



## Blessed Trinity Catholic Community † Spirit of Christ Mission

Twenty-Eighth Sunday Ordinary time -C- October 12, 2025

2 Kings 5:14-17; Psalm 98:1,2-3, 3-4; 2 Timothy 2:8-13; Luke 17:11-19

### Homily ~ Fr. Ed Hislop

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**I**t would seem that Elisha could have simply spoken the words over Naaman and healed him quickly—no wait, no procession to the river, no time taken or effort made, to immerse himself, not once but seven times.

But Elisha demanded the ritual...the procession, “the going.” The journey, the seeing, was part of the healing and the beginning of a new mission of compassion.

Becoming clean is not done in an instant—it implies a journey, an effort, a ritual, a sacrifice, a change of both mind and heart. Naaman had to do something, he had to see and then act.

A simple gesture would not do—he had to be *seen* “*plunging into the river*,” The river of truth, the river of hope, the river cleansing in its flowing waters, the old presumptions, prejudices, the “old ways.” While rejecting all the false gods of his day. He had to “*sing a new song*.”

The lepers came to Jesus for healing—these were the rejected, the feared people in Jesus’ time. Could not Jesus have just healed them instead of asking them to “go public,” to let themselves be seen? Why make it inconvenient for them; why demand that they take time and make the effort to tell their story—after all they were not well and for them to be seen was dangerous.

But he sent them on a journey—a ritual journey—“*show yourselves to the priest*.” You must be seen! While ON THEIR WAY through the streets where others suffered, they were healed, healed perhaps by what they saw of so many others in need.

Again, something was asked of them, they needed to go from one place to another—they needed a willingness to be seen and to see in order to be

healed. They could not hide! Nor could they be blind to the needs of others.

The healed Samaritan—who was a foreigner, like an immigrant, was the only one to come back: “praising God, falling on his face and giving thanks!”

Thanks, because he was seen, seen in his need, and seen in his humanity. His gratitude was greater than the others because he knew and felt, not only rejection because of his leprosy but because of where he was from.

This rejected Samaritan, this foreigner, may be what this whole story is about for us today, as we “see” those made to feel like lepers, forced to hide, named unclean, blamed, rounded up, and sent away, as if they were not those we are commanded to love and welcome.

Perhaps today it is not they who need to be seen, but us. Us, seeing, touching, embracing, “showing ourselves, “plunging into the water” of genuine faith, true justice, plunging into the real Gospel, with a heartfelt vision of hospitality and compassion the Gospel demands.

Both Pope Francis, and Pope Leo in his first major teaching document, are abundantly clear about this, as both popes write: “our response to the challenges posed by contemporary migration can be summed up in four verbs: *welcome, protect, promote, and integrate*.” These actions, “describe the Church’s mission to all those living in the peripheries, who need to be welcomed, protected, promoted, and integrated.” “Every human being is a child of God!” No human being is illegal. “He or she bears the image of Christ!” Jesus saw himself in those lepers of the Gospel.

"We ourselves need to see, and then enable others to see, that migrants and refugees do not only represent a problem to be solved, but are brothers and sisters to be welcomed, respected and loved. The Church, like a mother, accompanies those who are walking."

Pope Leo, Dilexi Te (I have loved you), #73

We, the Church are to walk with those who have a right to seen, healed, and welcomed with both open heart and open arms.

"Where the world sees threats, we must see children; where walls are built, we build bridges. We know, and we must believe, that our proclamation of the Gospel is credible only when it is translated into gestures of closeness and welcome. We know, and feel deep in our heart, that in every rejected migrant, it is Christ

himself who is knocking at the door of the community." Pope Leo, Dilexi Te (I have loved you), #73

And, this very day, it is Christ, rounded up and sent away.

How will we "go and show ourselves? What is the new song we must sing? Where shall we "plunge" our heart, our spirit, our faith? When is it time to "stand up and go..." Can faith save us? WHERE WILL WE BE SEEN?

The Word of God cannot be chained; nor can Christ be silenced.

**"THE LORD HAS REVEALED TO THE NATIONS HIS SAVING POWER."** Psalm 98. psalm of the 28<sup>th</sup> Sunday Ordinary time-C

