

Homily, Sunday XXII Ordinary Time.
By Fr. Juan Carlos Castillo Mayorga.

The texts that we have just heard today, the first reading as the Gospel, have a beautiful connection, since the disposition of the prophet Jeremiah is an attitude of total detachment to let God do his work in the life of the prophet. This was not the case with Peter, who, after being made head of the Church by the mouth of Jesus, does not understand the announcement of the passion that Christ has just told them. After listening to Jesus, Peter is moved. Their human feelings of love for the master, do not let in this mystery of passion, the will of God. Here we can find two very important aspects.

1. Jeremiah in the first reading, despite the mistreatment of the Jewish authorities, takes the status of disciple; and in spite of the persecutions, knowing the consequences of following the will of God, exclaims: You seduced me, Lord, and I let myself be seduced; You forced me and you could. He was aware of his vocation.

2. Peter, the apostle, also attentive to the voice of God through Christ, does not yet understand his vocation, his mission and the consequences of discipleship. That is why he takes Jesus aside (that is, he spoke to him in secret) and tried to convince him, saying that it is not possible for him to go through the mystery of the Cross. Christ takes him to the community, and rebukes Peter before them all.

Peter's intentions are good, but they are not within God's plan. That is why the words of Jesus are a standard of living for discipleship. Jesus, in no way told Peter that he was Satan, possessed in him. He told him: If you want to be my disciple, get out of my way and get behind me, because the teacher is me. This is something that the prophet Jeremiah was well aware of; I knew he was a disciple.

Peter is shocked at the call of Jesus; whoever wants to follow him must do so through the cross. It is possible that I also scandalize myself at the words Jesus tells me today. The only way to follow Him is the cross. If we are offended, we may not want to carry the glorious cross of the risen Lord; we forget that the cross, is the wisdom of God, and for the world, it means nothing. It is certain that we want to go to heaven, but not go through the cross. To go to heaven, you have to go through the ordeal. Why? Because the cross is the one that helps us to remove pride from us; who is the mother of all sins and together with this sin, all others who do not allow us to perfect ourselves in love. Only the one who loves is able to give his life for the Gospel, and to obtain from God the promise of eternal life.

As we prepare for the definitive encounter with God in heaven, what should we do? Be obedient to what St. Paul tells us in the second reading. To present our bodies as living, holy hosts, so that we may give it a true worship. In other words, let us purify our conscience and our heart from sin. That we may live in the glorious liberty of the children of God, and so, with the cross of each day, step by step, with our obedience to God, we reach the eternal glory, which we long for.