

# LINK — TO — LITURGY



## To Follow Christ 2nd Sunday in Ordinary Time

*Link to Liturgy provides faithful resources which use the latest audiovisual means alongside traditional means to evangelize & catechize thus linking life to the Gospel & the Gospel to life. Sign up Free to Link to Liturgy.*



### Lessons and Discussions

#### Page 5 – St. Andrew

*“Andrew, the brother of Simon Peter”*

#### Page 9 – Staying with the Lord

*“Where are you staying?”*

#### Page 11 – The Foundation of the Church

*“you will be called Cephas”*

#### Page 14 – Living the Life of Purity

**Introit – (Entrance Antiphon) – Simple English Propers**

*This should be chanted so that the time of prayer, study and discussion can be made sacred. Another song can be substituted, but should have the same theme.*

*Omnis terra* *Ps 66 (65): 4*

IV

ET all the earth \* worship you and praise

you, O God; may it sing in praise of

your name, O Most High.

**Source:** <http://www.ccwatershed.org>

**Alternate options:**Hymns

All Glory Be to God on High

Be Thou My Vision

Praise the Lord

The Church's One Foundation

Songs of Praise

Give us Clean Hands

Hungry [Falling on my Knees]

Holiness [Take my Heart]

Remnant

Limitless

**Collect – Roman Missal**

In the name of the Father, and of the Son, and of the Holy Spirit.  
Amen

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.

**“The End” Notes**

- [1] Jn. 1:44
- [2] Mt. 16:17; Jn. 1:42
- [3] Benedict XVI, The Apostles pg. 59
- [4] Mt 4:18-19; Mk. 1:16-17
- [5] Jn. 1:36
- [6] Benedict XVI, The Apostles pg. 60
- [7] Saint John Chrysostom, Homilies on St. Matthew, 6:3 (from In Conversation with God; Vol. 1, 43)
- [8] Jn. 1:40-43
- [9] cf. Jn. 6:8-9
- [10] Mk. 13: 1-4
- [11] Jn 12:23-24
- [12] Benedict XVI, The Apostles pg. 62
- [13] Benedict XVI, The Apostles pg. 64
- [14] cf. Mt. 4:20; Mk. 1:18
- [15] Benedict XVI, The Apostles pg. 64
- [16] Jn. 1:36
- [17] Psalm 80 (Thursday, Morning Prayer; Week II)
- [18] John 14:9
- [19] NAB Mt. 1:39 footnotes
- [20] Jn. 1:41
- [21] Jn 1: 37 NAB Footnotes
- [22] cf. Second Vatican Council, Lumen Gentium, 4
- [23] cf. In Conversation with God 3, 10.1
- [24] Mat. 7:17
- [25] St. Gregory the Great, Homily, 38:7
- [26] St. Cyprian, On the Unity of the Catholic Church, 6
- [27] cf. In Conversation with God 3, 10.3
- [28] In Conversation with God 3, 10.3
- [29] In Conversation with God 3, 8.1
- [30] St. John Paul II, General Audience, 18 March 1981
- [31] In Conversation with God 3, 8.1
- [32] CCC 2532
- [33] CCC 2533
- [34] CCC 2519

**Marian Antiphon – Alma Redemptoris Mater**

V  
**A** L-ma \* Redemptó-ris Ma-ter, quæ pérv-i a cæ-li  
 porta manes, Et stella ma-ris, succúrre cadénti súrge-  
 re qui cu-rat pópu-lo: Tu quæ genu-ísti, na-tú-ra mi-  
 ránte, tu-um sanctum Ge-ni-tó-rem: Virgo pri-us ac po-  
 sté-ri-us, Gabri-é-lis ab o-re sumens illud Ave, pecca-  
 tó-rum mi-se-ré-re.

O loving Mother of our Redeemer, gate of heaven, star of the sea,  
 Hasten to aid thy fallen people who strive to rise once more.  
 Thou who brought forth thy holy Creator, all creation wond'ring,  
 Yet remainest ever Virgin, taking from Gabriel's lips  
 that joyful "Hail!": be merciful to us sinners.

In the name of the Father, and of the Son, and of the Holy Spirit.  
 Amen

**Gospel Reading – John 1:35-42 – Daily Roman Missal**

*NOTE: In the Roman Catholic Tridentine Lectionary this Gospel is not read*

A reading from the holy Gospel according to John  
 - Glory to you O Lord

John was standing with two of his disciples, and as he watched Jesus walk by, he said, "Behold, the Lamb of God." The two disciples heard what he said and followed Jesus. 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 Jesus was staying, and they stayed with him that day. It was about four in the afternoon. Andrew, the brother of Simon Peter, was one of the two who heard John and followed Jesus. He first found his own brother, Simon, and told him, "We have found the Messiah." - which is translated "Christ" -. Then he brought him to Jesus. Jesus looked at him and said, "You are Simon the son of John; you will be called Cephas" - which is translated Peter.

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

**Spiritual Reading**

*From a homily on the Gospel of John by Saint John Chrysostom, bishop*

After Andrew had stayed with Jesus and had learned much from him, he did not keep this treasure to himself, but hastened to share it with his brother. Notice what Andrew said to him: We have found the Messiah, that is to say, the Christ. Notice how his words reveal what he has learned in so short a time. They show the power of the master who has convinced them of this truth. They reveal the zeal and concern of men preoccupied with this question from the very beginning. Andrew's words reveal a soul waiting with the utmost longing for the coming of the Messiah, looking forward to his appearing from heaven, rejoicing when he does appear, and hastening to announce so great an event to others. To support one another in the things of the

spirit is the true sign of good will between brothers, of loving kinship and sincere affection.

Notice, too, how, even from the beginning, Peter is docile and receptive in spirit. He hastens to Jesus without delay. He brought him to Jesus, says the evangelist. But Peter must not be condemned for his readiness to accept Andrew's word without much weighing of it. It is probable that his brother had given him, and many others, a careful account of the event; the evangelists, in the interest of brevity, regularly summarize a lengthy narrative. Saint John does not say that Peter believed immediately, but that he brought him to Jesus. Andrew was to hand him over to Jesus, to learn everything from himself. There was also another disciple present, and he hastened with them for the same reason.

When John the Baptist said, this is the Lamb, and he baptizes in the Spirit, he left the deeper understanding of these things to be received from Christ. All the more so would Andrew act in the same way, since he did not think himself able to give a complete explanation. He brought his brother to the very source of light, and Peter was so joyful and eager that he would not delay even for a moment.

### **Responsory – Office of Readings (Feast of Saint Andrew)**

As soon as Andrew heard the Lord preaching, he left the nets which were his livelihood and way of life,  
- and followed the Lord who gives eternal life.

This is the man who endured suffering for the love of Christ and for his law,  
- and followed the Lord who gives eternal life.

confident and joyful, so that you too may receive me exultant as a disciple of the One who was hung upon you...O blessed Cross, clothed in the majesty and beauty of the Lord's limbs! ... Take me, carry me far from men, and restore me to my Teacher, so that, through you, the one who redeemed me by you, may receive me. Hail, O Cross yes, hail indeed!

In the name of the Father, and of the Son, and of the Holy Spirit.  
Amen

properly with everyone.

See the Chastity Chart in the Link to Liturgy Packet – Heart. Mind. Soul

Living to see God is a struggle because living a life of purity is a struggle. Purity of heart requires us to be modest, which is patience, decency, and discretion; all of which are mocked at or pushed aside in today’s culture as well as the times of St. Paul, as we read in the second reading at Mass. “Modesty protects the intimate center of the person.”[33]

**What is the reward of living a life of purity?** Those who truly live a life of purity of heart “are promised that they will see God face-to-face and be like him”[34] If we seek God’s heart we will see and accept others as our neighbors and each of us will see that we are truly the temple of the Holy Spirit and see the dignity and image of God, the divine beauty, in each person. Also, by achieving purity we are in control of our desires instead of the other way around, and as Saint Dominic puts it, “A man who governs his passions is master of his world. We must either command them or be enslaved by them. It is better to be a hammer than an anvil.”

### **Profession of Faith or Popular Devotion – Prayer of Saint Andrew**

*Saint Andrew shows a zeal for the Lord from the moment he meets him to the time of his death. He not only wants to share the Messiah with others, as he does with his brother Saint Peter, but wants to share in the intimacy of a life lived with, in and through Christ. Even in suffering and death, Saint Andrew does not want to be separated from the love of Christ, but instead sees his own crucifixion as an honor in which he can better unite with Christ.*

In the name of the Father, and of the Son, and of the Holy Spirit. Amen

Hail, O Cross, inaugurated by the Body of Christ and adorned with his limbs as though they were precious pearls. Before the Lord mounted you, you inspired an earthly fear. Now, instead, endowed with heavenly love, you are accepted as a gift.

Believers know of the great joy that you possess, and of the multitude of gifts you have prepared. I come to you, therefore,

### **St. Andrew - Lesson and Discussion**

*“Andrew, the brother of Simon Peter”*

**Who was St. Andrew?** We do not know the exact year Andrew was born. We do know he was born in Bethsaida on the Sea of Galilee[1], and was the son of John, or Jonah[2] One interesting thing about Andrew is his name; it is Greek instead of the traditional Hebrew. The place where he grew up, Galilee, had many cultural things that were Greek, including language. Also, his family openness to the other cultures should be taken into notice.[3]

**What did St. Andrew do before he was an apostle?** He was a fisherman like his brother, Peter. In Matthew and Mark’s Gospels, we hear of Jesus calling them from the Sea of Galilee saying, “Follow me, and I will make you fishers of men.”[4] In today’s Gospel reading, we hear another important factor-- that he was a disciple of John the Baptist.

**What was Andrew doing with John the Baptist?** This shows us that Andrew was someone, who was searching for the true Messiah. He wanted to know better of the word and presence of the Lord. “He was truly a man of faith and hope; one day he heard John the Baptist proclaiming Jesus as: ‘the Lamb of God’[5], so he was stirred and with another unnamed disciple, followed Jesus, the one whom John had called ‘the Lamb of God.’”[6] Jesus was presented to many people, but unlike Andrew, many of those people were not “waiting” or “open”. They were not hungry for the Messiah. **When are the times in our life that Jesus has been presented to us, or presented Himself to us? What was our response? How can we maintain an attitude of “waiting”? How can we practice the beatitude, “Blessed are those who hunger and thirst for righteousness”?**

The Gospel for the First Sunday of Ordinary Time was The Epiphany of the Lord. The Three Wise Men, like Saint Andrew were searching or waiting for “a sign” and so they were first able to see it and second willing to follow it. **What are the similarities between the Three Wise Men and Saint Andrew?** Both were attracted by “a light” and in following “a light” they were led them to the source of light. For the Three Wise Men, “God called them by what was most familiar to them and showed

them a great, marvelous star, so that it would attract their attention by its very greatness and beauty.”[7] In the same way, Andrew was drawn to Saint John the Baptist, a charismatic prophet, preaching and baptizing in preparation for the Messiah. It was an act of faith for Saint Andrew to become a disciple of Saint John the Baptist, maybe a choice that would have brought about persecution in his life. The Wise Men gave up all to follow the “star”. This was a great act of hope in which, they trusted they would find something great; they would find a king. The Wise Men must have known the challenges that would lie ahead on their new journey of hope. Both Saint Andrew and the Wise Men were willing to make the necessary sacrifices to follow what was attractive. They had already given up so much to follow “a prophet” or “a star”, imagine the difficulty to then follow something new. The Wise Men in arriving in Judea, found a little baby and this was the King they were asked to follow. Saint Andrew was told by his teacher, Saint John the Baptist, to “Behold the Lamb” and was then asked to follow Jesus. The Wise Men and Saint Andrew give us the example of perseverance and obedience. We must follow our hunger for truth, for beauty, for goodness. We must also be willing to always obey and give up lesser truths, beauty and goodness (i.e. the star and Saint John the Baptist) for the source of truth, beauty and goodness. **What are the lesser truths and goodness in our life, which we followed faithful and which led us to a greater truth and beauty?**

**What special title does Andrew have?** Andrew has the very special title as the “Protokletos”, which means, “The first called”. As we read in the Gospel reading, Andrew was the first of the Apostles to be called to follow Jesus. He even showed his apostolic spirit by going to his brother, Simon, and said to him, “We have found the Messiah (which means Christ). He brought him to Jesus.”[8] If it were not for Andrew who knows if Peter would have come to see Jesus and be our first Pope.

**Where else do we see Andrew in Scripture?** We see Andrew’s name specifically in three other places: at the multiplication of the loaves, at Jerusalem questioning the end of times, and again in Jerusalem before the Passion of our Lord.

#### **ACTIVITY – Saint Andrew in Scripture**

Read the following verses. What can we learn about the person and faith for Saint Andrew the Apostle? This activity can be done individually or each reading can be given to a group of

#### **POP CULTURE CONNECTION - 4:08**

<http://youtu.be/t8LuM92Twm>

In the show they tested which is more dangerous. The video shows what they were like while slightly intoxicated. Both attempts they failed the course when they were sober and not talking on the cell phone, they passed. **For our spiritual life, are we too distracted and not staying straight on the way to God? What sins in our lives keep us from living clean of heart?**

**Why do we struggle with impurity?** We all struggle with impurity in our own way because of our Original Sin and the effects it leaves on us. “The wounds of original sin in our intellect, our will, our passions and affections did not disappear with the guilt of it when we were baptized.”[31] Our soul tends to want to rebel from God due to our Original Sin. However, Jesus did come to show us the way to live a pure, virtuous life and be one with Him.

**What’s the harm in being impure?** To remain in impurity does a lot of harm to a person’s dignity, their will to follow anything that is good and holy, and dulls our holiness and strive towards it. Impurity destroys love on every level for a human being. It takes the person into a selfish being, who only looks for control and manipulation for their own pleasure, where cruelty and violence are common.

**What is the remedy for impurity?** As mentioned, Jesus showed us and provided us with a way. When we receive the Holy Spirit, we receive gifts; one of which is temperance. Temperance is the virtue to help moderate our desires into love and charity. If we are truly living out temperance, the fruit of this gift is chastity. Chastity is the practicing of true love or true charity, where one does not look to satisfy his or her own selfish desires, but seeks to help another. Everyone is called to live a life of purity no matter what his or her vocation is. “The purification of the heart demands prayer, the practice of chastity, purity of intention and of vision.”[32] If we practice modesty in our dress, our language, our behavior, and our actions, this will go a long way to help bring the cure for impurity. If we are looking to bring love instead of lust we will remember the acronym “S.P.I.C.E.”: Spiritual, Physical, Intellect, Creativity/Communicative, and Emotion. If we give of ourselves in these ways to God, He will bless us by showing what He truly wants from us, and in turn we will be able to use “S.P.I.C.E.”

our Mother. Jesus Christ is the groom and the Church is the Bride of Christ. From the Church she bears children, the followers of Christ. No one can be a good child of God without loving the Church because “he cannot have God for his Father who does not have the Church for his Mother.”[26] The Church is holy because Jesus makes it holy. We can be part of the foundation by not allowing people to insult, criticize or treat our Mother, the Church badly. We also should not place blame on the Church for defects that she does not have.[27] Lastly, we can be a part of the foundation by appreciating and participating in love for all that the Church, through God, has to offer us. “We owe him love for the priesthood, for all the Sacraments, and, very especially, for the Blessed Eucharist, for the liturgy, for the treasure of the Faith that she has faithfully safeguarded down the centuries... We look at her with eyes of love and faith. We see she is holy, pure, without spot unwrinkled”[28], and with no foundational cracks.

### **Living the Life of Purity – Lesson and Discussion**

In the lesson of the foundation of the Church, we see Jesus laying the foundation of the Church with the first apostles. We also read that we are called even today to be just like the apostles.

**How do we follow Christ?** We are called to give our whole mind, heart, and soul to Him for His service. “We can well understand that to follow Christ we need to live holy purity and purify our hearts.”[29]

See Link to Liturgy Packet - Heart. Mind. Soul.

**Why should we live a life of purity?** The sixth beatitude is “Blessed are the clean of heart, for they shall see God.” If we truly want to see God everyday we have to live a life of purity. If we live in sin, it is harder to see God. “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. No one has ever taught about the dignity of the body in the way that the Church does. Purity is the glory of the human body before God. It is the glory of God in the human body.”[30]

**TV Show - Mythbusters - Cell Phones vs. Drunk Driving -**

individuals who can then share with the whole group. Read John 6:1-15; Mark 13:1-8; John 12:20-36.

### **The multiplication of the loaves**

On this particular occasion of the miracle of the feeding of the five thousand, it was Andrew who points to the fact precisely how many fish (two) and loaves of bread (five) they have.[9] It is important to point out here that Andrew does not doubt Jesus. He is actually going to Jesus because he is a realist, and knows on his own, they do not have enough. He gives what they have over to Jesus, and we see the miracle take place. For ourselves, we may look around us and think that we cannot do everything asked of us, and it may be true. Alone, left to our own accord, we cannot do it all, but when we ask Jesus to help us, and we hand to Him what little we have, He will make it happen and our gifts multiply. **When is a time in our life when we gave the “best” we could, gave all we could and Jesus multiplied that?**

### **Jerusalem: The end of times**

The second place we hear of Andrew speaking is at Jerusalem. As they were leaving, one of the disciples marveled at the sight of the Temple. Jesus in reply said that there will be a time where not a stone on that temple will be together. Later, Andrew along with Peter, James, and John ask privately what did Jesus mean and when will this event occur.[10] At this time, Jesus gave a difficult teaching and downright scary unfolding of what is to come before the end of times. However, as Jesus says do not be troubled by any of these things. If we are true disciples of Jesus, we will have to reason to worry. For Andrew, we can learn that we should not be afraid to seek and ask questions to Jesus. However, we must be ready to accept whatever He tells us, even if it is surprising and difficult teachings. We follow these teachings because Jesus is the fullness of truth.

### **Jerusalem: before the Passion**

The last story is when Andrew and Philip (who also had a Greek name) were asked by other Greeks, who came up for the Passover, if they could see Jesus. When Andrew asks Jesus, He said, “The hour has come for the Son of man to be glorified. I solemnly assure you, unless a grain of wheat falls to the earth and dies, it remains just a grain of wheat; but if it dies, it

produces much fruit.”[11] What Jesus wants to say, “Yes, my meeting with the Greeks will take place, but not as a simple, brief conversation between myself and a few others, motivated above all by curiosity. The hour of my glorification will come with my death, which can be compared with the falling into the earth of a grain of wheat. My death on the Cross will bring forth great fruitfulness: in the Resurrection the ‘dead grain of wheat’ - a symbol of myself crucified - will become the bread of life for the world; it will be a light for the peoples and cultures.”[12]

Here we see Andrew as having a special role with the Greek world, as he was the first one to go and share this news with the Greeks.

**What did Andrew go on to do after the Resurrection?** He became the apostle to the Greek world. While his brother Peter traveled from Jerusalem to eventually Rome, Andrew helped establish the Church in Constantinople and is considered the first bishop of the Church of Byzantine. Rome and Constantinople are in a very special way, Sister Churches. In 1964, Pope Paul VI returned the relic of St. Andrew to the Orthodox Metropolitan Bishop of the city of Patras in Greece, where it is told in tradition that is the place where Andrew died.

**How did Andrew die?** It is believed by tradition that Andrew was killed in Patras and suffered the torture of crucifixion. Like his brother, Andrew did not feel worthy to be crucified in the same way as Jesus, so he requested to be crucified in a different way. For Andrew, he was crucified in a “X” shaped cross; this is now known as “St. Andrew’s cross”. At the hour of his death Andrew gave his final testimony to the power of the cross. [Please read the spiritual reading for this packet] As we can see, the cross was not seen as an instrument of death, but as a means for perfect union to the Redeemer. Our own crosses in our life have value only if we accept them as part of the Cross of Christ. “It is by that cross alone that our sufferings too are ennobled and acquire their true meaning.”[13]

“The Apostle Andrew, therefore, teaches us to follow Jesus with promptness[14], to speak enthusiastically about him to those we meet, and especially, to cultivate a relationship of true familiarity with him, acutely aware that in him alone can we find the ultimate meaning of our life and death.”[15]

[See also Link to Liturgy Lesson – Peter and the Papac]

**MUSIC - “Gates of Hell 2” by Akalyte - POP CULTURE CONNECTION – 4:07**

<http://www.linktoliturgy.com/index.cfm?load=page&page=52>

**But hasn’t the Church had a lot of bad fruit? How can we trust the Church if it’s full of sinners?** It is true; there have been members within the Church who have been terrible sinners. Even as part of our foundation, Peter denied Jesus three times during His Passion. However, that does not tarnish the Church in anyway because first and foremost, it is founded upon Jesus Christ and thus makes the Church forever holy. When we see the foundation of the Jesus’ followers we see great men, and we see sinners as well, and yet Jesus called every one of them to be with Him. The Church herself is made up of saints and sinners. “In her, good and bad are gathered together. She is made up of a diversity of children, because she brings them all forth in the faith. She does this although, through their own fault, she does not manage to lead all of them to the freedom of grace by a renewal of their lives.”[25]

While there has been some “bad fruit” it was never a result of the Church’s doctrine or teachings. Those who choose sin do so freely and willingly under their own choice. It is their free will to do so, but it sin is something that the Church and Jesus ever wants us to choose. We cannot let a small number of those who claim to be saints, who live in sin, affect our outlook on the spotless bride of Christ, the Church; the same Church Jesus said the gates of Hell shall never overtake her.

**What other layers of the Church are there?** The Church is made up of the Church Militant, the Church Suffering, and the Church Triumphant. Another way of looking at it is the “men and women who have already reached their eternal destiny - the saints in heaven (Church Triumphant); of others who are being cleansed while waiting for their definitive reward - the holy souls in Purgatory (Church Suffering); and by those who, here on earth, have to struggle against their defects and evil inclinations in order to be faithful to Christ. (Church Militant)”

**How can we be part of the foundation?** To be a good foundation for the Church, we must first look at the Church as

Blessed Pope John Paul II said we must not be afraid to be the Saints of the new millennium.

**Why did Jesus start forming a Church?** Jesus knew His time here on earth was going to be short, but He also knew His followers would need leadership, enlightenment, and something to look to for the fullness of truth. Jesus also knew He needed a way to dispense Grace and mercy to everyone, and this is why He formed the Church and placed it upon Saints Peter, Andrew, John, and all the other Apostles. “With the Ascension, one stage in Revelation is closed, and with Pentecost, the new age, the time of the Church, commences.”[22]

**What does the Church do?** The Church is the Mystical Body of Christ. The Church continues on the ministry that Christ asked her to do by sanctifying the world primarily through the sacraments. The Church’s wisdom and doctrine also helps enlighten our minds, bring us to know Our Lord, and enables us to converse with Him and to love Him more deeply. This is why we say the Church has the Fullness of Truth in the matters of faith and morals because she has always stayed close to the teachings and doctrines taught by Christ. With the aid of the Holy Spirit, we are better able to understand the teachings of Jesus without any change in which He taught it. We continue to hear Christ’s voice two thousand years later.[23]

**How can we know the foundation of the Church is solid?**

First, we look to see if it has stood the test of time. With two thousand years of constant attack, the Church is still here, so it is pretty clear the Church’s foundation is very strong. We also look to the first followers of Christ and even the first followers of the Apostles, and we see the good fruit from the Church. “Every sound tree bears good fruit.”[24] Jesus took His time choosing who was going to be His disciples. We see with the foundation of Peter, Andrew, and John their holiness and ultimately their saintliness. The Holiness of Jesus in the Gospel reading today was one that did not attract a lot of attention or make a lot of noise. Only Andrew and another follower of John the Baptist came to Jesus. Likewise, when we are striving and practicing holiness, it is supernatural; yet it is instantly recognizable because those who live in holiness live in charity for God and one another. The foundation of the Church is holiness and the fruit is charity. Finally, we see Jesus in the Gospel reading changing the name of Simon to Peter, which means large firm rock to which Jesus would build His Church.

**Staying with the Lord - Lesson and Discussion**

*“Where are you staying?”*

In the Gospel reading, Andrew asks our Lord a simple question, “Where are you staying?” Jesus answers him by allowing Andrew to come with Him. When Andrew heard John the Baptist say “Behold, the Lamb of God”[16] he began to follow Jesus from a distance. **How many of us follow Jesus but only from a distance, not willing to come closer to Him?** What happens when we follow a person from a distance? Many times we talk about stalkers or maybe we have seen a detective movie in which an agent is following a person, in both cases the person following does not want to be seen by who they are following. Do we follow Jesus from a distance because we are curious and we really don’t want Him to see our thoughts, actions, words, etc.? There is a safety in following from a distance, but there is not an intimacy. Throughout salvation history, God has called His people to intimacy. Psalm 95, the invitatory prayer, prayed each day in the Church, says, “Today, listen to the voice of the Lord: Do not grow stubborn, as your father’s did in the wilderness, when at Meriba and Massah they challenged me and provoked me, although they had seen all of my works.” From a distance we can “see God’s works” but from a distance we cannot “hear His voice”. When we want to hear someone we might ask him or her to come closer. God is asking us to not follow from a distance but to come closer. From a distance we can see a shadow of the person, or maybe their body and limbs but we cannot see their face. The face is a sign of intimacy; to be so close to a person that you can be face to face is intimate. When people explain that they have met a famous person they usually say how close they were to the person, maybe 10 feet. If they were very close they might say that they spoke “face to face” with that person.

God wants to be face to face with His people. “God of hosts, turn again, we implore, look down from heaven and see. Visit this vine and protect it, the vine your right hand has planted. Men have burnt it with fire and destroyed it. May they perish at the frown of your face. May your hand be on the man you have chosen, the man you have given your strength. And we shall never forsake you again; give us life that we may call upon your name. God of hosts, bring us back; let your face shine on us and we shall be saved.”[17] God not only looks down from heaven but also comes down from heaven. Jesus brings us back so that we can see the face of God and that the face of God will shine on us.

When we have an intimate relationship with Jesus, we see the face of God, for Jesus says, “whoever has seen me has seen the Father...”[18] It is only when we see the face of God that we can “perish at the frown of your face” and be saved when His face shines on us. In any relationship, we are upset when we see a frown on the face of the one we love, especially if our actions or words cause the frown. We then in sincere sorry, repent of what we have done and make amends. In the same way we experience great joy when the face of the one we love “shines” on us. If we are not close we see no facial expression at all and are left in the “unknown”. We do not know where we stand in the relationship and in fact could question whether we have the relationship at all.

Jesus turns to them and asks a simple question of what are they looking for. In His heart, Jesus already knew the answer, but He wanted to give them the opportunity to ask it for themselves. Jesus is asking the exact same question to us, **“What are you looking for?”**

**MUSIC - “Where are you going?” Dave Matthews Band - POP CULTURE CONNECTION - 3:54**

<http://youtu.be/qjykrjAS5b>

This song reminds us of the same question Andrew asks of Jesus, and it is the same for us. Once we realize we are not superheroes, when we do not have all the answers, and we are nothing without God, we can turn to Him and ask “Where are you going?” and knowing anywhere God is, that is where we belong.

**Why does Jesus allow them to come with Him?** In a historical sense, the time of day was literally the tenth hour, from sunrise, in the Roman calculation of time, and some suggest that the next day, beginning at sunset, would have been the Sabbath.[19] They would have stayed there because nobody traveled on the Sabbath. In a theological sense, Jesus allows anyone and everyone to follow Him. He invites us to take time out of our day and stay with Him as long as we can. We can be so distracted by everything in the world that we fail to recognize Christ and to be with Him. When we do, Jesus calls us close to Him to be with Him as long as possible in order for us to truly understand and know that Jesus Christ is King. If we recognize this we too can go out and seek others to follow Jesus as well.

**What did Jesus and Andrew talk about through the night?**

The scriptures do not tell us, but what we do know is just after one night, Andrew fully believed that Jesus was the Messiah. We know this because he goes after his brother, Simon, to tell him “We have found the Messiah.”[20] A conversation with Jesus changes lives. We see this throughout the Gospel. The woman at the well and the two disciples on the road to Emmaus have the same time of conversation with Jesus, resulting in a conversion in which the individual is inspired to evangelize, to tell others about Jesus.

**MUSIC - Awake My Soul by Mumford and Sons - POP CULTURE CONNECTION - 3:27**

<http://youtu.be/DHWsKTSdS7>

Right in the middle of this song, the singer sings a very poignant lyric, “Where you invest your love, you invest your life.” Jesus calls us to come and follow Him to begin to know Him. But more importantly are souls from the very depths of them we are called to love Him, and if we truly do this our souls will be awakened and we can begin to serve Him with our bodies, minds, and souls because we are all made to meet our Maker.

**The Foundation of the Church – Lesson and Discussion**

*“you will be called Cephas”*

This Sunday marks the beginning of Ordinary Time. We have gone through the Christmas Season, the time of Christ’s hidden years, and now we are at the beginning of Jesus public ministry. In the Gospel reading, we hear of the beginning of his ministry.

**What was the first thing Jesus does?** Jesus seeks out His disciples. In fact, we do not read anywhere yet of any miracles or great signs from Jesus, Himself. We hear John the Baptist calling out that Jesus is indeed the Messiah and the promised one, but Jesus does not put Himself out there. Jesus simply goes out to call Andrew, John (who tradition has as the other person alongside Andrew)[21], and Peter, who Andrew goes to bring to Jesus. In the first reading we read of Samuel being called by God. Samuel did not recognize the voice and thought it was his dad. His father finally understands and gives Samuel instructions on how to fully hear God.

The first thing Jesus is doing in our lives is calling us out. He is always on the lookout for fisher’s of men. He is looking for disciples and apostles to build up the Church, even today.