

- A beautiful Gospel today...showing the truly infinite love of God for us with Jesus healing the sick and even reviving the dead.
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- But rather than go more into these readings, the “elephant in the room” today, of course, is the Supreme Court’s legalization of same-sex marriage...something, while regrettable, is hardly surprising, given our society’s continuing abandonment of its Judeo-Christian roots.
- How will this affect the teaching of the Church? Well...it won’t.
- The teaching of the Church, that marriage is the sacramental bonding of a man and a woman only, cannot be changed; no other arrangement is, or can be, in accordance with the plan and will of God.
- There are, and will be calls and demands that the Church change her teaching, but the Church’s teaching is set in scriptural stone and cannot be changed...for her teaching comes from God’s Word itself.
- ...and as it says in the letter to the Hebrews: “*Jesus Christ is the same yesterday and today and forever. Do not be led away by diverse and strange teachings...*” (Heb 13:8-9 RSV)
- If that was true when written in the First Century, how much more so is it true today...with 2000 years of history, theology and teaching under the Church’s belt?
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- Oh, you’ll probably have some priests and religious, and maybe even some bishops, calling for an acceptance of gay marriage... some who are homosexual themselves, and some who mistakenly think that the Church must accept this to remain “relevant”.

- But the Church is not a numbers game; it is the Body of Christ, and must be faithful to Christ regardless of popularity, numbers or any other consideration.
- I remember one of the popes not long ago saying something like: “Even if I am the only one left, the Church must be faithful to Christ.”

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- Right now I’d like to read from our own Archbishop’s statement that he issued Friday after the ruling:
 - Today the Supreme Court of the United States decided state marriage bans are unconstitutional, meaning all states will perform and recognize same-sex marriage. This decision, though significant, does not conclude debate over the definition of marriage...
 - As Catholics, we seek to uphold our traditional belief in marriage as a sacrament, a well-established and divinely revealed covenant between one man and one woman, a permanent and exclusive bond meant to provide a nurturing environment for children and the fundamental building block to a just society.
 - ...we respect the dignity of all persons, not wishing to undermine their pursuit of happiness but only to preserve and defend the gift of marriage as divinely revealed in scripture and in natural law. Although we respectfully disagree with those who would define marriage otherwise, we firmly hold that all persons are loved by our compassionate God and deserve the respect and dignity that is inherently theirs as human beings.
 - We acknowledge the right of our nation’s highest court to provide for a well ordered society...At the same time, we urge

our lawmakers and judges to respect those institutions that are beyond state and federal jurisdiction, institutions such as sacramental marriage that transcend civil law and whose origins precede the existence of the state and go beyond its competence.

- Now the last few days we've been given endless images of hugging and kissing and rejoicing, and on the surface we might be swayed to join in their celebration...because we DO want everyone to be happy, right?
- But remember that the greatest love toward any person is teaching him God's truth...for true happiness is only in God.
- Thus we do homosexuals NO favors by accepting or approving that lifestyle as something good or beneficial for them, because it cannot be so...
- ...because God is our Creator and our infinitely-loving Father... and as an earthly father sets rules for his children by his wisdom for their own good and protection, so God does for us.
- So when God forbids homosexual activities—which He did absolutely—it can only be because they are detrimental to the individual and to society.
- And are we really so foolish as to choose our own judgment over the popes, the saints, the Church, and even God Himself?
- And so...in accepting, or worse, approving, of such a lifestyle and actions, rather than be truly loving, we actually harm them deeply, and very likely eternally, even if that harm is not immediately obvious to us or to them...and we harm ourselves by harming them.

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- To accept it is like giving candy to an obese child—we would only be facilitating the difficulty he is struggling with. As any parent knows, love very often means saying “No.”
- For God does not arbitrarily forbid anything truly good from us, for that would go against His very essence...and would contradict His whole giving of Himself in love upon the cross for us.
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- So when we teach against homosexual activity, we do not “hate”; quite the opposite. Rather we are teaching the way of God...the way of true goodness and true fulfillment, for God is the source of all good. Being called “haters” does not make us so.
- And God does not call us to be popular or liked, but rather to be faithful to truth...and all truth comes from Him.
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- There may soon come a time when we as individuals have to make hard choices: between our Church and society, between popularity and being scorned, between livelihood and fidelity...and, very sadly, even perhaps between parent and child.
- And yet...Jesus foretold this. He says in Luke: *“Do you think that I have come to give peace on earth? No, I tell you, but rather division...”* (Luk 12:51 RSV)...and He says in Matthew: *“He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me...”* (Mat 10:37-38 RSV)
- We are never to seek division...and certainly we are never to reject anyone; in fact, we love them all the more. But true charity...true compassion...lay in teaching them God’s Word, which leads to their true good.
- For instance...I have one, perhaps two, nieces who are homosexual and will very possibly seek a “marriage”. Can I attend such a wedding? No; that implies approval. What if they refuse to ever

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see me or talk to me again? Well...my door is open, but that is their choice. If they force me to choose between God and them, it will be God every time. Love of God must come before all else.

- We cannot accept or condone such a “lifestyle”. If they live together, it must be in true love, which means in chastity.
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- Can this...will this...be a trial? Certainly...but as St. James tells us: “*Blessed is the man who endures trial, for when he has stood the test he will receive the crown of life which God has promised to those who love him.*” (Jam 1:12 RSV)

Reading 1

[Wis 1:13-15; 2:23-24](#)

God did not make death,
nor does he rejoice in the destruction of the living.
For he fashioned all things that they might have being;
and the creatures of the world are wholesome,
and there is not a destructive drug among them
nor any domain of the netherworld on earth,
for justice is undying.

**For God formed man to be imperishable;
the image of his own nature he made him.**

But by the envy of the devil, death entered the world,
and they who belong to his company experience it.

Responsorial Psalm

[Ps 30:2, 4, 5-6, 11, 12, 13](#)

R. (2a) I will praise you, Lord, for you have rescued me.

I will extol you, O LORD, for you drew me clear
and did not let my enemies rejoice over me.
O LORD, you brought me up from the netherworld;
you preserved me from among those going down into the pit.

R. I will praise you, Lord, for you have rescued me.

Sing praise to the LORD, you his faithful ones,
and give thanks to his holy name.

For his anger lasts but a moment;
a lifetime, his good will.

At nightfall, weeping enters in,
but with the dawn, rejoicing.

R. I will praise you, Lord, for you have rescued me.

Hear, O LORD, and have pity on me;

O LORD, be my helper.

You changed my mourning into dancing;

O LORD, my God, forever will I give you thanks.

R. I will praise you, Lord, for you have rescued me.

Reading II

[2 Cor 8:7, 9, 13-15](#)

Brothers and sisters:

As you excel in every respect, in faith, discourse, knowledge, all earnestness, and in the love we have for you, may you excel in this gracious act also.

For you know the gracious act of our Lord Jesus Christ, that though he was rich, for your sake he became poor, so that by his poverty you might become rich. Not that others should have relief while you are burdened, but that as a matter of equality your abundance at the present time should supply their needs, so that their abundance may also supply your needs, that there may be equality.

As it is written:

*Whoever had much did not have more,
and whoever had little did not have less.*

Gospel

[Mk 5:21-43 or 5:21-24, 35b-43](#)

When Jesus had crossed again in the boat to the other side, a large crowd gathered around him, and he stayed close to the sea. One of the synagogue officials, named Jairus, came forward. Seeing him he fell at his feet and pleaded earnestly with him, saying, "My daughter is at the point of death. Please, come lay your hands on her that she may get well and live." He went off with him, and a large crowd followed him and pressed upon him.

There was a woman afflicted with hemorrhages for twelve years. She had suffered greatly at the hands of many doctors and had spent all that she had. Yet she was not helped but only grew worse. She had heard about Jesus and came up behind him in the crowd and touched his cloak. She said, "If I but touch his clothes, I shall be cured." Immediately her flow of blood dried up. She felt in her body that she was healed of her affliction. Jesus, aware at once that power had gone out from him,

turned around in the crowd and asked, "Who has touched my clothes?"
But his disciples said to Jesus,
"You see how the crowd is pressing upon you,
and yet you ask, 'Who touched me?'"
And he looked around to see who had done it.
The woman, realizing what had happened to her,
approached in fear and trembling.
She fell down before Jesus and told him the whole truth.
He said to her, "Daughter, your faith has saved you.
Go in peace and be cured of your affliction."

While he was still speaking,
people from the synagogue official's house arrived and said,
"Your daughter has died; **why trouble the teacher any longer?"**
Disregarding the message that was reported,
Jesus said to the synagogue official,
"Do not be afraid; just have faith."
He did not allow anyone to accompany him inside
except Peter, James, and John, the brother of James.
When they arrived at the house of the synagogue official,
he caught sight of a commotion,
people weeping and wailing loudly.
So he went in and said to them,
"Why this commotion and weeping?
The child is not dead but asleep."
And they ridiculed him.
Then he put them all out.
He took along the child's father and mother
and those who were with him
and entered the room where the child was.
He took the child by the hand and said to her, "Talitha koum,"
which means, "Little girl, I say to you, arise!"
The girl, **a child of twelve**, arose immediately and walked around.
At that they were utterly astounded.
He gave strict orders that no one should know this
and said that she should be given something to eat.