

Rectoría de San Juan de Dios
II Sunday of Ordinary Time-Cycle B
1 Sam 3, 3-10.19; Ps 40; 1 Cor 6, 13-15.17-20; Jn 1, 35-42
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Let Us Find the Master

Andrew and the other disciple found the Master there in His private, intimate life. This sounds simple, but it was very complex. Let us say that these two disciples found the treasure that a person could spend his whole life looking for.

Scripture scholars agree that the other disciple is the narrator, John the Evangelist. Both disciples were intelligent persons in search of something truly important for their lives. Today, after two thousand years, we can see ourselves mirrored in these two disciples; in many of us there is the most profound desire to do something important with our life, a desire shared by disciples of all times, from Samuel in the eleventh century before Christ, to Andrew and John, two thousand years ago, and to ourselves today. What is required is to search, to pay the price of searching and hoping, until we find the person who will redirect our life.

The bottom line is that a disciple is someone who has this strong demand in his consciousness: “What should I do with my life?” He is someone who knows that God is an important matter with him, that his life is important, not only for himself, but for others, and he fears failing.

It was that way with the two disciples. First looking for John the Baptist, but waiting for the Master of Masters, the Messiah, the Anointed One.

It seems that the world in which we live needs new disciples; that is, people who ask the important question about the direction that they will take in their life; and, at the same time, the world needs new masters.

We want to think about this idea, “Let us Find the Master,” in an important moment in history, when the world is no longer in search of these things, when many need to find the Master, when masters are needed in every field: masters, educators, fathers of families who clarify the direction of many lives...and especially, spiritual masters.

Each of us will have experienced Jesus as his Master when we have made decisions based on the criteria of the Gospel. Nevertheless, for this moment of our life, it is fitting to find the Master Jesus in a new way. To begin, let us try these three steps:

1-Let us know through intuition

From a wisdom that we do not control, that is not ours, that surpasses us. Intuition here does not mean a poor knowledge, unprovable or unscientific, but a knowledge that begins where reason reaches its limit.

It is precisely here that we abandon ourselves to the interventions of the Spirit, waiting as did the young Samuel in the temple of Eli. In the beginning, we don't know whose voice is speaking to us, where it comes from, because we have not had the experience of God. To know God this way involves discernment and humility, allowing ourselves to be guided by another, “a Master,” and better, “Jesus, the Master.”

How many things have you realized through intuition? Were they true or not? Were they very important in your life? The truth is that when we allow our Spirit to freely broaden its searches, perhaps in images that are not clear during the night, as with Samuel, in the incomprehension of a large part of what we are experiencing, comes the important event we have prepared for.

Perhaps it is a little daring, but I say that, in this case, intuition is like a sounding line to infinity that permits us to glimpse a universe that is not within reach of our senses, and not just part of the phenomena of our human existence.

2- Let us know in spirit

Because in Christ we are a single being, members of His body; what happens to us, happens in Him. To know in spirit means

to go beyond our superficial knowledge as persons, beyond that of the body.

It would be limiting to understand the phrase “*The body is not for fornication*” with a merely sexual interpretation. It is certain that Paul is speaking to a community of loose moral customs in Corinth, but at bottom is his conception of the human person, of being in God, an Aristotelian conception of body and soul.

I think that St Paul wants to take his people to a superior level of knowledge. In the Biblical language of the Old Testament, to know meant to spend a night in intimacy. Now it means to know in spirit, a superior knowledge.

To know in spirit is to allow the other to approach me with the weight of his spirit, with the specificity of his spiritual person that comes upon me and overwhelms me; this happens in my body, but in a distinct way. When we find each other, the other’s spirit appears and allows me to see beyond the body, perhaps deteriorated or ugly, to the unrepeatable beauty of his spiritual being; then his spirit is drawn into our relationship. If this happens with persons whom we love, how much more with God!

3-Let us dare to live in His dwelling place.

I love to imagine those two disciples following Jesus, to understand them in the tenderness of those who follow Him respecting the environment of the Master, His walking, and His silence. He led them to the most important moment of their searchings, when He turned around and asked them the key question: “What are you looking for?”

He could have asked them, “What do you want?” They could have responded, “We want your teaching and your knowledge.” To answer in this way perhaps would have ended everything in an impersonal encounter and with little commitment; but no, the disciples were intelligent enough to say, “Where do you live, Rabbi?” And with that, they spoke between the lines, “We are not looking for something, we are looking for You.”

Jesus would have been pleased with the answer of those disciples; He could see they were not just any disciples but ones who were disposed to go wherever the Master would lead them. It always makes us happy to show our “most personal home,” the place where we are ourselves...it could have been the same with Jesus.

The disciples, upon asking “Where do you live, Rabbi?” were asking to be invited into the private and spiritual sphere of the Master; they want to know His routines, not only His knowledge, but how His knowledge arises; how He accomplishes the “alchemy” to be the great interior Master; to experience the generation of His love; to make a single cause with Him in His plan, in His spirit, in His intimacy. His dedication holds them captivated; “The Anointed One” makes them experience the imprint of His spirit, the inexhaustibility of His communicative force of life and love.

Jesus says, “Come and see” because the way to know God is not only by reason, but through personal experience, the experience of the joyful communication of the interior person.

And, finally, “Dare to live in the dwelling of the Master,” means to receive the redirection of life. For Andrew and John, from that moment, life had a decisive orientation, so definitive and profound that all of existence was not enough to end their learning nor to comprehend the totality of the mystery of their Master.

Peter received his redirection: “You will be called Cephas.” Jesus did not invite Peter to follow Him at this time, He only gave him sense and direction for his life.

Finding the Master is advisable for us, especially today, when direction for our personal and collective life is needed so much, when disciples and masters, spiritual masters, are needed.

If today Jesus asks you, “What are you looking for?” You—what would you answer?