

confession with compunction, which comprises the second factor. Third, he decides to get divorced from sin, that is to not repeat the same sins, as much as possible. Fourth, he begins to pray ceaselessly because through prayer he will receive the grace of God to achieve all the above things.

However the ruining of the roof is necessary. Sin is an illness of the mind according to the Fathers. The “ruining” of the roof, means for the mind to be cleansed from the passionate thoughts, desires and the passions, so that humbled it can “descend” into the heart to meet the grace of Christ, which remains and awaits there from the saving day of our Baptism.

Here the Fathers speak about the “royal descent” of the mind in the heart, from where the humbled person hears a prayer being sent forth ceaselessly to God, night and day according to the “I sleep and my heart wakes” (1 Song 5:2). Then the person doesn’t do prayer, but he himself has become prayer, he receives the blessings of God richly and enjoys utter health, even if physically he is suffering and is ill.

Archim. E. T.

SUNDAY March 16 , 2014 Sunday of St. Gregory Palamas, Sabine the Martyr of Egypt, Christodulus the Wonderworker of Patmos, Aristovoulos, Apostle of the 70, Julian the Martyr.

Tone Plagal of the First **Eothinon 5th. Epistle** St. Paul's Letter Hebrews 1:10-14; 2:1-3, **Gospel** Mark 2:1-12

NEXT SUNDAY March 23 , 2014 Sunday of the Holy Cross, The Holy Righteous Martyr Nicon and His 199 Disciples, Anatolios & Protoleon the Martyrs converted by the martyrdom of St. George, Luke the New Martyr of Mytilene.

Epistle St. Paul's Letter to the Hebrews 4:14-16; 5:1-6,

Gospel Mark 2:1-12



62nd Year

March 16, 2014

Pamphlet #11 (3172)

CHRIST THE DOCTOR OF SOULS AND BODIES

Christ is in a certain home in Capernaum and is teaching, today’s gospel passage mentions to us, beloved. There was a great crowd of people and others couldn’t fit. Suddenly four men come transporting a certain paralytic on a bed and since they couldn’t pass him through the door, they went up to the roof, ruined it and lowered the paralytic before Christ. Christ forgave his sins scandalizing the Jewish Pharisaical establishment of the time and He healed him.

Paralysis and sin

Sin means missing the mark. It means that someone is straying from his course. It means going off course. It means paralysis of the soul first, which also results many times in illnesses in the body also. “the body is ill, my soul also is ill” our Church chants. This is what Christ wanted to stress when he told the paralytic “child, your sins are remitted”. (2:5). He told this to the paralytic with His authority as God, wanting to also stress the close relationship of sin and illness. Only God can forgive sins and also when the priest forgives the sinner during the

Sunday of St. Gregory Palamas The Gospel of Mark 2:1-12

At that time, Jesus entered Capernaum and it was reported that he was at home. And many were gathered together, so that there was no longer room for them, not even about the door; and he was preaching the word to them. And they came, bringing to him a paralytic carried by four men. And when they could not get near him because of the crowd, they removed the roof above him; and when they had made an opening, they let down the pallet on which the paralytic lay. And when Jesus saw their faith, he said to the paralytic, "My son, your sins are forgiven." Now some of the scribes were sitting there, questioning in their hearts, "Why does this man speak thus? It is a blasphemy! Who can forgive sins but God alone?" And immediately Jesus, perceiving in his spirit that they thus questioned within themselves, said to them, "Why do you question thus in your hearts? Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Rise, take up your pallet and walk? But that you may know that the Son of man has authority on earth to forgive sins'-he said to the paralytic-"I say to you, rise, take up your pallet and go home." And he rose, and immediately took up the pallet and went out before them all; so that they were all amazed and glorified God, saying, "We never saw anything like this!"

mystery of confession he does it in the name of the Lord, because he bears His priesthood upon him and in him.

Prostrations also express the dipole of sin-fall and restoration. The kneeling expresses man's fall and the getting up, expresses his restoration in Christ through repentance, as both the martyr Justyn, as well as Basil the Great explain to us.

The relationship of sin and illness shows very well also in the cases of illnesses of the soul, where due to his bad life man fills with thoughts,

which stay long, become a permanent state in his soul, he loses his calmness and then the body becomes ill. In the great majority of cases, a sincere confession with repentance completely corrects the condition of this person. Many are they who are cured and interrupt their contact with the specialists and the medicinal therapy. While the Body and Blood of the Lord restores man, cleansing him from every type of filth.

Saint Gregory Palamas

Saint Gregory Palamas, who knows the "physiology" of sin very well and to whom today's second Sunday of the Fast is dedicated, has written a very beautiful homily on today's Gospel.

He is the Saint who summarized the Patristic tradition of fourteen centuries and he offers it to us through his own language. The Saint said what was self evident, which it seems most of the ecclesiastical men of his age had forgotten swayed by the philosopher Barlaam, who through his philosophy presented a God unapproachable, unable to intervene in human matters. The Saint crushing this type of philosophical teaching spoke about the uncreated energies of God, about man's struggle to be cleansed of his passions and his capability to be granted to see the uncreated light of God, a gift which is given to all who thus struggle, not only monastics, but also lay people, men and women, educated and those very little educated.

Four saving factors

So he explains that the four who carry the paralytic and are taking him to Christ to cure him denote four factors absolutely necessary for man's salvation. The first factor is self censuring, for one to have, in other words, humility and to believe that he is a sinner. This will lead him to a