



Sunday of the Blind Man - John 9:1-38

"Do you believe in the Son of man?"...He said, "Lord, I believe"; and he worshiped him."

Antiphon I. (Orthros)

*"When I am afflicted, I sing to You, like David, O my Savior.
Deliver my soul from a crafty tongue."*

I remember talking recently to a person I had not seen in a while. A man in his early forties who would come to the mission to eat every now and then. In the past I saw him in distress and carrying a lot of anger with him. He would struggle not to share that anger with us. This time he came for breakfast, but he looked different. He wanted to tell me that he somehow realized that there is real love for him in this world. He spoke about the love of the Father. It was like a public confession. That this love is personal and undisputed. "You know, this made me see things and myself differently. We are not good, you know. There is a smirk in us. You know, when we first hear that something happens to somebody, even to those we care for, our first reaction is to have this smirk on our face. For a second, it is as though we enjoy that". To convince me, he told me something that had happened in his family.

The certitude of love that he accepted revealed to him the movement of sin, the familiarity that we have with evil that happens to others, which always comes with the risk of turning into complicity. When he left, he did not want to shake my hand as before, he asked for a blessing. As a sign that something had changed in his life. He was making a choice. To ask for a blessing...

"Do you still persist in your integrity? Curse God, and die." (Job 2:9)

We see the same familiarity with the Pharisees: "You were born in utter sin, and would you teach us?" (John 9:1-38) They do not see the suffering of the blind beggar but project the evil they know from within on him as they normally do with others. They think that the blind beggar is cursed and they concur with that. They know how to curse and don't want to ask for a blessing for those who are low. They are blind to the goodness that happens to others. They justify the blindness and suffering of the blind beggar but they do not know where the goodness that happened to him is coming from. They are strangers to the goodness of God because they choose to curse and so they end up condemning people to death.

The apostles also looked for sin in the blindness of the beggar. It is not easy for us at times to see and behold the suffering of those who are innocent and who suffer without a cause. Why is the glory of God choosing them? Why does it need the innocence of those who suffer in order to be glorified and manifest Himself to us?

***I have heard of You by the hearing of the ear,
But now my eye sees you. (Job 42:5)***

The blind beggar was not only born without sight. He was also born without social status. He was an outcast because of his physical condition, he had nothing to cling to, only his innocence and his outcast condition, and the Truth that his sin was not the cause of his illness. That he was innocent of his pain. He clinged to this Truth without failing, without cursing. His suffering was without sin also because he lived with integrity, like Job. We know that from the way he reacted when he met Jesus, from the way he confessed Him when he was brought before the Pharisees and interrogated. We know that from the fact that he risked his new social freedom. His witness made him again an outcast, being thrown out of the synagogue.

The goodness of life comes from knowing God. This knowledge takes place and matures within a marginalized innocent soul that was waiting for Christ, while being in darkness. Only those who wait for Him with integrity can witness, recognize and worship Him. The truth of the innocent blindness meets the Truth because they desire each other. It is an encounter. God manifests in him because, being the darkness, the blind man was faithful to the light.

***“Then the eyes of the blind shall be opened, and the ears of the deaf unstopped ...” (Is. 35:5)
“The Lord looseth the fettered; the Lord maketh wise blind ... ” (Ps 145:8)***

The goodness of God in the gospel and also as we know it from within our life is not relativized. It manifests and transforms life the way we know it. The goodness that manifests and transforms our lives as a visible manifestation of Truth is a sign of the resurrection, a sign of the new kingdom. Both in the prophets and in the psalms, as we see here in Isaiah and psalm 145, it touches and triggers all the aspects of our communal life. The way of the sinners perishes, within the light of the resurrection, because He adopts for his own the widow and the orphans (Ps 145:15). You can see and touch the goodness that manifests and changes life. It is made to be seen because it transforms our social, economic and cultural life. It changes the hierarchy of the nations where “the princes” are not to be trusted because there is no salvation within them (Ps 145: 2) . And so, the church is the gathering of the souls who bless God (Ps 145:1). The community becomes the place where the innocents are worshiping the One who is manifested through their suffering, when those who are outside of the social structures meet the personal love they search for, being welcomed by the community of the saints. When the blind can see and the hungry are rested in the land. We are invited to be part of this gathering , we are asked to bless and not to curse God.

In a time of darkness the resurrection invites us to bless God. It shows us life and how it is manifested. It requires from us a choice to bless and not to curse. A radical one. There is nothing in between. To have this strength even though it is not us who suffer. We are not the innocents. It is not us who have no sin. Whatever struggle we have, ours is justified. But we choose to bless for the sake of the innocents who suffer. We chose to live because life is refused to them. We bless God because of the witness and endurance of others whom we trust and embrace in order to live.

Psalm 146

Praise the Lord!

Praise the Lord, O my soul!

I will praise the Lord as long as I live;

I will sing praises to my God while I have being.

Put not your trust in princes,

in a son of man, in whom there is no help.

When his breath departs he returns to his earth;

on that very day his plans perish.

Happy is he whose help is the God of Jacob,

whose hope is in the Lord his God,

who made heaven and earth,

the sea, and all that is in them;

who keeps faith for ever;

who executes justice for the oppressed;

who gives food to the hungry.

The Lord sets the prisoners free;

the Lord opens the eyes of the blind.

The Lord lifts up those who are bowed down;

the Lord loves the righteous.

The Lord watches over the sojourners,

he upholds the widow and the fatherless;

but the way of the wicked he brings to ruin.

The Lord will reign for ever,

thy God, O Zion, to all generations.

Praise the Lord!

Prayer list for the sick and those who have recovered:

Br.Luke, Sister Penka, Fr Roberto, Mihaela, Chris, Melanie, Arsenio, Ruth, Jonathan, Daniel, Murray, Kristian and Frank; Maria ; Binja ; Mike; Luke; Anusia ; Lavalin's son; Sana ; Father George Patrick, and Father Michael Miklos/Pani Karen Miklos; Dominique and her daughter; Mike; Luke; Arjuna; Joy; Susie; Alex; Lynn; Molly'; Varghese; Delia; Leela; Mary; Tanya; Basma; Fatima; Debbie; Thomas; Alex; Fathima; Frank; Chris; Evlokia; Mikayla and Luca; Karunawathi, Gloria, Vijekumari, Ronda, and Regina; Delia; Valerie; Tom; Traian; Peter; Marco; Kim; Tihomir; Kate; Payton Clark; Sana, and her family in Egypt. Isaiah; Mary; Sydney; Peter Christine; Stephanie; Iulia; Jason; Sophia; Alexander; Charles; Tom; Paul; Phillip Hadler and his wife Juliet; Cristeena; Ann brown's daughter; Silvia, Jincy; Shiron Crisreen; Allain; Seena and her husband; Waheeda and children; Faizah; Shirin and her family; Cristina; Daniela, Jerry; Delia ; Ragaie; Victoria; Mike.Farida; Roselyne and family ; Ana, Cornelia; Leon to Jerry; Ocean;Gloria, Anne, Marina, Marie, Edemene; Joanna and family; Rejoice;Romana, Coline, Michael, Peter, Henry, George, Kelly;Tom; Marina;Kumari;Susan;child James; Aaron; Sylvia;Fr Jonathan;Tharshini and her two children; Ann Tyron and her family; Sandra Gomaz's children; Sameen; Sophia;Amy; Swetha and children; Charitha; Jitesh's parents; Demene; Carol; Gloria; Hawa Bibi; Vimaladevi; Fr. John and Pani Marie; Lynn; Michelle; Emanuel(Mani); Stefanie; Geoff;Joey; Evangelia; Sophia; Melanie; Césare;Tanya; Piper; Darius; Zamalk; Nelly; Nahla; Mira; Sandral; Brenda; Vol; Gomaz; ; Helen; Paul; Wafaa.

Please pray for the deceased: Fred, Shrin, Andre; Andree; Akhir; Arjuna; Dillon; Elena; Pani Mary; Rejoice`s mother; Edmund; Pani Eleanor; Fr John; Alexandru; Constantin; Robert; Fr Aurel; Georgi; Rada; Petre; Stela; William; Samuel; Debbie; John; Amy, Willie; Dave`s wife; Ana; Shirin`s cousin in Jordan; Father Lawrence; Dave; Anne Tyran`s father; Edith, Sr. Mary Magdalene, Joice, BettyAnn, James, Pauanasuy Kamthasang, Maria, Andrei, Agostina, Carminda, Vimaladevi's sister; Sri's mother, Carol's Mother and 23 year old nephew , Demene`s mother, Dalalzaki.

May 29 – June 5

Tuesday	8:30 am 7:30pm	Morning Prayer Psalms Study – via Zoom	Wednesday	8:30 am 12:30 pm 4:00 pm 6:30 pm	Paschal Hours Paschal Hours Vespers/Dinner Paschal Matins followed by Vesperal Liturgy for the Ascension
Thursday	8:30 am 12:30 pm 2:00 pm	Morning Prayer Noon Hours Jesus Prayer	Friday	7:00 am 12:30 pm 2:00 pm	Orthros Noon Hours Jesus Prayer
Saturday	9:00 am Noon	Morning Prayer Noon Hours	Sunday	6:00 am 7:00 am 8:30 am	Jesus Prayer Orthros Divine Liturgy



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We are an apostolate of the ecumenical patriarchate "Mother Church of Christ's poor"
under the Omophorion of Metropolitan Gregory of Nyssa

St. Silouan Chapel, May 29, 2022

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