



74th Year

March 8, 2026

Pamphlet #10 (3797)

THE SUNDAY GOSPEL (Mark 2:1-12)
“We never saw anything like this”

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 GRACE OF GOD IN THE LIFE OF THE BELIEVER

This Sunday is dedicated to the memory of Saint Gregory Palamas, as a continuation of the celebration of Orthodoxy. Briefly,

we mention that Saint Gregory lived in the 14th century. He was born in 1296 in Constantinople, became a monk on Mount Athos, and became Archbishop of Thessaloniki, where he reposed in 1359. His contribution to the life of the Church is of immeasurable value. With a nous illumined by the Holy Spirit, his sanctified experience in Christ, and his formation in the theology and life of the Holy Fathers, he proclaimed that God, Who according to His Essence is inaccessible and unparticipable, is a personal being. For this reason, He moves toward His creation, man, with love; He adopts him in Christ Jesus and embraces him with His uncreated Grace and energy, without abandoning the inaccessible light of His Essence.

This great theological truth had already been emphasized since the 4th century by Saint Basil the Great, who said that the Essence of God is completely incomprehensible, unknown, and unparticipable. The energies of God are those that descend toward man, and through them, he comes to know God. If we attempt to liken God to the disk of the sun, then His energies resemble the rays of the sun that descend to us, preserve us in life, warm us, and illuminate us.

Uncreated Grace

The Grace of God, His energy, His glory, which as the radiance and effulgence of God is uncreated, is the light of God: the coming and abiding of this light within the believer. Uncreated Grace is Christ, who stands at the door of our soul, knocks, and waits for us to receive Him. It is the Spirit of Christ, the glory of His Transfiguration, the breath of Pentecost, the energy of the Holy Spirit that regenerates man through Baptism and unites him to the Body of Christ through the Divine Eucharist. Uncreated Grace, in a single phrase, is the life of Christ within the believer and the life of the believer within Christ.

Extensions of the Grace of God

Man's participation in the Grace of God has ethical, anthropological, and social implications. How is it possible for a person of God, who is flooded with uncreated Grace, not to struggle to live according to the Gospel of Christ? How could such a person

not seek, as far as it depends on him, justice, peace, reconciliation, and brotherhood? Very aptly, Saint Gregory Palamas points out that through the holy Mysteries we are not nourished only spiritually, but we are also taught to participate in the virtues and the sufferings of Christ.

That is to say, Grace is also found in a way of life that is lived in accordance with Baptism and the Divine Eucharist. By imitating the love, humility, longsuffering, leniency, and poverty of Christ, we truly demonstrate that we are consciously participating in the life and the Mysteries of Christ, in His Light and His Truth.

Renewal of the human person through the Grace of God

These truths mentioned above, are also revealed to us by the event of the healing of the paralytic in Capernaum, which is recounted in today's Gospel passage. Both the people who brought the paralytic to Christ and the sick man himself were overshadowed by the power of Christ; the limits of nature were overcome, and then everything is transformed: "the blind receive sight, the dead are raised, lepers are cleansed, the lame walk, the deaf hear" (Luke 7:22). The Lord granted forgiveness of sins to the paralytic, and he was healed.

The forgiveness of sins reveals the possibility for created man to participate in the uncreated Grace and life of God. This is the foundational and essential miracle of Christ. Every other miraculous sign that the Lord performed flows from this miracle. For the salvation of the person does not consist in physical health or merely in moral improvement, but in a personal communion with Christ, with faith and love, and in the renewal of his fallen nature in the Holy Spirit.

Archimandrite N. K.

March 8, 2026: 2nd Sunday of Lent (St. Gregory Palamas)

Gregory, Archbishop of Thessaloniki, Palamas.
Theophylactos, Bishop of Nicomedia († 842-845),
Hermas the Apostle (1st century).

Pl. 2nd Tone – Eothinon: 6 – Epistle: Hebrews 1:10-2:3
– Gospel: Mark 2:1-12

NEXT SUNDAY: March 15, 3rd Sunday of Lent (Veneration of the Cross)
Epistle: Hebrews 4:14-5:6 – Gospel: Mark 8:34-9:1

From the publications of the Apostolic Ministry:

ΗΣΥΧΑΣΜΟΣ - Ο ΠΟΛΙΤΙΣΜΟΣ ΤΗΣ ΚΑΡΔΙΑΣ ***HESYCHASM - THE CULTURE OF THE DESERT***

1st Edition, in Greek, Size 14x24 cm, 248 pages
by Andreas Nanakis

Forward By: Makarios Douloufakis, Metropolitan of Gortyna and
Arcadia

Through hesychasm, the Orthodox peoples are aligned with the major unifying event of their cultural identity, which is their faith in the Orthodox Church. Within this Orthodox spiritual convergence, shaped by hesychasm, spiritual communities are formed which defend themselves against Islamization and against those who deny the Orthodox faith.

Follow the Program of the Radio Station of the Church of Greece:

www.ecclesia.gr

VOICE OF THE LORD, a weekly pamphlet of Orthodox faith and life of the "Apostolic Ministry of the Church of Greece". Iasiou 1, 115 21 Athens. Publisher – Director: Metropolitan of Phanariou, Agathangelos. Editorial office, tel. 210.7272.331. Processing, tel. 210.7272.388. Through the holy churches, it is distributed free of charge. From the Printing Office of the Apostolic Ministry.

The *VOICE OF THE LORD* worldwide via the Internet:

www.apostoliki-diakonia.gr
