



74th Year

January 11, 2026

Pamphlet #2 (3789)

THE SUNDAY GOSPEL (Matthew 4:12-17)

The beginning of the preaching of Jesus

At that time, when Jesus heard that John had been arrested, he withdrew into Galilee; and leaving Nazareth he went and dwelt in Capernaum by the sea, in the territory of Zebulun and Naphtali, that what was spoken by the prophet Isaiah might be fulfilled: "The land of Zebulun and the land of Naphtali, toward the sea, across the Jordan, Galilee of the Gentiles, the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned." From that time Jesus began to preach, saying, "Repent, for the kingdom of heaven is at hand."

MAN ON A PATH OF SALVATION

Today is the Sunday after Theophany. And this name does not simply refer to an appointed time, but to the renewal, the rebirth, the re-creation of the human person that comes from the Incarnation of Jesus Christ, His Baptism, His Cross, and His Resurrection. The Lord, the Son of the living God, also became the Son of Man in order to sanctify, to make incorrupt, and to deify human nature.

The infinite love of God for man

In one of the wonderful hymns of the Feast of Theophany, we also chanted the following: "To sinners and publicans You appeared, because of the abundance of Your mercy, our Savior"

(Vespers of Theophany). We confess that the Lord, because of His love, His tenderness, and His mercy, manifested Himself – He revealed Himself – to sinful man, to the person who recognizes that because of his condition and way of life, he is sunk in deep darkness. “For where else could the light shine, if not upon those sitting in darkness? Glory to You.” Where else, the hymnographer points out, could the light of Your presence shine except upon those who sit in darkness and in the shadow of death? The hymnographer uses the related prophecy of Isaiah that we heard in the Gospel passage: “The people who sat in darkness have seen a great light, and for those sitting in the land and shadow of death, a light has dawned upon them” (Isaiah 9:2). Man, being trapped in various forms of idolatry, sin, impiety, and darkness, is given the possibility – offered by the infinite love of God – to come to his senses, to return to the source of life, and to be bathed in the light of God.

Life as the struggle of continuous repentance

Without the gift of repentance, we cannot receive the light of Christ’s presence, His word, His divine energy, and His life-giving grace.

Therefore, repentance – understood as the struggle to conform the believer’s life and character to the divine commandments and to the evangelical way of living – lasts as long as a person’s earthly life. In one phrase, repentance means the striving, the effort of the believer to think and act as Christ does: to do what is good and pleasing before God, and to turn away from sin and evil. The theological foundation of repentance lies in a person coming to know, in the Holy Spirit, the pre-ternal idea that God had for him. That is, how God conceived man before the foundation of the world, what his fulfillment is, and what the purpose of his creation is. When a person understands God’s pre-ternal plan for him, he will do everything possible to fulfill it and conform himself to it.

The meaning of God’s commandments

Since repentance is rooted in the effort to keep Christ’s commandments and to live according to them, we can easily

understand the meaning and purpose for which they were given to us. The commandments are not a moral code, but the revelation of a new way of true life, an evangelical way of existence. They are the charismatic possibility of overcoming death and transforming egotism. For this reason, Saint Maximus the Confessor points out that the purpose of the Savior's commandments is to liberate the mind from lack of self-control (*akrasia*) and from hatred. *Akrasia* is the absence of temperance, self-mastery, and dominion over the "old man." Hatred is the most hideous passion, expressed as envy, aversion, malice, inhumanity, etc. The positive side of the divine commandments, as the same Father teaches, is to lead man to the love of God and neighbor. From the commandments of God is born the light of the knowledge of God. Thus, the believer becomes radiant; he shines with the light of God's love and presence, as an awareness of divine Truth and as a foretaste of the life to come, of the approaching Kingdom, of the last things.

Let us pray that the Lord Jesus, who has appeared, may guide us steadfastly on the path of salvation, of continual repentance, and of true love for Him and for our neighbor.

Archimandrite N. K.

From the publications of the Apostolic Ministry:

ΑΓΙΟΛΟΓΙΟΝ ΙΤΑΛΩΝ ΑΓΙΩΝ
HAGIOLOGION OF ITALIAN SAINTS

*1st Edition, in Greek, Size 24x28 cm,
Volumes A and B, 592 and 448 pages, in full color*

by Photios Anastasios Tzelepis

In the first part of this study, the reader who loves the saints will admire the systematic work of compiling a "monthly hagiology of all the saints in Italy," starting from the month of September and ending in August. The second part follows, titled "Systematic Hagiologion," contains: (a) a martyrological map of the local martyrs of the Italian peninsula, and (b) a chronological map of the holy virgins, virgin martyrs, holy monks and nuns, and monastic martyr saints, both fathers and mothers, of the Italian peninsula.

January 11, 2026: Sunday after Theophany
Our Venerable Father Theodosios the Cenobiarch († 529)

Pl. 2nd Tone – Eothinon: 9 – Epistle: 2 Corinthians 4:6-15
– Gospel: Matthew 4:12-17

NEXT SUNDAY: January 18, 12th Sunday of Luke
Epistle: Hebrews 13:7-16 – Gospel: Luke 17:12-19

From the publications of the Apostolic Ministry:

**ΑΥΤΟΥΡΓΙΑ, ΚΥΗΣΗ ΚΑΙ ΠΡΟΣΩΠΑ –
ΔΟΚΙΜΙΑ ΓΙΑ ΤΗΝ ΥΠΕΡΑΣΠΙΣΗ ΤΗΣ ΑΝΩΡΩΠΙΝΗΣ ΖΩΗΣ**
Collective Scholarly Volume
**AGENCY, PREGNANCY, AND PERSONS –
ESSAYS IN DEFENSE OF HUMAN LIFE**

1st Edition, in Greek, Size 17x24 cm, 432 pages
Translated from English by Polyxeni Tsaliki

This work offers a deep, interdisciplinary approach to the moral value of human life, the nature of the embryo, and moral agency in relation to pregnancy and abortion. It brings together philosophy, ethics, law, and theology, creating a multifaceted foundation for understanding human life and the concept of the “person” from many perspectives. This plurality of voices enlightens the reader and allows the issue to be examined beyond ideological stereotypes.

It also analyzes the notion of “personal agency.” The concept of agency – the acting person who bears moral responsibility – is central. The book focuses on how pregnancy transforms a woman’s bodily and moral autonomy and explores how we can understand this responsibility without a punitive mindset, but with philosophical insight. Furthermore, it treats the embryo as a person, since one of the key philosophical questions is when human life begins to have moral value and whether the embryo is a “person” with rights. The authors undertake a systematic analysis of these terms and present arguments in favor of the moral equality of unborn human beings.

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