THE WORD IS THE QUEEN OF THE WORLD (Aut. 449)

JAs John stood with two was of his disciples. As Jesus walked by, John looked at him and said, "There is the Lamb of God." On hearing this, the two disciples followed Jesus. He turned and saw them following, and he said to them, "What are you looking for?" They answered, "Rabbi (which means Master), where are you staying?" Jesus said, "Come and see." So they went and saw where he stayed and spent the rest of that day with him. It was about four o'clock in the afternoon. Andrew, the brother of Simon Peter, was one of the two who heard what John had said and followed Jesus. Early the next morning he found his brother Simon and said to him, "We have found the Messiah" (which means the Christ), and he brought Simon to Jesus. Jesus looked at him and said, "You are Simon, son of John, but you shall be called Cephas" (which means Rock).

Jn 1,35-42

January 14 II Sunday of ordinary time.
Mediotrato Community, Colombia

Reflections to feed our relationship with god

Our task: to humanize ourselves ...
The great task that the human being has in this life is to become human. This task involves overcoming the inherited animality and becoming independent beings that guide us not by the strength of the instincts - what St. John calls "the desires of the flesh" - but by the commitments of the spirit, which science calls "third". brain, or human brain. " This is the reason why becoming human is the same as making us divine. And to this we are called. All religious leaders know this human challenge and try to answer it in some way.

IT IS WORD OF GOD (Aut. 450)

Reflections to feed our mission in the world

We humanize to the extent that we share ...
In the Gospel text of this coming Christmas Sunday (Jn 1,35-42), Jesus touches the issue in depth: he even says that his proposal is to humanize us or make us divine "in community". That is why he welcomes the disciples of John and answers his question: "Master, where do you live?", With a clear invitation: "Come and see him" ... The evangelist makes this comment: "They went, they saw where he lived and They stayed with him that day. It was about four o'clock in the afternoon, "an hour near the end of the Hebrew day. From here, the circle opened by John the Baptist is closed: he sends his disciples to Jesus and they conquer other companions, after enjoying a day of the company of the Master. All the Gospels agree that the initial task of Jesus was to form a group of companions "so that they would be with him" (Mk 3,14), that is, so that they would be formed, helped and humanized in community, in their company, so that, learning to live in community, they will teach this same to the communities that evangelized later.

IT IS WORD OF LIFE (Aut. 450)

Prayer from the Gospel

The urgent need to look for spaces and community times ...
Hence the need that, as Lay Claretians, we value the weight that the community has on our spirituality. The great task that we have as an evangelizing group is to bear witness to fraternity, because this is the best way to destroy the sin that John pointed out as the great task of Jesus. What is that great sin that Jesus "comes to take away" and that generates all the others? That of selfishness, because from here all the lusts that attract us are born ... We all know that living community life lims us, opens our hearts, teaches us not only to share and forgive, but mainly to train ourselves in the surrender of love and tenderness and in the practice of justice, which is what really defines us as Christians. Although each Claretian lay person can live his independent life, we must all look for "community moments or times", since the discipleship of Jesus wants it. The Master wanted us to be a family and to learn as a family to live his Gospel: I knew that it is in a community where all the dimensions of love can be lived ... (cf 1 Jn 4,16 ff.).

Word of God is the primary of our spirituality
(Sourcebook 37)

VADEMECUM

A Commentary to the Sunday Gospel for and from Lay Claretians