



74th Year

May 17, 2026

Pamphlet #20 (3807)

THE SUNDAY GOSPEL (John 9:1-38)

The light of the world

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.

THE MANIFESTATION OF THE WORKS OF GOD

With disarming simplicity and vividness, the Evangelist John recounts the astonishing miracle of the healing of the man born blind. The miracles of Christ are not performed to create impressions, nor to gain followers, nor to serve selfish purposes. These "signs," the miracles of the Lord, are carried out to help man behold and experience with faith and love the supreme work of God, which is the coming of His Kingdom into the world, the saving and liberating presence of Christ among us, lived as a struggle to follow Him with trust and devotion.

For only in Christ does one encounter God in a redeeming way. He is "the door" (John 10:9), "the way" (14:6), and our "access,"

through faith, to the grace of God (Romans 5:2). God the Father “is working until now” (John 5:17); He continues to work until now for the salvation of man, together with the Son and His Holy Spirit.

Therefore, every miraculous act of Christ and, above all, His Incarnation, Crucifixion, and Resurrection aim to transform the world into the Kingdom of God and to orient man toward the purpose of his creation, namely, communion with God, sanctification, deification, and “everlasting well-being with God.”

The creation of the eyes

The Lord does not simply restore the sight of a person who once saw, but grants him, for the first time in his life, the ability to see. In this lies the special significance of the event: since with His saliva and the dirt, He makes clay and anoints the eyes of the man born blind. Through this act, the preaching of the Gospel is once again confirmed that Jesus is indeed the Christ, the Messiah, the redeemer of all people and the leader of the new people of God, the Church, according to the famous prophecy of Isaiah about the activity of the Messiah: “the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, the dead are raised and the poor have the good news preached to them” (Matthew 11:5).

This is the conviction of the Church regarding the Person and the work of Christ; this is the good news of our salvation and the content of Christianity: the rebirth and illumination of man in Christ, his deification, as emphasized by Saints Maximus the Confessor and Gregory Palamas: “This is the Gospel of God: the embassy (intervention/mission) of God to people through the incarnate Son, granting as a reward to those who obey Him, the uncreated deification.”

Uncreated deification, as the purpose of man’s creation, is revealed to the worthy, that is, to those who possess sound eyes and a pure heart, which are acquired through living faith and the grace of God.

Courage inspired by faith

The man born blind, through his faith and willingness to obey the word of an Unknown One, who anoints his eyes, goes to the “pool of Siloam,” washes himself, and when he returns, he sees. Then, his love and faith in Christ are also expressed through his struggle to defend his Benefactor, unabashedly and courageously confessing before people (neighbors, Pharisees, parents) that Jesus is a prophet and that He gave him his sight. In this way, the man who was formerly blind becomes an

instrument of God, so that the blindness of the “powerful” and the “wise” of the world may be revealed. And the Lord whom, at the end of the passage, the healed blind man believes in as the Son of God and worships, reveals that “for judgment he came into this world.” That is, He became incarnate to bring about a judgment in this world, so that those who do not see may see, and those who “see” may become blind (John 9:39).

Faith as an essential acquaintance with Christ

Thus, we observe that the man who was formerly blind was not satisfied merely with expressing the gratitude of his heart to his Benefactor, but the miracle of his healing became the starting point for him to come to know Christ more deeply, to be truly connected with Him, and to believe in His messianic identity. For this reason, he confesses Him as the Son of God, whereas previously he had called Him “a Prophet” and “the Man called Jesus.” The more you are bathed in the light of faith, the more you acquire experience, personal encounter, and inner certainty of the truth of Christ; an ascent to other levels of knowledge and existence.

Archimandrite N. K.

May 17, 2026: 6th Sunday of Pascha
The healing of the man born blind.
Apostles Andronicus and Junia (1st c.),
Athanasios of Christianoupolis in Trifylia († 1735),
and Nicholas the New Martyr from Metsovo († 1617).

Pl. 1st Tone – Eothinon: 8 – Epistle: Acts 16:16-34
– Gospel: John 9:1-38

NEXT SUNDAY: May 24, Sunday of the 318 Holy Fathers
Epistle: Acts 20:16-18,28-36 – Gospel: John 17:1-13

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