

Rectoría de San Juan de Dios  
V Sunday of Ordinary Time-Cycle B  
Job 7, 1-4.6-7; Ps 147; 1Cor 9, 16-19.22-23; Mk 1, 29-39  
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## Let Us Open Our Horizons

Jesus appears as a famous person in this scene of the Gospel of Mark. He is someone who teaches in a distinct way and who accomplishes salvific actions. Many look for Him in order to proclaim Him their political and religious leader. Jesus rejects this reductive vision. The Kingdom that He has come to establish is universal, not local.

When the Gospel mentions that after sunset they brought all the sick and those possessed by demons to Him and that the whole town *crowded in at the door*, it can be understood that they want to make Him known in order to propose Him as their leader. Jesus carries on His mission, curing them and liberating them, but they don't understand the "all" of the open horizon of Jesus. They are thinking about their town and about confining Jesus to that jurisdiction. He thinks about accomplishing a more transcendent and liberating mission.

At dawn, Jesus went outside of the village to get away from the constraints of the house and the city and to affirm his mission in his calm and prayerful solitude. The people went out to look for him: "*Everyone is looking for you.*" But Jesus refuses to take this position and invites them to announce the Gospel to other towns. God has not come to save only the people of Israel.

Behind the sick and those possessed by demons are encountered obstacles for the announcing of the Kingdom.

Especially the possessed persons who are the image of those who find themselves with a reduced horizon of a political or religious ideology. Disciples do not serve Jesus well in this way, with closed horizons and absorbed in an ideology that keeps the truth of God from shining forth. In this sense, it seems that many towns need to be exorcised or liberated from so many ideologies that impoverish the horizon of man.

On this Sunday we can select this idea: “let us open our horizons.” This is so important because it is what the world needs. Everything assures us that we live in a world of open horizons; in reality, it is not so, but all to the contrary. If we think about it well, our world is too ideologized, locked up in schemes of control that keep a person from seeing beyond them. It is the same on the horizon of faith. The world only sees the temporal; we want to see the eternal. On the horizon of love, the world sees only one part of love; we want to make life the love of charity. Thus we uncover a world full of new urban myths, incapable of being opened to a better horizon.

We ourselves, at this time of our lives, how far do we see? How far do our horizons extend? When we were six years old, we could not manage to see what was on the table, but we grew until we could see what was on it and more. Are our horizons very closed?

Today we want to open ourselves up, not aimlessly, but to follow Jesus. To follow also means to serve. Simon’s mother-in-law is cured and she begins to serve, that is, to be attentive to what it means to follow Jesus, to follow Him, to abide by His plan.

Let us think about three ideas:

## 1-Let us be open through tension.

It is beautiful to describe Job in tension, as someone who is not satisfied with how he lives. He knows that he needs more and that life is short. In this way, realizing that our days are passing by quickly, we can begin to open our horizons in God. We hardly have time to contemplate the event by which God saves.

Job presents a beautiful image to us, one that can be ours: not falling asleep easily, we long for the dawn, like the slave who longs for the shade or the workman his salary; like someone who feels incomplete and is open to a better horizon since the horizon that the world offers does not satisfy our longing for eternity.

The interior tension in our lives is good; even if we have to work to stretch our spirit or even if our body resents it; from that tension we begin to open our horizon.

## 2- Let us be open through the Gospel.

Paul understands "*the goods of the Gospel*" as his pay. This pay is better than any other. If we allow the Gospel to interpret our life; if we permit it to cause us to accomplish liberating actions for ourselves and others, then we will begin to enjoy the pay, making it our life.

The good of the Gospel consists in this: in the enjoyment of discoveries that I make in God, in that wisdom that is converted into liberating works that lead me to discover a better perspective than the one I had. The Gospel in this sense exorcises me, liberates me from my narrow outlooks and allows me to complete the particular mission that has been entrusted to me.

### 3-Let us be open through liberating others.

When one permits ideologies, violence appears. Whoever is subject to an idea that he wants to impose on others is like a possessed person. The wicked at the time of Jesus—the possessed—were, above all, violent people, persons who, with their violence, inhibit the message and liberation of Jesus.

We must shake off what is violent and obsessive to give liberty to others. It is only if we achieve this change that we will note the difference between being closed or open in the horizon of Jesus.

It is probable that we may have to go out early in the morning, to leave the house and the city, in order to enter into our peaceful and prayerful solitude, that solitude that permits us to rethink about what is our most profound mission in the world and about what is the liberating service for which we were called.

And, finally, we must reject popularity or prestige, as Jesus did, because when we accept living like that, we lose the direction of our mission and make ourselves very small. In the categories of the Kingdom, the summit has never been reached, and if it is reached...it is in Jesus.

How many people close to me need to be cured or exorcised? And I, do I need that too?