

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.

COME AND SEE!



Painting of scene Jesus and disciples (by D. Nolet 1645) in St. Jacobs Church (Jakobskerk).

The extract from the Gospel of John today tells about the first disciples gathering around Jesus. John the Baptist repeats his description of Jesus as the lamb of God: earlier he used this phrase with the addition, who takes away the sin of the world.

Thus he identifies Jesus with two important passages in the Hebrew scriptures, the servant of the Lord in Isaiah who suffers on behalf of the people and the Passover lamb in Exodus, a symbol which will return as the background to the crucifixion of Jesus at the end of the story. The Baptist's appreciation of Jesus is due to coming of the Holy Spirit at Jesus' baptism, when the Spirit comes and remains on Jesus. God has revealed to the Baptist who Jesus is, and John declares him to be the Son of God. This is the Baptist's witness to Jesus, so his task is now complete and he sends his own disciples to follow Jesus, to become now disciples of Jesus.

The disciples describe Jesus as *Rabbi* and the *Messiah*, titles which are accurate but do not fully express Jesus' true identity: that comes with Thomas' confession of the risen Jesus as *My Lord and my God*. However, they are open to Jesus and their present ideas about him are the seed out of which a full faith can grow. That, in fact, is the purpose of the Fourth Gospel, so that you may believe. The gospels were written not as simply a biography of Jesus but as an expression of what the writers and their communities believed about Jesus: they are an invitation to us to deepen our faith in the Lord, like the disciples in the narrative. ■

REFLECT

Andrew and his unnamed companion come to Jesus because of the testimony of John the Baptist. Simon Peter comes to Jesus at the prompting of Andrew. Other characters such as Nicodemus and the Samaritan woman represent different kinds of people who come to Jesus in puzzlement or by chance and through conversation come to appreciate better Jesus and his message. John the Evangelist does not see the disciples as helping Jesus in his ministry as the other gospel writers do: they are more companions who learn about Jesus by being with him, by remaining with him. John presents very little teaching about behaviour or the moral life: his emphasis is on *believing*: Jesus' mission is to reveal God to people.

Andrew meets Jesus and brings Simon: the Samaritan woman has a conversation with Jesus, then goes and talks about him to the other townspeople with the result that they too come and find out about him for themselves and come to believe in him as *the Saviour of the world*. These conversions are not due to some great evangelical campaign but to the quiet testimony of people who talked to others: perhaps there is a lesson for all of us here, that people can come to find out about Jesus and his message because others have (perhaps unwittingly) planted questions in their mind. ■

LEARN

The word *disciple* means *student* or *learner*.

The change of name (e.g. *Simon* to *Peter*) suggests a profound change in the person concerned.

The expression *Lamb of God* refers to the Passover lamb whose blood saved the Israelites from the angel of death in Egypt.

In the Fourth Gospel, Jesus is the only one who acts: the disciples have no share in his ministry of preaching and healing as in the Synoptic versions.

SAY

Here I am, Lord! I come to do your will.

DO

Think of what you might say to someone who hints to you that they might be interested in finding out more about the faith. Take the opportunity if it presents itself.