prays to his Father for his followers, saying: "As you sent me into the world, I have sent them into the world" (John 17:18). We seldom realise fully that we are sent to fulfill God-given tasks. We act as if we have to choose how, where, and with whom to live. We act as if we were simply plopped down in creation and have to decide how to entertain ourselves until we die. But we were sent into the world by God, just as Jesus was. Once we start living our lives with that conviction, we will soon know what we were sent to do. Henri Nouwen

THE EARLY PERIOD. (Before the Jewish revolt until some point in the 80s) The pre-Gospel formation began with separate homilies, e.g., a homily underlying John 1:35-49 wherein a preacher sought to persuade (fellow) Jews, who had well-formed messianic expectations, to *come* to Jesus and *find* him to be the Messiah. The miracles of Jesus were narrated as signs that he was the Messiah. Success in conversions at first produced relatively little alienation from the Jewish heritage, viz., no debates about the validity of the Torah nor about the Gentile mission. The resultant Johannine group consisted of *Christian Jews* who stood "in relatively untroubled stream of social and theological continuity precisely within the synagogue." One of the preachers in this inner-synagogue messianic group gathered the traditions and the homilies about Jesus into a rudimentary written gospel, somewhat similar to the Signs Gospel or Signs Source posit scholars. Brown, Raymond E. [The Community of the Beloved Disciple](#). NY. Paulist Press.1979. Page 172.

So many terrible things happen every day that we start wondering whether the few things we do ourselves make any sense. When people are starving only a few thousand miles away, when wars are raging close to our borders, when countless people in our own cities have no homes to live in, our own activities look futile. Such considerations, however, can paralyze us and depress us. Here the word call becomes important. We are not called to save the world, solve all problems, and help all people. But we each have our own unique call, in our families, in our work, in our world. We have to keep asking God to help us see clearly what our call is and to give

us the strength to live out that call with trust. Then we will discover that our faithfulness to a small task is the most healing response to the illnesses of our time. Henri Nouwen

Gospel of the Ebionites (in Ephiphanius, Against Heresies XXX 13.2-3) There was a certain man named Jesus, about thirty years old, who chose us. Coming to Capernaum, he entered the house of Simon, who is called Peter, and said, "As I passed by the lake of Tiberias, I chose John and James, sons of Zebedee, and Simon, Andres, Thaddaeus, Simon the Zealot, Judas Isacriot; and you, Matthew, sitting at the tax office, I called and you followed me. You, therefore, I desire to be twelve apostles, as a witness to Israel." Throckmorton, Burton, Jr. Ed. [Gospel Parallels](#). NY. Thomas Nelson Pub. 1949.

Not for the first time in my life, I was aware that all the factors needed for a decision were already prepared in the unconscious part of the mind, without the conscious mind having any part in the deliberation. This is why is hard to answer the first question that is often asked, "How do you choose a play?" Is it accident or choice? Is it frivolous or the result of deep thought? Rather, I think, we reject until the true solution, which was already there, suddenly comes into the open. One lives within a pattern: to ignore this is to take many false directions, but the moment the hidden movement is respected, it becomes the guide, and in retrospect one can trace a clear pattern that continues to unfold..."

The faith that comes from only hearing about Jesus is not enough. In the gospel of John, after Andrew has talked to Jesus and experienced life through him, he runs to his brother Simon to tell him that he has found the Messiah. Simon does not take it on Andrew's word but goes out to meet Jesus. ...In the presence of certain people we are catapulted into the presence of God. We call these people holy because through them we are initiated into holiness. Their presence activated the presence of God. Yet these people, in turn, talk about the fact that they experience God through Jesus.

Shea, John. [Stories of Faith](#). Chicago. Thomas More Press. 1980, Pages 141-3.

...there is a sense that God's call is not so much a demand for perfection as it is an invitation to intimacy in the present moment." [Parabola](#). Spring 1994. [War of the Heart](#) by Norvene Vest. Page 43.

It is in the response, I think, that we discover the call. In the answer we give that we find the question. Fr. Robert Beck
Beck, Robert. Sunday Homilies: Cycle B 2012. Pg. 29.

As the sun cannot withhold its light, we cannot withhold what feels real. As the Earth keeps going by turning itself toward the light day after day, we have no choice, despite all forms of etiquette and training, but to keep turning toward what we feel is real.

Otherwise, we become cold little planets spinning in the dark.

Nepo, Mark. [The Book of Awakening](#). Berkeley, CA. Conari Press. 2000. Page 107.

A call has the effect of setting a weight down on one side of a scale; equilibrium cannot be restored until an equal weight, a response, is apportioned on the other side. pg. 322 Levoy, Gregg. [Callings: Finding and Following an Authentic Life](#).

Saying yes to the calls tends to place you on a path that half of yourself things doesn't make a bit of sense, but the other half knows your life won't make sense without. Pg. 2 Levoy, Gregg. [Callings: Finding and Following an Authentic Life](#).

To follow the vocation does not mean happiness; but once it has been heard, there is no happiness for those who do not follow. C. S. Lewis

Already in the first chapter of John there are remarkable differences from the Synoptic picture of Jesus' ministry. All four Gospels show respect for John the Baptist (henceforth JBap), but the Fourth Gospel attributes to him a knowledge of Jesus' pre-existence. Since the exalted Christology of pre-existence never appears even on Jesus' lips in the other Gospels, its appearance in J Bap,'s proclamation is surely the product of Johannine theology. A second difference involves the first disciples. The three Synoptic Gospels have Peter, Andrew, James and John called early in the ministry; the cast of characters in John 1:35-5 is somewhat different: Andrew, Peter, Philip, and Nathanael. But markedly different is the disciples' comprehension of Jesus as indicated by the awesome collections of titles they heap on him within three days (Rabbi, Messiah, the one described in the Law and the Prophets, Son of God, King of Israel). By contrast, in Mark no follower of Jesus that he is the Son of God before his death, and in Matt 16:16-17 Peter is singled out as the recipient of divine revelation because in the middle of the ministry he recognizes Jesus as the Son of God! What is more startling, however, than the easy access to Christological titles at the beginning of the Johannine ministry is the indication that Jesus regards these titles as inadequate and promises a greater insight-they will eventually see that it is in him that heaven and earth meet 1:50-51.

Brown, Raymond E. [The Community of the Beloved Disciple](#). NY. Paulist Press. 1979. Page 26.

The dominant members of the pre-Resurrection community became the leaders of the much larger post-Resurrection community. These were the Galilean fishermen, and it is precisely at this point that what we have learned about them becomes significant. When read carefully against the background of this ancient industry, the scattered references to Simon Peter and Andrew coalesce into a coherent picture. They came from a prosperous, assimilated Jewish middle-class family. Speaking both Aramaic and Greek, they were brought up to serve in an administrative as well as a practical role in an essential major industry. They knew how to plan and organize. As experienced businessmen, they were astute enough to move their home in order to take advantage of a tax break. Such shrewdness, one can be sure, also manifested itself in the way they handled competition from the many other fishermen on the Sea of Galilee and the Jordan River. They were anything but "uneducated, common men."

Business and profit, however, did not completely satisfy them. They looked for something more spiritual and were prepared to make sacrifices to attain it. Their background and training, however, ensured that they would carefully balance risk against gain. They were not gullible, and nothing in their personalities even hints at a tendency towards self-deception.

From what we know of their characters, it is clear that Simon Peter and Andrew would have functioned as a conservative control in the creative ferment of the post-Resurrection community. They had the authority of eyewitnesses, the sobriety to report accurately and the intelligence to discern between developments that Jesus would approve of and those that he would reject.

Murphy O'Connor, Jerome. [Fishers of Fish, Fishers of Men: What We Know of the first Disciples from their Profession.](#) www.biblereview.org. June 1999. Pages 22f.

The critical challenge of discernment-knowing whether our calls are true or false, knowing how and when to respond to them, knowing whether a call really belongs to us or not-requires that we also tread a path between two essential questions: 'What is right for me?' and 'Where am I willing to be led?' Discernment also requires that we ask these two questions continually and devotedly, in hopes that by doing so Providence will, in due course, be alerted to our desires and answers will find us.- Gregg Levoy, Callings

Every moment comes to us pregnant with a command from God, only to pass on and plunge into eternity, there to remain forever what we have made of it. - Francis de Sales

Here the word call becomes important. We are not called to save the world, solve all problems, and help all people. But we each have our own unique call, in our families, in our work, in our world. We have to keep asking God to help us see clearly what our call is and to give us the strength to live out that call with trust. Then we will discover that our faithfulness to a small task is the most healing response to the illnesses of our time. Henri Nouwen

Falling into your calling seasons your soul.

“Sometimes I forget that God made me to be me. God wants us to see the good that others do and to appreciate it. But we shouldn't be good exactly the same way another person is good. God calls us to do our own good. God doesn't keep a tally sheet to see who is doing better than whom. God just wants us to do what God is calling us to do. I just had to keep telling myself this over and over. God wants me to be me, not that other mom who I think is ridiculously amazing. I need to find my own amazing.”-- Vanessa Gonzalez Kraft

God calls whom God calls, it seems, and the preparation comes afterwards when we actually do the task! This is the paradigmatic pattern for all faith journeys. Richard Rohr

The place God calls you to is the place where your deep gladness and the world's deep hunger meet. Frederick Buechner.

When we are committed to do God's will and not our own we soon discover that much of what we do doesn't need to be done by us. What we are called to do are actions that bring us true joy and peace. Pg. 100.

Nouwen, Henri. [Can You Drink This Cup?](#) Notre Dame, Ind.: Ave Maria Press. 1996..

SELECTED READINGS:

Links to all the books mentioned in this guide are on The Ark web site: www.theark1.com

Beck, Robert. Sunday Homilies: Cycle B 2006. Pgs. 27-31. To order contact [Carol Oberfoell](#)

Beck, Robert. Sunday Homilies: Cycle B 2009-. Pgs 39-. To order contact [Carol Oberfoell](#)

Beck, Robert. Sunday Homilies: Cycle B 2012. Pgs. 26-29. To order contact [Carol Oberfoell](#)

Grana, Janice, Ed. [Images](#). Winona, MN. St. Mary's College Press. 1976. It Would be Easier by Nancy D. Wayne. Page 89. Choice by Mary Anne Morefield. Page 141. The Reality of the Future by Joan More. Page 142. Metamorphoses by Hazel Nowell Ailor. Page 143.