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Sunday Mass Study Notes for 01-14-2024



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This is the story of young Samuel's initiation into the office of Prophet. He wasn't familiar with how the revelation of the Lord was going to come since "the word of the Lord was rare in those days" (v. 1). At first, Samuel didn't recognize God's voice and instead thought that it was Eli the high priest who was calling him. Finally, Samuel listened to the Lord and, as a result of what God told him, he had to convey a very difficult message to Eli. This must have been a challenging task and a sort of test for this young man to undertake since what Samuel told Eli was very somber news. Samuel had

to convey the message that nobody in Eli's family line would continue in their priestly duties forever (14). God had already revealed to Eli that there would be judgment upon him for his lack of restraint on his wicked sons (1 Samuel 2:27-36). This was the final confirmation that the prophecy would come to pass. As a result of all of this, God officially confirmed Samuel as a prophet as we see in the closing verse 20 (not included in the reading. "All Israel from Dan even to Beersheba knew that Samuel was confirmed as a prophet of the LORD" (1 Samuel 3:20).

Some important lessons that we learn from this passage include:

- God will fulfill His promises, whether they be blessings or curses. If this is the case, a point of application is to be aware of God's promises and live in light of these realities.

- God spoke through the prophets to disclose ultimate reality for those of us who are finite. While this might have felt harsh at the time, it was actually for humankind's good to know the Truth. Some of the prophetic utterances were divinely inspired to become part of our Holy Scriptures (1 Peter 1:21). These Truths can be heeded or rejected while we are here on earth. But God discloses these ultimate things so that we might live as wise people here and now.

- Because we can trust God's Word, it's important for us to study in light of the truth He has revealed to us. We see this in Samuel's life as he learned to listen and even to do difficult things in order to follow God's voice.

Introduction to the Second Reading:

The second reading is from Saint Paul's First Letter to the Corinthians. Saint Paul wrote this letter in response to several matters that were happening in the church including sexual sin, improper celebration of communion, and lawsuits between believers. This particular section is focusing upon the sexual liberties that some people were taking. The City of Corinth was known for temple prostitution and all forms of promiscuous sexual practices related to pagan worship. Some of these people were now converted and part of the church but did not understand proper behavior in light of their new status in Christ (1 Corinthians 6:9-11). Paul gives the overarching principle for a believer's

newfound freedom in Christ in verse 12. Then he explains a particular application of that freedom. *Note: The intermediate verses that were omitted in the reading have been included in order to provide the full meaning in context.*

Second Reading:

> *12 All things are lawful for me, but not all things are profitable. All things are lawful for me, but I will not be mastered by anything. 13 Food is for the stomach and the stomach is for food, but God will do away with both of them. Yet the body is not for immorality, but for the Lord, and the Lord is for the body. 14 Now God has not only raised the Lord, but will also raise us up through His power. 15 Do you not know that your bodies are members of Christ? Shall I then take away the members of Christ and make them members of a prostitute? May it never be! 16 Or do you not know that the one who joins himself to a prostitute is one body with her? For He says, "THE TWO SHALL BECOME ONE FLESH." 17 But the one who joins himself to the Lord is one spirit with Him. 18 Flee immorality. Every other sin that a man commits is outside the body, but the immoral man sins against his own body. 19 Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? 20 For you have been bought with a price: therefore glorify God in your body. (1 Corinthians 6:12-20)*

There are three overarching principles that Paul uses to help Christians be discerning about the choices that we make. First, when contemplating one's freedom in Christ, we must consider whether this helps or hinders our relationship with God (v. 12). Paul said that all things are permissible for him but not all things are beneficial (v. 12). The second main point is that when we are united in Christ we are one with Him in Spirit; therefore, when we sin we drag Him into any sinful patterns that we engage in (v. 17). This should help us to consider how our choices affect Christ, not just ourselves. The third overarching principle to help us be discerning in our freedom is the fact that our bodies are a temple of the Holy Spirit. Therefore, we are to honor God with our bodies (19-20). These points put together provide a very strong deterrent when we are tempted to go back into immoral and sinful patterns. We are not only encouraged to resist sexual immorality, but Paul actually calls us to flee from it.

Way back in 2002 I was leading a Bible study and I made an offhanded comment about how all of us are hypocrites at heart in one way or another. After class, a woman who heard my comment gently confronted me about this comment and said, "No, not everyone is a hypocrite, and you were wrong in making that statement." Her words cut me to the heart because like David who was confronted by the Prophet Nathan (2 Samuel 12:1-13) I was deeply disturbed by her words. This was because at that instant I realized for the very first time in my life that I had been addicted to viewing

pornographic images for many years. After I left the class, I poured my heart out to God and a strange thing happened. Over the course of the next several weeks, I realized that my attraction and compulsive desire to look at pornography was gone. Two weeks went by without an incident, then three, then a month, then two months. After about six months I began to think that I needed to take precautions in my life because even though God delivered me it would be possible for me to go back into the cycles of viewing pornography, which involves feeling bad about it and destroying it, staying away from it for a week or two, then inevitably returning to it to begin the cycle all over again. These cycles were actually very similar to what we read about in the first reading in the era of the judges. I am very thankful to the work that God did in my life on that day in 2002, and greatly respect the woman for the courage that she showed in confronting me that day.

People, and especially men, fly around like insects and get caught in webs: lies, pornography, alcohol, stealing, and lusting after loose women. Are we so naïve to think we are like the bees who have stronger wings and can brush through these webs without getting caught in them? Unlike the cobwebs that we just brush off as we walk by, we cannot do this so easily with the complex webs (temptations) that we live in today. For many, these webs may start out only as an annoyance, slowing their progress, but later on they become like glue, binding them. God tells us, "For the power of sin is death but the gift of God is eternal life through Christ Jesus our Lord" (Romans 6:23). "And lead us not into temptation" (Matthew 6:13 you read every week in Mass, you may not realize that God really does provide the power to you to stop your sinful, compulsive behavior, whatever it may be. God stands at the door ready to deliver us from our temptations, and I am living proof. If you are struggling with your own temptations and not feeling any relief, I urge you to connect with a brother or sister in the Lord and confide in them about the struggle that you are having. Then turn to the Lord in prayer, together, and outright ask for God to deliver you from your temptation. I don't know how He will respond, but you can be guaranteed that He will answer your prayer in the best way possible for your benefit.

Introduction to the Gospel Reading:

The Gospel reading is from John Chapter 1. The context is Jesus' gathering of His disciples after His baptism by John the Baptist. From this passage, we see that John the Baptist and his disciples recognized Jesus' identity as Messiah early on during His ministry.

Gospel Reading:

35 Again the next day John was standing with two of his disciples, 36 and he looked at Jesus as

> *He walked, and said, "Behold, the Lamb of God!" 37 The two disciples heard him speak, and they followed Jesus. 38 And Jesus turned and saw them following, and said to them, "What do you seek?" They said to Him, "Rabbi (which translated means Teacher), where are You staying?" 39 He said to them, "Come, and you will see." So they came and saw where He was staying; and they stayed with Him that day, for it was about the tenth hour. 40 One of the two who heard John speak and followed Him, was Andrew, Simon Peter's brother. 41 He found first his own brother Simon and said to him, "We have found the Messiah" (which translated means Christ). 42 He brought him to Jesus. Jesus looked at him and said, "You are Simon the son of John; you shall be called Cephas" (which is translated Peter). (John 1:35-42)*

John the Baptist, who was the forerunner of Jesus, declared that Jesus was the Lamb of God (v. 36). He understood that Jesus' mission as Messiah would entail becoming the atoning sacrifice for the sin of the world (v. 29), thus becoming the sacrificial lamb of God. Even though Jesus had never gone through formal "rabbinical training", they still recognized Jesus as a rabbi. The word means "teacher" (v. 38). One of the first disciples was Andrew who found his brother Simon and told him about his discovery of the long-awaited Messiah. It is very significant that when Simon recognized Jesus as Messiah one of the first things He did was to announce a name change for Simon to Cephas. This almost indicates a type of covenantal relationship with Peter that consisted of a name change and Jesus obvious vision of whom Peter would become later in his ministry, the "rock." While Peter did not always exhibit rock-like qualities throughout the Gospels, Jesus called him by this new name. Afterwards, significantly, Peter is always listed first whenever a list of disciples is provided in the Bible.

Reflection Questions

1. In our age, God speaks primarily to us through His revealed word found in the Holy Bible. Reflect upon the young Prophet Samuel's first experience of hearing the word of God. In what ways are we like the prophet in not hearing the word of the Lord?

2. Each of the readings this week point to the fact that God has a vision for who we can become if we surrender our lives to Him. Samuel became the prophet, the Corinthians became purified, and Peter became the Rock.

What are some things that you have been given a sense as to a specific calling that God has for you? Perhaps someone has told you that you are especially good at something. Or perhaps God has placed

something on your heart? Would you pray about setting some goals this year about acting upon this calling?

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Reflection Questions

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Sunday Mass Study Notes for Sunday, 01-14-2018



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First Reading:

1 Now the boy Samuel was ministering to the LORD before Eli. And word from the LORD was rare in those days, visions were infrequent. 2 It happened at that time as Eli was lying down in his place (now his eyesight had begun to grow dim and he could not see well), 3 and the lamp of God had not yet gone out, and Samuel was lying down in the temple of the LORD where the ark of God was, 4 that the LORD called Samuel; and he said, "Here I am." 5 Then he ran to Eli and said, "Here I am, for you called me." But he said, "I did not call, lie down again." So he went and lay down. 6 The LORD called yet again, "Samuel!" So Samuel arose and went to Eli and said, "Here I am, for you called me." But he answered, "I did not call, my son, lie down again." 7 Now Samuel did not yet know the LORD, nor had the word of the LORD yet been revealed to him. 8 So the LORD called Samuel again for the third time. And he arose and went to Eli and said, "Here I am, for you called me." Then Eli discerned that the LORD was calling the boy. 9 And Eli said to Samuel, "Go lie down, and it shall be if He calls you, that you shall say, 'Speak, LORD, for Your servant is listening.'" So Samuel went and lay down in his place. 10 Then the LORD came and stood and called as at other times, "Samuel! Samuel!" And Samuel said, "Speak, for Your servant is listening." 11 The LORD said to Samuel, "Behold, I am about to do a thing in Israel at which both ears of everyone who hears it will tingle. 12 In that day I will carry out against Eli all that I have spoken concerning his house, from beginning to end. 13 For I have told him that I am about to judge his house forever for the iniquity which he knew, because his sons brought a curse on themselves and he did not rebuke them. 14 Therefore I have sworn to the house of Eli that the iniquity of Eli's house shall not be atoned for by sacrifice or offering forever." 15 So Samuel lay down until morning. Then he opened the doors of the house of the LORD. But Samuel was afraid to tell the vision to Eli. 16 Then Eli called Samuel and said, "Samuel, my son." And he said, "Here I am." 17 He said, "What is the word that He spoke to you? Please do not hide it from me. May God do so to you, and more also, if you hide anything from me of all the words that He spoke to you." 18 So Samuel told him everything and hid nothing from him. And he said, "It is the LORD; let Him do what seems good to Him." 19 Thus Samuel grew and the LORD was with him and let none of his words fail. (1 Samuel 3:1-19)

This is the story of young Samuel's initiation into the office of Prophet. He wasn't familiar with how the revelation of the Lord was going to come since "the word of the Lord was rare in those days" (v. 1). At first, Samuel didn't recognize God's voice and instead thought that it was Eli the high priest who was calling him. Finally, Samuel listened to the Lord and, as a result of what God told him, he had to convey a very difficult message to Eli. This must have been a challenging task and a sort of test for this young man to undertake since what Samuel told Eli was very somber news. Samuel had to convey the message that nobody in Eli's family line would continue in their priestly duties forever (14). God had already revealed to Eli that there would be judgment upon him for his lack of restraint on his wicked sons (1 Samuel 2:27-36). This was the final confirmation that the prophecy would come to pass. As a result of all of this, God officially confirmed Samuel as a prophet as we see in the closing verse 20 (not included in the reading. "All Israel from Dan even to Beersheba knew that Samuel was confirmed as a prophet of the LORD" (1 Samuel 3:20).

Some important lessons that we learn from this passage include:

- God will fulfill His promises, whether they be blessings or curses. If this is the case, a point of application is to be aware of God's promises and live in light of these realities.
- God spoke through the prophets to disclose ultimate reality for those of us who are finite. While this might have felt harsh at the time, it was actually for humankind's good to know the Truth. Some of the prophetic utterances were divinely inspired to became part of our Holy Scriptures (1 Peter 1:21). These Truths can be heeded or rejected while we are here on earth. But God discloses these ultimate things so that we might live as wise people here and now.
- Because we can trust God's Word, it's important for us to study in light of the truth He has revealed to us. We see this in Samuel's life as he learned to listen and even to do difficult things in order to follow God's voice.

Introduction to the Second Reading:

The second reading is from Saint Paul's First Letter to the Corinthians. Saint Paul wrote this letter in response to several matters that were happening in the church including sexual sin, improper celebration of communion, and lawsuits between believers. This particular section is focusing upon the sexual liberties that some people were taking. The City of Corinth was known for temple prostitution and all forms of promiscuous sexual practices related to pagan worship. Some of these people were now converted and part of the church but did not understand proper behavior in light of their new status in Christ (1 Corinthians 6:9-11). Paul gives the overarching principle for a believer's newfound freedom in Christ in verse 12. Then he explains a particular application of that freedom. *Note: The intermediate verses that were omitted in the reading have been included in order to provide the full meaning in context.*

Second Reading:

12 All things are lawful for me, but not all things are profitable. All things are lawful for me, but I will not be mastered by anything. 13 Food is for the stomach and the stomach is for food, but God will do away with both of them. Yet the body is not for immorality, but for the Lord, and the Lord is for the body. 14 Now God has not only raised the Lord, but will also raise us up through His power. 15 Do you not know that your bodies are members of Christ? Shall I then take away the members of Christ and make them members of a prostitute? May it never be! 16 Or do you not know that the one who joins himself to a prostitute is one body with her? For He says, "THE TWO SHALL BECOME ONE FLESH." 17 But the one who joins himself to the Lord is one spirit with Him. 18 Flee immorality. Every other sin that a man commits is outside the body, but the immoral man sins against his own body. 19 Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? 20 For you have been bought with a price: therefore glorify God in your body. (1 Corinthians 6:12-20)

There are three overarching principles that Paul uses to help Christians be discerning about the choices that we make. First, when contemplating one's freedom in Christ, we must consider whether

this helps or hinders our relationship with God (v. 12). Paul said that all things are permissible for him but not all things are beneficial (v. 12). The second main point is that when we are united in Christ we are one with Him in Spirit; therefore, when we sin we drag Him into any sinful patterns that we engage in (v. 17). This should help us to consider how our choices affect Christ, not just ourselves. The third overarching principle to help us be discerning in our freedom is the fact that our bodies are a temple of the Holy Spirit; therefore we are to honor God with our bodies (19-20). All of these points put together provide a very strong deterrent when we are attempted to go back into immoral and sinful patterns. We are not only encouraged to resist sexual immorality but Paul actually calls us to flee from it.

Way back in 2002 I was leading a Bible study and I made an offhanded comment about how all of us are hypocrites at heart in one way or another. After class a woman who heard my comment gently confronted me about this comment and said, "No, not everyone is a hypocrite and you were wrong in making that statement." Her words cut me to the heart because like David who was confronted by the Prophet Nathan (2 Samuel 12:1-13) I was deeply disturbed by her words. This was because at that instant I realized for the very first time in my life that I had been addicted to viewing pornographic images for many years. After I left the class I poured my heart out to God and a strange thing happened. Over the course of the next several weeks I realized that my attraction and compulsive desire to look at pornography was gone. Two weeks went by without an incident, then three, then a month, then two months. After about six months I began to think that I needed to take precautions in my life because even though God delivered me it would be possible for me to go back into the cycles of viewing pornography, which involves feeling bad about it and destroying it, staying away from it for a week or two, then inevitably returning to it to begin the cycle all over again. These cycles were actually very similar to what we read about in the first reading in the era of the judges. I am very thankful to the work that God did in my life on that day in 2002, and greatly respect the woman for the courage that she showed in confronting me that day.

People, and especially men, fly around like insects and get caught in webs: lies, pornography, alcohol, stealing, and lusting after loose women. Are we so naïve to think we are like the bees who have stronger wings and can brush through these webs without getting caught in them? Unlike the cobwebs that we just brush off as we walk by, we cannot do this so easily with the complex webs (temptations) that we live in today. For many, these webs may start out only as an annoyance, slowing their progress, but later on they become like glue, binding them. God tells us "For the power of sin is death but the gift of God is eternal life through Christ Jesus our Lord" (Romans 6:23). "And lead us not into temptation" (Matthew 6:13 you read every week in Mass, you may not realize that God really does provide the power to you to stop your sinful, compulsive behavior, whatever it may be. God stands at the door ready to deliver us from our temptations, and I am living proof. If you are struggling with your own temptations and not feeling any relief I urge you to connect with a brother or sister in the Lord and confide in them about the struggle that you are having. Then turn to the Lord in prayer, together, and outright ask for God to deliver you from your temptation. I don't know how He will respond, but you can be guaranteed that He will answer your prayer in the best way possible for your benefit.

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Introduction to the Gospel Reading:

The Gospel reading is from John Chapter 1. The context is Jesus' gathering of His disciples after His baptism by John the Baptist. From this passage, we see that John the Baptist and his disciples recognized Jesus' identity as Messiah early on during His ministry.

Gospel Reading:

35 Again the next day John was standing with two of his disciples, 36 and he looked at Jesus as He walked, and said, "Behold, the Lamb of God!" 37 The two disciples heard him speak, and they followed Jesus. 38 And Jesus turned and saw them following, and said to them, "What do you seek?" They said to Him, "Rabbi (which translated means Teacher), where are You staying?" 39 He said to them, "Come, and you will see." So they came and saw where He was staying; and they stayed with Him that day, for it was about the tenth hour. 40 One of the two who heard John speak and followed Him, was Andrew, Simon Peter's brother. 41 He found first his own brother Simon and said to him, "We have found the Messiah" (which translated means Christ). 42 He brought him to Jesus. Jesus looked at him and said, "You are Simon the son of John; you shall be called Cephas" (which is translated Peter). (John 1:35-42)

John the Baptist, who was the forerunner of Jesus, declared that Jesus was the Lamb of God (v. 36). He understood that Jesus' mission as Messiah would entail becoming the atoning sacrifice for the sin of the world (v. 29), thus becoming the sacrificial lamb of God. Even though Jesus had never gone through formal "rabbinical training" they still recognized Jesus as a rabbi. The word means "teacher" (v. 38). One of the first disciples was Andrew who found his brother Simon and told him about his discovery of the long-awaited Messiah. It is very significant that when Simon recognized Jesus as Messiah one of the first things He did was to announce a name change for Simon to Cephas. This almost indicates a type of covenantal relationship with Peter that consisted of a name change and Jesus obvious vision of who Peter would became later in his ministry, the "rock." While Peter did not characterize rock-like qualities throughout the Gospels, Jesus called him by his new name, thus calling him to a higher level of living than what he had previously known.

Reflection Questions

1. In our age, God speaks primarily to us through His revealed word found in the Holy Bible. Reflect upon the young Prophet Samuel's first experience in hearing the word of God. In what ways are we like the prophet in not hearing the word of the Lord?

2. Each of the readings this week point to the fact that God has a vision for who we can become if we surrender our lives to Him. Samuel became the prophet, the Corinthians became purified, and Peter became the Rock.

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What are some things that you have been given a sense as to a specific calling that God has for you? Perhaps someone has told you that you are especially good at something. Or perhaps God has placed something on your heart? Would you pray about setting some goals this year about acting upon this calling?

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