If you read the whole story about Naaman the Syrian coming to Elisha, one thing to notice:
When Naaman arrives from Syria, Elisha doesn't see nor talk directly to him.
Elisha tells him, through a servant, to go bathe in the Jordan – seven times.
Naaman isn't happy. There are much better rivers where he comes from.
The Jordan looks like a muddy creek. Seven times, come on!
But Naaman goes, does as Elisha insists.
And his skin becomes like a child's.
Naaman is overcome with gratitude.
Elisha directs Naaman's gratitude to God.
Author makes a point of Naaman taking a big load of dirt back to Syria.
Gods in the Middle East were very territorial.
Syria's god is being taken over by the God of Israel, the gracious God of ALL.

In the gospel today, Jesus deals with these 10 lepers — but from a distance.
No prayer, no touch, sends them off to the priests.

Jesus was sending them to Jerusalem.
For the Samaritan, this created a dilemma—His temple was at Mt. Gerizim.
To which priests should he go?

Suddenly, in a moment of grace, an "aha" moment, a flash of insight
he realizes the real priest is Jesus.
He recognizes that Jesus is the mediator of God's reconciliation, the embodiment of God's reconciling love.
Focus of thanksgiving is shifted from places and things to the person of Jesus.
Jesus is now the sacred space.

A profound reorientation, redirecting of attention.
Like an earthquake, everything shifts — from place to person.
And through Baptism we are all part of the sacred space.
Our generous God is right here, right now.

Thomas Merton tells the story of being out of his monastery and at the corner of 4th and Walnut in Louisville, Ky.
He has this moment of truth, of profound insight, when he sees in a new way.
All these people are one, we are all one.

Now there is this strange saying / hymn at end of today's second reading:
  If we have died with him, we shall live with him.
  If we persevere, we shall reign with him.
  But if we deny him, he will deny us.
  If we are unfaithful, he remains faithful,
  For he cannot deny himself.
Perhaps that means something like this:
If Jesus were not to deny the (unrepentant) denier
he would be denying himself.
He cannot not deny the one who denies (and is unrepentant)
(Think Judas vs. Peter) Deny — Latin, "say no"
Jesus, in effect says:
Sadly, I accept your "no." I say "no" to your "no." I affirm your "no."
Jesus respects the freedom of the.denier.
A kind of plea and warning to us all.

Here is a comment by John Kavanaugh, S.J. --
“Why is it we charge through life so unaware of our million deliverances?
Do we appreciate our rescues or healings even a 10th of the time?
If we could count the fears, both small or large, that once hounded us,
and then thank God for each dreaded outcome that never happened,
we would reach no end to gratitude.
Might God be more interested in our gratitude than anything else?
Was the primal sin ingratitude?”

We are called to this table of EUCHARIST.
That's the Greek word for "Thanks"

I am, finally, reminded of a hymn sung here at a funeral recently
which I hadn't heard before.
I think It captures the spirit of today's readings nicely. Here are the lyrics.

When in our music God is glorified,
and adoration leaves no room for pride,
it is as though the whole creation cried,
Hallelujah!

How often, making music, we have found
a new dimension in the world of sound,
as worship moved us to a more profound
Hallelujah!

So has the church, in liturgy and song,
in faith and love, through centuries of wrong,
borne witness to the truth in every tongue:
Hallelujah!

And did not Jesus sing a Psalm that night
when utmost evil strove against the Light?
Then let us sing, for whom he won the fight:
Hallelujah!

Let every instrument be tuned for praise!
Let all rejoice who have a voice to raise!
And may God give us faith to sing always:
Hallelujah! Amen.