

He first explains that more important hierarchically, is the remission of sins rather than the cure of the body! In order to highlight that the cause of illness and of corruption is sin, which must previously be wiped out, so that the whole person can become healthy. While simultaneously, indirectly, nevertheless clearly, He assures the Pharisees that He also happens to be the Son of God, since according to their admission, only God is able to forgive sins, here, though, the remission of sins was given as a prerequisite for curing the body.

In today's passage it was highlighted how important it is for us to care for one another, to act for one another, to sacrifice ourselves for one another. The paralytic on his own, did not dare articulate a word to seek something. Whatever is given to him, is given following the request of others, and furthermore of his friends, for whose sake, in the end, everything is facilitated. It is the way the Church proceeds throughout the ages, teaching us "let no one seek his own *good*, but each one that of the other" (1 Cor. 10:24). It's the way she has structured her worship, insisting in common prayer, in putting us to pray for one another, in order to highlight how much, in the end, God blesses prayer for the sake of the other person, of our neighbor, of our brother!

Archimandrite I. N

SUNDAY, MARCH 27, 2016 SUNDAY OF ST. GREGORY PALAMAS *The Holy Matrona of Thessalonica, Paul, Bishop of Corinth*

tone of the week: *Second Tone*

EOTHINON *Tenth Eothinon*

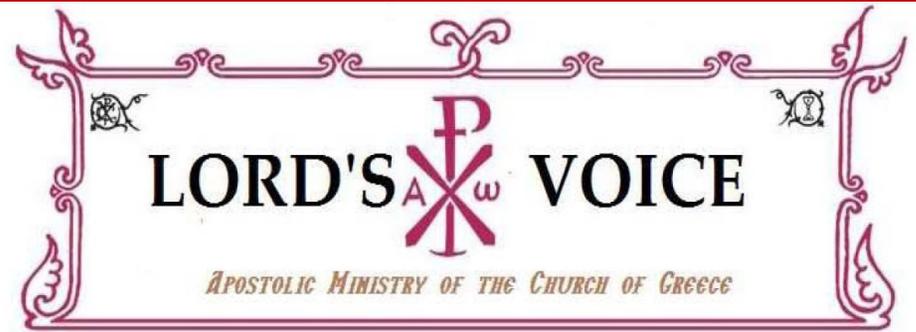
EPISTLE: St. Paul's First Letter to the Hebrews 1:10-14; 2:1-3

GOSPEL: Mark 2:1-12

NEXT SUNDAY, APRIL 3, 2016 SUNDAY OF THE HOLY CROSS *Nicetas,, Abbot of the Monastery of Medicium, Joseph the Hymnographer, Theodosia and Irene the Martyrs.*

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

GOSPEL: Mark 8:34-38; 9:1



64TH YEAR MARCH 27, 2016 PAMPHLET # 13 (3278)

THE OTHER, MY BROTHER

In today's conditions of life, with the prevailing financial imperative and views which set out from this, we easily ascertain a declining of human value. We grasp it, not only in dealing with people as simple data of the production process, or again in their change into archive numbers and document numbers. We see it in daily life where the cultivation, not of a spirit of rivalry, but of harsh competition leads to considering the other person as an enemy to be wiped out, as also in a society where the prevailing indifference leaves room to develop problematic phenomena and declining conditions, which along with them, create conditions of destructuring the social web.

And it is always ascertained, unrelated to technological achievements, financial magnitudes, practical capabilities, that when a society is not characterized by the tight embracing of its members, it is a society in decline, or it is quickly moving towards this. In other words, human relationships and the loving considering of the other person can give a meaning to highlight the value of man, with all the positive things that they bring forth, such as spiritual flourishing, producing culture, peace and reconciliation.

SUNDAY OF ST. GREGORY PALAMAS

THE GOSPEL ACCORDING TO 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!"

The faith of the other people

In today's gospel passage, a miracle of our Christ is described. As with all His miracles, the wondrous thing is not that which occurs by surpassing the laws of nature, but the pedagogic which the Lord uses to correct human behaviors, to cure passionate thoughts, to teach and to

clarify the divine will. This is highlighted with Christ's behavior especially in the specific miracle, which He uses to highlight what a blessing prayer, concern, and action bring, not for our own self, but for the other person.

Christ takes cause from four friends, who when they heard that the famous Teacher, with the so many miracles, was in a house in their city, Capernaum, they immediately thought of their fifth friend, who was completely paralyzed and unable to move. So they hasten to load him with a bed, on their shoulders, in order to approach the Teacher, believing in a miracle. Arriving at the home where Christ was a guest, they see a multitude of people, so much so, that no one was able to stand at the door, or to pass through. They don't get disappointed, nor do they give up from their purpose. They seek a solution and they find it. They climb on the roofs of the neighboring homes, always with the paralytic on their shoulders, they dismantle an area of the roof, and lower their friend with the bed precisely in front of Christ, who is teaching the people.

What was our Christ's reaction? Jesus seeing such great faith, mainly of the four men who forbore so many things, and toiled for the sake of their friend, but also of the paralytic himself, who agreed to this strange transport, grants a wondrous gift to the paralytic, for whose sake everyone acted. He doesn't heal him, but does something much higher. He assures him: "Child, your sins are forgiven you"!

The reaction of the others

That which Christ said, practically was not what the five friends were desiring. And nevertheless, none of them react! No one protests in order to force the Teacher to give that which indirectly, nevertheless clearly, they were seeking from Him. Whoever, however, never up to that point cared about the paralytic, reacts. The group of Pharisees who were in the home, not in order to be benefited, but in order to find a cause, began innately thinking that the word of Christ concerning the remission of sins is blasphemy, since only God is able to forgive sins.

And what does the Lord do? Not obligated by their passionate thought, but in order to avoid whatsoever misunderstanding and distortion of what took place, He heals the paralytic, after, however,