

2 July 2026 - Thursday of the 13th ordinary week

[Am 7, 10-17; Mt 9, 1-8](#)

Homily

When Jesus was in Galilee, the region that Isaiah had already called the "*Galilee of the Gentiles*" (Is. 7:23-9:1, quoted in Matt. 4:15), he was on the borders of the land of Israel and was often confronted by those whom the Jews called "*Gentiles*" or "*pagans*".

As soon as he arrived in the town of Capernaum, a paralysed man was brought to him, representing the pagan world, paralysed by its sin, i.e. its lack of knowledge of the true God. In the same account, according to Mark's version, those carrying the paralysed man find it so difficult to approach Jesus that they climb onto the roof of the house and lower the paralysed man with ropes through an opening in the roof. Touched by "*their faith*", Jesus tells the paralysed man that his sins are forgiven.

This is the beginning of a long confrontation between Jesus and the Scribes, which we will see throughout the Gospel, right up to the Cross. These Scribes represent the part of the house of Israel that is closed to the Prophet who appears within it, just as it is closed to everything outside the people of Israel.

As soon as the paralysed man was in Jesus' presence, Jesus healed him. However, he did not invite him to return or to stay in the house of Israel; he sent him home: "*take your stretcher and go home*".

This is a powerful and disturbing message for the Church as a whole and for each of our ecclesial communities. Perhaps we are often so closed in on ourselves and on what goes on within our walls that we forget that there is a crowd outside and that it cannot enter because we do not leave a free space in front of the door. This is undoubtedly why Pope Francis calls on pastors to reach out to the periphery, saying that the Church cannot be turned in on itself.

So let's recognise God's action when some people find a way in through the window or the roof. And above all, let us recognise the mystery of their relationship with God, even when He sends them back to "*their home*", where they are called to bear witness to the grace they have received. Even when they do not become inhabitants of "*our house*", let us, like the people of Capernaum, be amazed and give glory to God.

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