

Saint Nicholas Serbian Orthodox Church
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The Sunday of the Blind Man
(06.09.2024.)

John 9:1-38

And as Jesus passed by, He saw a man which was blind from his birth. And His disciples asked Him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent Me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world. When He had thus spoken, he spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay, And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he: others said, He is like him: but he said, I am he. Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is He? He said, I know not. They brought to the Pharisees him that aforetime was blind. And it was the sabbath day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, This Man is not of God, because He keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. They say unto the blind man again, What sayest thou of Him, that He hath opened thine eyes? He said, He is a prophet. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind: But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. These

words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that He was Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him. Then again called they the man that was blind, and said unto him, Give God the praise: we know that this Man is a sinner. He answered and said, Whether He be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. Then said they to him again, What did He to thee? how opened He thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be His disciples? Then they reviled him, and said, Thou art His disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence He is. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence He is, and yet he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this Man were not of God, He could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. Jesus heard that they had cast him out; and when He had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen Him, and it is He that talketh with thee. And he said, Lord, I believe. And he worshipped Him. (KJV)

Hristos Voskrese! Christ is Risen!

The Sunday of the Blind Man

The man born blind in the current Gospel said he believed Jesus Christ was the Son of God. The man born blind received his sight from Jesus. He knew from personal experience Jesus could perform miracles.

Believers from every century experience miracles through believing in Jesus Christ. Experience is the proof of belief. People of serious faith know from personal experience the wisdom of believing in Jesus Christ.

Faith in Jesus Christ is completely voluntary and is normally expressed at Baptism. Believers profess belief in Jesus as King and as God at Holy Baptism.

Living the life of faith during the days of life verifies the wisdom of belief.

Life is a miracle. Each day of life is a miracle. The creation and working of the human body are miracles. God's Holy Church puts life in context and gives order to life. The Church provides the narrow path to eternal life in Jesus Christ.

The Church proclaims the Gospel account of the man born blind during this period of Resurrection joy. The Gospel assures believers that Jesus is the Son of God. No one is forced to believe in Jesus Christ. No one is forced to follow Christ.

Believers choosing to follow Jesus Christ according to the teachings of the Church have the wisdom of their faith verified. The man born blind learned through personal experience the power of Jesus Christ.

Jesus Christ gave sight to the man born blind. Believers seriously following Jesus Christ verify and experience Jesus Christ's presence in daily life. Doubters and opponents of Jesus Christ exist in the world.

The proof of the value of believing in Jesus Christ is in the actual living the life in Christ. The man born blind realized the healing power of Christ. Christian martyrs witness through the centuries to the life-giving power of Jesus Christ.

Saints of the Church personally attest to the wisdom of following Jesus Christ. Each person of each generation decides whether to believe and follow Jesus Christ.

The man born blind faced skepticism about Jesus. He held firm to his experience.

The time of life is limited in earthly terms. Individuals choose how to use the time of life. The man born blind and having experienced his sight confessed Jesus Christ as the Son of God.

Each person hearing the present Gospel decides whether to embrace and follow Jesus as the Son of God. Each person's experience is determined by the extent Jesus Christ fills the heart, mind and soul and daily actions in life.

Serious believers heed the words written centuries ago in the book of Joshua and abide by them. In Joshua these words are written: "as for me and my **house**, we **will serve** the LORD." (Joshua 24:15)

Hristos Voskrese! Vaistinu Voskrese! Christ is Risen! Indeed He is Risen!

The Sunday of the Blind Man. Holy Hieromartyr Therapontes of Sardis. Venerable John the Russian. May 27/June 9, 2024. Hidden Valley, Pennsylvania. Father Rodney Toribic

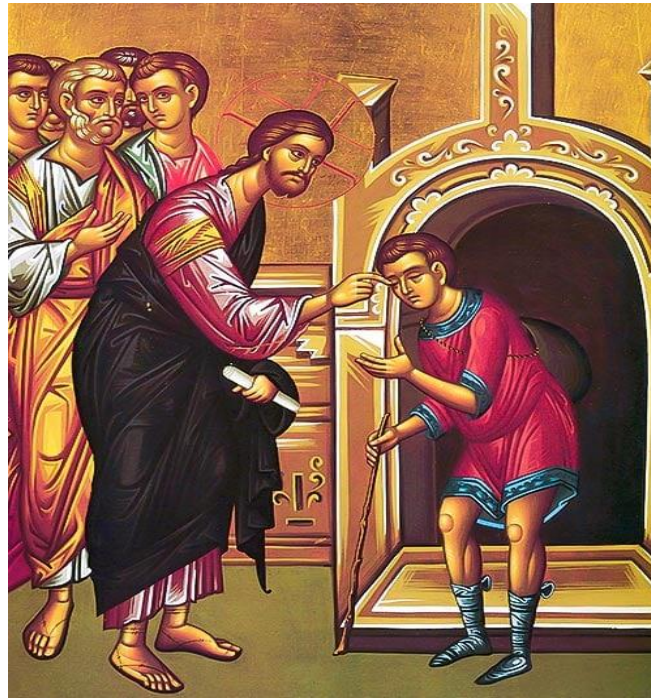
Sunday of the Blind Man

The sixth Sunday of Holy Pascha is observed by the Orthodox Church as the Sunday of the Blind Man. The day commemorates the miracle of Christ healing the man who was blind since birth. The biblical story of this event is found in the Gospel of Saint John 9:1-41.

Background

The Lord Jesus was coming from the Temple on the Sabbath, when, while walking in the way, He saw the blind man mentioned in today's Gospel. This man had been born thus from his mother's womb, that is, he had been born without eyes (see Saint John Chrysostom, Homily LVI on John; Saint Irenaeus, Against Heresies, Book V:15; and the Second Exorcism of Saint Basil the Great). When the disciples saw this, they asked their Teacher, "Who did sin, this man, or his parents, that he was born blind?" They asked this because when the Lord had healed the paralytic at the Sheep's Pool, He had told him, "Sin no more, lest a worse thing come unto thee"

(John 5:14); so they wondered, if sickness was caused by sin, what sin could have been the cause of his being born without eyes. But the Lord answered that this was for the glory of God. Then the God-man spat on the ground and made clay with the spittle. He anointed the eyes of the blind man and said to him, "Go, wash in the Pool of Siloam." Siloam (which means "sent") was a well-known spring in Jerusalem used by the inhabitants for its waters, which flowed to the eastern side of the city and collected in a large pool called "the Pool of Siloam."



When our Lord Jesus Christ, then, came at midday to this city, which is also called Sychar (John 4:5), He was wearied from the journey and the heat. He sat down at this well. After a little while the Samaritan woman mentioned in today's Gospel passage came to draw water. As she conversed at some length with the Lord and heard from Him secret things concerning herself, she believed in Him; through her many other Samaritans also believed.

Therefore, the Savior sent the blind man to this pool that he might wash his eyes, which had been anointed with the clay-not that the pool's water had such power, but that the faith and obedience of the one sent might be made manifest, and that the miracle might become more remarkable and known to all, and leave no room for doubt. Thus, the blind man believed in Jesus' words, obeyed His command, went and washed himself, and returned, no longer blind, but having eyes and seeing. This was the greatest miracle that our Lord had yet worked; as the man healed of his blindness himself testified, "Since time began, never was it heard that any man opened the eyes of one that was born blind," although the Lord had already healed the blind eyes of many. Because he now had eyes, some even doubted that he was the same person

(John 9:8-9); and it was still lively in their remembrance when Christ came to the tomb of Lazarus, for they said, "Could not this man, who opened the eyes of the blind man, have caused that even this man should not have died?" Saint John Chrysostom gives a thorough and brilliant exposition of our Lord's meeting with the woman of Samaria, the healing of the paralytic, and the miracle of the blind man in his commentaries on the Gospel of Saint John.

Icon of the Sunday of the Blind Man

The icon of the Sunday of the Blind Man depicts the biblical story of Christ healing the man who was blind since birth. Our Lord is shown placing the clay on the eyes of the man. He is with his disciples who are questioning Christ about the source of the man's affliction. The blind man is shown with his hand outstretched toward Christ expressing his faith and willingness to receive healing and grace from the Son of God. Our Lord has in His hand a scroll, which directs us to His statements, "I am the light of the world," (John 9:5), and "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed," (Luke 4:18). This are clear statements of the Gospel of salvation that comes through Christ. The scroll may also represent the role of Christ as Judge as depicted in Matthew and Revelation, and also later in the same passage on the healing of the blind man (John 9:39), Jesus said, "For judgment I came into this world, that those who do not see may see, and that those who see may become blind."

Orthodox Christian Celebration of the Feast of the Sunday of the Blind Man

The Sunday of the Blind Man is celebrated with the Divine Liturgy of Saint John Chrysostom. On this Sunday and throughout the Paschal period until the Apodosis or leave-taking of Pascha, the day before the Feast of the Ascension, the services begin with the chanting of the troparion of Pascha, "Christ is risen..." This is the last Sunday of the Paschal period before the Feast of the Ascension, which will follow on Thursday of this week. The Apodosis or Leave-taking of the Feast of Pascha is on Wednesday, a day which is free of fasting and celebrated with the joy and brightness of the Feast of Feasts.

Scripture readings for the feast are the following: At the Divine Liturgy: [Acts 26:1, 12-20](#), [John 9:1-38](#).

Kontakion (Fourth Tone):

I come to You, O Christ, as the man blind from birth. With the eyes of my soul blinded, I cry out to You in repentance, "You are the resplendent Light of those in darkness."

Services this Week

- **Thursday (06.13.2024.)**
 - **The Ascension of our Lord Jesus Christ**
 - **Divine Liturgy starts at 09:30 AM**
- **7th Sunday of Pacha – Holy Fathers of 1st Council (06.16.2024.)**
 - **Holy Martyr Lucillian and those with him**
Divine Liturgy starts at 09:30 AM

Donations May 26, 2024

Offering - \$ 1,110.00 Candles - \$71.00 Dues - \$50

Donations June 2, 2024

Offering - \$ 970.00 Candles - \$47.00

Building Fund

In Memory of Sam Vuckovich from Lori Vuckovich

Large Candles

For Health of Olga Lucas from Sharon & Jim Urban
(2) IMO Devich & Lovrich Families from Tom & Carole McAllister
IMO Christine Bulich, Louis & Mary Daley from Olga Bulich
IMO Charles Bulich from Olga Bulich
IMO of Bartis & Pavich Families from Joe Bartis

**Thanks to all of the volunteers who worked tirelessly for Polka Fest!
A special shout-out to our men, Ben Ribaric, Sam Ribaric and
Eli Ribaric coming Saturday evening to clean up!**



Sunday, June 16th

Birthday celebration for our Petar Vukovic who will be 7 on June 17th and Kum Peti Gjurich who will be 97 on June 18th. Join us for a Birthday Luncheon following Divine Liturgy.

🎓 Sunday, June 23rd 🎓

Please join us in celebrating Sam Ribaric's High School graduation in the church hall following Divine Liturgy
Everyone is welcome!

UPCOMING EVENTS

MEMORIAL SERVICES IN 2024

Memorial services at the Church cemeteries will be held as follows:

OLD ST. NICHOLAS CEMETERY on Saturday, June 15, 2024 – 9:30 AM

ST. PETKA CEMETERY Saturday, June 15, 2024 – 10:30 AM – (Begin at Top)

Band of Brothers – July 11-13th and 17 – 20th



Johnstown Slavic Festival – September 20-21st