



74th Year

January 18, 2026

Pamphlet #3 (3790)

THE SUNDAY GOSPEL (Luke 17:12-19)

He returned glorifying to God

At that time, as Jesus entered a village, he was met by ten lepers, who stood at a distance and lifted up their voices and said: "Jesus, Master, have mercy on us." When he saw them he said to them, "Go and show yourselves to the priests." And as they went they were cleansed. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice; and he fell on his face at Jesus's feet, giving him thanks. Now he was a Samaritan. Then said Jesus: "Were not ten cleansed? Where are the nine? Was no one found to return and give praise to God except this foreigner?" And he said to him: "Rise and go your way; your faith has made you well."

FAITH AND GRATITUDE TOWARD GOD

The Lord is traveling toward Jerusalem; He passes through Samaria and Galilee, and in a certain village He meets ten leprous men who ask Him to have mercy on them, to heal them, crying out loudly: "Jesus, Master – that is, Lord – have mercy on us." These men had surely heard that Christ is the Prophet of God, He who would redeem Israel, He who possesses supernatural power. The Lord, without telling them that He is healing them, sends them to present themselves to the priests so that they may confirm, according to the command of the Mosaic Law, whether they have indeed been healed. And the lepers obeyed; and as they were going, they realized that they had been healed.

Faith is not a self-evident good

Obviously, it is almost impossible for us to comprehend the astonishment, the joy, the emotion, and the other feelings that flooded their inner world after their healing. Certainly, before anything else, it would have been completely natural and expected for them to seek to meet the Lord, to thank Him, to express the ineffable gratitude of their hearts. And yet, the nine who were healed did not return to thank Him, except for the tenth, who was a Samaritan, that is, a foreigner and of another faith. And here the question arises: how is it possible for a person, especially one who has passed through the furnace of such a terrible trial, to forget the Benefactor, the Savior, the Lord of Glory? How easily changeable is human nature? How easily do we forget Him who brought us from non-existence into existence and granted us our very being?

The healed men ought to have confessed unwavering faith and devotion to the Lord Jesus and to follow the path of His Gospel teaching and life. Therefore, faith in Jesus Christ is not a self-evident and constant good. It is continually tested; it requires courage and sacrifice, unceasing ascesis and purification, subtle inner work, and illumination.

Thanksgiving as an expression of faith and love

It is no exaggeration to point out that most people forget to thank God for life itself, for life, for the afflictions and joys, for their fellow men, for spiritual and material blessings, for health or illness, and for all His other gifts and benefactions. Yet every believer is taught in the Church to give thanks and glorify God "for all things," for everything. Naturally, God is without need. He requires neither human gratitude nor human thanksgiving. His glory is reflected in His infinite love and in the sacrifice of His Only-Begotten Son for the salvation of the world. Thus, human thanksgiving and doxology toward God signify the opening of one's being to the love of God, the movement out of self-love and self-sufficiency, and the recognition that gratitude belongs to human nature itself and contributes decisively to the humanization of the person. For this reason, the Apostle Paul urges the faithful: "Give thanks in everything" (1 Thessalonians 5:18). Give thanks and glorify God in

every circumstance of life. And this is why the righteous Job, in the greatest afflictions and trials of his life, cried out: "Blessed be the name of the Lord unto the ages" (Job 1:21).

Divine Liturgy and Thanksgiving

Through participation in the Divine Liturgy, the believer acquires the Eucharistic ethos of the Church. He gives thanks to God for the supreme privilege of communing of the Body and Blood of Christ, and for gaining the awareness that Jesus Christ is the Peace, the Love, the Hope, the Unity, the Life, and the Resurrection of man. He thanks God for His coming Kingdom, in which he already participates in the present, and which dynamically sanctifies, transforms, and heals the person who, with faith, repentance, and love, glorifies, blesses, and gives thanks to God, the Father of Lights—imitating the grateful leper who was healed.

Archimandrite N. K.

New publication of the Apostolic Ministry:

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1st Edition, in Greek, Size 12x18 cm, 878 pages

This beautifully designed and finely produced edition of the New Testament, published by the Apostolic Ministry of the Church of Greece, contains the sacred text translated into Modern Greek by the distinguished Professor Emeritus of Theology, Mr. Christos Voulgaris. Additionally, it is adorned with illustrations and concludes with a glossary of key terms and informative maps.

January 18, 2026: 12th Sunday of Luke

Athanasius († 373) and Cyril († 444), Patriarchs of Alexandria

Grave Tone – Eothinon: 10 – Epistle: Hebrews 13:7-16
– Gospel: Luke 17:12-19

NEXT SUNDAY: January 25, 15th Sunday of Luke
Epistle: Hebrews 7:26-8:2 – Gospel: Luke 19:1-10

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