**12 SEPTEMBER – XIV SUNDAY O.T. [B]**

**He began to teach them that the Son of Man must suffer greatly and be rejected by the elders, the chief priests, and the scribes, and be killed, and rise after three days.**

**Now Jesus leaves for the moment the towns on the lakeshore and sets out for the villages of Caesarea Philippi with his disciples. Along the way, He questions his disciples. He asks them: "Who do people say that I am?" The people’s reply is not unique. Some say that Jesus is John the Baptist, some say Elijah, some say one of the prophets. Now Jesus raises the question to his disciples: "But who do you say that I am?" Peter says to him in reply, "You are the Messiah." Peter knows who Jesus is. He is the Messiah of God, his Christ. One should add that Peter does not still know the truth of the Christ of God. This ignorance is not only of Peter, but of every man. We know that God exists, but we do not know the truth of God. We know that Christ exists, but we do not know the truth of Christ and not even the truth of the Holy Spirit. We know that the Virgin Mary exists, but we do not know the truth of the Virgin Mary. We know that the Church exists but we do not know the truth of the Church. Do we perhaps know the truth of the pope, of the bishop, of the presbyter? Do we perhaps know the truth of each sacrament? The truth that is in every Word of the Scripture? The Word of the humanity itself? Of the creation? Of every existing being in nature? Do we know that the scientific truth is not the truth? Truth is not only in the knowledge of the chemical composition. It is knowledge of the truth of its origin and its purpose. It is knowledge of the interrelation existing among the different beings. Do we know our truth? We do not know it since we deny our origin that is from God, our purpose that is being for Him, the end of our life that can be of salvation or of perdition. Neither do we know our present. The truth is gift. If the truth came from science, from philosophy, from psychology, from medicine, we would not need neither the revelation nor the Holy Spirit. Instead, in man, there is an invisible truth that do not fall under the microscope. This invisible truth deals with the predominant part of man that is his soul, his spirit, his origin, his purpose, his grace, his death, his own life. Man is a mystery infinitively beyond science. This is the greatest poorness of man today: the deprivation of his mystery. Man has been unclothed of his mystery and reduced to pure matter. One can kill the matter already conceived and one can scrap it if one does not need it. Christ has come for that, the Church has been created by Jesus for that: so that it gives every man his mystery. The Christian exists for this reason: to show every man the beauty of his mystery recovered in Christ. It is of no use that the Church gives man a piece of bread if then it leaves him without his mystery, since it does not even announce it to him. The Church has its own, unique vocation: giving man his mystery that is of divine origin. Not only should it announce, preach, teach it to him, it must create it in the heart for the power of the Holy Spirit.**

**The revelation of the truth of Jesus is only for his disciples. The others, all the others must know nothing. That is why Jesus severely orders not to speak about Him to anybody. But why does Jesus begin to reveal his disciples his truth? Because He must prepare them to the offence of the cross. A Crucified Messiah, despite being conform in all to the old prophecies, is totally different from the Christ of God men expect, that is a Christ without the truth of God. The Christ of God according to God and the Christ of God according to men are two different Christ, even irreconcilable.**

**Let us read the text of Mk 8,27-35**

**Now Jesus and his disciples set out for the villages of Caesarea Philippi. Along the way he asked his disciples, "Who do people say that I am?" They said in reply, "John the Baptist, others Elijah, still others one of the prophets." And he asked them, "But who do you say that I am?" Peter said to him in reply, "You are the Messiah." Then he warned them not to tell anyone about him. He began to teach them that the Son of Man must suffer greatly and be rejected by the elders, the chief priests, and the scribes, and be killed, and rise after three days. He spoke this openly. Then Peter took him aside and began to rebuke him. At this he turned around and, looking at his disciples, rebuked Peter and said, "Get behind me, Satan. You are thinking not as God does, but as human beings do." He summoned the crowd with his disciples and said to them, "Whoever wishes to come after me must deny himself, take up his cross, and follow me. For whoever wishes to save his life will lose it, but whoever loses his life for my sake and that of the gospel will save it.**

**Peter confesses that Jesus is the Christ of God. Now Jesus reveals Peter who the Christ of God is. The Son of man, who is the Christ of God, will have to suffer greatly and be rejected by the elders, the chief priests, and the scribes. He will be killed, and rise after three days. Here is the truth according to God about the Christ of God. Jesus knows that the time to prepare his disciple to the truth according to God about the Christ of God has come. That is why He speaks to them openly. It is right that everyone knows. But it is also necessary that no one ignores his truth. Truth is before, above, after every man. Each of us is obliged to truth. We all owe obedience to it. God, too, is obliged to his truth. He might never contrast the truth of his being that becomes truth of operating. Jesus obeys his truth. Since the disciples must, they too, obey his truth, it is necessary that everyone knows it entirely. That is why He is instructing, preparing them so that they can accept it unconditionally. Peter listens to this truth of Jesus the Lord, truth according to God, that is not the truth according to men and he does not get over it. He does not want to follow the Christ according to the truth of God. He wants to follow the Christ of God, but according to the “truth” of men. Peter takes Jesus aside and begins to rebuke Him. We assist to something unprecedented and unthinkable. He stands as master. He puts himself over Jesus. The one who considers himself superior rebukes, not the one who is in a condition of inferiority.**

**Jesus is the Christ of God, Peter is only the disciple. Peter was called to follow Jesus, not Jesus to follow Peter. The disciples goes out of his order. He makes himself master of the Master. He says to the Master what is right and what is not right. Apparently, he does not know that the Master of Christ is only the Father. He does not even know that the Father guides him by the means of his Holy Spirit. He does not even know that about the Messiah or Christ of God everything will have to happen according to what has been written for Him. Putting himself over the Master is temptation forever. Today are we not over everybody and over the Lord, too? Jesus is not a person who can obey a man with regard to science, knowledge, wisdom of his truth and of his mission. He must only obey the Father, according to the Word the prophets wrote for Him. Knowing this, Jesus turns around, looks at his disciples, rebukes Peter. He is not the Master of God, the Master of revelation, the Master of the Scripture. "Get behind me, Satan.” Who is Satan? The tempter. The one who seduces men so that they do not do the will of God. Who is Peter at that moment? The one who tempts Christ Jesus so that he does not do the divine and eternal will. Why does Jesus call Peter with the name of Satan? Because he does not think according to God, but according to men. Thinking according to men does not make a person Satan. He becomes a Satan when he works to impose his thought. Now Jesus does no longer speak to his disciples, but to the crowd together with his disciples. His words are immortal, eternal, for every man: "Whoever wishes to come after me must deny himself, take up his cross, and follow me” No one is obliged to follow Christ. But if then one chooses to follow Christ, to walk behind Him, he is obliged to follow Him. Jesus does not force us to choose Him. He says to us, however, what way is way of life. If we want life, we must choose Him. It is obligation of purpose. If we do not want the life, if we want to walk along the way of death, we can. What we cannot, on the contrary, is to think that by walking along a way of death one reaches life, in the Paradise. May the Mother of God come to our rescue.**