

Rectoría de San Juan de Dios  
IV Sunday of Ordinary Time-Cycle B  
Jon 3, 1-5.10; Ps 25; 1 Cor 7, 29-31; Mk 1, 14-20  
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## Let Us Allow Ourselves to Be Found

In the last episode, the disciples who followed Jesus along the river Jordan, Andrew and probably John, “found the Master;” they entered into His intimate surroundings and experienced a new orientation for their life.

In today’s Gospel, it happens in reverse. It is the Master who looks for the disciples and they who let themselves be found. What does it mean to let yourself be found? It means to let Jesus find us in the circumstances of our life, in our work environment and our relationships, and in our desires to transcend.

To allow ourselves to be found by the Master requires being ready for a profound change in the framework of our being. One can’t be a disciple, that is, be following a Master and learning from Him, and yet continue conducting himself with the same paradigms. From the very moment of starting to follow the Master Jesus, it is necessary to modify our criteria and permit the wisdom and criteria of the Master to govern us.

This is what happened with the two pairs of brothers who allowed themselves to be found by Jesus. They radically changed their personal framework and their plans for their lives: “*they left their nets and followed Him.*” They left their daily activity in order to take up a new one, perhaps one that they had been waiting for a long time. The other two brothers

“*went with Jesus,*” accepted His itinerary, and preferred His way to their own.

When these men heard the word of Jesus: “*This is the time of fulfillment,*” they heard time as *kairos* not as *kronos*, that is to say, time as the moment of salvation, the time they had been living for, the time in which God intervenes in personal and communal history. In their minds, that expression persuades them to allow themselves to be found.

They also heard, “*Be converted and believe in the Gospel,*” that is to say, “*change your mindset and believe in the Gospel.*” The word they heard was “*metanoia*” (Gr. *metanoèite*) which means not only “to be converted,” but also to *change one’s mentality, to take on other criteria beyond one’s own, to acquire a different manner of thinking.*

To allow ourselves to be found by Jesus the Master means changing and allowing ourselves to be guided by Him. How does one make a consistent change in order to permit the Master to develop or remake us?

Each of us has made important changes in his life; some of those changes would have liberated us and opened our horizon. However, the Word of God encourages us to try three levels of change to allow ourselves to be found by the Master.

### 1-Let us change our conduct.

The inhabitants of Nineveh did it; they changed their bad lives. This change, just as with a change of a bad habit or addiction, does not happen only through a good intention; it is essential to accept that we have taken the wrong road and that our wrong behavior displeases God and affects others. Self-discipline, temperance, fasting, repentance, and

prayer are necessary in order to change behavior. It changes only if we are convinced of the goodness of the change.

## 2- Let us change our attitude.

St Paul speaks of living our lives and relationships as if they do not count: “*that the married live as if they were not married...*” Of course we do not understand this as disregarding the pleasure and responsibility that marriage implies, *nor the suffering and joy*, but only that we are to live the realities of our time with a more universal and transcendent attitude. We open ourselves to a reality that is to come, a reality in which we will be fulfilled because the realities of this time are worn-out and imperfect.

The change of attitude toward life means understanding that here in this world nothing is definitive; we are only passing through. To understand that based upon what is to come is to live with the vision of a believer.

## 3-Let us change our mentality.

Allow *kairos* time to happen, in a conversion-metanoia that opens us to the reign of God that is near and whose laws are distinct from those to which we are accustomed.

Jesus had already achieved His *metanoia*. He did not look at the religious and political laws in the same way as others did, so He could make a way distinct from theirs. For example, we can recall the liberation of the repentant sinner. If Jesus liberated her, it was because of this change of mentality, of criteria; the most important part of the human person is not what can be seen, but in the interior where the important life decisions are made.

The true *metanoia* of the disciples whom Jesus finds today is in their leaving their own plans for their lives: the

first two, Simon and Andrew, were fishing and were restless; this activity did not completely satisfy them. The second pair, James and John, were sitting by their father, inactive, only putting the nets in order; they were dissatisfied with their life and for that reason, Jesus attracted them at once with his proposal. It could be said that they had lived for that moment, to be reached by the Master, to be found by Him.

After the principal change comes, once the change of mindset happens, a new person appears. *“I will make you fishers of men;”* that is, I will lead you to a fuller development of your primary abilities, I will satisfy your yearning for universality. If these disciples had not allowed themselves to be found by Jesus, they would have ended their lives there fishing, and would not have come to a life *magis, al plus*—a life of greater fulfillment..

We can ask ourselves today, “How am I allowing myself to be found by the Master? How am I making myself available for change?” Or, “What is it that is keeping me tied and static, inactive, unfinished?”