



Bible Study Second Sunday in Ordinary Time Year B

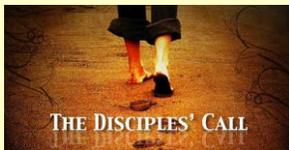
St. Maria Goretti, St.
Peter Claver, and St.
Augustine Parishes
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“Jesus turned and saw them following him and said to them, “What are you looking for?” They said to him, “Rabbi” (which translated means Teacher), “where are you staying?” He said to them, “Come, and you will see.” So they went and saw where he was staying, and they stayed with him that day. It was about four in the afternoon.” Jn. 1:39-39 NABRE

Reading I: 1 Samuel 3: 3b-10, 19

Hear the Call! Count the Cost! Now Choose!

In a Portuguese town, the story is told about a dog named Petra. She leaves her home every Sunday morning at 5:00 AM and walks sixteen miles to a Roman Catholic Church. The dog takes her usual place in the church near the altar for Mass. The dog stands and sits as the worshipers do. Church attendance has grown as many people attend just to see the faithful dog; not our faithful **God** – but the faithful dog. People heard about the phenomenal dog, they counted the cost of seeing the spectacle, chose to drive the distance, and spend the time to see the faithfulness of a dog. We have heard and seen the faithfulness of our **God**. The cost of following Him is a life dedicated to serving Him. How will you choose?



HEAR!
COUNT!
CHOOSE!

In the first reading, Samuel heard the call, counted the cost and chose to dedicate his life in the service of the Lord. The name Samuel means, “I asked Yahweh for him” (1 Sam. 1:20). He was God’s answer to the prayers of the barren Hannah. She was so grateful that she dedicated him to serve at the shrine at Shiloh, where the ark resided, from his early years. Hannah heard the call, counted the cost and gave her son to serve God.

Samuel was a child when he heard God’s call on his life. His vocation was to be Yahweh’s prophet and visible representative among the Chosen People. He served from the death of Eli to the kingship of Saul. In the reading, Samuel is called three times (vv 4-8), before Eli told him that Yahweh was calling him. In these three calls and the responses of Samuel, we observe that the initial cost of his responses was his sleep and rest, because he did not know Yahweh (v. 7). The fourth time he was called, he responded as Eli instructed him. This means he accepted Yahweh’s call on his life. A life of dedicated service was the cost. Because of his choice, Yahweh blessed Samuel with faithfulness and success (v. 20). DISCUSSION QUESTIONS: What would you do if you were Samuel? What was Eli’s role in the reading?

The Cost of Discipleship is Living in the Truth

2466 In Jesus Christ, the whole of God’s truth has been made manifest. “Full of grace and truth,” he came as the “light of the world,” he *is the Truth*. “Whoever believes in me may not remain in darkness.” The disciple of Jesus continues in his word so as to know “the truth [that] will make you free” and that sanctifies. To follow Jesus is to live in “the Spirit of truth,” whom the Father sends in his name and who leads “into all the truth.” To his disciples Jesus teaches the unconditional love of truth: “Let what you say be simply ‘Yes or No.’” (from the Catechism of the Catholic Church)

Reading II: 1 Corinthians 6:13-15; 17-20

Hear the Call! Count the Cost! Now

Choose! In this portion of his letter to the Corinthians, St. Paul explained that the Corinthians were called from idol worship to the worship of the one true God. The cost of following this call was an abandonment of immoral temple practices and dedication of one’s body to the service of God.

The verses in this reading are St. Paul’s rebuttal of the Corinthian assertion that sex was a natural desire and that it should be lawful to satisfy that desire within the Christian code of conduct (vv. 15-16). St. Paul’s response is that our bodies are not for immorality (v. 13). The choice is clear; choose either temple prostitution, or a sanctified life as a Christian.

The Corinthians wanted to mingle fertility rituals in their temples with the worship of Jesus Christ (6:9). St. Paul responded that the bodies of Christians are not their own and were purchased by Jesus at the cost of life (v. 15). St. Paul’s view is Trinitarian. The body is a place for the Holy Spirit of God to dwell. That body was purchased by the death of Jesus Christ and joined with Christ’s body, the Church, through Baptism. The cost of being a Christian is avoiding immorality. We are to glorify God in our most intimate relations (1 Cor. 6:18). DISCUSSION QUESTIONS: What does it cost you to follow Jesus? What choices have you made?

Gospel John 1: 35-42

Hear the Call! Count the Cost! Now

Choose! Many people show their team loyalty by purchasing team jerseys. Often the players whose numbers are on the jerseys, perhaps once successful, have fallen short physically, morally or are no longer on the team. The cost of these jerseys is over \$100.00. Yet, many fans hear the call of the team's success, profess loyalty, count the cost of identifying with the team and choose to buy the jersey. As a Christian, we can't stand on the sidelines of this world with no team jersey, or team colors to show our allegiance to Christ. We have heard of Jesus' victory at Calvary and we are called to His team, the Church. The cost is a life of dedicated service. The team jersey is the Cross of Salvation. Hear the Call! Count the Cost! Now Choose!

The Gospel gives examples of how Andrew, John and Peter heard the call, counted the cost, and chose to follow Jesus. 1) **The Call-** John the Baptist was standing with two disciples. One is identified as Andrew. The other is likely John the Evangelist himself. John the Baptist identifies Jesus for them as the Lamb of God. They heard him say this and followed Jesus (vv. 35-37). 2) **The Cost** – When Jesus noticed that they were following Him, He turned and asked them who they were looking for? He appeared to want Andrew and John to declare their reasons for following Him. They hinted that they were willing to live with Him. Rabbi, they declared, where are you staying (vv. 38-40)? Their willingness to pay the cost of following Him was confirmed when they accepted Jesus' invitation to "come and see" where He was living. The image here is that though it was late in the day about four in the afternoon, they were willing to dedicate the rest of their day, and the rest of their lives to Jesus. 3) **The Choice** - Andrew and John chose to follow Jesus. They could have chosen to continue to follow John, or to follow no one. Andrew's encounter with Jesus was so powerful that he immediately went to find his brother Simon, announced he had found the Messiah, and brought Simon to Jesus (vv. 40-41). His choice to follow Jesus was clear since he went to find his brother and identified Jesus as the Christ, the Anointed One (v. 41). Simon responded to the call of Andrew and chose to follow Jesus. The immediate cost for Simon was his new name, Peter. He received a new identity in Christ. He became the "rock" of the Church (v. 42). For us, the message is clear; "Hear the Call! Count the Cost! Now Choose!"
DISCUSSION QUESTION: With whom do you most closely identify with in this Gospel: John the Baptist, Jesus, Peter, John, or Andrew?

PRAY ABOUT IT!

Monday

Read 1 Corinthians 6:12. Is St. Paul's saying true? List three things that are helpful, and compare them to three things that are harmful to you.

Tuesday

Read 1 Corinthians 6:15. How is your body a member of Christ?

Wednesday

Read 1 Corinthians 6:18. Must married people "shun immorality"?

Thursday

Read John 1:35-42. Dedicate yourself to a parish ministry.

Friday

Attend mass and receive the Eucharist.

ALL BAPTIZED ARE CALLED TO CHASTITY The various forms of chastity.

2348 All the baptized are called to chastity. The Christian has "put on Christ," (Gal 3:27) the model for all chastity. All Christ's faithful are called to lead a chaste life in keeping with their particular states of life. At the moment of his Baptism, the Christian is pledged to lead his affective life in chastity.

2349 "People should cultivate [chastity] in the way that is suited to their state of life. Some profess virginity or consecrated celibacy which enables them to give themselves to God alone with an undivided heart in a remarkable manner. Others live in the way prescribed for all by the moral law, whether they are married or single. Married people are called to live conjugal chastity; others practice chastity in continence:

*There are three forms of the virtue of chastity: the first is that of **spouses**, the second that of **widows** and the third that of **virgins**. We do not praise any one of them to the exclusion of the others.... This is what makes for the richness of the discipline of the Church.* (St. Ambrose, De viduis 4, 23: PL 16, 255A) (From the Catechism of the Catholic Church)

Resources: The Gospel of John, The Ignatius Catholic Study Bible, Revised Standard Version Second Catholic Edition, Ignatius Press San Francisco CA, 2010; pp 69-70; 1 Corinthians, Catholic Study Bible, Ignatius Press 2010. San Francisco. CA. 2010, pp. 292-293; Living Liturgy Spirituality, Celebration, and Catechesis for Sundays and Solemnities Year B, 2018, Brian Schmisk, Diana Macalinal, Jay Corner. Liturgical Press Collegeville, Mn. pp. 40-43; Scripture texts in this work are taken from the New American Bible, revised edition © 2010, 1991, 1986, 1970 Confraternity of Christian Doctrine, Washington, D.C. and are used by permission of the copyright owner. All Rights Reserved. No part of the New American Bible may be reproduced in any form without permission in writing from the copyright owner. <http://www.usccb.org/beliefs-and-teachings/what-The-Sunday-Readings-Cycle-B>, Kevin O'Sullivan, O.F.M. Franciscan Herald Press 1971, pp 79-86; The Gospel of Mark, Catholic Commentary on Sacred Scripture, Mary Healy, Baker Academic, Grand Rapids Mi. 2008; pp. 34-36.

This meditation is prepared by Deacon Terrel J. Broussard for personal use in Adult Faith Formation at St. Peter Claver and St. Maria Goretti Parishes in New Orleans, La. ©2018