

Sixth Sunday of Pascha Of the Man Born Blind June 9, 2024

*On June 9th we Commemorate:
Saint Cyril, Archbishop of Alexandria. Venerable Cyril of White Lake.
Venerable Columba (Columcille) of Iona, Enlightener of Scotland.*

Christ is Risen!



Icon of Christ with the Man Born Blind

Holy Wisdom Orthodox Mission

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*Great Vespers, Saturday Evenings at 6:00 pm
Divine Liturgy, Sunday Mornings at 9:30 am (Hours at 9:05 am)
Paraklesis to the Theotokos, Wednesday Evenings at 6:00 pm*

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*Holy Wisdom Orthodox Mission
is a parish in the Diocese of the West
of the Orthodox Church in America
under the spiritual and ecclesiastical jurisdiction of
Archbishop Benjamin of San Francisco and the West*



EPISTLE AND GOSPEL READINGS

2

Epistle for the Sunday of the Man Born Blind, Acts 16:16-34

IN THOSE DAYS: A certain slave girl possessed with a spirit of divination met us, who brought her masters much profit by fortune-telling. This girl followed Paul and us, and cried out, saying, "These men are the servants of the Most High God, who proclaim to us the way of salvation." And this she did for many days. But Paul, greatly annoyed, turned and said to the spirit, "I command you in the name of Jesus Christ to come out of her." And he came out that very hour. But when her masters saw that their hope of profit was gone, they seized Paul and Silas and dragged them into the marketplace to the authorities. And they brought them to the magistrates, and said, "These men, being Jews, exceedingly trouble our city; and they teach customs which are not lawful for us, being Romans, to receive or observe." Then the multitude rose up together against them; and the magistrates tore off their clothes and commanded them to be beaten with rods. And when they had laid many stripes on them, they threw them into prison, commanding the jailer to keep them securely. Having received such a charge, he put them into the inner prison and fastened their feet in the stocks. But at midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. Suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and everyone's chains were loosed. And the keeper of the prison, awaking from sleep and seeing the prison doors open, supposing the prisoners had fled, drew his sword and was about to kill himself. But Paul called with a loud voice, saying, "Do yourself no harm, for we are all here." Then he called for a light, ran in, and fell down trembling before Paul and Silas. And he brought them out and said, "Sirs, what must I do to be saved?" So they said, "Believe on the Lord Jesus Christ, and you will be saved, you and your household." Then they spoke the word of the Lord to him and to all who were in his house. And he took them the same hour of the night and washed their stripes. And immediately he and all his family were baptized. Now when he had brought them into his house, he set food before them; and he rejoiced, having believed in God with all his household.

Gospel for the Sunday of the Man Born Blind, John 9:1-38

AT THAT TIME: Jesus passed by and saw a man who was blind from birth. And His disciples asked Him, saying, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "Neither this man nor his parents sinned, but that the works of God should be revealed in him. I must work the works of Him who sent Me while it is day; the night is coming when no one can work. As long as I am in the world, I am the light of the world." When He had said these things, He spat on the ground and made clay with the saliva; and He anointed the eyes of the blind man with the clay. And He said to him, "Go, wash in the pool of Siloam" (which is translated, Sent). So he went and washed, and came back seeing. Therefore the neighbors and those who previously had seen that he was blind said, "Is not this he who sat and begged?" Some said, "This is he." Others said, "He is like him."

Continued on page 3

Continued from page 2 ☞ He said, "I am he." Therefore they said to him, "How were your eyes opened?" He answered and said, "A Man called Jesus made clay and anointed my eyes and said to me, 'Go to the pool of Siloam and wash.' So I went and washed, and I received sight." Then they said to him, "Where is He?" He said, "I do not know." They brought him who formerly was blind to the Pharisees. Now it was a Sabbath when Jesus made the clay and opened his eyes. Then the Pharisees also asked him again how he had received his sight. He said to them, "He put clay on my eyes, and I washed, and I see." Therefore some of the Pharisees said, "This Man is not from God, because He does not keep the Sabbath." Others said, "How can a man who is a sinner do such signs?" And there was a division among them. They said to the blind man again, "What do you say about Him because He opened your 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 who had received his sight. And they asked them, saying, "Is this your son, who you say was born blind? How then does 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 sees we do not know, or who opened his eyes we do not know. He is of age; ask him. He will speak for himself." His parents said these things because they feared the Jews, for the Jews had agreed already that if anyone confessed that He was Christ, he would be put out of the synagogue. Therefore his parents said, "He is of age; ask him." So they again called the man who was blind, and said to him, "Give God the glory! We know that this Man is a sinner." He answered and said, "Whether He is a sinner or not I do not know. One thing I know: that though I was blind, now I see." Then they said to him again, "What did He do to you? How did He open your eyes?" He answered them, "I told you already, and you did not listen. Why do you want to hear it again? Do you also want to become His disciples?" Then they reviled him and said, "You are His disciple, but we are Moses' disciples. We know that God spoke to Moses; as for this fellow, we do not know where He is from." The man answered and said to them, "Why, this is a marvelous thing, that you do not know where He is from; yet He has opened my eyes! Now we know that God does not hear sinners; but if anyone is a worshiper of God and does His will, He hears him. Since the world began it has been unheard of that anyone opened the eyes of one who was born blind. If this Man were not from God, He could do nothing." They answered and said to him, "You were completely born in sins, and are you teaching us?" And they cast him out. Jesus heard that they had cast him out; and when He had found him, He said to him, "Do you believe in the Son of God?" He answered and said, "Who is He, Lord, that I may believe in Him?" And Jesus said to him, "You have both seen Him and it is He who is talking with you." Then he said, "Lord, I believe!" And he worshiped Him.



Sunday of the Man Born Blind

In the Name of the Father and of the Son and of the Holy Spirit.

The Scripture says of the day the Messiah comes: "*Then the eyes of the blind shall be opened, and the ears of the deaf unstopped; then shall the lame man leap like a hart, and the tongue of the dumb sing for joy*" (Isaiah 35:5-6). Why, then, did men not believe in Jesus when He performed miracles?

In today's Gospel reading of Jesus healing the man born blind, we hear these words: "Never since the world began has it been heard that anyone opened the eyes of a man born blind." (John 9:32)

If Jesus did such things in the open for all to witness, why were people so reluctant to believe that He could be the Messiah, and so quick to look for fault in Him that they might condemn Him?

The prophet Isaiah reveals that God will sojourn among men and describes the signs at the time of His coming. Certainly, wonders and miracles were wrought before the coming of Christ: Naaman the leper was cleansed, and both Elias and Elissaeus raised up dead men. But no deaf man heard, nor did a lame man walk – and certainly no one born blind had ever gained his sight.

Then wasn't the One Who did these things, Jesus of Nazareth, truly the Promised One, the Messiah, the Son of God?

If He could do these things, and raise Lazarus from the tomb after being dead four days, why is it difficult to believe that He Himself was gloriously resurrected on the third day? Isn't His resurrection indeed the first event of the last day, when we too, following Him will be resurrected from our tombs?

If He came from heaven — and, moreover, if He is true God from true God, the One through Whom all things are made — is it not logical that He knows the way into the Kingdom of Heaven for us?

And if He does know that way, should I not listen carefully to His words, to His commandments, to His instruction — so that I, too, might be resurrected to eternal life in Paradise, instead of being eternally condemned to Hell and be shut out of His Kingdom?

John the Baptist sent two of His disciples to Jesus to ask: "Are You He Who is to come, or shall we look for another?" (Luke 7:19)

In response, Jesus told them: "Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good news preached to them; and blessed is he who takes no offense at Me." (Luke 7:22-23)

If I fail to see these things: am I spiritually blind?

Christ is risen!

The Synaxarion Reading from the Pentekostarion

On this day, the sixth Sunday of Pascha, we commemorate the miracle wrought by our Lord, God, and Savior Jesus Christ upon the man blind from his birth.

*Thee, O Bestower of light, Who art Light coming forth from Light,
Thou givest eyes to the man blind from birth, O Word.*

This miracle was wrought by means of water, just like those of the Samaritan woman and the Paralytic. It happened as follows. Previously, when Christ showed He was equal to the Father, for example saying, “*Before Abraham was, I am*” (John 8:58), they took up stones to cast at Him. He therefore withdrew and encountered the blind man who was born with only sockets for eyes.

Seeing him, the Disciples asked the Savior, “*Teacher, who sinned, this man, or his parents, that he was born blind?*” (John 9:2). The question arose because He had previously told the Paralytic, “*Behold, thou art made whole; sin no more*” (John 5:14), and they had also heard that the sins of parents are visited upon their children (Exodus 20:5). Refuting all of this, Christ said: “*Neither hath this man sinned, nor his parents, but that the works of God*” – that is, My own works as God – “*should be made manifest in him*” (John 9:3).

Christ spat on the ground and made clay to anoint the hollows of the man’s eyes. By this, He shows that He is the Same One Who in the beginning had fashioned man, Adam, from the dust of the earth: Christ is God. The Lord fashioned that which was previously non-existent for this man, not using water, but spittle, to show that all the grace of this miracle came from the mouth of Him Who spat.

The Lord sent him to the spring of Siloam and wash, lest anyone should ascribe the healing to the earth and the clay. By sending him thus, there were many witnesses of his healing. Some say that by washing the clay formed by the spittle was not washed away, but that by the application of moisture, it was transformed in such a way as to form eyes for him.

The word “Siloam” is interpreted “sent.” This pool was outside the city of Jerusalem and a vital water source. During the reign of King Hezekiah an enemy army laid siege to the city and occupied Siloam restricting the water from flowing into the city. Before wells and reservoirs were dug in the city, the Prophet Isaiah would send people out to draw water from Siloam. Whenever anyone was sent out at the bidding of the Prophet, the water came forth all at once and he could draw from it. But if anyone went on his own initiative, or if any of the enemy went, the water was prevented from flowing out of the pool.

To show that He Himself was from God, like the Prophets, Christ sent the Blind man to Siloam and the restoration of his sight was the immediate consequence. Some think that Siloam is interpreted as “sent” because Christ sent the man.

The Blind man was given eyes after washing by some ineffable power, and not even he who experienced it beheld the mystery. His neighbors and acquaintances, when they saw that he had suddenly regained his sight, were filled with doubt. He confessed that he was formerly

Continued on page 6

Continued from page 5 blind and, when asked how he had gained his sight, he declared that Christ had cured his ailment.

When the Pharisees heard of this extraordinary miracle, they again blasphemed against the Savior for not observing the Sabbath, for the miracle wrought for the Blind man was performed on the Sabbath. Thereafter a division arose among the Jews. Some said that Jesus was from God, on account of the miracles that had taken place. Others said that He was not from God, because He did not keep the Sabbath.

Those who had a good opinion about Jesus asked the Blind man: “*What sayest thou of him?*” (John 9:17). He, in reply, proclaimed that Jesus was a Prophet. The others who did not believe that Christ had bestowed healing upon a blind man, questioned his parents. By doing so, that which they wished to keep obscure, was made more manifest.

The testimony of his parents was entirely consonant with that of their son although, in order to avoid being expelled from the synagogue, they mentioned that their son was of age.

The Jews said to the Blind man, “*Give God the glory*” (John 9:24), telling him to acknowledge that his healing was from God, but not from Jesus. They could not accept that Christ was God, proclaiming that “*he is a sinner,*” since He breaks the Sabbath.

But he who was formerly blind, showed that Christ was indeed God by virtue of His deeds, by saying: “*Whether he be a sinner or no, I know not; one thing I know, that, whereas I was blind, it is through Him that I see*” (John 9:25).

Still not willing to accept Jesus, they again questioned the man saying, “*How opened he thine eyes?*” (John 9:26). Being vexed, the formerly blind man did not speak in detail, proclaiming simply that, if He were not of God, He could not have worked such a miracle saying, “*No one hath opened the eyes of a man born blind; others, indeed, have given sight to the blind, but no one hath given sight to a man blind from birth.*”

After this, Jesus found him and said: “*Dost thou believe on the Son of God?*” (John 9:35). When the man learnt Who was speaking to him and Whom he was seeing (for, being blind, he had not known Him previously), he worshipped Him and became a disciple of His, proclaiming the benefaction done to him.

This passage can also be understood allegorically. The blind man represents the Gentiles, whom Christ found when passing by, that is, while on earth and not in Heaven. He came first for the Hebrew people, but they were passed by for their unbelief. Spitting on the ground, making clay, and anointing the Blind man, indicates He taught the Gentiles first. He then handed them over to Divine Baptism, that is, Siloam. The gentile Christians who first confessed Christ, were persecuted and martyred, and were later extolled and glorified by Christ.

*By Thine infinite mercy, O Christ our God, the Giver of light,
have mercy on us and save us. Amen.*

7 FEAST OF THE ASCENSION THIS THURSDAY

The Feast of the Ascension of Our Lord

The Acts of the Apostles records the Ascension of Christ in a very simple narrative. “He was lifted up before their eyes in a cloud which took Him from their sight” (*Acts 1:9*).

The Orthodox Church celebrates this event of Christ’s glorification with great joy, mindful of all that Christ has done and accomplished for us. The Kontakion on the Feast summarizes all of Christ’s work:

When You fulfilled the plan of salvation for us and united all things on earth to those in heaven, O Christ our God, You ascended in glory, never leaving us but remaining ever-present. For You proclaimed to those who love You, “I am with you and no one has power over you.”

The icon of the Ascension celebrates the meaning of this joyous event for the Church and for the world.

The Ascension took place on the Mount of Olives. Thus, the mountainous background of the icon, has images of scattered olive trees.

The figure of Christ ascending in glory is surrounded by a circular nimbus composed of various bands of color, symbolizing the heavens. Angels support the nimbus, indicating the glory and divinity of Christ. It recalls the Old Testament image of God enthroned upon the Cherubim.

In the icon foreground, the image of the Theotokos is surrounded by two groups of Apostles. Of prime importance is her position directly below Christ. This entire grouping, the Theotokos and the Apostles, stands as an expression of the establishment and role of the Church.

The Theotokos, who carried Christ within her womb and was thus the temple of the Incarnate Son of God, stands as the personification of the Church, of the Body of Christ, whose Head is the ascending Savior. The gesture of her hands, uplifted in faith and prayer, expresses the role of the Church, ceaselessly interceding for the salvation of the world.

The icon includes not only those who actually witnessed the Ascension; it also includes the Apostle Paul (who historically could not have been there). The icon thus proclaims that the Church witnesses to this event.

The direction of movement of this group – their gestures, the focus of their eyes and postures, everything – is directed upwards: towards the Source of Life of the Church, its Head Who abides in heaven. For:

*He led them out as far as Bethany, and He lifted up His hands and blessed them. Now it came to pass, while He blessed them, that He was parted from them and carried up into heaven. And they worshiped Him, and returned to Jerusalem with great joy, and were continually in the temple praising and blessing God. (*Luke 24:50-53*).*

HYMNS AT THE DIVINE LITURGY

8

Tone 5, Troparion, Resurrection

Let us, the faithful, praise and worship the Word, • co-eternal with the Father and the Spirit, • born for our salvation from the Virgin; • for He willed to be lifted up on the Cross in the flesh, • to endure death, • and to raise the dead • by His glorious Resurrection.

Tone 8, Troparion of the Temple, of the Midfeast of Pentecost

O Savior at the Middle of the Feast, • fill my thirsting soul with the waters of piety, as Thou didst cry to all: • “If anyone thirst, let him come to Me and drink.” • O Christ God, Fountain of our life, glory to Thee.

Tone 4, Kontakion of the Temple, of the Midfeast of Pentecost

Christ God, the Creator and Master of all, • cried to all in the midst of the feast of the law: “Come and draw the water of immortality.” • We fall before Thee and faithfully cry: • “Grant us Thy mercies for Thou art the Fountain of our life.”

Tone 4, Kontakion from the Pentecostarion

Glory to the Father and to the Son and to the Holy Spirit.

I come to Thee, O Christ, blind from birth in my spiritual eyes, • and call to Thee in repentance: • “Thou art the most radiant Light of those in darkness.”

Tone 8, Kontakion of Pascha

Both now and ever, and unto ages of ages. Amen.

Thou didst descend into the tomb, O Immortal, • Thou didst destroy the power of death. • In victory didst Thou arise, O Christ God, • proclaiming, “Rejoice!” to the Myrrhbearing Women, • granting peace to Thine Apostles, and bestowing Resurrection on the fallen.

Tone 8, Prokeimenon

Pray and make your vows • before the Lord, our God. (*Psalm 75:10a*)





Евангелие

И, проходя, увидел человека, слепого от рождения. Ученики Его спросили у Него: Равви! кто согрешил, он или родители его, что родился слепым? Иисус отвечал: не согрешил ни он, ни родители его, но это для того, чтобы на нём явились дела Божии. Мне должно делать дела Пославшего Меня, доколе есть день; приходит ночь, когда никто не может делать. Доколе Я в мире, Я свет миру. Сказав это, Он плюнул на землю, сделал брение из плюновения и помазал брением глаза слепому, и сказал ему: пойдти, умойся в купальне Силоам, что значит: посланный. Он пошёл и умылся, и пришёл зрячим. Тут соседи и видевшие прежде, что он был слеп, говорили: не тот ли это, который сидел и просил милостыни? Иные говорили: это он, а иные: похож на него. Он же говорил: это я. Тогда спрашивали у него: как открылись у тебя глаза? Он сказал в ответ: Человек, называемый Иисус, сделал брение, помазал глаза мои и сказал мне: пойдти на купальню Силоам и умойся. Я пошёл, умылся и прозрел. Тогда сказали ему: где Он? Он отвечал: не знаю. Повели сего бывшего слепца к фарисеям. А была суббота, когда Иисус сделал брение и отверз ему очи. Спросили его также и фарисеи, как он прозрел. Он сказал им: брение положил Он на мои глаза, и я умылся, и вижу. Тогда некоторые из фарисеев говорили: не от Бога Этот Человек, потому что не хранит субботы. Другие говорили: как может человек грешный творить такие чудеса? И была между ними распря. Опять говорят слепому: ты что скажешь о Нём, потому что Он отверз тебе очи? Он сказал: это пророк. Тогда Иудеи не поверили, что он был слеп и прозрел, доколе не призвали родителей сего прозревшего и спросили их: это ли сын ваш, о котором вы говорите, что родился слепым? как же он теперь видит? Родители его сказали им в ответ: мы знаем, что это сын наш и что он родился слепым, а как теперь видит, не знаем, или кто отверз ему очи, мы не знаем. Сам в совершенных летах; самого спроси'те; пусть сам о себе скажет. Так отвечали родители его, потому что боялись Иудеев; ибо Иудеи сговорились уже,

1 ☞ чтобы, кто признает Его за Христа, того отлучать от синагоги. Посему-то родители его и сказали: он в совершенных летах; самого спроси'те. Итак, вторично призвали человека, который был слеп, и сказали ему: воздай славу Богу; мы знаем, что Человек Тот грешник. Он сказал им в ответ: грешник ли Он, не знаю; одно знаю, что я был слеп, а теперь вижу. Снова спросили его: что сделал Он с тобою? как отверз твои очи? Отвечал им: я уже сказал вам, и вы не слушали; что еще хотите слышать? или и вы хотите сделаться Его учениками? Они же укорили его и сказали: ты ученик Его, а мы Моисеевы ученики. Мы знаем, что с Моисеем говорил Бог; Сего же не знаем, откуда Он. Человек прозревший сказал им в ответ: это и удивительно, что вы не знаете, откуда Он, а Он отверз мне очи. Но мы знаем, что грешников Бог не слушает; но кто чтит Бога и творит волю Его, того слушает. От века не слыхано, чтобы кто отверз очи слепорожденному. Если бы Он не был от Бога, не мог бы творить ничего. Сказали ему в ответ: во грехах ты весь родился, и ты ли нас учишь? И выгнали его вон. Иисус, услышав, что выгнали его вон, и найдя его, сказал ему: ты веруешь ли в Сына Божия? Он отвечал и сказал: а кто Он, Господи, чтобы мне веровать в Него? Иисус сказал ему: и видел ты Его, и Он говорит с тобою. Он же сказал: верую, Господи! И поклонился Ему (Ин. 9, 1-38).

Митрополит Антоний (Храповицкий)

Во имя Отца и Сына и Святого Духа.



В недели, между св. Пасхою и неделею Всех Святых предлагаются чтения из Евангелия от Иоанна.

Это Евангелие содержит в себе только несколько событий из земной жизни Христовой, но зато много речей Его. События же в четвертом Евангелии изложены подробно и картинно.

Таково же и назначенное к воскресному чтению в храме исцеление слепорожденного, о каковом событии достойна внимания каждая частность.

Почему Господь не ограничился своим всемогущим велением, а приказал слепорожденному пойти к купели Силоамской и умыться, чтобы потом прозреть? Ответ на это заключается в том, что слепорожденный должен был показать свое послушание Таинственному Собеседнику, которого он знал только Имя, но не Его Божественное достоинство.

Что же побудило его исполнить послушание, указанное ему Христом, идти к далекой Силоамской купели, помещавшейся под горой?

2 ☞ Несомненно, повелительный величавый голос Христов создал в душе его священный трепет и пробудил смутную надежду.

Чтобы укрепить эту надежду, Господь не сразу его исцеляет, как исцелял людей в других случаях, но творит брение от плуновения Своего и, помазав этим брением его очи, испытывает его послушание и посылает умыться к Силоамской купели.

Была суббота и иудеи обрадовались не благодеянию Божьему, а возможности придраться ко мнимому нарушению субботнего покоя Иисусом Христом.

Это был не единственный случай таких недобросовестных придинок ко Спасителю. Из другого повествования Евангелия мы знаем, что народ иудейский понимал подлинный смысл субботнего покоя и, когда Господь обличил некоего начальника синагоги за подобную же придирку, то, *«когда говорил Он это, все противившиеся Ему стыдились, и весь народ радовался о всех славных делах Его»* (Лук. 13:17).

Иное дело здесь при исцелении слепорожденного, когда иудейская злоба уже созрела на убийство Спасителя, и не только не смягчилась при виде несомненного чуда, коему подобного не было от века (9:32), но приняла характер крайнего ожесточения, соединенного с лукавством и лицемерием.

Последнее сказало в том, что враги Христовы решили разыграть сцену формального правосудия с допросом свидетелей, позвали родителей прозревшего юноши и ставят им формальный допрос: - И спросили его, как он прозрел? Его ответ: *«Человек, называемый Иисус, сделал брение, помазал глаза мои, и сказал мне: «Пойди на купальню Силоам и умойся»; я пошел, умылся и прозрел»* (Ио. 9:11).

Тогда некоторые из фарисеев говорили: *«Не от Бога этот человек, потому что не хранит субботы»*. Другие говорили: *«Как может человек грешный творить такие чудеса? И была между ними распря»*.

Запросили родителей прозревшего, но они дали ответ уклончивый, *«потому что боялись иудеев, ибо иудеи сговорились уже, чтобы, кто признает Его за Христа, того отлучать от синагоги»*.

Отсюда ясно, что только слепорожденный не знал своего Исцелителя, а окружающие Его уже догадались, что это был Иисус Христос; и вот они в злобном замешательстве *«вторично, призвали человека, который был слеп, и сказали ему: «воздай славу Богу; мы знаем, что человек тот грешник...»*. А потом снова спросили его, *«что сделал Он с тобою, что отверз твои очи?»*

Они непременно хотели услышать что-либо о нарушении Христом субботы.

3 ☞ Исцеленный уже понял недоброжелательство к Исцелителю, и он из допрашиваемого, делается сам обвинителем и отвечает им: *«Я уже сказал и вы не слушали; что еще хотите слышать? Или и вы хотите сделаться его учениками?»*

Очевидно, в этом споре выяснилось и для слепорожденного то, чего он раньше не знал; теперь он знает, что исцеливший его *«человек по имени Иисус»* и есть тот знаменитый чудотворец, о котором шла молва по всему иудейскому народу.

Однако, такой смелый ответ в вопросе нищего слепца привел его врагов в негодование и окончательно лишил их чувства правды, а когда слепорожденный уже прямо укорил их в таком ожесточении и выразил им вполне здравое суждение: *«Мы знаем, что грешников Бог не слушает, но «кто чтит Бога и творит волю Его, того слушает... Если бы Он не был от Бога, то не мог бы творить ничего»*.

Так начавшийся допрос под знамением внешнего правосудия, но при внутренней злобе оканчивается грубым насилием: *«во грехах ты весь родился, и ты ли нас учишь, и изгнали его вон»* (Ио. 9:34).

В этом сравнительно подробном повествовании Евангелиста сказало превосходство непредубежденного народного разума над лицемерным богословствованием и притворным правосудием, которое, будучи обличено, обнаруживает произвол и жестокость лицемеров и уже явно пренебрегает правосудием.

Теперь Спаситель, встретив исцеленного, уже прямо открывает ему Себя, как недавно в беседе с Самарянкой: *«ты веруешь ли в Сына Божия?»* и на вопрос исцеленного отвечает ему совершенно прямо: *«и видел ты Его, и Он говорит с тобою»* (Ио. 9:37). Господь удостоивает его прямого, не прикрытого откровения за его решимость умереть за Христа.

Все эти повествования Евангелиста Иоанна убеждают нас в том, насколько угодно Богу и Христу бесстрашное исповедание веры.

И вот такому бесстрашию должны научиться наши современники, взамен того двоедушия по отношению ко Христу, уподобляясь недостойным родителям слепорожденного, дорожа, подобно им, своей дружбой с современными иудеями и с прочими врагами Христа.

Аминь.

