



# Bringing Home the Word

Twenty-eighth Sunday in Ordinary Time (C)

October 12, 2025

## They Were Cleansed

Sr. Dianne Bergant, CSA

**T**he men in today's passages were considered outside the realm of God's concern. First, they were foreigners. Naaman was from Syria, a frequent enemy of ancient Israel. One of the healed men in the gospel passage was a Samaritan, a descendant of marriage between Israelites and foreign people who were exiled to northern Israel around 722 BC. These men were outsiders, distrusted, even despised because they were not Israelites who believed that only they were "a kingdom of priests, a holy nation" (Exodus 19:6).

Besides their foreign affiliation, these men suffered from the dreaded

disease of leprosy. Their affliction might not have been the disease we know by that name today, but perhaps a skin condition such as psoriasis or eczema. Whatever the case, Israel held that any form of skin flare-up rendered the sufferer unclean or unfit to participate in public ritual. Furthermore, contact with lepers threatened the religious status of others. It was for religious, more than hygienic, reasons that lepers were shunned.

It appears that God is not inhibited by human customs, even religious customs. Both men are healed of their ailment, one by the prophet Elisha and the other by Jesus. This alone would make both stories remarkable. But there is more: both returned to express their profound gratitude to the agent of God through whom they had been healed. Naaman was willing to transfer his religious allegiance to the God of Israel, and the Samaritan fell at the knees of Jesus, a hated Jew. Surely, God works in mysterious ways. ✠

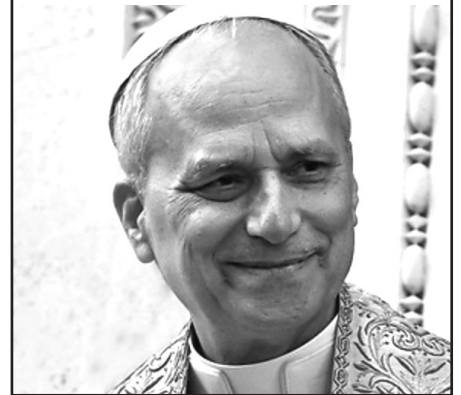


**Both men who were healed returned to express their profound gratitude.**

## A Word from Pope Leo XIV

The deepest purpose of the Church's social doctrine [is] a contribution to peace and dialogue in the service of building bridges of universal fraternity.... [T]he Risen Lord always goes before us, even at times when injustice and death seem to prevail. Let us... "build bridges through dialogue and encounter, joining together."

ADDRESS, ROME, MAY 17, 2025



## REFLECTION QUESTIONS

### ONE? TWO? REFLECTION

- Do I often thank people?
- When I can't say thank you in words, do I express it with a smile, gesture, or act of kindness?

## Sunday Readings

### 2 Kings 5:14-17

[Naaman said,] "Now I know that there is no God in all the earth, except in Israel. Please accept a gift from your servant."

### 2 Timothy 2:8-13

The Word of God is not chained.

### Luke 17:11-19

[Jesus said,] "Has none but this foreigner returned to give thanks to God?... Stand up and go; your faith has saved you."



# The Holy Hour and Perpetual Adoration of the Eucharist

**T**his eucharistic devotion consists of an hour of prayer in front of the exposed Blessed Sacrament. As a practice, the custom of the Holy Hour draws its inspiration from Christ's admonition to the apostles in Gethsemane: "Could you not keep watch for one hour?" (Mark 14:37).

The devotion of the Holy Hour was taught to St. Margaret Mary Alacoque when our Lord spoke these words to her in June 1674: "Every week, between Thursday and Friday, I will grant you a share in that mortal sadness which I chose to feel in the Garden of Olives. You shall keep me company in the prayer I then offered to my Father."

This devotion is one of the special practices associated with devotion to the Sacred Heart. Later in the nineteenth century, a French Jesuit founded a confraternity known as the Archconfraternity of the Holy Hour to help foster this devotion. The Holy Hour devotion has spread to many other countries and is quite popular today.

Perpetual adoration is a eucharistic devotion in which people of a particular church, diocese, or religious community practice uninterrupted adoration of the Blessed Sacrament during the day and night, twenty-four hours a day, seven days a week, without end. In some cases, perpetual adoration takes place in a small chapel apart from the main church building.

In 1642, Baron de Renty, famous for his devotion to the Blessed Sacrament, founded an association of women in Paris for perpetual adoration. In 1654, the Benedictine nun Mother Mechtilde founded the first community of Benedictines of the Perpetual Adoration of the Blessed Sacrament. Since then, many religious communities have made eucharistic adoration either the main part or an essential part of their rule of life.

Pope St. John Paul II was a major advocate of eucharistic adoration. He started daily adoration with exposition of the Blessed Sacrament in Saint Peter's Basilica and erected a perpetual adoration chapel in Rome at the prompting of Mother Teresa. †

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***"You shall keep me company in the prayer I offered to my Father."***

## Wisdom from Catholic Update

From "21 Days of Self-Care—With Biblical Inspiration" by Paige Byrne Shortal

"Elisha sent [Naaman] the message: 'Go and wash seven times in the Jordan, and your flesh will heal, and you will be clean.' But Naaman went away angry." (2 Kings 5:10–11A). Elisha ordered Naaman the Syrian to wash in the river Jordan to be cured of his leprosy. Naaman's initial reaction was anger at such a simple solution. We may think that to be healed, we need expensive medicines and complicated regimens. Sometimes, all that is needed is the plain and simple: a restorative nap, deep breaths, a walk, good food, cool water or a warm beverage, and a gentle shower or bath. Good health begins with self-care. If you are beginning a regimen of self-care, you may want to ask for the prayers and support of others.

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Generous and loving God,  
source of all blessings,  
please give us the grace  
of humble gratitude and  
unstinting generosity.  
We pray in Jesus' name.  
Amen.

The Redemptorists

## WEEKDAY READINGS

October 13–18

**Monday, Weekday:**

Rom 1:1–7 / Lk 11:29–32

**Tuesday, Weekday:**

Rom 1:16–25 / Lk 11:37–41

**Wednesday, St. Teresa of Jesus:**

Rom 2:1–11 / Lk 11:42–46

**Thursday, Weekday:**


Rom 3:21–30 / Lk 11:47–54

**Friday, St. Ignatius of Antioch:**

Rom 4:1–8 / Lk 12:1–7

**Saturday, St. Luke:**

2 Tm 4:10–17b / Lk 10:1–9

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