

the many, makes is easy in yielding, resulting in reconciliations and denying the values to lead us to an impasse.

Simultaneously, we feel the vacuum and the lack of true teachers, who make us firm in faith, in ethos, in gratitude to God for our spiritual recreation. Of teachers who have the bravery to go against the current of the age, of sin, of individual-centrism. The teaching of ethos and love, of spiritual cultivation is lacking from education, from the Means of Mass Communication, society, and the teaching of a boneless academia, of rationalism, of persistence in the fallen world prevails. Sometimes, even in the ecclesiastical life, we persist in the keeping of good behavior, not however, of experiencing the presence of God through the life of faith, of love, of communion with our fellow man.

### **No to a barren knowledge**

Let us seek a true teachers, who will speak and show Christ, whom they are experiencing within them. Let us surpass the barren knowledge, which is useful, on the one hand, but blinds with a sense of self satisfaction that it gives birth to, in those who possess it. Let us change our life into resistance to the spirit of reconciliation with the values of this world. Only with rebirth in the Resurrection and our rebaptism in the life of the pool of Siloam, which is the Church, are we able to find meaning and light. Christ is Risen!

Fr. T. M

### **SUNDAY, MAY 24, 2020, SUNDAY OF THE BLIND MAN,**

*Symeon the Stylite of the Mountain, Saint Vincent of Lerins, Meletios the Commander & his Companion Martyrs, Gregory, Archbishop of Novgorod*

**TONE OF THE WEEK :** *First Plagal Tone*

**EOTHINON :** *Eighth Eothinon*

**EPISTLE READING :** *Acts of the Apostles 16:16-38*

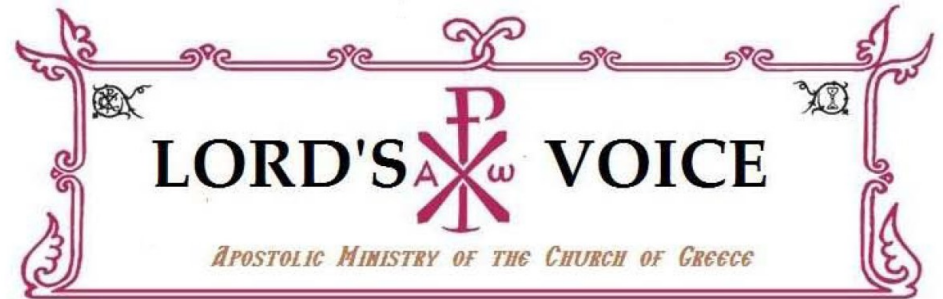
**GOSPEL READING:** *John 9:1-38*

### **SUNDAY, MAY 31 2020, FATHERS OF THE 1ST COUNCIL ,**

*Hermias the Martyr at Comana Eusebius and Haralambos the Monk-martyrs Eustathios, Patriarch of Constantinople*

**EPISTLE READING :** *Acts of the Apostles 20:16-18, 28-36*

**GOSPEL READING :** *John 17:1-13*



**68<sup>TH</sup> YEAR MAY 24 2020 PAMPHLET #21 (3495)**

### **A DIFFERENT TEACHER**

“You were born sunk in sin and you want to pretend to be our teacher?” (John 9:34). With this phrase the Pharisees complete the dialogue which they had with the man born blind, whom Christ healed, recreating him and giving him life by making clay, just as the Triune God in Eden, in order to create the first man, Adam. And the recreated person, the former blind man, the former humble beggar, whom everyone knew as silent and in misfortune, receives great strength inside him. He’s henceforth able to teach those who considered and had in life the monopoly of religious and spiritual knowledge. He manages to silence them, he forces them to take him away from the synagogue, because they could not endure the boldness of his words.

### **The blind man and the Pharisees**

The former blind man becomes a teacher. Only that he does not aim to teach the Pharisees the logical interpretations on passages or how the Mosaic law could truly be kept. And this, because it is not the mind that is directing the former blind man, but the heart. It is the illumination of being, that he tasted with his recreation by Christ. The former blind man feels that he is not able to close his mouth. He is not able to not teach Him who has become the center of his life, Jesus Christ. And he proclaims that Christ is he who healed him, Christ is he who comes from God and not a sinful person, that only if Christ were coming from God, could it be interpreted.

### **The teaching of gratitude**

The former blind man becomes a teacher. He teaches gratitude to him who cured him. He teaches faith, in other words, trust that he who made him well, is leading people to

## THE SUNDAY GOSPEL 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.

God. He teaches the bravery that he does not consider the rejection by others, because of the firmness of his confession. He teaches ethos, truth and self respect, because he is not disposed to be reconciled with the wickedness of those who reject the occurrence and experience of life that transfigured him. He teaches finally the dignity of one remaining firm in his principles, which are not ideas or arguments or thoughts, but experiences.

### **The vacuum of authentic teaching**

Many times, in our life people, circumstances, trials come, that call us to reconcile, to put water in our wine, to yield in what we are living and believing as true. To move backwards, and to accept teachings that clash with all that we believe. Especially in our spiritual life and journey, many people ask us to deny the pool of Siloam, the Church in which we were baptized and reborn and to follow other thoughts and persons. The threat of being cast out of the synagogue, of isolation, in other words, by the "advanced" world, the exhortation for us to become identical with