

today's passage. There are also other people who are blind physically, but all-bright spiritually.

Christ the light

Christ is light, who reveals the hidden and secret things of our soul and cuts off sin, when we allow Him to enter into us and to take care of our inner disorder. The Evangelist John literally says however, that, whereas the light came into the world, the people loved the darkness, underlining the cause: "for their works were wicked" (John 3:19). Truly, the wicked and unrepentant person is censured by Christ and by those who faithfully are following Him, to whom He gave the authority to become "children of God."

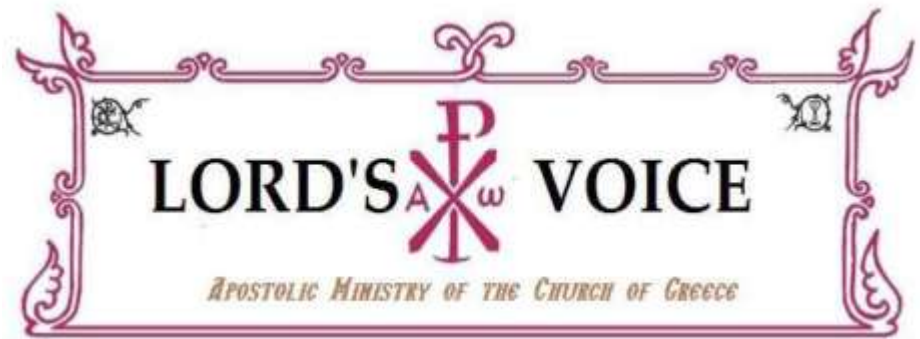
It is in the Divine Liturgy where man takes the medicine of immortality, participating in the communion of the Body and the Blood of Christ. He fasts, prays, admits his basic faults, prepares. Furthermore, Christ, as another taste, as another life and as another vision and hearing, enters into his life, there were he doesn't expect it, "with the doors closed", just as then. And history is repeated in each person who wants to repent. He will run to the Church to be cured. There he will meet Christ, there Christ sends him, not elsewhere. So for this reason also, the man born blind He sent to the pool of Siloam to wash, and after he washed, upon returning, the blind man ascertained that he could see.

The pool of Siloam is our holy Orthodox Church. At the spot where it was, there was a garden which was seeped by a river of clean water which sprang from Mount Zion. A garden of graces which is seeped by the living waters of the Holy Spirit is our Church and in her each blind person spiritually, through repenting, finds the true Light, our Christ, beloved brethren.

Archim. E. T.

NEXT Sunday May 25 Sunday of the Blind Man, Third Finding of the Precious Head of St. John the Baptist, Therapon the Hieromartyr, Bishop of Cyprus. **TONE OF THE WEEK:** Plagial 1st, **Eothinon Eight** Orthros Gospel, **EPISTLE St. Paul's Second Letter to the Corinthians 4:6-15**, **GOSPEL** John 17:1-13

NEXT Sunday June 1 Sunday of the Fathers of the 1st Council, Justin the Philosopher & Martyr and his Companions, Pyrrus the Hieromartyr. **EPISTLE** Acts of the Apostles 20:16-18, 28-36 **GOSPEL** JOHN 9:1-38



62nd Year

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THE LIGHT OF CHRIST AS OUR SALVATION AND JUDGEMENT

Beloved brethren today's gospel passage mentions the Lord's miracle of the healing of the man born blind. To His disciples' question about what is the cause that he was born blind, he or his parents, Christ answered that none of the two was responsible, but as an instrument of divine Economy, the blind man is called to show people through this miracle, who the true God is.

Christ made clay and mixing His spittle with the dirt, reminding us with this impressive action of His, of the making of Adam. Being blind from birth he had the conches of his eyes empty. With this action of Christ to place the clay on the spot of his nonexistent eyes, He grants two eyes to the blind man, creating them from nonexistence, after first sending him to wash in the pool of Siloam. But also by placing clay on this spot, he makes the blind man capable of realizing how ugly and insufferable it is for someone to not have the light of his eyes.

The stance of the Jews

The stance of the Jews does not comprise something new and original. The envy they felt for Christ's rising popularity pushed them to put the blind man and his parents through an unending torture of interrogations, to the point of wanting to make him feel guilty that he was admitting his Benefactor, Whom in any case, in the end, he is granted to worship.

Sunday of the Blind Man

The Gospel of John 9:1-38

At that time, as Jesus passed by, he saw a man blind from his birth. And his disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be made manifest in him. We must work the works of him who sent me, while it is day; night comes, when no one can work. As long as I am in the world, I am the light of the world." As he said this, he spat on the ground and made clay of the spittle and anointed the man's eyes with the clay, saying to him, "Go, wash in the pool of Siloam" (which means Sent). So he went and washed and came back seeing. The neighbors and those who had seen him before as a beggar, said, "Is not this the man who used to sit and beg?" Some said, "It is he"; others said, "No, but he is like him." He said, "I am the man." They said to him, "Then how were your eyes opened?" He answered, "The man called Jesus made clay and anointed my eyes and said to me, 'Go to Siloam and wash'; so I went and washed and received my sight." They said to him, "Where is he?" He said, "I do not know."

They brought to the Pharisees the man who had formerly been blind. Now it was a sabbath day when Jesus made the clay and opened his eyes. The Pharisees again asked him how he had received his sight. And he said to them, "He put clay on my eyes and I washed, and I see." Some of the Pharisees said, "This man is not from God, for he does not keep the sabbath." But others said, "How can a man who is a sinner do such signs?" There was a division among them. So they again said to the blind man, "What do you say about him, since he has opened your eyes?" He said, "He is a prophet."

The Jews did not believe that he had been blind and had received his sight, until they called the parents of the man who had received his sight, and asked them, "Is this your son, who you say was born blind? How then does he now see?" His parents answered, "We know that this is our son, and that he was born blind; but how he now sees we do not know, nor do we know who opened his eyes. Ask him; he is of age, he will speak for himself." His parents said this because they feared the Jews, for the Jews had already agreed that if anyone should confess him to be Christ he was to be put out of the synagogue. Therefore his parents said, "He is of age, ask him." So for the second time they called the man who had been blind, and said to him, "Give God the praise; we know that this man is a sinner." He answered, "Whether he is a sinner, I do not know; one thing I know, that

though I was blind, now I see." They said to him, "What did he do to you? How did he open your eyes?" He answered them, "I have told you already and you would not listen. Why do you want to hear it again? Do you too want to become his disciples?" And they reviled him, saying, "You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from." The man answered, "Why, this is a marvel! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but if anyone is a worshiper of God and does his will, God listens to him. Never since the world began has it been heard that anyone opened the eyes of a man born blind. If this man were not from God, he could do nothing." They answered him, "You were born in utter sin, and would you teach us?" And they cast him out.

Jesus heard that they had cast him out, and having found him he said, "Do you believe in the Son of man?" He answered, "And who is he, sir, that I may believe in him?" Jesus said to him, "You have seen him, and it is he who speaks to you." He said, "Lord, I believe": and he worshiped him.

Formalism, envy, disbelief, hate, and wounded egotism, are easily distinguished in their behavior and argumentation. In the parents of the previous blind man one easily distinguishes their fear of not being set apart, of not admitting Him who very obviously benefitted their child, their fear of denying the Jewish pharisaical establishment, with which Christ had come into an open clash. In the end they remained "members of the synagogue". Their attitude reminds us of many lukewarm contemporary Christians, who even fear to do their cross, so that they not per chance be considered "backwards" by the system!

"A mind sees and a mind hears"

"A mind sees and a mind hears", is a familiar phrase which means man's inner world exists, his spiritual eyes, with which he is granted to gaze at the noetic light, the light which the man born blind was also granted to see, together with the sensorial light which was granted to him. And this noetic light, this noetic vision and hearing is Christ.

There are people in whom both visions function. The blind man of today's Gospel is an eloquent example worthy of imitation. There are other people who while they see they don't see and while they hear they don't hear, because they have been blinded spiritually, like the Jews of