



74th Year

February 15, 2026

Pamphlet #7 (3794)

THE SUNDAY GOSPEL (Matthew 25:31-46)

The final judgement

The Lord said, "When the Son of man comes in his glory and all the holy angels with him, then he will sit on his glorious throne. Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats, and he will place the sheep at his right hand, but the goats at the left. Then the king will say to those at his right hand, 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.' Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? And when did we see you a stranger and welcome you, or naked and clothe you? And when did we see you sick or in prison and visit you?' And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.' Then he will say to those at his left hand, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.' Then they also will answer, 'Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison,

and did not minister to you?' Then he will answer them, 'Truly, I say to you, as you did it not to one of the least of these, you did it not to me.' And they will go away into eternal punishment, but the righteous into eternal life."

THE CRITERION OF GOD'S JUDGEMENT

The content of today's Gospel reading concerns the judgment of all human beings by Him who has the absolute right to judge everyone: the Lord of Glory and King of all. Yet a question arises: how will Christ judge man when He Himself says, "For I did not come to judge the world, but to save the world" (John 12:47). The Lord explains that the one who rejects Him and does not accept His words, will find, in those very words, him who will judge him. The word that Christ proclaimed will judge man on the last day (John 12:48). Therefore, in a single phrase, the word of God is the criterion of the Judgment of people, because the Divine word – the commandments of God – is life, light, and truth. Within the Gospel commandments, the Lord Himself is hidden, revealing Himself to all who strive to live according to them.

A sense of unity and mutual indwelling

The word of God, as the energy of the Living God, leads us into deep repentance and illumination. It guides us inductively into a true relationship with God and with our fellow men, for in the face of the fellow man, the believer sees the face of the Lord, as an ancient abba of the Egyptian Thebaid said: "You saw your brother, you saw your Lord and God." In today's passage, Christ places Himself at the level of every person who is in weakness: in the place of the poor, the thirsty, the stranger, the naked, the sick, and the imprisoned. And He affirms that so long as we have done something to help or benefit some of the least of these – His lowly and suffering brothers – we have done it for Him. Likewise, when we are indifferent to them, we are indifferent to the Lord himself. In the same manner, the believer, within the

saving space of the Church, acquires the spiritual sense of unity, of communion, of the mutual indwelling between God, man, and one's fellow man. And when this sense becomes a conscious awareness that Christ grants us the possibility to move from mere existence, from individualism, from the imprisonment within the ego, toward coexistence, connection, and love, then we know what it means that the Spirit of God has touched us, healed us, and enlightened us.

The sanctification of the time of our life

Saint Gregory the Theologian, in his famous discourse "On Love for the Poor," with incomparable rhetorical power, vivid images, and expressive linguistic nuances, captivates the person and inspires charity and compassion, so as to persuade him of the necessity of social solidarity. At the same time, he helps every believer understand that the time of our life is sanctified when we offer love, understanding, and tenderness to our fellow person, with the awareness that our relationship, our character, and our attitude toward our neighbor refer and ascend to Christ Himself. "As long as there is time..." says the sacred father, "let us visit Christ, let us care for Christ (let us take care of, let us strive for Christ), let us feed Christ, let us clothe Christ, let us gather Christ in (let us take Him in and host Him), let us honor Christ." The Lord of all "desires mercy and not sacrifice" (Matthew 9:13); He does not find rest in external sacrifices but He asks that we offer Him compassion and mercy through those who are in need.

The phrase "as long as there is time" contains truth, wisdom, action, sacrifice, and love. The *kairos*, the time of our presence on earth, is not endless; it has a beginning and an end. Saint Gregory urges every believer to make use of, to rightly utilize the time of life with the life-giving breath of love, communion with God and man, in the implementing of the divine commandments, in prayer, and in the true worship of God.

The power of love

Pain, injustice, affliction, and deprivation surround, and perhaps will never cease to oppress, man as long as the word of God is placed on the margins of life and does not comprise a constant source of inspiration. We, as Christians, let us surround these tragic conditions with faith and hope, with love and prayer. This is our most essential contribution to confronting evil.

Archimandrite N. K.

February 15, 2026: Meatfare Sunday

Commemoration of the Second and Glorious Coming
of our Lord Jesus Christ.

Onesimus the Apostle (†109), Eusebius the Venerable (5th c.),
Anthimos the Venerable (Vagianós) of Chios (†1960).

3rd Tone – Eothinon: 3 – Epistle: 1 Corinthians 8:8-9:2
– Gospel: Matthew 25:31-46

NEXT SUNDAY: February 22, Cheesefare Sunday
Epistle: Romans 13:11-14:4 – Gospel: Matthew 6:14-21

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