17 JANUARY 2021

# Sunday Message

2ND SUNDAY IN ORDINARY TIME

## THE WORD

Year B • Psalter Week 2

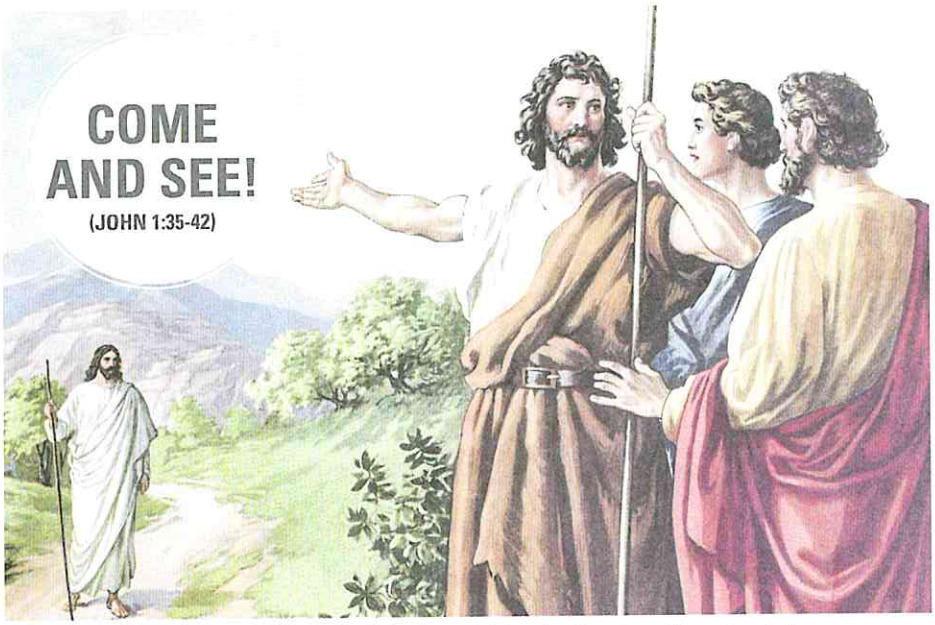


*Image in Grace Church, Chiang Mai, Thailand, of John the Baptist talking about Jesus*

Today's Gospel reading (this week from the writing of the evangelist John) illustrates the fading of John the Baptist from the story. He had his own disciples, but when Jesus appears, he identifies Jesus to them as "the lamb of God", at which point two of his followers leave him and go to Jesus.

However, they appreciate Jesus simply as a rabbi ("teacher"). They ask where he lives, where his place of instruction is and spend the next few hours with him. One of these is identified as Andrew, who tells his brother Simon that "we have found the Messiah". On one level, this may be true, but in fact he is still speaking according to his own understanding of who the Messiah will be: it is also not quite true that he and his companion actually "found" Jesus – they were pointed in his direction by their previous master, John, and then were invited to spend time with Jesus. In the Fourth Gospel, it is usually Jesus who takes the initiative, and when Simon is presented to him, he tells Simon who he is and who he will be.

This episode shows the beginning of Jesus' forming a circle of disciples. He gives Simon his more familiar name of Cephas (Rock/Peter), which is associated in the Gospel tradition with his position as leader of the disciples: a change of name indicates a change of function or identity. To be a disciple is to answer Jesus' invitation to spend time with him and to learn from him. ■

### SAY

**Jesus, my Lord, my God, my All, how can I love you as I ought?**
**(F.W. Faber)**

### LEARN

In the original Gospel text, the verb "to believe" can also be translated as "to trust".

In the Bible, a change of name signifies a change of function or responsibility.

Jesus as "the Lamb of God' is the one through whom human beings are now reconciled to God.

### DO

Look at a picture of a person close to you. Think how your friendship and appreciation of that individual has developed over time: take that as the model for your relationship with Jesus.

## REFLECT

The old Catechism defined faith as "a response to revelation". In the Bible, people do not find God: God always takes the initiative and communicates with human beings. In the Gospel, Jesus calls disciples and within the larger group he chooses an inner circle, as it were, of twelve apostles. Faith is essentially a positive response to the invitation of Jesus to each one of us. We can learn about the teachings, the dogmas of our faith, but this is not the same as believing.

From the titles the characters in John's Gospel story use for Jesus, we see at what level their appreciation of him really is. Sometimes we see it developing: sometimes a person can meet Jesus, even be healed by him, but not see him as anything more than a human being, albeit with extraordinary powers.

It is easy to identify ourselves or other people as Christian because we or they act in a certain way and hold certain values, but often these apply to anyone who is trying to be a decent human being. There has to be more to it than that, and it is a lifetime's work. Just as we can keep discovering more about our spouse or friend, our understanding of who Jesus is and what he means to us must keep developing and deepening, or our relationship with him will wither and we will be left only with the outward practices. ■

## ENTRANCE ANTIPHON

**All the earth shall bow down before you,
O God,
and shall sing to you,
shall sing to your name, O Most High!**

## GLORIA

**Glory to God in the highest,
and on earth peace to people of good will.**

**We praise you,
we bless you,
we adore you,
we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father.**

**Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world,
have mercy on us;
you take away the sins of the world,
receive our prayer;
you are seated at the right hand of the Father,
have mercy on us.**

**For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High, Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.
Amen.**

## COLLECT

Almighty ever-living God,
who govern all things,
both in heaven and on earth,
mercifully hear the pleading of your people
and bestow your peace on our times.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of
the Holy Spirit,
one God, for ever and ever.
**Amen.**

## FIRST READING 1 Samuel 3:3-10. 19

A reading from the first book of Samuel.

Samuel was lying in the sanctuary of the Lord where the ark of God was, when the Lord called, "Samuel! Samuel!" He answered, "Here I am." Then he ran to Eli and said, "Here I am, since you called me." Eli said, "I did not call. Go back and lie down." So he went and lay down. Once again the Lord called, "Samuel! Samuel!" Samuel got up and went to Eli and said, "Here I am, since you called me." He replied, "I did not call you, my son; go back and lie down." Samuel had as yet no knowledge of the Lord and the word of the Lord had not yet been revealed to him. Once again the Lord called, the third time. He got up and went to Eli and said, "Here I am, since you called me." Eli then understood that it was the Lord who was calling the boy, and he said to Samuel, "Go and lie down, and if someone calls say, 'Speak, Lord, your servant is listening'." So Samuel went and lay down in his place.

The Lord then came and stood by, calling as he had done before, "Samuel! Samuel!" Samuel answered, "Speak, Lord, your servant is listening."

Samuel grew up and the Lord was with him and let no word of his fall to the ground.

The word of the Lord.
**Thanks be to God.**

## PSALM Psalm 39

Response:
**Here I am Lord!
I come to do your will.**

1. I waited, I waited for the Lord
and he stooped down to me;
he heard my cry.
He put a new song into my mouth,
praise of our God. **(R.)**

2. You do not ask for sacrifice and offerings,
but an open ear.
You do not ask for holocaust and victim.
Instead, here am I. **(R.)**

3. In the scroll of the book it stands written
that I should do your will.
My God, I delight in your law
in the depth of my heart. **(R.)**

4. Your justice I have proclaimed
in the great assembly.
My lips I have not sealed;
you know it, O Lord. **(R.)**

## SECOND READING 1 Corinthians 6:13-15. 17-20

A reading from the first letter of St Paul to the Corinthians.

The body is not meant for fornication; it is for the Lord, and the Lord for the body. God, who raised the Lord from the dead, will by his power raise us up too.

You know, surely, that your bodies are members making up the body of Christ; anyone who is joined to the Lord is one spirit with him.

Keep away from fornication. All the other sins are committed outside the body; but to fornicate is to sin against your own body. Your body, you know, is the temple of the Holy Spirit, who is in you since you received him from God. You are not your own property; you have been bought and paid for. That is why you should use your body for the glory of God.

The word of the Lord.
**Thanks be to God.**

## GOSPEL ACCLAMATION

**Alleluia, alleluia!
Speak, Lord, your servant is listening:
you have the message of eternal life.
Alleluia!**

## GOSPEL John 1:35-42

A reading from the holy Gospel according to John.

As John stood with two of his disciples, Jesus passed, and John stared hard at him and said, "Look, there is the lamb of God." Hearing this, the two disciples followed Jesus. Jesus turned round, saw them following and said, "What do you want?" They answered, "Rabbi," – which means Teacher – "where do you live?" "Come and see" he replied; so they went and saw where he lived, and stayed with him the rest of that day. It was about the tenth hour.

One of these two who became followers of Jesus after hearing what John had said was Andrew, the brother of Simon Peter. Early next morning, Andrew met his brother and said to him, "We have found the Messiah" – which means the Christ – and he took Simon to Jesus. Jesus looked hard at him and said, "You are Simon son of John; you are to be called Cephas" – meaning Rock.

The Gospel of the Lord.
**Praise to you, Lord Jesus Christ.**

## PROFESSION OF FAITH

**I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.**

**I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with
the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,**

*(all bow during the next three lines)*

**and by the Holy Spirit was incarnate of the
Virgin Mary,
and became man.**

**For our sake he was crucified under
Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.**

**I believe in the Holy Spirit, the Lord,
the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored
and glorified,
who has spoken through the prophets.**

**I believe in one, holy, catholic and
apostolic Church.
I confess one Baptism for the forgiveness
of sins
and I look forward to the resurrection of the
dead
and the life of the world to come. Amen.**

## PRAYER OVER THE OFFERINGS

Grant us, O Lord, we pray,
that we may participate worthily in these
mysteries,
for whenever the memorial of this sacrifice is
celebrated
the work of our redemption is accomplished.
Through Christ our Lord.
**Amen.**

## COMMUNION ANTIPHON

**You have prepared a table before me,
and how precious is the chalice that
quenches my thirst.**

## PRAYER AFTER COMMUNION

Pour on us, O Lord, the Spirit of your love,
and in your kindness
make those you have nourished
by this one heavenly Bread
one in mind and heart.
Through Christ our Lord.
**Amen.**

redemptorist publications

Concordat cum originali: + Eamon Martin Archbishop of Armagh. Commentary by Fr Anthony Cassidy CSsR. The English translation of the entrance and communion antiphons, the opening prayers, prayers over the gifts, gloria, creed, and prayers after communion from The Roman Missal, © 2010 International Commission of English in the Liturgy Corporation. Jerusalem Bible version of the scriptures copyright: Darton, Longman & Todd Ltd., and Doubleday & Co. Inc. Responsorial psalms are copyright The Grail and/or Geoffrey Chapman Ltd. Published in Ireland by Redemptorist Communications (www.redcoms.org); Published in the UK by Redemptorist Publications (www.rpbooks.co.uk)