

The light of Christ grants

Christ as the lightgiver, grants all of us the light we need, to recover from the darkness of our choices and convenience". "Convenience" is very dangerous for the spiritual matters. We see in today's gospel narrative, that in the perspective of the loss of this "convenience", of falling away, that is, from the synagogue, even the parents of today's formerly blind man, "wash their hands" and settle, without them even seeming to be partaking in the joy of their child, at the "he is of age, ask him".

My brethren, before Christ, who is the joy of the world, there always exist opponents of joy. They who voluntarily deprive themselves of the celebration for the salvation of fellow human beings. For those of us, however, who want to live with Christ "our work is joy". Let us beseech the risen Lord, who is the light of the world, to always give us the capability to live according to His will, to walk in the way of His gospel, having the eyes of our body and soul oriented to the work of joy that only He grants.

Archim. A. A.

**SUNDAY MAY 29 2022 SUNDAY OF THE BLIND MAN**

*Theodosia the Virgin-Martyr of Tyre, Theodosia, Virgin-Martyr of Constantinople, Seven New Martyrs of Kastoria, Andrew the New Martyr of Argentes, John of Smyrna the New Martyr*

**tone of the week** : Plagal First Tone

**EOTHINON** : Eighth Eothinon

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

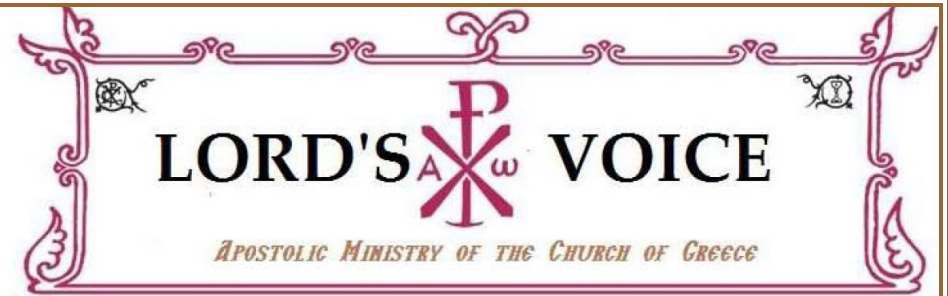
**GOSPEL READING** : John 9: 1- 38

**SUNDAY JUNE 5 2022 SUNDAY OF THE 1<sup>ST</sup> COUNCIL**

**FATHERS**, *The Holy Hieromartyr Dorotheus Bishop of Tyre. Holy Martyrs Nicandrus, Gorgus, and Apollonus and those with them, Christophoros & Konon the Martyrs of Rome.*

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

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



70<sup>TH</sup> YEAR MAY 29 2022

PAMPHLET # 22

(3600)

## EVERYTHING IS POSSIBLE FOR GOD

Today's Sunday of the Blind Man is one of the most didactic of the Holy Pentecost period. The Evangelist John narrates to us yet another miraculous intervention of our Lord in human matters. We observe the state of health of a man born blind, a man who has not been granted until the mature age, in which he is, to taste the joy from seeing Creation. The great miracle is described in two or three sentences; in two or three sentences, God's majesties are contained, which occur for the salvation of man. Man's salvation always has to do with the gift of freedom, with the way that is, that he perceives, faces, and sees matters, with, if he wants or does not want to see what God is offering him.

### Another kind of blindness

Many times, people's physical ability to see, exists to a perfect degree; to be able to see fellow man, nature, creation and the world; to consider that thus they know who and what is around them, but nevertheless, they do not recognize beyond and behind their appearance and surface. Something similar happens in today's gospel passage. «The neighbors seeing him [...] the Pharisees», are recognizable groups of people in every age. People who ponder, dispute, and are disturbed by the miracle, especially by the miracle worker. They certainly liked affirming to the afflicted former blind man that God wanted and he is thus, that God will help him, will heal him with the interjection always, of their own authoritarian mediation. But they do not at all like the fact that the love of God overtakes them. There however, God whose name they are invoking, without believing in Him, comes to provide His creature's

## 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.

---

salvation, that He kneads with his own hands and with this, He Himself undertakes to paternally cover the wound of His creature.

Thus, a heavier form of blindness is indicated. A spiritual disorder that characterizes those who see excellently, and who bear the first positions of their age, but also of every age. A blindness that condemns man to the thick darkness of his self-exile "far away from God". The Pharisees, immersed in the delusion which their haughtiness and egotism produce, are voluntarily blind, and with their reaction, they slander the life-giver as a deceiver. They are hooked on their secular power and social power, and do not hesitate through it, to try to sever man's relationship with God, of the one benefactor with his benefactor. This is the devil's net, with which they are wrapped up, and they wish to impose this lifestyle of theirs on their fellow men as "guides of the blind".