

## **Gospel and Sermon Transcript - 20th Sunday After Pentecost - October 11, 2026**

00:12

This lovely display is a reminder of bounty in our lives, not only produce and flowers

00:21

and such, but all of the gifts that we receive in life.

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And so even though this is not a churchy, official church holiday, we still give thanks

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And we maybe extend that a bit to say,

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this is a good day to remember who we are

00:43

and to whom we belong.

00:46

So that will be much of what occupies us

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as we worship together today.

00:57

And we have a few people who are out today because of colds.

01:01

And that's a reminder that when we

01:03

come to the sharing of the peace,

01:04

when the pastor sticks that old mitt out there.

01:07

If you're thinking, maybe I need to be a little more careful

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than that, there are other gestures, I guess,

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that can be offered, including maybe just a bow or a wave

01:19

or something that is non-contact.

01:22

But I'll leave that to you as we share the piece later today.

01:27

The guide to worship has a couple of additions to it.

01:59

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02:01

aspects of the service we can talk about when we actually arrive at them but I

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think for the most part fairly straightforward today. It's a one-book

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Sunday, some of you have been here when we've had more than one so today is a

02:14

one-book Sunday.

02:22

As we give thanks we acknowledge that we live and serve on a land that for

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thousands of years, indigenous people have walked. We live on the traditional territory

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of several indigenous peoples, including the neutrals, the Mississauga, the Anishinaabe,

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and the Haudenosaunee, and we acknowledge their continuing stewardship of this

land,

02:46

and we also honor the heritage and gifts of the Métis people.

02:55

I invite you to turn now to the dialogue printed in our guide to worship and would ask that

03:01

you would reply with the portions that are in bold print.

03:10

God of our morning, noon, and night, we bless you.

03:15

God of sowing and harvest, God of plenty and of one, we bless you.

03:21

God of the earth, God of the universe, we bless you. God of the dry land, God of the

03:30

waters that cover the earth, we bless you. God of abundance and God of those in

03:37

need, we bless you. Come to us now, O God, teach us through your word, inspire us in

03:44

song and prayer to see you and hear you in all of life. Amen.

04:18

**The Holy Gospel according to St. Luke the 17th chapter. Glory to you, O Lord.**

04:26

On the way to Jerusalem, Jesus was going through the region between Samaria and Galilee.

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As he entered, ten people with a skin disease approached him.

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keeping their distance. They called out saying, "Jesus, Master, have mercy on us."

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When he saw them, he said to them, "Go and show yourselves to the priests." And as

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they went, they were very clean. Then one of them, when he saw that he was healed,

05:02

turned back and praised God with a loud voice, and he prostrated himself at Jesus'

05:09

and thanked him. And he was a Samaritan. Then Jesus asked, "Were not ten made clean?"

05:21

So where are the other nine? Did not that learn to give glory to God except this

05:27

forerunner? And then Jesus said to him, "Get up and go on your way. Your faith has

05:35

made you well the gospel of our Lord.

### **The Sermon**

05:58

Grace and peace to you from the one who gives every good and perfect gift.

06:11

This is a Halloween story, but it's kind of a Thanksgiving story.

06:18

One of our first years here, we received trick-or-treaters and we had one for whom it was probably the

06:25

first ever that they were able to both walk and speak because they were so young.

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So they came to the door and the person had an adorable costume of course and the parents

06:39

asked, "Now, what do you say?"

06:44

Thank you.

06:48

Isn't that amazing?

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This person was so conditioned to gratitude already that they weren't really aware that

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When you show up in somebody's door on Halloween night anyway, you ask for stuff first.

07:07

But gratitude, as virtuous as it is,

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is sort of eclipsed in today's Gospel reading.

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There is something going on here that is just so beyond gratitude.

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It's a little difficult to grasp, I think.

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We have a little help from people who study scripture and know a bit about sociology.

07:34

And so, a closer look, if we might, into the life of this foreigner, this Samaritan person,

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and a little bit about the customs in Jesus' name.

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Here's where I hope we'll land, so you can let me know if we do in the end, or if I get

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lost between here and there, I'll tell you now.

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The person who comes back to thank Jesus is acknowledging a gift that could never be repaid.

08:10

It's the gift of life itself.

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side bets to see if he'll actually get us there. Let's see.

08:23

Luke's gospel, unlike the other three, is really directed to people beyond Galilee

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and outside of Judaism. It is an appeal to all nations to appreciate the love

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and grace of God in a particular way embodied in Jesus. So we find Jesus

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walking this border between Galilee and Samaria. I would give extra points if you

08:57

could tell me the relationship that the Galileans and the Samaritans had.

09:02

Spoiler alert, centuries of enmity.

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Awful stuff. Name calling. The assumption that God had nothing to do with the other.

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So, Jesus goes there.

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He's at this march, this boundary between the two places, when he encounters ten people.

09:28

one of whom is a Samaritan. And it's the Samaritan who again colors outside of

09:35

the lines like the Good Samaritan who helps without regard to where somebody

09:40

is from but just because somebody is in need. And that lifts up for us. Something

09:47

even higher and greater than our own cultural values or ways of upbringing.

09:56

a basic humanity of kindness and of gratitude.

10:05

The Samaritan is called a foreigner.

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I had to dust off my Greek from the 90s, but you know who I got there?

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And it's a word that means "from another place."

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And this poor guy is from another place,

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which probably means no extended family to lean on, a person unsettled.

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Now that would be enough of a burden, but to have a skin disease, and it could be anything, I mean it was off-call, leprosy, but that's really a misnomer,

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But to have a skin disease, menchure further isolated.

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So consider this foreigner being isolated

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because of illness, particularly a skin disease which,

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sorry to spoil breakfast or brunch folks,

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but a lot of these skin diseases were pretty grisly

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and they were like the body decomposing

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in front of your very eyes.

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Oh, there's a zombie link in there

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for those of you who wanna bring Halloween back into it.

11:16

[ Pause ]

11:20

Literally dying on your feet is this Samaritan

11:26

and the other nine with him.

11:29

This was appalling like common actually this condition

11:32

to the point where there were millennia old protocols in place

11:38

if you read the book of Leviticus or the book of Numbers

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that if you're afflicted with such a disease,

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a skin disease like this, there were a few things that you needed to do.

11:49

Rip your clothing so you had a visible sign that you were afflicted.

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You were also, in the days of Leviticus and Numbers, sent outside the camp.

12:01

You were on your own out there.

12:05

The hair was to be worn loose, which for men maybe wasn't a big deal,

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but for women in a culture where the hair was to be worn back and covered?

12:14

Imagine the assault to one's culture and to one's sense of propriety

12:21

to be told, "Now you have to get rid of the head covering."

12:25

And wear your hair down as a warning.

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And as people approach, you yell, "Unclean, unclean."

12:34

So there's isolation here.

12:36

There's the illness itself, there's the stigma, there's all of it all wrapped into one.

12:44

And Jesus walks right into the middle of it.

12:49

Jesus, master, have mercy on us.

12:54

And Jesus says, "Well, go show yourselves to the priests, because that's what you do when you're cured."

13:00

And the priest then would inspect.

13:04

And I also learned that there was a several-day probationary period in case you had a relapse.

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So you weren't really totally in yet, even when you showed yourself to the priest.

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And yet, on the way, ten people realized that their skin had been restored.

13:25

And only one returns.

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And it's that spirit and that foreigner who returns, I think because he realizes how incalculable

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the gift is that he has received.

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But there is another cultural norm that I probably would agree with.

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And that is the practice of saying thanks or thank you.

13:53

I was surprised to learn from sociologists that in peasant culture in Jesus' day, you

14:02

never thanked your equals, your social equals, because you could repay them, which is possibly

14:12

why the other night, as they were told, to go and show themselves to a priest, they regarded

14:16

Jesus as a social evil.

14:22

The other thing, I'm gonna look at the expressions of thanks,

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that if you do thank someone, you are in fact saying,

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I have all that I need and for,

14:32

and I will ask for nothing beyond this amazing gift

14:36

that you've already given.

14:39

So here is that guy from not around here

14:43

who comes back to Jesus,

14:46

who stretches out in prayer and praise,

16:21

But I would invite us today to think about this Samaritan of God's life back, and how

16:28

in some ways we have to, and quote the reading from the 2nd Lesson's page, made our response

16:38

Thanks be to God for a gift beyond repayment and beyond the scripture.

16:48

Amen.