

different than their own manner of life, and this begins bothering them. So they bring him to be examined by the tribe's doctors. The oldest and wisest of these, gives the opinion that his mind has been troubled, because those strange things that he has in the sockets of his face (his eyes) are sick." And he suggests, with a surgical intervention, that they take them away, so that he becomes an absolutely healthy and law abiding citizen".

But the myth returns with various alterations in worldwide literature, and essentially imprints what we read in the (Wisdom of Solomon 2:12-15): "the just person is not useful to us. He opposes our works. He censures us and criticizes us that we are transgressing the law of God. Even his presence also bothers us".

For us, let the seer and just person, not only be useful, but also our safe guide. Only thus will we be able to chant along with the seeing Prophet David: I am a partaker of all those who fear you and who keep your commandments....Open up my eyes and I will understand the wonders of your law (Ps. 118:63: 18).

Archim. B. L

**SUNDAY, DECEMBER 2, 2018 14<sup>TH</sup> SUNDAY OF LUKE**

*, Habakkuk the Prophet , Our Righteous Father Cyril of Phileus , Myrope the Martyr of Chios, Our Righteous Father Cyril of Phileus, Joannicos the Monk of Devich, Porphyrios of Kavsoakalyvoia, Theophilos the Hermit*

**TONE OF THE WEEK :** *Second Tone*

**EOTHINON :** *Fifth Orthros Gospel*

**EPISTLE READING:** *Ephesians 6:10-17*

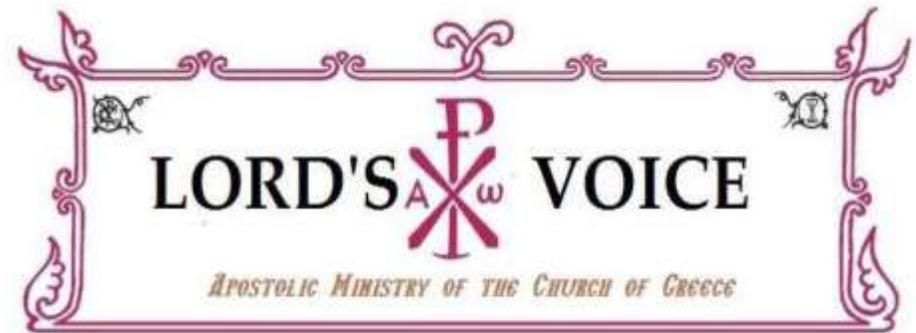
**GOSPEL READING:** *Luke 18: 35-43*

**NEXT SUNDAY, DECEMBER 9, 2018, 10<sup>TH</sup> SUNDAY OF**

**LUKE , *The Conception by St. Anna of the Most Holy Theotokos, Hannah the Righteous, mother of Samuel the Prophet, Narses the Martyr of Persia, The Consecration of the Church of the Resurrection (Holy Sepulchre) in the Holy City of Jerusalem.***

**EPISTLE READING:** *Galatians 4:22 - 27*

**GOSPEL READING:** *Luke 13: 10-17*



**66<sup>TH</sup> YEAR DECEMBER 2, 2018 PAMPHLET #48 (3418)**

## **“OPEN UP MY EYES”**

The cure of the blind man of Jericho is the last miracle which the Evangelist Luke places before Christ's entrance into Jerusalem and His journey to the Passion. And probably it is not by chance, that on Holy Friday, the hymnodist puts in Christ's mouth, the bitter complaint, which begins with the words: "My people, what did I do to you or how did I bother you? I enlightened your blind... What did I do you, and what did you render back to me?"

### **The firm food of pain**

For blind, poor, and ungrateful humanity, Christ was crucified. For this reason, He came. In order to illumine it with His light, and to enrich it with the inexhaustible wealth of His gifts. Only that these gifts, He did not impose on people. You are not able to impose something on someone who boasts that "he is rich and he does not need anyone", even if in reality "he is wretched and pitiable and poor and blind". The only advice you can give him is to put a salve on his eyes, so that he can see (Rev 3:17-18).

## THE GOSPEL ACCORDING TO (LUKE 18:35-4327)

At that time, as Jesus drew near to Jericho, a blind man was sitting by the roadside begging; and hearing a multitude going by, he inquired what this meant. They told him, "Jesus of Nazareth is passing by." And he cried, "Jesus, Son of David, have mercy on me!" And those who were in front rebuked him, telling him to be silent; but he cried out all the more, "Son of David, have mercy on me!" And Jesus stopped, and commanded him to be brought to him; and when he came near, he asked him, "What do you want me to do for you?" He said, "Lord, let me receive my sight." And Jesus said to him, "Receive your sight; your faith has made you well." And immediately he received his sight and followed him, glorifying God; and all the people, when they saw it, gave praise to God.

Such a salve, it seems that the blind man of Jericho used, because he was interested in learning the law of God and the words of the prophets. Thus he was delivered from false self satisfactions and boastings, something of course, which does not happen obligatorily with all those who are indigent. No matter how strange it seems, it is not rare, that trials bring puffing up, and lead to audacity and haughtiness. Sometimes even blasphemy. The firm food of pain, feeds healthy "stomachs", whereas it causes vomit to the sick ones.

The blind man of today's passage certainly also had a healthy "stomach". He had allowed pain to feed him, and to mature him to such a "measure of age" that informed about the teaching of Christ, and His miracles, he recognized in his person, the Messiah. So for this reason, when he heard that He is passing by the road where he was sitting begging, he began shouting: "Jesus, son of David, have mercy on me".

### The need for cooperation

However his shouts were bothering the crowd. It is not allowed for one, whom Jewish society considers unclean, to be disturbing them. The sense that the cast off blind man, contrary to most - sees in

the person of Christ, the Messiah, also censures them. Whereas they told him simply that "Jesus the Nazarene" is passing by, he shouts to him "son of David." Everyone knew that the Messiah would be from the generation of David. But not all of them had been convinced that this is the awaited Christ. Some people did not even want to hear it. In any case, the blind man's shouts bothered all of them. So for this reason, they scold him to be silent. He however, ignores them and begins shouting more.

His firm and fervent faith moves Christ. He asks them to bring him near Him. And so that the crowd can realize that from Him, he is not begging for money, but his light, He asks him: "what do you want me to do for you?" "To gain my site," the blind man answers. And Christ heals him with His authoritative word "gain site" and He projects him, praising his faith: "your faith saved you."

The blind man's salvation is not just the cure of his physical eyes: "Christ freed him from double blindness", stresses Saint Cyril of Alexandria. "The physical one, and the one in mind and heart". And the cure, on the one hand, of physical blindness is exclusively a gift of God. The cure however, of the soul's blindness, also demands man's free cooperation. This refers to the toil of constant purification and repentance, which makes man receptive of divine illumination. It is not by chance, that in the Old Testament the term "the seer" referred to the god-seeing prophets.

### Why does the seer bother?

Only that the man who sees God clearly, and proceeds under his Light, becomes - without wanting to - bothersome to those who "rather loved the darkness" and "as committing lewd things they hate the light" (Jn. 3:19-21). The life of the "one who sees" comprises a censure for those who are faltering in the darkness. This truth is described symbolically, in an apt manner, in the story "The country of the blind man" by the American author H. G. Wells. A certain young fellow finds refuge in an isolated tribe, that is born blind. Quickly they ascertain that his conditions, movements and more generally, his behavior are very